

- Song 16 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD'S WORD

- **“Imitate Jesus’ Compassion”:** (10 min.)
 Joh 11:23-26—Jesus offered words of comfort to Martha (*nwtsty* study notes on Joh 11:24, 25)
 Joh 11:33-35—Jesus felt intense emotions when he saw Mary and others weeping (*nwtsty* study notes)
 Joh 11:43, 44—Jesus took action to help those in need
- **Digging for Spiritual Gems:** (8 min.)
 Joh 11:49—Who appointed Caiaphas as high priest, and for how long did he hold this office? (*nwtsty* study note)

Joh 12:42—Why were some Jews afraid to acknowledge Jesus as the Christ? (*nwtsty* study notes)

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) Joh 12:35-50

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (2 min. or less) Use the sample conversation.
- **First Return Visit Video:** (5 min.) Play and discuss the video.
- **Talk:** (6 min. or less) *w13 9/15 32*—Theme: Why Did Jesus Give Way to Tears Prior to the Resurrection of Lazarus?

LIVING AS CHRISTIANS

- Song 141
- **Jesus Is “the Resurrection and the Life” (Joh 11:25):** (15 min.) Discussion. Play the video *‘For a Certainty God Made Him Lord and Christ’—Part II, Excerpt*. Then ask the audience the following questions: What does this account teach us about Jesus’ compassion? In what way is Jesus “the resurrection and the life”? What miracles will Jesus perform in the future?
- **Congregation Bible Study:** (30 min.) *gy* chap. 38
- Review Followed by Preview of Next Week (3 min.)
- Song 147 and Prayer


JOHN 11-12 | Imitate Jesus’ Compassion

11:23-26, 33-35, 43, 44

What made Jesus’ compassion and empathy so remarkable?

- Although he did not experience all the circumstances of others, Jesus put himself in their place and felt their pain
- He was not ashamed to show his emotions openly
- He took the initiative to help those in need



 In what ways can I show consideration for the feelings of others?

How can I help those in need?

16 Praise Jah for His Son, the Anointed

(Revelation 21:2)

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

Je - ho - vah a - noint - ed his Son To rule o - ver ev - 'ry -
Christ's broth - ers are cho - sen and called. God gives them their own new

F Fsus4/G F/A F B \flat C/B \flat Csus4/B \flat C/B \flat F/A F

one. His throne is es - tab - lished on jus - tice, That
birth. This bride class will share in the King - dom And

C C7 Gm7/D C7/E Am/C C7/B \flat F/A C7/G F *Chorus* Gm Dm/F Gm/E

God's will on earth may be done. Praise Jah for his Son, the A -
bring Par - a - dise to this earth.

Dm/F Dm E \flat B \flat /D Cm7 B \flat /D Cm11 B \flat

noint - ed. Praise Je - sus, O you faith - ful sheep, Who

Praise Jah for His Son, the Anointed

E \flat B \flat /D Cm7 B \flat /D D7 Gm/D D7 Gm F/C Gm/C F/C Gm/C C7

loy - al - ly fol - low day af - ter day and all his com - mand - ments

F F \sharp us4 F Gm Dm/F Gm/E F/Dm Dm

keep. Praise Jah for his Son, the A - noint - ed, the

E \flat B \flat /D Cm7 B \flat /D Cm11 B \flat E \flat B \flat /D Cm7 B \flat /D

Rul - er of heav - en - ly fame, A - noint - ed with ex - ul -

D7 Gm/D D7 Gm E \flat m6/G \flat B \flat /F Cm/E \flat B \flat /D Cm7 F7 B \flat

ta - tion and might to hon - or God's ho - ly name.

yet you do not believe. The works that I am doing in my Father's name, these bear witness about me.^a **26** But you do not believe, because you are not my sheep.^b **27** My sheep listen to my voice, and I know them, and they follow me.^c **28** I give them everlasting life,^d and they will by no means ever be destroyed, and no one will snatch them out of my hand.^e **29** What my Father has given me is something greater than all other things, and no one can snatch them out of the hand of the Father.^f **30** I and the Father are one.^g*g

31 Once again the Jews picked up stones to stone him. **32** Jesus replied to them: "I displayed to you many fine works from the Father. For which of those works are you stoning me?" **33** The Jews answered him: "We are stoning you, not for a fine work, but for blasphemy;^h for you, although being a man, make yourself a god." **34** Jesus answered them: "Is it not written in your Law, 'I said: "You are gods"?'ⁱ **35** If he called "gods"^j those against whom the word of God came—and yet the scripture cannot be nullified— **36** do you say to me whom the Father sanctified and sent into the world, 'You blaspheme,' because I said, 'I am God's Son'?"^k **37** If I am not doing the works of my Father, do not believe me. **38** But if I am doing them, even though you do not believe me, believe the works,^l so that you may come to know and may continue knowing that the Father is in union with me and I am in union with the Father."^m **39** So they tried again to seize him, but he escaped from their reach.

40 And he went away again across the Jordan to the place where John was baptizing at

10:30 *Or "at unity." 10:34 *Or "god-like ones."

CHAP. 10

a Joh 3:2
Joh 5:36
Joh 10:38
Joh 14:10
Ac 2:22

b Joh 8:47

c Joh 10:3

d Joh 5:24
Joh 17:1, 2

e Joh 6:37
Joh 18:9

f 1Pe 1:4, 5

g Joh 10:38
Joh 17:11, 21

h Le 24:16

i 1Cs 8:6
1Co 8:5

j Ps 82:1

k Lu 1:35
Joh 5:18

l Joh 5:36

m Joh 14:10
Joh 17:21

Second Col.

a Joh 1:28

b Joh 1:29

CHAP. 11

c Lu 10:38

d Mt 26:6, 7
Mr 14:3
Joh 12:3

e Joh 9:1-3

f Joh 1:38

g Joh 8:59
Joh 10:31

h Joh 9:4
Joh 12:35

i Ps 13:3
Mt 9:24
Ac 7:59, 60
1Co 15:6

first,^a and he stayed there.

41 And many people came to him and began saying: "John did not perform a single sign, but all the things John said about this man were true."^b **42** And many put faith in him there.

11 Now a man named Laz'a-rus was sick; he was from Beth'a-ny, the village of Mary and her sister Martha.^c **2** This was the Mary who poured perfumed oil on the Lord and wiped his feet dry with her hair;^d it was her brother Laz'a-rus who was sick. **3** So his sisters sent a message to him, saying: "Lord, see! the one you have affection for is sick." **4** But when Jesus heard it, he said: "This sickness is not meant to end in death, but is for the glory of God,^e so that the Son of God may be glorified through it."

5 Now Jesus loved Martha and her sister and Laz'a-rus. **6** However, when he heard that Laz'a-rus was sick, he actually remained in the place where he was for two more days. **7** Then after this he said to the disciples: "Let us go into Ju-de'a again."

8 The disciples said to him: "Rabbi,^f just lately the Ju-de'ans were seeking to stone you,^g and are you going there again?"

9 Jesus answered: "There are 12 hours of daylight, are there not?^h If anyone walks in daylight, he does not stumble into anything, because he sees the light of this world. **10** But if anyone walks in the night, he stumbles, because the light is not in him."

11 After he said these things, he added: "Laz'a-rus our friend has fallen asleep,ⁱ but I am traveling there to awaken him."

12 The disciples then said to him: "Lord, if he is sleeping, he will get well." **13** Jesus, however, had spoken about his death. But they imagined he was speaking about taking rest

in sleep. **14** Then Jesus said to them plainly: "**Laz'a-rus has died,^a 15 and I rejoice for your sake that I was not there, so that you may believe. But let us go to him.**" **16** So Thomas, who was called the Twin, said to his fellow disciples: "Let us also go, so that we may die with him."^b

17 When Jesus arrived, he found that Laz'a-rus had already been in the tomb* for four days. **18** Now Beth'a-ny was near Jerusalem, about two miles* away. **19** And many of the Jews had come to Martha and Mary to console them concerning their brother. **20** When Martha heard that Jesus was coming, she went to meet him; but Mary^c kept sitting at home. **21** Martha then said to Jesus: "Lord, if you had been here, my brother would not have died. **22** Yet even now I know that whatever you ask God for, God will give you." **23** Jesus said to her: "**Your brother will rise.**" **24** Martha said to him: "I know he will rise in the resurrection^d on the last day." **25** Jesus said to her: "**I am the resurrection and the life.^e The one who exercises faith in me, even though he dies, will come to life; 26 and everyone who is living and exercises faith in me will never die at all.^f Do you believe this?**" **27** She said to him: "Yes, Lord, I have believed that you are the Christ, the Son of God, the one coming into the world." **28** When she had said this, she went off and called Mary her sister, saying privately: "The Teacher^g is here and is calling you." **29** On hearing this, she got up quickly and went to him.

30 Jesus had not yet come into the village, but he was still in the place where Mar-

11:17, 31, 38 *Or "memorial tomb."

11:18 *About three km. Lit., "about 15 stadia." See App. B14.

CHAP. 11

a Ec 9:5

b Joh 11:8

c Lu 10:38, 39

d Isa 26:19
Joh 5:28, 29
Ac 24:15
Heb 11:35
Re 20:12

e Joh 14:6

f Joh 8:51

g Mt 23:8
Joh 13:13

Second Col.

a Joh 11:17

b Lu 19:41
Heb 4:15

c Joh 9:6, 7

d Joh 9:1-3

e Mt 14:19
Mr 7:34, 35

f Joh 12:28-30
Joh 17:8

g Lu 7:12, 14

tha had met him. **31** When the Jews who were with Mary in the house consoling her saw her get up quickly and go out, they followed her, supposing that she was going to the tomb*^a to weep there. **32** When Mary arrived where Jesus was and caught sight of him, she fell at his feet and said to him: "Lord, if you had been here, my brother would not have died." **33** When Jesus saw her weeping and the Jews who had come with her weeping, he groaned within himself* and became troubled. **34** He said: "**Where have you laid him?**" They said to him: "Lord, come and see." **35** Jesus gave way to tears.^b **36** At that the Jews began to say: "See, what affection he had for him!" **37** But some of them said: "Could not this man who opened the eyes of the blind man^c prevent this one from dying?"

