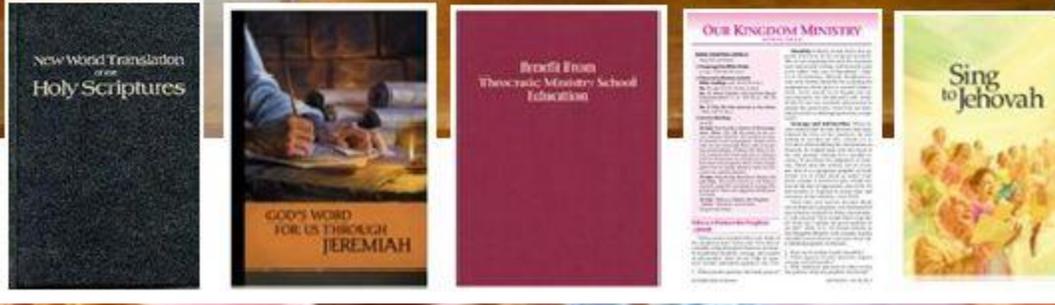


MID-WEEK MEETING FILE



May 13-17, 2013

4 *Making a Good Name With God* (Ecclesiastes 7:1)

1. Throughout our lifetime, We want to use each day
 To make a good name And all God's laws obey.
If in Jehovah's sight We strive to do what's right,
 Then to his own heart We'll bring delight.
2. To seek in this world A celebrated name,
 To want its favor, To bask in its acclaim
Is simply vanity. For if its friend we'd be,
 Jehovah's favor We would not see.
3. In God's remembrance We want our name to be
 Inscribed in his book For all eternity.
On him we can depend, So we his truth defend
 And keep our good name Down to the end.

(See also Gen. 11:4; Prov. 22:1; Mal. 3:16; Rev. 20:15.)

OUR KINGDOM MINISTRY

MAY 2013

WEEK STARTING MAY 13

Song 4 and Prayer

□ Congregation Bible Study:

jr chap. 9 ¶18-13 (30 min.)

□ Theocratic Ministry School:

Bible reading: John 5-7 (10 min.)

No. 1: John 6:22-40 (4 min. or less)

No. 2: Why Was It Necessary for the Ransom to Be Provided in the Manner That It Was?—*rs* p. 306 ¶6—p. 307 ¶2 (5 min.)

No. 3: How Can We Apply the Principle Behind What Is Written in Numbers 15:37-40? (5 min.)

□ Service Meeting:

Song 126

10 min: The Literature Offer for May and June. Talk. Briefly relate why the tracts being offered will have appeal in your territory. Have one or two demonstrations showing how the tracts may be offered in the house-to-house ministry.

10 min: What Do We Learn? Discussion. Have Matthew 5:11, 12 and Matthew 11:16-19 read. Consider how these accounts can help us in our ministry.

10 min: "What Motivates Us to Preach?" Questions and answers.

Song 91 and Prayer

What Motivates Us to Preach?

¹ Preaching the good news of God's Kingdom is the most meaningful work that we can do today. Indeed, with this one activity, we demonstrate obedience to the two greatest commandments, namely, to love Jehovah and to love our neighbor. (Mark 12:29-31) Love is a powerful motivating force that can stir us to be zealous ministers.—1 John 5:3.

1. What is the relationship between love and our ministry?

² **Love for Jehovah:** Love for our dearest Friend, Jehovah, moves us to speak up in his behalf. For some 6,000 years, he has been slandered by Satan. (2 Cor. 4:3, 4) Therefore, people believe that God torments sinners in a burning hell, that he is a mysterious Trinity, and that he is disinterested in humans. Many have even come to the conclusion that he does not exist. How we long for people to know the truth about our heavenly Father! Our diligent efforts to be God's witnesses bring him great pleasure and frustrate Satan.—Prov. 27:11; Heb. 13:15, 16.

³ **Love for Neighbor:** Each time we give a witness to someone, we demonstrate love for him. People desperately need to hear the good news during these critical times. Many are like the Ninevites in Jonah's day who did "not at all know the difference between their right hand and their left." (Jonah 4:11) Our ministry teaches people how to live happy, successful lives. (Isa. 48:17-19) It gives them hope. (Rom. 15:4) If they listen and act on what they learn, they "will be saved."—Rom. 10:13, 14.

⁴ Good children do not demonstrate love for their parents only on scheduled occasions. They strive to be loving all the time. Similarly, strong love for God and for neighbor will motivate us to be alert for opportunities to witness all the time, not just during scheduled witnessing periods. We will preach without letup. (Acts 5:42) Such love will never be forgotten by Jehovah.—Heb. 6:10.

2. How does our preaching demonstrate love for Jehovah?

3. In what way does our ministry show love for neighbor?

4. What will never be forgotten by Jehovah?

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"

⁸ 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?



⁹ Well, imagine the state of Jerusalem during the Babylonian siege. Jerusalem was slowly seared in the heat of that siege. In contrast, Sodom was overthrown in a moment, so to speak. In a sense, Sodom's destruction might be said to have been easier to bear. (Lam. 4:6) Baruch recorded the prophecy that the inhabitants of Jerusalem were to die by the sword, by famine, or by pestilence. Then he must have seen that fulfilled. The food supply in Jerusalem hit rock bottom. What a shock to be in a city where mothers, who are by nature "compassionate," boiled and ate their own children! (Lam. 2: 20; 4:10; Jer. 19:9) Yet, Baruch survived. Yes, amid such turmoil, life itself was a spoil, like a reward to victors after a battle. Clearly, Baruch must have accepted and

followed the divine counsel not to seek “great things.” And he won Jehovah’s favor, as his survival testifies. —Jer. 43:5-7.

WILL YOU SEEK “GREAT THINGS”?

¹⁰ Although Baruch was busy doing God’s will, for a time he struggled with a desire for “great things.” Jehovah warned him of the danger, and he was saved from spiritual disaster and from physical death. Could we, like Baruch, be tempted and perhaps overwhelmed by desires deep down in our heart, even while we are active in serving Jehovah?

¹¹ For Baruch, making a name for himself might have been a real temptation. Can you imagine him even wondering: ‘Will I be able to keep my job as “the secretary”? Might I achieve an even higher office?’ Now, how about us? Ask yourself, ‘Do I have “ambitions,” maybe ones securely guarded in my heart, to make a success of a worldly career now or in the near future?’ Some younger Christians might ponder the question, ‘Could the prospect of gaining prestige and financial security through scholastic achievements lure me into seeking “great things” for myself?’

¹² A brother now serving at world headquarters was 15 when he was offered a scholarship to a university. To his teachers’ dismay, he did not accept that offer, preferring a career as a pioneer. Still, his love for learning never left him. He became a missionary on a remote island. There he had to learn a language spoken by a little over 10,000

10, 11. How does the account of Baruch relate to our day and to us personally?

12. How did one brother seek great things for Jehovah, and what is your opinion of his choice?

people. There was no dictionary in that language, so he compiled a glossary on his own. He eventually mastered the language and was assigned to translate some of our Christian publications. Later, the glossary that he compiled was used as a basis for the first dictionary in that language. He once told a large audience at a district convention: "If I had accepted the university education, whatever academic works I accomplished would have been for my own glory. As it is, I have no secular qualification whatsoever. So I do not get the credit for what I have done. All the credit goes to Jehovah." (Prov. 25: 27) What do you think of the choice he made when he was 15? Over the years, he has enjoyed many privileges among God's people. In your case, how do you want to use your talents? Rather than seeking your own glory, are you determined to use them to praise Jehovah?

