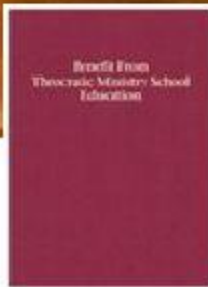
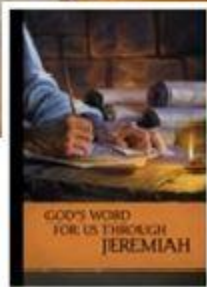
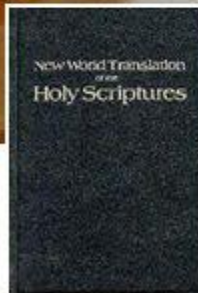
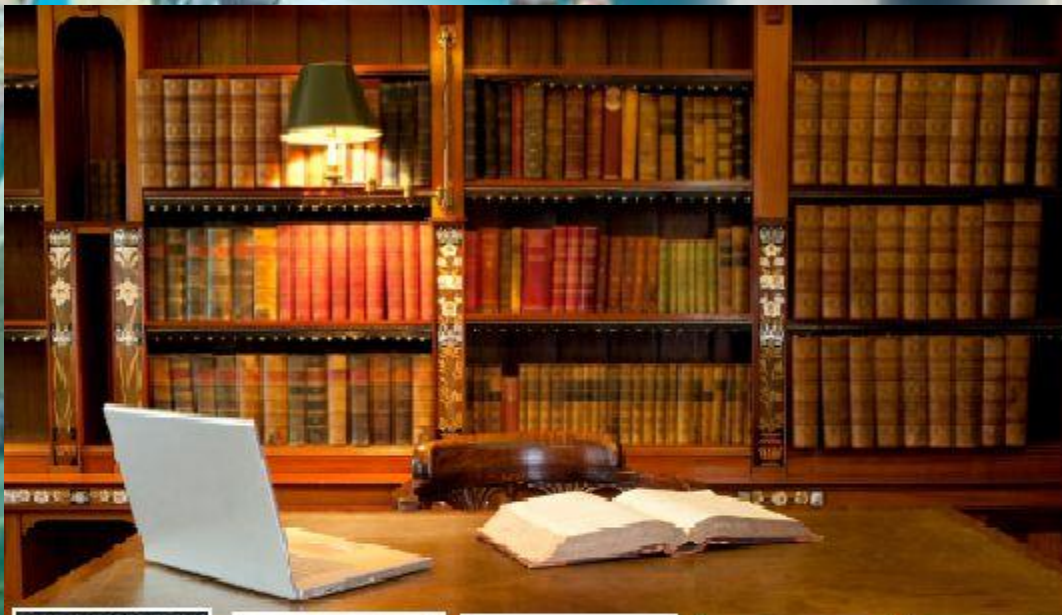


MID-WEEK MEETING FILE



June 3-7, 2013

WEEK STARTING JUNE 3

Song 68 and Prayer

❑ Congregation Bible Study:

jr chap. 10 ¶8-13 (30 min.)

❑ Theocratic Ministry School:

Bible reading: John 17-21 (10 min.)

No. 1: John 21:15-25 (4 min. or less)

No. 2: Why Should We Not “Follow After the Crowd”?—Ex. 23:2; Prov. 1:10 (5 min.)

No. 3: Who Besides Anointed Christians Are Experiencing Benefits From Jesus’ Sacrifice?—*rs* p. 309 ¶1-3 (5 min.)

❑ Service Meeting:

Song 16

10 min: Ideas for Offering the Magazines in June. 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: Why We Report Our Field Service. Talk by the secretary based on the *Organized* book, page 88, paragraph 1, to page 90, paragraph 1.

10 min: Local needs.

Song 107 and Prayer

Announcements

■ Literature offer for **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 and August:** Feature one of the following 32-page brochures: *Good News From God!*, *Listen to God*, or *Listen to God and Live Forever*.

■ U.S. Selective Service regulations require that all men under the age of 26 who are (1) citizens and have reached 18 years of age or (2) noncitizens who move to the United States must register within 30 days. From the time a man registers until he turns 26, he must notify Selective Service within ten days of any change of address. Elders should remind those

to whom this applies or will soon apply of their duty to register.—Rom. 13:1.

■ 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 June

“Almost everyone we talk to wants to see peace in the world. Yet, we still have wars. In your opinion, why is world peace so elusive?” Allow for response. Then show the back of the June 1 *Watchtower*, and consider together 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.

Note: This presentation should be demonstrated during the meeting for field service on June 1.

THE WATCHTOWER® June 1 ANNOUNCING JEHOVAH'S KINGDOM

“We are making very brief visits in the community to talk about a common problem. Most people have experienced prejudice at one time or another. Do you think that there is any place in the world where prejudice does not exist? [Allow for response.] Notice how God views all people. [Read Acts 10:34.] This magazine discusses how God will end prejudice once and for all.”

Awake!® June

“We would like to get your opinion on something. It’s natural to want a better life. Do you think we can achieve that by buying more material possessions? [Allow for response.] Notice this profound statement of Jesus. [Read Luke 12:15.] This magazine presents a balanced view of material possessions and offers helpful suggestions on how to keep our spending under control.”

Field Service Highlights

We are pleased to report four all-time peaks for the month of November 2012: 196 regular pioneers in the Bahamas, 78 in Bermuda, and 154,613 in the United States, along with a new peak of 404 Bible studies in Bermuda. Also, when compared with November 2011, the Turks and Caicos Islands had a 20.5 percent increase in regular pioneers. These fine increases give evidence that Jehovah’s people are not holding back in sharing the good news with others.—Prov. 3:27.

68 *A Prayer of the Lowly One* (Psalm 4:1)

1. Jehovah God, I call to you and ask you:
 “Hear my prayer.”
 My wounds are deep and slow to heal;
 my load is hard to bear.
Despondent thoughts and disappointed hopes
 have left me weak.
 O God of comfort, care for me;
 your favor I do seek.

(CHORUS)

*Do raise me up; help me endure.
 When I'm in doubt, make my hope sure.
From deep despair, I turn to you.
 Jehovah God, my strength renew.*

2. Your Word has been my comfort and
 a refuge when I'm weak,
 Expressing feelings dear to me
 in words I cannot speak.
Please build in me the faith and trust
 that your Word does impart.
And help me always know your love
 is greater than my heart.

(Chorus)

for me, which I do not know. In hearsay I have heard about you, but now my own eye does see you."—Job 42: 3, 5.

⁷ As for Jeremiah himself, the prophet continued to seek Jehovah and was able to find him. Unlike his countrymen, over the decades of his faithful service, Jeremiah kept asking: "Where is Jehovah?" In what follows in this chapter, we will see from Jeremiah's example how we can seek Jehovah and find him through prayer, study, and personal experiences.—1 Chron. 28:9.

7. As depicted on page 116, what are we going to discuss next?

*What does it mean to ask, "Where is Jehovah?"
In what ways could the Jews of Jeremiah's
day have asked that?*

JEREMIAH TURNED TO JEHOVAH IN PRAYER

⁸ Over the years while serving as God's mouthpiece to the nation of Judah, Jeremiah sought Jehovah through heartfelt prayers. He turned to God for support when he had to proclaim unpopular messages, when he felt that he could not continue, and when he had questions about why certain things took place. God answered him and gave direction as to how to proceed. Consider a few examples.

⁹ Once when Jeremiah was given a denunciatory message to proclaim, he felt that everyone was calling down evil upon him. So the prophet called on God to remember him. Consider his prayer, recorded at Jeremiah 15:

8. Under what circumstances did Jeremiah approach God in prayer?
9. (a) How did Jeremiah express himself at Jeremiah 15:15, 16, and how did Jehovah respond? (b) Why do you think it is important to express your feelings in prayer?

15, 16, in which he tells how he felt about the divine response. (*Read.*) In that prayer, Jeremiah expressed his feelings of anguish. Yet, when he found God's words and put them in his mouth, as it were, he became joyful! Jehovah helped him to appreciate the privilege of bearing the divine name and proclaiming a divine message. Jeremiah could clearly see where Jehovah was in this matter. What lesson is there in that for us?

¹⁰ On another occasion, after the priest Pashhur the son of Immer struck him, Jeremiah said that he would not speak in Jehovah's name anymore. In what way did God respond to Jeremiah's prayerful expression? (*Read Jeremiah 20:8, 9.*) The Bible does not tell us that God responded by speaking to Jeremiah from heaven. But God's word became like a burning fire shut up in his bones, and he could not help but declare it. Indeed, by honestly expressing himself before God and allowing himself to be moved by what he knew of His will, Jeremiah was motivated to follow through on what God wanted him to do.

