

- Song 151 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- “Jesus Has the Power to Resurrect Our Dead Loved Ones”: (10 min.)

Mr 5:38—The death of a loved one results in mourning

Mr 5:39-41—Jesus has power over those “sleeping” in death (*nwtsty* study note on Mr 5:39)

Mr 5:42—The future resurrection will cause “great ecstasy” (*jy* 118 ¶6)

- **Digging for Spiritual Gems:** (8 min.)
Mr 5:19, 20—Why might Jesus have departed from his usual instructions in this instance? (*nwtsty* study note on Mr 5:19)

Mr 6:11—What does it mean to “shake off the dirt that is on your feet”? (*nwtsty* study note)

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) Mr 6:1-13

APPLY YOURSELF TO THE FIELD MINISTRY

- **Second Return Visit:** (3 min. or less) Begin with the sample conversation. Show the householder the jw.org website.
- **Third Return Visit:** (3 min. or less) Choose your own scripture and linking question.
- **Bible Study:** (6 min. or less) *bhs* 36 ¶23-24—Show how to reach the heart.

LIVING AS CHRISTIANS

- Song 144
- “Skillfully Use the Tools in Our Teaching Toolbox”: (5 min.) Discussion.
- **Finding Comfort in Jehovah’s Organization:** (10 min.) Discussion. Play the video (video category INTERVIEWS AND EXPERIENCES). Then ask the following questions: What are some of the trials that the Peras have faced? What has helped them to endure? Why must we maintain a theocratic routine when we are facing trials?
- **Congregation Bible Study:** (30 min.)
jy chap. 19 ¶1-9
- Review Followed by Preview of Next Week (3 min.)
- Song 72 and Prayer


MARK 5-6 | Jesus Has the Power to Resurrect Our Dead Loved Ones



5:38-42

- The grief we feel when a loved one dies does not mean that we lack faith in the resurrection (*Ge* 23:2)
- Meditating on Bible accounts of resurrections will strengthen our faith in the future resurrection



 Whom do you look forward to welcoming back in the resurrection?

How do you picture the reunion?

He Will Call

(Job 14:13-15)

D A/C# D D/F# G/B A/C# D

Life, like a mist, ap - pears for just a day, Then
 Friends of our God, though they may pass a - way, Will

D/F# G A/G G Em Bm/D

dis - ap - pears to - mor - row. All that we are can
 nev - er be for - sak - en. All those a - sleep who

D/C C D/C C Bm Bsus4 Bm

quick - ly fade a - way, Re - placed with tears and sor - row.
 in God's mem - ry stay, From death he will a - wak - en.

Bsus4 Bm/A G A/G G D/F# F#m7 D/F#

If a man should die, can he live a - gain?
 Then we'll come to see all that life can be:

He Will Call

Chorus

Em7 D/F# G A7sus4 A7 G/A A7

Hear the prom - ise God has made: He will
Par - a - dise e - ter - nal - ly.

D A7/E D/F# G A Bm F#m/A

call; The dead will an - swer. They will live at his com -

G Gma7 A/G F#m7 D/F# C/E D7 G Gm/Bb

mand. For he will have a long - ing For the

D/A Em/A A7 D G/A A7 D A7/E

work of his own hand. So have faith, and do not

He Will Call

Musical notation for the first system of the hymn. The key signature is D major (two sharps). The system consists of a treble clef staff and a bass clef staff. The lyrics are: won - der, For our God can make us stand. And

Chords: D/F# G A Bm F#m/A G Gma7 A/G

Musical notation for the second system of the hymn. The key signature is D major. The system consists of a treble clef staff and a bass clef staff. The lyrics are: we will live for - ev - er, As the

Chords: F#m7 D/F# C/E D7 G Gm/Bb

Musical notation for the third system of the hymn. The key signature is D major. The system consists of a treble clef staff and a bass clef staff. The lyrics are: work of his own hand.

Chords: D/A Em/A A7 D

then the head, finally the full grain in the head. **29** But as soon as the crop permits it, he thrusts in the sickle, because the harvesttime has come.”

30 And he went on to say: “With what can we compare the Kingdom of God, or with what illustration can we explain it? **31** It is like a mustard grain, which at the time it was sown in the ground was the tiniest of all the seeds on the earth.^a **32** But when it has been sown, it grows and becomes greater than all other vegetable plants and produces great branches, so that the birds of heaven are able to find lodging under its shadow.”

33 With many illustrations^b of that sort he spoke the word to them, to the extent that they were able to listen. **34** Indeed, without an illustration he would not speak to them, but he would explain all things privately to his disciples.^c

35 And on that day, when evening had fallen, he said to them: “Let us cross to the other shore.”^d **36** So after they had dismissed the crowd, they took him in the boat, just as he was, and there were other boats with him.^e **37** Now a great violent windstorm broke out, and the waves kept crashing into the boat, so that the boat was close to being swamped.^f **38** But he was in the stern, sleeping on the pillow.* So they woke him up and said to him: “Teacher, do you not care that we are about to perish?” **39** With that he got up and rebuked the wind and said to the sea: “Hush! Be quiet!”^g And the wind abated, and a great calm set in. **40** So he said to them: “Why are you so afraid? Do you not yet have any faith?” **41** But they felt an unusual fear,

4:38 *Or “cushion.” 4:40 *Or “faint-hearted?”

CHAP. 4

a Mt 13:31, 32
Lu 13:18, 19

b Ps 78:2

c Mt 13:11
Mt 13:34, 35
Mr 4:11

d Mt 8:18

e Mt 8:23
Lu 8:22

f Mt 8:24-27
Lu 8:23-25

g Ps 89:9

Second Col.

a Joh 6:19

CHAP. 5

b Mt 8:28
Lu 8:26, 27

c Lu 8:28-30

d Mt 8:29
Jas 2:19

e Ac 16:17, 18

f Lu 8:31

g Le 11:7, 8
De 14:8

h Mt 8:30-33
Lu 8:32-34

and they said to one another: “Who really is this? Even the wind and the sea obey him.”^a

5 Then they came to the other side of the sea into the region of the Ger’a-senes.^b **2** And immediately after Jesus got out of the boat, a man under the power of an unclean spirit met him from among the tombs.*

3 His haunt was among the tombs, and up to that time, absolutely no one was able to bind him securely, even with a chain.

4 He had often been bound with fetters and chains, but he snapped the chains apart and smashed the fetters; and nobody had the strength to subdue him.

5 And continually, night and day, he was crying out in the tombs and in the mountains and slaming himself with stones.

6 But on catching sight of Jesus from a distance, he ran and bowed down to him.^c **7** Then he cried out with a loud voice:

“What have I to do with you, Jesus, Son of the Most High God? I put you under oath by God not to torment me.”^d **8** For Jesus had been saying to it: “Come out of the man, you unclean spirit.”^e

9 But Jesus asked him: “What is your name?” And he replied: “My name is Legion, because there are many of us.” **10** And he kept pleading with Jesus not to send the spirits out of the country.^f

11 Now a great herd of swine^g was feeding there at the mountain.^h **12** So the spirits pleaded with him: “Send us into the swine, so that we may enter into them.” **13** And he gave them permission. With that the unclean spirits came out and went into the swine, and the herd rushed over the precipice* into the sea, about 2,000 of them,

5:2 *Or “memorial tombs.” 5:13 *Or “steep bank.”

and were drowned in the sea. **14** But their herders fled and reported it in the city and in the countryside, and people came to see what had happened.^a **15** So they came to Jesus and saw the demon-possessed man, the one who previously had the Legion, sitting clothed and in his right mind, and they grew fearful. **16** Also, those who had seen it related to them how this had happened to the demon-possessed man and the swine. **17** So they began to plead with Jesus to go away from their region.^b

18 Now as he was boarding the boat, the man who had been demon-possessed pleaded to go with him.^c **19** However, he did not let him but said to him: **“Go home to your relatives, and report to them all the things Jehovah* has done for you and the mercy he has shown you.”** **20** This man went away and started to proclaim in the De-cap’o-lis* all the things Jesus had done for him, and all the people were amazed.

21 After Jesus had crossed again by boat to the opposite shore, a large crowd gathered together to him, and he was by the sea.^d **22** One of the presiding officers of the synagogue, named Ja’i-rus, now came, and on catching sight of him, he fell at his feet.^e **23** He pleaded with him many times, saying: “My little daughter is extremely ill.* Please come and put your hands on her^f so that she may get well and live.” **24** At that Jesus went with him, and a large crowd was following him and pressing against him.

25 Now there was a woman who had had a flow of blood^g for

5:19 *See App. A5. 5:20 *Or “the Ten City Region.” 5:23 *Or “is near her end.”

CHAP. 5

a Lu 8:35-37

b Mt 8:34

c Lu 8:38, 39

d Lu 8:40

e Mt 9:18
Lu 8:41, 42

f Lu 4:40

g Le 15:25

Second Col.

a Mt 9:20-22
Lu 8:43, 44

b Mt 14:36
Mr 6:56

c Mt 9:21

d Lu 5:17
Lu 6:19

e Lu 8:45-48

f Lu 7:50
Lu 8:48

g Mt 9:22

h Lu 8:49

i Lu 8:50
Joh 11:39, 40

j Mt 17:1
Mt 26:36, 37

12 years.^a **26** She had suffered much* at the hands of many physicians and had spent all her resources, and she was no better but, rather, had become worse. **27** When she heard the reports about Jesus, she came up behind him in the crowd and touched his outer garment,^b **28** for she kept saying: “If I touch just his outer garments, I will get well.”^c **29** And immediately her flow of blood dried up, and she sensed in her body that she had been healed of the grievous sickness.