38 Then Jesus, after groaning again within himself, came to the tomb.* It was, in fact, a cave, and a stone was lying against it. **39** Jesus said: "**Take the stone away.**" Martha, the sister of the deceased, said to him: "Lord, by now he must smell, for it has been four days." **40** Jesus said to her: "**Did I not tell you that if you would believe you would see the glory of God?**"^d **41** So they took the stone away. Then Jesus raised his eyes heavenward^e and said: "**Father, I thank you that you have heard me. 42 True, I knew that you always hear me; but I spoke on account of the crowd standing around, so that they may believe that you sent me.**"^f **43** When he had said these things, he cried out with a loud voice: "**Laz'a-rus, come out!**"^g **44** The man who had been dead came out with his feet and hands bound with wrappings, and his face was wrapped

11:33 *Lit., "in the spirit."

with a cloth. Jesus said to them: **“Free him and let him go.”**

45 Therefore, many of the Jews who had come to Mary and who saw what he did put faith in him,^a **46** but some of them went off to the Pharisees and told them what Jesus had done. **47** So the chief priests and the Pharisees gathered the San'hedrin together and said: “What are we to do, for this man performs many signs?^b **48** If we let him go on this way, they will all put faith in him, and the Romans will come and take away both our place* and our nation.” **49** But one of them, Ca'ia-phas,^c who was high priest that year, said to them: “You do not know anything at all, **50** and you have not reasoned that it is to your benefit for one man to die in behalf of the people rather than for the whole nation to be destroyed.” **51** He did not say this, however, of his own originality, but because he was high priest that year, he prophesied that Jesus was to die for the nation, **52** and not only for the nation but also to gather together into one the children of God who were scattered about. **53** So from that day on they conspired to kill him.

54 Therefore, Jesus no longer walked about publicly among the Jews, but he departed from there to the region near the wilderness, to a city called E'phraim,^d and he stayed there with the disciples. **55** Now the Pass-over^e of the Jews was near, and many people from the countryside went up to Jerusalem before the Passover to cleanse themselves ceremonially. **56** They were looking for Jesus, and they were saying to one another as they stood around in the temple: “What is your opinion? That he will not come to the festival

11:48 *That is, the temple.

CHAP. 11

a Joh 2:23
Joh 10:42
Joh 12:10,11

b Joh 12:37
Ac 4:15,16

c Mt 26:3
Lu 3:2
Ac 4:5,6

d 2Sa 13:23
2Ch 13:19

e Ex 12:14
De 16:1
Joh 2:13
Joh 5:1
Joh 6:4
Joh 12:1

Second Col.

CHAP. 12

a Joh 11:1,43

b Lu 10:40

c Mt 26:6-10
Mr 14:3-6

d Mt 26:47
Mr 14:10
Lu 22:48
Joh 13:29
Ac 1:16

e Mt 26:12
Mr 14:8
Joh 19:40

f De 15:11

g Mt 26:11
Mr 14:7

h Joh 11:43,44

i Joh 7:31
Joh 11:44,45

at all?” **57** But the chief priests and the Pharisees had given orders that if anyone got to know where Jesus was, he should report it, so that they could seize* him.

12 Six days before the Pass-over, Jesus arrived at Beth'a-ny, where Laz'a-rus^a was, whom Jesus had raised up from the dead. **2** So they spread an evening meal for him there, and Martha was serving them,^b but Laz'a-rus was one of those dining* with him. **3** Then Mary took a pound* of perfumed oil, genuine nard, very costly, and she poured it on the feet of Jesus and wiped his feet dry with her hair. The house became filled with the scent of the perfumed oil.^c **4** But Judas Is-car'i-ot,^d one of his disciples, who was about to betray him, said: **5** “Why was this perfumed oil not sold for 300 de-nar'i-i* and given to the poor?” **6** He said this, though, not because he was concerned about the poor, but because he was a thief and had the money box and used to steal the money put in it. **7** Then Jesus said: **“Let her alone, so that she may keep this observance in view of the day of my burial.”** **8** For you always have the poor with you,^f but you will not always have me.”^g

9 Meanwhile, a large crowd of Jews got to know that he was there, and they came not only because of Jesus but also to see Laz'a-rus, whom he had raised up from the dead.^h **10** The chief priests now conspired to kill Laz'a-rus also, **11** since it was because of him that many of the Jews were going there and putting faith in Jesus.ⁱ

11:57 *Or “arrest.” 12:2 *Or “reclining at the table.” 12:3 *That is, a Roman pound, about 327 g (11.5 oz). See App. B14. 12:5 *See App. B14.

12 The next day the large crowd that had come to the festival heard that Jesus was coming to Jerusalem. 13 So they took branches of palm trees and went out to meet him, and they began to shout: "Save, we pray you! Blessed is the one who comes in Jehovah's* name,^a the King of Israel!"^b 14 When Jesus found a young donkey, he sat on it,^c just as it is written: 15 "Have no fear, daughter of Zion. Look! Your king is coming, seated on a donkey's colt."^d 16 These things his disciples did not understand at first, but when Jesus was glorified,^e they recalled that these things were written about him and that they did these things to him.^f

17 Now the crowd that was with him when he called Lazarus out of the tomb^g and raised him up from the dead kept bearing witness.^h 18 This is also why the crowd went to meet him, because they heard he had performed this sign. 19 So the Pharisees said among themselves: "You see that you are not getting anywhere. Look! The whole world has gone after him."ⁱ

20 Now there were some Greeks among those who had come to worship at the festival. 21 So these approached Philip,^j who was from Beth-sa'i-da of Gal'i-lee, and they began to request him, saying: "Sir, we want to see Jesus." 22 Philip came and told Andrew. Andrew and Philip came and told Jesus.

23 But Jesus answered them: "The hour has come for the Son of man to be glorified.^k 24 Most truly I say to you, unless a grain of wheat falls to the ground and dies, it remains just one grain; but if it dies,^l it then bears much fruit. 25 Whoever is fond of his life* destroys it, but who-

12:13 *See App. A5. 12:17 *Or "memorial tomb." 12:25 *Or "soul."

CHAP. 12

- a Ps 118:25, 26
b Mt 21:8, 9
Mr 11:8, 9
Joh 1:49
c Mt 21:7
Mr 11:7
Lu 19:35
d 1Ki 1:33, 34
Isa 62:11
Zec 9:9
Mt 21:5
e Joh 7:39
f Lu 24:45
Joh 14:26
g Joh 11:1, 43
h Mt 21:15
Lu 19:37
i Joh 11:48
j Joh 1:44
k Joh 13:31, 32
Joh 17:1
l Mt 16:21
Ro 14:9
1Co 15:36

Second Col.

- a Re 12:11
b Mt 16:25
Mr 8:35
Lu 9:24
c Joh 14:3
Joh 17:24
1Th 4:17
d Mt 26:38
Mr 14:34
e Lu 12:50
Lu 22:41, 42
Heb 5:7
f Mt 3:17
Mt 17:5
Mr 1:11
Mr 9:7
Lu 3:22
Lu 9:35
2Pe 1:17
g Joh 17:1
h Joh 14:30
Joh 16:11
Ac 26:17, 18
2Co 4:3, 4
Eph 2:1, 2
1Jo 5:19
i Lu 10:18
Re 12:9
j Joh 8:28
k Ac 5:30
l Ps 89:35, 36
Ps 110:4
Isa 9:7
m Joh 3:14
n Joh 11:10
o Eph 5:8

ever hates his life*^a in this world will safeguard it for everlasting life.^b 26 If anyone would minister to me, let him follow me, and where I am, there my minister will be also.^c If anyone would minister to me, the Father will honor him. 27 Now I am* troubled,^d and what should I say? Father, save me out of this hour.^e Nevertheless, this is why I have come to this hour. 28 Father, glorify your name." Then a voice^f came out of heaven: "I have glorified it and will glorify it again."^g

29 The crowd that was standing there heard it and began to say that it had thundered. Others said: "An angel has spoken to him." 30 Jesus answered: "This voice has occurred, not for my sake, but for your sakes. 31 Now there is a judging of this world; now the ruler of this world^h will be cast out.ⁱ 32 And yet I, if I am lifted up from the earth,^j will draw all sorts of men to myself." 33 This he was really saying to indicate what sort of death he was about to die.^k 34 Then the crowd answered him: "We heard from the Law that the Christ remains forever.^l How can you say that the Son of man must be lifted up?^m Who is this Son of man?" 35 So Jesus said to them: "The light will be among you a little while longer. Walk while you still have the light, so that darkness does not overpower you; whoever walks in the darkness does not know where he is going.ⁿ 36 While you have the light, exercise faith in the light, so that you may become sons of light."^o

Jesus said these things and went off and hid from them. 37 Although he had performed so many signs before them, they were not putting faith in him, 38 so that the word of Isaiah the prophet might be fulfilled, who

12:27 *Or "my soul is."

said: "Jehovah,* who has put faith in the thing heard from us?"^a And as for the arm of Jehovah,* to whom has it been revealed?"^b **39** The reason why they were not able to believe is that again Isaiah said: **40** "He has blinded their eyes and has made their hearts hard, so that they would not see with their eyes and understand with their hearts and turn around and I heal them."^c **41** Isaiah said these things because he saw his glory, and he spoke about him.^d **42** All the same, many even of the rulers actually put faith in him,^e but they would not acknowledge him because of the Pharisees, so that they would not be expelled from the synagogue;^f **43** for they loved the glory of men even more than the glory of God.^g

44 However, Jesus called out and said: "Whoever puts faith in me puts faith not only in me but also in him who sent me;^h **45** and whoever sees me sees also the One who sent me.ⁱ **46** I have come as a light into the world,^j so that everyone putting faith in me may not remain in the darkness.^k **47** But if anyone hears my sayings and does not keep them, I do not judge him; for I came, not to judge the world, but to save the world.^l **48** Whoever disregards me and does not receive my sayings has one to judge him. The word that I have spoken is what will judge him on the last day. **49** For I have not spoken of my own initiative, but the Father who sent me has himself given me a commandment about what to say and what to speak.^m **50** And I know that his commandment means everlasting life.ⁿ So whatever I speak, I speak just as the Father has told me."^o

12:38 *See App. A5. ^aOr "in our report?"

CHAP. 12

- a Ro 10:16
b Isa 53:1
c Isa 6:10
Mt 13:14
Mr 4:11, 12
Ac 28:27
d Isa 6:1, 8
e Joh 19:38
f Joh 9:22
Joh 16:2
g Joh 5:44
h Mt 10:40
Mr 9:37
i Joh 14:9
j Joh 3:19
Joh 8:12
Joh 9:5
k Joh 12:35
l Joh 3:16, 17
m Joh 8:38
Joh 14:10
n Joh 6:40
o Joh 3:34

Second Col.

CHAP. 13

- a Mt 26:2
Joh 12:23
Joh 17:1
b Joh 16:28
Joh 17:11
c Joh 15:9
Eph 5:2
1Jo 3:16
d Lu 22:3, 4
Joh 13:27
e Mt 26:14-16
Mt 26:24
Mr 14:10, 11
f Joh 16:28
g Php 2:5-7
h 1Co 6:11
Eph 5:25, 26
Tit 3:5
Heb 10:22
i Joh 6:64

13 Now because he knew before the festival of the Passover that his hour had come^a for him to leave this world and go to the Father,^b Jesus, having loved his own who were in the world, loved them to the end.^c **2** The evening meal was going on, and the Devil had already put it into the heart of Judas Is-car'i-ot,^d the son of Simon, to betray him.^e **3** So Jesus, knowing that the Father had given all things into his hands and that he came from God and was going to God,^f **4** got up from the evening meal and laid aside his outer garments. And taking a towel, he wrapped it around his waist.^g **5** After that he put water into a basin and started to wash the feet of the disciples and to dry them off with the towel that was wrapped around him.^h **6** Then he came to Simon Peter. He said to him: "Lord, are you washing my feet?" **7** Jesus answered him: "What I am doing you do not understand now, but you will understand after these things." **8** Peter said to him: "You will certainly never wash my feet." Jesus answered him: "Unless I wash you,ⁱ you have no share with me." **9** Simon Peter said to him: "Lord, wash not only my feet but also my hands and my head." **10** Jesus said to him: "Whoever has bathed does not need to have more than his feet washed, but is completely clean. And you men are clean, but not all of you." **11** For he knew the man who was betraying him.^j This is why he said: "Not all of you are clean."

12 When, now, he had washed their feet and had put his outer garments on, he again reclined at the table and said to them: "Do you understand what I have done to you? **13** You address

13:4 *Or "girded himself." 13:5 *Or "with which he was girded."

- Song 16 and Prayer
- Opening Comments (3 min. or less)

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 Joh 11:33-35—Jesus felt intense emotions when he saw Mary and others weeping (*nwtsty* study notes)
 Joh 11:43, 44—Jesus took action to help those in need
- **Digging for Spiritual Gems:** (8 min.)
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Joh 12:42—Why were some Jews afraid to acknowledge Jesus as the Christ? (*nwtsty* study notes)

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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- **Talk:** (6 min. or less) *w13 9/15 32*—Theme: Why Did Jesus Give Way to Tears Prior to the Resurrection of Lazarus?

LIVING AS CHRISTIANS

- Song 141
- **Jesus Is “the Resurrection and the Life” (Joh 11:25):** (15 min.) Discussion. Play the video *‘For a Certainty God Made Him Lord and Christ’—Part II, Excerpt*. Then ask the audience the following questions: What does this account teach us about Jesus’ compassion? In what way is Jesus “the resurrection and the life”? What miracles will Jesus perform in the future?
- **Congregation Bible Study:** (30 min.) *gy* chap. 38
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JOHN 11-12 | Imitate Jesus’ Compassion

11:23-26, 33-35, 43, 44

What made Jesus’ compassion and empathy so remarkable?

- Although he did not experience all the circumstances of others, Jesus put himself in their place and felt their pain
- He was not ashamed to show his emotions openly
- He took the initiative to help those in need



 In what ways can I show consideration for the feelings of others?

How can I help those in need?

October 8-14

Treasures From God's Word

John 11:23-26—Jesus offered words of comfort to Martha

John 11:23-26: Jesus said to her: “Your brother will rise.” Martha said to him: “I know he will rise in the resurrection on the last day.” Jesus said to her: “I am the resurrection and the life. The one who exercises faith in me, even though he dies, will come to life; and everyone who is living and exercises faith in me will never die at all. Do you believe this?”

Study notes

I know he will rise: Martha thought that Jesus was talking about the future resurrection, on the last day. (See study note on John 6:39.) Her faith in that teaching was remarkable. Some religious leaders of her day, called Sadducees, denied that there would be a resurrection, though it is a clear teaching in the inspired Scriptures. (Daniel 12:13; Mark 12:18) On the other hand, the Pharisees believed in the immortality of the soul. Martha knew, however, that Jesus taught the resurrection hope and had even performed resurrections, although not of anyone who had been dead as long as Lazarus had been.

I am the resurrection and the life: Jesus' own death and resurrection opened the way for the dead to return to life. After Jesus was resurrected, Jehovah granted him the power not only to resurrect the dead but also to impart eternal life. (See study note on John 5:26.) At Revelation 1:18, Jesus calls himself “the living one,” who has “the keys of death and of the Grave.” Therefore, Jesus is the hope of the living and the dead. He promised to open up the tombs and give the dead life, either in the heavens as his corulers or on his new earth ruled by his heavenly government.—John 5:28, 29; 2 Peter 3:13.

John 11:33-35—Jesus felt intense emotions when he saw Mary and others weeping

John 11:33-35: When Jesus saw her weeping and the Jews who had come with her weeping, he groaned within himself and became troubled. He said: “Where have you laid him?” They said to him: “Lord, come and see.” Jesus gave way to tears.

Study notes

weeping: Or “crying.” The Greek word for “weeping” often refers to weeping audibly. The same verb is used of Jesus on the occasion when he foretold the coming destruction of Jerusalem.—Luke 19:41.

groaned . . . and became troubled: The combination of these two original-language words describes Jesus' very intense emotions on this occasion. The Greek verb rendered “groaned” (*embrima'omai*) generally denotes strong feeling, but in this context it indicates that Jesus was so deeply moved that he groaned. The Greek for “became troubled” (*taras'so*) literally refers to agitation. According to one scholar, in this context it means “to cause one inward commotion; to affect with great pain or sorrow.” The same verb is used at John 13:21 to describe Jesus' reaction to the thought of being betrayed by Judas.—See study note on John 11:35.

within himself: Literally, “in the spirit.” The Greek word *pneu'ma* is apparently here used in the sense of the impelling force that issues from a person's figurative heart and causes him to say and do things in a certain way.—See Glossary, “Spirit.”

gave way to tears: The word used here (*dakry'o*) is the verb form of the Greek noun for “tears” that is used in such scriptures as Luke 7:38; Acts 20:19, 31; Hebrews 5:7; Revelation 7:17; 21:4. The focus seems to be more on the tears shed than on audible weeping. In the Christian Greek Scriptures, this Greek verb is used only here, and it is different from the one used at John 11:33 (see study note) to describe the weeping of Mary and the Jews. Jesus knew that he was going to resurrect Lazarus, but it saddened him greatly to see his beloved

friends stricken with grief. Moved by deep love and compassion for his friends, he shed tears openly. This account makes it clear that Jesus has fellow feeling for those who lose loved ones to Adamic death.

John 11:43, 44—Jesus took action to help those in need

John 11:43, 44: When he had said these things, he cried out with a loud voice: “Lazarus, come out!” The man who had been dead came out with his feet and hands bound with wrappings, and his face was wrapped with a cloth. Jesus said to them: “Free him and let him go.”

Digging for Spiritual Gems

John 11:49—Who appointed Caiaphas as high priest, and for how long did he hold this office?

John 11:49: But one of them, Caiaphas, who was high priest that year, said to them: “You do not know anything at all,

Study note

high priest: When Israel functioned as an independent nation, the high priest held his office for life. (Numbers 35:25) However, during the Roman occupation of Israel, the rulers assigned by Rome had authority to appoint and to depose the high priest. (See Glossary, “High priest.”) **Caiaphas**, appointed by the Romans, was a skillful diplomat who held his office longer than any of his immediate predecessors. He was appointed about 18 C.E. and remained in office until about 36 C.E. By saying that Caiaphas was high priest **that year**, that is, in 33 C.E., John apparently meant that Caiaphas’ term as high priest included the memorable year in which Jesus was executed.—See Appendix B12 for the possible location of Caiaphas’ house.

John 12:42—Why were some Jews afraid to acknowledge Jesus as the Christ?

John 12:42: All the same, many even of the rulers actually put faith in him, but they would not acknowledge him because of the Pharisees, so that they would not be expelled from the synagogue;

Study notes

the rulers: Here the Greek word for “rulers” apparently refers to members of the Jewish high court, the Sanhedrin. The term is used at John 3:1 with reference to Nicodemus, a member of that court.—See study note on John 3:1.

expelled from the synagogue: Or “excommunicated; banned from the synagogue.” The Greek adjective *aposyna’gogos* is used only here and at John 12:42 and 16:2. An expelled person would be shunned and scorned as a social outcast. Such cutting off of fellowship from other Jews would have severe economic consequences for the family. The synagogues, which were used primarily for education, to some extent were also used as places for local courts that had the power to inflict the penalties of scourging and excommunication.—See study note on Matthew 10:17.

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 minutes or less) John 12:35-50

JOHN Study Notes—Chapter 11

11:1

Lazarus: Probably the Greek form of the Hebrew name Eleazar, meaning “God Has Helped.”

Bethany: A village on the ESE slope of the Mount of Olives at a distance of about 3 km (2 mi) from Jerusalem. (Joh 11:18, ftn.) The home of Martha, Mary, and Lazarus, located in this village, appears to have been Jesus’ base in Judea. (Joh 11:1) Today the site is marked by a small village with an Arabic name meaning “The Place of Lazarus.”