¹¹ Jeremiah had a vexing question when he observed the wicked succeed. (*Read Jeremiah 12:1, 3.*) Though not at all questioning Jehovah's righteousness, the prophet sought a response to his "complaint." His forthrightness made it clear that he had a strong bond with God, much like that of a child with his beloved father. It was just that Jeremiah did not understand why many Jews were prospering despite being wicked. Did Jeremiah get a satisfying answer? Jehovah assured him that He would

10. In what way did God respond when the prophet said that he would not speak in Jehovah's name anymore?

11, 12. How did Jeremiah receive an answer to his question about the seeming success of the wicked?

uproot the wicked. (Jer. 12:14) As Jeremiah saw the outworking of the matters he took to God in prayer, his confidence in divine justice must have deepened. As a result, Jeremiah must have increasingly turned to God in prayer, expressing himself to his Father.

¹² Near the end of Zedekiah's reign, when the Babylonians were laying siege to Jerusalem, Jeremiah referred to Jehovah as someone "whose eyes are opened upon all the ways of the sons of men, in order to give to each one according to his ways and according to the fruitage of his dealings." (Jer. 32:19) Jeremiah could see where Jehovah stands on the matter of justice, that God is indeed watching over what each one is doing and hearing the earnest prayers of his servants. And, correspondingly, they would see more and more evidence that He gives to "each one according to his ways and according to the fruitage of his dealings."

¹³ We may not feel that we have any doubt about God's justice and the wisdom of how he both accomplishes and will yet accomplish his will. Nevertheless, we can benefit from reflecting on what Jeremiah went through and bringing up in our prayers how we feel at heart. Our expressing ourselves in that way can reinforce our confidence in Jehovah, that his will is certainly going to be accomplished. Even if we do not fully understand at present why things are developing as they are, or why God's will is proceeding at the rate it is, we can express in prayer to him our confidence that he is in complete control. His will is going to take place in the way and at the pace he knows is best. This is guaranteed; we have no reason to doubt it. We will continue

13. Why are you confident of the outworking of God's will?

to ask, "Where is Jehovah?" in the sense of prayerfully seeking to comprehend his will and to see evidence of its outworking.—Job 36:5-7, 26.

What assurance do you derive from Jeremiah's experiences in seeking Jehovah in prayer?

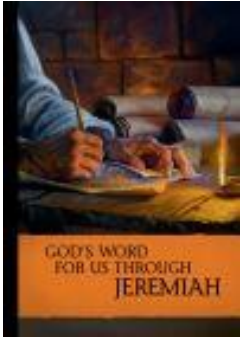
JEREMIAH FED HIS HEART WITH KNOWLEDGE

¹⁴ In connection with the question, "Where is Jehovah?" Jeremiah was well-aware of the need for 'knowledge of Jehovah.' (Jer. 9:24) He must have studied the history of God's people as he compiled the books now known as 1 and 2 Kings. He specifically mentioned "the book of the affairs of Solomon," "the book of the affairs of the days of the kings of Israel," and "the book of the affairs of the days of the kings of Judah." (1 Ki. 11:41; 14:19; 15:7) Accordingly, he came to understand how Jehovah had dealt with various situations. Jeremiah could see what pleased Jehovah and how He viewed people's decisions. He could also consult inspired writings available at the time, such as those by Moses, Joshua, Samuel, David, and Solomon. No doubt, he was knowledgeable about the earlier prophets as well as his contemporaries. How did Jeremiah's personal study benefit him?

¹⁵ Jeremiah recorded the account about Jezebel, the wicked wife of King Ahab of Samaria. His account included Elijah's declaration that dogs would eat up Jezebel in the plot of the land of Jezreel. (1 Ki. 21:23) And in

14. How do we know that Jeremiah researched the history of God's people?

15. What benefit might Jeremiah have derived from his research into Elijah's prophecy?



Paragraph 9

(Jeremiah 15:15, 16) You yourself have known. O Jehovah, remember me and turn your attention to me and avenge me upon my persecutors. In your slowness to anger do not take me away. Take note of my bearing reproach on account of your own self. ¹⁶ Your words were found, and I proceeded to eat them; and your word becomes to me the exultation and the rejoicing of my heart; for your name has been called upon me, O Jehovah God of armies.

Paragraph 10

(Jeremiah 20:8, 9) For as often as I speak, I cry out. Violence and despoiling are what I call out. For the word of Jehovah became for me a cause for reproach and for jeering all day long. ⁹ And I said: “I am not going to make mention of him, and I shall speak no more in his name.” And in my heart it proved to be like a burning fire shut up in my bones; and I got tired of holding in, and I was unable [to endure it].

Paragraph 11

(Jeremiah 12:1) You are righteous, O Jehovah, when I make my complaint to you, indeed when I speak even about matters of judgment with you. Why is it that the way of wicked ones is what has succeeded, that all those who are committing treachery are the unworried ones?

(Jeremiah 12:3) And you yourself, O Jehovah, know me well; you see me, and you have examined my heart in union with yourself. Single them out like sheep for the slaughtering, and set them apart for the day of killing.

(Jeremiah 12:14) This is what Jehovah has said against all my bad neighbors, who are touching the hereditary possession that I caused my people, even Israel, to possess: “Here I am uprooting them from off their ground; and the house of Judah I shall uproot from the midst of them.

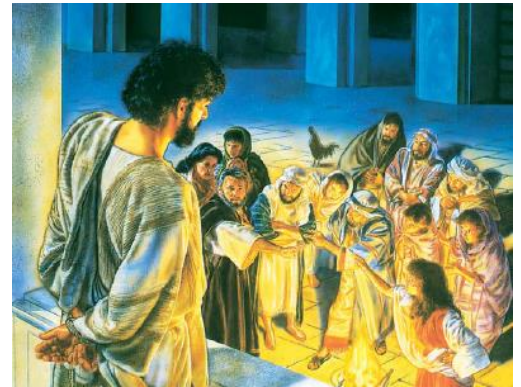
Paragraph 12

(Jeremiah 32:19) great in counsel and abundant in acts, you whose eyes are opened upon all the ways of the sons of men, in order to give to each one according to his ways and according to the fruitage of his dealings;

Paragraph 13

(Job 36:5-7) Look! God is mighty and will not reject; [He is] mighty in power of heart; ⁶ He will not preserve anyone wicked alive, But the judgment of the afflicted ones he will give. ⁷ He will not take away his eyes from anyone righteous; Even kings on the throne— He will also seat them forever, and they will be exalted.

(Job 36:26) Behold! God is more exalted than we can know; In number his years are beyond searching.



*** w08 4/15 p. 30 pars. 1-2 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.

Scriptural Questions Answered:

19:11—Was Jesus referring to Judas Iscariot when he spoke to Pilate about the man that handed Him over? Rather than Judas or any specific individual, it seems likely that Jesus had in mind all those who shared the guilt for the sin of killing him. This included Judas, "the chief priests and the entire Sanhedrin," and even "the crowds" that were persuaded to ask for the release of Barabbas.—Matt. 26:59-65; 27:1, 2, 20-22.

20:17—Why did Jesus tell Mary Magdalene to stop clinging to him? Mary evidently clung to Jesus because she thought that he was about to ascend to heaven and she would never see him again. To assure her that he was not yet leaving, Jesus told her to stop clinging to him but instead to go and give his disciples the news of his resurrection.

*** w12 6/1 p. 17 Why Should We Use God's Name? ***

3. Why does God want his name to be known?

God wants people to know him by name because it benefits them. It enables them to become a friend of God, with the hope of living forever. No wonder Jehovah wants us to make his name known!—Read John 17:3; Romans 10:13, 14.

Jesus made God's name known by teaching people about God's ways, His laws, and His promises. Today, Jesus' followers continue the work of making God's name known in all the nations. They do so as a united "people for [God's] name."—Read Acts 15:14; John 17:26.

*** w12 7/1 p. 21 "Whenever You Pray, Say, 'Father'" ***

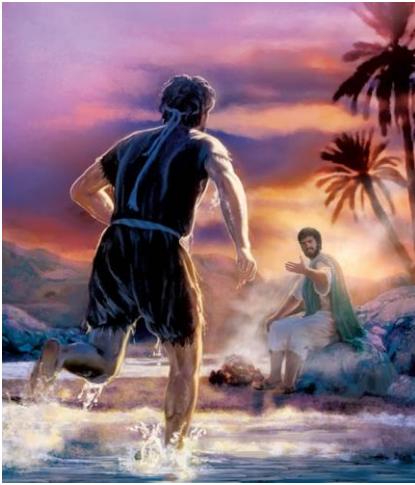
When a little child senses danger, he may run to his father for protection. A child finds security in the loving embrace of his father. Jesus fully trusted in Jehovah as a protector. (Matthew 26:53; John 17:15) We too can find security under our heavenly Father's protection. The protection Jehovah now provides is primarily spiritual. In other words, he protects us from spiritual harm by equipping us with what we need in order to avoid danger and to safeguard our friendship with him. One way he provides protection is through Bible-based counsel. When we receive such counsel, it is as if Jehovah were walking behind us, saying: "This is the way. Walk in it."—Isaiah 30:21.

