

- Song 100 and Prayer
- Opening Comments (3 min. or less)

**TREASURES FROM GOD’S WORD**

- **“I Set the Pattern for You”:** (10 min.)  
 Joh 13:5—Jesus washed the feet of the disciples (nwtsty study note)  
 Joh 13:12-14—The disciples were under obligation to “wash the feet of one another” (nwtsty study note)  
 Joh 13:15—All of Jesus’ disciples must follow his pattern of humility (w99 3/1 31 ¶1)

- **Digging for Spiritual Gems:** (8 min.)  
 Joh 14:6—How is Jesus “the way and the truth and the life”? (nwtsty study note)

Joh 14:12—How would those who exercise faith in Jesus “do works greater” than he did? (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) Joh 13:1-17

**APPLY YOURSELF TO THE FIELD MINISTRY**

- **Initial Call:** (2 min. or less) Use the sample conversation while witnessing informally.
- **First Return Visit:** (3 min. or less) Use the sample conversation.
- **Second Return Visit Video:** (5 min.) Play and discuss the video.

**LIVING AS CHRISTIANS**

- Song 114
- **“Love Identifies True Christians—Reject Selfishness and Provocation”:** (15 min.) Discussion. Play the video *“Have Love Among Yourselves”—Reject Selfishness and Provocation*. As time allows, consider the box “Bible Example for Meditation.”
- **Congregation Bible Study:** (30 min.) jy chap. 39
- Review Followed by Preview of Next Week (3 min.)
- Song 120 and Prayer

## Love Identifies True Christians—Reject Selfishness and Provocation

**WHY IMPORTANT:** Jesus taught that love would identify his disciples. (Joh 13:34, 35) To display Christlike love, we must look out for the interests of others and avoid becoming provoked.—1Co 13:5.

**HOW TO DO IT:**

- When someone says or does something hurtful, pause and analyze the cause of the problem and the consequences of your intended action.—Pr 19:11
- Remember that we are all imperfect, and at times we say or do things that we later regret
- Resolve differences promptly

How do we benefit the congregation when we remain calm under provocation?



WATCH THE VIDEO *“HAVE LOVE AMONG YOURSELVES”—REJECT SELFISHNESS AND PROVOCATION*, AND THEN ANSWER THE FOLLOWING QUESTIONS:

- How did Larry overreact to Tom’s suggestion?  
\_\_\_\_\_
- How did pausing to reflect help Tom to avoid provocation?  
\_\_\_\_\_
- How did Tom’s mild reply diffuse the tense situation?  
\_\_\_\_\_

**BIBLE EXAMPLE FOR MEDITATION:** David did not retaliate when Shimei shouted curses at him.—2Sa 16:5-13.

**ASK YOURSELF,** ‘In what situations might I demonstrate greater self-restraint?’

# Receive Them With Hospitality

(Acts 17:7)

C Am Dm7 F/G G7

Je - ho - vah shows sin - cere hos - pi - tal - i - ty. He  
 We nev - er know the good that may come a - bout When

C Am G C/G F Fma7 Em7

cares for all with - out par - ti - al - i - ty. He  
 we see those in need and we help them out. Though

Dm7 F/G Fma7 Em7 Gm6/A A7

gives both rain and sun, with - hold - ing these from none; He  
 strang - ers they may be, in hos - pi - tal - i - ty, We

Dm7 Em7 F6 Fma7 F Ebma7 Eb6 Dm11 G7

fills our hearts with food and good cheer. When -  
 lend a hand to care for their needs. Like

# Receive Them With Hospitality

C Am Dm7 C/E

ev - er we show fa - vor to low - ly ones, We  
 Lyd - i - a of old, we say: 'Be my guest.' When

Dm/F E7sus4 E7 Asus4 Am Am/G

im - i - tate our God as be - lov - ed sons. Our  
 they come to our home, they find peace and rest. Our

Fma7 Fm6/Ab Cma7/G C6/G Gm6/Bb A

Fa - ther will re - pay the good - ness we dis - play, Our  
 Fa - ther is a - ware of all those ev - 'ry - where, Who

Dm7 Em7 Dm/F Fm/G G7b9/G C

kind - ness that is tru - ly sin - cere.  
 im - i - tate his mer - ci - ful deeds.

(See also Acts 16:14, 15; Rom. 12:13; 1 Tim. 3:2; Heb. 13:2; 1 Pet. 4:9.)

said: "Jehovah,\* who has put faith in the thing heard from us?"<sup>a</sup> And as for the arm of Jehovah,\* to whom has it been revealed?"<sup>b</sup> **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."<sup>c</sup> **41** Isaiah said these things because he saw his glory, and he spoke about him.<sup>d</sup> **42** All the same, many even of the rulers actually put faith in him,<sup>e</sup> but they would not acknowledge him because of the Pharisees, so that they would not be expelled from the synagogue;<sup>f</sup> **43** for they loved the glory of men even more than the glory of God.<sup>g</sup>

**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;<sup>h</sup> **45** and whoever sees me sees also the One who sent me.<sup>i</sup> **46** I have come as a light into the world,<sup>j</sup> so that everyone putting faith in me may not remain in the darkness.<sup>k</sup> **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.<sup>l</sup> **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.<sup>m</sup> **50** And I know that his commandment means everlasting life.<sup>n</sup> So whatever I speak, I speak just as the Father has told me."<sup>o</sup>