30 Immediately Jesus realized in himself that power^d had gone out of him, and he turned around in the crowd and asked: **“Who touched my outer garments?”^e** **31** But his disciples said to him: “You see the crowd pressing in on you, and you ask, ‘Who touched me?’” **32** However, he was looking around to see who had done this. **33** The woman, frightened and trembling, knowing what had happened to her, came and fell down before him and told him the whole truth. **34** He said to her: **“Daughter, your faith has made you well. Go in peace,^f and be healed from your grievous sickness.”^g**

35 While he was yet speaking, some men from the home of the presiding officer of the synagogue came and said: “Your daughter died! Why bother the Teacher any longer?”^h **36** But Jesus overheard their words and said to the presiding officer of the synagogue: **“Have no fear,* only exercise faith.”ⁱ** **37** Now he did not let anyone follow him except Peter, James, and John the brother of James.^j

38 So they came to the house of the presiding officer of the

5:26 *Or “had been put to many pains.” 5:36 *Or “Stop being afraid.”

synagogue, and he saw the commotion and those weeping and wailing loudly.^a **39** After stepping in, he said to them: **“Why are you weeping and causing this commotion? The child has not died but is sleeping.”**^b **40** At this they began to laugh at him scornfully. But after sending them all outside, he took the child’s father and mother and those with him, and he went in where the child was. **41** Then, taking the hand of the child, he said to her: **“*Tal’i-tha cu’mi,*”** which, when translated, means: **“Little girl, I say to you, ‘Get up!’”**^c **42** And immediately the girl rose and began walking. (She was 12 years old.) And at once they were beside themselves with great ecstasy. **43** But he ordered them again and again* to let no one learn of this,^d and he said that something should be given her to eat.

6 He departed from there and came into his home territory,^e and his disciples followed him. **2** When it was the Sabbath, he started teaching in the synagogue, and most who heard him were astounded and said: **“Where did this man get these things?^f And why should this wisdom have been given to him, and such powerful works be performed through his hands?^g **3** This is the carpenter,^h the son of Maryⁱ and the brother of James,^j Joseph, Judas, and Simon,^k is it not? And his sisters are here with us, are they not?”** So they began to stumble because of him. **4** But Jesus said to them: **“A prophet is not without honor except in his home territory and among his relatives and in his own house.”ⁱ** **5** So he was not able to do any powerful work there except to lay his

5:43 *Or “he strongly ordered them.”

CHAP. 5

a Mt 9:23-26

Lu 8:51-56

b Lu 8:52

Joh 11:11

c Mt 9:25

Lu 7:14

Lu 8:54

Ac 9:40

d Mr 1:42-44

Mr 7:35, 36

CHAP. 6

e Lu 4:16

f Joh 6:42

Joh 7:15

g Mt 13:54-58

h Isa 53:2

i Joh 6:42

j Ga 1:19

k Mr 3:31

l Mt 13:57

Lu 4:24

Joh 4:44

Second Col.

a Mt 9:35

Lu 13:22

b Lu 10:1

c Mt 10:1

Lu 9:1-6

d Mt 10:9, 10

e Mt 10:11

f Mt 10:14

Lu 10:10, 11

Ac 13:50, 51

g Ac 2:38

Ac 3:19

h Lu 10:17

i Mt 14:1-5

Lu 9:7-9

j Mt 16:14

Mr 8:28

k Lu 3:19, 20

hands on a few sick people and cure them. **6** Indeed, he was amazed at their lack of faith. And he went around in a circuit to the villages, teaching.^a

7 He now summoned the Twelve and started sending them out two by two,^b and he gave them authority over the unclean spirits.^c **8** Also, he gave them orders to carry nothing for the trip except a staff—no bread, no food pouch, no money* in their belts^d— **9** but to put on sandals and not to wear two garments.* **10** Further, he said to them: **“Wherever you enter into a home, stay there until you leave that place.^e** **11** And wherever a place will not receive you or listen to you, on going out from there, shake off the dirt that is on your feet for a witness to them.”^f **12** Then they set out and preached that people should repent,^g **13** and they expelled many demons^h and greased many sick people with oil and cured them.

14 Now King Herod heard of this, for the name of Jesus became well-known, and people were saying: **“John the Baptizer has been raised up from the dead, and that is why the powerful works are operating in him.”ⁱ** **15** But others were saying: **“It is E-li’jah.”** Still others were saying: **“It is a prophet like one of the prophets of old.”^j** **16** But when Herod heard it, he said: **“The John whom I beheaded, this one has been raised up.”** **17** For Herod himself had sent out and arrested John and had bound him in prison on account of He-ro’di-as, the wife of Philip his brother, because he had married her.^k **18** For John had been saying to Herod: **“It is not lawful for you to have your**

6:8 *Lit., “copper.” 6:9 *Or “an extra garment.”

brother's wife."^a **19** So He-ro'di-as was nursing a grudge against him and wanted to kill him, but she could not. **20** For Herod was in fear of John, knowing him to be a righteous and holy man,^b and he was keeping him safe. After hearing him, he was at a great loss as to what to do, yet he continued to hear him gladly.

21 But a convenient day arrived when Herod spread an evening meal on his birthday^c for his high officials and the military commanders and the most prominent men of Gal'i-lee.^d **22** And the daughter of He-ro'di-as came in and danced and pleased Herod and those dining* with him. The king said to the girl: "Ask me for whatever you want, and I will give it to you." **23** Yes, he swore to her: "Whatever you ask me for, I will give it to you, up to half my kingdom." **24** So she went out and said to her mother: "What should I ask for?" She said: "The head of John the Baptizer." **25** She immediately rushed in to the king and made her request, saying: "I want you to give me right away on a platter the head of John the Baptist."^e **26** Although this deeply grieved him, the king did not want to disregard her request, because of his oaths and his guests.* **27** So the king immediately sent a bodyguard and commanded him to bring John's head. So he went off and beheaded him in the prison **28** and brought his head on a platter. He gave it to the girl, and the girl gave it to her mother. **29** When his disciples heard of it, they came and took his body and laid it in a tomb.*

30 The apostles gathered around Jesus and reported to

6:22 *Or "reclining at the table." 6:26 *Or "and those reclining at the table." 6:29 *Or "memorial tomb."

CHAP. 6

a Le 18:16
Le 20:21

b Mt 11:11
Mt 21:26

c Ge 40:20-22

d Mt 14:6-12

e Mt 14:8

Second Col.

a Lu 9:10

b Mt 11:29
Mt 14:13

c Joh 6:1, 2

d Mt 14:14
Heb 4:15

e 1Ki 22:17
Isa 53:6
Eze 34:5, 8
Mt 9:36

f Isa 61:1
Lu 9:11

g Mt 14:15-21
Lu 9:12-17

h Joh 6:5

i 2Ki 4:42-44
Mt 15:33
Joh 6:7

j Joh 6:9

k Joh 6:10-13

l Mr 8:6
Lu 24:30
Ac 27:35

him all the things they had done and taught.^a **31** And he said to them: "Come, you yourselves, privately into an isolated place and rest up a little."^b For there were many coming and going, and they had no leisure time even to eat a meal. **32** So they set off in the boat for an isolated place to be by themselves.^c **33** But people saw them going and many got to know it, and from all the cities they ran together on foot and got there ahead of them. **34** Well, on getting out, he saw a large crowd, and he was moved with pity for them,^d because they were as sheep without a shepherd.^e And he started to teach them many things.^f

35 By now the hour had grown late, and his disciples came up to him and said: "This place is isolated, and the hour is already late."^g **36** Send them away, so that they may go off into the surrounding countryside and villages and buy themselves something to eat."^h **37** He replied to them: "You give them something to eat." At this they said to him: "Should we go off and buy 200 de-nar'i-i* worth of bread and give it to the people to eat?"ⁱ **38** He said to them: "How many loaves do you have? Go see!" After finding out, they said: "Five, besides two fish."^j **39** And he instructed all the people to recline in groups on the green grass.^k **40** So they reclined in groups of 100 and of 50. **41** Taking now the five loaves and the two fish, he looked up to heaven and said a blessing.^l Then he broke the loaves up and began giving them to the disciples to place them before the people, and he divided up the two fish for all. **42** So they all ate and were satisfied,

6:37 *See App. B14.

43 and they took up 12 baskets full of fragments, aside from the fish.^a 44 Those who ate the loaves were 5,000 men.

45 Then, without delay, he made his disciples board the boat and go on ahead to the opposite shore toward Beth-saida, while he himself sent the crowd away.^b 46 But after saying good-bye to them, he went to a mountain to pray.^c 47 When evening had fallen, the boat was in the middle of the sea, but he was alone on the land.^d 48 So when he saw them struggling to row, for the wind was against them, about the fourth watch of the night* he came toward them, walking on the sea; but he was inclined to^e pass them by. 49 On catching sight of him walking on the sea, they thought: "It is an apparition!" And they cried out. 50 For they all saw him and were troubled. But immediately he spoke to them and said: "Take courage! It is I; do not be afraid."^e 51 Then he got up into the boat with them, and the wind abated. At this they were utterly amazed, 52 for they had not grasped the meaning of the loaves, but their hearts continued dull in understanding.

53 When they got across to land, they came to Genesareth and anchored the boat nearby.^f 54 But as soon as they got out of the boat, people recognized him. 55 They ran around all that region and started to bring on stretchers those who were ailing to where they heard he was. 56 And wherever he would enter into villages or cities or the countryside, they would place the sick ones in the marketplaces, and they would plead with him that they might

6:48 *That is, about 3:00 a.m. until sunrise at about 6:00 a.m. ^eOr "about to."

CHAP. 6

a Mt 14:20
Lu 9:17
Joh 6:13

b Mt 14:22

c Mt 6:6
Mt 14:23
Mr 1:35
Lu 6:12

d Mt 14:24-33
Joh 6:16-21

e Mt 14:27
Joh 6:20

f Mt 14:34-36

Second Col.

a Mt 9:20
Mr 5:25-28
Lu 8:43, 44
Ac 19:11, 12

CHAP. 7

b Mt 15:1

c Mt 23:25
Lu 11:38, 39

d Mt 15:2

e Mt 15:7-9

f Isa 29:13

g Ga 1:14
Col 2:8

h Mt 15:3-6

i Ex 20:12
De 5:16
Eph 6:2

j Ex 21:17
Le 20:9
Pr 20:20

touch just the fringe of his outer garment.^a And all those who touched it were made well.