*** w08 4/15 p. 30 pars. 1-2 Highlights From the Book of John ***

Lessons for Us: **TMS REVIEW:**

7. At John 21:15, to what does “these” refer, and what lesson can we learn?
[June 3, w08 4/15 p. 32 par. 11]

21:15, 19. Peter was asked if he loved Jesus more than “these,” that is, the fish that were before them. Jesus thus stressed the need for Peter to choose to follow him full-time instead of pursuing a fishing career. After considering the Gospel accounts, may we be strengthened in our resolve to love Jesus more than any other things that might attract us. Yes, let us wholeheartedly continue following him.



*** w11 6/15 p. 22 par. 11 “Shepherd the Flock of God in Your Care” ***

¹¹ Peter next reminded the older men how the shepherding work should and should not be done. Elders are to shepherd the flock of God, “not under compulsion, but willingly.” What moves elders to serve their brothers willingly? Well, what moved Peter to shepherd and feed Jesus’ sheep? A key was his love and affection for the Lord. (**John 21:15-17**) Because of love, elders “live no longer for themselves, but for him who died for them.” (2 Cor. 5:14, 15) This love, combined with their love for God and their brothers, compels elders to serve the flock, devoting their efforts, resources, and time to doing so. (Matt. 22:37-39) They give of themselves, not grudgingly, but willingly.

*** w12 3/1 p. 12 Should You Trust Your First Impressions ***

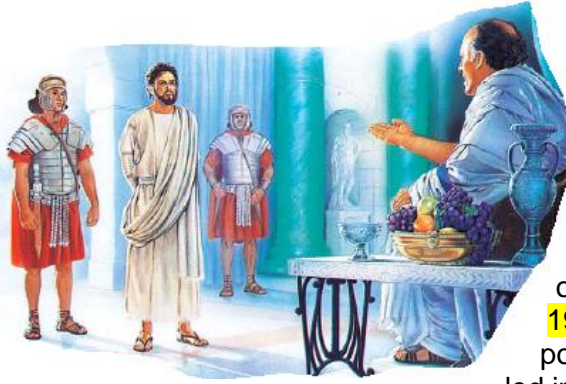
In obedience to Jesus’ command, Jehovah’s Witnesses today work hard to bring the good news of God’s Kingdom to people worldwide. (Matthew 28:19, 20) Those who flatly refuse to listen risk losing out on the opportunity of getting on the road to everlasting life. (**John 17:3**) What about you? Will you be guided simply by first impressions and preconceived ideas, or will you be willing to examine the facts with an open mind? Remember: Appearances can be deceptive, and impressions can be wrong; but an objective examination of the facts can result in pleasant surprises.—Acts 17:10-12.

*** w12 7/15 p. 16 par. 18 Serve the God of Freedom ***

¹⁸ While praying on his last night with his 11 faithful apostles, Jesus said these unforgettable words in their behalf: “Watch over them because of the wicked one.” (**John 17:15**) Jesus’ concern was not limited to his apostles, but it extends to all his followers. Hence, we can be sure that Jehovah will answer Jesus’ prayer by watching over us during these critical times. “For those walking in integrity [Jehovah] is a shield . . . He will guard the very way of his loyal ones.” (Prov. 2:7, 8) Yes, the way of integrity is not without its challenges, but it is the only way to everlasting life and true freedom. (Rom. 8:21) Let no one lure you from it!

*** w12 8/1 p. 8 Can You Believe the Miracles Recorded in the Bible? ***

If you have not yet gained full confidence in the Bible, why not take the time to examine it more carefully? The more you get to know it, the more you will grow to trust it. (**John 17:17**) You will realize that you can trust what it tells you about the miracles that occurred in the past. Once you believe those accounts, you will have a good basis for trusting what the Bible says will happen in the near future.



*** w12 8/15 p. 22 pars. 9-11 Beware of the Devil's Snares! ***

⁹ The Roman Governor Pontius Pilate knew that Jesus was an innocent man and apparently did not want to harm him. In fact, Pilate said that Jesus had done “nothing deserving of death.” Nevertheless, Pilate condemned him to death. Why? Because Pilate succumbed to pressure from the mob. (Luke 23:15, 21-25) “If you release this man, you are not a friend of Caesar,” cried those opposers, thus applying pressure in order to get their way. (John 19:12) Pilate may have feared that he would lose his position—or possibly his life—if he sided with Christ. So he allowed himself to be led into doing the Devil’s will.

¹⁰ The apostle Peter was one of Jesus’ closest associates. He publicly declared that Jesus was the Messiah. (Matt. 16:16) Peter remained loyal when other disciples did not grasp the meaning of what Jesus said and abandoned Him. (John 6:66-69) And when enemies came to arrest Jesus, Peter used a sword to defend his Master. (John 18:10, 11) Later, however, Peter succumbed to fear and denied even knowing Jesus Christ. For a brief time, the apostle was caught in the snare of fear of man and allowed it to restrain him from taking a courageous course.—Matt. 26:74, 75.

¹¹ As Christians, we need to resist pressure to do things that would displease God. Employers or others may try to coerce us into being dishonest or may seek to induce us to engage in sexual immorality. Students may have to deal with peers who try to pressure them to cheat on exams, to view pornography, to smoke, to use drugs, to abuse alcohol, or to engage in sexual misconduct. So, what can help us to escape the snare of fear and of pressure to do what displeases Jehovah?

*** w12 3/1 p. 7 “I Have Made Your Name Known” ***

“I have made your name manifest to the men you gave me out of the world. . . . I have made your name known to them and will make it known.”—JOHN 17:6, 26.

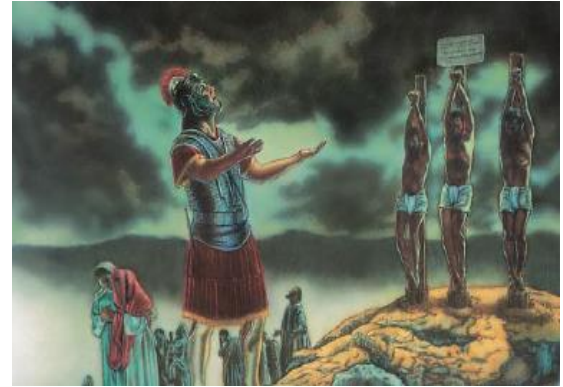
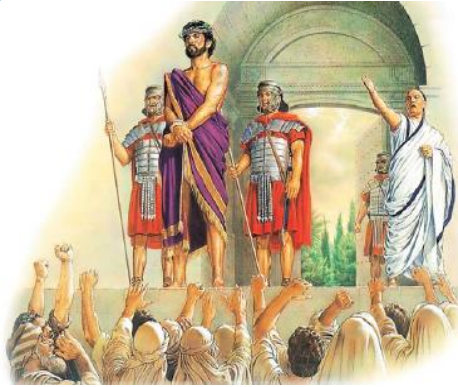
What It Means: Jesus made known God’s name by using it in his ministry. When Jesus read from the Scriptures, as he often did, he would have pronounced God’s personal name. (Luke 4:16-21) He taught his followers to pray: “Father, let your name be sanctified.”—Luke 11:2.

Who today use and make known God’s personal name? When Sergey was a teenager in Kyrgyzstan, he watched a film that identified God’s name as Jehovah. For some ten years, he did not hear the divine name again. Later, after Sergey had moved to the United States, two of Jehovah’s Witnesses visited him at his home and showed him God’s name in the Bible. Sergey was thrilled to find a group that used the name Jehovah. Interestingly, under the entry “Jehovah God,” *Webster’s Third New International Dictionary gives the definition “a supreme deity recognized and the only deity worshiped by Jehovah’s Witnesses.”*

*** w12 3/1 p. 4 “Remain in My Word” ***

“If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free.”—JOHN 8:31, 32.

What It Means: Jesus’ “word” means his teachings, which came from a higher source. “The Father himself who sent me has given me a commandment as to what to tell and what to speak,” said Jesus. (John 12:49) In prayer to his heavenly Father, Jehovah God, Jesus said: “Your word is truth.” He frequently quoted God’s Word to support his teachings. (John 17:17; Matthew 4:4, 7, 10) True Christians, therefore, ‘remain in his word’—that is, they accept God’s Word, the Bible, as “truth” and the ultimate authority for their beliefs and practices.



*** w11 2/15 p. 5 Teach Your Children to Be Respectful ***

While on trial, Jesus was slapped in the face. However, he knew how to protest: “If I spoke wrongly, bear witness concerning the wrong; but if rightly, why do you hit me?” No one could find any fault with the way Jesus spoke.—[John 18:22, 23](#).

God’s Word also provides examples of how we may respond to severe correction and how to acknowledge respectfully some past wrongdoing or negligence. (Gen. 41:9-13; Acts 8:20-24) For example, Abigail apologized for the insolent way in which her husband, Nabal, treated David. To her apology she added a gift of generous provisions. David was so impressed with what Abigail did that after Nabal’s death he chose her to be his wife.—1 Sam. 25:23-41.

Teach your children to be respectful, whether it is a matter of showing respect under trying circumstances or simply of displaying good manners. ‘Letting our light shine before men’ in this way ‘brings glory to our Father, who is in the heavens.’—Matt. 5:16.