12:38 \*See App. A5. <sup>a</sup>Or "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<sup>a</sup> for him to leave this world and go to the Father,<sup>b</sup> Jesus, having loved his own who were in the world, loved them to the end.<sup>c</sup> **2** The evening meal was going on, and the Devil had already put it into the heart of Judas Is-car'i-ot,<sup>d</sup> the son of Simon, to betray him.<sup>e</sup> **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,<sup>f</sup> **4** got up from the evening meal and laid aside his outer garments. And taking a towel, he wrapped it around his waist.<sup>g</sup> **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.<sup>h</sup> **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."<sup>i</sup> **8** Peter said to him: "You will certainly never wash my feet." Jesus answered him: "Unless I wash you,<sup>h</sup> you have no share with me."<sup>j</sup> **9** Simon Peter said to him: "Lord, wash not only my feet but also my hands and my head."<sup>k</sup> **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."<sup>l</sup> **11** For he knew the man who was betraying him.<sup>i</sup> This is why he said: "Not all of you are clean."<sup>m</sup>

**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."

me as 'Teacher' and 'Lord,' and you are correct, for I am such.<sup>a</sup>

**14** Therefore, if I, the Lord and Teacher, washed your feet,<sup>b</sup> you also should\* wash the feet of one another.<sup>c</sup> **15** For I set the pattern for you, that just as I did to you, you should also do.<sup>d</sup>

**16** Most truly I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. **17** If you know these things, happy you are if you do them.<sup>e</sup>

**18** I am not talking about all of you; I know the ones I have chosen. But this was so that the scripture might be fulfilled:<sup>f</sup> "The one who was eating my bread has lifted his heel against me."<sup>g</sup>

**19** From this moment on, I am telling you before it occurs, so that when it does occur you may believe that I am he.<sup>h</sup> **20** Most truly I say to you, whoever receives anyone I send receives me also,<sup>i</sup> and whoever receives me receives also the One who sent me."<sup>j</sup>

**21** After saying these things, Jesus became troubled in spirit, and he bore witness, saying: "Most truly I say to you, one of you will betray me."<sup>k</sup> **22** The disciples began to look at one another, being at a loss as to which one he was talking about.<sup>l</sup> **23** One of the disciples, the one whom Jesus loved,<sup>m</sup> was reclining close to\* Jesus. **24** Therefore, Simon Peter nodded to this one and said to him: "Tell us whom he is talking about."<sup>n</sup> **25** So the latter leaned back on the chest of Jesus and said to him: "Lord, who is it?"<sup>n</sup> **26** Jesus answered: "It is the one to whom I will give the piece of bread that I dip."<sup>o</sup> So after dipping the bread, he took it and gave it to Judas, the son of Si-

**13:14** \*Or "you also are under obligation to." **13:18** \*Or "has turned against me." **13:23** \*Lit., "in the bosom of."

## CHAP. 13

- a Mt 23:8
- b Lu 22:27
- c Mt 20:26, 27  
Lu 9:48  
Lu 22:26  
Ro 12:10  
1Pe 5:5
- d Php 2:5  
1Pe 2:21  
1Jo 2:6
- e Mt 7:24, 25  
Lu 11:28  
Jas 1:25
- f Joh 17:12
- g Ps 41:9  
Mt 26:23
- h Joh 14:29  
Joh 16:4
- i Mt 25:40
- j Mt 10:40
- k Mt 26:21  
Mr 14:18  
Lu 22:21  
Joh 6:70
- l Mt 26:22  
Lu 22:23
- m Joh 19:26  
Joh 20:2
- n Joh 21:20
- o Mt 26:23

## Second Col.

- a Lu 22:3, 4
- b Joh 12:4-6
- c Mt 26:20
- d Joh 12:23
- e Joh 17:1
- f Joh 7:34  
Joh 8:21
- g Joh 15:9
- h Lu 19:18  
Joh 15:12  
1Th 4:9  
Jas 2:8  
1Pe 1:22  
1Jo 3:14
- i Ro 13:8  
1Co 13:8, 13  
1Jo 4:20
- j Joh 14:3
- k Mt 26:33  
Mr 14:29  
Lu 22:33
- l Mt 26:34  
Mr 14:30  
Lu 22:34  
Joh 18:27

## CHAP. 14

- m Joh 14:27
- n Mr 11:22  
1Pe 1:21

mon Is-car'i-ot. **27** After Judas took the piece of bread, then Satan entered into him.<sup>a</sup> So Jesus said to him: "What you are doing, do it more quickly." **28** However, none of those reclining at the table knew why he said this to him. **29** Some, in fact, were thinking that since Judas was holding the money box,<sup>b</sup> Jesus was telling him, "Buy what we need for the festival," or that he should give something to the poor. **30** So after he received the piece of bread, he went out immediately. And it was night.<sup>c</sup>

**31** When, therefore, he had gone out, Jesus said: "Now the Son of man is glorified,<sup>d</sup> and God is glorified in connection with him. **32** God himself will glorify him,<sup>e</sup> and he will glorify him immediately. **33** Little children, I am with you a little longer. You will look for me; and just as I said to the Jews, 'Where I go you cannot come,'<sup>f</sup> I now say it also to you. **34** I am giving you a new commandment, that you love one another; just as I have loved you,<sup>g</sup> you also love one another.<sup>h</sup> **35** By this all will know that you are my disciples—if you have love among yourselves."<sup>i</sup>

**36** Simon Peter said to him: "Lord, where are you going?" Jesus answered: "Where I am going, you cannot follow me now, but you will follow later."<sup>j</sup> **37** Peter said to him: "Lord, why is it I cannot follow you now? I will surrender my life\* in your behalf."<sup>k</sup> **38** Jesus answered: "Will you surrender your life\* in my behalf? Most truly I say to you, a rooster will by no means crow until you have disowned me three times."<sup>l</sup>

**14** "Do not let your hearts be troubled.<sup>m</sup> Exercise faith in God;<sup>n</sup> exercise faith also in me.

**2** In the house of my Father are

**13:37, 38** \*Or "soul."

many dwelling places.\* Otherwise, I would have told you, for I am going my way to prepare a place for you.<sup>a</sup> **3** Also, if I go my way and prepare a place for you, I will come again and will receive you home to myself, so that where I am you also may be.<sup>b</sup> **4** And where I am going, you know the way.”