¹³ There is a related danger: seeking "great things" for or through ones we love and may influence. You have likely seen worldly parents maneuver matters so that their child achieves more in life than they did or becomes someone about whom they can boast. Perhaps you have heard comments like these: "I don't want him (or her) to have to work as hard as I've had to" or "I want my child to go to a university so that he'll have an easier life." Christian parents could have similar feelings. Granted, a person might say, 'I'm not seeking great things for myself.' But could he be doing so vicariously, that is, through someone else, a son or a daughter? As Baruch might have been tempted to seek prominence via his position or career, a parent might inwardly seek such through the achievements of his offspring.

13. Why should some parents ponder the challenge Baruch faced?

Yet, would not “the examiner of hearts” realize this, just as he did with Baruch? (Prov. 17:3) Should we not ask God to examine our innermost thoughts, as David did? (*Read Psalm 26:2; Jeremiah 17:9, 10.*) Jehovah might use various means, such as this discussion of Baruch, to alert us to the danger of seeking “great things.”

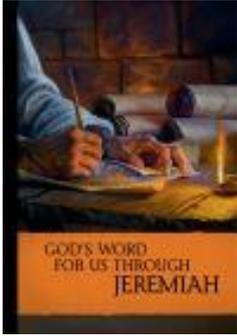
What was one possible way that Baruch was seeking “great things”? What lesson do you see in this?

THE TRAP OF “VALUABLE THINGS”

¹⁴ Consider the possibility that Baruch’s “great things” were material riches. As noted earlier, had Baruch been deeply attached to his possessions and properties in Judah, he would probably have had a hard time obeying the divine command to surrender to the Chaldeans. You have likely seen that the rich man often relies on his “valuable things,” but the Bible confirms that the protection provided by such things is “in his imagination.” (Prov. 18:11) All of Jehovah’s servants can benefit from reminding themselves of the balanced view of material things expressed in his Word. (*Read Proverbs 11:4.*) Yet, some may reason, ‘Why not enjoy a bit of what the world has to offer?’

¹⁵ Attachment to belongings could lead a Christian to have a longing for things that are part of a passing system of things. That did not prove to be so with Jeremiah or Baruch. Years later, Jesus gave a warning to people living “when the Son of man is to be revealed.” Jesus told them: “Remember the wife of Lot.” It would be just as valid to urge Christians: ‘Remember Jeremiah and Bar-

14, 15. How might riches become “great things” in our case?



Paragraph 8

(Jeremiah 45:5) 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.’”

(Jeremiah 21:9) The one sitting still in this city will die by the sword and by the famine and by the pestilence; but the one who is going out and who actually falls away to the Chal-de’ans who are laying siege against YOU will keep living, and his soul will certainly come to be his as a spoil.”

(Jeremiah 38:2) “This is what Jehovah has said, ‘The one continuing to dwell in this city is the one that will die by the sword, by the famine and by the pestilence. But the one going out to the Chal-de’ans is the one that will keep living and that will certainly come to have his soul as a spoil and alive.’

Paragraph 9

(Lamentations 4:6) The [punishment for the] error of the daughter of my people also becomes greater than the [punishment for the] sin of Sod’om, Which was overthrown as in a moment, and to which no hands turned [helpfully].

(Lamentations 2:20) See, O Jehovah, and do look to the one to whom you have dealt severely in this manner. Should the women keep eating their own fruitage, the children born fully formed, Or in the sanctuary of Jehovah should priest and prophet be killed?

(Lamentations 4:10) The very hands of compassionate women have boiled their own children. They have become as bread of consolation to one during the breakdown of the daughter of my people.

(Jeremiah 19:9) And I will make them eat the flesh of their sons and the flesh of their daughters; and they will eat each one the flesh of his fellowman, because of the tightness and because of the stress with which their enemies and those seeking for their soul will hem them in.”

(Jeremiah 43:5-7) So Jo-ha’nan the son of Ka-re’ah and all the chiefs of the military forces took all the remnant of Judah that had returned from all the nations to which they had been dispersed, in order to reside for a while in the land of Judah, ⁶ even the able-bodied men and the wives and the little children and the daughters of the king and every soul that Neb-u’zar-ad’an the chief of the bodyguard had let stay with Ged-a-li’ah the son of A-hi’kam the son of Sha’phan, and Jeremiah the prophet and Bar’uch the son of Ne-ri’ah. ⁷ And they finally came into the land of Egypt, for they did not obey the voice of Jehovah; and they came gradually as far as Tah’pan-hes.

Paragraph 12

(Proverbs 25:27) The eating of too much honey is not good; and for people to search out their own glory, is it glory?

Paragraph 13

(Proverbs 17:3) The refining pot is for silver and the furnace for gold, but Jehovah is the examiner of hearts.

(Psalm 26:2) Examine me, O Jehovah, and put me to the test; Refine my kidneys and my heart.

(Jeremiah 17:9, 10) “The heart is more treacherous than anything else and is desperate. Who can know it? ¹⁰ I, Jehovah, am searching the heart, examining the kidneys, even to give to each one according to his ways, according to the fruitage of his dealings.

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

Scriptural Questions Answered:

5:14—Is sickness the result of committing sin? Not necessarily. The man whom Jesus cured had been sick for 38 years because of inherited imperfection. (John 5:1-9) What Jesus meant was that now that the man had been shown mercy, he must follow the way of salvation and willfully sin no more lest something worse than sickness should befall him. The man could become guilty of committing an unforgivable sin, deserving of death with no resurrection.—Matt. 12:31, 32; Luke 12:10; Heb. 10:26, 27.

5:24, 25—Who are those ‘passing over from death to life’? Jesus is speaking about those who were once spiritually dead but who upon hearing his words put faith in him and discontinued walking in their sinful course. They ‘pass over from death to life’ in that the condemnation of death is lifted from them, and they are given the hope of everlasting life because of their faith in God.—1 Pet. 4:3-6.

5:26; 6:53—What does it mean to have ‘life in oneself’? For Jesus Christ, this means receiving from God two specific capabilities—the ability to give humans a fine standing with Jehovah and the power to impart life by resurrecting the dead. For Jesus’ followers, ‘having life in themselves’ means entering into the very fullness of life. Anointed Christians enter into it when they are resurrected to heavenly life. Faithful ones with an earthly hope will experience the fullness of life only after they pass the final test that will occur right after the end of the Millennial Reign of Christ.—1 Cor. 15:52, 53; Rev. 20:5, 7-10.

6:64—Did Jesus know from the time of selecting Judas Iscariot that Judas would betray him? Apparently he did not. On one occasion in the year 32 C.E., however, Jesus told his apostles: “One of you is a slanderer.” Possibly, at that point Jesus noticed in Judas Iscariot a “beginning,” or start, of a wrong course.—**John 6:66-71**.

Lessons for Us:

6:27. To work for “the food that remains for life everlasting” is to put forth effort to satisfy our spiritual need. Happy we are when we do this.—Matt. 5:3.

6:44. Jehovah personally cares for us. He draws us to his Son by reaching us individually through the preaching work and by helping us to grasp and apply spiritual truths by means of His holy spirit.