11:8

Judeans: Or “Jews.” Though the Greek word can properly be rendered “Jews” here (as at Joh 10:31, 33), Jesus had just told his disciples: “Let us go into Judea again.” Therefore, the rendering “Judeans” is used to show that it was the Jews from Judea who had tried to stone him.—Joh 11:7.

11:11

has fallen asleep: In the Bible, death is often likened to sleep. (Ps 13:3; Mr 5:39; Ac 7:60; 1Co 7:39; 15:51; 1Th 4:13) Jesus was going to bring Lazarus back to life. Therefore, he may have said this to demonstrate that just as people can be awakened from a deep sleep, they can be brought back from death. The power to resurrect Lazarus came from Jesus’ Father, “who makes the dead alive and calls the things that are not as though they are.”—Ro 4:17.

11:16

Thomas: This Greek name comes from an Aramaic word meaning “Twin.” The apostle Thomas was known by another Greek name, *Di'dy·mos* (in some English Bibles rendered “Didymus”), which also means **Twin**.

11:17

tomb: Or “memorial tomb.”—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.

11:18

about two miles: About 3 km. Lit., “about 15 stadia.” The Greek word *sta'di·on* (singular) denotes a linear measurement that equaled 185 m (606.95 ft), or one eighth of a Roman mile.—See Glossary, “Mile,” and App. B14.

11:24

I know he will rise: Martha thought that Jesus was talking about the future resurrection, on the last day. (See study note on Joh 6:39.) Her faith in that teaching was remarkable.

Some religious leaders of her day, called Sadducees, denied that there would be a resurrection, though it is a clear teaching in the inspired Scriptures. (Da 12:13; Mr 12:18) On the other hand, the Pharisees believed in the immortality of the soul. Martha knew, however, that Jesus taught the resurrection hope and had even performed resurrections, although not of anyone who had been dead as long as Lazarus had been.

11:25

I am the resurrection and the life: Jesus' own death and resurrection opened the way for the dead to return to life. After Jesus was resurrected, Jehovah granted him the power not only to resurrect the dead but also to impart eternal life. (See study note on Joh 5:26.) At Re 1:18, Jesus calls himself "the living one," who has "the keys of death and of the Grave." Therefore, Jesus is the hope of the living and the dead. He promised to open up the tombs and give the dead life, either in the heavens as his corulers or on his new earth ruled by his heavenly government.—Joh 5:28, 29; 2Pe 3:13.

11:26

will never die at all: When Jesus spoke about not dying, or of living forever, he clearly did not mean that his listeners back then would never experience death. Jesus was making the point that faith in him could lead to everlasting life. That conclusion is supported by what Jesus said earlier, as recorded in Joh chapter 6, where he connects exercising faith with gaining everlasting life.—Joh 6:39-44, 54.

11:31

tomb: Or "memorial tomb."—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.

11:33

weeping: Or "crying." The Greek word for "weeping" often refers to weeping audibly. The same verb is used of Jesus on the occasion when he foretold the coming destruction of Jerusalem.—Lu 19:41.

groaned . . . and became troubled: The combination of these two original-language words describes Jesus' very intense emotions on this occasion. The Greek verb rendered "groaned" (*em·bri·ma'o·mai*) generally denotes strong feeling, but in this context it indicates that Jesus was so deeply moved that he groaned. The Greek for "became troubled" (*ta·ras'so*) literally refers to agitation. According to one scholar, in this context it means "to cause one inward commotion; to affect with great pain or sorrow." The same verb is used at Joh 13:21 to describe Jesus' reaction to the thought of being betrayed by Judas.—See study note on Joh 11:35.

within himself: Lit., "in the spirit." The Greek word *pneu'ma* is apparently here used in the sense of the impelling force that issues from a person's figurative heart and causes him to say and do things in a certain way.—See Glossary, "Spirit."

11:35

gave way to tears: The word used here (*da-kry'o*) is the verb form of the Greek noun for “tears” that is used in such scriptures as Lu 7:38; Ac 20:19, 31; Heb 5:7; Re 7:17; 21:4. The focus seems to be more on the tears shed than on audible weeping. In the Christian Greek Scriptures, this Greek verb is used only here, and it is different from the one used at Joh 11:33 (see study note) to describe the weeping of Mary and the Jews. Jesus knew that he was going to resurrect Lazarus, but it saddened him greatly to see his beloved friends stricken with grief. Moved by deep love and compassion for his friends, he shed tears openly. This account makes it clear that Jesus has fellow feeling for those who lose loved ones to Adamic death.

11:38

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

11:39

by now he must smell: Martha’s comment shows that Jewish custom did not involve an elaborate embalming process designed to preserve the body for a long time. She would not have expected the body to smell if Lazarus had actually been embalmed. Lazarus’ feet and hands were bound with wrappings and “his face was wrapped with a cloth,” but most likely not with the intention of preserving his body from decay.—Joh 11:44.

it has been four days: Lit., “it is fourth.” The Greek word is simply an ordinal number, with “day” being understood from the context. Apparently three full days plus a portion of a fourth day had passed.

11:43

Lazarus: Probably the Greek form of the Hebrew name Eleazar, meaning “God Has Helped.”

11:44

his face was wrapped with a cloth: The Jews had the custom of preparing bodies for burial by binding them with cloths of clean linen along with spices. This, however, was not an embalming process such as practiced by the Egyptians. (Ge 50:3; Mt 27:59; Mr 16:1; Joh 19:39, 40) When Lazarus was resurrected and came out of the tomb, his face was still wrapped with the cloth that had been placed over his head. The Greek word *sou-da'ri-on*, here rendered “cloth,” refers to a small piece of material used as a towel, napkin, or facecloth. The same Greek word is used at Joh 20:7 about “the cloth that had been on [Jesus’] head.”

11:48

our place: That is, our place of worship, or holy place, probably referring to the temple in Jerusalem.—Compare Ac 6:13, 14.

11:49

high priest: When Israel functioned as an independent nation, the high priest held his office for life. (Nu 35:25) However, during the Roman occupation of Israel, the rulers assigned by Rome had authority to appoint and to depose the high priest. (See Glossary, “High priest.”) **Caiaphas**, appointed by the Romans, was a skillful diplomat who held his office longer than any of his immediate predecessors. He was appointed about 18 C.E. and remained in office until about 36 C.E. By saying that Caiaphas was high priest **that year**, that is, in 33 C.E., John apparently meant that Caiaphas’ term as high priest included the memorable year in which Jesus was executed.—See App. B12 for the possible location of Caiaphas’ house.

11:54

Ephraim: A city generally considered to be the same as the Ephraim captured by Abijah the king of Judah from Jeroboam the king of Israel. (2Ch 13:19) The site commonly suggested for this city is the village of et-Taiyiba (also spelled et-Taiyibeh), about 6 km (3.5 mi) ENE of Bethel and 3 km (2 mi) ESE of the suggested location of Baal-hazor. (2Sa 13:23) It is located **near the wilderness**, overlooking the desert plains of Jericho and the Dead Sea to the SE. According to the Jewish historian Josephus, the Roman General Vespasian conquered Ephraim during his march against Jerusalem.—*The Jewish War*, IV, 551 (ix, 9).

11:55

the Passover: That is, Passover 33 C.E., apparently the fourth Passover mentioned in the Gospel of John.—See study notes on Joh 2:13; 5:1; 6:4.

JOHN Study Notes—Chapter 12

12:1

Six days before the Passover: Jesus must have arrived before the Sabbath began on Nisan 8 (at sunset). Following the Sabbath (that is, at the beginning of Nisan 9), he enjoyed an evening meal in the home of Simon the leper, along with Martha, Mary, and Lazarus.—Joh 12:2-11; see study note on Mt 26:6 and App. A7 and B12.

Lazarus: Probably the Greek form of the Hebrew name Eleazar, meaning “God Has Helped.”

12:2

evening meal: That is, the meal held at the home of Simon the leper after sundown, at the beginning of Nisan 9.—Mt 26:6; Mr 14:3.

12:3

Mary: That is, the sister of Martha and Lazarus. (Joh 11:1, 2) In the parallel accounts at Mt 26:7 and Mr 14:3, she is referred to as “a woman.”

pound: The Greek term *litra* is usually equated with the Roman pound (Latin, *libra*). Thus, it was about 327 g (11.5 oz).—See App. B14.

perfumed oil, . . . very costly: John’s account specifies that Judas Iscariot said that the oil could be sold for “300 denarii.” (Joh 12:5) That sum represented about a year’s wages for an ordinary laborer. The source of such perfumed oil is generally thought to be an aromatic plant (*Nardostachys jatamansi*) found in the Himalayas. Nard was often adulterated, even counterfeited, but both Mark and John say that this oil was **genuine nard**.—Mr 14:3; see Glossary, “Nard.”

she poured it on the feet of Jesus: According to Matthew and Mark, the woman poured the oil on Jesus’ head. (Mt 26:7) John, who wrote years later, supplied the added detail that she also poured it on his feet. (Joh 12:3) Jesus explains that this loving act, in a figurative sense, prepared him for burial.—See study note on Mr 14:8.

12:4

who was about to betray him: The combination of the two Greek verbs used here (one rendered “was about to” and one rendered “betray”), both in the present tense, allows for the idea that Judas’ betrayal of Jesus was, not impulsive, but premeditated. The statement made at Joh 6:64 supports this understanding.—See study note on Joh 6:64.

12:5

300 denarii: Matthew’s account simply says “a great deal of money” (Mt 26:9), but the accounts of Mark and John are more specific.—See study note on Mr 14:3; Glossary, “Denarius”; and App. B14..

12:9

there: That is, at Bethany.—Joh 12:1.

12:12

next day: That is, the morning of Nisan 9, 33 C.E. Nisan 9 started at sunset the evening before. On that evening, Jesus enjoyed a meal in the home of Simon the leper.—See study note on Joh 12:1 and App. B12.

the festival: As shown by the context, the festival referred to is the Passover. (Joh 11:55; 12:1; 13:1) In Jesus’ time, the Passover, celebrated on Nisan 14, and the Festival of the Unleavened Bread, which lasted from Nisan 15 to 21 (Le 23:5, 6; Nu 28:16, 17; see App. B15), had become so closely connected that all eight days, from Nisan 14 to 21, were treated as one festival. (Lu 22:1) Josephus speaks of “a feast for eight days, which is called the feast of unleavened bread.”—See App. B12.

12:13

Save, we pray you: See study note on Mt 21:9.

Jehovah's: In this quote from Ps 118:25, 26, the divine name, represented by four Hebrew consonants (transliterated *YHWH*), occurs in the original Hebrew text.—See App. A5 and C.

12:14

just as it is written: The quote that follows at Joh 12:15 is taken from Zec 9:9.

12:15

daughter of Zion: Or “daughter Zion,” as some Bible translations say. In the Bible, cities are often personified as women or figuratively referred to using feminine terms. In this expression, “daughter” may refer to the city itself or to the people of the city. The name Zion was closely connected with the city of Jerusalem.

12:17

tomb: Or “memorial tomb.”—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.

12:20

Greeks: There were many Greek colonies in Palestine in the first century, but in this context, the term apparently refers to Greek proselytes, or converts, to the Jewish religion. Note that at Joh 12:32, Jesus prophetically said: “I . . . will draw all sorts of men to myself.”

12:25

his life: Or “his soul.”—See Glossary, “Soul.”

12:26

minister to: Or “serve.” The Greek noun *di·a'ko·nos*, rendered **minister** (or, “servant”) in this same verse, is related to the Greek verb *di·a·ko·ne'o* used here. The Bible often uses the Greek word *di·a'ko·nos* to refer to one who does not let up in humbly rendering service in behalf of others.—See study note on Mt 20:26.

12:27

I am: Or “my soul is.” The Greek word *psy·khe'*, traditionally rendered “soul,” here refers to a person's entire being. So “my soul” can be rendered “my whole being” or simply “I.”—See Glossary, “Soul.”

12:28

a voice: The third of three instances in the Gospel accounts where Jehovah is reported as speaking directly to humans. The first instance occurred at Jesus' baptism in 29 C.E. and is recorded at Mt 3:16, 17; Mr 1:11; and Lu 3:22. The second instance was in connection

with Jesus' transfiguration in 32 C.E. and is recorded at Mt 17:5; Mr 9:7; and Lu 9:35. The third instance, mentioned only in the Gospel of John, happened in 33 C.E., shortly before Jesus' last Passover. Jehovah responded to Jesus' request that his Father glorify His own name.

12:31

the ruler of this world: A similar expression also occurs at Joh 14:30 and 16:11 and refers to Satan the Devil. In this context, the term "world" (Greek, *ko'smos*) refers to human society that is alienated from God and whose behavior is out of harmony with his will. God did not produce this unrighteous world; it is "lying in the power of the wicked one." (1Jo 5:19) Satan and his "wicked spirit forces in the heavenly places" act as the invisible "world rulers [form of the Greek word *ko-smo-kra'tor*] of this darkness."—Eph 6:11, 12.

will be cast out: Jesus' prophetic words point to a future time when Satan will be expelled from his position as **ruler of this world**.

12:32

I am lifted up from the earth: Apparently referring to Jesus' execution on a stake, as indicated by the verse that follows.

all sorts of men: Or "people of all sorts." Jesus declares that he will draw people of all backgrounds to himself, regardless of nationality, race, or economic status. (Ac 10:34, 35; Re 7:9, 10; see study note on Joh 6:44.) It is worth noting that on this occasion, "some Greeks" worshipping at the temple wanted to see Jesus. (See study note on Joh 12:20.) Many translations render the Greek word *pas* ("everyone; all [people]") in a way that indicates that every human will ultimately be drawn to Jesus. This idea, however, would not agree with the rest of the inspired Scriptures. (Ps 145:20; Mt 7:13; Lu 2:34; 2Th 1:9) While the Greek word literally means "all; everyone" (Ro 5:12), Mt 5:11 and Ac 10:12 clearly show that it can mean "every sort" or "all sorts"; many translations use renderings such as "every sort of; all kinds of."—Joh 1:7; 1Ti 2:4.

12:38

Jehovah: In this quote from Isa 53:1, the original Hebrew text uses the divine name only once, in the expression "the arm of Jehovah." John, however, apparently quotes from the *Septuagint* translation of Isaiah's prophecy, where the Greek text begins with the form of the word *Ky'ri-os* (Lord) used for direct address. (See Ro 10:16, where Isa 53:1 is also quoted.) The translators may have inserted this first occurrence of *Ky'ri-os* in order to clarify to the reader that the prophet addresses his questions to God. Since *Ky'ri-os* in later copies of the *Septuagint* is often used as a substitute for the Tetragrammaton in the original Hebrew text (as is the case in the second occurrence of *Ky'ri-os* in this quote), the divine name has here been used in the main text. A number of translations of the Christian Greek Scriptures into Hebrew (referred to as J^{12-14, 16-18, 22, 23} in App. C) use the divine name at its first occurrence at Joh 12:38.

arm of Jehovah: In this quote from Isa 53:1, the divine name, represented by four Hebrew consonants (transliterated *YHWH*), occurs once in the original Hebrew text. (See study note on the first occurrence of **Jehovah** in this verse and App. A5 and C.) The Hebrew and Greek terms for **arm** are often used figuratively in the Bible to represent the ability to exert strength or power. Through the signs and miracles that Jesus performed, Jehovah revealed His “arm,” His might and ability to exercise power.

12:41

Isaiah . . . saw his glory: When Isaiah saw a vision of the heavenly courts where Jehovah was sitting on his lofty throne, Jehovah asked Isaiah: “Who will go for *us*?” (Isa 6:1, 8-10) The use of the plural pronoun “us” indicates that at least one other person was with God in this vision. So it is reasonable to conclude that when John wrote that Isaiah “saw his glory,” this refers to Jesus’ prehuman glory alongside Jehovah. (Joh 1:14) This harmonizes with such scriptures as Ge 1:26, where God said: “Let *us* make man in our image.” (See also Pr 8:30, 31; Joh 1:1-3; Col 1:15, 16.) John adds that Isaiah **spoke about him**, that is, the Christ, because a large portion of Isaiah’s writings focuses on the foretold Messiah.

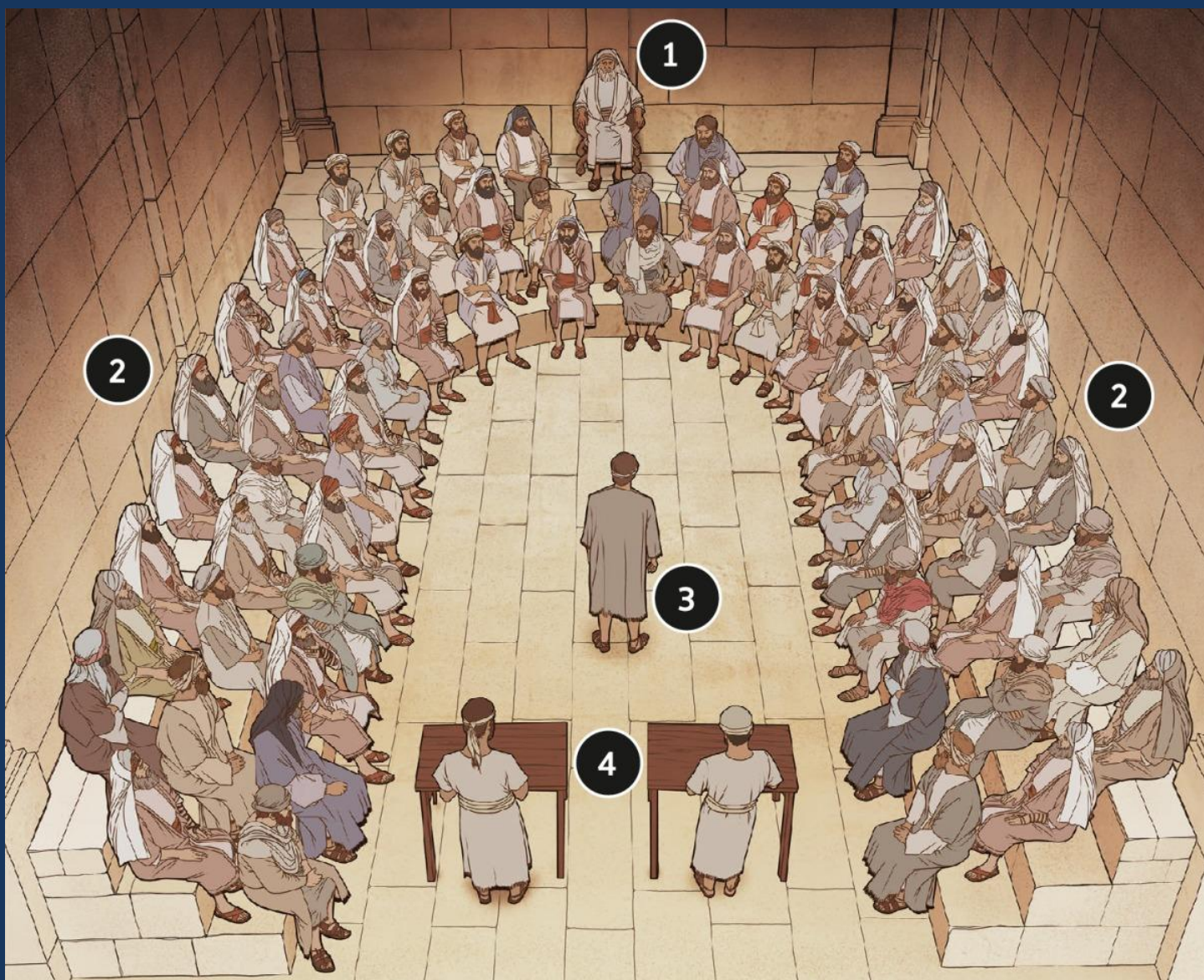
12:42

the rulers: Here the Greek word for “rulers” apparently refers to members of the Jewish high court, the Sanhedrin. The term is used at Joh 3:1 with reference to Nicodemus, a member of that court.—See study note on Joh 3:1.

expelled from the synagogue: Or “excommunicated; banned from the synagogue.” The Greek adjective *a-po-sy-na'go-gos* is used only here and at Joh 12:42 and 16:2. An expelled person would be shunned and scorned as a social outcast. Such cutting off of fellowship from other Jews would have severe economic consequences for the family. The synagogues, which were used primarily for education, to some extent were also used as places for local courts that had the power to inflict the penalties of scourging and excommunication.—See study note on Mt 10:17.

12:47

judge: Or “condemn.” Jehovah did not send his Son to judge adversely, or condemn, **the world** of mankind, but he sent Jesus on a loving mission to save those who showed faith.—Joh 3:16; 2Pe 3:9.



The Sanhedrin

Seventy-one members constituted the Jewish high court called the Great Sanhedrin. It was located in Jerusalem. (See Glossary, “Sanhedrin.”) According to the Mishnah, the seating was arranged in a semicircle three rows deep, and two scribes were present to record the court’s rulings. Some of the architectural features shown here are based on a structure discovered in Jerusalem that is considered by some to be the Council Chamber from the first century.—See Appendix B12, map “Jerusalem and Surrounding Area.”

1. High priest
2. Members of the Sanhedrin
3. A defendant
4. Clerks

Related Scripture(s) Mr 15:1; Lu 22:66; Joh 11:47; Ac 4:15; Ac 22:30; Ac 24:20



Palm Tree

In Bible times, the date palm (*Phoenix dactylifera*) was abundant in Israel and surrounding areas. Palms were said to flourish on the coast of the Sea of Galilee as well as along the lower reaches of the hot Jordan Valley. They were particularly abundant around Jericho, called “the city of the palm trees.” (De 34:3; Jg 1:16; 3:13; 2Ch 28:15) A date palm may reach a height of 30 m (100 ft). Its branches, or fronds, can grow to be from 3 to 5 m (10 to 16 ft) in length. The Jews gathered palm fronds during the joyful Festival of Booths. (Le 23:39-43; Ne 8:14, 15) The use of palm branches by the crowd who hailed Jesus as “the King of Israel” evidently served to symbolize their praise as well as their submission to his royal position. (Joh 12:12, 13) The “great crowd” of Re 7:9, 10 are likewise pictured with “palm branches in their hands,” ascribing salvation to God and to the Lamb.

Related Scripture(s) Joh 12:13



Colt, or Young Donkey

The donkey is a hard-hoofed animal of the horse family, distinguished from the horse by its smaller size, shorter mane, longer ears, and shorter tail-hair, with only the end half of the tail having a brush. Although the donkey's stupidity and stubbornness are proverbial, its intelligence is actually considered to be superior to that of the horse, and it is usually a patient creature. Both men and women, even prominent Israelites, rode donkeys. (Jos 15:18; Jg 5:10; 10:3, 4; 12:14; 1Sa 25:42) Solomon, the son of David, rode to his anointing on his father's she-mule, a hybrid offspring of a male donkey. (1Ki 1:33-40) It was therefore most appropriate that Jesus, the one greater than Solomon, fulfill the prophecy of Zec 9:9 by riding, not on a horse, but on a young donkey.

Related Scripture(s) Mt 21:5; Mr 11:7; Lu 19:30; Joh 12:14

- Song 16 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD'S WORD

- **"Imitate Jesus' Compassion":** (10 min.)
 Joh 11:23-26—Jesus offered words of comfort to Martha (*nwtsty* study notes on Joh 11:24, 25)
 Joh 11:33-35—Jesus felt intense emotions when he saw Mary and others weeping (*nwtsty* study notes)
 Joh 11:43, 44—Jesus took action to help those in need
- **Digging for Spiritual Gems:** (8 min.)
 Joh 11:49—Who appointed Caiaphas as high priest, and for how long did he hold this office? (*nwtsty* study note)

Joh 12:42—Why were some Jews afraid to acknowledge Jesus as the Christ? (*nwtsty* study notes)

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) Joh 12:35-50

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (2 min. or less) Use the sample conversation.
- **First Return Visit Video:** (5 min.) Play and discuss the video.
- **Talk:** (6 min. or less) w13 9/15 32—Theme: Why Did Jesus Give Way to Tears Prior to the Resurrection of Lazarus?

LIVING AS CHRISTIANS

- Song 141
- **Jesus Is "the Resurrection and the Life"** (Joh 11:25): (15 min.) Discussion. Play the video *'For a Certainty God Made Him Lord and Christ'—Part II, Excerpt*. Then ask the audience the following questions: What does this account teach us about Jesus' compassion? In what way is Jesus "the resurrection and the life"? What miracles will Jesus perform in the future?
- **Congregation Bible Study:** (30 min.) *gy* chap. 38
- Review Followed by Preview of Next Week (3 min.)
- Song 147 and Prayer


JOHN 11-12 | Imitate Jesus' Compassion

11:23-26, 33-35, 43, 44

What made Jesus' compassion and empathy so remarkable?

- Although he did not experience all the circumstances of others, Jesus put himself in their place and felt their pain
- He was not ashamed to show his emotions openly
- He took the initiative to help those in need



 In what ways can I show consideration for the feelings of others?

How can I help those in need?



Our Christian Life and Ministry

MEETING WORKBOOK

Sample Conversations

●○○ INITIAL CALL

Question: How do we know that our suffering is not punishment from God?

Scripture: Jas 1:13

Link: Why do we suffer?



○○● FIRST RETURN VISIT

Question: Why do we suffer?

Scripture: 1Jo 5:19

Link: How does God feel about our suffering?



○○● SECOND RETURN VISIT

Question: How does God feel about our suffering?

Scripture: Isa 63:9

Link: What will God do to end our suffering?

Why did Jesus give way to tears prior to the resurrection of Lazarus, as described at John 11:35?

■ When a loved one dies, we naturally shed tears because we will miss him. Though he had affection for Lazarus, Jesus did not give way to tears because Lazarus died. He shed tears out of compassion for the bereaved, as indicated by the context of John’s account.—John 11:36.

When Jesus first heard that Lazarus was sick, he did not rush to Lazarus’ bedside to cure him. The account says: “When [Jesus] heard that [Lazarus] was sick, then he actually remained two days in the place where he was.” (John 11:6) Why did Jesus delay? He had a purpose in doing so. He said: “This sickness is not with death as its object, but is for the glory of God, in order that the Son of God may be glorified through it.” (John 11:4) Death was not the “object,” or end result, of Lazarus’ sickness. Jesus intended to use Lazarus’ death “for the glory of God.” How? Jesus was about to perform a spectacular miracle by raising his dear friend from the grave.

In his discussion with his disciples on this occasion, Jesus compared death to a sleeplike state.

That is why he told them that he was “journeying there to awaken [Lazarus] from sleep.” (John 11:11) To Jesus, raising Lazarus from death would be like a parent waking his child from a nap. So there was no reason for him to be pained over Lazarus’ death itself.

What, then, moved Jesus to give way to tears? Again, the context provides the answer. When Jesus met Lazarus’ sister Mary and saw her and others weeping, he “groaned in the spirit and became troubled.” Seeing their pain moved Jesus to feel hurt to the point of ‘groaning in the spirit.’ That was why “Jesus gave way to tears.” It greatly saddened Jesus to see his beloved friends stricken with grief.—John 11:33, 35.

This account demonstrates that Jesus has the power and ability to bring our loved ones back to life and health in the coming new world. It also helps us to appreciate that Jesus has fellow feeling for those who have lost loved ones to Adamic death. Another lesson we can learn from this account is that we should have compassion for those who are grieving over the death of their loved ones.

Jesus knew that he was going to resurrect Lazarus. Still, he gave way to tears, moved by his deep love and compassion for his friends. Likewise, our empathy may move us to “weep with people who weep.” (Rom. 12:15) Expressing such grief does not indicate that a person lacks faith in the resurrection hope. How appropriate, then, that Jesus set an example of showing sympathy for the bereaved by sincerely shedding tears even though he was about to raise Lazarus.



The Miracle of Life

(Psalm 36:9)

Cm Fm/C Cm Fm/C G7/B Bbm C/Bb F/A

Ev - 'ry new - born child, Ev - 'ry drop of rain,
Oth - ers may give up, Lose their will to try,

Detailed description: This system contains the first two lines of the song. The top staff is in treble clef with a 3/4 time signature and a key signature of two flats (Bb, Eb). The bottom staff is in bass clef. The melody is simple and follows the lyrics. Chord symbols are placed above the staff: Cm, Fm/C, Cm, Fm/C, G7/B, Bbm, C/Bb, and F/A.

Fm/Ab Cm/G F#° D/F# F#° Fm6/G G7 Cm Fm/C Cm Fm/C

Ev - 'ry gold - en ray of sun, Each head of grain— All are gifts from
Ech - o - ing the wife of Job: "Curse God and die." We are not that

Detailed description: This system contains the third and fourth lines of the song. The top staff is in treble clef. The bottom staff is in bass clef. Chord symbols are placed above the staff: Fm/Ab, Cm/G, F#°, D/F#, F#°, Fm6/G, G7, Cm, Fm/C, Cm, and Fm/C.

G7/B Bbm C/Bb F/A Fm/Ab

God; They re - veal his way. Mir - a - cles per -
way; Praise to God we give, Thank - ing him for

Detailed description: This system contains the fifth and sixth lines of the song. The top staff is in treble clef. The bottom staff is in bass clef. Chord symbols are placed above the staff: G7/B, Bbm, C/Bb, F/A, and Fm/Ab.

Cm/G Fm6/G G+5 G7 Cm Chorus Cm9 Fm7 Bb9

formed by him sus - tain us each day. So, what are we to do with a
ev - 'ry pre - cious mo - ment we live. So, what are we to do with a

Detailed description: This system contains the seventh and eighth lines of the song. The top staff is in treble clef. The bottom staff is in bass clef. Chord symbols are placed above the staff: Cm/G, Fm6/G, G+5, G7, Cm, Chorus, Cm9, Fm7, and Bb9. The word 'Chorus' is written above the staff above the Cm9 chord.

The Miracle of Life

Ebma7 Gm7 Abma7 Gm7 Fm7 Ab/Bb Bb7 Fm6/G G7+5 G7

gift so rare But to love the One who gave it and show him we
 gift so rare But to love the ones a - round us and show them we

Bbm6/C C7 Fm7 Bb9 Fm6/G G7+5 G7

care. No mat - ter what we do, We nev - er can
 care.

Csus4 Cm Ebma7/Bb Ab Eb/G Fm11 Ab/Bb Bb7

earn it. This gift is still a gift— The mir - a - cle of

1. Eb G7+5b9 2. Eb

life. life.

(See also Job 2:9; Ps. 34:12; Eccl. 8:15; Matt. 22:37-40; Rom. 6:23.)

- Song 16 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD'S WORD

- **“Imitate Jesus’ Compassion”:** (10 min.)
 Joh 11:23-26—Jesus offered words of comfort to Martha (*nwtsty* study notes on Joh 11:24, 25)
 Joh 11:33-35—Jesus felt intense emotions when he saw Mary and others weeping (*nwtsty* study notes)
 Joh 11:43, 44—Jesus took action to help those in need
- **Digging for Spiritual Gems:** (8 min.)
 Joh 11:49—Who appointed Caiaphas as high priest, and for how long did he hold this office? (*nwtsty* study note)

Joh 12:42—Why were some Jews afraid to acknowledge Jesus as the Christ? (*nwtsty* study notes)

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) Joh 12:35-50

APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (2 min. or less) Use the sample conversation.
- **First Return Visit Video:** (5 min.) Play and discuss the video.
- **Talk:** (6 min. or less) w13 9/15 32—Theme: Why Did Jesus Give Way to Tears Prior to the Resurrection of Lazarus?

LIVING AS CHRISTIANS

- Song 141
- **Jesus Is “the Resurrection and the Life” (Joh 11:25):** (15 min.) Discussion. Play the video *‘For a Certainty God Made Him Lord and Christ’—Part II, Excerpt*. Then ask the audience the following questions: What does this account teach us about Jesus’ compassion? In what way is Jesus “the resurrection and the life”? What miracles will Jesus perform in the future?
- **Congregation Bible Study:** (30 min.) *gy* chap. 38
- Review Followed by Preview of Next Week (3 min.)
- Song 147 and Prayer


JOHN 11-12 | Imitate Jesus’ Compassion

11:23-26, 33-35, 43, 44

What made Jesus’ compassion and empathy so remarkable?

- Although he did not experience all the circumstances of others, Jesus put himself in their place and felt their pain
- He was not ashamed to show his emotions openly
- He took the initiative to help those in need



 In what ways can I show consideration for the feelings of others?

How can I help those in need?

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.

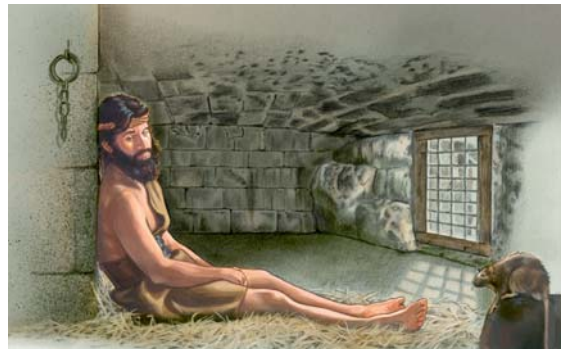
Rather than simply tell John's disciples, 'Of course I am the One who is to come,' Jesus gives evidence that he has God's backing by healing many people of all kinds of diseases and ailments. Then he tells the disciples: "Go and report to John what you are hearing and seeing: The blind are now seeing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





- ◇ Why does John ask whether Jesus is the Coming One or whether to expect a different one?
- ◇ Jesus says that John the Baptist fulfilled what prophecies?
- ◇ Why will John the Baptist not be in heaven with Jesus?

Life Everlasting Is Promised

(Psalm 37:29)

C/G

G9sus4 G9

Life ev - er - last - ing is prom - ised.
 Par - a - dise brought to per - fec - tion;
 Soon in the grand res - ur - rec - tion,

Dm/G G7 C/G

Our earth - ly home will en - dure.
 All of God's chil - dren set free.
 Sor - row will all dis - ap - pear.

C G7/D C/E Cm/Eb G/D G#°

'Meek ones will thrive,' said the psalm - ist.
 Un - der Je - ho - vah's di - rec - tion,
 Show - er - ing ten - der af - fec - tion,

Am7 D9 Dm7 G9

This grand fu - ture is sure.
 Peace on earth we will see.
 God will dry ev - 'ry tear.

Life Everlasting Is Promised

Chorus

C C#° Dm7 G7

We can live for - ev - er.

Dm G13 Dm/G G13 C6

It's worth all en - deav - or.

Ab9 C/G Am

God's prom - ise is faith - ful.

Dm7 G7 C

His Word will come true.

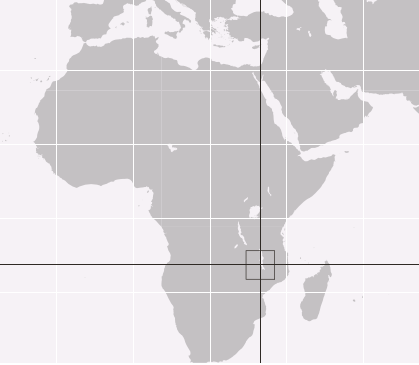
AUGUST 2018

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:
OCTOBER 1-28, 2018



COVER IMAGE:
MALAWI

A circuit overseer and his wife are ready to travel to the next congregation that they will visit. Their bicycles carry Bible literature, a projector, a sound system, and most of their personal belongings

PUBLISHERS
93,412

BIBLE STUDIES
145,504

MEMORIAL ATTENDANCE (2017)
315,784

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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

Detailed description: This system contains the first line of the chorus. It features a treble clef staff with a key signature of two sharps (F# and C#) and a common time signature. The melody consists of quarter notes and eighth notes. Below the treble staff is a bass clef staff with a similar key signature, providing a harmonic accompaniment of chords. The lyrics are written below the treble staff, aligned with the notes.

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

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

Detailed description: This system contains the second line of the chorus. It features a treble clef staff with a key signature of two sharps (F# and C#) and a common time signature. The melody consists of quarter notes and eighth notes. Below the treble staff is a bass clef staff with a similar key signature, providing a harmonic accompaniment of chords. The lyrics are written below the treble staff, aligned with the notes.

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

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

Detailed description: This system contains the third line of the chorus. It features a treble clef staff with a key signature of two sharps (F# and C#) and a common time signature. The melody consists of quarter notes and eighth notes. Below the treble staff is a bass clef staff with a similar key signature, providing a harmonic accompaniment of chords. The lyrics are written below the treble staff, aligned with the notes.

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

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

Detailed description: This system contains the fourth line of the chorus. It features a treble clef staff with a key signature of two sharps (F# and C#) and a common time signature. The melody consists of quarter notes and eighth notes. Below the treble staff is a bass clef staff with a similar key signature, providing a harmonic accompaniment of chords. The lyrics are written below the treble staff, aligned with the notes.



Do Not Judge by the Outward Appearance

“Stop judging by the outward appearance, but judge with righteous judgment.”—JOHN 7:24.

SONGS: 142, 123

WHAT DO THE FOLLOWING SCRIPTURES TEACH US ABOUT JUDGING OTHERS?

Acts 10:34, 35

Leviticus 19:15

1 Timothy 4:12

THROUGH his prophecy about our Lord Jesus Christ, Isaiah warms and reassures our hearts. Isaiah foretold that Jesus would “not judge by what appears to his eyes, nor reprove simply according to what his ears hear.” He would “judge the lowly with fairness.” (Isa. 11:3, 4) Why is this encouraging? Because we live in a world filled with bias and prejudice. We all long for the perfect Judge, who will never judge us by our outward appearance!

² Each day we make judgments about people. Yet, as imperfect humans, we are not able to judge matters perfectly as Jesus does. We tend to be influenced by what appears to our eyes. Nonetheless, when Jesus was on earth, he commanded: “Stop judging by the outward appearance, but judge with righteous judgment.” (John 7:24) Clearly, Jesus wants us to be like him and not judge others by their outward appearance. In this article, we will discuss three areas in which people are frequently influenced by what appears to their eyes: race or

1. What did Isaiah prophesy concerning Jesus, and why is this encouraging?
2. What did Jesus command us to do, and what will we discuss in this article?

ethnicity, wealth, and age. In each area, we will consider practical ways to obey Jesus' command.

JUDGING BY RACE OR ETHNICITY

³ Imagine the thoughts that were going through the apostle Peter's mind when he was called to Caesarea to the home of the Gentile Cornelius. (Acts 10:17-29) Like other Jews of his time, Peter grew up believing that Gentiles were unclean. Yet, Peter had experienced events that caused him to reevaluate that position. For example, Peter had just had a miraculous vision. (Acts 10:9-16) What had Peter seen? A sheetlike vessel filled with unclean animals was lowered before him while a heavenly voice ordered: "Get up, Peter, slaughter and eat!" Peter firmly refused. Then that heavenly voice told him to "stop calling defiled the things God has cleansed." As he awoke from the vision, Peter was perplexed as to what the voice was trying to tell him. Just then, the messengers from Cornelius arrived. After receiving direction from the holy spirit, Peter pressed forward and accompanied the messengers to the home of Cornelius.

⁴ If Peter had judged matters solely on outward appearance, he would never have entered the home of Cornelius. Jews simply did not enter the homes of Gentiles. Why did Peter move forward despite deep-seated prejudices? Peter was profoundly affected by the vision he had seen and by the reassurance he received from the holy spirit. After he listened to what Cornelius related, Peter,

3, 4. (a) What events led the apostle Peter to reevaluate his view of the Gentiles? (See opening picture.) (b) What new truth did Jehovah help Peter to understand?

no doubt moved by the account, declared under inspiration: "Now I truly understand that God is not partial, but in every nation the man who fears him and does what is right is acceptable to him." (Acts 10:34, 35) What a thrilling new understanding for Peter—one with far-reaching implications! How would this truth about being impartial affect all Christians?

⁵ By means of Peter, Jehovah was helping all Christians to understand that He is not partial. He places no significance on racial, ethnic, national, tribal, or linguistic differences. Any man or woman who fears God and does what is right is acceptable to him. (Gal. 3:26-28; Rev. 7:9, 10) No doubt, you acknowledge that this is true. But what if you have grown up in a land or in a home filled with prejudice? While you might see yourself as being impartial, deep inside, prejudice may linger. Even Peter, who had the privilege of revealing Jehovah's impartiality, later manifested prejudice. (Gal. 2:11-14) How can we listen to Jesus and stop judging by the outward appearance?

⁶ We need to examine ourselves carefully in the light of God's Word to see if we are holding on to any prejudiced thoughts or feelings. (Ps. 119:105) We might also need loving help from others who may see prejudiced attitudes in us, even if we cannot see them in ourselves. (Gal. 2:11, 14) It could be that these attitudes are so ingrained in us that we are not conscious of them. Consider, for

5. (a) What does Jehovah want all Christians to understand? (b) Despite our knowing the truth, what may linger within us?

6. (a) What can help us to root out prejudiced attitudes from our hearts? (b) What did one responsible brother's report reveal?

example, one responsible brother who submitted a report on a fine couple in full-time service. The husband was from an ethnic minority frequently looked down on by others. Apparently, the responsible brother was not aware that he himself harbored prejudiced views about this minority. In his report, he said many fine things about the husband; yet, he concluded by saying: “Although he is of [this nationality], his manners and way of life help others to understand that being [from this ethnicity] does not necessarily mean having a dirty, inferior lifestyle, *typical* of many from [this] descent.” Do you see the point? No matter what our responsibilities are, we must examine ourselves carefully and be willing to receive help so that we can identify any remaining traces of prejudice in our hearts. What else can we do?

⁷ If we open our heart wide, we will allow love to replace prejudice. (2 Cor. 6: 11-13) Are you in the habit of having close association only with those of your own race, ethnicity, nationality, tribe, or language group? If so, widen out. Why not invite those of a different background to work with you in the field ministry or invite them to your home for a meal or a gathering? (Acts 16:14, 15) If you do so, you will fill your heart with so much love that there will be no room for prejudice. But there are additional areas in which we tend to judge others by their outward appearance. Let us next consider material wealth.

JUDGING BY RICHES OR POVERTY

⁸ Material wealth is another factor

7. How can we demonstrate that we are opening our heart wide?

8. According to Leviticus 19:15, how can riches or poverty affect our judgment?

that can affect our view of others. Leviticus 19:15 says: “You must not show partiality to the poor or show preference to the rich. With justice you should judge your fellow man.” But how could a person’s wealth or his poverty affect the way we view him?

⁹ Holy spirit moved Solomon to record a sad truth about imperfect humans. At Proverbs 14:20, he states: “The poor man is hated even by his neighbors, but many are the friends of the rich person.” What does this proverb teach us? If we are not careful, we could desire the friendship of brothers who are wealthy while shunning brothers who are poor. Why is it so dangerous to measure the value of others solely on the basis of their material wealth?

¹⁰ If we judge others on the basis of their material wealth, we could create class distinctions in the congregation. The disciple James warned that this problem was dividing some congregations in the first century. (**Read James 2:1-4.**) We must be on guard not to allow this thinking to affect our congregations today. How can we fight against such judgments based on the outward appearance?

¹¹ We need to see our brothers as Jehovah sees them. A person is not precious to Jehovah because he is wealthy or because he is poor. Our relationship with Jehovah will never be determined by how many material possessions we have or by what we lack. While it is true that Jesus said that “it will be difficult for a

9. What sad truth did Solomon record, and what does it teach us?

10. What problem did James identify?

11. How does a person’s material possessions affect his relationship with Jehovah? Explain.

rich man to enter the Kingdom of the heavens,” he did not say that it would be impossible. (Matt. 19:23) On the other hand, Jesus also said: “Happy are you who are poor, for yours is the Kingdom of God.” (Luke 6:20) Yet, this did not mean that all poor people were specially blessed and responded to the teaching of Jesus. Many poor people did not respond. The point is, We simply cannot judge a person’s relationship with Jehovah by his material possessions.

¹² We are blessed to have many brothers and sisters, rich and poor, who love and serve Jehovah with a complete heart. The Scriptures instruct those who are rich “to place their hope, not on uncertain riches, but on God.” (**Read 1 Timothy 6:17-19.**) At the same time, God’s Word admonishes all of God’s people, rich and poor, to be careful not to love money. (1 Tim. 6:9, 10) Indeed, when we open our eyes and see our brothers as Jehovah sees them, we will not be tempted to judge them solely on what they have or do not have materially. But what about a person’s age? Is that a sound basis for judging others? Let us see.

JUDGING BY AGE

¹³ The Scriptures frequently instruct us to show proper respect for older ones. Leviticus 19:32 says: “Before gray hair you should rise up, and you must show honor to an older man, and you must be in fear of your God.” Proverbs 16:31 similarly instructs us that “gray hair is a crown of beauty when it is found in the

12. What instruction do the Scriptures provide to the rich and to the poor?

13. What do the Scriptures teach us concerning respect for older ones?

way of righteousness.” Then, too, Paul admonished Timothy not to criticize an older man severely but to view such an older brother as a father. (1 Tim. 5:1, 2) Although Timothy had a measure of authority over such older brothers, he was to treat them with compassion and respect.

¹⁴ However, how far would we take that principle? For example, should we feel obligated to defer to someone older if he is willfully sinning or is advocating something displeasing to Jehovah? Jehovah will not judge by the outward appearance and will not excuse a willful sinner simply because he is older. Note the principle found at Isaiah 65:20: “The sinner will be cursed, even though he is a hundred years of age.” A similar principle is demonstrated in Ezekiel’s vision. (Ezek. 9:5-7) Thus, our main concern must always be to show respect for the Ancient of Days, Jehovah God. (Dan. 7: 9, 10, 13, 14) If we do so, we will not be afraid to correct a person needing counsel, regardless of his age.—Gal. 6:1.

¹⁵ What about younger brothers in the congregation? How do you view them? To the young man Timothy, the apostle Paul wrote: “Never let anyone look down on your youth. Instead, become an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness.” (1 Tim. 4:12) At the time that Paul wrote these words, Timothy may have been in his early 30’s. Yet, Paul had assigned him to care for weighty responsibilities. Regardless of the underlying reason for this

14. In what circumstance might it be proper for us to give needed counsel or discipline to a person who is older than we are?

15. What lesson do we learn from the apostle Paul about showing respect for younger brothers?



Do you show respect for younger brothers?
(See paragraph 15)

counsel, the point is clear. We must not judge younger brothers simply based on their age. We do well to remember that even our Lord Jesus carried out his entire earthly ministry while he was in his early 30's.

¹⁶ We may be part of a culture that tends to look down on younger men. If so, elders in the congregation may hesitate to recommend qualified young brothers to serve as ministerial servants or elders. All elders do well to remember that the Scriptures do not give a minimum age for a man to be recommended as a ministerial servant or an elder. (1 Tim. 3:1-10, 12, 13; Titus 1:5-9) If an elder establishes a rule based on culture, he is not acting according to the Scriptures. Younger men must be evaluated,

16, 17. (a) How do elders determine if a brother is qualified to be recommended as a ministerial servant or an elder? (b) How might personal or cultural viewpoints conflict with the Scriptures?

not by personal or cultural viewpoints, but by the measuring stick of God's Word.—2 Tim. 3:16, 17.

¹⁷ Consider how such unscriptural cultural views can hold back qualified brothers. In one country, a well-qualified ministerial servant was entrusted with weighty responsibilities. Although the elders in his congregation agreed that the young brother met the Scriptural qualifications of an elder to a reasonable degree, he was not recommended for appointment. A few older elders insisted that the brother looked too young to be viewed as an elder. Sadly, the brother was held back from appointment simply because of the way he looked. Although this is only one experience, reports indicate that this way of thinking affects many in various parts of the world. How important it is that we rely on the Scriptures rather than on our own cultural or personal viewpoints! That is the only way to obey Jesus and stop judging by the outward appearance.

JUDGE WITH RIGHTEOUS JUDGMENT

¹⁸ In spite of our human imperfection, we can learn to see others through the impartial eyes of Jehovah. (Acts 10:34, 35) But it takes continual effort on our part and constant reminders from God's Word. By applying these reminders, we will progress in obeying the command of Jesus to stop judging by the outward appearance.—John 7:24.

¹⁹ Soon our King, Jesus Christ, will judge all mankind, not by what appears to his eyes or by what his ears hear, but by righteous judgment. (Isa. 11:3, 4) How wonderful that will be!

18, 19. What does it take for us to see others as Jehovah sees them?

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(1 Corinthians 14:33)

C Fma7 F6 Dm7 G9 Em7 C/E

As Je - ho - vah's peo - ple sound through - out the earth
God pro - vides his stew - ard and his ac - tive force.

Am Am7/G F Dm7 C/E Fma7 G9sus4 G

Truths a - bout the King - dom and its price - less worth,
These will ev - er guide us in our Chris - tian course.

C Fma7 F6 Dm7 G9 Em7 C/E

The - o - crat - ic or - der they must all o - bey
So may we be stead - fast, seek - ing God to please,

F/A G/B Em7 Am Dm7 G7 G7sus4 C C/B

And re - main u - nit - ed, loy - al - ty dis - play.
Loy - al - ly pro - claim - ing all his wise de - crees!

Loyally Submitting to Theocratic Order

Chorus

Am Cma7/G G/F F Em7 Cma7/E C/E Fma7 F6

Loy - al sub - mis - sion in rec - og - ni - tion,

Dm9 Dm7 G7sus4 G7 Cma7 E7sus4 E7

This to our God we owe.

Am Cma7/G G/F F Em7 Cma7/E C/E Fma7 F6

He gives pro - tec - tion, ten - der af - fec - tion,

Dm7 F/G G7 C

Loy - al - ty to him we show.

