

- Song 4 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Jesus Offered Refreshment”:** (10 min.)
Mt 10:29, 30—Jesus’ assurance that Jehovah is keenly interested in each of us is refreshing (*nwtsty* study notes and media)
Mt 11:28—Serving Jehovah is refreshing (*nwtsty* study note)
Mt 11:29, 30—Submission to Christ’s authority and direction brings refreshment (*nwtsty* study note on Mt 11:29)
- **Digging for Spiritual Gems:** (8 min.)
Mt 11:2, 3—Why did John the Baptist ask this question? (*jy* 96 ¶2-3)

Mt 11:16-19—How are we to understand these verses? (*jy* 98 ¶1-2)

What has this week’s Bible reading taught you about Jehovah?

What other spiritual gems have you discovered in this week’s Bible reading?

- **Bible Reading:** (4 min. or less) Mt 11:1-19

APPLY YOURSELF TO THE FIELD MINISTRY

- **Second Return Visit:** (3 min. or less) See p. 1.
- **Third Return Visit:** (3 min. or less) Choose your own scripture and linking question.
- **Bible Study:** (6 min. or less) *bhs* 45-46 ¶15-16 —Invite the person to the meeting.

LIVING AS CHRISTIANS


- Song 87
- **Refreshing Those “Toiling and Loaded Down”:** (15 min.) Play the video (video category INTERVIEWS AND EXPERIENCES). Afterward, discuss the following questions:
What recent events have caused some to be in need of refreshment?
How have Jehovah and Jesus provided refreshment through the organization?
How are the Scriptures a source of refreshment?
How can each one of us refresh others?
- **Congregation Bible Study:** (30 min.)
jy chap. 6, box on p. 20
- Review Followed by Preview of Next Week (3 min.)
- Song 138 and Prayer

MATTHEW 10-11 | Jesus Offered Refreshment

11:28-30

“My yoke is kindly”

As a carpenter, Jesus knew how to shape a yoke, perhaps lining it with cloth or leather so that work could be performed as comfortably as possible. When we accept Jesus’ yoke of discipleship at the time of our baptism, we undertake challenging work and responsibilities, but doing so is a refreshing experience that results in many blessings.

 What blessings have you enjoyed since you came under Jesus’ yoke?



"Jehovah Is My Shepherd"

(Psalm 23)

Bb/F Bb Bb° Bb Bb/D Eb Dm/F F7/A

Je - ho - vah God is my Shep - herd; I'll fol - low where he will
 Re - fresh - ing are all your path - ways, The ways of your right - eous -
 Je - ho - vah, you are my Shep - herd; I fol - low where you will

Bb D7/A D7 C/D D/C Gm/Bb D/A Gm Bb6/D Db7b5

lead. He knows my hopes and my heart's de - sire; He
 ness. For your name's sake ne - ver let me stray From
 lead. You strength - en me, and you give me rest; You

F/C C7 C7sus4 F F7 Bb B°

knows what I tru - ly need. To wa - tered pas - tures he
 walk - ing in faith - ful - ness. In val - leys deep in the
 give all I tru - ly need. As you most sure - ly are

F7/C F F+5 Bb7 Ab/Bb Bb7 Eb

leads me, To plac - es se - cure and blessed. And he
 shad - ows, As - sured by your staff and rod, I will
 liv - ing, So sure is my hope in you. May your

"Jehovah Is My Shepherd"

E^o B \flat /F B \flat

guides me al - ways with loy - al love To
 fear no dan - ger and of last - ing harm, For
 loy - al love and your care for me Pur -

F/A F+5 B \flat F7

where I find peace and rest. He
 you are my Friend and God. I
 sue me my whole life through. Your

B \flat F/C B \flat 7/D A \flat /B \flat B \flat 7 E^o G^o E^o

guides me al - ways with loy - al love To
 fear no dan - ger of last - ing harm, For
 loy - al love and your care for me Pur -

B \flat /F G^o B \flat /F E \flat F7 B \flat

where I find peace and rest.
 you are my Friend and God.
 sue me my whole life through.

26 Of course, the talk about this spread into all that region.

27 As Jesus moved on from there, two blind men^a followed him, shouting out: "Have mercy on us, Son of David." 28 After he had gone into the house, the blind men came to him, and Jesus asked them: "Do you have faith that I can do this?"^b They answered him: "Yes, Lord." 29 Then he touched their eyes,^c saying: "According to your faith let it happen to you." 30 And their eyes received sight. Moreover, Jesus sternly warned them, saying: "See that nobody gets to know it."^d 31 But after going outside, they made it public about him in all that region.

32 When they were leaving, look! people brought him a speechless man possessed of a demon;^e 33 and after the demon had been expelled, the speechless man spoke.^f Well, the crowds were amazed and said: "Never has anything like this been seen in Israel."^g 34 But the Pharisees were saying: "It is by the ruler of the demons that he expels the demons."^h

35 And Jesus set out on a tour of all the cities and villages, teaching in their synagogues and preaching the good news of the Kingdom and curing every sort of disease and every sort of infirmity.ⁱ 36 On seeing the crowds, he felt pity for them,^j because they were skinned and thrown about like sheep without a shepherd.^k 37 Then he said to his disciples: "Yes, the harvest is great, but the workers are few.^l 38 Therefore, beg the Master of the harvest to send out workers into his harvest."^m

10 So he summoned his 12 disciples and gave them authority over unclean spirits,ⁿ in order to expel these and to cure every sort of disease and every sort of infirmity.

CHAP. 9

- a Mt 20:30
- b Ac 14:9, 10
- c Mt 20:34
- d Isa 42:2
Mt 12:15, 16
Mr 1:44, 45
Mr 7:35, 36
- e Mt 12:22
Lu 11:14
- f Mt 15:31
- g Mr 2:12
- h Mt 12:24
Mr 3:22
Lu 11:15
- i Mt 4:23
- j Mt 14:14
Heb 4:15
- k Nu 27:16, 17
1Ki 22:17
Eze 34:5
Mr 6:34
- l Lu 10:2
Joh 4:35
- m Ro 10:14

CHAP. 10

- n Mr 3:14, 15
Mr 6:7
Lu 9:1, 2

Second Col.

- a Mr 3:16-19
Lu 6:13-16
Ac 1:13
- b Joh 1:42
Ac 15:14
- c Mr 1:16
Joh 1:40
- d Mt 4:21
- e Joh 1:45
- f Joh 11:16
Joh 20:27
- g Mr 2:14
Lu 5:27
- h Mt 26:47
Joh 13:18
- i Mr 6:7
Lu 9:1, 2
- j 2Ki 17:24
- k Isa 53:6
Eze 34:6
Ac 13:45, 46
- l Mt 4:17
Lu 10:9
- m Lu 9:2
- n Mr 6:8, 9
- o Lu 9:3
- p Lu 10:7
1Co 9:7, 14
- q Mr 6:10
Lu 9:4
- r Lu 10:5
- s Mr 6:11
Lu 9:5
Lu 10:6, 11
Ac 13:50, 51
- t Ge 19:4, 5
2Pe 2:6
Jude 7

2 The names of the 12 apostles are these:^a First, Simon, the one called Peter,^b and Andrew^c his brother; James the son of Zeb'e-dee and John^d his brother; 3 Philip and Bar'thol'o-mew;^e Thomas^f and Matthew^g the tax collector; James the son of Alphae'us; Thad-dae'us; 4 Simon the Ca-na-nae'an;* and Judas Is-car'i-ot, who later betrayed him.^h

5 These 12 Jesus sent out, giving them these instructions:ⁱ "Do not go off into the road of the nations, and do not enter any Samar'i-tan city;^j 6 but instead, go continually to the lost sheep of the house of Israel.^k 7 As you go, preach, saying: 'The Kingdom of the heavens has drawn near.'^l 8 Cure the sick,^m raise up the dead, make lepers clean, expel demons. You received free, give free. 9 Do not acquire gold or silver or copper for your money belts,ⁿ 10 or a food pouch for the trip, or two garments,* or sandals, or a staff,^o for the worker deserves his food.^p

11 "Into whatever city or village you enter, search out who in it is deserving, and stay there until you leave.^q 12 When you enter the house, greet the household. 13 If the house is deserving, let the peace you wish it come upon it;^r but if it is not deserving, let the peace from you return upon you. 14 Wherever anyone does not receive you or listen to your words, on going out of that house or that city, shake the dust off your feet.^s 15 Truly I say to you, it will be more endurable for the land of Sod'om and Go-mor'rah^t on Judgment Day than for that city.

16 "Look! I am sending you out as sheep among wolves;

10:4 *Or "the zealous one." 10:10 *Or "an extra garment."

so prove yourselves cautious as serpents and yet innocent as doves.^a **17** Be on your guard against men, for they will hand you over to local courts^b and they will scourge you^c in their synagogues.^d **18** And you will be brought before governors and kings^e for my sake, for a witness to them and the nations.^f **19** However, when they hand you over, do not become anxious about how or what you are to speak, for what you are to speak will be given you in that hour;^g **20** for the ones speaking are not just you, but it is the spirit of your Father that speaks by you.^h **21** Further, brother will hand brother over to death, and a father his child, and children will rise up against parents and will have them put to death.ⁱ **22** And you will be hated by all people on account of my name,^j but the one who has endured* to the end will be saved.^k **23** When they persecute you in one city, flee to another;^l for truly I say to you, you will by no means complete the circuit of the cities of Israel until the Son of man arrives.

24 "A disciple is not above his teacher, nor a slave above his master.^m **25** It is enough for the disciple to become as his teacher, and the slave as his master.ⁿ If people have called the master of the house Be-el'ze-bub,^{*o} how much more those of his household? **26** So do not fear them, for there is nothing covered over that will not become uncovered, and nothing secret that will not become known.^p **27** What I tell you in the darkness, say in the light, and what you hear whispered, preach from the rooftops.^q **28** And do not become fearful of those who kill the

10:22 *Or "who endures." **10:25** *A designation applied to Satan, the prince, or ruler, of the demons.

CHAP. 10

- a Pph 2:14, 15
- b Mt 24:9
- c Ac 5:40
2Co 11:24
- d Mt 23:34
Mr 13:9
Lu 21:12, 13
- e Ac 4:8
Ac 24:10
Ac 25:23
Ac 26:25
Ac 27:23, 24
- f Mt 24:14
- g Mr 13:11
Lu 12:11, 12
Lu 21:14, 15
- h Joh 14:26
- i Mic 7:6
Mt 10:36
- j Mt 24:9
Lu 21:17
Joh 15:21
- k Mt 24:13
Lu 21:19
Re 2:10
- l Mt 23:34
Ac 8:1
- m Joh 15:20
1Pe 2:21
- o Mt 12:24
Mr 3:22
Lu 11:15
Joh 8:48
- p Mr 4:22
Lu 8:17
- q Lu 12:3

Second Col.

- a Pr 29:25
Re 2:10
- b Lu 12:4, 5
Heb 10:31
- c Lu 12:6, 7
- d Mt 6:26
- e Ro 10:9
- f Lu 12:8, 9
Re 3:5
- g Mr 8:38
Lu 9:26
2Ti 2:12
- h Lu 12:51-53
- i Mic 7:6
- j Mt 19:29
Lu 14:26
- k Mt 16:24, 25
Mr 8:34, 35
Lu 9:23
Lu 14:27
- l Lu 17:33
Joh 12:25
- m Mt 25:40
Lu 10:16
Joh 12:44
Joh 13:20
- n 1Ki 17:9, 10
1Ki 17:20-23
2Ki 4:8
2Ki 4:13-17

body but cannot kill the soul;^{*a} rather, fear him who can destroy both soul and body in Ge-hen'na.^{#b} **29** Two sparrows sell for a coin of small value,^{*c} do they not? Yet not one of them will fall to the ground without your Father's knowledge.^c **30** But even the hairs of your head are all numbered. **31** So have no fear; you are worth more than many sparrows.^d

32 "Everyone, then, who acknowledges me before men,^e I will also acknowledge him before my Father who is in the heavens.^f **33** But whoever disowns me before men, I will also disown him before my Father who is in the heavens.^g **34** Do not think I came to bring peace to the earth; I came to bring, not peace, but a sword.^h **35** For I came to cause division, with a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law.ⁱ **36** Indeed, a man's enemies will be those of his own household. **37** Whoever has greater affection for father or mother than for me is not worthy of me; and whoever has greater affection for son or daughter than for me is not worthy of me.^j **38** And whoever does not accept his torture stake[#] and follow after me is not worthy of me.^k **39** Whoever finds his soul* will lose it, and whoever loses his soul* for my sake will find it.^l

40 "Whoever receives you receives me also, and whoever receives me receives also the One who sent me.^m **41** Whoever receives a prophet because he is a prophet will get a prophet's reward,ⁿ and whoever receives a righteous man because he is a

10:28 *Or "life," that is, life prospects. **10:28, 38** #See Glossary. **10:29** *Lit., "for an assarion." See App. B14. **10:39** *Or "life."

righteous man will get a righteous man's reward. **42** And whoever gives one of these little ones only a cup of cold water to drink because he is a disciple, I tell you truly, he will by no means lose his reward."^a

11 When Jesus had finished giving instructions to his 12 disciples, he set out from there to teach and preach in their cities.^b

2 But John, having heard in jail^c about the works of the Christ, sent his disciples^d **3** to ask him: "Are you the Coming One, or are we to expect a different one?"^e **4** In reply Jesus said to them: "Go and report to John what you are hearing and seeing:^f **5** The blind are now seeing^g and the lame are walking, the lepers^h are being cleansed and the deaf are hearing, the dead are being raised up and the poor are being told the good news.ⁱ **6** Happy is the one who finds no cause for stumbling in me."^j

7 While these were on their way, Jesus began to speak to the crowds about John: "What did you go out into the wilderness to see?^k A reed being tossed by the wind?^l **8** What, then, did you go out to see? A man dressed in soft garments?^m Why, those wearing soft garments are in the houses of kings. **9** Really, then, why did you go out? To see a prophet? Yes, I tell you, and far more than a prophet.ⁿ **10** This is the one about whom it is written: 'Look! I am sending my messenger ahead of you,* who will prepare your way ahead of you!'ⁿ **11** Truly I say to you, among those born of women, there has not been raised up anyone greater than John the Baptist, but a lesser person in the Kingdom of

11:8 *Or "fine clothing?" **11:10** *Lit., "before your face."

CHAP. 10

a Mt 25:40
Mr 9:41
Heb 6:10

CHAP. 11

b Mt 4:23
Mt 19:1
Lu 9:6
c Mt 14:3
Mr 6:17
d Lu 7:18-23
e Mt 3:11
Joh 1:15
f Lu 7:22
g Isa 35:5, 6
Isa 61:1
h Mt 8:3
i Mt 4:23
j Mr 6:3
Lu 7:23
1Co 1:23
1Pe 2:7, 8
k Mt 3:1, 5
l Lu 7:24-28
m Lu 1:67, 76
n Mal 3:1
Mt 3:3
Mr 1:2
Lu 1:17
Joh 3:28

Second Col.

a Lu 7:28
Joh 3:3
b Lu 13:24
c Lu 16:16
d Mal 4:5
Mt 17:10-13
e Lu 7:31-35
f Mt 9:10
Mr 2:15
Joh 2:2
g Lu 5:30
Lu 15:2
Lu 19:7
h Lu 7:34, 35
i Jon 3:5, 6
Lu 10:13
j Lu 10:14
k Lu 4:31
l Lu 10:15

the heavens is greater than he is.^a **12** From the days of John the Baptist until now, the Kingdom of the heavens is the goal toward which men press, and those pressing forward are seizing it.^b **13** For all, the Prophets and the Law, prophesied until John;^c **14** and if you are willing to accept it, he is 'E-li'jah who is to come.'^d **15** Let the one who has ears listen.

16 "With whom will I compare this generation?^e It is like young children sitting in the market-places who call 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** Likewise, John came neither eating nor drinking, but people say, 'He has a demon.' **19** The Son of man did come eating and drinking,^f but people say, 'Look! A man who is a glutton and is given to drinking wine, a friend of tax collectors and sinners.'^g All the same, wisdom is proved righteous* by its works."^h

20 Then he began to re-approach the cities in which most of his powerful works had taken place, for they did not repent: **21** "Woe to you, Cho-ra'-zin! Woe to you, Beth-sa'i-da! because if the powerful works that took place in you had taken place in Tyre and Si'don, they would long ago have repented in sackcloth and ashes.ⁱ **22** But I say to you, it will be more endurable for Tyre and Si'don on Judgment Day than for you.^j **23** And you, Ca-per'na-um,^k will you perhaps be exalted to heaven? Down to the Grave* you will come;^l because if the powerful works that took place in you had taken place in Sod'om,

11:19 *Or "is vindicated." #Or "by its results." **11:23** *Or "Hades," that is, the common grave of mankind. See Glossary.

it would have remained until this very day. **24** But I say to you, it will be more enduring for the land of Sodom on Judgment Day than for you.”^a

25 At that time Jesus said in response: “I publicly praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intellectual ones and have revealed them to young children.”^b

26 Yes, O Father, because this is the way you approved. **27** All things have been handed over to me by my Father,^c and no one fully knows the Son except the Father;^d neither does anyone fully know the Father except the Son and anyone to whom the Son is willing to reveal him.^e **28** Come to me, all you who are toiling and loaded down, and I will refresh you. **29** Take my yoke upon you and learn from me, for I am mild-tempered and lowly in heart,^f and you will find refreshment for yourselves.* **30** For my yoke is kindly,* and my load is light.”

12 At that time Jesus went through the grainfields on the Sabbath. His disciples got hungry and started to pluck heads of grain and to eat.^g **2** At seeing this, the Pharisees said to him: “Look! Your disciples are doing what is not lawful to do on the Sabbath.”^h **3** He said to them: “Have you not read what David did when he and the men with him were hungry?ⁱ **4** How he entered into the house of God and they ate the loaves of presentation,^j something that it was not lawful for him or those with him to eat, but for the priests only?^k **5** Or have you not read in the Law that on the Sabbaths the priests in the

CHAP. 11

- a Mt 10:15
- Lu 10:12
- b Isa 29:14
- Mt 13:15
- Lu 10:21
- 1Co 1:27
- c Joh 3:35
- d Joh 1:18
- e Lu 10:22
- Joh 10:15
- 1Jo 5:20
- f Zec 9:9

CHAP. 12

- g Ex 12:16
- De 23:25
- Mr 2:23-28
- Lu 6:1-5
- h Ex 20:10
- Ex 31:15
- De 5:14
- i 1Sa 21:1-6
- j Ex 25:30
- Ex 40:22, 23
- k Le 24:5-9

Second Col.

- a Nu 28:9
- Joh 7:22
- b Lu 11:31, 32
- c Mt 23:23
- d Ho 6:6
- Mic 6:6, 8
- Mt 9:13
- e Mr 2:27, 28
- Lu 6:5
- f Mr 3:1-6
- Lu 6:6-11
- g Lu 14:3
- Joh 9:16
- h Ex 23:4
- De 22:4
- Lu 14:5
- i Mr 3:7
- j Mt 8:3, 4
- Mr 3:11, 12
- Mr 7:35, 36
- k Ac 3:13
- l Mt 3:17
- Mt 17:5
- m Isa 61:1
- Mr 1:10
- n 2Ti 2:24
- o Mt 11:28

temple violate the Sabbath and continue guiltless?^a **6** But I tell you that something greater than the temple is here.^b **7** However, if you had understood what this means, ‘I want mercy^c and not sacrifice,’^d you would not have condemned the guiltless ones. **8** For the Son of man is Lord of the Sabbath.”^e

9 After departing from that place, he went into their synagogue, **10** and look! there was a man with a withered* hand!^f So they asked him, “Is it lawful to cure on the Sabbath?” so that they might accuse him.^g **11** He said to them: “If you have one sheep and that sheep falls into a pit on the Sabbath, is there a man among you who will not grab hold of it and lift it out?”^h

12 How much more valuable is a man than a sheep! So it is lawful to do a fine thing on the Sabbath.” **13** Then he said to the man: “Stretch out your hand.” And he stretched it out, and it was restored sound like the other hand. **14** But the Pharisees went out and conspired against him to kill him. **15** Having come to know this, Jesus departed from there. Many also followed him,ⁱ and he cured them all, **16** but he sternly ordered them not to make him known,^j **17** in order to fulfill what was spoken through Isaiah the prophet, who said:

18 “Look! My servant^k whom I chose, my beloved, whom I have* approved!^l I will put my spirit upon him,^m and what justice is he will make clear to the nations. **19** He will not quarrelⁿ nor cry aloud, nor will anyone hear his voice in the main streets. **20** No bruised reed will he crush, and no smoldering wick will he extinguish,^o until he brings justice with success.

12:10 *Or “paralyzed.” **12:18** *Or “my soul has.”

11:29 *Or “your souls.” 11:30 *Or “easy to bear.” 12:4 *Or “the show-bread.”

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- Opening Comments (3 min. or less)

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Mt 11:28—Serving Jehovah is refreshing (*nwtsty* study note)
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Mt 11:2, 3—Why did John the Baptist ask this question? (*jy* 96 ¶2-3)

Mt 11:16-19—How are we to understand these verses? (*jy* 98 ¶1-2)

What has this week’s Bible reading taught you about Jehovah?

What other spiritual gems have you discovered in this week’s Bible reading?

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APPLY YOURSELF TO THE FIELD MINISTRY

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- **Bible Study:** (6 min. or less) *bhs* 45-46 ¶15-16 —Invite the person to the meeting.

LIVING AS CHRISTIANS


- Song 87
- **Refreshing Those “Toiling and Loaded Down”:** (15 min.) Play the video (video category INTERVIEWS AND EXPERIENCES). Afterward, discuss the following questions:
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- Song 138 and Prayer

MATTHEW 10-11 | Jesus Offered Refreshment

11:28-30

“My yoke is kindly”

As a carpenter, Jesus knew how to shape a yoke, perhaps lining it with cloth or leather so that work could be performed as comfortably as possible. When we accept Jesus’ yoke of discipleship at the time of our baptism, we undertake challenging work and responsibilities, but doing so is a refreshing experience that results in many blessings.

 What blessings have you enjoyed since you came under Jesus’ yoke?



9:6

Son of man: See [study note on Mt 8:20](#).

to forgive sins—: The dash indicates that Jesus stopped in mid-sentence and then powerfully proved his point by publicly healing the man.

9:9

Matthew: See [study notes on Mt Title](#) and [10:3](#).

tax office: Or “tax collection booth.” This could be a small building or a booth where the tax collector sat and gathered taxes on exports, imports, and goods taken through a country by merchants. Matthew’s tax office was located in or near Capernaum.

9:10

the house: Refers to Matthew’s house.—[Mr 2:14, 15](#); [Lu 5:29](#).

tax collectors: See [study note on Mt 5:46](#).

9:13

mercy, and not sacrifice: Jesus twice refers to these words from [Ho 6:6](#) (here and at [Mt 12:7](#)). Matthew, a despised tax collector who became an intimate associate of Jesus, is the only Gospel writer to record this quote as well as the illustration of the unmerciful slave. ([Mt 18:21-25](#)) His Gospel highlights Jesus’ repeated insistence that mercy is required in addition to sacrifice.

9:14

practice fasting: See [study note on Mt 6:16](#).

9:15

friends of the bridegroom: Lit., “sons of the bridechamber,” an idiom describing wedding guests but especially the friends of the bridegroom.

9:17

wine into . . . wineskins: It was common in Bible times to store wine in animal skins. ([1Sa 16:20](#)) Skin bottles were made of the complete hides of domestic animals, such as sheep or goats. Old leather wineskins would become stiff and lose their elasticity. New wineskins, on the other hand, could stretch and swell and thus could withstand the pressure caused by the ongoing process of fermentation of new wine.—See Glossary, “[Wineskin](#).”

9:18

a certain ruler: The name of this “ruler” (Greek, *ar'khon*), Jairus, is given in Mark’s and Luke’s parallel accounts, where he is called a presiding officer of the synagogue.—[Mr 5:22](#); [Lu 8:41](#).

did obeisance to him: Or “bowed down to him; honored him.”—See [study note on Mt 8:2](#).

9:20

flow of blood: Likely a chronic menstrual flow. According to the Mosaic Law, this condition would render the woman ceremonially unclean. As such, she was not supposed to touch others.—[Le 15:19-27](#).

9:22

daughter: The only recorded instance in which Jesus directly addressed a woman as “daughter,” perhaps because of the delicate situation and her “trembling.” ([Lu 8:47](#)) By using this term of endearment, a form of address that signifies nothing about the woman’s age, Jesus emphasizes his tender concern for her.

9:27

Son of David: By calling Jesus “Son of David,” these men express their belief that Jesus is heir to the throne of David and thus is the Messiah.—See [study notes on Mt 1:1, 6](#).

9:35

teaching . . . preaching: See [study note on Mt 4:23](#).

the good news: See [study note on Mt 4:23](#).

9:36

felt pity: The Greek verb *splag-khni'zo-mai* used for this expression is related to the word for “intestines” (*splag'khna*), denoting a feeling experienced deep inside the body, an intense emotion. It is one of the strongest words in Greek for the feeling of compassion.

skinned: The Greek word originally meant “flayed,” or “stripped of the skin,” conveying an image of sheep with their skin ripped apart by wild animals or torn as they wandered among brambles and sharp rocks. The term came to be used figuratively, meaning “maltreated, harassed, wounded.”

thrown about: The image here is of sheep being thrown down, helpless and exhausted, figuratively conveying the idea of the crowd being dejected, neglected, and helpless.

10:2

apostles: Or “sent ones.” The Greek word *a-po'sto-los* is derived from the verb *a-po-stel'lo*, meaning “to send away (out).” ([Mt 10:5](#); [Lu 11:49](#); [14:32](#)) Its basic meaning is clearly illustrated in Jesus’ statement at [Joh 13:16](#), where it is rendered “one who is sent.”

Simon, the one called Peter: Peter is named in five different ways in the Scriptures: (1) the Greek form “Symeon,” which closely reflects the Hebrew form of the name (Simeon); (2) the Greek “Simon” (both Symeon and Simon come from a Hebrew verb meaning “hear; listen”); (3) “Peter” (a Greek name that means “A Piece of Rock” and that he alone bears in the Scriptures); (4) “Cephas,” which is the Semitic equivalent of Peter (perhaps related to the Hebrew *ke-phim'* [rocks] used at [Job 30:6](#); [Jer 4:29](#)); and (5) the combination “Simon Peter.”—[Ac 15:14](#); [Joh 1:42](#); [Mt 16:16](#).

10:3

Bartholomew: Meaning “Son of Tolmai.” He was also called Nathanael.—[Joh 1:46](#); [21:2](#).

Matthew: Also known as Levi.—[Lu 5:27](#).

the tax collector: As a former tax collector, Matthew, the writer of this Gospel, makes numerous references to numbers and money values. ([Mt 17:27](#); [26:15](#); [27:3](#)) He is also more explicit with numbers. He broke up his genealogy of Jesus into three sets of 14 generations ([Mt 1:1-17](#)) and listed seven petitions in the

Lord's prayer ([Mt 6:9-13](#)), seven illustrations in [Mt 13](#), and seven woes at [Mt 23:13-36](#). As for the term "tax collector," see [study note on Mt 5:46](#).

Thaddaeus: Also known as Judas the son of James.—[Lu 6:16](#); [Joh 14:22](#); [Ac 1:13](#).

10:4

the Cananaean: A designation distinguishing the apostle Simon from the apostle Simon Peter. ([Mr 3:18](#)) This term is thought to be of Aramaic origin, meaning "Zealot; Enthusiast." Luke referred to this Simon as "the zealous one," using the Greek word *ze-lo-tes'*, also meaning "zealot; enthusiast." ([Lu 6:15](#); [Ac 1:13](#)) While it is possible that Simon once belonged to the Zealots, a Jewish party opposed to the Romans, he may have been given this designation because of his zeal and enthusiasm.

Iscairiot: Possibly meaning "Man From Keriioth." Judas' father, Simon, is also called "Iscairiot." ([Joh 6:71](#)) This term has commonly been understood to indicate that Simon and Judas were from the Judean town of Keriioth-hezron. ([Jos 15:25](#)) If this is so, Judas was the only Judean among the 12 apostles, the rest being Galileans.

10:7

preach: That is, make an open, public declaration.—See [study note on Mt 3:1](#).

The Kingdom of the heavens has drawn near: See [study note on Mt 4:17](#).

10:8

lepers: See [study note on Mt 8:2](#) and Glossary, "[Leprosy](#); [Leper](#)."

10:12

greet: A common Jewish greeting was: "May you have peace."—[Jg 19:20](#); [Mt 10:13](#); [Lu 10:5](#).

10:14

shake the dust off your feet: This gesture would signify that the disciples disclaimed responsibility for the consequences that would come from God.

10:15

Truly: See [study note on Mt 5:18](#).

10:16

look!: See [study note on Mt 1:20](#).

cautious as serpents: To be cautious here means to be prudent, sensible, shrewd. Zoologists note that most snakes are wary, preferring to flee rather than attack. Likewise, Jesus warns his disciples to remain cautious toward opposers and avoid possible dangers as they carry out their preaching work.

10:17

local courts: In the Christian Greek Scriptures, the Greek word *sy-ne'dri-on*, here used in plural and rendered "local courts," is most often used with reference to the Jewish high court in Jerusalem, the Sanhedrin. (See Glossary, "[Sanhedrin](#)," and [study notes on Mt 5:22](#); [26:59](#).) However, it was also a general term for an assembly or a meeting, and here it refers to local courts

that were attached to the synagogues and had the power to inflict the penalties of scourging and excommunication.—[Mt 23:34](#); [Mr 13:9](#); [Lu 21:12](#); [Joh 9:22](#); [12:42](#); [16:2](#).

10:22

has endured: Or "endures."—See [study note on Mt 24:13](#).

10:23

Son of man: See [study note on Mt 8:20](#).

10:25

Beelzebub: Possibly an alteration of Baal-zebub, meaning "Owner (Lord) of the Flies," the Baal worshipped by the Philistines at Ekron. ([2Ki 1:3](#)) Some Greek manuscripts use the alternate forms Beelzeboul or Beezeboul, possibly meaning "Owner (Lord) of the Lofty Abode (Habitation)" or if a play on the non-Biblical Hebrew word *ze'vel* (dung), "Owner (Lord) of the Dung." As shown at [Mt 12:24](#), this is a designation applied to Satan—the prince, or ruler, of the demons.

how much more: See [study note on Mt 7:11](#).

10:27

in the light: That is, openly, publicly.

preach from the housetops: An idiom with the meaning "to proclaim publicly." In Bible times, houses had flat roofs from which announcements could be made and certain actions could become widely known.—[2Sa 16:22](#).

10:28

soul: Or "life," that is, a person's future life by means of a resurrection. The Greek word *psy-khe'* and its corresponding Hebrew word *ne'phesh* (both traditionally rendered "soul") basically refer to (1) people, (2) animals, or (3) the life that a person or an animal has. ([Ge 1:20](#); [2:7](#); [Nu 31:28](#); [1Pe 3:20](#); ftns.) Examples of the use of the Greek *psy-khe'* to mean "life that a person has" may be found at [Mt 6:25](#); [10:39](#); [16:25](#); [26](#); [Mr 8:35-37](#); [Lu 12:20](#); [Joh 10:11, 15](#); [12:25](#); [13:37, 38](#); [15:13](#); [Ac 20:10](#). Bible texts like these help to show the correct understanding of Jesus' words here.—See [Glossary](#).

him who can destroy both soul and body: It is only God who is able to destroy a person's "soul" (in this context, referring to his prospects for life) or who can resurrect him to enjoy everlasting life. This is one example of where the Greek word rendered "soul" is referred to as mortal and destructible. Other examples are [Mr 3:4](#); [Lu 17:33](#); [Joh 12:25](#); [Ac 3:23](#); ftns.

Gehenna: This means everlasting destruction.—See [study note on Mt 5:22](#) and [Glossary](#).

10:29

sparrows: The Greek word *strou-thi'on* is a diminutive form meaning any small bird, but it often referred to sparrows, the cheapest of all birds sold as food.

for a coin of small value: Lit., "for an assarion," which was the wage a man earned working for 45 minutes. (See [App. B14](#).) Two sparrows cost an assarion, and five sparrows could be obtained for double this price. Sparrows were of such little value that sellers would include an extra sparrow free of charge.

10:30

even the hairs of your head are all numbered: The number of hairs on the human head is said to average more than 100,000. Jehovah's intimate knowledge of such minute details guarantees that he is keenly interested in each follower of Christ.

10:38

accept: Lit., "take (up); take hold of." Here used figuratively in the sense of taking on oneself the responsibilities and consequences connected with becoming a disciple of Jesus.

torture stake: Or "execution stake." This is the first occurrence of the Greek word *stau-ros'*. In classical Greek, it primarily referred to an upright stake or pole. Used figuratively, it sometimes stood for the suffering, shame, torture, and even death that a person experienced because of being a follower of Jesus.—See [Glossary](#).

10:39

soul: Or "life." See [Glossary](#).

10:41

because he is a prophet: Lit., "in the name of a prophet." In this context, the Greek idiom "in the name of" indicates a recognition of the office and work of a prophet.—Compare [study note on Mt 28:19](#).

a prophet's reward: Those who accept and support true prophets from God will be richly rewarded. The account of the widow in [1Ki 17](#) is an example of this.

11:1

teach and preach: See [study note on Mt 4:23](#).

their cities: Evidently referring to the Jewish cities of that region (Galilee).

11:2

the Christ: Here the title "Christ," meaning "Anointed One," is preceded by the definite article in Greek. This is a way of indicating that Jesus was the promised Messiah, the one who had been anointed in a special sense.—See [study notes on Mt 1:1; 2:4](#).

11:3

the Coming One: That is, the Messiah.—[Ps 118:26; Mt 3:11; 21:9; 23:39](#).

11:5

lepers: See [study note on Mt 8:2](#) and Glossary, "[Leprosy; Leper](#)."

11:10

look!: See [study note on Mt 1:20](#).

11:11

Truly: See [study note on Mt 5:18](#).

the Baptist: Or "the Immerser; the Dipper."—See [study note on Mt 3:1](#).

11:12

the goal toward which men press . . . those pressing forward: Two related Greek words used here convey the basic idea of forceful action or endeavor. Some Bible translators have understood them in a negative sense (that of acting with or suffering violence), but the context and the only other Biblical occurrence of the Greek verb, at [Lu 16:16](#), make it reasonable to understand the terms in the positive sense of "going after something with enthusiasm; seeking fervently." These words evidently describe the forceful actions or endeavors of those who responded to the preaching of John the Baptist, which put them in line to become prospective members of the Kingdom.

11:13

the Prophets and the Law: The reversal of the usual order, "the Law and the Prophets" ([Mt 5:17; 7:12; 22:40; Lu 16:16](#)), occurs only here. The general meaning is evidently the same (see [study note on Mt 5:17](#)), although the prophetic aspect of the Scriptures seems to be given more emphasis here. Even the Law is said to have **prophesied**, emphasizing its prophetic character.

11:14

Elijah: From the Hebrew name meaning "My God Is Jehovah."

11:17

beat yourselves in grief: A person repeatedly beat his hands against his chest to express unusual grief or feelings of guilt and remorse.—[Isa 32:12; Na 2:7; Lu 23:48](#).

11:18

neither eating nor drinking: This evidently refers to John's life of self-denial, which included fasting as well as adhering to the Nazirite requirement of abstaining from alcoholic beverages.—[Nu 6:2-4; Mt 9:14, 15; Lu 1:15; 7:33](#).

11:19

Son of man: See [study note on Mt 8:20](#). **tax collectors:** See [study note on Mt 5:46](#).

11:23

Capernaum: See [study note on Mt 4:13](#).

heaven: Here used metaphorically to denote a highly favored position.

the Grave: Or "Hades," that is, the common grave of mankind. (See Glossary, "[Grave](#).") Here used figuratively to represent the debasement that Capernaum would experience.

11:24

to you: Here the pronoun "you" is plural in Greek.

for you: Here the pronoun "you" is singular in Greek, evidently addressing the city.

11:25

to young children: Or "to childlike ones," that is, humble, teachable individuals.

11:28

loaded down: Those whom Jesus beckons to come were "loaded down" by anxiety and toil. Their worship of Jehovah

had become burdensome because of the human traditions that had been added to the Law of Moses. ([Mt 23:4](#)) Even the Sabbath, which was meant to be a source of refreshment, had become a burden.—[Ex 23:12](#); [Mr 2:23-28](#); [Lu 6:1-11](#).

I will refresh you: The Greek word for “refresh” can refer both to rest ([Mt 26:45](#); [Mr 6:31](#)) and to relief from toil in order to recover and regain strength ([2Co 7:13](#); [Phm 7](#)). The context shows that taking on Jesus’ “yoke” ([Mt 11:29](#)) would involve service, not rest. The active Greek verb with Jesus as the subject conveys the thought of his rejuvenating and energizing weary ones so that they would desire to take up his light and kindly yoke.

11:29

Take my yoke upon you: Jesus used “yoke” figuratively in the sense of submission to authority and direction. If he had in mind a double yoke, one that God placed upon Jesus, then he would be inviting his disciples to get under the yoke *with him* and he would assist them. In that case, the phrase could be rendered: “Get under my yoke with me.” If the yoke is one that Jesus himself puts on others, then the reference is to submitting oneself to Christ’s authority and direction as his disciple.—See Glossary, “[Yoke](#).”

mild-tempered: See [study note on Mt 5:5](#).

lowly in heart: The Greek word for “lowly” refers to the quality of being humble and unpretentious; it also occurs at [Jas 4:6](#) and [1Pe 5:5](#), where it is rendered “humble ones.” The condition of a person’s figurative heart is reflected in his disposition or his attitude toward God and other people.

yourselves: Or “your souls.” See Glossary, “[Soul](#).”

12:1

through the grainfields: Perhaps by means of footpaths that separated one tract of land from another.

Sabbath: See [Glossary](#).

12:2

what is not lawful: Jehovah had commanded that the Israelites do no work on the Sabbath. ([Ex 20:8-10](#)) Jewish religious leaders claimed the right to define exactly what constituted work. According to them, Jesus’ disciples were guilty of harvesting (plucking) and threshing (rubbing) grain. ([Lu 6:1, 2](#)) However, such a definition overstepped Jehovah’s command.

12:4

house of God: Here referring to the tabernacle.

loaves of presentation: Or “showbread.” The Hebrew expression literally means “bread of the face.” The bread was figuratively before Jehovah as a constant offering to him.—[Ex 25:30](#); see [Glossary](#) and [App. B5](#).

12:5

violate the Sabbath: That is, to treat the Sabbath as any other day. They did so by carrying on butchering and other work in connection with the animal sacrifices.—[Nu 28:9, 10](#).

12:7

what this means: Lit., “what is.” Here the Greek word *e-stin*

(literally meaning “is”) has the sense of “signifies; means.”—See [study note on Mt 26:26](#).

mercy and not sacrifice: See [study note on Mt 9:13](#).

12:8

Son of man: See [study note on Mt 8:20](#).

12:10

hand: The Greek word rendered “hand” is broad in meaning and can refer to a person’s arm, hand, and fingers.—See also [Mt 12:13](#).

12:12

How much more: See [study note on Mt 7:11](#).

12:17

to fulfill what was spoken through Isaiah the prophet: See [study note on Mt 1:22](#).

12:18

Look!: See [study note on Mt 1:20](#).

I have: Or “my soul has.” In this quote from [Isa 42:1](#), the Greek word *psy-khe'* is used to render the Hebrew word *ne'phesh*, both traditionally rendered “soul.”—See Glossary, “[Soul](#).”

whom I have approved: Or “with whom I am well-pleased.”—See [study note on Mt 3:17](#).

12:20

smoldering wick: A common household lamp was a small earthenware vessel filled with olive oil. A flax wick drew the oil up to feed the flame. The Greek expression “smoldering wick” may refer to a wick that gives off smoke because an ember is still present but the flame is fading or is extinguished. The prophecy of [Isa 42:3](#) foretold Jesus’ compassion; he would never extinguish the last spark of hope in humble and downtrodden people.

with success: Or “to victory.” The Greek word *ni'kos* is rendered “victory” at [1Co 15:55, 57](#).

12:24

Beelzebub: A designation applied to Satan.—See [study note on Mt 10:25](#).

12:26

Satan: See [study note on Mt 4:10](#).

12:27

sons: Here used in the sense of “followers; disciples.”

they: That is, “your sons.”

be your judges: That is, what their sons did refuted the Pharisees’ argument.

12:31

blasphemy: Refers to defamatory, injurious, or abusive speech against God or against sacred things. Since holy **spirit** emanates from God himself, willfully opposing or denying its operation amounted to blasphemy against God. As shown at [Mt 12:24, 28](#), Jewish religious leaders saw God’s spirit at work in Jesus as he

JOHN WANTS TO HEAR FROM JESUS

MATTHEW 11:2-15 LUKE 7:18-30

For about a year, John the Baptist has been in prison. Still, he hears of Jesus' marvelous works. Imagine how John feels when his disciples tell him that Jesus has resurrected the widow's son at Nain. However, John wants to hear directly from Jesus about what this all means. So John summons two of his disciples. To do what? They are to ask Jesus: "Are you the Coming One, or are we to expect a different one?" —Luke 7:19.

Does that seem to be a strange question? John is a devoted man who, when baptizing Jesus nearly two years before, saw God's spirit descend upon Jesus and heard God's voice of approval. We have no reason to think that John's faith has grown weak. Otherwise, Jesus would not speak so highly of John, as he does on this occasion. But if John is not having doubts, why does he ask this question of Jesus?

John may simply want verification directly from Jesus that he is the Messiah. This would strengthen John as he languishes in prison. And John's question apparently has an added sense. He is acquainted with the Bible prophecies that show that the Anointed One of God is to be a king and a deliverer. Yet, many months after Jesus was baptized, John is in prison. So John is asking if there is to be another one coming, a successor to Jesus, as it were, who will complete the fulfillment of all that the Messiah was foretold to accomplish.

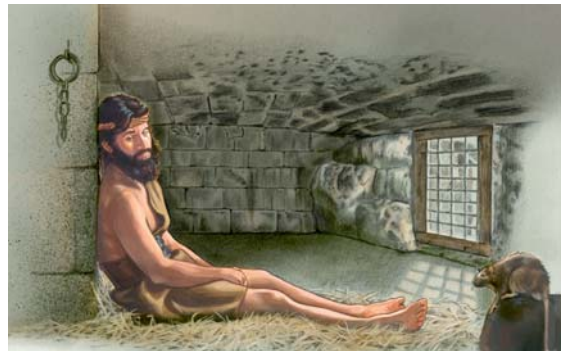
Rather than simply tell John's disciples, 'Of course I am the One who is to come,' Jesus gives evidence that he has God's backing by healing many people of all kinds of diseases and ailments. Then he tells the disciples: "Go and report to John what you are hearing and seeing: The blind are now seeing and the lame

are walking, the lepers are being cleansed and the deaf are hearing, the dead are being raised up and the poor are being told the good news." —Matthew 11:4, 5.

John's question might imply an expectation that Jesus will do more than he is now doing and will perhaps free John from prison. Jesus, however, is telling John not to expect more than the miracles he is actually performing.

When John's disciples leave, Jesus assures the crowd that John is more than a prophet. He is "the messenger" of Jehovah prophesied about at Malachi 3:1. He is also the prophet Elijah, as foretold at Malachi 4:5, 6. Jesus explains: "Truly I say to you, among those born of women, there has not been raised up anyone greater than John the Baptist, but a lesser person in the Kingdom of the heavens is greater than he is."—Matthew 11:11.

By saying that a lesser one in the Kingdom of the heavens is greater than John, Jesus is showing that John will not be in the heavenly Kingdom. John prepared the way for Jesus but dies before Christ opens the way to heaven. (Hebrews 10:19, 20) John is, though, a faithful prophet of God and will be an earthly subject of God's Kingdom.



WOE TO AN UNRESPONSIVE GENERATION

MATTHEW 11:16-30 LUKE 7:31-35

Jesus has high regard for John the Baptist, but how do most people regard John? “This generation,” Jesus declares, “is like young children sitting in the marketplaces who call out to their playmates, saying: ‘We played the flute for you, but you did not dance; we wailed, but you did not beat yourselves in grief.’”—Matthew 11:16, 17.

What does Jesus mean? He clarifies the thought: “John came neither eating nor drinking, but people say, ‘He has a demon.’ The Son of man did come eating and drinking, but people say, ‘Look! A man who is a glutton and is given to drinking wine, a friend of tax collectors and sinners.’” (Matthew 11:18, 19) On the one hand, John has lived a simple life as a Nazirite, even abstaining from wine, yet this generation says he is demonized. (Numbers 6:2, 3; Luke 1:15) On the other hand, Jesus lives like other men. He eats and drinks in a balanced way, but he is accused of going to excess. It seems impossible to satisfy the people.

Jesus likens the generation to young children in the marketplaces who refuse to respond by dancing when other children play the flute or by grieving when others wail. “All the same,” he says, “wisdom is proved righteous by its works.” (Matthew 11:16, 19) Yes, the “works”—that is, the evidence produced by John and Jesus—prove that the accusations against them are false.

After Jesus characterizes the generation as unresponsive, he singles out for reproach the cities of Chorazin, Bethsaida, and Capernaum, where he has done powerful works. Jesus says that if he had performed such works in the

Phoenician cities of Tyre and Sidon, those cities would have repented. He also mentions Capernaum, which has been his home base for some time. Even there, most did not respond. Jesus says of that city: “It will be more endurable for the land of Sodom on Judgment Day than for you.”—Matthew 11:24.

Jesus then praises his Father, who hides precious spiritual truths “from the wise and intellectual ones” but reveals these things to lowly ones, who are like young children. (Matthew 11:25) He extends an appealing invitation to such ones: “Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and learn from me, for I am mild-tempered and lowly in heart, and you will find refreshment for yourselves. For my yoke is kindly, and my load is light.”—Matthew 11:28-30.

How does Jesus offer refreshment? The religious leaders have burdened the people with enslaving traditions, such as overly restrictive Sabbath regulations. But Jesus refreshes them by teaching the truth of God, free from the taint of those traditions. He also shows the way of relief to ones who feel crushed by the domination of political authorities and to those who feel weighed down by sin. Yes, Jesus reveals to them how their sins can be forgiven and how they can be at peace with God.

All of those accepting Jesus’ kindly yoke can dedicate themselves to God and serve our compassionate, merciful heavenly Father. Doing so does not involve a heavy load, for God’s requirements are not at all burdensome.—1 John 5:3.

- Song 4 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Jesus Offered Refreshment”:** (10 min.)
Mt 10:29, 30—Jesus’ assurance that Jehovah is keenly interested in each of us is refreshing (*nwtsty* study notes and media)
Mt 11:28—Serving Jehovah is refreshing (*nwtsty* study note)
Mt 11:29, 30—Submission to Christ’s authority and direction brings refreshment (*nwtsty* study note on Mt 11:29)
- **Digging for Spiritual Gems:** (8 min.)
Mt 11:2, 3—Why did John the Baptist ask this question? (*jy* 96 ¶2-3)

Mt 11:16-19—How are we to understand these verses? (*jy* 98 ¶1-2)

What has this week’s Bible reading taught you about Jehovah?

What other spiritual gems have you discovered in this week’s Bible reading?

- **Bible Reading:** (4 min. or less) Mt 11:1-19

APPLY YOURSELF TO THE FIELD MINISTRY

- **Second Return Visit:** (3 min. or less) See p. 1.
- **Third Return Visit:** (3 min. or less) Choose your own scripture and linking question.
- **Bible Study:** (6 min. or less) *bhs* 45-46 ¶15-16 —Invite the person to the meeting.

LIVING AS CHRISTIANS


- Song 87
- **Refreshing Those “Toiling and Loaded Down”:** (15 min.) Play the video (video category INTERVIEWS AND EXPERIENCES). Afterward, discuss the following questions:
What recent events have caused some to be in need of refreshment?
How have Jehovah and Jesus provided refreshment through the organization?
How are the Scriptures a source of refreshment?
How can each one of us refresh others?
- **Congregation Bible Study:** (30 min.)
jy chap. 6, box on p. 20
- Review Followed by Preview of Next Week (3 min.)
- Song 138 and Prayer

MATTHEW 10-11 | Jesus Offered Refreshment

11:28-30

“My yoke is kindly”

As a carpenter, Jesus knew how to shape a yoke, perhaps lining it with cloth or leather so that work could be performed as comfortably as possible. When we accept Jesus’ yoke of discipleship at the time of our baptism, we undertake challenging work and responsibilities, but doing so is a refreshing experience that results in many blessings.

 What blessings have you enjoyed since you came under Jesus’ yoke?





Our Christian Life and Ministry

MEETING WORKBOOK

Sample Conversations

Witnessing near Monrovia, Liberia

●○○ INITIAL CALL

Question: Is the Bible still relevant today?

Scripture: 2Ti 3:16

Link: What is the Bible's message?



○●○ FIRST RETURN VISIT

Question: What is the Bible's message?

Scripture: Mt 6:10

Link: What will God's Kingdom do?



○○● SECOND RETURN VISIT

Question: What will God's Kingdom do?

Scripture: Da 2:44

Link: How will this affect the earth?

Starting this month, the midweek meeting will no longer feature three different sample presentations. Instead, the *Life and Ministry Meeting Workbook* will have sample conversations consisting of an opening question, a scripture, and a linking question to pave the way for a return visit. Only one sample conversation video will be played per week. Each publisher can decide which publication from our Teaching Toolbox to use and when to introduce it—whether on an initial call or a return visit. In addition, the workbook will contain ideas for two follow-up conversations. This approach will help us focus on our goal of teaching “all those who [are] rightly disposed for everlasting life.”—Ac 13:48.

Student Assignments: Unless the instructions indicate otherwise, students should demonstrate the sample conversations.

all things, had no beginning. (Psalm 90:2) As God's Son, Jesus never thought of trying to be God. The Bible clearly teaches that the Father is greater than the Son. (Read **John 14:28**; 1 Corinthians 11:3.) Only Jehovah is "God Almighty." (Genesis 17:1) He is the greatest and most powerful person in the universe.—See Endnote 14.

13 Jehovah and his Son, Jesus, worked closely together for billions of years before the heavens and the earth were created. They must have loved each other very much! (John 3:35; 14:31) Jesus imitated his father's qualities so well that the Bible calls him "the image of the invisible God."—Colossians 1:15.

14 Jehovah's precious Son was willing to leave heaven and be born on earth as a human. How was that possible? Jehovah miraculously transferred his Son's life from heaven to the womb of a virgin named Mary. In this way, Jesus did not need to have a human father. So Mary gave birth to a perfect son, and she called him Jesus.—Luke 1:30-35.

WHAT WAS JESUS LIKE?

15 You can learn a lot about Jesus, his life, and his qualities by reading the Bible books of Matthew, Mark, Luke, and John. Those books are called the Gospels. Because Jesus is just like his Father, what

13. Why does the Bible say that Jesus is "the image of the invisible God"?

14. How could Jehovah's precious Son be born as a human?

15. How can you come to know Jehovah better?

you read will also help you come to know Jehovah better. That is why Jesus could say: “Whoever has seen me has seen the Father also.”—John 14:9.

16 Many people called Jesus “Teacher.” (John 1:38; 13:13) One of the most important things that he taught was “the good news of the Kingdom.” What is this Kingdom? It is God’s government that will rule over the entire earth from heaven and bring blessings to people who obey God. (Matthew 4:23) Everything Jesus taught came from Jehovah. Jesus said: “What I teach is not mine, but belongs to him who sent me.” (John 7:16) Jesus knew that Jehovah wants people to hear the good news that God’s Kingdom will rule over the earth.

17 Where did Jesus teach? Everywhere he found people. He taught in the countryside as well as in cities, villages, markets, places of worship, and people’s homes. He didn’t expect people to come to him. He often went to them. (Mark 6:56; Luke 19:5, 6) Jesus worked hard and spent much time and energy teaching people. Why? Because he knew that God wanted him to do that and because he always obeyed his Father. (John 8:28, 29) Jesus also preached because he felt compassion for people. (**Read Matthew 9:35, 36.**) He could see that the religious leaders were not teaching the truth about God and his Kingdom. So he wanted to help as many as possible to hear the good news.

16. What did Jesus teach? Where did Jesus’ teachings come from?

17. Where did Jesus teach? Why did he work so hard to teach others?

Come! Be Refreshed

(Hebrews 10:24, 25)

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

We live in a world that is way-ward and lost; The way of our God is not
Je - ho - vah is keen - ly a - ware of our needs; His coun-sel by us should be

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

known. We need sure di - rec - tion to safe-guard our steps; We
heard. To buy out the time for oc - ca - sions to meet Shows

Cma7 Dm/C Bm11 E7 Ama7 Bm7

can - not suc-ceed on our own. Our meet - ings re - fresh us and
wis - dom and trust in his Word. By whole - some in - struc - tion from

C#m7 Dma7 C#m7 Bm7 Ama7 Bm7

bright-en our hope; They help us build faith in our God. They
God - fear - ing men, We learn how our faith can be shown. With

Come! Be Refreshed

D \flat ma7
E \flat m7
Fm7
G \flat ma7
Fm7
E \flat m7

move us with words that in - cite to fine deeds, They give us the strength to go
 lov - ing sup - port from our fam - 'ly of faith, We know that we're nev - er a -

Dm7
G9
C
Dm/C
Cma7
F/G

on. We'll nev - er for - sake what Je - ho - vah com - mands; His
 lone. So as we look for - ward to much bet - ter times, We'll

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

will is what we want to do. Our meet - ings in - struct us in
 meet with the ones whom we love. And here at these meet - ings we'll

Cma7
F/C
Cma7/G
Dm/G
C

ways that are right; Our love for the truth they re - new.
 learn how to live With wis - dom that comes from a - bove.

- Song 4 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Jesus Offered Refreshment”:** (10 min.)
Mt 10:29, 30—Jesus’ assurance that Jehovah is keenly interested in each of us is refreshing (*nwtsty* study notes and media)
Mt 11:28—Serving Jehovah is refreshing (*nwtsty* study note)
Mt 11:29, 30—Submission to Christ’s authority and direction brings refreshment (*nwtsty* study note on Mt 11:29)
- **Digging for Spiritual Gems:** (8 min.)
Mt 11:2, 3—Why did John the Baptist ask this question? (*jy* 96 ¶2-3)

Mt 11:16-19—How are we to understand these verses? (*jy* 98 ¶1-2)

What has this week’s Bible reading taught you about Jehovah?

What other spiritual gems have you discovered in this week’s Bible reading?

- **Bible Reading:** (4 min. or less) Mt 11:1-19

APPLY YOURSELF TO THE FIELD MINISTRY

- **Second Return Visit:** (3 min. or less) See p. 1.
- **Third Return Visit:** (3 min. or less) Choose your own scripture and linking question.
- **Bible Study:** (6 min. or less) *bhs* 45-46 ¶15-16 —Invite the person to the meeting.

LIVING AS CHRISTIANS


- Song 87
- **Refreshing Those “Toiling and Loaded Down”:** (15 min.) Play the video (video category INTERVIEWS AND EXPERIENCES). Afterward, discuss the following questions:
What recent events have caused some to be in need of refreshment?
How have Jehovah and Jesus provided refreshment through the organization?
How are the Scriptures a source of refreshment?
How can each one of us refresh others?
- **Congregation Bible Study:** (30 min.)
jy chap. 6, box on p. 20
- Review Followed by Preview of Next Week (3 min.)
- Song 138 and Prayer

MATTHEW 10-11 | Jesus Offered Refreshment

11:28-30

“My yoke is kindly”

As a carpenter, Jesus knew how to shape a yoke, perhaps lining it with cloth or leather so that work could be performed as comfortably as possible. When we accept Jesus’ yoke of discipleship at the time of our baptism, we undertake challenging work and responsibilities, but doing so is a refreshing experience that results in many blessings.

 What blessings have you enjoyed since you came under Jesus’ yoke?



THE CHILD WHO WAS PROMISED

LUKE 2:21-39

Joseph and Mary remain in Bethlehem rather than return to Nazareth. When Jesus is eight days old, they have him circumcised, as God's Law to Israel commands. (Leviticus 12:2, 3) It is also the custom to give a baby boy his name on that day. They name their son Jesus, as the angel Gabriel had directed.

More than a month passes, and Jesus is 40 days old. Where do his parents now take him? Up to the temple in Jerusalem, which is only a few miles from where they are staying. The Law says that 40 days after giving birth to a son, a mother is required to present a purification offering at the temple.—Leviticus 12:4-7.



“THE TIME CAME FOR PURIFYING THEM” When Israelite women gave birth, they were considered ceremonially unclean for a time. At the end of that time, a burnt offering as a cleansing sacrifice was to be presented. All were thus reminded that imperfect, sinful life had been passed on. The infant Jesus was perfect and holy. (Luke 1:35) Still, Mary and Joseph “brought him up to” the temple “for purifying them” as required by the Law.—Luke 2:22.

Mary does that. As her offering, she brings two small birds. This tells us something about the economic situation of Joseph and Mary. According to the Law, a young ram and a bird should be offered. But if the mother cannot afford a ram, two turtledoves or two pigeons will suffice. That is Mary's situation and what she offers.

At the temple, an aged man approaches Joseph and Mary. His name is Simeon. God has revealed to him that before he dies, he will see Jehovah's promised Christ, or Messiah. This day Simeon is directed by holy spirit to the temple, where he finds Joseph and Mary with their infant son. Simeon takes the baby into his arms.

While holding Jesus, Simeon thanks God, saying: “Now, Sovereign Lord, you are letting your slave go in peace according to your declaration, because my eyes have seen your means of salvation that you have prepared in the sight of all the peoples, a light for removing the veil from the nations and a glory of your people Israel.”—Luke 2:29-32.

Joseph and Mary are amazed to hear this. Simeon blesses them and tells Mary that her son “is appointed for the falling and the rising again of many in Israel” and that sorrow, like a sharp sword, will run through her.—Luke 2:34.

Someone else is present on this day. It is Anna, an 84-year-old prophetess. Actually, she is never missing from the temple. In this very hour, she comes to Joseph, Mary, and the baby Jesus. Anna begins thanking God and speaking about Jesus to all who will listen.

You can imagine how Joseph and Mary rejoice over these events at the temple! Surely, all of this confirms to them that their son is the Promised One of God.



- ◇ When was it the custom to give an Israelite baby boy his name?
- ◇ What was a mother required to do when her son was 40 days old, and what does Mary's response reveal about her economic situation?
- ◇ At the temple, who recognize the identity of Jesus, and how do they show this?

Beauty in Gray-Headedness

(Proverbs 16:31)

F Bbm/F Dm

Here with us are a - ged ones, Those whose youth has
Splend - id is gray - head - ed - ness Found in ways of

Am Bbadd9 Bb Gm9 Gm

passed.
right. Here a - mong us they en - dure;
Beau - ti - ful are faith - ful ones

Eb9 Gm7/C C7 F

Still they're hold - ing fast. Loss of strength be -
In Je - ho - vah's sight. May we al - ways

Bbm/F Dm Am

sets them all; Loss of mates for some.
rec - og - nize They were once young too.

Beauty in Gray-Headedness

Ab Fm6/G G7sus4 G7 Bbm7/C Bbm6/C C7

Fa - ther, please con - firm their faith In the life to
Loy - al - ly they gave their best When their strength was

F Chorus Am Bb

come.
new. Fa - ther, you re - mem - ber

Am F7 Bb Dm7

How in faith they've run. Give them your as -

G9 Bb/C C7sus4 Bb/C F

sur - ance; May they hear, "Well done!"

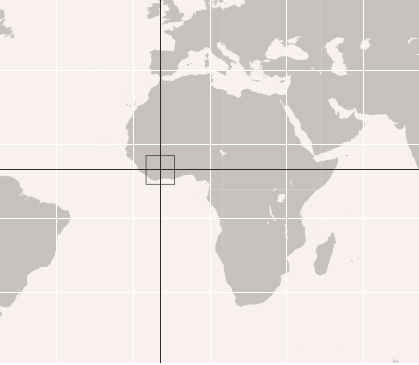
DECEMBER 2017

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:
JANUARY 29–FEBRUARY 25, 2018



COVER IMAGE:
CÔTE D'IVOIRE

Côte d'Ivoire (formerly Ivory Coast) is a major producer of cocoa beans, which are used to make chocolate. The beans are spread to dry under the sun. A pioneer shares with a worker the important contents of the *Good News* brochure

PUBLISHERS
11,133

BIBLE STUDIES
28,274

MEMORIAL ATTENDANCE
(2016)
76,526

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Among the thousands who get baptized each year are young ones—teenagers and preteens. Baptism opens the door to many blessings; it also involves responsibility. Parents, how can you help your children reach out for the goal of baptism? Baptized young ones and those who are contemplating baptism, how can you strengthen your relationship with Jehovah?

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FOR THE WATCHTOWER 2017

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ANNOUNCING JEHOVAH'S KINGDOM

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Holding Fast to Our Hope

(Hebrews 6:18, 19)

Dm Dsus4 Dm A Dm/A Gadd9/B A/C# Dm Gm/D

Man - kind has stum - bled for cen - tu - ries in dark - ness.
 "God's day is near!" rings the King - dom proc - la - ma - tion;

Dm Dsus4 Dm A Dm/A Gadd9/B A/C# Dm

Vain is their quest as they try to catch the wind.
 Men will no long - er cry out to God: "How long?"

Dm7 Gm Gm/Bb G7/B C Bb/D C7/E F F/A

Man's trag - ic flaw is re - vealed in its stark - ness;
 Soon he will free all his groan - ing cre - a - tion.

Bb Gm6/Bb Bb Gm6/Bb Bb6 E7/B B° A/C#

None can they save, for they all have sinned.
 Praise God Al - might - y, and join our song.

Holding Fast to Our Hope

Chorus

D Dma7 G G/B Gm/Bb A Bm7 A7/C# D F#/C#

Sing with good cheer, for God's King - dom is here! His

Bm Bm/A G Em7 A7 G/B A7/C# D

Son's might - y reign brings us free - dom from fear.

Dma7 G G/B Gm/Bb A Bm7 A7/C# D F#/C#

Through him, at last, e - vil soon will be past; This

Bm Bm/A G G/B Gm/Bb A7 G/A A7 D

hope, like an an - chor, is hold - ing us fast.



“I Know He Will Rise”

“Our friend has fallen asleep, but I am traveling there to awaken him.”—JOHN 11:11.

JESUS’ close friend and disciple Martha was grieving. Her brother, Lazarus, had died. Could anything ease her sorrow? Yes. Jesus assured her: “Your brother will rise.” That may not have erased all her sadness; yet, Martha accepted Jesus’ assurance. She said: “I know he will rise in the resurrection on the last day.” (John 11:20-24) She was sure that would occur in the future. Jesus then performed a miracle. He brought Lazarus back to life that very day.

² We have no basis to expect that Jesus or his Father will now perform such a miracle for us. Are you, though, just as sure as Martha was of a *future* resurrection for a loved one? Maybe it is your deceased mate, your mother, your father, or a beloved grandparent. Or you may be grieving over the loss of a child. You long to hug, to speak with, and to laugh with that dear one. Happily, like Martha, you have good reason to say, ‘I know that my loved one will rise in the resurrection.’

1. What was Martha confident about regarding her brother? (See opening picture.)
2. Why would you like to have the conviction that Martha had?

SONGS: 142, 129

HOW WOULD YOU ANSWER?

What Bible accounts gave Martha confidence in the resurrection?

How can we be sure that there is a basis for a *future* resurrection?

Like Martha, what joyful event are you looking forward to?

Still, it will do each Christian good to reflect on why that is a valid conviction.

³ It is unlikely that Martha, living near Jerusalem, observed Jesus resurrect the son of a widow near Nain in Galilee. Yet, she had probably heard about it. And it is similar with Jesus' bringing Jairus' daughter back to life. Those at the girl's house "knew she had died." Still, Jesus took her lifeless hand and said: "Child, get up!" And she did, immediately. (Luke 7:11-17; 8:41, 42, 49-55) Both Martha and her sister, Mary, were aware that Jesus could cure the sick. For that reason, they felt that had Jesus been present, Lazarus would not have died. Now that Jesus' dear friend was dead, though, what did the future hold? Note that Martha spoke of Lazarus' coming back to life *in the future*, "*on the last day*." Why could she be certain of that? And why can you be sure that there will be a future resurrection that may include your loved ones?

⁴ There are good reasons for your conviction. As we review some of them, you might find things in God's Word that you do not often link with your valid hope of seeing your loved one again.

EVENTS THAT PRODUCE HOPE!

⁵ Note that Martha did not say: 'I hope that my brother will rise.' She said: "I know he will rise." Martha was convinced because of miracles that she likely learned about even before Jesus' ministry began. She had learned of these as a youth at home and at the syn-

3, 4. How might Martha's conviction have been strengthened by what Jesus had recently done?

5. What contributed to Martha's confidence that Lazarus would be resurrected?

agogue. Three accounts recorded in the inspired Scriptures may come to mind.

⁶ The first resurrection occurred at a time when God was empowering his prophet Elijah to work miracles. Up in Zarephath, a Phoenician coastal town, a poor widow showed hospitality to the prophet. God then miraculously maintained her supply of flour and oil, so that she and her son stayed alive. (1 Ki. 17:8-16) Later, her son got sick and died. Elijah came to her aid. While touching the corpse, Elijah prayed: "God, please, let this child's life come back into him." And it happened! God heard Elijah, and the child came back to life. That was the first resurrection of Bible record. (**Read 1 Kings 17:17-24.**) Martha had certainly learned of that remarkable event.

⁷ The second resurrection related in the Scriptures was performed by Elijah's successor, the prophet Elisha. A prominent Israelite woman in Shunem showed Elisha exceptional hospitality. Through the prophet, God rewarded this childless woman and her elderly husband with a son. Some years later, the boy died. Imagine the mother's crushing grief. With her husband's permission, she traveled about 19 miles (30 km) to Elisha at Mount Carmel. The prophet sent his attendant Gehazi back to Shunem ahead of them. Gehazi was not able to bring the dead boy back to life. Then the grieving mother arrived with Elisha.—2 Ki. 4:8-31.

⁸ There by the body at the house

6. Elijah performed what outstanding miracle, and how does that relate to Martha?

7, 8. (a) Relate what Elisha did to relieve a woman's grief. (b) What does Elisha's miracle prove about Jehovah?

in Shunem, Elisha prayed. Miraculously, the dead boy came to life and was reunited with his now elated mother! **(Read 2 Kings 4:32-37.)** She might well have recalled what formerly barren Hannah had prayed when she brought Samuel to serve at the tabernacle: “Jehovah . . . brings down to the Grave, and he raises up.” (1 Sam. 2:6) Clearly, God in a very literal way raised up the boy in Shunem, proving His ability to resurrect.

⁹ But that was not the final startling event involving Elisha. He had served for over 50 years as a prophet, and then he “became ill with the sickness from which he eventually died.” Later, when Elisha’s body had been reduced to mere bones, an enemy band came into the land. Some Israelites were on their way to bury a man. Rushing to escape their enemies, they threw the dead man into the grave or tomb where Elisha’s bones lay. We read: “When the man touched the bones of Elisha, he came to life and stood on his feet.” (2 Ki. 13:14, 20, 21) Think what those resurrection accounts would have meant to Martha! God definitely has power over death. And reflect on what they should mean to you. They certainly should convince you that God’s power is vast, unlimited.

EVENTS IN THE FIRST CENTURY

¹⁰ In the Christian Greek Scriptures, we also read that resurrections took place in the presence of God’s representatives. We can see that from the resurrections Jesus performed when outside of Nain and when in the home of Jai-

9. Explain how Elisha was involved in the third resurrection related in the Bible.

10. How did Peter help a Christian sister who had died?

rus. The apostle Peter was responsible for another one, that of the Christian woman Dorcas (Tabitha). Peter came to where her body was awaiting burial. While near the corpse, Peter prayed. Then, he said: “Tabitha, rise!” She came to life right away, and Peter “presented her alive” to fellow Christians. That event was so convincing that “many became believers in the Lord.” They could testify both in general about the Lord and specifically about Jehovah’s ability to raise the dead.—Acts 9:36-42.

¹¹ Others became eyewitnesses to another resurrection. One time, the apostle Paul was at a meeting in an upper room in Troas, in what is now northwest Turkey. Paul spoke till midnight. A young man named Eutychus was listening, seated at a window. But he dozed off and fell from the third story to the ground below. Perhaps the physician Luke was the first to reach Eutychus, and Luke made a medical assessment: Eutychus was not merely injured and unconscious—he was dead! Paul came downstairs and embraced the corpse, and then he made the dramatic announcement: “He is alive.” What a profound impact that would have had on eyewitnesses! Knowing the facts and grasping that a resurrection had occurred, they “were comforted beyond measure.”—Acts 20:7-12.

A SOLID HOPE

¹² The accounts mentioned above should give you something that Martha

11. What did the physician Luke report happened to a young man, and how did that affect others?

12, 13. In the light of the resurrections discussed, what questions do we need to consider?



Like Martha, you can be confident about the resurrection (See paragraphs 19, 20)

had. That is, assurance that our God and Life-Giver has the ability to bring a dead person back to life. It is interesting, though, that a faithful servant of God, such as Elijah, Jesus, or Peter, was present on each of those occasions, during the time when Jehovah was performing miracles. What can we say, however, about those who died at other times in history? If in a certain era God was not performing resurrections, could faithful men and women expect that God would raise the dead at a *future* time? Could they feel as did Martha, who said: “I know [my brother] will rise in the resurrection on the last day”? Just why could she believe that, and why can you?

¹³ There are actually a number of passages in God’s inspired Word that show that Jehovah’s loyal servants knew that a future time of resurrection was in store. Consider a few.

¹⁴ Think of what God told Abraham to do with Isaac, the long-awaited heir. Jehovah said: “Take, please, your son, your only son whom you so love, Isaac,

14. We can learn what about the resurrection from the account about Abraham?

and . . . offer him up . . . as a burnt offering.” (Gen. 22:2) Imagine the feelings that such a command would stir up. Jehovah had promised that through Abraham’s offspring all nations would be blessed. (Gen. 13:14-16; 18:18; Rom. 4:17, 18) Also, Jehovah said that the blessing would come “through Isaac.” (Gen. 21:12) But how could that occur if Abraham put Isaac to death as a sacrifice? Paul was inspired to explain that Abraham believed that God was able to raise Isaac from the dead. (**Read Hebrews 11:17-19.**) The Bible does not say that Abraham felt that if he obeyed, in a mere few hours, a day, or a week, Isaac would come back to life. Abraham could not know when his son would be raised to life again. But he trusted that Jehovah would resurrect Isaac.

¹⁵ The patriarch Job similarly looked to a future resurrection. He realized that if a mere tree is cut down, it might sprout again and be like a new plant. Not so with a man. (Job 14:7-12; 19:25-27) If a man dies, he cannot raise himself up from the grave and live again. (2 Sam. 12:23; Ps. 89:48) Of course,

15. What hope did the patriarch Job express?



that did not mean that God could not resurrect a person. In fact, Job believed that Jehovah would set a time to remember him. **(Read Job 14:13-15.)** Job could not know when in the future that time would be. Still, he trusted that the One who created human life in the first place could and would remember him and resurrect him.

¹⁶ Daniel is another faithful man whom we know about from the Hebrew Scriptures. He served God loyally for many decades, and Jehovah supported him. At one point, an angelic messenger urged Daniel, that “very precious man,” to “have peace” and “be strong.”—Dan. 9:22, 23; 10:11, 18, 19.

¹⁷ Daniel was almost 100 years old and nearing the end of his life. He might have been thinking about what the future held for him. Would Daniel get to live again? Absolutely! At the end of the book of Daniel, we read God’s assurance to him: “As for you, go on to the end. You will rest.” (Dan. 12:13) Elderly Daniel knew that the dead are at rest, with

16. An angel gave the prophet Daniel what encouragement?

17, 18. Daniel was given what promise about his future?

no “planning nor knowledge nor wisdom in the Grave.” Daniel would soon be going there. (Eccl. 9:10) But that would not be the end of him. He was promised a future.

¹⁸ The message to the prophet Daniel continued: “You will stand up for your lot at the end of the days.” No date or length of time was given. Daniel was to come to his end in death and then rest. Yet, saying that he would ‘stand up for his lot’ in the future amounted to a clear promise of a resurrection to come—long after he had died. That would be “at the end of the days.” The *Jerusalem Bible* renders the promise to Daniel: “You will rise for your share at the end of time.”

¹⁹ Martha clearly had reason to be confident that her faithful brother, Lazarus, would “rise in the resurrection on the last day.” The promise given to Daniel, as well as the certainty reflected in Martha’s reply to Jesus, should reassure Christians today. There will be a resurrection.

²⁰ We have seen that actual events in the past prove that a resurrection is possible—the dead can be brought back to life. And men and women who served God anticipated that a resurrection would occur sometime in the future. Is there any indication, however, that a resurrection could take place long after it was promised? If so, that would give us added reason to look forward, as Martha did, to a time of resurrection. Still, when would that happen? Let us address these aspects in the following article.

19, 20. (a) How does what we have considered so far relate to Martha’s statement to Jesus? (b) What will we yet consider?

We Will Keep Enduring

(Matthew 24:13)

G C/G Gma7 C/G G/D Bm7

How can we en - dure When tri - als come, as Je - sus
 Though the pass - ing years May bring us sor - row, bring us
 We will not give up Nor see the need for doubt or

C G6/B Am Bm11 Am/C Am/G

said?
 pain;
 fear.

Through his pain he saw The joy of
 There be - yond the tears, We see the
 Faith - ful - ly we'll serve Un - til Je -

Am/F# Am/B B7 Cadd9 C

bet - ter things a - head. God's prom - ise, God's
 life that we can gain. To be there, feel
 ho - vah's day is here. Let's keep on en -

Am11 Am7 C/D D7sus4 D7 Chorus

jus - tice, Were thoughts on which he fed.
 free there, De - ter - mined we re - main. We
 dur - ing. That time is ver - y near.

We Will Keep Enduring

Musical notation for the first system. The treble clef staff contains a melody with notes G4, A4, B4, C5, B4, A4, G4. The bass clef staff contains a bass line with notes G2, B2, D3, E3, F#3, G3. Chords are indicated above the staff: G, D/F#, Em7, Bm/D, Em/D, C, D7sus4. The lyrics are: need to have en - dur - ance. Our faith we must de -

Musical notation for the second system. The treble clef staff contains a melody with notes G4, A4, B4, C5, B4, A4, G4. The bass clef staff contains a bass line with notes G2, B2, D3, E3, F#3, G3. Chords are indicated above the staff: G, D/F#, Em, D, Cadd9, G/B. The lyrics are: fend. His love is our as - sur - ance. So

Musical notation for the third system. The treble clef staff contains a melody with notes G4, A4, B4, C5, B4, A4, G4. The bass clef staff contains a bass line with notes G2, B2, D3, E3, F#3, G3. Chords are indicated above the staff: Am7, G6/B, C, C/D, G. The lyrics are: we will keep en - dur - ing to the end.

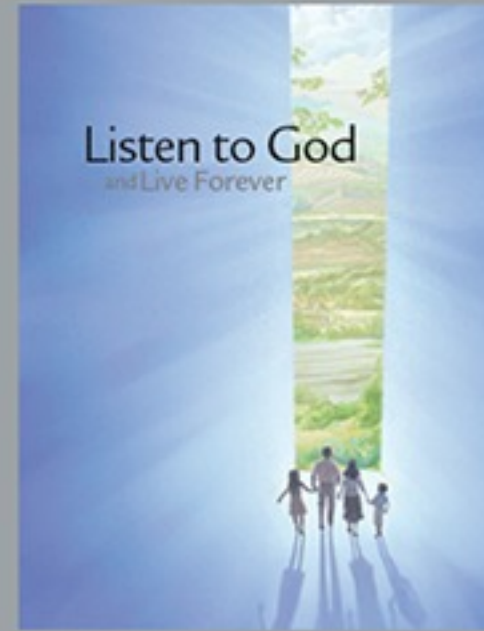


Teaching Toolbox

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