*** w12 1/15 p. 12 par. 16 Learn Watchfulness From Jesus’ Apostles ***

¹⁶ Is it not faith-strengthening to contemplate Jehovah’s power to rescue his servants? Of course, we do not expect Jehovah to deliver us miraculously at this time. However, we have full faith that he uses his power in behalf of his people today. (2 Chron. 16:9) By means of his powerful holy spirit, he can make us equal to any trial we may face. (2 Cor. 4:7; 2 Pet. 2:9) And Jehovah will soon empower his Son to free countless millions from that most unyielding of prisons, death. (**John 5:28, 29**) Our faith in God’s promises can give us tremendous courage when we face trials today.

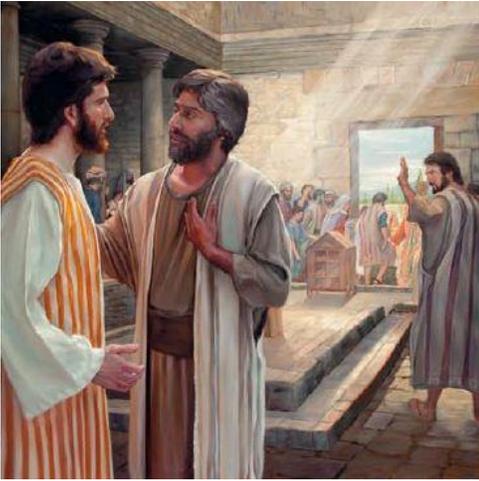


*** w12 4/15 p. 4 par. 4 ‘The Son Is Willing to Reveal the Father’ ***

⁴ 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**.

Judas Iscariot



*** w12 4/15 pp. 10-11 pars. 10-11 Betrayal—An Ominous Sign of the Times! ***

¹⁰ The other good example we will consider is that of the apostle Peter, who avowed his loyalty to Jesus. When Christ used graphic, figurative language to emphasize the importance of exercising faith in his soon-to-be-sacrificed flesh and blood, many of his disciples found his words shocking, and they left him. (John 6:53-60, 66) So Jesus turned to his 12 apostles and asked: “You do not want to go also, do you?” It was Peter who responded: “Lord, whom shall we go away to? You have sayings of everlasting life; and we have believed and come to know that you are the Holy One of God.” (John 6:67-69) Did this mean that Peter fully understood all that Jesus had just said about His coming sacrifice? Probably not. Even so, Peter was determined to be loyal to God’s anointed Son.

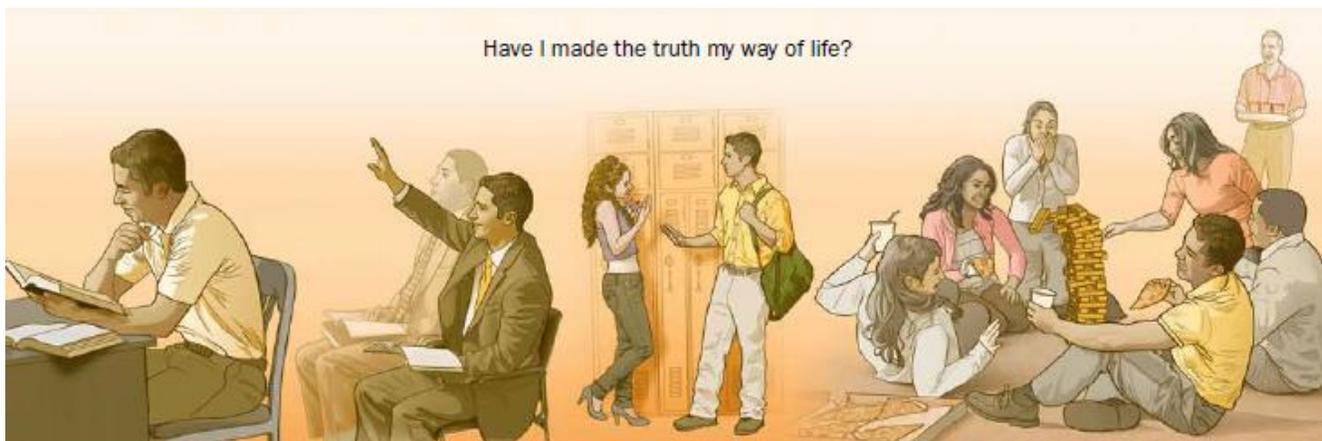
¹¹ Peter did not reason that Jesus must have the wrong view of things and that if given time, He would recant what He had said. No, Peter humbly recognized that Jesus had “sayings of everlasting life.” Likewise today, how do we react if we encounter a point in our Christian publications from “the faithful steward” that is hard to understand or that does not match with our thinking? We should try hard to get the sense of it rather than merely expecting that there will be a change to conform to our viewpoint.—**Read Luke 12:42.**

*** w12 5/1 p. 5 How Did Jesus View Politics? ***

King. Many of Jesus’ contemporaries were desperate for a ruler who could solve their economic and political problems. Impressed by Jesus’ abilities, the people wanted Jesus to join the political process. What was his reaction? Gospel writer John states: “Jesus, knowing they were about to come and seize him to make him king, withdrew again into the mountain all alone.” (John 6:10-15) Clearly, Jesus refused to become involved in politics.

*** w12 7/15 pp. 10-11 par. 15 Let Jehovah Lead You to True Freedom ***

¹⁵ When you began associating with the Christian congregation, you did not join some sort of social club. Rather, you came into the congregation because Jehovah drew you. (John 6:44) What moved him to do so? Did he see a righteous, God-fearing person? “Not at all!” you may say. What, then, did God see? He saw a heart that would be receptive to his liberating law, a heart that would submit to his kind influence. Within the congregation, Jehovah has nurtured your heart by feeding you spiritually, setting you free from religious falsehoods and superstitions, and by teaching you how to develop the Christlike personality. (**Read Ephesians 4:22-24.**) As a result, you have the privilege of being among the only people in the world who can rightly be called “a free people.”—Jas. 2:12.





***** w12 9/15 p. 11 par. 15 Peace for a Thousand Years—And Beyond! *****

¹⁵ Think of the expressions “they were beside themselves with great ecstasy” and “they began to glorify God.” If you had been present on those occasions, perhaps you would have felt the same way. Indeed, seeing our dead loved ones come back to life through the resurrection will produce in us a marvelous sensation of joy and exhilaration. Jesus said: “The hour is coming in which all those in

the memorial tombs will hear his voice and come out.” (John 5:28, 29) None of us have ever seen such a thing take place; it will surely be one of the grandest of “the things unseen.”

***** g 3/09 p. 11 Should You Object to Cremation? *****

The Bible clearly teaches that Jehovah God will bring back to life many who now sleep in death. (Ecclesiastes 9:5, 10; John 5:28, 29) Prophetically describing the time when the dead will return to life, the Bible book of Revelation, or Apocalypse, says: “The sea gave up those dead in it, and death and Hades gave up those dead in them.” (Revelation 20:13) To accomplish this, it makes no difference to Almighty God whether a person’s body is buried, burned, lost at sea, eaten by wild animals, or even vaporized by an atomic explosion.

***** km 2/10 p. 2 par. 4 “Come Be My Follower” *****

⁴ “**Never Has Another Man Spoken Like This**”: Jesus’ way of teaching astounded his listeners. (John 7:46; Matt. 7:28, 29) What set him apart from other teachers? He loved the truths he imparted, he loved the people he taught, and he used various teaching methods. By imitating the Great Teacher, we can improve the quality of our ministry.—Luke 6:40.