**5** Thomas<sup>c</sup> said to him: “Lord, we do not know where you are going. How can we know the way?”

**6** Jesus said to him: “I am the way<sup>d</sup> and the truth<sup>e</sup> and the life.<sup>f</sup> No one comes to the Father except through me.<sup>g</sup> **7** If you men had known me, you would have known my Father also; from this moment on you know him and have seen him.”<sup>h</sup>

**8** Philip said to him: “Lord, show us the Father, and it is enough for us.”

**9** Jesus said to him: “Even after I have been with you men for such a long time, Philip, have you not come to know me? Whoever has seen me has seen the Father also.<sup>i</sup> How is it you say, ‘Show us the Father?’ **10** Do you not believe that I am in union with the Father and the Father is in union with me? The things I say to you I do not speak of my own originality,<sup>k</sup> but the Father who remains in union with me is doing his works. **11** Believe me that I am in union with the Father and the Father is in union with me; otherwise, believe because of the works themselves.<sup>l</sup> **12** Most truly I say to you, whoever exercises faith in me will also do the works that I do; and he will do works greater than these,<sup>m</sup> because I am going my way to the Father.<sup>n</sup> **13** Also, whatever you ask in my name, I will do this, so that the Father may be glorified in connec-

14:2 \*Or “many abodes.”

## CHAP. 14

- a Lu 12:32  
1Pe 1:3, 4  
b Joh 17:24  
Ro 8:17  
Php 1:23  
1Th 4:16, 17  
c Joh 11:16  
d Joh 10:9  
Eph 2:18  
Heb 10:19, 20  
e Joh 1:17  
Eph 4:21  
f Joh 1:4  
Joh 6:63  
Joh 17:3  
Ro 6:23  
g Ac 4:12  
h Mt 11:27  
Joh 1:18  
i Joh 12:45  
Col 1:15  
Heb 1:3  
j Joh 10:38  
Joh 17:21  
k Joh 7:16  
Joh 8:28  
Joh 12:49  
l Joh 5:36  
m Mt 21:21  
Ac 1:8  
Ac 2:41  
n Ac 2:32, 33

## Second Col.

- a Joh 15:16  
Joh 16:23  
b Joh 13:34  
Joh 15:10  
Jas 1:22  
c Lu 24:49  
Joh 15:26  
Joh 16:7  
Ac 1:5  
Ac 2:1, 4  
Ro 8:26  
d Mt 10:19, 20  
Joh 16:13  
1Co 2:12  
1Jo 2:27  
e 1Co 2:14  
f Mt 28:20  
g Ac 10:40, 41  
h Joh 10:38  
Joh 17:21  
i Lu 6:13, 16  
Ac 1:13  
j Joh 15:10  
k 1Jo 2:24  
Re 3:20  
l Joh 5:19  
Joh 7:16  
Joh 12:49  
m Lu 24:49  
Joh 15:26  
Joh 16:13  
1Jo 2:27

tion with the Son.<sup>a</sup> **14** If you ask anything in my name, I will do it.

**15** “If you love me, you will observe my commandments.<sup>b</sup> **16** And I will ask the Father and he will give you another helper\* to be with you forever.<sup>c</sup> **17** the spirit of the truth,<sup>d</sup> which the world cannot receive, because it neither sees it nor knows it.<sup>e</sup> You know it, because it remains with you and is in you. **18** I will not leave you bereaved.\* I am coming to you.<sup>f</sup> **19** In a little while the world will see me no more, but you will see me,<sup>g</sup> because I live and you will live. **20** In that day you will know that I am in union with my Father and you are in union with me and I am in union with you.<sup>h</sup> **21** Whoever has my commandments and observes them is the one who loves me. In turn, whoever loves me will be loved by my Father, and I will love him and will clearly show myself to him.”

**22** Judas,<sup>i</sup> not Is-car'i-ot, said to him: “Lord, what has happened that you intend to show yourself clearly to us and not to the world?”

**23** In answer Jesus said to him: “If anyone loves me, he will observe my word,<sup>j</sup> and my Father will love him, and we will come to him and make our dwelling\* with him.<sup>k</sup> **24** Whoever does not love me does not observe my words. The word that you are hearing is not mine, but belongs to the Father who sent me.<sup>l</sup>

**25** “I have spoken these things to you while I am still with you. **26** But the helper, the holy spirit, which the Father will send in my name, that one will teach you all things and bring back to your minds all the things I told you.<sup>m</sup> **27** I leave you peace; I

14:16 \*Or “comforter.” 14:18 \*Or “as orphans.” 14:23 \*Or “abode.”

give you my peace.<sup>a</sup> I do not give it to you the way that the world gives it. Do not let your hearts be troubled nor let them shrink out of fear. **28** You heard that I said to you, 'I am going away and I am coming back to you.' If you loved me, you would rejoice that I am going to the Father, for the Father is greater than I am.<sup>b</sup> **29** So now I have told you before it occurs, so that you may believe when it does occur.<sup>c</sup> **30** I will not speak with you much more, for the ruler of the world<sup>d</sup> is coming, and he has no hold on me.<sup>e</sup> **31** But for the world to know that I love the Father, I am doing just as the Father has commanded me to do.<sup>f</sup> Get up, let us go from here.