*** w11 7/15 p. 16 par. 7 Will You Heed Jehovah’s Clear Warnings? ***

⁷ What is involved in avoiding false teachers? We do not receive them into our homes or greet them. We also refuse to read their literature, watch TV programs that feature them, examine their Web sites, or add our comments to their blogs. Why do we take such a firm stand? Because of love. We love “the God of truth,” so we are not interested in twisted teachings that contradict his Word of truth. (Ps. 31:5; [John 17:17](#)) We also love Jehovah’s organization, through which we have been taught thrilling truths—including Jehovah’s name and its meaning, God’s purpose for the earth, the condition of the dead, and the hope of the resurrection. Can you recall how you felt when you first learned these and other precious truths? Why, then, allow yourself to be soured by anyone who would denigrate the organization through which you learned these truths?—John 6:66-69.

*** w11 9/1 p. 23 Taxes—Must You Pay Them? ***

Christians today may be disturbed by how some of their taxes are spent, but they do not attempt to interfere with or influence government actions by resisting them or refusing to pay taxes. That would betray a lack of trust in God’s solution for mankind’s woes. Instead, they patiently wait for God’s due time to intervene in human affairs through the rule of his Son, Jesus, who said: “My kingdom is no part of this world.”—[John 18:36](#).

*** w11 11/15 p. 28 par. 1 Train Others to Reach Out ***

CONCLUDING his Gospel account, the apostle John wrote: “There are, in fact, many other things also which Jesus did, which, if ever they were written in full detail, I suppose, the world itself could not contain the scrolls written.” ([John 21:25](#)) Among all the things that Jesus accomplished during his short but dynamic ministry was the locating, training, and organizing of men who would take the lead after his earthly sojourn. When he returned to heaven in 33 C.E., Jesus left behind the foundation of a remarkable congregation that would quickly number into the thousands.—Acts 2:41, 42; 4:4; 6:7.

joy.^a **21** A woman, when she is giving birth, has grief, because her hour has arrived;^b but when she has brought forth the young child, she remembers the tribulation no more because of the joy that a man has been born into the world. **22** You also, therefore, are now, indeed, having grief; but I shall see you again and your hearts will rejoice,^c and your joy no one will take from you. **23** And in that day^d you will ask me no question at all. Most truly I say to you, if you ask the Father for anything^e he will give it to you in my name.^f **24** Until this present time you have not asked a single thing in my name. Ask and you will receive, that your joy may be made full.^g

25 "I have spoken these things to you in comparisons.^h The hour is coming when I will speak to you no more in comparisons, but I will report to you with plainness concerning the Father. **26** In that day you will ask in my name, and I do not say to you that I shall make request of the Father concerning you. **27** For the Father himself has affection for you, because you have had affection for meⁱ and have believed that I came out as the Father's representative.^j **28** I came out from the Father and have come into the world. Further, I am leaving the world and am going my way to the Father."^k

29 His disciples said: "See! Now you are speaking with plainness, and are uttering no comparison. **30** Now we know that you know all things^l and you do not need to have any one question you.^m By this we believe that you came out from God."ⁿ **31** Jesus answered them: "Do you believe at present? **32** Look! The hour is coming, indeed, it has come, when you will be scattered each one to his own house^o and you will leave me

CHAP. 16

a Mt 28:8
Lu 24:41
Joh 20:20
b Ge 3:16
Isa 26:17
c Lu 24:52
1Pe 1:8
d Joh 14:20
e Php 4:6
1Pe 5:7
f Joh 14:13
Joh 15:16
1Jo 5:14
g Joh 15:11
1Jo 1:4
h Mt 13:34
Joh 10:6
i Joh 14:21
j Joh 3:13
Joh 17:8
k 1Ki 8:49
Ps 11:4
Joh 13:3
Heb 9:24
l Joh 21:17
m Joh 2:25
n Joh 17:8
o Zec 13:7
Mt 26:31
Mt 26:56
Mr 14:27

Second Col.

a Joh 8:29
b Joh 14:27
Eph 2:14
c Ac 14:22
1Th 3:4
1Jo 4:4
1Jo 5:4
Re 3:21

CHAP. 17

d Mt 14:19
Mr 7:34
Joh 11:41
e Joh 12:23
Joh 13:32
f Da 7:14
Mt 28:18
1Co 15:25
Php 2:10
Heb 2:8
g Joh 6:37
h Isa 53:11
Joh 4:14
Joh 6:27
i Lu 10:25
j Eph 4:13
Php 1:9
1Ti 6:20
2Pe 3:18
k 1Co 8:4
1Th 1:9
1Jo 5:20
l Joh 5:37
m Joh 13:31
Joh 14:13
n Joh 4:34
o Joh 1:1
Joh 8:58
Col 1:15
p Ps 22:22
Joh 10:29
Ac 15:14
Heb 2:12
q Joh 6:68
Joh 8:28
Joh 12:49
Joh 14:10
r Joh 16:27
Heb 3:1

alone; and yet I am not alone, because the Father is with me.^a **33** I have said these things to you that by means of me you may have peace.^b In the world you are having tribulation, but take courage! I have conquered the world."^c

17 Jesus spoke these things, and, raising his eyes to heaven,^d he said: "Father, the hour has come; glorify your son, that your son may glorify you,^e according as you have given him authority over all flesh,^f that, as regards the whole number whom you have given him,^g he may give them everlasting life.^h **3** This means everlasting life,ⁱ their taking in knowledge^j of you, the only true God,^k and of the one whom you sent forth, Jesus Christ.^l **4** I have glorified^m you on the earth, having finished the work you have given me to do.ⁿ **5** So now you, Father, glorify me alongside yourself with the glory that I had alongside you before the world was.^o

6 "I have made your name manifest to the men you gave me out of the world.^p They were yours, and you gave them to me, and they have observed your word. **7** They have now come to know that all the things you gave me are from you; **8** because the sayings that you gave me I have given to them,^q and they have received them and have certainly come to know that I came out as your representative,^r and they have believed that you sent me forth.^s **9** I make request concerning them; I make request, not concerning the world,^t but concerning those you have given me; because they are yours, **10** and all my things are yours and yours are mine,^u and I have been glorified among them.

11 "Also, I am no longer in the world, but they are in the world^v

s Joh 16:30; t 1Jo 5:19; u Joh 16:15; v Joh 13:1.

and I am coming to you. Holy Father, watch over them^a on account of your own name which you have given me, in order that they may be one just as we are.^b **12** When I was with them I used to watch over them^c on account of your own name which you have given me; and I have kept them, and not one of them is destroyed^d except the son of destruction,^e in order that the scripture might be fulfilled.^f **13** But now I am coming to you, and I am speaking these things in the world in order that they may have my joy in themselves to the full.^g **14** I have given your word to them, but the world has hated^h them, because they are no part of the world, just as I am no part of the world.ⁱ

15 "I request you, not to take them out of the world, but to watch over them because of the wicked one.^j **16** They are no part of the world,^k just as I am no part of the world.^l **17** Sanctify^m them by means of the truth; your wordⁿ is truth.^o **18** Just as you sent me forth into the world, I also sent them forth into the world.^p **19** And I am sanctifying myself in their behalf, that they also may be sanctified^q by means of truth.

20 "I make request, not concerning these only, but also concerning those putting faith in me through their word;^r **21** in order that they may all be one,^s just as you, Father, are in union with me and I am in union with you,^t that they also may be in union with us,^u in order that the world may believe that you sent me forth.^v **22** Also, I have given them the glory that you have given me, in order that they may be one just as we are one.^w **23** I in union with them and you in union with me, in order that they may be perfected into one,^x that the world may have the knowledge that you sent

CHAP. 17

- a 1Pe 1:5
Jude 24
- b Joh 10:30
Joh 17:21
- c Joh 6:39
Joh 10:28
1Jo 5:18
- d Joh 18:9
- e Mr 14:21
Heb 10:27
- f Ps 41:9
Ps 109:8
Ac 1:20
- g Joh 15:11
- h 1Jo 3:13
- i Joh 8:23
Joh 15:19
Jas 4:4
- j Mt 6:13
2Th 3:3
1Jo 5:18
- k Col 1:13
- l Joh 18:36
- m Ac 15:9
Eph 5:26
1Th 5:23
2Th 2:13
1Pe 1:22
- n Php 2:16
- o Ps 12:6
Ps 119:151
Ps 119:160
Jas 1:18
- p Joh 20:21
- q 1Th 4:7
Heb 10:10
- r Ro 10:17
1Jo 1:3
- s Ro 12:5
1Co 1:10
Ga 3:28
1Jo 1:7
- t Joh 10:38
Joh 14:10
- u 1Co 6:17
- v Joh 17:8
- w Joh 14:20
Joh 17:11
1Jo 1:3
1Jo 3:24
- x 1Co 6:17

Second Col.

- a Lu 22:30
Joh 12:26
1Th 4:17
- b Ge 4:1
Heb 4:3
- c Joh 17:5
- d Jer 50:7
Ro 3:26
- e 1Jo 3:1
- f Mt 11:27
Joh 8:55
Joh 15:21
- g De 32:3
Mt 6:9
Joh 17:6
- h Joh 15:9
Ro 8:39
Eph 3:17

CHAP. 18

- i 2Sa 15:23
- j Mt 26:36
Mr 14:32
- k Lu 22:39
- l Mt 26:47
Mr 14:43
Ac 1:16
- m Joh 13:3

me forth and that you loved them just as you loved me. **24** Father, as to what you have given me, I wish that, where I am, they also may be with me,^a in order to behold my glory that you have given me, because you loved me before the founding^b of the world.^c **25** Righteous^d Father, the world has, indeed, not come to know you;^e but I have come to know you, and these have come to know that you sent me forth.^f **26** And I have made your name known^g to them and will make it known, in order that the love with which you loved me may be in them and I in union with them."^h

18 Having said these things, Jesus went out with his disciples across the winter torrent of Kid'ronⁱ to where there was a garden, and he and his disciples entered into it.^j **2** Now Judas, his betrayer, also knew the place, because Jesus had many times met there with his disciples.^k **3** Therefore Judas took the soldier band and officers of the chief priests and of the Pharisees and came there with torches and lamps and weapons.^l **4** Jesus, therefore, knowing all the things coming upon him,^m went forth and said to them: "Whom are you looking for?" **5** They answered him: "Jesus the Naz'a-rene'."ⁿ He said to them: "I am he." Now Judas, his betrayer,^o was also standing with them.

6 However, when he said to them: "I am he," they drew back^p and fell to the ground. **7** Therefore he asked them again: "Whom are you looking for?" They said: "Jesus the Naz'a-rene'." **8** Jesus answered: "I told you I am he. If, therefore, it is I you are looking for, let these go"; **9** in order that the word might be fulfilled which he said:

n Mt 2:23; Mr 1:24; Mr 10:47; Mr 14:67; o Lu 22:47; p Joh 7:46.

"Of those whom you have given me I have not lost a single one."^a

10 Then Simon Peter, as he had a sword, drew it and struck the slave of the high priest and cut his right ear off.^b The name of the slave was Malchus.

11 Jesus, however, said to Peter: "Put the sword into its sheath.^c The cup that the Father has given me, should I not by all means drink^d it?"

12 Then the soldier band and the military commander and the officers of the Jews seized Jesus and bound him, **13** and they led him first to An'nas; for he was father-in-law to Ca'ia-phas, who was high priest that year.^e **14** Ca'ia-phas was, in fact, the one that counseled the Jews that it was to their benefit for one man to die in behalf of the people.^f

15 Now Simon Peter as well as another disciple was following Jesus.^g That disciple was known to the high priest, and he went in with Jesus into the courtyard of the high priest, **16** but Peter was standing outside at the door.^h Therefore the other disciple, who was known to the high priest, went out and spoke to the doorkeeper and brought Peter in. **17** The servant girl, the doorkeeper, then said to Peter: "You are not also one of this man's disciples, are you?" He said: "I am not."ⁱ **18** Now the slaves and the officers were standing about, as they had built a charcoal^l fire, because it was cold, and they were warming themselves. Peter also was standing with them and warming himself.

19 And so the chief priest questioned Jesus about his disciples and about his teaching. **20** Jesus answered him: "I have spoken to the world publicly. I always taught in a synagogue and in the temple,^k where all the Jews come together; and I spoke

CHAP. 18

a Joh 6:39
Joh 17:12

b Mt 26:51
Mr 14:47
Lu 22:50

c Mt 26:52
Lu 22:51
Joh 18:36

d Mt 20:22
Mt 26:42

e Mt 26:57
Lu 3:2
Joh 18:24
Ac 4:6

f Joh 11:50

g Mt 26:58
Mr 14:54
Lu 22:54

h Mt 26:69
Mr 14:66

i Mr 14:68
Joh 18:25

j Jer 36:22

k Mt 26:55
Lu 4:15
Lu 19:47
Joh 7:14

Second Col.

a Isa 50:6
Mt 5:39
Joh 19:3
Ac 23:2

b Mt 26:57

c Mt 26:69
Mr 14:69
Lu 22:58

d Joh 18:10

e Mt 26:74
Mr 14:72
Lu 22:60
Joh 13:38

f Mt 27:2
Mr 15:1
Lu 23:1
Ac 3:13

g Ac 10:28

h Lu 23:2

i Joh 19:6
Ac 18:15

j Joh 19:10

k Mt 20:19
Joh 3:14
Joh 12:32

l Mt 27:11
Joh 12:13

nothing in secret. **21** Why do you question me? Question those who have heard what I spoke to them. See! These know what I said." **22** After he said these things, one of the officers that was standing by gave Jesus a slap^a in the face and said: "Is that the way you answer the chief priest?" **23** Jesus answered him: "If I spoke wrongly, bear witness concerning the wrong; but if rightly, why do you hit me?" **24** Then An'nas sent him away bound to Ca'ia-phas the high priest.^b

25 Now Simon Peter was standing and warming himself. Then they said to him: "You are not also one of his disciples, are you?" He denied it and said: "I am not."^c **26** One of the slaves of the high priest, being a relative of the man whose ear Peter cut off,^d said: "I saw you in the garden with him, did I not?" **27** However, Peter denied it again; and immediately a cock crowed.^e

28 Then they led Jesus from Ca'ia-phas to the governor's palace.^f It was now early in the day. But they themselves did not enter into the governor's palace, that they might not get defiled^g but might eat the pass-over. **29** Therefore Pilate came outside to them and said: "What accusation do you bring against this man?"^h **30** In answer they said to him: "If this man were not a wrongdoer, we would not have delivered him up to you." **31** Hence Pilate said to them: "Take him yourselves and judge him according to YOUR law."ⁱ The Jews said to him: "It is not lawful for us to kill anyone."^j **32** This, in order that the word of Jesus might be fulfilled which he said to signify what sort of death he was destined to die.^k

33 So Pilate entered into the governor's palace again and called Jesus and said to him: "Are you the king of the Jews?"^l

34 Jesus answered: “Is it of your own originality that you say this, or did others tell you about me?”^a

35 Pilate answered: “I am not a Jew, am I? Your own nation and the chief priests delivered you up to me.^b What did you do?”

36 Jesus answered:^c “My kingdom is no part of this world.^d If my kingdom were part of this world, my attendants would have fought^e that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source.” **37** Therefore Pilate said to him: “Well, then, are you a king?” Jesus answered: “You yourself are saying that I am a king.^f For this I have been born, and for this I have come into the world, that I should bear witness to the truth.^g Everyone that is on the side of the truth^h listens to my voice.”ⁱ **38** Pilate said to him: “What is truth?”

And after saying this, he went out again to the Jews and said to them: “I find no fault in him.^j

39 Moreover, you have a custom that I should release a man to you at the passover.^k Do you, therefore, wish me to release to you the king of the Jews?” **40** Then they shouted again, saying: “Not this man, but Bar-ab’bas!” Now Bar-ab’bas was a robber.^l

19 At that time, therefore, Pilate took Jesus and scourged him.^m **2** And the soldiers braided a crown of thorns and put it on his head and arrayed him with a purple outer garment;ⁿ **3** and they began coming up to him and saying: “Good day, you King of the Jews!” Also, they would give him slaps in the face.^o **4** And Pilate went outside again and said to them: “See! I bring him outside to you in order for you to know I find no fault in him.”^p **5** Accordingly Jesus came outside, wearing the thorny crown and the purple outer garment. And he

CHAP. 18

- a Joh 18:29
- b Joh 1:11
- c 1Ti 6:13
- d Isa 9:6
Da 2:44
Da 7:14
- e Mt 26:53
Joh 18:11
- f Mt 26:64
Mt 27:11
- g Joh 1:14
Joh 1:17
Joh 14:6
- h Joh 8:32
1Jo 3:19
1Jo 4:6
- i Joh 8:46
- j Mt 27:24
Lu 23:4
Joh 15:25
- k Mt 27:15
Mr 15:6
- l Nu 35:31
Lu 23:19
Ac 3:14

CHAP. 19

- m Isa 50:6
Mt 20:19
Mt 27:26
Mr 15:15
Lu 18:33
- n Mt 27:29
Mr 15:17
Lu 23:11
- o Isa 53:3
- p Lu 23:4
Joh 18:38
2Co 5:21

Second Col.

- a Ex 23:7
Mt 27:22
Mr 15:13
Lu 23:21
- b Joh 18:31
Ac 3:13
- c Le 24:16
- d Mt 26:63
Joh 5:18
- e Isa 53:7
Mt 27:12
Mt 27:14
Ac 8:32
- f Lu 23:9
- g Ge 45:8
Da 4:17
Lu 22:53
Joh 7:30
Joh 10:18
Ro 13:2
Re 13:7
- h Lu 23:2
Ac 17:7
- i Mt 27:62
Joh 19:31
- j Ge 49:10
De 17:15
- k Ex 23:2
Da 9:27
Mt 27:26
Mt 27:31
Mr 15:15
Lu 23:24

said to them: “Look! The man!” **6** However, when the chief priests and the officers saw him, they shouted, saying: “Impale him! Impale him!”^a Pilate said to them: “Take him yourselves and impale him, for I do not find any fault in him.”^b **7** The Jews answered him: “We have a law,^c and according to the law he ought to die, because he made himself God’s son.”^d

8 When, therefore, Pilate heard this saying, he became more fearful; **9** and he entered into the governor’s palace again and said to Jesus: “Where are you from?” But Jesus gave him no answer.^e **10** Hence Pilate said to him: “Are you not speaking to me?^f Do you not know I have authority to release you and I have authority to impale you?” **11** Jesus answered him: “You would have no authority at all against me unless it had been granted to you from above.^g This is why the man that handed me over to you has greater sin.”

12 For this reason Pilate kept on seeking how to release him. But the Jews shouted, saying: “If you release this man, you are not a friend of Caesar. Every man making himself a king speaks against Caesar.”^h **13** Therefore Pilate, after hearing these words, brought Jesus outside, and he sat down on a judgment seat in a place called The Stone Pavement, but, in Hebrew, *Gab’batha*. **14** Now it was preparationⁱ of the passover; it was about the sixth hour. And he said to the Jews: “See! YOUR king!” **15** However, they shouted: “Take him away! Take him away! Impale him!” Pilate said to them: “Shall I impale YOUR king?” The chief priests answered: “We have no king but Caesar.”^j **16** At that time, therefore, he handed him over to them to be impaled.^k

Then they took charge of Jesus. **17** And, bearing the tor-

ture stake for himself,^a he went out^b to the so-called Skull Place, which is called *Gol'go-tha* in Hebrew;^c **18** and there they impaled him,^d and two other men with him, one on this side and one on that, but Jesus in the middle.^e **19** Pilate wrote a title also and put it on the torture stake. It was written: "Jesus the Naz-a-rene' the King of the Jews."^f **20** Therefore many of the Jews read this title, because the place where Jesus was impaled was near the city;^g and it was written in Hebrew, in Latin, in Greek. **21** However, the chief priests of the Jews began to say to Pilate: "Do not write 'The King of the Jews,' but that he said, 'I am King of the Jews.'" **22** Pilate answered: "What I have written I have written."

23 Now when the soldiers had impaled Jesus, they took his outer garments and made four parts, for each soldier a part, and the inner garment. But the inner garment was without a seam, being woven from the top throughout its length.^h **24** Therefore they said to one another: "Let us not tear it, but let us determine by lots over it whose it will be." This was that the scripture might be fulfilled: "They apportioned my outer garments among themselves, and upon my apparel they cast lots."ⁱ And so the soldiers really did these things.

25 By the torture stake of Jesus, however, there were standing his mother^j and the sister of his mother; Mary^k the wife of Clo'pas, and Mary Mag'da-lene.^l **26** Therefore Jesus, seeing his mother and the disciple whom he loved^m standing by, said to his mother: "Woman, see! Your son!" **27** Next he said to the disciple: "See! Your mother!" And from that hour on the disciple took her to his own home.

CHAP. 19

- a Ge 22:6
Mt 27:32
b Le 16:27
Heb 13:12
c Mt 27:33
Mr 15:22
d Joh 3:14
Ac 5:30
2Co 5:21
Ga 3:13
e Isa 53:9
Lu 23:33
f Mt 27:37
Mr 15:26
Lu 23:38
g Heb 13:12
h Mt 27:35
Mr 15:24
Lu 23:34
i Ps 22:18
j Lu 2:34
k Mt 27:61
l Mt 27:56
Mr 15:40
Lu 23:49
m Joh 13:23
Joh 21:7
Joh 21:20

Second Col.

- a Ps 22:15
b Ps 69:21
Mt 27:48
Mr 15:36
Lu 23:36
c Joh 17:4
d Ps 104:29
Isa 53:12
Mt 27:50
Mr 15:37
Lu 23:46
e Mt 27:62
Joh 19:14
f De 21:23
g Le 23:7
h Isa 53:5
Zec 12:10
Mt 27:49
Joh 20:25
Re 1:7
i Joh 20:31
Joh 21:24
1Jo 1:1
j Ex 12:46
Nu 9:12
Ps 34:20
k Zec 12:10
Re 1:7
l Pr 29:25
Joh 7:13
Joh 9:22
m Mt 27:58
Mr 15:43
Lu 23:50
n De 21:23

28 After this, when Jesus knew that by now all things had been accomplished, in order that the scripture might be accomplished he said: "I am thirsty."^a

29 A vessel was sitting there full of sour wine. Therefore they put a sponge full of the sour wine upon a hyssop stalk and brought it to his mouth.^b **30** When, now, he had received the sour wine, Jesus said: "It has been accomplished!"^c and, bowing his head, he delivered up his spirit.^d

31 Then the Jews, since it was Preparation,^e in order that the bodies might not remain^f upon the torture stakes on the Sabbath, (for the day of that Sabbath was a great one,)^g requested Pilate to have their legs broken and the bodies taken away. **32** The soldiers came, therefore, and broke the legs of the first man and those of the other man that had been impaled with him.

33 But on coming to Jesus, as they saw that he was already dead, they did not break his legs. **34** Yet one of the soldiers jabbed his side with a spear,^h and immediately blood and water came out. **35** And he that has seen it has borne witness, and his witness is true, and that man knows he tells true things, in order that you also may believe.ⁱ **36** In fact, these things took place in order for the scripture to be fulfilled: "Not a bone of his will be crushed."^j **37** And, again, a different scripture says: "They will look to the One whom they pierced."^k

38 Now after these things Joseph from Ar-i-ma-the'a, who was a disciple of Jesus but a secret one out of his fear of the Jews,^l requested Pilate that he might take away the body of Jesus; and Pilate gave him permission.^m Therefore he came and took his body away.ⁿ **39** Nic-o-de'mus also, the man that came to him in the night the first time, came

bringing a roll of myrrh and aloes, about a hundred pounds of it.^a **40** So they took the body of Jesus and bound it up with bandages with the spices,^b just the way the Jews have the custom of preparing for burial. **41** Incidentally, at the place where he was impaled there was a garden, and in the garden a new memorial tomb,^c in which no one had ever yet been laid. **42** There, then, on account of the preparation^d of the Jews, they laid Jesus, because the memorial tomb was nearby.

20 On the first day^e of the week Mary Mag'dalene came to the memorial tomb early, while there was still darkness, and she beheld the stone already taken away from the memorial tomb.^f **2** Therefore she ran and came to Simon Peter and to the other disciple,^g for whom Jesus had affection, and she said to them: "They have taken away the Lord out of the memorial tomb,^h and we do not know where they have laid him."

3 Then Peterⁱ and the other disciple went out and started for the memorial tomb. **4** Yes, the two together began to run; but the other disciple ran ahead of Peter with greater speed and reached the memorial tomb first. **5** And, stooping forward, he beheld the bandages lying,^j yet he did not go in. **6** Then Simon Peter also came following him, and he entered into the memorial tomb. And he viewed the bandages lying,^k **7** also the cloth that had been upon his head not lying with the bandages but separately rolled up in one place. **8** At that time, therefore, the other disciple who had reached the memorial tomb first also went in, and he saw and believed. **9** For they did not yet discern the scripture that he must rise from the dead.^l **10** And so the disciples went back to their homes.

CHAP. 19

- a 2Ch 16:14
- Lu 23:56
- Joh 7:50
- b Joh 20:7
- c Isa 53:9
- Ac 13:29
- d Mt 27:62
- Joh 19:14

CHAP. 20

- e Le 23:11
- 1Co 15:20
- f Mt 28:1
- Mr 16:1
- Lu 24:1
- g Joh 13:23
- Joh 19:26
- Joh 21:24
- h Joh 19:41
- i Lu 24:12
- j Joh 19:40
- k Joh 11:44
- l Ps 16:10
- Isa 53:10
- Mt 16:21
- Joh 2:22
- Ac 2:27
- 1Co 15:4

Second Col.

- a Mr 16:5
- Heb 1:14
- Re 19:14
- b Lu 24:16
- Lu 24:31
- Joh 21:4
- c Joh 1:38
- d Joh 10:3
- e Mr 10:51
- Joh 1:38
- f Ps 22:22
- Mt 12:50
- Mt 25:40
- Mt 28:10
- Ro 8:29
- Heb 2:11
- g Joh 14:28
- Joh 16:28
- h 1Co 11:3
- Eph 1:17
- Col 1:3
- i Ge 17:7
- Heb 11:16
- j Mt 28:10
- Lu 24:10
- k Lu 24:1
- l Joh 9:22
- m 1Co 15:5
- n Mt 10:12
- Lu 10:5
- Lu 24:36
- o Joh 19:34
- 1Jo 1:1
- p Joh 16:22
- q Isa 61:1
- Joh 5:36

11 Mary, however, kept standing outside near the memorial tomb, weeping. Then, while she was weeping, she stooped forward to look into the memorial tomb **12** and she viewed two angels^a in white sitting one at the head and one at the feet where the body of Jesus had been lying. **13** And they said to her: "Woman, why are you weeping?" She said to them: "They have taken my Lord away, and I do not know where they have laid him." **14** After saying these things, she turned back and viewed Jesus standing, but she did not discern it was Jesus.^b **15** Jesus said to her: "Woman, why are you weeping? Whom are you looking for?"^c She, imagining it was the gardener, said to him: "Sir, if you have carried him off, tell me where you have laid him, and I will take him away." **16** Jesus said to her: "Mary!"^d Upon turning around, she said to him, in Hebrew: "*Rabbo'ni!*"^e (which means "Teacher!") **17** Jesus said to her: "Stop clinging to me. For I have not yet ascended to the Father. But be on your way to my brothers^f and say to them, 'I am ascending to my Father^g and YOUR Father and to my God^h and YOUR God.'ⁱ" **18** Mary Mag'dalene came and brought the news to the disciples: "I have seen the Lord!" and that he said these things to her.^j **19** Therefore, when it was late on that day, the first of the week,^k and, although the doors were locked where the disciples were for fear^l of the Jews, Jesus came^m and stood in their midst and said to them: "May you have peace."ⁿ **20** And after he said this he showed them both his hands and his side.^o Then the disciples rejoiced^p at seeing the Lord. **21** Jesus, therefore, said to them again: "May you have peace. Just as the Father has sent me forth,^q I also am send-

ing you.”^a **22** And after he said this he blew upon them and said to them: “Receive holy spirit.^b

23 If you forgive the sins of any persons,^c they stand forgiven to them; if you retain those of any persons, they stand retained.”^d

24 But Thomas,^e one of the twelve, who was called The Twin, was not with them when Jesus came. **25** Consequently the other disciples would say to him: “We have seen the Lord!” But he said to them: “Unless I see in his hands the print of the nails and stick my finger into the print of the nails and stick my hand into his side,^f I will certainly not believe.”^g

26 Well, eight days later his disciples were again indoors, and Thomas with them. Jesus came, although the doors were locked, and he stood in their midst and said: “May you have peace.”^h

27 Next he said to Thomas: “Put your finger here, and see my hands, and take your handⁱ and stick it into my side, and stop being unbelieving but become believing.” **28** In answer Thomas said to him: “My Lord and my God!”^j **29** Jesus said to him: “Because you have seen me have you believed? Happy are those who do not see and yet believe.”^k

30 To be sure, Jesus performed many other signs also before the disciples, which are not written down in this scroll.^l **31** But these have been written down^m that you may believe that Jesus is the Christ the Son of God, and that, because of believing,ⁿ you may have life by means of his name.

21 After these things Jesus manifested himself again to the disciples at the sea of Tibe’ri-as; but he made the manifestation in this way. **2** There were in company Simon Peter and Thomas, who was called The Twin,^o and Na-than’a-el^p from Ca’na of Gal’i-lee and the sons of

CHAP. 20

a Mt 28:19
Joh 17:18
2Ti 2:2

b Lu 1:67
Lu 2:25
Ac 2:2
Ac 2:4

c Mt 16:19

d Ac 13:11

e Joh 11:16

f Joh 19:34

g 2Co 5:7

h Joh 20:19

i 1Jo 1:1

j Isa 9:6
Joh 1:1
Joh 1:18
Joh 14:28
Joh 20:17
Joh 20:31

k 2Co 5:7
1Pe 1:8

l Joh 21:25

m Lu 1:4

n Joh 3:15
Joh 5:24
1Pe 1:9
1Jo 5:13

CHAP. 21

o Joh 11:16
Joh 20:24

p Joh 1:45

Second Col.

a Mt 4:21

b Lu 5:5

c Lu 24:16
Joh 20:14

d Lu 5:4

e Lu 5:6

f Joh 13:23
Joh 19:26
Joh 20:2

g Mt 14:29

h 1Ki 19:6

i Ac 10:41

j Lu 24:30

Zeb’e-dee^a and two others of his disciples. **3** Simon Peter said to them: “I am going fishing.” They said to him: “We also are coming with you.” Out they went and got aboard the boat, but during that night they caught nothing.^b

4 However, just as it was getting to be morning, Jesus stood on the beach, but the disciples did not, of course, discern that it was Jesus.^c **5** Then Jesus said to them: “Young children, you do not have anything to eat, do you?” They answered “No!” to him. **6** He said to them: “Cast the net on the right side of the boat and you will find some.”^d Then they cast it, but they were no longer able to draw it in because of the multitude of the fishes.^e **7** Therefore that disciple whom Jesus used to love^f said to Peter:^g “It is the Lord!” Hence Simon Peter, upon hearing that it was the Lord, girded about himself his top garment, for he was naked, and plunged into the sea. **8** But the other disciples came in the little boat, for they were not a long way from land, only about three hundred feet away, dragging the net of fishes.

9 However, when they disembarked onto land they beheld lying there a charcoal fire^h and fish lying upon it and bread. **10** Jesus said to them: “Bring some of the fish you just now caught.” **11** Simon Peter, therefore, went on board and drew the net to land full of big fishes, one hundred and fifty-three of them. But although there were so many the net did not burst. **12** Jesus said to them: “Come, take YOUR breakfast.”ⁱ Not one of the disciples had the courage to inquire of him: “Who are you?” because they knew it was the Lord. **13** Jesus came and took the bread and gave it to them,^j and the fish likewise. **14** This

was now the third time^a that Jesus appeared to the disciples after his being raised up from the dead.

15 When, now, they had breakfasted, Jesus said to Simon Peter: "Simon son of John, do you love me more than these?"^b He said to him: "Yes, Lord, you know I have affection for you."^c He said to him: "Feed my lambs."^d

16 Again he said to him, a second time: "Simon son of John, do you love^e me?" He said to him: "Yes, Lord, you know I have affection for you." He said to him: "Shepherd my little sheep."^f

17 He said to him the third time: "Simon son of John, do you have affection for me?" Peter became grieved that he said to him the third time: "Do you have affection for me?" So he said to him: "Lord, you know all things;^g you are aware that I have affection for you." Jesus said to him: "Feed my little sheep."^h **18** Most truly I say to you, When you were younger, you used to gird yourself and walk about where you wanted. But when you grow old you will stretch out your hands and another man will girdⁱ you and bear you where you do not wish."^j **19** This he said to signify by what sort of death^k he

CHAP. 21

- a Joh 20:19
- Joh 20:26
- b Joh 21:12
- c Mt 26:33
- Joh 17:26
- d Lu 22:32
- Ac 20:28
- 1Pe 5:2
- e Joh 14:21
- f Ps 95:7
- Mt 10:6
- Ac 1:15
- Ac 2:14
- Heb 13:20
- 1Pe 2:25
- g Mr 2:8
- Joh 2:24
- Joh 2:25
- Joh 16:30
- h Joh 10:3
- Joh 10:16
- i Ac 21:11
- j Ac 12:3
- k 2Pe 1:14

Second Col.

- a Php 1:20
- b Mt 19:28
- Joh 12:26
- Re 14:4
- c Joh 13:23
- Joh 20:2
- d Mt 16:27
- Mt 25:31
- 1Co 4:5
- Re 1:10
- Re 22:20
- e Re 1:1
- Re 1:9
- f Joh 13:23
- Joh 19:26
- Joh 20:2
- Joh 21:7
- g Joh 19:35
- 3Jo 12
- h Joh 20:30

would glorify God.^a So, when he had said this, he said to him: "Continue following me."^b

20 Upon turning about Peter saw the disciple whom Jesus used to love^c following, the one who at the evening meal had also leaned back upon his breast and said: "Lord, who is the one betraying you?" **21** Accordingly, when he caught sight of him, Peter said to Jesus: "Lord, what will this man do?" **22** Jesus said to him: "If it is my will for him to remain until I come,^d of what concern is that to you? You continue following me." **23** In consequence, this saying went out among the brothers, that that disciple would not die. However, Jesus did not say to him that he would not die, but: "If it is my will for him to remain^e until I come, of what concern is that to you?"

24 This is the disciple^f that bears witness about these things and that wrote these things, and we know that the witness he gives is true.^g

25 There are, in fact, many other things also which Jesus did, which, if ever they were written in full detail, I suppose, the world itself could not contain the scrolls written.^h

ACTS OF APOSTLES

1 The first account, O Theoph'ius,^a I composed about all the things Jesus started both to do and to teach,^b **2** until the day that he was taken up,^c after he had given commandment through holy spirit to the apostles whom he chose.^d **3** To these also by many positive proofs he showed himself alive after he had suffered,^e being seen

CHAP. 1

- a Lu 1:3
- b Lu 3:23
- c Eph 4:10
- 1Ti 3:16
- 1Pe 3:22
- d Mt 28:20
- Lu 6:13
- Joh 15:16
- e Mt 28:9
- Joh 20:19
- 1Co 15:6

Second Col.

- a Lu 24:27

by them throughout forty days and telling the things about the kingdom of God.^a **4** And while he was meeting with them he gave them the orders: "Do not withdraw from Jerusalem,^b but keep waiting for what the Father has promised,^c about which you heard from me; **5** because

- b Lu 24:49; c Joh 14:16; Ac 2:33.

him after you heard the word of truth, the good news about your salvation. By means of him also, after you believed, you were sealed with the promised holy spirit, which is a token in advance of our inheritance, for the purpose of releasing by a ransom God's own possession, to his glorious praise." (That inheritance, as shown at 1 Peter 1:4, is reserved in the heavens. Revelation 14:1-4 indicates that those who share in it number 144,000. Along with Christ, these will serve as kings and priests over mankind for 1,000 years, during which God's purpose for the earth to be a paradise populated by perfect offspring of the first human pair will be accomplished.)

Who else in our day are experiencing benefits from Jesus' sacrifice?

1 John 2:2: "He [Jesus Christ] is a propitiatory sacrifice for our sins [those of the apostle John and other spirit-anointed Christians], yet not for ours only but also for the whole world's [others of mankind, those for whom the prospect of eternal life on earth is thus made possible]."

John 10:16: "I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." (These "other sheep" come under the loving care of Jesus Christ while the remnant of the "little flock" of Kingdom heirs is still on earth; thus the "other sheep" can be associated with the Kingdom heirs as part of the "one flock." They all enjoy many of the same benefits from Jesus' sacrifice, but not identically so, because they have different destinies.)

Rev. 7:9, 14: "After these things I saw, and, look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues . . . "These are the ones that come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb." (So, the members of this great crowd are living when the great tribulation begins, and they have a clean standing before God because they exercise faith in the ransom. The righteousness counted to them as a result of this is sufficient for them to be preserved alive on earth through the great tribulation.)

Flee to God's Kingdom!

(Zephaniah 2:3)

1. Oh, seek Jehovah, you meek ones and lowly;
Seek what is right, and seek meekness today.
Thus it may be in the day of his anger
That you may be hidden away.

(CHORUS)

*Flee to God's Kingdom, the hope of mankind;
Firm for his rule take your stand.
There you will find God's protection and blessing;
Hasten to heed his command.*

2. Come, you who hunger for truth and for justice;
Why longer sorrow and cry out in pain?
Seek now God's way to escape the oppressor,
Submitting yourself to Christ's reign.

(Chorus)

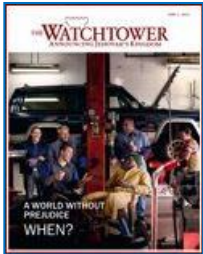
3. Look up, yes, lift up your heads with rejoicing;
See all the proof that the Kingdom is here!
Welcome the light that Jehovah is sending,
And let him alone be your fear!

(Chorus)

“Ideas for Offering the Magazines in . . .”

We customarily have a monthly Service Meeting part about offering the magazines. Its purpose is not to review the contents of the magazines. Rather, this part is designed to *discuss ideas* for offering the magazines. Therefore, according to the instructions, the assigned brother gives a *very brief* introduction to stimulate enthusiasm for the magazines. Then, he obtains publishers’ suggestions on

one article (or series) at a time so that all can follow along and take note of ideas they want to use. Rather than inviting the audience to give an entire presentation, he requests several comments on an interest-arousing question to ask and then asks for some comments on a scripture to read. He concludes by having demonstrations for each magazine. We are encouraged to review the magazines in advance and to be ready to give our suggestions. If all prepare well, this part will help us to sharpen the face of one another.—Prov. 27:17.



THE WATCHTOWER[®] June 1
ANNOUNCING JEHOVAH'S KINGDOM

“We are making very brief visits in the community to talk about a common problem. Most people have experienced prejudice at one time or another. Do you think that there is any place in the world where prejudice does not exist? [Allow for response.] Notice how God views all people. [Read Acts 10:34.] This magazine discusses how God will end prejudice once and for all.”

Awake![®] June

“We would like to get your opinion on something. It’s natural to want a better life. Do you think we can achieve that by buying more material possessions? [Allow for response.] Notice this profound statement of Jesus. [Read Luke 12:15.] This magazine presents a balanced view of material possessions and offers helpful suggestions on how to keep our spending under control.”



Relate why the magazines will have appeal in the territory: (30-60 sec.)

1. _____

2. _____

3. _____

Interest-arousing questions to ask & suggested Scriptures to read: (using the cover series)

1. _____

2. _____

3. _____

you move to another congregation, be sure to inform the elders. The secretary of your new congregation will request that your *Congregation's Publisher Record* card(s) be forwarded. If the secretary of your former congregation knows the name of the congregation to which you have relocated, he can take the initiative in sending the record card(s) along with a letter of introduction. Consequently, the elders of your new congregation will be in a better position to continue giving you needed spiritual assistance. If you are to be away from your congregation for a period of less than three months, please continue to send your field service reports regularly to your home congregation.

WHY WE REPORT OUR FIELD SERVICE

Do you sometimes forget to turn in your field service report? No doubt all of us need occasional reminders. But if we cultivate the right attitude toward reporting our field ministry and if we understand why doing so is important, it may become easier for us to remember to report our field service properly.

Some have asked: "Since Jehovah knows what I am doing in his service, why do I need to put in a report to the congregation?" True, Jehovah knows what we are doing, and he is able to judge whether our service is whole-souled or just a token of what we are really able to do. Remember, however, that Jehovah recorded the number of days that Noah spent in the ark and the number of years that the Israelites journeyed in the wilderness. God kept account of the number of those who were faithful as well as those who disobeyed. He recorded the progressive conquest of the land of Canaan and the accomplishments of the faithful judges of Israel. Yes, he recorded many details regarding the deeds and accomplishments of his

servants. He inspired this written record of what took place, making clear to us his view of keeping accurate records.

Historical events recorded in the Bible demonstrate the exactness of reports and records kept by Jehovah's name people. In many cases, the full impact of the Bible account could not be conveyed without reporting the specific numbers. Consider the following examples: Genesis 46:27 and Exodus 12:37; Judges 7:7; 2 Kings 19:35; 2 Chronicles 14:9-13; John 6:10; 21:11; Acts 2:41; 19:19.

There are a number of reasons why we report our field service today. Although these reports obviously do not include all that we do in serving Jehovah, what is reported serves a practical purpose in helping all within Jehovah's organization, including the local elders.

At times, reports may indicate that particular attention needs to be given to certain aspects of our ministry. The figures may show that there has been progress in some activities but that publisher increase or growth in other areas has slowed down. It could be that encouragement is needed or that there are problems to be resolved. Responsible overseers will take note of reports and endeavor to rectify any condition that may be hindering the progress of individuals or of the congregation as a whole.

Also, reports are beneficial organizationally in determining just where there is a greater need for workers in the field. What areas are more productive? Where is little progress being made? What publications are needed to help people learn the truth? Reports enable the organization to project literature needs for different areas of the world and then to

keep ahead of the need so that there is not a shortage of Bibles or Bible literature for use in the preaching work.

For most of us, reports mean encouragement. Are we not thrilled when we hear about the work our brothers are doing in preaching the good news worldwide? Reports of increases in the number of publishers help us to get an overall view of the expansion of Jehovah's organization. Individual experiences warm our hearts and fill us with zeal, moving us to have a fuller share in the preaching work. (Acts 15:3) So our cooperation with the congregation in turning in field service reports is important and shows our concern for the brothers everywhere. In this small way, we demonstrate our submission to Jehovah's organizational arrangement.—Matt. 24:45-47.

SETTING PERSONAL GOALS

There is no reason for us to compare our field service with that of another person. (Gal. 5:26; 6:4) Individual circumstances vary greatly, making it unwise for us to make such comparisons. On the other hand, we can derive much benefit from setting realistic personal goals. These can give us a valuable basis for measuring our own progress in the ministry. Also, if we set our personal goals according to our individual circumstances, attaining these goals can give us the satisfaction that comes with accomplishment.

SHARE IN A FINAL REPORT

Regarding a symbolic work that was prophetic of the preaching work we are doing today, we are told that a report was made when the work was finished. In prophetic vision, Ezekiel saw six men with smashing weapons in their hands coming forth to execute judgment upon apostate Jerusalem. But he also saw

107 *Come to Jehovah's Mountain* **(Isaiah 2:2-4)**

1. Raise your eyes and behold,
 Far above the highest hill.
There stands Jehovah's mountain
 Lifted up in this day.
People come from afar,
 Ev'rywhere from sea to sea,
Calling to one another,
 'Come serve God and obey.'
 Now the time has arrived
 For the small, a great nation to be.
As we grow and we thrive,
 God's direction and blessing we see.
Millions now come to God
 And accept his sov'reignty.
Loyal they vow to be
 And from his side never stray.

2. Jesus gave the command
To go forth and preach the word.
Good news about the Kingdom
Reaches all men today.
Christ now rules from on high,
Urging all to take his side.
Meek ones who hear his voice
Let God's Word show them the way.
What a joy to behold
How a great crowd continues to grow!
Yes, we all have a share,
Helping others Jehovah to know.
Let us lift up the voice,
Calling out for all to hear,
'Come to Jehovah's mountain,
Here forever to stay.'

(See also Ps. 43:3; 99:9; Isa. 60:22; Acts 16:5.)