2. When do Christ’s followers receive life in themselves, or enter into the fullness of life? (John 6:53) [May 13, w03 9/15 p. 31 par. 3]

TMS REVIEW:

***** w03 9/15 p. 31 Questions From Readers *****

When do Christ’s followers receive life in themselves, or enter into the fullness of life? For the anointed Kingdom heirs, this happens at their resurrection to heavenly life as immortal spirit creatures. (1 Corinthians 15:52, 53; 1 John 3:2) Jesus’ “other sheep” experience entry into the fullness of life after the end of his Thousand Year Reign. By then, they will have been tested, found faithful, and declared righteous for everlasting life in the Paradise earth.—John 10:16; Revelation 20:5, 7-10.

have labored,^a and you have entered into the benefit of their labor.”

39 Now many of the Samaritans out of that city put faith^b in him on account of the word of the woman who said in witness: “He told me all the things I did.”^c

40 Therefore when the Samaritans came to him, they began asking him to stay with them; and he stayed there two days.^d

41 Consequently many more believed on account of what he said,^e

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^f and we know that this man is for a certainty the savior^g of the world.”

43 After the two days he left there for Galilee.^h

44 Jesus himself, however, bore witness that in his own homeland a prophet has no honor.ⁱ

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,^j for they also had gone to the festival.^k

46 Accordingly he came again to Ca'na^l of Galilee, where he had turned the water into wine.^m Now there was a certain attendant of the king whose son was sick in Ca-per'na-um.ⁿ

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^o and wonders,^p 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;^q your son lives.”^r 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.^a

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^b left him.” **53** Therefore the father knew it was in the very hour^c that Jesus said to him: “Your son lives.” And he and his whole household believed.^d

54 Again this was the second sign^e Jesus performed when he came out of Ju-de'a into Galilee.

5 After these things there was a festival^f of the Jews, and Jesus went up to Jerusalem. **2** Now in Jerusalem at the shepgate^g 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,^h Jesus said to him: “Do you want to become sound in health?”ⁱ

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.”^j

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.^k

10 Therefore the Jews began to say to the cured man: “It is Sabbath, and it is not lawful^l 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?’”

13 But the healed man did not know who he was, for Jesus had turned aside, there being a crowd in the place.

14 After these things Jesus found him in the temple and said to him: "See, you have become sound in health. Do not sin anymore, in order that something worse does not happen to you."

15 The man went away and told the Jews it was Jesus that made him sound in health. 16 So on this account the Jews went persecuting^a Jesus, because he was doing these things during Sabbath. 17 But he answered them: "My Father has kept working until now, and I keep working."^b 18 On this account, indeed, the Jews began seeking all the more to kill him,^c because not only was he breaking the Sabbath but he was also calling God his own Father,^d making himself equal^e to God.

19 Therefore, in answer, Jesus went on to say to them: "Most truly I say to you, The Son cannot do a single thing of his own initiative, but only what he beholds the Father doing.^f For whatever things that One does, these things the Son also does in like manner. 20 For the Father has affection for the Son^g and shows him all the things he himself does, and he will show him works greater than these, in order that you may marvel.^h 21 For just as the Father raises the dead up and makes them alive,ⁱ so the Son also makes those alive whom he wants to.^j 22 For the Father judges no one at all, but he has committed all the judging to the Son,^k 23 in order that all may honor the Son^l just as they honor the Father. He that does not honor the Son does not honor the Father who sent him.^m 24 Most truly I say to you, He that hears my word and believes him that sent me has everlasting life,ⁿ and he does not come into

CHAP. 5

- a Mt 12:14
Joh 15:20
- b Ge 2:3
Joh 9:4
Joh 14:10
- c Joh 7:1
Joh 7:19
- d Joh 10:38
Joh 14:28
- e Php 2:6
- f Joh 5:30
Joh 8:28
Joh 12:49
- g Mt 3:17
Joh 3:35
Joh 10:17
2Pe 1:17
- h Lu 8:25
Joh 6:11
Joh 6:19
- i 2Ki 4:34
Heb 11:35
- j Lu 7:14
Lu 8:54
Joh 11:25
Re 1:18
- k Ex 18:13
Mt 11:27
Ac 10:42
Ac 17:31
2Co 5:10
2Ti 4:1
- l Joh 3:35
Php 2:10
- m Lu 10:16
- n Joh 3:16
Joh 6:40
Joh 8:51

Second Col.

- a 1Jo 3:14
- b Mt 8:22
- c Joh 10:27
- d Ro 6:13
Eph 2:5
- e Ps 36:9
Ac 17:28
- f Joh 11:25
Re 1:18
- g Joh 5:22
2Ti 4:1
- h Da 7:13
- i Job 14:13
Isa 25:8
Isa 26:19
Re 20:12
- j Da 12:2
Re 20:12
- k 2Pe 2:9
Re 20:15
- l Isa 11:4
- m Mt 26:39
Joh 4:34
Joh 6:38
- n De 19:15
- o Joh 8:14
- p Mt 3:17
Mr 9:7
Joh 12:30
1Jo 5:9
- q Joh 1:15
Joh 1:32
- r Joh 11:42
- s Mt 3:5
Mt 13:20
Mr 6:20
2Pe 1:19
- t Mt 11:5
Joh 3:2
Joh 7:31
Joh 10:25

judgment but has passed over from death to life.^a

25 "Most truly I say to you, The hour is coming, and it is now, when the dead^b will hear the voice^c of the Son of God and those who have given heed will live.^d 26 For just as the Father has life in himself,^e so he has granted also to the Son to have life in himself.^f 27 And he has given him authority to do judging,^g because Son of man^h he is. 28 Do not marvel at this, because the hour is coming in which all those in the memorial tombsⁱ will hear his voice 29 and come out, those who did good things to a resurrection of life,^j those who practiced vile things to a resurrection of judgment.^k 30 I cannot do a single thing of my own initiative; just as I hear, I judge; and the judgment that I render is righteous,^l because I seek, not my own will, but the will^m of him that sent me.

31 "If I alone bear witnessⁿ about myself, my witness is not true.^o 32 There is another that bears witness about me, and I know that the witness which he bears^p about me is true. 33 You have dispatched men to John, and he has borne witness to the truth.^q 34 However, I do not accept the witness from man, but I say these things that you may be saved.^r 35 That man was a burning and shining lamp, and you for a short time were willing to rejoice greatly in his light.^s 36 But I have the witness greater than that of John, for the very works that my Father assigned me to accomplish, the works themselves that I am doing,^t bear witness about me that the Father dispatched me. 37 Also, the Father who sent me has himself borne witness about me.^u You have neither heard his voice at any time

u Mt 17:5; Mr 1:11; Joh 8:18; Joh 12:30; 1Jo 5:9.

nor seen his figure;^a **38** and you do not have his word remaining in you, because the very one whom he dispatched you do not believe.

39 "You are searching the Scriptures,^b because you think that by means of them you will have everlasting life; and these are the very ones that bear witness about me.^c **40** And yet you do not want to come to me that you may have life.^d **41** I do not accept glory from men,^e **42** but I well know that you do not have the love of God in you.^f **43** I have come in the name of my Father,^g but you do not receive me; if someone else arrived in his own name, you would receive that one. **44** How can you believe, when you are accepting glory^h from one another and you are not seeking the glory that is from the only God?ⁱ **45** Do not think that I will accuse you to the Father; there is one that accuses you, Moses,^j in whom you have put your hope. **46** In fact, if you believed Moses you would believe me, for that one wrote about me.^k **47** But if you do not believe the writings of that one,^l how will you believe my sayings?"