**15** "I am the true vine, and my Father is the cultivator. **2** He takes away every branch in me not bearing fruit, and he cleans every one bearing fruit, so that it may bear more fruit.<sup>g</sup> **3** You are already clean because of the word that I have spoken to you.<sup>h</sup> **4** Remain in union with me, and I will remain in union with you. Just as the branch cannot bear fruit by itself unless it remains in the vine, neither can you unless you remain in union with me.<sup>i</sup> **5** I am the vine; you are the branches. Whoever remains in union with me and I in union with him, this one bears much fruit;<sup>j</sup> for apart from me you can do nothing at all. **6** If anyone does not remain in union with me, he is thrown out like a branch and dries up. And men gather those branches and throw them into the fire, and they are burned. **7** If you remain in union with me and my sayings remain in you, ask whatever you wish and it will take place for you.<sup>k</sup> **8** My Father is glorified in this, that

14:30 \*Or "has no power over me."

#### CHAP. 14

- a Joh 16:33  
Eph 2:14  
Php 4:6, 7  
Col 3:15  
2Th 3:16  
b Joh 20:17  
1Co 11:3  
1Co 15:28  
Php 2:5, 6  
c Joh 13:19  
Joh 16:4  
d Joh 12:31  
Joh 16:11  
e Joh 16:33  
f Joh 10:18  
Joh 12:49  
Joh 15:10  
Php 2:8

#### CHAP. 15

- g 2Pe 1:8  
h Joh 13:10  
Joh 17:17  
i Joh 6:56  
1Co 12:27  
Eph 4:16  
j Joh 15:16  
k Mt 7:7  
Joh 16:23

#### Second Col.

- a Mt 5:16  
Joh 13:35  
Php 1:9, 11  
b Joh 3:35  
c Joh 16:24  
Joh 17:13  
d Mr 12:31  
Joh 13:34  
1Th 4:9  
1Pe 4:8  
e Joh 10:11  
Ro 5:7, 8  
Eph 5:1, 2  
1Jo 3:16  
f Mt 12:50  
Joh 14:23  
g Joh 14:13  
h Joh 13:34  
1Jo 3:23  
i Mt 10:22  
Joh 17:14  
j Jas 4:4  
k Lu 6:22  
Joh 17:14  
1Pe 4:4  
l Mt 5:11  
Mt 10:22  
Mt 24:9  
2Ti 3:12  
1Pe 2:21

you keep bearing much fruit and prove yourselves my disciples.<sup>a</sup> **9** Just as the Father has loved me,<sup>b</sup> so I have loved you; remain in my love. **10** If you observe my commandments, you will remain in my love, just as I have observed the commandments of the Father and remain in his love.

**11** "These things I have spoken to you, so that my joy may be in you and your joy may be made full.<sup>c</sup> **12** This is my commandment, that you love one another just as I have loved you.<sup>d</sup> **13** No one has love greater than this, that someone should surrender his life\* in behalf of his friends.<sup>e</sup> **14** You are my friends if you do what I am commanding you.<sup>f</sup> **15** I no longer call you slaves, because a slave does not know what his master does. But I have called you friends, because I have made known to you all the things I have heard from my Father. **16** You did not choose me, but I chose you, and I appointed you to go and keep bearing fruit and that your fruit should remain, so that no matter what you ask the Father in my name, he may give it to you.<sup>g</sup>

**17** "These things I command you, that you love one another.<sup>h</sup> **18** If the world hates you, you know that it has hated me before it hated you.<sup>i</sup> **19** If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world,<sup>j</sup> but I have chosen you out of the world, for this reason the world hates you.<sup>k</sup> **20** Keep in mind the word I said to you: A slave is not greater than his master. If they have persecuted me, they will also persecute you;<sup>l</sup> if they have observed my word, they will also observe yours. **21** But they will do all these

15:13 \*Or "soul."

- Song 100 and Prayer
- Opening Comments (3 min. or less)

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 Joh 13:5—Jesus washed the feet of the disciples (nwtsty study note)  
 Joh 13:12-14—The disciples were under obligation to “wash the feet of one another” (nwtsty study note)  
 Joh 13:15—All of Jesus’ disciples must follow his pattern of humility (w99 3/1 31 ¶1)

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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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## Love Identifies True Christians—Reject Selfishness and Provocation

**WHY IMPORTANT:** Jesus taught that love would identify his disciples. (Joh 13:34, 35) To display Christlike love, we must look out for the interests of others and avoid becoming provoked.—1Co 13:5.

**HOW TO DO IT:**

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- Remember that we are all imperfect, and at times we say or do things that we later regret
- Resolve differences promptly

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**BIBLE EXAMPLE FOR MEDITATION:** David did not retaliate when Shimei shouted curses at him.—2Sa 16:5-13.

**ASK YOURSELF,** ‘In what situations might I demonstrate greater self-restraint?’




## JOHN 13-14 | “I Set the Pattern for You”

## 13:5, 12-15

By washing the feet of his apostles, Jesus taught them to be humble and to perform lowly tasks in behalf of their brothers.



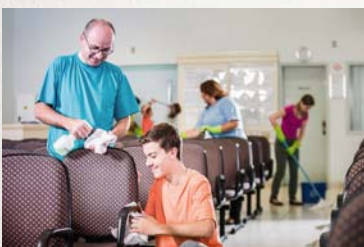
 How can I show humility when . . .



- disputes, or disagreements, arise?



- I receive counsel or correction?



- the Kingdom Hall needs cleaning or maintenance?