7 Now the Pharisees and some of the scribes who had come from Jerusalem gathered around him.^b 2 And they saw some of his disciples eat their meal with defiled hands, that is, unwashed ones.* 3 (For the Pharisees and all the Jews do not eat unless they wash their hands up to the elbow, clinging to the tradition of the men of former times, 4 and when they come from the market, they do not eat unless they wash themselves. There are many other traditions that they have received and cling to, such as baptisms of cups, pitchers, and copper vessels.)^c 5 So these Pharisees and scribes asked him: "Why do your disciples not observe the tradition of the men of former times, but they eat their meal with defiled hands?"^d 6 He said to them: "Isaiah aptly prophesied about you hypocrites, as it is written, 'This people honor me with their lips, but their hearts are far removed from me.'^e 7 It is in vain that they keep worshipping me, for they teach commands of men as doctrines.'^f 8 You let go of the commandment of God and cling to the tradition of men."^g

9 Further, he said to them: "You skillfully disregard the commandment of God in order to keep your tradition.^h 10 For example, Moses said, 'Honor your father and your mother,'ⁱ and, 'Let the one who speaks abusively of^{*} his father or mother be put to death.'^j 11 But you say, 'If a man says to his father or his mother: "Whatever I have that could benefit you is corban (that is, a gift dedicated to God)," 12 you no longer

7:2 *That is, not ceremonially cleansed. 7:10 *Or "reviles."

- Song 151 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- “Jesus Has the Power to Resurrect Our Dead Loved Ones”: (10 min.)

Mr 5:38—The death of a loved one results in mourning

Mr 5:39-41—Jesus has power over those “sleeping” in death (*nwtsty* study note on Mr 5:39)

Mr 5:42—The future resurrection will cause “great ecstasy” (*jy* 118 ¶6)

- **Digging for Spiritual Gems:** (8 min.)
Mr 5:19, 20—Why might Jesus have departed from his usual instructions in this instance? (*nwtsty* study note on Mr 5:19)

Mr 6:11—What does it mean to “shake off the dirt that is on your feet”? (*nwtsty* study note)

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) Mr 6:1-13

APPLY YOURSELF TO THE FIELD MINISTRY

- **Second Return Visit:** (3 min. or less) Begin with the sample conversation. Show the householder the jw.org website.
- **Third Return Visit:** (3 min. or less) Choose your own scripture and linking question.
- **Bible Study:** (6 min. or less) *bhs* 36 ¶23-24—Show how to reach the heart.

LIVING AS CHRISTIANS

- Song 144
- “Skillfully Use the Tools in Our Teaching Toolbox”: (5 min.) Discussion.
- **Finding Comfort in Jehovah’s Organization:** (10 min.) Discussion. Play the video (video category INTERVIEWS AND EXPERIENCES). Then ask the following questions: What are some of the trials that the Peras have faced? What has helped them to endure? Why must we maintain a theocratic routine when we are facing trials?
- **Congregation Bible Study:** (30 min.)
jy chap. 19 ¶1-9
- Review Followed by Preview of Next Week (3 min.)
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MARK 5-6 | Jesus Has the Power to Resurrect Our Dead Loved Ones



5:38-42

- The grief we feel when a loved one dies does not mean that we lack faith in the resurrection (*Ge* 23:2)
- Meditating on Bible accounts of resurrections will strengthen our faith in the future resurrection



 Whom do you look forward to welcoming back in the resurrection?

How do you picture the reunion?

A YOUNG GIRL LIVES AGAIN!

MATTHEW 9:18, 23-26 MARK 5:22-24, 35-43 LUKE 8:40-42, 49-56

Jairus sees that the woman with the flow of blood was healed by Jesus. Surely, Jesus can help his daughter too, though he feels that ‘by now his daughter must be dead.’ (Matthew 9:18) Could it be that she can still be helped?

While Jesus is still speaking with the woman he has healed, some men arrive from Jairus’ home and tell him: “Your daughter died!” They add: “Why bother the Teacher any longer?” —Mark 5:35.

What devastating news! This man, so highly respected in the community, is now completely helpless. His only daughter has died. Jesus, however, overhears the report, and turning to Jairus, he says encouragingly: “Have no fear, only exercise faith.”—Mark 5:36.

Jesus then accompanies Jairus back to his home. On arriving, they find a great commotion.

Those who have gathered there are weeping, wailing, and beating themselves in grief. Jesus steps inside and makes the startling statement: “The child has not died but is sleeping.” (Mark 5:39) On hearing this, the people laugh at Jesus. They know that the girl really is dead. Yet, using his God-given powers, Jesus will show that it is possible for people to be brought back from death just as they can be awakened from a deep sleep.

Jesus now sends everyone outside except for Peter, James, John, and the dead girl’s parents. Jesus takes these five with him and goes to where the girl is lying. Taking her by the hand, he says: “‘*Tal’i-tha cu’mi*,’ which, when translated, means: ‘Little girl, I say to you, “Get up!”’” (Mark 5:41) Immediately, she rises and begins walking. Imagine the ecstasy that Jairus and his wife feel on seeing this! Providing further evidence that the girl really is alive, Jesus directs that she be given something to eat.



On earlier occasions, Jesus ordered those whom he healed not to publicize what he had done for them, and he does so again with these parents. Nevertheless, the delighted parents and others spread the news “into all that region.” (Matthew 9:26) Would you not talk about it excitedly if you had seen one of your loved ones raised from the dead? This is the second recorded resurrection Jesus performs.

- ◇ What report does Jairus receive, and how does Jesus encourage him?
- ◇ When Jesus and Jairus arrive at the home, what is the situation there?
- ◇ Why does Jesus say that the dead child is only sleeping?

MARK

Study Notes—Chapter 5

5:1

Gerasenes: In the parallel accounts of this event (Mt 8:28-34; Mr 5:1-20; Lu 8:26-39), different names are used for where this event took place. For each account, there are also different readings in ancient manuscripts. According to the best available manuscripts, Matthew originally used “Gadarenes,” whereas Mark and Luke employed “Gerasenes.” However, as shown in the study note on **region of the Gerasenes** in this verse, both of these terms refer to the same general region.

region of the Gerasenes: A region on the **other** (the eastern) shore of the Sea of Galilee. The exact limits of this region are unknown today, and the identification is uncertain. Some link “the region of the Gerasenes” with the area around Kursi, near the steep slopes on the E shore of the sea. Others think that it was the large district radiating from the city of Gerasa (Jarash), which was 55 km (34 mi) SSE of the Sea of Galilee. Mt 8:28 calls it “the region of the Gadarenes.” (See study note on **Gerasenes** in this verse and study note on Mt 8:28.) Although different names are used, they refer to the same general area of the eastern shore of the Sea of Galilee, and the regions may have been overlapping. So the accounts are not contradictory.—See also App. A7, Map 3B, “Activity at the Sea of Galilee,” and App. B10.

5:2

a man: The Gospel writer Matthew (8:28) mentions two men, but Mark and Luke (8:27) refer to one. Mark and Luke evidently drew attention to just one demon-possessed man because Jesus spoke to him and because his case was more outstanding. Possibly, that man was more violent or had suffered under demon control for a longer time. It could also be that after the two men were healed, only one of them wanted to accompany Jesus.—Mr 5:18-20.

tombs: Or “memorial tombs.” (See Glossary, “Memorial tomb.”) These tombs were evidently caves or chambers cut into the natural rock and usually located outside the cities. These burial places were avoided by the Jews because of the ceremonial uncleanness connected with them, making them an ideal haunt for crazed or demonized people.

5:7

What have I to do with you, . . . ?: Or “What is there in common between me and you?” Literally translated, this rhetorical question reads: “What to me and to you?” This Semitic idiom is found in the Hebrew Scriptures (Jg 11:12, ftn.; Jos 22:24; 2Sa 16:10; 19:22; 1Ki 17:18; 2Ki 3:13; 2Ch 35:21; Ho 14:8), and a corresponding Greek phrase is used in the Christian Greek Scriptures (Mt 8:29; Mr 1:24; 5:7; Lu 4:34; 8:28; Joh 2:4). The exact meaning may vary, depending on context. In this verse (Mr 5:7), the idiom expresses hostility and repulsion, and some have suggested such a rendering as: “Do not bother me!” or “Leave me alone!” In other contexts, it is used to express a difference in viewpoint, or opinion, or to refuse involvement in a suggested action without indicating disdain, arrogance, or hostility.—See study note on Joh 2:4.

torment me: A related Greek term is used of “the jailers” at Mt 18:34. So in this context, the “torment” would seem to refer to a restraining or a confining to “the abyss” mentioned in the parallel account at Lu 8:31.

5:9

Legion: Likely, this was not the demon-possessed man’s actual name, but it indicates that the man was possessed by many demons. Possibly, the chief one of these demons caused this man to say that his name was Legion. In the first century C.E., a Roman legion usually consisted of some 6,000 men, which may indicate that a large number of demons were involved.—See study note on Mt 26:53.

5:11

swine: Pigs were unclean according to the Law (Le 11:7), but there was a market for pork among the many non-Jews living in the Decapolis region; both Greeks and Romans considered pork a delicacy. The account does not state whether the herders were Jews who were violating the Law.—Mr 5:14.

5:19

report to them: In contrast with Jesus’ usual instructions not to publicize his miracles (Mr 1:44; 3:12; 7:36), he instructed this man to tell his relatives what had happened. This may have been because Jesus was asked to leave the region and would not personally give them a witness; it would also serve to counteract unfavorable reports that might circulate over the loss of the swine.

Jehovah: Although Greek manuscripts use the word *Ky’ri·os* (Lord) here, there are good reasons for using the divine name in the main text. The context shows that *Ky’ri·os* is used with reference to God. Speaking to the man who had been healed, Jesus is attributing the miracle, not to himself, but to his heavenly Father. This conclusion is supported by Luke’s use of the Greek word *The·os*’ (God) in recording the same event. (Lu 8:39) Also, a number of Bible translations use such renderings as Jehovah, Yahveh, יהוה (*YHWH*, or the Tetragrammaton), LORD, and ADONAI in the main text or in footnotes and marginal notes to indicate that this is a reference to Jehovah God, and a number of reference works support this view. (See App. C.) Additionally, the phrases “the things . . . done for you” and “mercy . . . shown you” have a bearing on the matter, as corresponding Hebrew verbs are often used in the Hebrew Scriptures, along with the divine name, with reference to Jehovah’s dealings with humans.—Ge 21:1; Ex 13:8; De 4:34; 13:17; 30:3; 1Sa 12:7; 25:30; 2Ki 13:23.

5:20

the Decapolis: Or “the Ten City Region.”—See Glossary and App. B10.

5:22

presiding officers of the synagogue: The Greek term *ar·khi·sy·na’go·gos* literally means “ruler of a synagogue.”—See study note on Mt 9:18.

5:23

is extremely ill: Or “is near her end,” that is, at the point of dying.

5:25

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.

5:29

grievous sickness: Lit., “your scourging.” The literal meaning of this word refers to a form of whipping often used as torture. (Ac 22:24; Heb 11:36) Here used in its figurative meaning, it vividly describes the suffering caused by the woman’s illness.

5:34

Daughter: The only recorded instance in which Jesus directly addressed a woman as “daughter,” perhaps because of her delicate situation and her “trembling.” (Mr 5:33; 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.

Go in peace: This idiomatic expression is often used in both the Greek and the Hebrew Scriptures with the meaning “May it go well with you.” (Lu 7:50; 8:48; Jas 2:16; compare 1Sa 1:17; 20:42; 25:35; 29:7; 2Sa 15:9; 2Ki 5:19.) The Hebrew word often rendered “peace” (*sha·lohm*) has a broad meaning. It refers to the state of being free from war or disturbance (Jg 4:17; 1Sa 7:14; Ec 3:8) and can also convey the idea of health, safety, soundness (1Sa 25:6, ftn.; 2Ch 15:5, ftn.; Job 5:24, ftn.), welfare (Es 10:3, ftn.), as well as friendship (Ps 41:9). In the Christian Greek Scriptures, the Greek word for “peace” (*ei·re·ne*) was used with the same broad connotations as the Hebrew word to express the ideas of well-being, salvation, and harmony, in addition to the absence of conflict.

your grievous sickness: Lit., “your scourging.” The literal meaning of this word refers to a form of whipping often used as torture. (Ac 22:24; Heb 11:36) Here used in its figurative meaning, it vividly describes the suffering caused by the woman’s illness.

5:36

only exercise faith: Or “just keep exercising faith.” The Greek verb form used here may indicate continuous action. Jairus had shown a degree of faith when he first approached Jesus (Mr 5:22-24), and he is now urged to hold on to his faith in the face of his daughter’s death.

5:39

has not died but is sleeping: In the Bible, death is often likened to sleep. (Ps 13:3; Joh 11:11-14; Ac 7:60; 1Co 7:39; 15:51; 1Th 4:13) Jesus was going to bring the girl back to life, so he may have said this because he would demonstrate that just as people can be awakened from a deep sleep, they can be brought back from death. Jesus’ power to resurrect the girl came from his Father, “who makes the dead alive and calls the things that are not as though they are.”—Ro 4:17.

5:41

Talitha cumi: Matthew and Luke also record the resurrection of Jairus’ daughter (Mt 9:23-26; Lu 8:49-56), but only Mark includes these words of Jesus and translates them. This

Semitic expression reads *Talitha cum* in some Greek manuscripts. While some scholars classify these words as Aramaic, others feel that they could be either Hebrew or Aramaic.—See study note on Mr 7:34.

MARK Study Notes—Chapter 6

6:1

his home territory: Lit., “his father’s place,” that is, his hometown, Nazareth, the area from which his immediate family came.

6:3

the carpenter: Jesus was known as both “the carpenter” and “the carpenter’s son,” giving us some insight into Jesus’ life between his visit to the temple as a 12-year-old and the start of his ministry. (See study note on Mt 13:55.) The accounts in Matthew and Mark are complementary.

the son of Mary: This is the only time that Jesus is referred to in this way. Since no reference is made to Joseph, he may already have died. This possibility is also suggested by Jesus’ request that John care for his mother, Mary, after his death.—Joh 19:26, 27.

brother: In the Bible, the Greek word *a·del·phos*’ can refer to a spiritual relationship, but here it is used to describe Jesus’ relationship with his half brothers, the younger sons of Joseph and Mary. Some who believe that Mary remained a virgin after the birth of Jesus claim that *a·del·phos*’ here refers to cousins. However, the Christian Greek Scriptures use a distinct term for “cousin” (Greek, *a·ne·psi·os*’ at Col 4:10) and a different term for “the son of Paul’s sister” (Ac 23:16). Also, Lu 21:16 uses the plural forms of the Greek words *a·del·phos*’ and *syg·ge·nes*’ (rendered “brothers and relatives”). These examples show that the terms denoting familial relationships are not used loosely or indiscriminately in the Christian Greek Scriptures.

James: This half brother of Jesus is evidently the James who is mentioned at Ac 12:17 and Ga 1:19 and who wrote the Bible book by that name.—Jas 1:1.

Judas: This half brother of Jesus is evidently the Jude (Greek, *I·ou·das*) who wrote the Bible book by that name.—Jude 1.

6:5

was not able to do any powerful work there: Jesus was not able to perform many miracles, not because of a lack of power, but because the circumstances did not warrant it. The people of Nazareth lacked faith, and this kept Jesus from performing many powerful works there. (Mt 13:58) Divine power was not to be wasted on unreceptive skeptics.—Compare Mt 10:14; Lu 16:29-31.

6:6

amazed at their lack of faith: Mark is the only Gospel writer to mention how strongly Jesus felt about the reception he received from the people of his “home territory.” (Mt

13:57, 58; see also “Introduction to Mark.”) The Greek verb rendered “amazed” is often used to describe the way that people felt about Jesus’ miracles and teaching (Mr 5:20; 15:5), but on two occasions it is used to describe Jesus’ reaction. He was amazed that an army officer showed such great faith (Mt 8:10; Lu 7:9), and here his amazement included dismay at the lack of faith of the people of Nazareth.

went around in a circuit to the villages: This marks the beginning of Jesus’ third preaching tour in Galilee. (Mt 9:35; Lu 9:1) The expression “in a circuit” may imply that he thoroughly covered the area and, according to some, came back to the point where he started. An important feature of Jesus’ ministry was **teaching**.—See study note on Mt 4:23.

6:10

stay there until you leave that place: Jesus was instructing his disciples that when they reached a town, they should stay in the home where hospitality was extended to them and not be “transferring from house to house.” (Lu 10:1-7) By not seeking a place where the householder could provide them with more comfort, entertainment, or material things, they would show that these things were of secondary importance when compared to their commission to preach.

6:11

shake off the dirt that is on your feet: This gesture signified that the disciples disclaimed responsibility for the consequences that would come from God. A similar expression occurs at Mt 10:14; Lu 9:5. Mark and Luke add the expression **for a witness to** [or, “against”] **them**. Paul and Barnabas applied this instruction in Pisidian Antioch (Ac 13:51), and when Paul did something similar in Corinth by shaking out his garments, he added the explanatory words: “Let your blood be on your own heads. I am clean.” (Ac 18:6) Such gestures may already have been familiar to the disciples; pious Jews who had traveled through Gentile country would shake what they perceived to be unclean dust off their sandals before reentering Jewish territory. However, Jesus evidently had a different meaning in mind when giving these instructions to his disciples.

6:13

greased many sick people with oil: This act was symbolic. While oil was understood to have healing properties (compare Lu 10:34), sick people were **cured**, not by means of the oil itself, but by means of the miraculous operation of God’s holy spirit.—Lu 9:1, 6.

6:14

King Herod: That is, Herod Antipas, son of Herod the Great. (See Glossary, “Herod.”) Matthew and Luke use Antipas’ official Roman title of “tetrarch,” or “district ruler.” (See study notes on Mt 14:1; Lu 3:1.) His tetrarchy consisted of Galilee and Perea. However, he was popularly referred to as “the king,” the title used once by Matthew (Mt 14:9) and the only title Mark uses with reference to Herod.—Mr 6:22, 25, 26, 27.

people were saying: Lit., “they were saying.” Some manuscripts read: “he was saying.”

the Baptizer: Or “the Immerser; the Dipper.” The Greek participle rendered “Baptizer” here and at Mr 6:14, 24 could also be rendered “one who baptizes.” The form is slightly

different from the Greek noun *Ba·pti·stes'*, which is rendered “Baptist” at Mr 6:25; 8:28 and in Matthew and Luke. The two designations, “Baptizer” and “Baptist,” are used interchangeably at Mr 6:24, 25.—See study note on Mt 3:1.

6:17

Herodias, the wife of Philip his brother: Herod Antipas became infatuated with Herodias, the wife of his half brother Herod Philip. Herodias divorced Philip, Antipas divorced his wife, and Herodias and Antipas were married. John the Baptist was arrested for criticizing this immoral union, one that was contrary to Jewish law.

6:20

knowing him to be a righteous and holy man: Herod listened to John and protected him, recognizing that he was righteous and holy. Though Herod was **in fear of John**, his fear of losing the respect of his guests and his lack of faith resulted in his being maneuvered into murdering John. The Jewish historian Josephus called John the Baptist “a good man.”

6:21

his birthday: This event likely occurred at Herod Antipas’ residence in Tiberias, a city located on the western shore of the Sea of Galilee. One reason for this conclusion is that Mark here states that **the most prominent men of Galilee** were in attendance. (See study notes on Mt 14:3, 6.) The Bible mentions just two birthday celebrations—the one referred to here, at which John was beheaded; the other, that of a Pharaoh, at which the Egyptian monarch’s chief baker was executed. (Ge 40:18-22) These two accounts are similar in that both occasions were marked with great feasting and the granting of favors, and both are remembered for executions.

military commanders: The Greek term *khi·li'ar·khos* (chiliarch) literally means “ruler of a thousand,” that is, soldiers. It refers to a Roman military tribune. There were six tribunes in each Roman legion. The legion, however, was not divided into six different commands; rather, each tribune commanded the whole legion for one sixth of the time. Such a military commander had great authority, including the power to nominate and assign centurions. The Greek word could also refer to high-ranking military officers in general. In the presence of such men of rank, Herod felt compelled to keep his oath and therefore ordered the beheading of John the Baptizer.

6:22

daughter of Herodias: A daughter of Herod Philip and the only child of her mother, Herodias. Though her name, Salome, is not given in the Scriptures, it is preserved in the writings of Josephus. In time, Herod Antipas married Salome’s mother, having adulterously taken her from his half brother Philip.

6:24

the Baptizer: Or “the Immerser; the Dipper.” The Greek participle rendered “Baptizer” here and at Mr 6:14, 24 could also be rendered “one who baptizes.” The form is slightly different from the Greek noun *Ba·pti·stes'*, which is rendered “Baptist” at Mr 6:25; 8:28 and

in Matthew and Luke. The two designations, “Baptizer” and “Baptist,” are used interchangeably at Mr 6:24, 25.—See study note on Mt 3:1.

6:26

his oaths: The use of the plural “oaths” may indicate that Herod emphasized or confirmed what he had sworn to Herodias’ daughter (Mr 6:23) with repeated oaths.—See study note on Mt 14:9.

6:27

a bodyguard: The Greek term used here is *spe·kou·la'tor*, a loanword from Latin (*speculator*), which could refer to a bodyguard, a courier, and sometimes to an executioner. Greek equivalents of some 30 Latin words of a military, judicial, monetary, and domestic nature are found in the Christian Greek Scriptures, mostly in Mark and Matthew. Mark uses them more than any other Bible writer, lending credence to the belief that he wrote his Gospel in Rome and mainly for non-Jews, particularly the Romans.—See study note on Joh 19:20.

6:29

tomb: Or “memorial tomb.”—See Glossary, “Memorial tomb.”— A burial place in which the remains of a deceased person were placed. This term renders the Greek word *mne·mei'on*, which comes from the verb “to remind,” suggesting that the person who has died is remembered.—Joh 5:28, 29.

6:34

moved with pity: Or “felt compassion.”— 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.

6:37

You give them something to eat: This is the only miracle of Jesus that is recorded in all four Gospels.—Mt 14:15-21; Mr 6:35-44; Lu 9:10-17; Joh 6:1-13.

denarii: Glossary, “Denarius”— A Roman silver coin that weighed about 3.85 g (0.124 oz t) and bore an image of Caesar on one side. It was the daily wage of a laborer and was the “head tax” coin exacted by the Romans from the Jews. (Mt 22:17; Lu 20:24)—See App. B14.

6:38

fish: In Bible times, fish were commonly prepared by broiling or by salting and drying and were often eaten along with bread. The fish Jesus used were likely salted and dried.

6:41

broke the loaves up: Bread was often made in flat loaves that were baked hard. Therefore, breaking the loaves to eat them was customary.—Mt 14:19; 15:36; 26:26; Mr 8:6; Lu 9:16.

6:43

baskets: These may have been small wicker baskets with a cord handle that a traveler could use for carrying them. It is thought that they had a volume of approximately 7.5 L (2 gal).—See study notes on Mr 8:19, 20.

6:44

5,000 men: While this is the only miracle of Jesus that is recorded in all four Gospels (Mt 14:15-21; Mr 6:35-44; Lu 9:10-17; Joh 6:1-13), only Matthew mentions the women and the young children. It is possible that the total number of those miraculously fed was well over 15,000.

6:48

fourth watch: That is, from about 3:00 a.m. until sunrise at about 6:00 a.m. This division is according to the Greek and Roman system of four night watches. The Hebrews formerly divided the night into three watches of about four hours each (Ex 14:24; Jg 7:19), but by this time, they had adopted the Roman system.

inclined to: Or “about to.” Evidently meaning that from the disciples’ perspective, it looked as if Jesus was going to pass them by.

6:52

they had not grasped the meaning of the loaves: Just a few hours earlier, the disciples had seen Jesus multiply the loaves miraculously. That event clearly indicated how much power Jesus had been given by means of holy spirit. However, failing to grasp the implications of that miracle, the disciples were utterly amazed when Jesus walked on water and calmed the storm. Initially, they even thought that his walking on water was just “an apparition,” that is, something unreal, an illusion.—Mr 6:49.

6:53

Gennesaret: A small plain measuring about 5 by 2.5 km (3 by 1.5 mi) bordering the NW shore of the Sea of Galilee. At Lu 5:1, the Sea of Galilee is called “the lake of Gennesaret.”

- Song 151 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- “Jesus Has the Power to Resurrect Our Dead Loved Ones”: (10 min.)

Mr 5:38—The death of a loved one results in mourning

Mr 5:39-41—Jesus has power over those “sleeping” in death (*nwtsty* study note on Mr 5:39)

Mr 5:42—The future resurrection will cause “great ecstasy” (*jy* 118 ¶6)

- **Digging for Spiritual Gems:** (8 min.)
Mr 5:19, 20—Why might Jesus have departed from his usual instructions in this instance? (*nwtsty* study note on Mr 5:19)

Mr 6:11—What does it mean to “shake off the dirt that is on your feet”? (*nwtsty* study note)

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) Mr 6:1-13

APPLY YOURSELF TO THE FIELD MINISTRY

- **Second Return Visit:** (3 min. or less) Begin with the sample conversation. Show the householder the jw.org website.
- **Third Return Visit:** (3 min. or less) Choose your own scripture and linking question.
- **Bible Study:** (6 min. or less) *bhs* 36 ¶23-24—Show how to reach the heart.

LIVING AS CHRISTIANS

- Song 144
- “Skillfully Use the Tools in Our Teaching Toolbox”: (5 min.) Discussion.
- **Finding Comfort in Jehovah’s Organization:** (10 min.) Discussion. Play the video (video category INTERVIEWS AND EXPERIENCES). Then ask the following questions: What are some of the trials that the Peras have faced? What has helped them to endure? Why must we maintain a theocratic routine when we are facing trials?
- **Congregation Bible Study:** (30 min.)
jy chap. 19 ¶1-9
- Review Followed by Preview of Next Week (3 min.)
- Song 72 and Prayer


MARK 5-6 | Jesus Has the Power to Resurrect Our Dead Loved Ones



5:38-42

- The grief we feel when a loved one dies does not mean that we lack faith in the resurrection (*Ge* 23:2)
- Meditating on Bible accounts of resurrections will strengthen our faith in the future resurrection



 Whom do you look forward to welcoming back in the resurrection?

How do you picture the reunion?



Our Christian Life and Ministry

MEETING WORKBOOK

Sample Conversations

●○○ INITIAL CALL

Question: Where can we find solid advice on how to live a happy life?

Scripture: Ps 1:1, 2

Link: What effect can the love of money and possessions have on our happiness?



●●○ FIRST RETURN VISIT

Question: What effect can the love of money and possessions have on our happiness?

Scripture: 1Ti 6:9, 10

Link: What are the benefits of maintaining a positive attitude?



○○● SECOND RETURN VISIT

Question: What are the benefits of maintaining a positive attitude?

Scripture: Pr 17:22

Link: How can a family prosper despite difficulties?

65:21-24; Revelation 11:18.) The whole earth will be as beautiful as the garden of Eden was. Jehovah will always give us everything that we need. The Bible says about him: “You open your hand and satisfy the desire of every living thing.”—Psalm 145:16.

21 There will be peace between humans and animals. Animals will not harm humans anymore. Little children will feel safe, even around animals that are dangerous to us today.—**Read Isaiah 11:6-9; 65:25.**

22 No one will be sick. When Jesus was on earth, he healed many people. (Matthew 9:35; Mark 1:40-42; John 5:5-9) But as King of God’s Kingdom, Jesus will heal everyone. No one will ever say: “I am sick.”—Isaiah 33:24; 35:5, 6.

23 The dead will live again. God promises that he will resurrect millions of people who have died. “There is going to be a resurrection of both the righteous and the unrighteous.”—**Read John 5:28, 29; Acts 24:15.**

24 We all have a choice. We can choose to learn about Jehovah and serve him, or we can just do what we want to do. If we choose to serve Jehovah, we can have a wonderful future. When a man asked Jesus to remember him after he died, Jesus promised him: “You will be with me in Paradise.” (Luke 23:43) Let us learn more about Jesus Christ and how he will make God’s wonderful promises come true.

21. How do we know that there will be peace between humans and animals?

22. What will Jesus do for those who are sick?

23. What will God do for those who have died?

24. How do you feel about living in Paradise?

Keep Your Eyes on the Prize!

(2 Corinthians 4:18)

F F+5 Dm/F C/B \flat B \flat D7/A

When the eyes of blind ones see a - gain And the
When the wolves and lambs will feed as one, When the

Gm Eb/G Gm6(ma7) C7sus4 C7

ears of and deaf ones hear a - gain, When the
bears and calves bask in the sun, Then a

F F/A Gm/B \flat D/A Gm

songs of chil - dren fill the air And
mere young boy will lead them all, And

Dm7 Dm11 G7 C7 B \flat /D C7/E

joy and peace are ev - 'ry - where, When our
they will heed his child - ish call. When our

Keep Your Eyes on the Prize!

F F+5 Dm/F C/Bb Bb D7/A

loved ones will re - turn to life, To an
tears be - long to yes - ter - day, When our

Detailed description: This system contains the first two lines of music. The top staff is in treble clef with a key signature of one flat (Bb). The bottom staff is in bass clef. The lyrics are: 'loved ones will re - turn to life, To an tears be - long to yes - ter - day, When our'. Chord symbols are placed above the staff: F, F+5, Dm/F, C/Bb, Bb, and D7/A.

Gm Eb/G Gm6(ma7) C7sus4 C7 Chorus

earth that's free pain from sin and strife, You will
fears and pain have passed a - way,

Detailed description: This system contains the third and fourth lines of music. The top staff is in treble clef with a key signature of one flat (Bb). The bottom staff is in bass clef. The lyrics are: 'earth that's free pain from sin and strife, You will fears and pain have passed a - way,'. Chord symbols are placed above the staff: Gm, Eb/G, Gm6(ma7), C7sus4, and C7. The word 'Chorus' is written above the final measure.

F Cm7 A+5 Bb F/A Bbm/G //

see how God these things sup - plies, If

Detailed description: This system contains the fifth and sixth lines of music. The top staff is in treble clef with a key signature of one flat (Bb). The bottom staff is in bass clef. The lyrics are: 'see how God these things sup - plies, If'. Chord symbols are placed above the staff: F, Cm7, A+5, Bb, F/A, and Bbm/G. Double bar lines (//) are placed at the end of both staves.

F/C F/A Db7/Ab Gm7 Bb/C C7 F

you keep your eyes on the prize.

Detailed description: This system contains the seventh and eighth lines of music. The top staff is in treble clef with a key signature of one flat (Bb). The bottom staff is in bass clef. The lyrics are: 'you keep your eyes on the prize.'. Chord symbols are placed above the staff: F/C, F/A, Db7/Ab, Gm7, Bb/C, C7, and F. The final measure of both staves has a double bar line.

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- Opening Comments (3 min. or less)

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MARK 5-6 | Jesus Has the Power to Resurrect Our Dead Loved Ones



5:38-42

- The grief we feel when a loved one dies does not mean that we lack faith in the resurrection (*Ge* 23:2)
- Meditating on Bible accounts of resurrections will strengthen our faith in the future resurrection



 Whom do you look forward to welcoming back in the resurrection?

How do you picture the reunion?

Skillfully Use the Tools in Our Teaching Toolbox



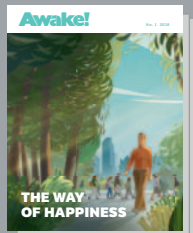
Making a disciple is like building a house. To build effectively, we must learn to use our tools well. We especially need to develop skill in using our principal tool, God's Word. (2Ti 2:15) We also need to make effective use of the other publications and videos in our Teaching Toolbox—with the goal of making disciples.*

How can you improve in using the tools in our Teaching Toolbox? (1) Ask your field service group overseer for help, (2) work with an experienced publisher or pioneer, and (3) practice, practice, practice. As you become skilled at using these publications and videos, you will experience joy in the spiritual building work now taking place.

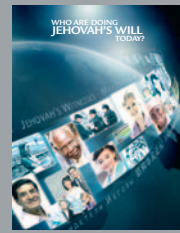
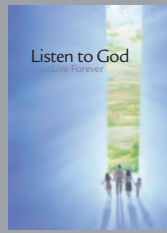
* A few publications that are not found in the Teaching Toolbox were written with a specific audience in mind. These may be used when appropriate.



MAGAZINES



BROCHURES



BOOKS



TRACTS



VIDEOS



CONTACT CARDS



INVITATIONS



- Song 151 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- “Jesus Has the Power to Resurrect Our Dead Loved Ones”: (10 min.)

Mr 5:38—The death of a loved one results in mourning

Mr 5:39-41—Jesus has power over those “sleeping” in death (*nwtsty* study note on Mr 5:39)

Mr 5:42—The future resurrection will cause “great ecstasy” (*jy* 118 ¶6)

- **Digging for Spiritual Gems:** (8 min.)
Mr 5:19, 20—Why might Jesus have departed from his usual instructions in this instance? (*nwtsty* study note on Mr 5:19)

Mr 6:11—What does it mean to “shake off the dirt that is on your feet”? (*nwtsty* study note)

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) Mr 6:1-13

APPLY YOURSELF TO THE FIELD MINISTRY

- **Second Return Visit:** (3 min. or less) Begin with the sample conversation. Show the householder the jw.org website.
- **Third Return Visit:** (3 min. or less) Choose your own scripture and linking question.
- **Bible Study:** (6 min. or less) *bhs* 36 ¶23-24—Show how to reach the heart.

LIVING AS CHRISTIANS

- Song 144
- “Skillfully Use the Tools in Our Teaching Toolbox”: (5 min.) Discussion.
- **Finding Comfort in Jehovah’s Organization:** (10 min.) Discussion. Play the video (video category INTERVIEWS AND EXPERIENCES). Then ask the following questions: What are some of the trials that the Peras have faced? What has helped them to endure? Why must we maintain a theocratic routine when we are facing trials?
- **Congregation Bible Study:** (30 min.)
jy chap. 19 ¶1-9
- Review Followed by Preview of Next Week (3 min.)
- Song 72 and Prayer


MARK 5-6 | Jesus Has the Power to Resurrect Our Dead Loved Ones



5:38-42

- The grief we feel when a loved one dies does not mean that we lack faith in the resurrection (*Ge* 23:2)
- Meditating on Bible accounts of resurrections will strengthen our faith in the future resurrection



 Whom do you look forward to welcoming back in the resurrection?

How do you picture the reunion?

Finding Comfort in Jehovah's Organisation

Larry: When someone loses a spouse, they are a widower. When someone loses their parents, they're an orphan. But there's no word for when you lose your children.

Larry: In 1948, I was born in Brainerd, Minnesota.

We never had a Bible in our house.

I asked my dad one time about God, and he said, "Well, God knows everything." End of lesson.

My dad had hardening of the arteries. In 1962, he died of a heart attack.

I'd just turned 13. And my parents were so close that my mother, who had colon cancer, she gave up the will to live. So in February of the next year, she died.

About 1972, that's when I met Pam.

Pam: I was born in Portland, Oregon. I was one of those high-strung children. I still am. [Chuckles] I worried about a lot of things. I already had two children by the time I met Larry, and I didn't want them to inherit a world that was just filled with killing each other. I joined a lot of the movements. I marched in the peace marches with thousands and thousands of people. So I thought, 'Well, I'll go door to door for this particular candidate because he's antiwar.' All these things I was doing—to put forth all this effort to change things—it wasn't working.

Larry: Pam and I had gotten married, and Nikki was born. We were just ecstatic—very happy. He had this croup, and we took him to the hospital. And there was a doctor there, and he diagnosed it as ataxia-telangiectasia. And it's a progressive disorder. There's no cure for it.

Pam was pregnant the second time, and we had Nathaniel Thomas. And he too had this condition of ataxia.

Pam: I cried. I cried and cried. I cried my eyes out during that time. So the Witnesses found me, and they just kept calling and talking to me and being so kind to me.

When we studied that Jesus talked about the little sparrow even is important to him, and how much more important a human is. So that meant a lot to me.

Finding Comfort in Jehovah's Organisation

Larry: After Pam was baptized, I could see changes that this was good for the family.

Pam: Once we were in the congregation, everybody loved them, and all the friends were wonderful.

Larry: She told me that I could study with any brother in the hall that I wanted; just go ask him. So I did. That helped me to be a better father and to be a better husband.

Larry: Nineteen eighty-six, October of that year, our oldest boy, Nikki, he fell asleep in death. He was 13 when he died. Our youngest boy, Nate, was 16 when he died.

Larry: Debbie, she had melanoma, and it had gone into her brain, and she had brain tumors. Well, she didn't last but a couple months, and she fell asleep in death. There we were; we had a complete empty nest.

And about that time, Pam got diagnosed with breast cancer.

Pam: The first chemotherapy, there were two, just about killed me. It came really close because it was hard to even breathe sometimes.

Two bouts of breast cancer —she kept on pioneering.

Pam: When Larry got hurt falling through the ceiling, the whole left side of his face hit the corner of the metal wood stove and broke it all the way through. He had to be fed by a tube through a little opening in his teeth.

Larry: Second Corinthians 1:3, 4 talks about "the God of all comfort." It's easy to be comfortable when everything is going well. When these kinds of things happen, to find true comfort [crying] is within Jehovah's organization.

Larry: You can go through something, and you can still keep a theocratic routine. A theocratic routine is what helps us to endure. We knew that we would like to end this system of things as pioneers.

Pam: Larry and I are out in service together almost every single day.

Larry: We found that pioneering together and having Bible studies together is very powerful.

Finding Comfort in Jehovah's Organisation

Pam: We helped on a regional building project together. It's a wonderful spiritual time.

Larry: You don't rely on yourself. You have to rely on Jehovah.

Pam: When Jehovah loves you, he takes care of you —keeps you on your feet.

Larry: Every day I remember my children. You don't forget the people you love. And if you love Jehovah, you won't forget him. "God is love," and that love is what helps us to be able to endure.

TEACHING A SAMARITAN WOMAN

JOHN 4:3-43

On their way from Judea to Galilee, Jesus and his disciples travel north through the district of Samaria. They are tired from the journey. About noon they stop near the city of Sychar to rest by a well that Jacob likely dug or paid to have dug centuries earlier. Down to our time, such a well can be found near the modern-day city of Nablus.

While Jesus rests near the well, his disciples go into the nearby city to buy some food. In their absence, a Samaritan woman comes to draw water. Jesus says to her: “Give me a drink.”—John 4:7.

Jews and Samaritans generally have no dealings with one another because of deep-seated prejudices. So the woman is astonished and asks: “How is it that you, despite being a Jew, ask me for a drink even though I am a Samaritan woman?” Jesus answers: “If you had known of the free gift of God and who it is who says to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.” “Sir,” she replies, “you do not even have a bucket for drawing water, and the well is deep. From what source, then, do you have this living water? You are not greater than our forefather Jacob, who gave us the well and who together with his sons and his cattle drank out of it, are you?”—John 4:9-12.

“Everyone drinking from this water will get thirsty again,” Jesus declares. “Whoever drinks from the water that I will give him will never get thirsty at all, but the water that I will give him will become in him a spring of water bubbling up to impart everlasting life.” (John 4:13, 14) Yes, though tired, Jesus is willing to share life-giving words of truth with the Samaritan woman.



The woman then says: “Sir, give me this water, so that I may neither thirst nor keep coming over to this place to draw water.” Jesus now seems to change the subject and says to her: “Go, call your husband and come to this place.” She replies: “I do not have a husband.” But how shocked she must be at what Jesus knows when he tells her: “You are right in saying, ‘I do not have a husband.’ For you have had five husbands, and the man you now have is not your husband.”—John 4:15-18.

The significance of his statement is clear to her, and she says in amazement: “Sir, I see that you are a prophet.” She then shows that she has an interest in spiritual things. How? She continues: “Our forefathers [the Samaritans] worshipped on this mountain [Mt. Gerizim, which is close by], but you people [the Jews] say that in Jerusalem is the place where people must worship.”—John 4:19, 20.

However, Jesus explains that the place of worship is not important. He says: “The hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.” Then he tells her: “The hour is coming, and it is now, when the true worshippers will worship the



- ◇ Why is the Samaritan woman surprised that Jesus speaks to her?
- ◇ What does Jesus teach the woman about living water and where to worship God?
- ◇ How does Jesus reveal to the Samaritan woman who he is, and what kind of worship does he encourage?

WHO WERE THE SAMARITANS? The region called Samaria lay between Judea to the south and Galilee to the north. After King Solomon's death, the ten northern tribes of Israel broke away from the tribes of Judah and Benjamin.

The people of those ten tribes turned to calf worship. So in 740 B.C.E., Jehovah allowed the Assyrians to overrun Samaria. The invaders carried off much of the population, replacing them with people from elsewhere in the Assyrian Empire. These worshippers of foreign gods intermarried with Israelites who remained in the land. Over time, people of this area developed a form of worship that incorporated some of the beliefs and practices set out in God's Law, such as circumcision. Still, their religious practices could not be called true worship.—2 Kings 17:9-33; Isaiah 9:9.

In Jesus' day, the Samaritans accepted the books of Moses but did not worship at the temple in Jerusalem. For years they had used a temple built on Mount Gerizim, not far from Sychar, and they continued worshipping on that mountain even after that temple was destroyed. The animosity between the Samaritans and the Jews was evident during Jesus' ministry.—John 8:48.



Father with spirit and truth, for indeed, the Father is looking for ones like these to worship him.”—John 4:21, 23, 24.

What the Father looks for in true worshippers is not where they worship but how they worship. The woman is impressed. “I know that Messiah is coming, who is called Christ,” she says. “Whenever that one comes, he will declare all things to us openly.”—John 4:25.

Then Jesus reveals an important truth: “I am he, the one speaking to you.” (John 4:26) Think of that! Here is a woman who comes at midday to draw water. Yet, Jesus favors her in a wonderful way. He tells her pointedly what he has apparently not yet confessed openly to others—that he is the Messiah.

MANY SAMARITANS BELIEVE

Jesus' disciples return from Sychar with food. They find him at Jacob's well where they left him, but now he is talking with a Samaritan woman. As the disciples arrive, she leaves her water jar and heads for the city.

Once in Sychar, the woman recounts to the people the things that Jesus told her. With conviction, she tells them: “Come and see a man who told me everything I did.” Then, perhaps to arouse curiosity, she asks: “Could this not perhaps be the Christ?” (John 4:29) That is a question on a vital subject—one that has been of interest since Moses' day. (Deuteronomy 18:18) It moves the people of the city to come out to see Jesus for themselves.

Meanwhile, the disciples urge Jesus to eat the food they have brought. But he replies: “I have food to eat that you do not know about.” The disciples wonder at that, saying to one another: “No one brought him anything to eat, did he?” Jesus kindly explains with words that hold meaning for all of his followers: “My food is to do the will of him who sent me and to finish his work.”—John 4:32-34.

Making Known the Kingdom Truth

(Acts 20:20, 21)

F C/E Dm11 C F/C Cma7 F/C

There was a time we did not know The way a

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

Chris - tian ought to go. Then Je - ho - vah sent the

Em7 Am7 Dm11 Dm7 C/E F F/G Em/G Dm/G F/G

light, His King - dom truth so clear and bright. Our Fa - ther's

C F/C Cma7 F/C C F/C G/B

will we then could see To serve the grand The - oc - ra -

Making Known the Kingdom Truth

Am7 C/G F Fma7 G/F Em7 Am7

cy, To de - clare Je - ho - vah's fame, And help to

R.H.

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

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

Em7 C/E Am Em/G F Fma7 G7sus4 G7 G#° E/G#

meet, From door to door and on the street. We take the

Am Em/G Am/G Fma7 Dm/F F Em7 C/E F

time to help them see; We teach the truth that sets us

Making Known the Kingdom Truth

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

free. And as we strive in ev-'ry land Je-ho-vah's

Detailed description: This system contains the first two lines of music. The treble staff has a melody with notes G4, A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. The bass staff has a bass line with notes G2, F2, E2, D2, C2, B1, A1, G1, F1, E1, D1, C1. Chords are indicated above the treble staff. Lyrics are placed below the treble staff.

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

wor - ship to ex - pand, May we serve our God as

Detailed description: This system contains the next two lines of music. The treble staff has a melody with notes C4, D4, E4, F4, G4, A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. The bass staff has a bass line with notes G2, F2, E2, D2, C2, B1, A1, G1, F1, E1, D1, C1. Chords are indicated above the treble staff. Lyrics are placed below the treble staff. An 'R.H.' marking is present above the bass staff.

Em7 Am7 Dm11 C/E F F/G Em/G Dm/G C

one Un - til Je - ho - vah says the work is done.

Detailed description: This system contains the final two lines of music. The treble staff has a melody with notes G4, A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. The bass staff has a bass line with notes G2, F2, E2, D2, C2, B1, A1, G1, F1, E1, D1, C1. Chords are indicated above the treble staff. Lyrics are placed below the treble staff.

MARCH 2018

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:
APRIL 30–JUNE 3, 2018



COVER IMAGE:
CROATIA

Two brothers offer a tract to a painter on the bridge in front of Kaštilac, a fortress built in the 16th century, near the city of Split

PUBLISHERS
5,335

BIBLE STUDIES
2,123

MEMORIAL ATTENDANCE (2016)
8,434

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Baptism—A Requirement for Christians

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13 QUESTIONS FROM READERS

14 WEEK OF **MAY 14-20**
The Delightful Course of Hospitality—So Needed!

The apostle Peter urged Christians in the first century: “Be hospitable to one another.” (1 Pet. 4:9) Why is this counsel so needed in our day? What are some practical ways that we can follow it? And how can we be good guests? This article will consider these questions.

19 LIFE STORY
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These two articles will help us to appreciate more fully the depth of God’s love for us as reflected in his fatherly discipline. How, though, does God discipline us? How should we respond to his discipline? And how can we cultivate self-discipline? Find the answers in these articles.

This publication is not for sale. It is provided as part of a worldwide Bible educational work supported by voluntary donations.

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Unless otherwise indicated, Scripture quotations are from the modern-language *New World Translation of the Holy Scriptures*.

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March 2018
Vol. 139, No. 4 ENGLISH

Christian Dedication

(Hebrews 10:7, 9)

C C/B Am7 C/G F G7sus4 G7 Cadd9 C Cma7 C

Be - cause Je - ho - vah cre - at - ed The u - ni - verse so grand, To
In wa - ter Je - sus was bap - tized To righ - teous - ness ful - fill. In
We come be - fore you, Je - ho - vah, To praise your name so great. Dis -

Dm/B Dm/A E/G# Am9 Am Am/G Am/F# D7 Fm/D G7

him be - long the earth and sky, The works of his own hand. The
sol - emn prayer he said to God: 'I've come to do your will.' When
own - ing self, with hum - ble hearts, Our lives we ded - i - cate. You

C C/B Am7 C/G F E7 Am C7/G

breath of life he has giv - en And to his crea - tures shown That
he came up from the Jor - dan As God's a - noint - ed Son, O -
gave your on - ly be - got - ten, Who paid the price so high. No

F C/E C E+5/G# E/G# Am Ab7b5 C/G Em/G G7 C

wor - thy is he to have the praise, The wor - ship of all his own.
be - dient and loy - al he would pray: 'My Fath - er, your will be done.'
lon - ger as liv - ing for our - selves, For you we will live or die.

(See also Matt. 16:24; Mark 8:34; Luke 9:23.)



Baptism—A Requirement for Christians

“Baptism . . . is also now saving you.”—1 PET. 3:21.

AS HER Christian parents looked on, a young girl, whom we will call Maria, stood up with the other baptism candidates. In a loud, clear voice, she answered two questions that the speaker posed. Shortly afterward, she got baptized.

² Maria’s parents were proud of their daughter’s decision to make an unreserved dedication to Jehovah and to get baptized. Even so, earlier her mother had some lingering questions. She had asked herself: ‘Is Maria too young to get baptized? Does she really understand the seriousness of what she is doing? Would it be better to have her wait before getting baptized?’ These are questions that many loving parents ask themselves when a child expresses the desire to get baptized. (Eccl. 5:5) After all, dedication and baptism are the most important steps in a Christian’s life.—See the box “Have You Dedicated Yourself to Jehovah?”

1, 2. (a) How do some Christian parents respond when their child asks to get baptized? (b) Why are baptism candidates asked if they have made a dedication to Jehovah? (See opening picture.)

SONGS: 52, 41

WHAT DO WE LEARN ABOUT BAPTISM FROM THE FOLLOWING SCRIPTURES?

1 Peter 3:20, 21

Matthew 28:19, 20

Acts 22:16



Have You Dedicated Yourself to Jehovah?

Before qualified Bible students are baptized as Jehovah's Witnesses, they are asked in front of onlookers to respond to two questions. The first question is, "*On the basis of the sacrifice of Jesus Christ, have you repented of your sins and dedicated yourself to Jehovah to do his will?*"

Why is it reasonable to conclude that individuals who present themselves for baptism have already made an unreserved dedication to Jehovah? Just about a year before Jesus gave the commission to "make disciples . . . , baptizing them," he provided insight into what would be required of his followers. (Matt. 28:19, 20) In a discussion with his apostles and other disciples, he said: "If anyone wants to come after me, let him disown himself and pick up his torture stake and keep following me."—Matt. 16:24.

Jesus' whole life revolved around doing his Father's will. Thus, Bible students who wish to observe *all* the things that Jesus commanded must disown themselves, dedicating themselves unreservedly to Jehovah. In imitation of Jesus, they consider Jehovah's will to be paramount in their lives. (Matt. 26:39) When presenting themselves for baptism, such new disciples confirm that they have disowned themselves and are determined to serve God with all their strength, means, and abilities. (Rom. 12:1) For these reasons, baptism candidates are asked to confirm that they have dedicated themselves to Jehovah to do his will.

³ In discussing baptism, the apostle Peter referred to Noah's constructing of the ark: "Baptism, which corresponds to this, is also now saving you." (**Read 1 Peter 3:20, 21.**) The ark was a physical structure that provided undeniable visible evidence that Noah was devoted to the doing of God's will. Noah faithfully fulfilled the work assignment that Jehovah had given him. Yes, visible acts of faith led to the preservation of Noah and his family through the Flood. What is the point of Peter's illustration?

⁴ Just as the ark amounted to evidence of Noah's faith, baptism before onlookers provides visible evidence. What does it show? That a Christian disciple has dedicated himself to Jehovah on the basis of faith in the resurrected Christ. Like Noah, dedicated disciples obediently carry on in the work that God has assigned them to do. Just as Noah was preserved through the Flood, loyal baptized ones will be preserved when the present wicked world meets its end. (Mark 13:10; Rev. 7:9, 10) This makes dedication and baptism very important. A person who needlessly delays getting baptized endangers his prospects for everlasting life.

⁵ In view of how serious baptism is, three questions deserve our attention. What does the Bible say about baptism? What steps must a person take before getting baptized? Why should a Christian teacher have the importance of baptism clearly in mind when teaching his child or another Bible student?

3, 4. (a) How did the apostle Peter illustrate the importance of baptism? (b) Why can baptism be likened to constructing the ark in Noah's day?

5. What will we consider in this article?

BAPTISM IN THE BIBLE

⁶ We first read of baptism in the Bible in reference to that performed by John the Baptist. (Matt. 3:1-6) Those submitting to John's baptism did so as evidence of their repentance over sins against the Mosaic Law. It is noteworthy, however, that the most important baptism that John performed had nothing to do with repentance. John had the unique privilege of baptizing Jesus, the perfect human Son of God. (Matt. 3:13-17) Jesus was without sin, so he did not need to repent. (1 Pet. 2:22) His baptism symbolized the presenting of himself to do God's will.—Heb. 10:7.

⁷ During the course of Jesus' earthly ministry, his disciples also performed baptisms. (John 3:22; 4:1, 2) Like those performed by John, these baptisms symbolized the individuals' repentance over sins against the Mosaic Law. However, after Jesus' death and resurrection, baptism would take on a much different meaning for his followers.

⁸ In 33 C.E., the resurrected Jesus appeared to a crowd of more than 500 men, women, and possibly even children. It may have been on that occasion that he said: "Go, therefore, and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you." (Matt. 28:19, 20; 1 Cor. 15:6) Yes, it seems that hundreds of his followers

6, 7. (a) Explain the significance of John's baptism. (b) What unique baptism did John perform?

8. (a) After his resurrection, Jesus gave what command to his followers? (b) Explain the significance of Christian baptism.

were present when Jesus gave the commission to make disciples. Jesus thus revealed that baptism would be a requirement for those who accept the yoke of Christian discipleship. (Matt. 11:29, 30) Anyone who wished to serve God acceptably would have to acknowledge and accept Jesus' role in the outworking of Jehovah's purpose. After doing so, that person could get baptized. This would be the only water baptism having God's approval. The Bible record provides abundant evidence that in the first century, new disciples of Christ understood the significance of baptism. And they did not unnecessarily delay getting baptized.—Acts 2:41; 9:18; 16:14, 15, 32, 33.

DO NOT DELAY

⁹ **Read Acts 8:35, 36.** Consider the example of the Ethiopian proselyte who was returning home after going to Jerusalem to worship. Prompted by Jehovah's angel, Philip approached the Ethiopian and "declared to him the good news about Jesus." What was the Ethiopian's response? What he did next gave clear evidence of his heartfelt appreciation for the truths he had learned. He desired to work in harmony with Jehovah's arrangement, so he got baptized without delay.

¹⁰ A second example is that of a Jewish man who was persecuting Christians. He was born in a nation that was dedicated to God. However, the Jews had lost their special relationship with Jehovah. That man was zealous for the traditions of Judaism, but he learned a better way. He

9, 10. What can we learn about baptism from the Ethiopian proselyte and from the apostle Paul?

received a personal witness from the resurrected and glorified Jesus Christ. What was the man's response? He welcomed assistance from the Christian disciple Ananias. Regarding that man the Bible tells us: "He then got up and was baptized." (Acts 9:17, 18; Gal. 1:14) You certainly recognize that Jewish man as the one who came to be known as the apostle Paul. But reflect on the fact that once he gained appreciation for the truth about Jesus' role in the outworking of God's purpose, Paul acted. He got baptized without delay.—**Read Acts 22: 12-16.**

¹¹ It is much the same with Bible students today, whether young or old. Those who have faith and genuine appreciation for Bible truth are eager to make a personal dedication and get baptized. The talk presented especially for such ones is a highlight of every assembly and convention. Jehovah's Witnesses rejoice when a Bible student accepts the truth and progresses to the point of water baptism. Do not Christian parents delight to see their children among the other new disciples getting baptized? During the 2017 service year, more than 284,000 "rightly disposed" individuals symbolized their dedication to Jehovah by water baptism. (Acts 13:48) Clearly, those new disciples understood that baptism is a requirement for Christians. What steps led up to their baptism?

¹² Before a student can get baptized, he must cultivate faith based on accurate knowledge of God, His purpose, and

11. (a) What motivates Bible students today to get baptized? (b) How are we affected when we see newly dedicated ones get baptized?

12. What steps must a Bible student take before baptism?

His arrangement for salvation. (1 Tim. 2:3-6) Such faith moves the student to reject conduct that is displeasing to God and to come in line with Jehovah's righteous standards. (Acts 3:19) Understandably, an individual could not make a valid dedication to God while engaging in any conduct that would exclude him from the Kingdom. (1 Cor. 6:9, 10) But more is needed than adhering to Jehovah's elevated moral standards. One who is pursuing righteousness would also be present at congregation meetings and have a meaningful share in the lifesaving preaching and disciple-making work. Jesus said that this work would be carried out by his true disciples. (Acts 1:8) Only after taking such steps can a new disciple make a valid dedication to Jehovah in private prayer and then publicly symbolize this dedication by getting baptized before onlookers.

A GOAL FOR BIBLE STUDENTS

¹³ As we assist our children and other Bible students to take the essential steps, we should bear in mind that genuine discipleship includes baptism. If we keep that clearly in mind, we will communicate more effectively with our students. We will not hold back from discussing at appropriate times the importance of dedication and baptism. Yes, we want our children and other Bible students to progress to the point of baptism!

¹⁴ Certainly, no one should feel pressured by a parent, a Bible teacher, or anyone else in the congregation to get

13. Why must Bible teachers bear in mind that baptism is a Christian requirement?

14. Why do we not pressure anyone to get baptized?

baptized. That is not Jehovah’s way. (1 John 4:8) Rather, as we teach such ones, we ought to emphasize the importance of building a personal relationship with God. It is the student’s heartfelt appreciation for the truth and his desire to shoulder the yoke of Christian discipleship that will move him to get baptized.—2 Cor. 5:14, 15.

¹⁵ There is no set age at which one should get baptized. Each student grows and matures at a different rate. Many get baptized at a young age, and they go on to be faithful to Jehovah. Other students see the importance of getting baptized after learning Bible truth when advanced in years—some being over 100 years of age!

¹⁶ One elderly Bible student asked her teacher if it was really necessary to get baptized again; she had previously been baptized in different religions over the years. The student and her teacher reviewed pertinent scriptures from the Bible. The student now understood the Bible’s requirement and got baptized soon thereafter. Although in her late 70’s, she did not feel that baptism was unnecessary for her. Yes, valid baptism is based on an *accurate* knowledge of Jehovah’s will. Hence, new disciples must get baptized even if they previously were baptized in another religion.—**Read Acts 19:3-5.**

¹⁷ The day of one’s baptism is a time for genuine rejoicing. It is also a time for sober reflection. Living up to one’s ded-

15, 16. (a) Is there a certain age at which one should get baptized? Explain. (b) Why must a Bible student get baptized as one of Jehovah’s Witnesses even if he was previously baptized in another religion?

17. What is it appropriate to contemplate on the day of one’s baptism?

ication involves hard work. That is why Jesus compared Christian discipleship to a yoke. Jesus’ disciples must “live no longer for themselves, but for him who died for them and was raised up.”—2 Cor. 5:15; Matt. 16:24.

¹⁸ Maria’s mother had such thoughts in mind when she asked the questions mentioned in the introduction. If you are a parent, you may have asked yourself: ‘Is my child really ready to get baptized? Does he or she have adequate knowledge to make a valid dedication? What about secular goals associated with education and a career? What if my child gets baptized and then falls into serious sin?’ In the next article, we will consider these matters and discuss how Christian parents can maintain a balanced view of baptism.

18. What questions will we consider in the next article?

Do you bear in mind the importance of baptism, conveying that to your student?
(See paragraph 13)



Please Hear My Prayer

(Psalm 54)

F B \flat /D C/E B \flat /D Gm9 C F

Heav - en - ly Fa - ther, please hear my song.
 Thank you, O God, for grant - ing this day,
 Oh, how I long to do what is right!

R.H.

B \flat /D C/E B \flat /D Gm6 A7 Dm

You are my God; to you I be - long.
 Giv - ing me life, and show - ing the way.
 Help me, O Lord, to walk in the light.

R.H.

B \flat C/B \flat B \flat F/A F/C C/B \flat Gm7 Gm/E A

Great is your name, be - yond all com - pare.
 How I de - light in your ten - der care.
 Give me the strength all bur - dens to bear.

R.H.

Chorus
 F F/E B \flat /D Fadd9/C Dm Gm7 Gm C13 F

Gra - cious Je - ho - vah, please hear my prayer.

R.H.