6 After these things Jesus departed across the sea of Galilee, or Ti-be'ri-as.^m **2** But a great crowd kept following him, because they were beholding the signs he was performing upon those who were ill.ⁿ **3** So Jesus went up into a mountain,^o and there he was sitting with his disciples. **4** Now the passover,^p the festival of the Jews, was near. **5** When, therefore, Jesus raised his eyes and observed that a great crowd was coming to him, he said to Philip: "Where shall we buy loaves for these to eat?"^q **6** However, he was saying this to test him, for he himself knew what he was about to do. **7** Philip answered him: "Two hundred de-nar'i-i worth of

CHAP. 5

a De 4:12
Joh 1:18
Joh 6:46
1Ti 1:17
1Jo 4:12
b Isa 8:20
Lu 11:52
Ac 17:11
2Ti 3:15
1Pe 1:10
c De 18:15
d Isa 53:3
Joh 1:11
e 1Th 2:6
f 1Jo 4:20
g Ex 3:15
h Joh 12:43
i 1Co 4:5
j De 31:26
Joh 7:19
Ro 2:12
k Ge 3:15
Ge 49:10
De 18:15
Lu 24:44
Joh 1:45
Ac 26:22
l Lu 16:31

CHAP. 6

m Mt 14:13
Lu 9:10
n Mr 6:33
Lu 9:11
Joh 2:23
o Mt 15:29
p Joh 2:13
Joh 5:1
q Mt 14:14
Mr 6:35
Lu 9:12

Second Col.

a Mr 6:37
b 2Ki 4:42
c Mt 14:17
Mr 6:38
Lu 9:13
d Ge 18:4
e 2Ki 4:43
Mt 14:19
Mt 14:21
Mr 6:39
Mr 6:44
Lu 9:14
f 2Ki 4:44
Mr 6:41
Lu 9:16
g Mr 6:42
h Mt 14:20
Mr 6:43
Lu 9:17
i De 18:15
De 18:18
Isa 9:6
Lu 24:19
Ac 3:22
j Mt 14:23
Mr 6:45
Joh 17:16
Joh 18:36
Jas 1:27
Jas 4:4
k Mt 14:22
Mr 6:47
l Mt 8:24
Mt 14:24
Mr 6:48
m Mt 14:26
Mr 6:49
n Mt 14:27
Mr 6:50

loaves is not enough for them, so that each one may get a little."^a

8 One of his disciples, Andrew the brother of Simon Peter, said to him: **9** "Here is a little boy that has five barley loaves^b and two small fishes. But what are these among so many?"^c

10 Jesus said: "HAVE the men recline as at meal."^d Now there was a lot of grass in the place. Therefore the men reclined, about five thousand in number.^e

11 So Jesus took the loaves and, after giving thanks, he distributed them to those reclining, likewise also as much of the small fishes as they wanted.^f **12** But when they had their fill^g he said to his disciples: "Gather together the fragments that remain over, so that nothing is wasted." **13** Therefore they gathered them together, and they filled twelve baskets with fragments from the five barley loaves, which were left over by those who had eaten.^h

14 Hence when the men saw the signs he performed, they began to say: "This is for a certainty the prophetⁱ that was to come into the world." **15** Therefore Jesus, knowing they were about to come and seize him to make him king, withdrew^j again into the mountain all alone.

16 When evening fell, his disciples went down to the sea,^k **17** and, boarding a boat, they set out across the sea for Ca-per-na-um. Well, by now it had grown dark and Jesus had not yet come to them. **18** Also, the sea began to be stirred up because a strong wind was blowing.^l **19** However, when they had rowed about three or four miles, they beheld Jesus walking upon the sea and getting near the boat; and they became fearful.^m **20** But he said to them: "It is I; have no fear!"ⁿ **21** Therefore they were willing to take him into the boat, and directly the boat was at the

land to which they were trying to go.^a

22 The next day the crowd that was standing on the other side of the sea saw that there was no boat there except a little one, and that Jesus had not entered into the boat with his disciples but that only his disciples had left; **23** but boats from Ti-be-ri-as arrived near the place where they ate the bread after the Lord had given thanks. **24** Therefore when the crowd saw that neither Jesus was there nor his disciples, they boarded their little boats and came to Ca-per-na-um to look^b for Jesus.

25 So when they found him across the sea they said to him: "Rabbi,^c when did you get here?" **26** Jesus answered them and said: "Most truly I say to you, You are looking for me, not because you saw signs, but because you ate from the loaves and were satisfied.^d **27** Work, not for the food that perishes,^e but for the food that remains for life everlasting,^f which the Son of man will give you; for upon this one the Father, even God, has put his seal of approval."^g

28 Therefore they said to him: "What shall we do to work the works of God?" **29** In answer Jesus said to them: "This is the work of God, that you exercise faith^h in him whom that One sent forth."ⁱ **30** Therefore they said to him: "What, then, are you performing as a sign,^j in order for us to see it and believe you? What work are you doing?" **31** Our forefathers ate the manna^k in the wilderness, just as it is written, 'He gave them bread from heaven to eat.'^l **32** Hence Jesus said to them: "Most truly I say to you, Moses did not give you the bread from heaven, but my Father does give you the true bread from heaven."^m **33** For the bread of God is the one who comes down from heaven and gives life to the

CHAP. 6

- a Mt 14:34
- Mr 6:51
- b Mr 1:37
- c Joh 1:38
- d Joh 6:11
- e Hab 3:17
- f Joh 4:14
- Joh 17:3
- Ro 6:23
- g Ps 22:8
- Mt 3:17
- Ac 2:22
- 2Pe 1:17
- h Ac 16:31
- 1Jo 3:23
- i Joh 7:29
- Joh 8:42
- j Mt 12:38
- Mr 8:12
- Joh 2:18
- 1Co 1:22
- k Ex 16:15
- Nu 11:7
- Ne 9:15
- Joh 6:49
- 1Co 10:3
- l Ps 78:24
- Ps 105:40
- m Joh 3:16

Second Col.

- a Joh 4:15
- b Joh 4:14
- Joh 7:37
- Re 22:17
- c Joh 6:64
- d Mt 11:28
- Joh 17:6
- e Joh 3:13
- Joh 8:23
- Joh 8:42
- f Mt 26:39
- Joh 5:30
- g Joh 5:28
- Joh 17:12
- Ro 6:5
- h Joh 10:28
- i Da 12:13
- Joh 11:24
- Ac 17:31
- 1Th 4:16
- Re 20:12
- j Joh 6:33
- k Mt 13:55
- Mr 6:3
- Lu 4:22
- l Lu 3:23
- m Joh 6:65
- 2Th 2:13
- n Joh 11:24
- o Isa 54:13
- Jer 31:34
- Mic 4:2
- p 1Th 4:9
- q Ex 33:20
- r Mt 11:27
- Lu 10:22
- Joh 1:18
- s Joh 3:16
- t Joh 6:33
- u Joh 6:31

world." **34** Therefore they said to him: "Lord, always give us this bread."^a

35 Jesus said to them: "I am the bread of life. He that comes to me will not get hungry at all, and he that exercises faith in me will never get thirsty at all."^b

36 But I have said to you, You have even seen me and yet do not believe.^c **37** Everything the Father gives me will come to me, and the one that comes to me I will by no means drive away;^d

38 because I have come down from heaven^e to do, not my will, but the will of him that sent me.^f

39 This is the will of him that sent me, that I should lose nothing out of all that he has given me but that I should resurrect^g it at the last day. **40** For this is the will of my Father, that everyone that beholds the Son and exercises faith in him should have everlasting life,^h and I will resurrect him at the last day."ⁱ

41 Therefore the Jews began to murmur at him because he said: "I am the bread that came down from heaven";^j **42** and they began saying:^k "Is this not Jesus the son of Joseph,^l whose father and mother we know? How is it that now he says, 'I have come down from heaven'?"