## October 15-21

### Treasures From God's Word

John 13:5—Jesus washed the feet of the disciples

**John 13:5:** 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.

#### Study note

**wash the feet of the disciples:** In ancient Israel, sandals were the most common footwear. They were little more than a sole strapped to the foot and ankle, so a traveler's feet would inevitably get dirty from the dusty or muddy roads and fields. Therefore, it was customary for a person to remove his sandals upon entering a home, and a hospitable host would make sure that his guest's feet were washed. The Bible contains a number of references to this practice. (Genesis 18:4, 5; 24:32; 1 Samuel 25:41; Luke 7:37, 38, 44) When Jesus washed the feet of his disciples, he used this custom to give them an object lesson in humility and in serving one another.

John 13:12-14—The disciples were under obligation to “wash the feet of one another”

**John 13:12-14:** 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? You address me as ‘Teacher’ and ‘Lord,’ and you are correct, for I am such. Therefore, if I, the Lord and Teacher, washed your feet, you also should wash the feet of one another.

#### Study note

**should: Or “are under obligation to.”** The Greek verb used here is often used in a financial sense, basically meaning “to be indebted to someone; to owe something to someone.” (Matthew 18:28, 30, 34; Luke 16:5, 7) Here and in other contexts, it is used in the broader sense of being obligated to or under obligation to do something.—1 John 3:16; 4:11; 3 John 8.

John 13:15—All of Jesus' disciples must follow his pattern of humility

**John 13:15:** For I set the pattern for you, that just as I did to you, you should also do.

#### w99 3/1 31 paragraph 1

By washing the feet of his disciples, Jesus provided a powerful lesson in humility. Indeed, Christians should not think that they are so important that others should always serve them, nor should they aspire to positions of honor and prestige. Instead, they should follow the pattern set by Jesus, who “came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many.” (Matthew 20:28) Yes, followers of Jesus should be willing to perform the humblest services for one another.

## Digging for Spiritual Gems

John 14:6—How is Jesus “the way and the truth and the life”?

**John 14:6:** Jesus said to him: “I am the way and the truth and the life. No one comes to the Father except through me.

### Study note

**I am the way and the truth and the life:** Jesus is **the way** because it is only through him that it is possible to approach God in prayer. He is also “the way” for humans to be reconciled to God. (John 16:23; Romans 5:8) Jesus is **the truth** in that he spoke and lived in harmony with truth. He also fulfilled scores of prophecies that show his central role in the outworking of God’s purpose. (John 1:14; Revelation 19:10) These prophecies became “‘yes’ [or were fulfilled] by means of him.” (2 Corinthians 1:20) Jesus is **the life** because by means of the ransom, he made it possible for mankind to gain “the real life,” that is, “everlasting life.” (1 Timothy 6:12, 19; Ephesians 1:7; 1 John 1:7) He will also prove to be “the life” for millions who will be resurrected with the prospect of living in Paradise forever.—John 5:28, 29.

John 14:12—How would those who exercise faith in Jesus “do works greater” than he did?

**John 14:12:** Most truly I say to you, whoever exercises faith in me will also do the works that I do; and he will do works greater than these, because I am going my way to the Father.

### Study note

**works greater than these:** Jesus is not saying that the miraculous works his disciples would perform would be greater than his own miraculous works. Rather, he humbly acknowledges that the extent of their preaching and teaching work would be greater than his. His followers would cover more territory, reach more people, and preach for a longer period of time than he would. Jesus’ words clearly show that he expected his followers to continue his work.

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 13:1-17

## JOHN

### Study Notes—Chapter 13

#### 13:1

**the festival of the Passover:** That is, Passover of 33 C.E.—See study note on Joh 2:13.

**having loved:** Love becomes a prominent theme throughout the remaining chapters of John's Gospel. In the first 12 chapters of John's account, the Greek verb *a·ga·pa'o* (to love) and the noun *a·ga'pe* (love) are used a combined total of eight times. But in John chapters 13 to 21, these terms appear a total of 36 times. In fact, Jesus' deep love for his Father and for his disciples is nowhere made more apparent than in the closing chapters of John's Gospel. For instance, all four Gospel accounts reveal Jesus' love for Jehovah, but only John records that Jesus explicitly stated: "I love the Father." (Joh 14:31) And it is during Jesus' parting counsel to his disciples that he not only states that Jehovah loves him but also explains why.—Joh 15:9, 10.

**loved them to the end:** The Greek phrase used here likely refers to the end of Jesus' life as a human. However, others understand the Greek expression in this context to mean "loved them completely (fully); loved them continually."

#### 13:4

**he wrapped it around his waist:** Or "he girded himself." Usually, it was a slave's job to wash and dry the feet of others. (Joh 13:12-17) By performing this menial task, Jesus taught his disciples a powerful lesson about the attitude Jehovah requires his servants to display. The apostle Peter, present that night, may have had this event in mind when he later admonished fellow believers: "All of you clothe [or, "gird"] yourselves with humility."—1Pe 5:5; ftn.

#### 13:5

**wash the feet of the disciples:** In ancient Israel, sandals were the most common footwear. They were little more than a sole strapped to the foot and ankle, so a traveler's feet would inevitably get dirty from the dusty or muddy roads and fields. Therefore, it was customary for a person to remove his sandals upon entering a home, and a hospitable host would make sure that his guest's feet were washed. The Bible contains a number of references to this practice. (Ge 18:4, 5; 24:32; 1Sa 25:41; Lu 7:37, 38, 44) When Jesus washed the feet of his disciples, he used this custom to give them an object lesson in humility and in serving one another.

**that was wrapped around him:** Or "with which he was girded."—See study note on Joh 13:4.

#### 13:11

**he knew:** Since Jesus could discern the thinking and attitudes of those around him, it is clear that Judas did not have a treasonous attitude when he was selected to be an apostle. (Mt 9:4; Mr 2:8; Joh 2:24, 25) However, when Judas later began to develop a bad attitude, Jesus detected it and was able to identify his betrayer. Despite knowing that

Judas would betray him, Jesus still washed the feet of this traitor.—See study notes on Joh 6:64; 6:70.

### 13:14

**should:** Or “are under obligation to.” The Greek verb used here is often used in a financial sense, basically meaning “to be indebted to someone; to owe something to someone.” (Mt 18:28, 30, 34; Lu 16:5, 7) Here and in other contexts, it is used in the broader sense of being obligated to or under obligation to do something.—1Jo 3:16; 4:11; 3Jo 8.

### 13:16

**one who is sent:** Or “a messenger (an envoy); an apostle.” The Greek word *a-po'sto-los* (derived from the verb *a-po-stel'lo*, meaning “to send out”) is rendered “apostle(s)” in 78 of the 80 occurrences in the Christian Greek Scriptures. (At Php 2:25, this Greek word is rendered “envoy.”) The only occurrence of the Greek term in John’s Gospel is in this verse.—Mt 10:5; Lu 11:49; 14:32; see study notes on Mt 10:2; Mr 3:14 and Glossary, “Apostle.”

### 13:18

**eating my bread:** Eating bread with someone was a symbol of friendship, indicating that the guest was at peace with his host. (Ge 31:54; compare with Ex 2:20 and 18:12, where the Hebrew expression “eat bread” is rendered “eat” and “eat a meal.”) A person who ate bread with his host and afterward did him harm was considered to be the vilest of traitors.—Ps 41:9.

**has lifted his heel against me:** Or “has turned against me.” Jesus here quotes the prophetic words of Ps 41:9, which literally reads “has made [his] heel great against me.” There David used figurative speech about a traitorous companion, perhaps referring to Ahithophel, “David’s adviser.” (2Sa 15:12) Jesus applies these words to Judas Iscariot. In this context, the expression thus indicates a treacherous action, one threatening harm to the person against whom the heel is “lifted.”

### 13:23

**the one whom Jesus loved:** That is, the one whom Jesus especially loved. This is the first of five occurrences mentioning a certain disciple “whom Jesus [or “he”] loved” or “for whom Jesus had affection.” (Joh 19:26; 20:2; 21:7, 20) It is generally believed that this disciple is the apostle John, the son of Zebedee and the brother of James. (Mt 4:21; Mr 1:19; Lu 5:10) One reason for this identification is that the apostle John is not referred to by name in this Gospel, except for the mention of “the sons of Zebedee” at Joh 21:2. Another indication is found at Joh 21:20-24, where the expression “the disciple whom Jesus loved” is used with reference to the writer of this Gospel. Also, Jesus said of that apostle: “If it is my will for him to remain until I come, of what concern is that to you?” This suggests that the one referred to would long survive Peter and the other apostles, a description that fits the apostle John.—See study notes on Joh Title and Joh 1:6; 21:20.

**close to:** Lit., “in the bosom of.” This expression refers to the way people were positioned at a dining table in Jesus’ day. Guests reclined on their left side with a cushion supporting their left elbow. A guest could lean back on the bosom, or chest, of a friend reclining next

to him and engage in a confidential conversation. (Joh 13:25) Being “close to,” or “in the bosom of,” someone meant being in a special relationship of favor and close fellowship with that person. This custom was apparently the background for the expressions used in Lu and Joh.—See study notes on Lu 16:22, 23; Joh 1:18.

### 13:29

**for the festival:** Apparently referring to the Festival of Unleavened Bread, which began after the Passover.

### 13:33

**Little children:** In the Gospels, there is no earlier record of Jesus’ addressing his disciples with this affectionate expression. The Greek word here rendered “little children,” *te·kni'on*, is the diminutive form of the word *te'knon* (child). In the Christian Greek Scriptures, diminutives are often used to indicate affection and familiarity. (See Glossary, “Diminutive.”) This expression could therefore also be rendered “dear children” or “beloved children.” It occurs nine times in the Christian Greek Scriptures and is always used in a figurative sense, referring to disciples.—Ga 4:19; 1Jo 2:1, 12, 28; 3:7, 18; 4:4; 5:21.

### 13:34

**new commandment:** The Mosaic Law required that a person love his neighbor as he loved himself. (Le 19:18) It called for neighbor love but not necessarily for self-sacrificing love that would go even to the point of giving one’s life for a fellow human. Jesus’ commandment was “new,” or unprecedented, in that he said: **just as I have loved you.** He gave his followers a perfect model to follow in how to love and live unselfishly for others, a love that would move a person to die for others. Both Jesus’ life and his death exemplified the love called for by this new commandment.—Joh 15:13.

### 13:37

**life:** Or “soul.” The meaning of the Greek word *psy·khe'*, traditionally rendered “soul,” has to be determined by the context. Here it refers to Peter’s life, which he says he is willing to give up for Jesus.—See Glossary, “Soul.”

### 13:38

**life:** Or “soul.” The meaning of the Greek word *psy·khe'*, traditionally rendered “soul,” has to be determined by the context. Here it refers to Peter’s life.—See study note on Joh 13:37 and Glossary, “Soul.”

## JOHN Study Notes—Chapter 14

### 14:2

**dwelling places:** Or “abodes.” The Greek word *mo·ne'* occurs only here and at Joh 14:23, where it is rendered “dwelling.” Although the term was sometimes used in secular literature to refer to a stop or a resting place for a traveler on a journey, most scholars

agree that in this context, Jesus was promising permanent dwelling places **in the house of his Father** in heaven, where he was going. For Jesus **to prepare a place for his** disciples required that he appear before God and present to Him the value of his blood. (Heb 9:12, 24-28) Only after he did that could humans follow him to heaven.—Php 3:20, 21.

**prepare a place for you:** This would involve Jesus' validating or inaugurating the new covenant by appearing before God and presenting to Him the value of his blood. The preparation would also include Christ's receiving kingly power, after which the heavenly resurrection of his anointed followers would begin.—1Th 4:14-17; Heb 9:12, 24-28; 1Pe 1:19; Re 11:15.

#### 14:6

**I am the way and the truth and the life:** Jesus is **the way** because it is only through him that it is possible to approach God in prayer. He is also "the way" for humans to be reconciled to God. (Joh 16:23; Ro 5:8) Jesus is **the truth** in that he spoke and lived in harmony with truth. He also fulfilled scores of prophecies that show his central role in the outworking of God's purpose. (Joh 1:14; Re 19:10) These prophecies became "yes' [or were fulfilled] by means of him." (2Co 1:20) Jesus is **the life** because by means of the ransom, he made it possible for mankind to gain "the real life," that is, "everlasting life." (1Ti 6:12, 19; Eph 1:7; 1Jo 1:7) He will also prove to be "the life" for millions who will be resurrected with the prospect of living in Paradise forever.—Joh 5:28, 29.

#### 14:10

**of my own originality:** Or "on my own." Lit., "from myself." As God's Chief Representative, Jesus always listens to Jehovah's voice and speaks what Jehovah directs.

#### 14:12

**works greater than these:** Jesus is not saying that the miraculous works his disciples would perform would be greater than his own miraculous works. Rather, he humbly acknowledges that the extent of their preaching and teaching work would be greater than his. His followers would cover more territory, reach more people, and preach for a longer period of time than he would. Jesus' words clearly show that he expected his followers to continue his work.

#### 14:14

**ask:** This reading is supported by some ancient manuscripts and agrees with the wording at Joh 15:16 and 16:23. Other ancient manuscripts read: "ask me."

#### 14:16

**another helper:** This wording indicates that the disciples already had a "helper" in Jesus. In fact, 1Jo 2:1 used the same Greek term for "helper" (*pa·ra'kle·tos*) regarding the role of Jesus. But here Jesus promises that God's spirit, or active force, would provide further help after his departure from the earthly scene.

**helper:** Or “comforter; encourager; advocate.” The word rendered “helper” (*pa-ra'kle-tos*) is used in the Bible to describe the roles of both the holy spirit (Joh 14:16, 26; 15:26; 16:7) and Jesus (1Jo 2:1). It could literally be rendered “one called to someone’s side” to give help. When Jesus spoke of the holy spirit, an impersonal force, as a helper and referred to this helper as ‘teaching,’ ‘bearing witness,’ ‘giving evidence,’ ‘guiding,’ ‘speaking,’ ‘hearing,’ and ‘receiving’ (Joh 14:26; 15:26; 16:7-15), he used a figure of speech called personification, that is, referring to something impersonal or inanimate as if it were alive. In the Scriptures, it is not unusual for something that is not actually a person to be personified. Some examples are wisdom, death, sin, and undeserved kindness. (Mt 11:19; Lu 7:35; Ro 5:14, 17, 21; 6:12; 7:8-11) It is obvious that not one of these things is an actual person. God’s spirit is often mentioned together with other impersonal forces or things, further supporting the fact that it is not a person. (Mt 3:11; Ac 6:3, 5; 13:52; 2Co 6:4-8; Eph 5:18) Some argue that the use of Greek masculine pronouns when referring to this “helper” shows that holy spirit is a person. (Joh 14:26) However, Greek grammar requires masculine pronouns when the activity of “the helper” is described, since the word for “helper” is in the masculine gender. (Joh 16:7, 8, 13, 14) On the other hand, when the neuter Greek word for “spirit” (*pneu'ma*) is used, neuter pronouns are used.—See study note on Joh 14:17.

#### 14:17

**spirit:** Or “active force.” The Greek term *pneu'ma* is in the neuter gender and therefore neuter pronouns are used when referring to **it**. The Greek word has a number of meanings. All of them refer to that which is invisible to human sight and gives evidence of force in motion. (See Glossary.) In this context, “spirit” refers to God’s holy spirit, which is here called **the spirit of the truth**, an expression that also occurs at Joh 15:26 and 16:13, where Jesus explains that “the helper” (Joh 16:7), that is, “the spirit of the truth,” will “guide” Jesus’ disciples “into all the truth.”

**sees it . . . You know it:** The two occurrences of “it” render the Greek pronoun *au-to'*, which is in the neuter gender and refers to the Greek word for **spirit** (*pneu'ma*), which is also in the neuter gender.—See study note on Joh 14:16.

#### 14:18

**bereaved:** Or “as orphans.” At Jas 1:27, the Greek word for “orphan,” *or-pha-nos'*, is used in the literal sense of someone being without parents. Here it has the figurative meaning of someone left without the support and protection of a friend, caretaker, or master. Jesus is promising his disciples that he will not leave them abandoned, helpless, or unprotected.

#### 14:22

**Judas, not Iscariot:** Referring to the apostle Judas, also called Thaddaeus. In the listings of the apostles at Lu 6:16 and Ac 1:13, the name Thaddaeus is not included; instead, we find “Judas the son of James,” leading to the conclusion that Thaddaeus is another name for the apostle whom John calls “Judas, not Iscariot.” (Joh 14:22) The possibility of confusing this Judas with the traitor, Judas Iscariot, might be a reason why the name Thaddaeus is sometimes used.



## 14:23

**dwelling:** Or “abode.” The Greek word *mo·ne'* occurs only here and at Joh 14:2, where it is rendered “dwelling places.” Although the term was sometimes used in secular literature to refer to a stop or a resting place for a traveler on a journey, most scholars agree that in this context, Jesus was promising permanent dwelling places **in the house of his Father** in heaven, where he was going. For Jesus **to prepare a place for** his disciples required that he appear before God and present to Him the value of his blood. (Heb 9:12, 24-28) Only after he did that could humans follow him to heaven.—Php 3:20, 21.

## 14:26

**helper:** Or “comforter; encourager; advocate.” The word rendered “helper” (*pa·ra'kle·tos*) is used in the Bible to describe the roles of both the holy spirit (Joh 14:16, 26; 15:26; 16:7) and Jesus (1Jo 2:1). It could literally be rendered “one called to someone’s side” to give help. When Jesus spoke of the holy spirit, an impersonal force, as a helper and referred to this helper as ‘teaching,’ ‘bearing witness,’ ‘giving evidence,’ ‘guiding,’ ‘speaking,’ ‘hearing,’ and ‘receiving’ (Joh 14:26; 15:26; 16:7-15), he used a figure of speech called personification, that is, referring to something impersonal or inanimate as if it were alive. In the Scriptures, it is not unusual for something that is not actually a person to be personified. Some examples are wisdom, death, sin, and undeserved kindness. (Mt 11:19; Lu 7:35; Ro 5:14, 17, 21; 6:12; 7:8-11) It is obvious that not one of these things is an actual person. God’s spirit is often mentioned together with other impersonal forces or things, further supporting the fact that it is not a person. (Mt 3:11; Ac 6:3, 5; 13:52; 2Co 6:4-8; Eph 5:18) Some argue that the use of Greek masculine pronouns when referring to this “helper” shows that holy spirit is a person. (Joh 14:26) However, Greek grammar requires masculine pronouns when the activity of “the helper” is described, since the word for “helper” is in the masculine gender. (Joh 16:7, 8, 13, 14) On the other hand, when the neuter Greek word for “spirit” (*pneu'ma*) is used, neuter pronouns are used.—See study note on Joh 14:17.

**that one:** The Greek demonstrative pronoun *e·kei'nos* is in the masculine gender and refers to **the helper**, which is also in the masculine gender in Greek.—See study notes on Joh 14:16; 16:13.

## 14:30

**he has no hold on me:** Or “he has no power over me.” Lit., “in me he has nothing.” Jesus had no imperfection or wrong desire that Satan could take advantage of so as to turn him away from serving God. The Greek expression rendered “has no hold on me” may reflect a Hebrew idiom used in legal contexts with the meaning “he has no claim on me.” By contrast, the Devil was able to enter into Judas and get a hold on him.—Joh 13:27.

- Song 100 and Prayer
- Opening Comments (3 min. or less)

**TREASURES FROM GOD’S WORD**

- **“I Set the Pattern for You”:** (10 min.)  
 Joh 13:5—Jesus washed the feet of the disciples (nwtsty study note)  
 Joh 13:12-14—The disciples were under obligation to “wash the feet of one another” (nwtsty study note)  
 Joh 13:15—All of Jesus’ disciples must follow his pattern of humility (w99 3/1 31 ¶1)

- **Digging for Spiritual Gems:** (8 min.)  
 Joh 14:6—How is Jesus “the way and the truth and the life”? (nwtsty study note)

Joh 14:12—How would those who exercise faith in Jesus “do works greater” than he did? (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) Joh 13:1-17

**APPLY YOURSELF TO THE FIELD MINISTRY**

- **Initial Call:** (2 min. or less) Use the sample conversation while witnessing informally.
- **First Return Visit:** (3 min. or less) Use the sample conversation.
- **Second Return Visit Video:** (5 min.) Play and discuss the video.

**LIVING AS CHRISTIANS**

- Song 114
- **“Love Identifies True Christians—Reject Selfishness and Provocation”:** (15 min.) Discussion. Play the video *“Have Love Among Yourselves”—Reject Selfishness and Provocation*. As time allows, consider the box “Bible Example for Meditation.”
- **Congregation Bible Study:** (30 min.) jy chap. 39
- Review Followed by Preview of Next Week (3 min.)
- Song 120 and Prayer

## Love Identifies True Christians—Reject Selfishness and Provocation

**WHY IMPORTANT:** Jesus taught that love would identify his disciples. (Joh 13:34, 35) To display Christlike love, we must look out for the interests of others and avoid becoming provoked.—1Co 13:5.

**HOW TO DO IT:**

- When someone says or does something hurtful, pause and analyze the cause of the problem and the consequences of your intended action.—Pr 19:11
- Remember that we are all imperfect, and at times we say or do things that we later regret
- Resolve differences promptly

How do we benefit the congregation when we remain calm under provocation?



WATCH THE VIDEO *“HAVE LOVE AMONG YOURSELVES”—REJECT SELFISHNESS AND PROVOCATION*, AND THEN ANSWER THE FOLLOWING QUESTIONS:

- How did Larry overreact to Tom’s suggestion?  
\_\_\_\_\_
- How did pausing to reflect help Tom to avoid provocation?  
\_\_\_\_\_
- How did Tom’s mild reply diffuse the tense situation?  
\_\_\_\_\_

**BIBLE EXAMPLE FOR MEDITATION:** David did not retaliate when Shimei shouted curses at him.—2Sa 16:5-13.

**ASK YOURSELF,** ‘In what situations might I demonstrate greater self-restraint?’



# 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?

## Sample Conversations-October 2018

### SECOND RETURN VISIT

**Francisco (Publisher 1):** Hi, Ian.

**Ian (Householder):** