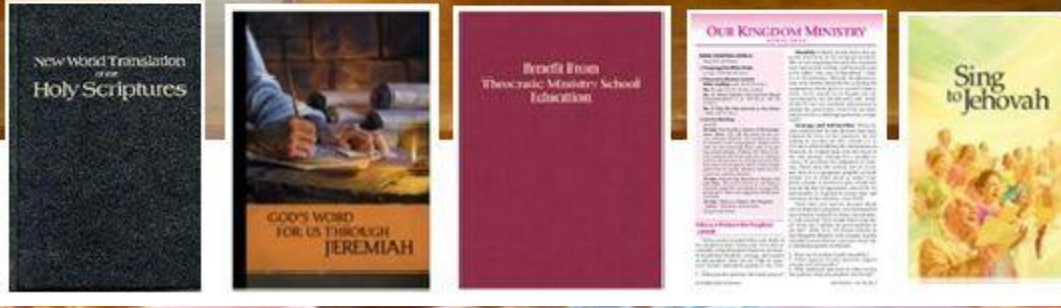


# MID-WEEK MEETING FILE



May 6-10, 2013

## WEEK STARTING MAY 6

Song 26 and Prayer

### □ Congregation Bible Study:

*jr* chap. 9 ¶1-7 (30 min.)

### □ Theocratic Ministry School:

**Bible reading:** John 1-4 (10 min.)

**No. 1:** John 3:22-36 (4 min. or less)

**No. 2:** What Does “Walking by Spirit” Really Mean?—Gal. 5:16 (5 min.)

**No. 3:** How Was the Death of Jesus Christ Different From That of Others Who Have Become Martyrs?—*rs* p. 306 ¶1-4 (5 min.)

### □ Service Meeting:

Song 57

**10 min:** Ideas for Offering the Magazines in May. Discussion. Take 30 to 60 seconds to relate why the magazines will have appeal in your territory. Then, using the cover subject of *The Watchtower*, invite the audience to give suggestions on an interest-arousing question to ask and then invite suggestions on a scripture to read. Do the same for *Awake!* and, if time allows, for one other article from either magazine. Demonstrate how each issue may be offered.

**10 min:** Local needs.

**10 min:** Unless Jehovah Himself Builds the House, It Is to No Avail That Its Builders Have Worked Hard on It. (Ps. 127:1) Discussion based on the 2013 *Yearbook*, page 149, paragraph 1, to page 151, paragraph 1. Invite audience to comment on the lessons learned.

Song 47 and Prayer

## Announcements

■ Literature offer for **April:** The *Watchtower* and *Awake!* magazines. When making return visits, introduce the *Bible Teach* book or if more appropriate to the person's needs, one of the brochures *Listen to God* or *Listen to God and Live Forever*, and try to start a Bible study. **May and June:** Feature one of the following tracts: *Enjoy Family Life*, *Who Really Rules the World?*, *Why You Can Trust the Bible*, or *Would You Like to Know the Truth?* If there is interest, demonstrate a Bible study using the *Bible Teach* book or one of the brochures *Listen to God* or *Listen to God and Live Forever*. **July:** Feature one of the following 32-page brochures: *Good News From God!*, *Listen to God*, or *Listen to God and Live Forever*.

■ The meeting schedule for the week preceding your district convention may be adjusted in order to review counsel and reminders that were considered during the

week of April 22. A month or two following your convention, a local needs part may be used to review convention points that the publishers have found to be helpful in the ministry.

■ Whenever personal travel plans include attending a district convention in another land, you will find helpful information on the [www.jw.org](http://www.jw.org) Web site by selecting “Conventions” in the “About Us” section.

■ Since June has five full weekends, it would be an excellent month to auxiliary pioneer.

## Sample Presentations

### To Start Bible Studies on the First Saturday in May

“One thing we have in common is that we all make mistakes. Have you ever wondered if God can forgive even really terrible actions?” [Allow for response.] Show the article on page 15 of the May 1 *Watchtower*, and consider the material under the first question and at least one of the cited scriptures. Offer the magazines, and arrange to return to discuss the next question.

#### THE WATCHTOWER® May 1 ANNOUNCING JEHOVAH'S KINGDOM

“We would like to get your opinion on what this says. [Read 1 John 4:8.] Many agree with these words, but others think that God must be cruel for causing, or at least allowing, natural disasters. What's your opinion? [Allow for response.] This magazine outlines logical reasons why we should not misjudge God as being cruel.”

### Awake!® May

“We are visiting our neighbors to talk about a distressing problem—crime. Some think that the key to controlling crime is to add more police. What's your opinion? [Allow for response.] Did you know that the Bible promises an end to crime? [Read Psalm 37:10, 11.] This magazine discusses this assurance and gives some practical steps that we can take to protect ourselves from crime.”

## Field Service Highlights

During the month of October, the United States branch territory reported three new peaks in regular pioneers: 75 in Bermuda, 54 in the Turks and Caicos Islands, and 153,039 in the United States. Additionally, the Bahamas reported an increase of 10.7 percent in regular pioneers over the same month the previous year. Truly, Jehovah's name is being praised throughout the earth.—Ps. 98:4.

*Oh, Walk With God!*

(Micah 6:8)

1. Oh, walk with God in modesty;  
Love kindness, and be true.  
With God keep your integrity;  
Let him your strength renew.  
If you would keep his truth so grand,  
By men be not beguiled;  
But let God lead you by the hand,  
Just as a little child.
  
2. Oh, walk with God in purity;  
Relapse not into sin.  
Advance to full maturity,  
And his approval win.  
And on whatever things are pure  
And lovely, true, and just,  
On these things think; and to endure,  
In God put all your trust.
  
3. Oh, walk with God in faithfulness,  
For then you will attain  
Contentment true and godliness,  
Which are the greatest gain.  
Oh, walk with God; be ever glad  
His glorious praise to sing.  
The greatest joy that can be had,  
His Kingdom work will bring.

(See also Gen. 5:24; 6:9; Phil. 4:8; 1 Tim. 6:6-8.)

## AVOID “SEEKING GREAT THINGS FOR YOURSELF”

BARUCH, the faithful scribe of Jeremiah, had grown weary. It was the fourth year of the reign of wicked King Jehoiakim, or about 625 B.C.E. Jeremiah told the scribe to write in a roll of a book all the words that Jehovah had spoken through the prophet about Jerusalem and Judah, utterances made over the 23 years of Jeremiah’s career up till then. (Jer. 25:1-3; 36:1, 2) Baruch did not read the contents of the scroll to the Jews right then. He would do that the following year. (Jer. 36:9, 10) But was something distressing Baruch?

<sup>2</sup> “Woe, now, to me,” moaned Baruch, “for Jehovah has added grief to my pain! I have grown weary because of my sighing.” You have likely had occasion to make utterances of weariness, whether doing so audibly or just in your heart. Whichever way Baruch did it, Jehovah was listening. The Examiner of human hearts knew what caused Baruch’s troubled state, and through Jeremiah, God kindly corrected Baruch. (*Read Jeremiah 45: 1-5.*) You might wonder, though, why Baruch was feeling so weary. Was it the assignment he had received or perhaps the circumstances in which he had to perform it? His feelings really bubbled up from the heart. You see, Baruch was “seeking great things.” What were

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1, 2. (a) In the fourth year of Jehoiakim, what problem did Baruch face? (b) How did Jehovah help Baruch?

they? What assurance did Jehovah give him if he accepted God's counsel and direction? And what can we learn from Baruch's experience?

### WHAT WERE THOSE "GREAT THINGS"?

<sup>3</sup> Baruch must have been aware of what the "great things" were. The scribe realized that God's "eyes are upon the ways of man, and all his steps he sees." (Job 34:21) The reason why Baruch felt that he had "no resting-place" while he transcribed Jeremiah's prophetic utterances was not the assignment itself. It was his own view of what seemed great—what was in his heart. Engrossed in seeking "great things" for himself, Baruch lost sight of the more important things, those pertaining to doing the divine will. (Phil. 1:10) The *New World Translation* brings out the flavor of the verb used and renders it "*keep* seeking." So it was not a momentary, passing thought. Baruch had already been seeking "great things" when Jehovah warned him to stop. Though Jeremiah's faithful secretary had been sharing in the doing of God's will, at the same time, he was yearning for "great things" for himself.

<sup>4</sup> As to what Baruch's concerns were, one possibility had to do with fame and prestige. Although Baruch served as a penman for Jeremiah, he might not have been just a *personal* secretary to Jeremiah. At Jeremiah 36:32, Baruch is referred to as "the secretary." Archaeological evidence suggests that he held the position of a high royal official. In fact, the same title is used for "Elishama the secretary," who was named among Ju-

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3. What was at the root of Baruch's spiritual problem?

4, 5. Why might Baruch's "great things" have involved fame and prestige, and why was Jehovah's warning appropriate?

dah’s princes. This suggests that Baruch too had access to “the dining room of the secretary” in “the house of the king” as one of Elishama’s colleagues. (Jer. 36:11, 12, 14) Baruch, then, must have been an educated official in the royal household. Seraiah, his brother, held the position of quartermaster to King Zedekiah and accompanied the king on an important mission to Babylon. (*Read Jeremiah 51:59.*) As quartermaster, Seraiah was likely in charge of supplies and lodging for the king when he was traveling, indeed a high-ranking position.

<sup>5</sup> You can understand that a person accustomed to an elevated station might grow weary of recording denunciatory messages against Judah, one after another. In fact, supporting God’s prophet might have put at risk Baruch’s position and career. And think of the consequences if Jehovah tore down what he had built up, as we read at Jeremiah 45:4. The “great things” that Baruch had in mind—whether the gaining of additional honor in the royal court or material prosperity—might prove to be in vain. If Baruch was seeking a secure position in the doomed Jewish system of that time, God had reason to restrain him from that inclination.

<sup>6</sup> On the other hand, Baruch’s “great things” might have included material prosperity. The nations around Judah relied heavily on possessions and wealth. Moab trusted in her ‘works and treasures.’ Ammon did likewise. And Jehovah had Jeremiah describe Babylon as “abundant in treasures.” (Jer. 48:1, 7; 49:1, 4; 51:1, 13) But the fact is, God condemned those nations.

<sup>7</sup> Accordingly, if Baruch was seeking property and riches, you can appreciate why Jehovah warned him

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6, 7. If Baruch’s “great things” centered on material possessions, what parallels could we consider?

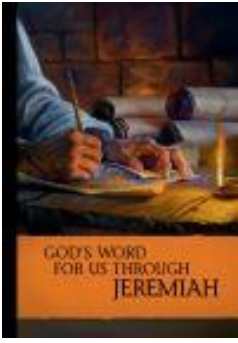
against that. When God 'stretched his hand out against' the Jews, their houses and fields would be turned over to their enemies. (Jer. 6:12; 20:5) Suppose you had been Baruch's contemporary living in Jerusalem. Most of your fellow countrymen—including princes, priests, and the king himself—felt that they should fight against the invading Babylonians. Yet, you learned of Jeremiah's message: "Serve the king of Babylon and keep on living." (Jer. 27:12, 17) Would having a great many possessions in the city have made it easier for you to obey the divine direction? Would your feelings about those belongings have inclined you to heed Jeremiah's warning or to follow the course of the majority? Actually, all the valuable things in Judah and Jerusalem, including those in the temple, were pillaged and taken to Babylon. So striving for material gain would have been of no use. (Jer. 27:21, 22) Is there a lesson in that?

*How did Jehovah kindly correct Baruch's inclination to seek "great things"? Why do you feel that accepting divine correction is wise?*

### **"I WILL GIVE YOU YOUR SOUL AS A SPOIL"**

<sup>8</sup> Now consider this aspect: What would Baruch receive for obeying God's instruction? Why, his soul! That was guaranteed "as a spoil" for him. (*Read Jeremiah 45:5.*) Relatively few people were spared. Who? Those who obeyed divine direction to fall away to, that is, surrender to, the Chaldeans. (Jer. 21:9; 38:2) Some may wonder, 'Was that all they were given for their obedience?'

8, 9. Why would you say that Baruch's receiving his soul as a spoil was significant?



### Paragraph 1

**(Jeremiah 25:1-3)** The word that occurred to Jeremiah concerning all the people of Judah in the fourth year of Je-hoi'a-kim the son of Jo-si'ah, the king of Judah, that is, the first year of Neb-u-chad-rez'zar the king of Babylon; <sup>2</sup> which Jeremiah the prophet spoke concerning all the people of Judah and concerning all the inhabitants of Jerusalem, saying: <sup>3</sup> "From the thirteenth year of Jo-si'ah the son of A'mon, the king of Judah, and down to this day, these twenty-three years the word of Jehovah has occurred to me, and I kept speaking to YOU people, rising up early and speaking, but YOU did not listen.

**(Jeremiah 36:1, 2)** Now it came about in the fourth year of Je-hoi'a-kim the son of Jo-si'ah, the king of Judah, that this word occurred to Jeremiah from Jehovah, saying: <sup>2</sup> "Take for yourself a roll of a book, and you must write in it all the words that I have spoken to you against Israel and against Judah and against all the nations, since the day that I spoke to you, since the days of Jo-si'ah, clear down to this day.

**(Jeremiah 36:9, 10)** Now it came about in the fifth year of Je-hoi'a-kim the son of Jo-si'ah, the king of Judah, in the ninth month, that all the people in Jerusalem and all the people that were coming in from the cities of Judah into Jerusalem proclaimed a fast before Jehovah. <sup>10</sup> And Bar'uch began to read aloud from the book the words of Jeremiah at the house of Jehovah, in the dining room of Gem-a-ri'ah the son of Sha'phan the copyist, in the upper courtyard, at the entrance of the new gate of the house of Jehovah, in the ears of all the people.

### Paragraph 2

**(Jeremiah 45:1-5)** The word that Jeremiah the prophet spoke to Bar'uch the son of Ne-ri'ah when he wrote in a book these words from the mouth of Jeremiah in the fourth year of Je-hoi'a-kim the son of Jo-si'ah, the king of Judah, saying: <sup>2</sup> "This is what Jehovah the God of Israel has said concerning you, O Bar'uch, <sup>3</sup> 'You have said: "Woe, now, to me, for Jehovah has added grief to my pain! I have grown weary because of my sighing, and no resting-place have I found.'" <sup>4</sup> "This is what you should say to him, 'This is what Jehovah has said: "Look! What I have built up I am tearing down, and what I have planted I am uprooting, even all the land itself. <sup>5</sup> But as for you, you keep seeking great things for yourself. Do not keep on seeking.'" "For here I am bringing in a calamity upon all flesh,' is the utterance of Jehovah, 'and I will give you your soul as a spoil in all the places to which you may go.'"

### Paragraph 3

**(Job 34:21)** For his eyes are upon the ways of man, And all his steps he sees.

**(Philippians 1:10)** that YOU may make sure of the more important things, so that YOU may be flawless and not be stumbling others up to the day of Christ,

### Paragraph 4

**(Jeremiah 36:32)** And Jeremiah himself took another roll and then gave it to Bar'uch the son of Ne-ri'ah, the secretary, who proceeded to write upon it at the mouth of Jeremiah all the words of the book that Je-hoi'a-kim the king of Judah had burned in the fire; and there were added to them many more words like those.

**(Jeremiah 36:11, 12)** And Mi-cai'ah the son of Gem-a-ri'ah the son of Sha'phan got to hear all the words of Jehovah from out of the book. <sup>12</sup> At that he went down to the house of the king, to the dining room of the secretary, and, look! there is where all the princes were sitting, E-lish'a-ma the secretary and De-la'iah the son of She-mai'ah and El-na'than the son of Ach'bor and Gem-a-ri'ah the son of Sha'phan and Zed-e-ki'ah the son of Han-a-ni'ah and all the other princes.

**(Jeremiah 36:14)** Then all the princes sent out to Bar'uch Je-hu'di the son of Neth-a-ni'ah the son of Shel-e-mi'ah the son of Cush'i, saying: "The roll from which you read aloud in the ears of the people—take it in your hand and come." Accordingly Bar'uch the son of Ne-ri'ah took the roll in his hand and came in to them.



**(Jeremiah 51:59)** The word that Jeremiah the prophet commanded Se-rai’ah the son of Ne-ri’ah the son of Mah-sei’ah when he went with Zed-e-ki’ah the king of Judah to Babylon in the fourth year of his being king; and Se-rai’ah was the quartermaster.

#### Paragraph 5

**(Jeremiah 45:4)** “This is what you should say to him, ‘This is what Jehovah has said: “Look! What I have built up I am tearing down, and what I have planted I am uprooting, even all the land itself.

#### Paragraph 6

**(Jeremiah 48:1)** For Mo’ab this is what Jehovah of armies, the God of Israel, has said: “Woe to Ne’bo, for she has been despoiled! Kir-i-a-tha’im has been put to shame, has been captured. The secure height has been put to shame and been put in terror.

**(Jeremiah 48:7)** Because your trust is in your works and in your treasures, you yourself will also be captured. And Che’mosh will certainly go forth into exile, his priests and his princes at the same time.

**(Jeremiah 49:1)** For the sons of Am’mon this is what Jehovah has said: “Are there no sons that Israel has, or is there no inheritor that he has? Why is it that Mal’cam has taken possession of Gad, and his own people have taken up dwelling in [Israel’s] very cities?”

**(Jeremiah 49:4)** Why do you brag about the low plains, your flowing low plain, O daughter unfaithful, you the one trusting in her treasures, [saying:] “Who will come to me?””

**(Jeremiah 51:1)** This is what Jehovah has said: “Here I am rousing up against Babylon and against the inhabitants of Leb-ka’mal a ruinous wind;

**(Jeremiah 51:13)** “O woman residing on abounding waters, abundant in treasures, your end has come, the measure of your profit making.

#### Paragraph 7

**(Jeremiah 6:12)** And their houses will certainly be turned over to others for possession, the fields and the wives at the same time. For I shall stretch my hand out against the inhabitants of the land,” is the utterance of Jehovah.

**(Jeremiah 20:5)** And I will give all the stored-up things of this city and all its product and all its precious things; and all the treasures of the kings of Judah I am going to give into the hand of their enemies. And they will certainly plunder them and take them and bring them to Babylon.

**(Jeremiah 27:12)** Even to Zed-e-ki’ah the king of Judah I spoke according to all these words, saying: “Bring YOUR necks under the yoke of the king of Babylon and serve him and his people and keep on living.

**(Jeremiah 27:17)** Do not listen to them. Serve the king of Babylon and keep on living. Why should this city become a devastated place?

**(Jeremiah 27:21, 22)** for this is what Jehovah of armies, the God of Israel, has said concerning the utensils that are remaining over at the house of Jehovah and the house of the king of Judah and Jerusalem, <sup>22</sup> ““To Babylon is where they will be brought and there they will continue to be until the day of my turning my attention to them,” is the utterance of Jehovah. “And I will bring them up and restore them to this place.””

handed him a piece of broiled fish;<sup>a</sup> **43** and he took it and ate it<sup>b</sup> before their eyes.

**44** He now said to them: "These are my words which I spoke to you while I was yet with you,<sup>c</sup> that all the things written in the law of Moses and in the Prophets<sup>d</sup> and Psalms<sup>e</sup> about me must be fulfilled." **45** Then he opened up their minds fully to grasp the meaning of the Scriptures,<sup>f</sup> **46** and he said to them: "In this way it is written that the Christ would suffer and rise from among the dead on the third day,<sup>g</sup> **47** and on the basis of his name repentance for forgiveness of sins<sup>h</sup> would be preached in all the nations<sup>i</sup>—starting out from Jerusalem,<sup>j</sup> **48** you are to

CHAP. 24

a Joh 21:13  
b Ac 10:41  
c Mt 16:21  
Lu 9:22  
Joh 5:39  
d Lu 24:27  
e Ps 2:2  
Ps 16:10  
Ps 27:12  
Ps 69:9  
Ps 78:2  
Ps 118:22  
Ps 132:11  
f Joh 12:16  
g Isa 53:5  
Ho 6:2  
Jon 1:17  
Mr 9:31  
h Ac 5:31  
Ac 13:38  
i Ge 22:18  
1Co 15:12  
Ga 3:14  
1Ti 3:16  
j Ac 4:2  
Ac 5:28

be witnesses<sup>a</sup> of these things. **49** And, look! I am sending forth upon you that which is promised by my Father. You, though, abide in the city until you become clothed with power from on high."<sup>b</sup>

**50** But he led them out as far as Beth'a-ny, and he lifted up his hands and blessed them.<sup>c</sup>

**51** As he was blessing them he was parted from them and began to be borne up to heaven.<sup>d</sup> **52** And they did obeisance to him and returned to Jerusalem with great joy.<sup>e</sup> **53** And they were continually in the temple blessing God.<sup>f</sup>

Second Col. a Joh 15:27; Ac 1:8; b Joe 2:28; Joh 14:16; Ac 1:4; Ac 2:4; c De 33:1; d Ac 1:9; e Joh 14:28; Joh 16:22; Ac 1:10; Ac 1:12; f Ac 2:46.

ACCORDING TO

## JOHN

**1** In the beginning<sup>a</sup> the Word<sup>b</sup> was, and the Word was with God,<sup>c</sup> and the Word was a god.<sup>d</sup> **2** This one was in the beginning<sup>e</sup> with God.<sup>f</sup> **3** All things came into existence through him,<sup>g</sup> and apart from him not even one thing came into existence.

What has come into existence **4** by means of him was life,<sup>h</sup> and the life was the light<sup>i</sup> of men. **5** And the light is shining in the darkness,<sup>j</sup> but the darkness has not overpowered it.

**6** There arose a man that was sent forth as a representative of God:<sup>k</sup> his name was John.<sup>l</sup> **7** This man came for a witness,<sup>m</sup> in order to bear witness about the light,<sup>n</sup> that people of all sorts might believe through him.<sup>o</sup> **8** He was not that light,<sup>p</sup> but he was meant to bear witness<sup>q</sup> about that light.

**9** The true light<sup>r</sup> that gives

CHAP. 1

a Pr 8:22  
Col 1:15  
Re 3:14  
b Joh 12:50  
Re 19:13  
c Pr 8:30  
Joh 17:5  
d Isa 9:6  
Joh 1:18  
Joh 10:35  
Php 2:6  
e Ge 1:1  
Mic 5:2  
f Ge 1:26  
Ge 3:22  
g Joh 1:10  
1Co 8:6  
Col 1:16  
Heb 1:2  
h Joh 5:26  
Ac 3:15  
1Jo 1:2  
1Jo 5:11  
i Joh 8:12  
j Joh 3:19  
Joh 12:35  
k Lu 3:2  
l Mt 3:1  
Lu 1:13  
m Isa 40:3  
Joh 5:33  
n Mt 3:11  
o Ac 19:4  
p Joh 1:20  
Ac 13:25  
q Joh 5:36

light<sup>a</sup> to every sort of man<sup>b</sup> was about to come into the world.

**10** He was in the world,<sup>c</sup> and the world came into existence through him,<sup>d</sup> but the world did not know him. **11** He came to his own home, but his own people did not take him in.<sup>e</sup>

**12** However, as many as did receive him,<sup>f</sup> to them he gave authority to become God's children,<sup>g</sup> because they were exercising faith in his name;<sup>h</sup> **13** and they were born, not from blood or from a fleshly will or from man's will, but from God.<sup>i</sup>

**14** So the Word became flesh<sup>j</sup> and resided among us, and we had a view of his glory, a glory such as belongs to an

r Mt 4:16; Joh 3:19; 1Jo 2:8; Second Col. a Joh 9:39; Joh 12:46; b Ac 13:47; c Joh 1:14; d Joh 1:3; e Lu 19:14; f Ro 9:27; g Ro 8:16; 2Co 6:18; Eph 1:5; 1Jo 3:1; h Ga 3:26; i Joh 3:3; Jas 1:18; 1Pe 1:23; 1Jo 3:9; j Php 2:7; 1Ti 3:16; Heb 2:14; 1Jo 4:2; 2Jo 7.

only-begotten son<sup>a</sup> from a father; and he was full of undeserved kindness and truth.<sup>b</sup> **15** (John bore witness about him, yes, he actually cried out—this was the one who said it—saying: “The one coming behind me has advanced in front of me, because he existed before me.”)<sup>c</sup> **16** For we all received from out of his fullness,<sup>d</sup> even undeserved kindness upon undeserved kindness.<sup>e</sup> **17** Because the Law was given through Moses,<sup>f</sup> the undeserved kindness<sup>g</sup> and the truth<sup>h</sup> came to be through Jesus Christ. **18** No man has seen God at any time;<sup>i</sup> the only-begotten god<sup>j</sup> who is in the bosom position<sup>k</sup> with the Father is the one that has explained him.<sup>l</sup>

**19** Now this is the witness of John when the Jews sent forth priests and Levites from Jerusalem to him to ask him: “Who are you?”<sup>m</sup> **20** And he confessed and did not deny, but confessed: “I am not the Christ.”<sup>n</sup> **21** And they asked him: “What, then? Are you E-li’jah?”<sup>o</sup> And he said: “I am not.” “Are you The Prophet?”<sup>p</sup> And he answered: “No!” **22** Therefore they said to him: “Who are you? that we may give an answer to those who sent us. What do you say about yourself?”<sup>q</sup> **23** He said: “I am a voice of someone crying out in the wilderness, ‘MAKE the way of Jehovah straight,’ just as Isaiah the prophet said.”<sup>r</sup> **24** Now those sent forth were from the Pharisees. **25** So they questioned him and said to him: “Why, then, do you baptize<sup>s</sup> if you yourself are not the Christ or E-li’jah or The Prophet?” **26** John answered them, saying: “I baptize in water. In the midst<sup>t</sup> of you one is standing whom you do not know,<sup>u</sup> **27** the one coming behind me, but the lace of whose sandal I am not worthy to untie.”<sup>v</sup> **28** These things took

## CHAP. 1

- a Joh 3:16
- 1Jo 4:9
- b Eph 4:21
- c Lu 3:16
- Joh 8:58
- Col 1:17
- d Col 1:19
- Col 2:3
- Col 2:9
- e Eph 1:6
- f Ex 31:18
- De 4:44
- Joh 7:19
- g Ro 3:24
- Ro 6:14
- h Joh 8:32
- Joh 14:6
- Joh 18:37
- 2Co 1:20
- i Ex 33:20
- Joh 6:46
- 1Jo 4:12
- j Joh 1:1
- k Pr 8:30
- Joh 13:23
- l Mt 11:27
- Lu 10:22
- 1Jo 3:2
- m Lu 3:15
- n Joh 3:28
- Ac 13:25
- o Mal 4:5
- Mt 11:14
- Mt 17:10
- Mr 9:13
- p De 18:15
- Joh 6:14
- Joh 7:40
- Ac 3:22
- q Lu 3:16
- r Isa 40:3
- Mt 3:3
- Lu 1:17
- Lu 1:76
- Lu 7:27
- Joh 3:28
- s Mt 21:25
- t Lu 17:21
- u Isa 53:2
- v Mt 3:11
- Ac 13:25

## Second Col.

- a Mt 3:6
- b Ex 12:3
- Isa 53:7
- 1Co 5:7
- 1Pe 1:19
- Re 5:6
- c Isa 53:11
- 1Co 15:3
- Heb 9:14
- 1Pe 2:24
- 1Jo 3:5
- d Joh 6:51
- 1Jo 2:2
- 1Jo 4:14
- e Joh 1:15
- Joh 8:58
- Col 1:17
- f Isa 40:3
- Mal 3:1
- Lu 1:76
- Ac 19:4
- g Mt 3:16
- Mr 1:10
- Lu 3:22
- h Lu 3:2
- i Mt 3:11
- Ac 1:5
- Ac 2:4
- j Mt 3:17
- Joh 5:33

place in Beth'a-ny across the Jordan, where John was baptizing.<sup>a</sup>

**29** The next day he beheld Jesus coming toward him, and he said: “See, the Lamb<sup>b</sup> of God that takes away the sin<sup>c</sup> of the world!”<sup>d</sup>

**30** This is the one about whom I said, Behind me there comes a man who has advanced in front of me, because he existed before me.<sup>e</sup> **31** Even I did not know him, but the reason why I came baptizing in water was that he might be made manifest to Israel.<sup>f</sup> **32** John also bore witness, saying: “I viewed the spirit coming down as a dove out of heaven, and it remained upon him.<sup>g</sup> **33** Even I did not know him, but the very One who sent me<sup>h</sup> to baptize in water said to me, ‘Whoever it is upon whom you see the spirit coming down and remaining, this is the one that baptizes in holy spirit.’<sup>i</sup> **34** And I have seen it, and I have borne witness that this one is the Son of God.”<sup>j</sup>

**35** Again the next day John was standing with two of his disciples, **36** and as he looked at Jesus walking he said: “See, the Lamb<sup>k</sup> of God!” **37** And the two disciples heard him speak, and they followed Jesus. **38** Then Jesus turned and, getting a view of them following, he said to them: “What are you looking for?” They said to him: “Rabbi, (which means, when translated, Teacher,) where are you staying?” **39** He said to them: “Come, and you will see.”<sup>l</sup> Accordingly they went and saw where he was staying, and they stayed with him that day; it was about the tenth hour. **40** Andrew<sup>m</sup> the brother of Simon Peter was one of the two that heard what John said and followed Jesus. **41** First this one found his own brother, Simon, and said to him: “We have found the Mes-si-

k Ac 8:32; Re 5:12; 1 Mt 8:20; 2Co 8:9; m Mt 4:18.

ah"<sup>a</sup> (which means, when translated, Christ).<sup>b</sup> **42** He led him to Jesus. When Jesus looked<sup>c</sup> upon him he said: "You are Simon<sup>d</sup> the son of John;<sup>e</sup> you will be called Ce'phas" (which is translated Peter).<sup>f</sup>

**43** The next day he desired to depart for Gal'i-lee. So Jesus found Philip<sup>g</sup> and said to him: "Be my follower."<sup>h</sup> **44** Now Philip was from Beth-sa'i-da,<sup>i</sup> from the city of Andrew and Peter. **45** Philip found Na-than'a-el<sup>j</sup> and said to him: "We have found the one of whom Moses, in the Law,<sup>k</sup> and the Prophets<sup>l</sup> wrote, Jesus, the son of Joseph,<sup>m</sup> from Naz'a-reth."<sup>n</sup> **46** But Na-than'a-el said to him: "Can anything good come out of Naz'a-reth?"<sup>n</sup> Philip said to him: "Come and see."<sup>n</sup> **47** Jesus saw Na-than'a-el coming toward him and said about him: "See, an Israelite for a certainty, in whom there is no deceit."<sup>o</sup> **48** Na-than'a-el said to him: "How does it come that you know me?" Jesus in answer said to him: "Before Philip called you, while you were under the fig tree, I saw you."<sup>p</sup> **49** Na-than'a-el answered him: "Rabbi, you are the Son of God,<sup>p</sup> you are King<sup>q</sup> of Israel."<sup>q</sup> **50** Jesus in answer said to him: "Because I told you I saw you underneath the fig tree do you believe? You will see things greater than these."<sup>r</sup> **51** He further said to him: "Most truly I say to you men, You will see heaven opened up and the angels<sup>s</sup> of God ascending and descending to the Son of man."<sup>s</sup>

**2** Now on the third day a marriage feast took place in Ca'na<sup>t</sup> of Gal'i-lee, and the mother<sup>u</sup> of Jesus was there. **2** Jesus and his disciples were also invited to the marriage feast.

**3** When the wine ran short the mother<sup>v</sup> of Jesus said to him: "They have no wine."<sup>v</sup> **4** But Je-

## CHAP. 1

a Da 9:25  
 Joh 11:27  
 b Joh 4:25  
 c Joh 2:25  
 d Mt 10:2  
 Ac 15:14  
 e Mt 16:17  
 Joh 21:15  
 f Mt 16:18  
 Mr 3:16  
 Lu 6:14  
 g Mt 10:3  
 h Mt 9:9  
 Re 14:4  
 i Mr 8:22  
 Joh 12:21  
 j Mt 10:3  
 Lu 6:14  
 k Ge 3:15  
 Ge 22:18  
 Ge 49:10  
 De 18:18  
 Joh 5:46  
 l Isa 9:6  
 Jer 33:15  
 Eze 34:23  
 Mic 5:2  
 Zec 6:12  
 Mal 3:1  
 m Mt 1:16  
 Mt 13:55  
 Lu 2:4  
 n Joh 7:41  
 o Joh 2:25  
 p Lu 1:32  
 q Zec 9:9  
 Mt 27:11  
 Joh 12:13  
 r Ps 104:4  
 Mt 4:11  
 Lu 22:43  
 s Ge 28:12  
 Da 7:13

## CHAP. 2

t Joh 4:46  
 Joh 21:2  
 u Lu 2:51  
 v Ac 1:14

## Second Col.

a Joh 19:26  
 b Mt 26:2  
 Joh 7:6  
 Joh 12:23  
 c Ge 41:55  
 d Mr 7:3  
 Joh 3:25  
 e Joh 4:46  
 f Lu 5:39  
 g Isa 9:1  
 Joh 1:14  
 h Mt 12:46  
 Mt 13:55  
 Mr 3:31  
 Lu 8:19  
 Ac 1:14  
 1Co 9:5  
 Ga 1:19  
 i Mt 4:13  
 j Ex 12:14  
 Nu 25:16  
 De 16:1  
 Joh 11:55  
 Joh 12:1  
 k Joh 5:1  
 l Le 1:14  
 m Mt 21:12  
 Mr 11:15  
 Lu 19:45  
 n Ps 93:5  
 Lu 2:49

sus said to her: "What have I to do with you, woman?<sup>a</sup> My hour has not yet come."<sup>b</sup> **5** His mother said to those ministering: "Whatever he tells you, do."<sup>c</sup> **6** As it was, there were six stone water jars sitting there as required by the purification<sup>d</sup> rules of the Jews, each able to hold two or three liquid measures. **7** Jesus said to them: "Fill the water jars with water." And they filled them to the brim. **8** And he said to them: "Draw some out now and take it to the director of the feast." So they took it. **9** When, now, the director of the feast tasted the water that had been turned into wine<sup>e</sup> but did not know what its source was, although those ministering who had drawn out the water knew, the director of the feast called the bridegroom **10** and said to him: "Every other man puts out the fine wine first,<sup>f</sup> and when people are intoxicated, the inferior. You have reserved the fine wine until now."<sup>g</sup> **11** Jesus performed this in Ca'na of Gal'i-lee as the beginning of his signs, and he made his glory<sup>h</sup> manifest; and his disciples put their faith in him.

**12** After this he and his mother and brothers<sup>h</sup> and his disciples went down to Ca-per'na-um,<sup>i</sup> but they did not stay there many days.

**13** Now the passover<sup>j</sup> of the Jews was near, and Jesus went up to Jerusalem.<sup>k</sup> **14** And he found in the temple those selling cattle and sheep and doves<sup>l</sup> and the money brokers in their seats. **15** So, after making a whip of ropes, he drove all those with the sheep and cattle out of the temple, and he poured out the coins of the money changers and overturned their tables.<sup>m</sup> **16** And he said to those selling the doves: "Take these things away from here! Stop making the house<sup>n</sup> of my Father a house

of merchandise!"<sup>a</sup> **17** His disciples called to mind that it is written: "The zeal for your house will eat me up."<sup>b</sup>

**18** Therefore, in answer, the Jews said to him: "What sign<sup>c</sup> have you to show us, since you are doing these things?" **19** In answer Jesus said to them: "Break down this temple,<sup>d</sup> and in three days I will raise it up." **20** Therefore the Jews said: "This temple was built in forty-six years, and will you raise it up in three days?" **21** But he was talking about the temple<sup>e</sup> of his body. **22** When, though, he was raised up from the dead, his disciples called to mind<sup>f</sup> that he used to say this; and they believed the Scripture and the saying that Jesus said.

**23** However, when he was in Jerusalem at the passover, at its festival,<sup>g</sup> many people put their faith in his name,<sup>h</sup> viewing his signs that he was performing.<sup>i</sup> **24** But Jesus himself was not entrusting<sup>j</sup> himself to them because of his knowing them all **25** and because he was in no need to have anyone bear witness about man, for he himself knew what was in man.<sup>k</sup>

**3** Now there was a man of the Pharisees, Nic-o-de'mus<sup>l</sup> was his name, a ruler of the Jews. **2** This one came to him in the night<sup>m</sup> and said to him: "Rabbi,<sup>n</sup> we know that you as a teacher<sup>o</sup> have come from God;<sup>p</sup> for no one can perform these signs<sup>q</sup> that you perform unless God is with him."<sup>r</sup> **3** In answer Jesus said to him:<sup>s</sup> "Most truly I say to you, Unless anyone is born again,<sup>t</sup> he cannot see the kingdom of God."<sup>u</sup> **4** Nic-o-de'mus said to him: "How can a man be born when he is old? He cannot enter into the womb of his mother a second time and be born, can he?" **5** Jesus answered: "Most truly I say to you, Unless anyone is born from water<sup>v</sup> and spirit,<sup>w</sup>

## CHAP. 2

a Jer 7:11  
Mt 21:13  
Mr 11:17  
Lu 19:46  
b Ps 69:9  
c Mt 12:38  
Mt 16:1  
Joh 4:48  
Joh 6:30  
d Mt 26:61  
Mt 27:40  
Mr 14:58  
e Mt 12:6  
Mt 16:21  
Lu 24:7  
1Co 6:19  
f Lu 24:8  
Joh 12:16  
Joh 14:26  
Joh 20:9  
g Joh 4:45  
h Joh 11:48  
i Joh 7:31  
j Joh 6:15  
k Mt 9:4  
Mr 2:8  
l Joh 1:48  
Joh 6:64  
Re 2:23

## CHAP. 3

l Joh 7:50  
Joh 19:39  
m Joh 12:42  
n Joh 1:38  
o Mt 7:29  
Joh 7:46  
p Joh 7:16  
Joh 8:28  
q Joh 2:11  
r Joh 14:11  
Ac 2:22  
Ac 10:38  
s Ac 2:28  
t Joh 1:13  
2Co 5:17  
Ga 6:15  
1Pe 1:3  
1Pe 1:23  
1Jo 3:9  
u 1Co 15:50  
v Mt 28:19  
Ac 8:36  
Ac 10:47  
Ac 19:5  
w Mt 3:11  
Joh 1:33  
Ac 1:5  
Ac 10:45  
Ac 11:16  
Ac 19:6  
1Co 12:13

## Second Col.

a 1Co 15:44  
b 1Pe 1:3  
1Pe 1:23  
c Ec 11:5  
d Joh 14:17  
Ac 2:2  
Ro 8:16  
1Co 2:11  
e Joh 9:30  
f Joh 8:26  
g Joh 3:32  
1Co 2:14  
h Lu 22:67  
i Ac 2:34  
Heb 9:8

he cannot enter into the kingdom of God. **6** What has been born from the flesh is flesh, and what has been born from the spirit is spirit.<sup>a</sup> **7** Do not marvel because I told you, You people must be born again.<sup>b</sup> **8** The wind<sup>c</sup> blows where it wants to, and you hear the sound of it, but you do not know where it comes from and where it is going. So is everyone that has been born from the spirit."<sup>d</sup>

**9** In answer Nic-o-de'mus said to him: "How can these things come about?" **10** In answer Jesus said to him: "Are you a teacher of Israel and yet do not know these things?"<sup>e</sup> **11** Most truly I say to you, What we know we speak and what we have seen we bear witness<sup>f</sup> of, but you people do not receive the witness we give.<sup>g</sup> **12** If I have told you earthly things and yet you do not believe, how will you believe if I tell you heavenly things?<sup>h</sup> **13** Moreover, no man has ascended into heaven<sup>i</sup> but he that descended from heaven,<sup>j</sup> the Son of man.<sup>k</sup> **14** And just as Moses lifted up the serpent<sup>l</sup> in the wilderness, so the Son of man must be lifted up,<sup>m</sup> **15** that everyone believing in him may have everlasting life.<sup>n</sup>

**16** "For God loved<sup>o</sup> the world so much that he gave his only-begotten Son,<sup>p</sup> in order that everyone exercising faith<sup>q</sup> in him might not be destroyed<sup>r</sup> but have everlasting life.<sup>s</sup> **17** For God sent forth his Son into the world, not for him to judge<sup>t</sup> the world, but for the world to be saved<sup>u</sup> through him. **18** He that exercises faith in him is not to be judged.<sup>v</sup> He that does not ex-

j Joh 6:38; Joh 8:23; Joh 8:42; 1Co 15:47; Eph 4:9; k Joh 1:51; 1Nu 21:9; m Joh 8:28; Ga 3:13; n Joh 3:36; Joh 20:31; o 1Jo 4:10; 1Jo 4:19; p Ge 22:2; Ge 22:16; Ro 5:8; Ro 8:32; 1Jo 4:9; q Joh 1:12; Joh 12:44; Eph 4:5; Php 1:29; 2Ti 3:15; r Mt 25:46; s Joh 6:40; Joh 20:31; Ro 6:23; 1Jo 5:13; t Joh 12:47; 2Co 5:19; u Lu 19:10; 1Co 15:22; 1Ti 1:15; 1Jo 2:2; 1Jo 4:14; v Joh 5:24; Ro 8:1.

ercise faith has been judged already, because he has not exercised faith in the name of the only-begotten Son of God.<sup>a</sup> **19** Now this is the basis for judgment, that the light<sup>b</sup> has come into the world<sup>c</sup> but men have loved the darkness rather than the light,<sup>d</sup> for their works were wicked. **20** For he that practices vile things<sup>e</sup> hates the light and does not come to the light, in order that his works may not be reprov'd.<sup>f</sup> **21** But he that does what is true comes to the light,<sup>g</sup> in order that his works may be made manifest as having been worked in harmony with God."

**22** After these things Jesus and his disciples went into Jude'an country, and there he spent some time with them and did baptizing.<sup>h</sup> **23** But John<sup>i</sup> also was baptizing in Ae'non near Sa'lim, because there was a great quantity of water<sup>j</sup> there, and people kept coming and being baptized;<sup>k</sup> **24** for John had not yet been thrown into prison.<sup>l</sup>

**25** Therefore a dispute arose on the part of the disciples of John with a Jew concerning purification.<sup>m</sup> **26** So they came to John and said to him: "Rabbi, the man that was with you across the Jordan, to whom you have borne witness,<sup>n</sup> see, this one is baptizing and all are going to him."<sup>o</sup> **27** In answer John said: "A man cannot receive a single thing unless it has been given him from heaven.<sup>p</sup> **28** You yourselves bear me witness that I said, I am not the Christ,<sup>q</sup> but, I have been sent forth in advance of that one.<sup>r</sup> **29** He that has the bride is the bridegroom.<sup>s</sup> However, the friend of the bridegroom, when he stands and hears him, has a great deal of joy on account of the voice of the bridegroom. Therefore this joy of mine has been made full.<sup>t</sup> **30** That one must go on increasing, but I must go on decreasing."

## CHAP. 3

- a Mt 10:33  
Heb 10:29
- b Joh 1:9  
Joh 8:12  
Joh 9:5  
Joh 12:46
- c Joh 1:5
- d Joh 24:13  
Isa 5:20  
Joh 12:48
- e 1Co 6:9  
Ga 5:19  
1Pe 4:3
- f Eph 5:13
- g Joh 12:36  
Joh 12:46  
1Jo 1:7
- h Joh 3:26  
Joh 4:2
- i Mt 3:1
- j Mr 1:10  
Ac 8:36
- k Mt 3:6
- l Mt 14:3  
Lu 3:20
- m Mr 7:3
- n Joh 1:7  
Joh 1:34
- o Joh 6:65
- p Joh 19:11  
Heb 5:4  
Jas 1:17
- q Joh 1:20  
Ac 13:25
- r Isa 40:3  
Mal 3:1  
Mt 11:10  
Lu 1:17
- s Mt 22:2  
2Co 11:2  
Eph 5:25  
Re 21:9
- t Lu 1:44

## Second Col.

- a Joh 8:23
- b 1Jo 4:5
- c Mt 3:11
- d Joh 8:26  
Joh 15:15
- e Isa 53:2  
Joh 1:11  
Joh 3:11
- f Ro 3:4  
1Jo 5:10
- g Joh 7:16
- h Joh 1:16
- i Joh 5:20  
Joh 15:9
- j Mt 11:27  
Mt 28:18  
Lu 10:22  
Joh 17:2
- k Hab 2:4  
Ro 1:17
- l Joh 3:16  
Joh 6:47  
Heb 5:9
- m 2Th 1:8  
1Jo 5:12
- n Ro 2:8  
Eph 5:6  
Heb 10:27

## CHAP. 4

- o Joh 3:22
- p Lu 9:52
- q Ge 33:19  
Ge 48:22  
Jos 24:32
- r Joh 4:12

**31** He that comes from above is over all others.<sup>a</sup> He that is from the earth is from the earth and speaks of things of the earth.<sup>b</sup> He that comes from heaven is over all others.<sup>c</sup> **32** What he has seen and heard, of this he bears witness,<sup>d</sup> but no man is accepting his witness.<sup>e</sup> **33** He that has accepted his witness has put his seal to it that God is true.<sup>f</sup> **34** For the one whom God sent forth speaks the sayings of God,<sup>g</sup> for he does not give the spirit by measure.<sup>h</sup> **35** The Father loves<sup>i</sup> the Son and has given all things into his hand.<sup>j</sup> **36** He that exercises faith<sup>k</sup> in the Son has everlasting life;<sup>l</sup> he that disobeys the Son will not see life,<sup>m</sup> but the wrath of God remains upon him.<sup>n</sup>

**4** When, now, the Lord became aware that the Pharisees had heard that Jesus was making and baptizing<sup>o</sup> more disciples than John— **2** although, indeed, Jesus himself did no baptizing but his disciples did— **3** he left Jude'a and departed again for Gal'i-lee. **4** But it was necessary for him to go through Sa-mar'i-a.<sup>p</sup> **5** Accordingly he came to a city of Sa-mar'i-a called Sy'char near the field that Jacob gave to Joseph his son.<sup>q</sup> **6** In fact, Jacob's fountain<sup>r</sup> was there. Now Jesus, tired out from the journey, was sitting at the fountain just as he was. The hour was about the sixth.

**7** A woman of Sa-mar'i-a came to draw water. Jesus said to her: "Give me a drink." **8** (For his disciples had gone off into the city to buy foodstuffs.) **9** Therefore the Sa-mar'i-tan woman said to him: "How is it that you, despite being a Jew, ask me for a drink, when I am a Sa-mar'i-tan woman?" (For Jews have no dealings with Sa-mar'i-tans.)<sup>s</sup> **10** In answer Jesus said

to her: "If you had known the free gift<sup>a</sup> of God and who<sup>b</sup> it is that says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."<sup>c</sup> **11** She said to him: "Sir, you have not even a bucket for drawing water, and the well is deep. From what source, therefore, do you have this living water?" **12** You are not greater<sup>d</sup> than our forefather Jacob, who gave us the well and who himself together with his sons and his cattle drank out of it, are you?" **13** In answer Jesus said to her: "Everyone drinking from this water will get thirsty again. **14** Whoever drinks from the water that I will give him will never get thirsty at all,<sup>e</sup> but the water that I will give him will become in him a fountain of water<sup>f</sup> bubbling up to impart everlasting life."<sup>g</sup> **15** The woman said to him: "Sir, give me this water, so that I may neither thirst nor keep coming over to this place to draw water."

**16** He said to her: "Go, call your husband and come to this place." **17** In answer the woman said: "I do not have a husband." Jesus said to her: "You said well, 'A husband I do not have.' **18** For you have had five husbands, and the man you now have is not your husband. This you have said truthfully." **19** The woman said to him: "Sir, I perceive you are a prophet."<sup>h</sup> **20** Our forefathers worshiped in this mountain,<sup>i</sup> but you people say that in Jerusalem is the place where persons ought to worship."<sup>j</sup> **21** Jesus said to her: "Believe me, woman, The hour is coming when neither in this mountain nor in Jerusalem<sup>k</sup> will you people worship<sup>l</sup> the Father. **22** You worship what you do not know;<sup>m</sup> we worship what we know, because salvation originates with the Jews."<sup>n</sup> **23** Nevertheless, the hour is

## CHAP. 4

- a Eph 2:8
- b Isa 9:6
- c Isa 12:3
- Jer 2:13
- Zec 13:1
- Zec 14:8
- Joh 7:37
- d Mt 12:41
- Lu 11:31
- Joh 8:53
- e Joh 6:35
- Joh 7:38
- f Isa 58:11
- g Ro 6:23
- 1Jo 5:20
- h Lu 7:16
- Lu 7:39
- Joh 9:17
- i De 11:29
- j De 12:5
- 1Ki 9:3
- 2Ch 7:12
- Ps 122
- k Mr 14:58
- Heb 9:11
- l Mal 1:11
- m 2Ki 17:29
- 2Ki 17:33
- n Isa 2:3
- Ro 9:4

## Second Col.

- a Joh 14:17
- Ro 8:4
- 2Co 4:18
- 2Co 5:7
- Php 3:3
- b Jos 24:14
- 1Sa 12:24
- Ps 25:5
- Ps 86:11
- Mr 7:7
- c 2Ch 16:9
- d 2Co 3:17
- 1Ti 1:17
- Heb 11:27
- e Ro 12:1
- f De 18:18
- Da 9:25
- Joh 1:41
- g Joh 11:27
- h Joh 9:37
- i De 18:15
- Joh 7:26
- j Joh 1:38
- k Mt 4:4
- l Joh 5:30
- Joh 6:38
- m Joh 5:36
- Joh 17:4
- Joh 19:30
- n Mt 9:37
- o Ro 6:22
- p Pr 11:18
- q Da 12:3
- 1Co 3:8
- 2Jo 8

coming, and it is now, when the true worshipers will worship the Father with spirit<sup>a</sup> and truth,<sup>b</sup> for, indeed, the Father is looking for suchlike ones to worship him.<sup>c</sup> **24** God is a Spirit,<sup>d</sup> and those worshiping him must worship with spirit and truth."<sup>e</sup> **25** The woman said to him: "I know that Mes-si'ah<sup>f</sup> is coming, who is called Christ.<sup>g</sup> Whenever that one arrives, he will declare all things to us openly." **26** Jesus said to her: "I who am speaking to you am he."<sup>h</sup>

**27** Now at this point his disciples arrived, and they began to wonder because he was speaking with a woman. Of course, no one said: "What are you looking for?" or, "Why do you talk with her?" **28** The woman, therefore, left her water jar and went off into the city and told the men: **29** "Come here, see a man that told me all the things I did. This is not perhaps the Christ,<sup>i</sup> is it?" **30** They went out of the city and began coming to him.

**31** Meanwhile the disciples were urging him, saying: "Rabbi,<sup>j</sup> eat." **32** But he said to them: "I have food to eat of which you do not know." **33** Therefore the disciples began saying to one another: "No one has brought him anything to eat, has he?" **34** Jesus said to them: "My food<sup>k</sup> is for me to do the will<sup>l</sup> of him that sent me and to finish his work."<sup>m</sup> **35** Do you not say that there are yet four months before the harvest comes? Look! I say to you: Lift up your eyes and view the fields, that they are white for harvesting.<sup>n</sup> Already **36** the reaper is receiving wages and gathering fruit for everlasting life,<sup>o</sup> so that the sower<sup>p</sup> and the reaper may rejoice together.<sup>q</sup> **37** In this respect, indeed, the saying is true, One is the sower and another the reaper. **38** I dispatched you to reap what you have spent no labor on. Others

have labored,<sup>a</sup> and you have entered into the benefit of their labor.”

**39** Now many of the Samaritans out of that city put faith<sup>b</sup> in him on account of the word of the woman who said in witness: “He told me all the things I did.”<sup>c</sup> **40** Therefore when the Samaritans came to him, they began asking him to stay with them; and he stayed there two days.<sup>d</sup> **41** Consequently many more believed on account of what he said,<sup>e</sup> **42** and they began to say to the woman: “We do not believe any longer on account of your talk; for we have heard for ourselves<sup>f</sup> and we know that this man is for a certainty the savior<sup>g</sup> of the world.”

**43** After the two days he left there for Galilee.<sup>h</sup> **44** Jesus himself, however, bore witness that in his own homeland a prophet has no honor.<sup>i</sup> **45** When, therefore, he arrived in Galilee, the Galileans received him, because they had seen all the things he did in Jerusalem at the festival,<sup>j</sup> for they also had gone to the festival.<sup>k</sup>

**46** Accordingly he came again to Ca'na<sup>l</sup> of Galilee, where he had turned the water into wine.<sup>m</sup> Now there was a certain attendant of the king whose son was sick in Ca-per'na-um.<sup>n</sup> **47** When this man heard that Jesus had come out of Ju-de'a into Galilee, he went off to him and began asking him to come down and heal his son, for he was at the point of dying. **48** However, Jesus said to him: “Unless you people see signs<sup>o</sup> and wonders,<sup>p</sup> you will by no means believe.” **49** The attendant of the king said to him: “Lord, come down before my young child dies.” **50** Jesus said to him: “Go your way;<sup>q</sup> your son lives.”<sup>r</sup> The man believed the word that Jesus spoke to him and went his way. **51** But already while he was on

#### CHAP. 4

- a Ac 10:43
- 1Pe 1:12
- b Eze 16:53
- Ro 10:17
- c Joh 4:29
- d Mt 10:11
- Ac 10:48
- e Joh 10:27
- f Joh 17:8
- g Isa 49:6
- Mt 1:21
- Joh 1:29
- Ac 13:23
- 1Ti 1:15
- 1Jo 4:14
- h Joh 4:40
- i Mt 13:57
- Mr 6:4
- Lu 4:24
- j Joh 2:23
- k De 16:16
- l Joh 21:2
- m Joh 2:1
- Joh 2:11
- n Mt 8:5
- o Mt 16:1
- Joh 2:18
- 1Co 1:22
- p Ac 4:30
- q Mt 8:13
- Mr 7:29
- r 1Ki 17:23

#### Second Col.

- a Mr 7:30
- b Mt 8:15
- Ac 28:8
- c Mt 8:13
- d Ac 11:14
- Ac 18:8
- e Joh 2:11

#### CHAP. 5

- f Ex 12:14
- De 16:1
- De 16:16
- Joh 2:13
- Joh 6:4
- g Ne 3:1
- Ne 12:39
- h Lu 13:11
- i Ps 72:13
- Isa 53:3
- j Mt 9:6
- Mr 2:11
- Lu 5:24
- Ac 3:7
- k Joh 9:14
- l Ex 20:10
- Ne 13:19
- Jer 17:21
- Mt 12:2
- Lu 6:2

his way down his slaves met him to say that his boy was living.<sup>a</sup> **52** Therefore he began to inquire of them the hour in which he got better in health. Accordingly they said to him: “Yesterday at the seventh hour the fever<sup>b</sup> left him.” **53** Therefore the father knew it was in the very hour<sup>c</sup> that Jesus said to him: “Your son lives.” And he and his whole household believed.<sup>d</sup> **54** Again this was the second sign<sup>e</sup> Jesus performed when he came out of Ju-de'a into Galilee.

**5** After these things there was a festival<sup>f</sup> of the Jews, and Jesus went up to Jerusalem. **2** Now in Jerusalem at the sheppgate<sup>g</sup> there is a pool designated in Hebrew Beth-za'tha, with five colonnades. **3** In these a multitude of the sick, blind, lame and those with withered members, was lying down. **4** — **5** But a certain man was there who had been in his sickness for thirty-eight years. **6** Seeing this man lying down, and being aware that he had already been sick a long time,<sup>h</sup> Jesus said to him: “Do you want to become sound in health?”<sup>i</sup> **7** The sick man answered him: “Sir, I do not have a man to put me into the pool when the water is disturbed; but while I am coming another steps down ahead of me.” **8** Jesus said to him: “Get up, pick up your cot and walk.”<sup>j</sup> **9** With that the man immediately became sound in health, and he picked up his cot and began to walk.

Now on that day it was a sabbath.<sup>k</sup> **10** Therefore the Jews began to say to the cured man: “It is Sabbath, and it is not lawful<sup>l</sup> for you to carry the cot.” **11** But he answered them: “The very one that made me sound in health said to me, ‘Pick up your cot and walk.’” **12** They asked him: “Who is the man that told you, ‘Pick it up and walk?’”





\*\*\* w08 4/15 p. 30 pars. 1-3 Highlights From the Book of John \*\*\*

JOHN—"the disciple whom Jesus used to love"—is the last person to write an inspired account of Christ's life and ministry. (John 21:20) Written about 98 C.E., the Gospel of John repeats very little of what is stated in the other three Gospels.

The apostle John wrote his Gospel with a definite objective in mind. Concerning the things that he recorded, he says: "These have been written down that you may believe that Jesus is the Christ the Son of God, and that, because of believing, you may have life by means of his name." (John 20:31) Its message is indeed of great value to us.—Heb. 4:12.

**"SEE, THE LAMB OF GOD"  
(John 1:1–11:54)**

Upon beholding Jesus, John the Baptizer confidently announces: "See, the Lamb of God that takes away the sin of the world!" (John 1:29)

**Scriptural Questions Answered:**

**1:35, 40**—Who besides Andrew was the disciple standing with John the Baptizer? The narrator always refers to John the Baptizer as "John" and never identifies himself by name in his Gospel. Therefore, the unnamed disciple is evidently the Gospel writer John.

**2:20**—Which temple "was built in forty-six years"? The Jews were referring to the rebuilding of Zerubbabel's temple by King Herod of Judea. According to the historian Josephus, that work began in the 18th year of Herod's reign, or in 18/17 B.C.E. The temple sanctuary and other main structures were constructed in eight years. However, the work on the temple complex continued down to and beyond the Passover of 30 C.E., when the Jews said that it took 46 years to build it.

**Lessons for Us:**

**2:4.** Jesus was indicating to Mary that as the baptized anointed Son of God, he must take direction from his heavenly Father. Although Jesus was just beginning his ministry, he was fully aware of the hour, or the time, for his assigned work, including his sacrificial death. Not even a close family member such as Mary could be allowed to interfere with his doing the divine will. We should serve Jehovah God with similar determination.

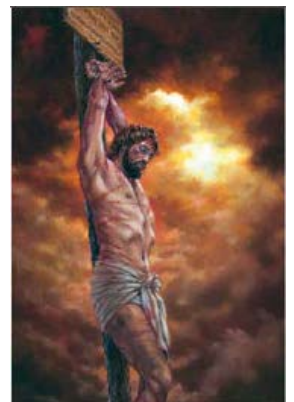
**3:1-9.** The example of Nicodemus, a ruler of the Jews, teaches us two lessons. First, Nicodemus showed humility, insight, and awareness of his own spiritual need, recognizing a lowly carpenter's son as a teacher sent by God. Humility is needed by true Christians today. Second, Nicodemus held back from becoming a disciple while Jesus was on earth. Perhaps this was due to fear of man, attachment to his position in the Sanhedrin, or love for his riches. From this we can learn a valuable lesson: We must not allow such leanings to hold us back from 'picking up our torture stake and continually following Jesus.'—Luke 9:23.

**4:23, 24.** For our worship to be acceptable to God, it must conform to the truth revealed in the pages of the Bible and it must be guided by the holy spirit.

\*\*\* w12 3/1 p. 17 How Should We Remember Jesus' Death? \*\*\*

**4. How does the Memorial benefit us?**

The annual Memorial of Jesus' death deepens our appreciation for Jehovah's extraordinary love. He sent his Son to die for our sins. So when we attend the Memorial, we should contemplate what Jesus' death means for us. We should consider how we can show appreciation for what Jehovah and Jesus have done for us.—Read **John 3:16**; 2 Corinthians 5:14, 15.



\*\*\* w12 2/15 pp. 5-6 par. 10 Imitate Jesus' Example of Watchfulness \*\*\*



<sup>10</sup> Jesus was watchful in the work that Jehovah assigned him to do. There may be some jobs that allow for the worker's mind to wander without serious consequences. Many jobs, though, call for keen focus and alertness, and the Christian ministry is certainly like that. Jesus was ever alert in his work, watching for opportunities to share the good news. For example, when he and his disciples arrived at the town of Sychar after a long morning of walking, the disciples went to purchase food. Jesus stayed near the town's well to rest, but he kept alert, and he saw an opportunity to witness. A Samaritan woman approached to draw water. Jesus could have chosen to take a nap. He could have thought of reasons to avoid a conversation. However, he spoke up, involved the woman in conversation, and gave a powerful witness that affected many lives in that city. (John 4:4-26, 39-42) Can we more closely imitate Jesus' watchful example, perhaps by striving to be increasingly alert to opportunities to share the good news with people we meet in our day-to-day life?

<sup>13</sup> As we imitate Jesus' example of watchfulness, how can we strive for a similar balance? We do not let this world distract us from our work. Even well-meaning friends and relatives may urge us to slow down in our ministry or to seek what they see as a normal life. If we imitate Jesus, however, we view our ministry as if it were food. (John 4:34) Our work nourishes us spiritually and brings us delight as well. Yet, we never want to be extremists, displaying a self-righteous or ascetic spirit. Like Jesus, we want to be joyful, balanced servants of "the happy God."—1 Tim. 1:11.

\*\*\* w12 4/15 p. 4 pars. 4-5 'The Son Is Willing to Reveal the Father' \*\*\*

<sup>4</sup> Jesus was especially qualified to reveal his Father. Why? Because before all other forms of life were created, the spirit creature who later became the man Jesus already existed in heaven as "the only-begotten Son of God." (John 1:14; 3:18) What a unique position! While no other creature existed, the Son basked in the warmth of his Father's attention and learned about Him and His qualities. The Father and Son must have communicated extensively and developed deep affection for each other over aeons of time. (John 5:20; 14:31) What a wealth of insight into his Father's personality the Son must have gained!—**Read Colossians 1:15-17.**

<sup>5</sup> The Father designated the Son to be His spokesman, "The Word of God." (Rev. 19:13) Therefore, Jesus was in a unique position to reveal the Father to others. Appropriately, Gospel writer John describes Jesus, "the Word," as being "in the bosom position with the Father." (John 1:1, 18) With that expression, John alludes to a custom that in his day was common at mealtimes. One guest would recline right in front of another person on the same couch. Being close together, these two could easily engage in conversation. So the Son, being "in the bosom position," had intimate conversations with his Father.

\*\*\* w12 4/15 pp. 5-6 par. 11 'The Son Is Willing to Reveal the Father' \*\*\*

<sup>11</sup> However, what conclusion do you draw from Jesus' cleansing of the temple? Visualize the scene: Jesus made a whip of ropes, and he drove out those selling cattle and sheep. He scattered the coins of the money changers and overturned their tables. (John 2:13-17) That forceful action made the disciples recall the prophetic words of King David: "Sheer zeal for your house has eaten me up." (Ps. 69:9) By taking firm action, Jesus showed a strong desire to defend true worship. Do you see in that account the Father's personality? It reminds us that God has not only the unlimited power to wipe wickedness from the face of the earth but also the ardent desire to do so. This depiction of Jesus' strong reaction to wrongdoing reveals how the Father must feel as he looks at the wickedness that is rampant on earth today. How reassuring that is to us when we are coping with injustices!



\*\*\* w12 10/1 p. 18 “The Ancient of Days Sat Down” \*\*\*

“NO MAN has seen God at any time,” says the Bible. (John 1:18) God’s appearance is so glorious that no creature of flesh and blood could possibly see him and yet live. (Exodus 33:20)

\*\*\* w12 4/15 p. 4 par. 5 ‘The Son Is Willing to Reveal the Father’ \*\*\*

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\*\*\* w12 12/1 p. 16 Why Did God Send Jesus to Earth? \*\*\*

1. Where was Jesus before God sent him to earth?

Jesus lived as a spirit person in heaven before he was born in Bethlehem. He was God’s first creation and the only one created directly by God. Therefore, he is fittingly referred to as God’s only-begotten Son. In heaven, he often spoke as God’s representative. That is why he is called the Word. He also acted as God’s helper and took part in the creation of all other things. (John 1:2, 3, 14) Jesus lived with God in heaven for aeons before humankind was created.—Read Micah 5:2; John 17:5.

\*\*\* w11 6/1 p. 12 Do All Faithful Christians Go to Heaven? \*\*\*

▪ Many have read Jesus’ comforting words: “God loved the world so much that he gave his only-begotten Son, in order that *everyone* exercising faith in him might not be destroyed but have everlasting life.” (John 3:16) Did Jesus mean that all faithful worshippers of his Father, Jehovah God, would go to heaven to enjoy everlasting life in true happiness?

Note Jesus’ thought-provoking statement: “No man has ascended into heaven but he that descended from heaven, the Son of man.” (John 3:13) This implies that faithful worshippers in the past, such as Noah, Abraham, Moses, and David, had not gone to heaven. (Acts 2:34) Where, then, did they all go? In brief: The faithful of old are in the grave, sleeping in death, unconscious, awaiting resurrection.—Ecclesiastes 9:5, 6; Acts 24:15.

The Bible’s first reference to heavenly life after death was also by Jesus. He told his apostles that he would prepare a place for them in heaven. (John 14:2, 3) This was something new for God’s people. The apostle Paul later explained that after Jesus’ death and resurrection to heaven, Jesus ‘*inaugurated* for his disciples a new and living way’—a way no other human had traveled before.—Hebrews 10:19, 20.

Does this mean that from then on all faithful ones would go to heaven? No, for resurrection to heaven is closely related to an assignment given only to *some* humans. On their last evening together, Jesus told his apostles that they would “sit on thrones to judge” in his heavenly Kingdom. Thus, ruling with Jesus in heaven was to be their assignment.—Luke 22:28-30.

**\*\*\* w11 11/1 p. 15 Cultivate Spirituality as a Couple \*\*\***

Many couples have found that their marriage improves when they set aside a regular time each week to read and study the Bible together. A word of caution, though: Apply any points of counsel to yourself, not to your mate. (Galatians 6:4) Discuss contentious marital issues at another time, not during your study sessions. Why not?

Consider this: If you were eating a meal with your family, would you choose that time to dress a festering wound? Not likely. You would ruin everyone's appetite. Jesus compared learning about and doing God's will to eating food. (Matthew 4:4; John 4:34) If you talk about emotional wounds each time you open the Bible, you could cause your mate to lose his or her spiritual appetite. Certainly, you need to discuss problems. But deal with those matters at a time set aside for that purpose.—Proverbs 10:19; 15:23.

**TRY THIS:** Write down two or three qualities of your mate that you appreciate most. When you next discuss spiritual matters related to those qualities, tell your mate how much you appreciate the way he or she displays them.

**\*\*\* km 6/11 p. 2 par. 1 Street Witnessing That Is Effective \*\*\***

<sup>1</sup> During his earthly ministry, Jesus did not hesitate to speak with people he met on the road and in other public places. (Luke 9:57-61; John 4:7) He wanted to share his important message with as many people as possible. Today, street witnessing is an excellent way to help people obtain godly wisdom. (Prov. 1:20) Our success will be enhanced if we take the initiative and use discernment.

**\*\*\* km 5/10 p. 3 par. 2 “You Would Make a Good Pioneer!” \*\*\***

<sup>2</sup> **A Satisfying Way of Life:** Our Model, Jesus, found genuine refreshment in doing his Father's will. (John 4:34) Therefore, it was with sincerity that Jesus taught his followers that real satisfaction results from engaging in activities related to the worship of Jehovah. We are content when our lives are filled with works that bring Jehovah's approval. Additionally, as we give more time, energy, and resources to help others, we increase our happiness.—Acts 20:31, 35.

**\*\*\* km 8/10 p. 4 par. 6 You Can Witness Informally! \*\*\***

<sup>6</sup> **Initiating Conversations:** What can we say to initiate a conversation? When Jesus conversed with the woman at the well, he started by simply requesting that she give him a drink. (John 4:7) So perhaps we can start a conversation with a friendly greeting or question. As you talk you may find an opportunity to introduce a Scriptural thought and perhaps plant a seed of truth. (Eccl. 11:6) Some have found success by making an intriguing statement that arouses curiosity and prompts an inquiry. For example, while waiting to see the doctor, you may spark a conversation by saying, “I'll be glad when I won't get sick anymore.”

**\*\*\* km 11/10 p. 2 par. 7 The Fields Are White for Harvesting \*\*\***

<sup>7</sup> Farmers have a limited amount of time to gather the crops, so they do not relax or slow down until the work is finished. The spiritual harvest requires the same sense of urgency. Until when should we continue in the ingathering work? Throughout “the conclusion of the system of things” and until “the end.” (Matt. 24:14; 28:20) Like Jehovah's foremost Minister, we want to finish the work that has been entrusted to us. (John 4:34; 17:4) Let us therefore continue to carry out our ministry with zeal, joy, and a positive attitude until the end. (Matt. 24:13) The harvest is not over!

ransom in heaven, Jesus opened the way for Adam's offspring to be delivered from the sin and death that we all inherit because of the sin of our forefather Adam.

### **How was the death of Jesus Christ different from that of others who have become martyrs?**

*Jesus was a perfect human.* He was born without any blemish of sin and he maintained that perfection throughout his life. "He committed no sin." He was "undefiled, separated from the sinners."—1 Pet. 2:22; Heb. 7:26.

*He was the unique Son of God.* God himself testified to this audibly from the heavens. (Matt. 3:17; 17:5) This Son had lived previously in heaven; through him God had brought into existence all other created persons and things in the entire universe. To carry out His will, God had miraculously transferred the life of this Son to the womb of a virgin girl so that he might be born as a human. To emphasize that he truly had become a human, Jesus referred to himself as the Son of man.—Col. 1:15-20; John 1:14; Luke 5:24.

*He was not powerless before his executioners.* He said: "I surrender my soul . . . No man has taken it away from me, but I surrender it of my own initiative." (John 10:17, 18) He declined to appeal for angelic forces to intervene on his behalf. (Matt. 26:53, 54) Though wicked men were permitted to carry out their schemes in having him put to death, his death was truly sacrificial.

*His shed blood has value to provide deliverance for others.* "The Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." (Mark 10:45) So his death was far more than a case of martyrdom because of refusal to compromise his beliefs.

See also pages 266, 267, under the heading "Memorial."

### **Why was it necessary for the ransom to be provided in the manner that it was in order for us to have eternal life?**

Rom. 5:12: "Through one man [Adam] sin entered into the world and death through sin, and thus death spread to all men because they

# 57      *The Meditation of My Heart* (Psalm 19:14)

1. The meditation of my heart,  
    The thoughts I ponder through the day—  
    May they be pleasing to you, Lord,  
    And keep me steadfast in your way.  
When worries weigh upon my mind  
    And make me restless in the night,  
Then may I meditate on you  
    And things I know to be upright.
2. Whatever things are chaste and true,  
    Whatever virtue there may be,  
Whatever things well-spoken of—  
    May thoughts of these bring peace to me.  
How precious are your thoughts, O God!  
    Beyond all counting is their sum.  
So may I ponder your own words,  
    Absorbed in them may I become.

the “Jehovah’s Witnesses (Watch Tower) Society” in Myanmar.

By this time, the brothers had moved the branch office from 39th Street to a two-story home on half an acre of land on Inya Road, in a well-to-do suburb north of the city. However, the new facility was now strained to the limit. Viv Mouritz, who at that time visited Myanmar as zone overseer, recalls: “The 25 members of the Bethel family worked under difficult conditions. The kitchen had no stove—a sister did the cooking on an electric hot plate. The laundry had no washing machine, so a sister washed clothes in a hole in the floor. The brothers wanted to buy a stove and a washing machine, but the items simply could not be imported.”

Clearly, the brothers needed a larger branch. Consequently, the Governing Body approved a proposal to demolish the existing two-story home and

The Bethel facility was strained to the limit. A sister used the floor to iron clothes



erect a new four-story residence and office building on the same site. Nevertheless, before the brothers could implement the proposal, some major hurdles had to be overcome. First, approval was needed from six levels of government. Second, local building contractors, who were unfamiliar with steel-frame construction, could not do the work. Third, Witness volunteers from overseas could not enter the country. And finally, the building materials could not be obtained locally, nor could they be imported. Needless to say, the project appeared doomed. Just the same, the brothers trusted in Jehovah. If Jehovah wanted it, the new branch office would be built!—Ps. 127:1.

### **‘Not by Power, But by My Spirit’**

Kyaw Win, from the branch’s Legal Department, picks up the story: “Our building application moved steadily through five of the six layers of government, including the Ministry of Religious Affairs. Then the Yangon City Development Committee claimed that a four-story building would be too high and rejected our application. When we resubmitted the application, it was rejected again. The Branch Committee encouraged me to persevere. So I prayed fervently to Jehovah and submitted the application for a third time. It was approved!

“Next we approached the Ministry of Immigration. There, officials told us that foreigners could enter the country on seven-day tourist visas only. But when we explained that our skilled foreign volunteers would train locals in advanced construction techniques, they granted our volunteers six-month visas!



“Then we went to the Ministry of Trade, only to learn that a freeze had been placed on all imports. However, when we informed the officials about the nature of our project, they granted us a license to import building materials worth over one million dollars (U.S.). What about import tax? A visit to the Ministry of Finance resulted in their allowing us to import the materials tax-free! In these and many other ways, we experienced the truth of God’s declaration: “Not by a military force, nor by power, but by my spirit,” Jehovah of armies has said.”—Zech. 4:6.

In 1997, volunteers converged on the building site. Brothers in Australia donated most of the building materials, while other supplies came from Malaysia, Singapore, and Thailand. Bruce Pickering, who helped oversee the project, relates: “Several brothers from Australia prefabricated the entire steel frame and then traveled to Myanmar to bolt it together piece by piece. Amazingly, not one hole was out of place!” Other volunteers came from Britain, Fiji, Germany, Greece, New Zealand, and the United States.



Foreign and local brothers worked together closely

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*Declare the Good News**(Revelation 14:6, 7)*

1. The fullness of the Kingdom truth  
was long concealed.

The truth about the promised Seed is now revealed.  
Jehovah in his mercy and his love of right

Considered man's condition in his sinful plight.

He formed his purpose that his Son  
should rule the earth;

In God's due time the Kingdom rule would be  
brought to birth.

And that he might arrange to bring his Son a bride,  
A little flock of chosen ones is glorified.

2. The good news that we now declare  
was long foreknown.

Jehovah wills that in this time it shall be shown.  
Along with us, his angels take delight to share,

To aid us as the Kingdom truth we now declare.  
We have the duty and the honor in these days  
To sanctify his name and give him his rightful  
praise.

We're honored as his Witnesses that name to bear  
With everlasting good news that we now declare.