43 In answer Jesus said to them: "Stop murmuring among yourselves. **44** No man can come to me unless the Father, who sent me, draws him;^m and I will resurrect him in the last day."ⁿ **45** It is written in the Prophets, 'And they will all be taught by Jehovah.'^o Everyone that has heard from the Father and has learned comes to me.^p **46** Not that any man has seen the Father,^q except he who is from God; this one has seen the Father.^r **47** Most truly I say to you, He that believes has everlasting life.^s

48 "I am the bread^t of life. **49** YOUR forefathers ate the manna^u in the wilderness and yet

died. **50** This is the bread that comes down from heaven, so that anyone may eat of it and not die. **51** I am the living bread that came down from heaven; if anyone eats of this bread he will live forever; and, for a fact, the bread that I shall give is my flesh^a in behalf of the life of the world."^b

52 Therefore the Jews began contending with one another, saying: "How can this man give us his flesh to eat?" **53** Accordingly Jesus said to them: "Most truly I say to you, Unless you eat the flesh^c of the Son of man and drink his blood,^d you have no life^e in yourselves. **54** He that feeds on my flesh and drinks my blood has everlasting life, and I shall resurrect^f him at the last day; **55** for my flesh is true food, and my blood is true drink. **56** He that feeds on my flesh and drinks my blood remains in union with me, and I in union with him.^g **57** Just as the living^h Father sent me forth and I live because of the Father, he also that feeds on me, even that one will live because of me.ⁱ **58** This is the bread that came down from heaven. It is not as when your forefathers ate and yet died. He that feeds on this bread will live forever."^j **59** These things he said as he was teaching in public assembly at Ca-per'na-um.

60 Therefore many of his disciples, when they heard this, said: "This speech is shocking; who can listen to it?"^k **61** But Jesus, knowing in himself that his disciples were murmuring about this, said to them: "Does this stumble^l you? **62** What, therefore, if you should behold the Son of man ascending to where he was before?"^m **63** It is the spirit that is life-giving,ⁿ the flesh is of no use at all. The sayings that I have spoken to you are spirit^o and are life.^p **64** But there are some of you that do not believe." For from the begin-

CHAP. 6

- a Joh 1:14
- 1Jo 4:2
- b Heb 10:10
- c Joh 6:27
- Joh 6:33
- d Ac 20:28
- Ro 3:25
- e Re 20:4
- Re 20:5
- f Joh 6:40
- 1Co 15:52
- 1Th 4:16
- g Joh 14:23
- Joh 15:4
- 1Jo 3:24
- h Jer 10:10
- Da 6:26
- 2Co 3:3
- 1Th 1:9
- i Joh 5:26
- 1Co 15:22
- j Joh 6:51
- k Mt 11:6
- Joh 6:66
- l Mt 13:21
- m Joh 3:13
- Joh 6:38
- Joh 8:23
- Ac 1:9
- Eph 4:8
- n 1Co 15:45
- 2Co 3:6
- Ga 6:8
- o 1Co 2:13
- p De 8:3
- Ps 119:50
- Mt 4:4
- Php 2:16

Second Col.

- a Mt 9:4
- Joh 2:24
- Joh 13:11
- b Joh 6:44
- c Lu 9:62
- d Mt 11:6
- Joh 6:60
- e Mt 16:16
- Mr 8:29
- f Re 14:4
- g Joh 6:63
- Joh 17:3
- Ac 5:20
- h Mr 1:24
- Lu 9:20
- i Lu 6:13
- Joh 15:16
- j Lu 22:3
- Joh 13:18
- k Mt 26:14
- Joh 12:4

CHAP. 7

- l Mr 9:30
- Joh 5:18
- m Le 23:34
- n Mt 12:46
- Mr 6:3
- Lu 8:19
- Joh 2:12
- Ac 1:14
- Ga 1:19
- o Mt 13:55
- Lu 8:20
- p Mr 3:21
- q Joh 2:4
- Joh 7:30
- r Joh 3:19
- Joh 15:19

ning Jesus knew who were the ones not believing and who was the one that would betray him.^a **65** So he went on to say: "This is why I have said to you, No one can come to me unless it is granted him by the Father."^b

66 Owing to this many of his disciples went off to the things behind^c and would no longer walk with him.^d **67** Therefore Jesus said to the twelve: "You do not want to go also, do you?" **68** Simon Peter^e answered him: "Lord, whom shall we go away to?"^f You have sayings of everlasting life;^g **69** and we have believed and come to know that you are the Holy One of God."^h **70** Jesus answered them: "I chose you twelve,ⁱ did I not? Yet one of you is a slanderer."^j **71** He was, in fact, speaking of Judas the son of Simon Is-car'i-ot; for this one was going to betray^k him, although one of the twelve.

7 Now after these things Jesus continued walking about in Gal'i-lee, for he did not want to walk about in Ju-de'a, because the Jews were seeking to kill^l him. **2** However, the festival of the Jews, the festival of tabernacles,^m was near. **3** Therefore his brothersⁿ said to him: "Pass on over from here and go into Ju-de'a, in order that your disciples also may behold the works you do. **4** For nobody does anything in secret while himself seeking to be known publicly. If you do these things, manifest yourself to the world." **5** His brothers^o were, in fact, not exercising faith in him.^p **6** Therefore Jesus said to them: "My due time is not yet present,^q but your due time is always at hand. **7** The world has no reason to hate you, but it hates me, because I bear witness concerning it that its works are wicked.^r **8** You go up to the festival; I am not yet going up to this festival,

because my due time^a has not yet fully come.”^b **9** So after he told them these things, he remained in Gal'i-lee.

10 But when his brothers had gone up to the festival, then he also went up himself, not openly but as in secret.^c **11** Therefore the Jews began looking^d for him at the festival and saying: “Where is that man?” **12** And there was a lot of subdued talk about him among the crowds.^e Some would say: “He is a good man.” Others would say: “He is not, but he misleads the crowd.” **13** No one, of course, would speak about him publicly because of the fear of the Jews.^f

14 When by now the festival was half over, Jesus went up into the temple and began teaching.^g **15** Therefore the Jews fell to wondering, saying: “How does this man have a knowledge of letters,^h when he has not studied at the schools?”ⁱ **16** Jesus, in turn, answered them and said: “What I teach is not mine, but belongs to him that sent me.^j **17** If anyone desires to do His will, he will know concerning the teaching whether it is from God^k or I speak of my own originality. **18** He that speaks of his own originality is seeking his own glory; but he that seeks the glory^l of him that sent him, this one is true, and there is no unrighteousness in him. **19** Moses gave you the Law,^m did he not? But not one of you obeys the Law. Why are you seeking to kill me?”ⁿ **20** The crowd answered: “You have a demon.^o Who is seeking to kill you?” **21** In answer Jesus said to them: “One deed I performed,^p and you are all wondering. **22** For this reason Moses has given you the circumcision^q—not that it is from Moses, but that it is from the forefathers^r—and you circumcise a man on a sabbath. **23** If a man receives circumcision on a sabbath in or-

CHAP. 7

- a Mt 26:45
- b Joh 8:20
- c Mt 10:16
- d Joh 11:56
- e Mt 21:46
- Lu 7:16
- Joh 6:14
- Joh 9:16
- f Joh 9:22
- Joh 12:42
- Joh 19:38
- g Lu 19:47
- h Lu 4:16
- i Mt 13:54
- Mr 6:2
- Lu 2:47
- Ac 4:13
- j Joh 3:34
- Joh 8:28
- Joh 12:49
- Joh 14:10
- Re 1:1
- k Joh 8:47
- l Joh 5:41
- Joh 8:50
- m Ex 24:3
- De 33:4
- Ac 7:38
- Ga 3:19
- n Mt 12:14
- Mr 3:6
- o Joh 8:48
- Joh 10:20
- p Joh 5:16
- q Le 12:3
- r Ge 17:10
- Ge 21:4
- Ro 4:11
- Php 3:5

Second Col.

- a Joh 5:9
- b De 1:16
- Pr 24:23
- Isa 11:3
- Mt 23:23
- c Joh 5:18
- d Mt 26:55
- Joh 18:20
- e Joh 7:48
- f Mt 13:55
- g Ge 49:10
- Mic 5:2
- Heb 7:3
- h Mr 6:3
- Joh 8:14
- i Joh 8:42
- j Joh 8:26
- k Joh 8:55
- l Mt 11:27
- Joh 1:18
- Joh 10:15
- m Heb 3:1
- n Mr 11:18
- Lu 19:47
- o Lu 22:53
- Joh 8:20
- p Joh 2:23
- Joh 8:30
- Joh 10:42
- Joh 11:45
- q Mic 5:4
- Joh 11:47
- r Joh 11:57
- s Joh 13:33
- Joh 16:16
- t Joh 8:21
- u Joh 8:22

der that the law of Moses may not be broken, are you violently angry at me because I made a man completely sound in health on a sabbath?^a **24** Stop judging from the outward appearance, but judge with righteous judgment.”^b

25 Therefore some of the inhabitants of Jerusalem began to say: “This is the man they are seeking to kill,^c is it not?” **26** And yet, see! he is speaking in public,^d and they say nothing to him. The rulers have not come to know for a certainty that this is the Christ, have they?^e **27** On the contrary, we know where this man is from;^f yet when the Christ comes, no one is to know where he is from.^g **28** Therefore Jesus cried out as he was teaching in the temple and said: “You both know me and know where I am from.^h Also, I have not come of my own initiative,ⁱ but he that sent me is real,^j and you do not know him.^k **29** I know him,^l because I am a representative from him, and that One sent me forth.”^m **30** Hence they began seeking to get hold of him,ⁿ but no one laid a hand upon him, because his hour^o had not yet come. **31** Still, many of the crowd put faith in him;^p and they commenced saying: “When the Christ arrives, he will not perform more signs^q than this man has performed, will he?”

32 The Pharisees heard the crowd murmuring these things about him, and the chief priests and the Pharisees dispatched officers to get hold of him.^r **33** Therefore Jesus said: “I continue a little while longer with you before I go to him that sent me.^s **34** You will look for me,^t but you will not find me, and where I am you cannot come.”^u **35** Therefore the Jews said among themselves: “Where does this man intend going, so that we shall not find him? He

does not intend to go to the Jews dispersed^a among the Greeks and teach the Greeks, does he? **36** What does this saying mean that he said, 'You will look for me, but you will not find me, and where I am you cannot come'?"

37 Now on the last day, the great day of the festival,^b Jesus was standing up and he cried out, saying: "If anyone is thirsty,^c let him come to me and drink. **38** He that puts faith in me,^d just as the Scripture has said, 'Out from his inmost part streams of living water will flow.'^e **39** However, he said this concerning the spirit which those who put faith in him were about to receive; for as yet there was no spirit,^f because Jesus had not yet been glorified.^g **40** Therefore some of the crowd that heard these words began saying: "This is for a certainty The Prophet."^h **41** Others were saying: "This is the Christ."ⁱ But some were saying: "The Christ^j is not actually coming out of Gal'i-lee, is he?"^k **42** Has not the Scripture said that the Christ is coming from the offspring of David,^l and from Beth'le-hem^m the village where David used to be?"ⁿ **43** Therefore a division over him developed among the crowd.^o **44** Some of them, though, were wanting to get hold of him, but

CHAP. 7

- a Isa 11:12
- Ac 17:10
- 1Pe 1:1
- b Le 23:36
- c Isa 55:1
- Joh 4:14
- Joh 6:35
- Re 22:17
- d De 18:15
- e Ex 17:6
- Nu 20:8
- Pr 18:4
- Joh 4:14
- 1Co 10:4
- f Isa 44:3
- Joe 2:28
- Joh 16:7
- Ac 2:17
- g Joh 12:16
- Joh 13:32
- 1Ti 3:16
- h De 18:18
- Joh 1:21
- Joh 6:14
- Ac 3:22
- i Joh 6:69
- j Joh 4:42
- Joh 7:52
- k Joh 1:46
- l 2Ch 13:5
- Ps 89:4
- Ps 132:11
- Jer 23:5
- m Mic 5:2
- Mt 2:5
- Lu 2:4
- n 1Sa 16:1
- o Joh 9:16
- Joh 10:19

Second Col.

- a Ge 49:21
- Mt 7:29
- Lu 4:22
- Lu 20:39
- b Joh 12:42
- Ac 6:7
- c Ga 3:10
- d De 1:16
- De 17:8
- Pr 18:13
- e Isa 9:1
- Mt 4:15

no one did lay his hands upon him.

45 Therefore the officers went back to the chief priests and Pharisees, and the latter said to them: "Why is it you did not bring him in?" **46** The officers replied: "Never has another man spoken like this."^a **47** In turn the Pharisees answered: "You have not been misled also, have you? **48** Not one of the rulers or of the Pharisees has put faith in him, has he?"^b **49** But this crowd that does not know the Law are accursed people."^c **50** Nic-o-de-mus, who had come to him previously, and who was one of them, said to them: **51** "Our law does not judge a man unless first it has heard^d from him and come to know what he is doing, does it?" **52** In answer they said to him: "You are not also out of Gal'i-lee, are you? Search and see that no prophet^e is to be raised up out of Gal'i-lee."^f

8 **12** Therefore Jesus spoke again to them, saying: "I am the light^f of the world. He that follows me will by no means walk in darkness,^g but will possess the light of life." **13** Hence the Pharisees said to him: "You bear

CHAP. 8 f Isa 9:2; Isa 49:6; Mt 4:16; Joh 1:5; Joh 12:35; g Mic 3:6; Joh 12:46; 1Pe 2:9; 1Jo 2:8.

* Manuscripts Codex Sinaiticus, Codex Vaticanus, and the Sinaitic Syriac codex omit verses 53 to chapter 8, verse 11, which read (with some variations in the various Greek texts and versions) as follows:

53 So they went each one to his home.

8 But Jesus went to the Mount of Olives. **2** At daybreak, however, he again presented himself at the temple, and all the people began coming to him, and he sat down and began to teach them. **3** Now the scribes and the Pharisees brought a woman caught at adultery, and, after standing her in their midst, **4** they said to him: "Teacher, this woman has been caught in the act of committing adultery. **5** In the Law Moses prescribed for us to stone such sort of women. What, really, do you say?" **6** Of course, they were saying this to put him to the test, in order to have something with which to accuse him. But Jesus bent down and began to write with his finger in the ground. **7** When they persisted in asking him, he straightened up and said to them: "Let the one of you that is sinless be the first to throw a stone at her." **8** And bending over again he kept on writing in the ground. **9** But those who heard this began going out, one by one, starting with the older men, and he was left alone, and the woman that was in their midst. **10** Straightening up, Jesus said to her: "Woman, where are they? Did no one condemn you?" **11** She said: "No one, sir." Jesus said: "Neither do I condemn you. Go your way; from now on practice sin no more."

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

had all sinned.” (No matter how uprightly we may live, all of us are sinners from birth. [Ps. 51:5] There is no way that we can *earn* the right to live forever.)

Rom. 6:23: “The wages sin pays is death.”

Ps. 49:6-9: “Those who are trusting in their means of maintenance, and who keep boasting about the abundance of their riches, not one of them can by any means redeem even a brother, nor give to God a ransom for him; (and the redemption price of their soul is so precious that it has ceased to time indefinite) that he should still live forever and not see the pit.” (No imperfect human can provide the means to deliver someone else from sin and death. His money cannot buy eternal life, and his soul laid down in death, being the wages that are to come to him anyway because of sin, has no value toward delivering anyone.)

Why did God not simply decree that, although Adam and Eve must die for their rebellion, all of their offspring who would obey God could live forever?

Because Jehovah is “a lover of righteousness and justice.” (Ps. 33:5; Deut. 32:4; Jer. 9:24) So, the way he dealt with the situation upheld his righteousness, met the demands of absolute justice, and, at the same time, magnified his love and mercy. How is that so?

(1) Adam and Eve had produced no children before they sinned, so none were born perfect. All of Adam’s offspring were brought forth in sin, and sin leads to death. If Jehovah had simply ignored this, that would have been a denial of his own righteous standards. God could not do that and so become a party to unrighteousness. He did not sidestep the requirements of absolute justice; so no intelligent creature could ever legitimately find fault in this respect.—Rom. 3:21-26.

(2) Without ignoring the requirements of justice, how could provision be made to deliver those of Adam’s offspring who would demonstrate loving obedience to Jehovah? If a *perfect* human was to die sacrificially, justice could allow for that perfect life to provide a covering for the sins of those who would in faith accept the

Our Labor of Love

(Psalm 127:1)

1. Jehovah, this is the day;

Now from our hearts, we want to pray.
How you have honored us, favored us,
More than words can say!

Upon our labor of love,
We've seen your blessing from above.
And now a building stands, by our hands,
As the proof thereof.

(CHORUS)

*Jehovah God, it was a priv'lege
For us to build this place for you.
May we continue in your service throughout our days
And bring you praise in all we do.*

2. What happy faces we see,

And what good friends we've come to be!
And how we'll cherish these memories
For eternity!

We saw your spirit, O Lord,
In how we worked with one accord.
And how we've added fame to your name;
What a grand reward!

(Chorus)

(See also Ps. 116:1; 147:1; Rom. 15:6.)

10 min: What Do We Learn? Discussion. Have Matthew 5:11, 12 and Matthew 11:16-19 read. Consider how these accounts can help us in our ministry.

(Matthew 5:11, 12) “Happy are YOU when people reproach YOU and persecute YOU and lyingly say every sort of wicked thing against YOU for my sake. ¹² Rejoice and leap for joy, since YOUR reward is great in the heavens; for in that way they persecuted the prophets prior to YOU.

(Matthew 11:16-19) “With whom shall I compare this generation? It is like young children sitting in the marketplaces who cry out to their playmates, ¹⁷ saying, ‘We played the flute for YOU, but YOU did not dance; we wailed, but YOU did not beat yourselves in grief.’ ¹⁸ Correspondingly, John came neither eating nor drinking, yet people say, ‘He has a demon’; ¹⁹ the Son of man did come eating and drinking, still people say, ‘Look! A man gluttonous and given to drinking wine, a friend of tax collectors and sinners.’ All the same, wisdom is proved righteous by its works.”



*** w11 10/15 p. 7 Let Us Rejoice Together! ***

Similarly today, Christians suffer opposition because of their witnessing. Sometimes this opposition is violent, but often it is more subtle. It might come in the form of false accusations from apostates, hostility from family members, ridicule from colleagues or schoolmates. Jesus warned that these trials should neither surprise us nor discourage us. Rather, they are reasons for rejoicing. He said: “Happy are you when people reproach you and persecute you and lyingly say every sort of wicked thing against you for my sake. Rejoice and leap for joy, since your reward is great in the heavens.”—**Matt. 5:11, 12.**

We should not be scared or terrified when we hear that our brothers face harsh persecution in certain lands. On the contrary, we should rejoice over their perseverance. We can pray for them, asking Jehovah to sustain their faith and endurance. (Phil. 1:3, 4) While we may be able to do little else for those dear brothers, we can help the ones in our own congregation who are undergoing trials. We can take an interest in them and support them. We can create opportunities to rejoice with them by occasionally inviting them to join us during our Family Worship evening, by sharing with them in the preaching work, and by spending time together in recreation.

*** w10 6/15 p. 19 par. 15 “Keep Conquering the Evil” by Controlling Anger ***

¹⁵ From outside the congregation, Jehovah’s enemies launch vicious attacks on his peaceful people. Some of these enemies assault Jehovah’s Witnesses physically. Others slander us in the press or in the courts. Jesus told his followers to expect this. (**Matt. 5:11, 12**) How should we react? We must never “return evil for evil,” in word or in deed.—Rom. 12:17; read 1 Peter 3:16.

*** km 7/10 p. 3 pars. 2-3 “Wisdom Is Proved Righteous by Its Works” ***

² **Maintain a Positive Attitude:** Jesus and other servants of Jehovah in the first century were often misunderstood and maligned. (Acts 28:22) Yet, they did not allow criticism to make them feel ashamed of their ministry. Jesus said: “Wisdom is proved righteous by its works.” (**Matt. 11:18, 19**) He continued doing his Father’s will with zeal, confident that the value of the good news would be apparent to truth-seekers. We can avoid discouragement by remembering that God’s own Son experienced similar treatment.

³ Jesus indicated that the world would hate his followers just as it hated him. (John 15:18-20) Therefore, negative reports and opposition today should not surprise us. In fact, we should expect such things to become more common the deeper we move into the last days and the more Satan’s anger intensifies. (Rev. 12:12) We can rejoice in this indication that Satan’s world is running out of time.

91 *My Father, My God and Friend* (Hebrews 6:10)

1. Life in this world can be hard.

Life in this world can bring tears and pain.
Still ev'ry day I will say,
"My life is not in vain."

(CHORUS)

*For God is not unrighteous,
And he remembers the love I've shown.
So he is ever near me;
With Jehovah, I'm not alone.
Yes, God is my provider
and my protector down to the end.
Yes, Jehovah is my Father,
My God and Friend.*

2. Gone are the days of my youth;

Days of calamity now are here.
Still through the eyes of my faith,
My hope is bright and clear.

(Chorus)

(See also Ps. 71:17, 18.)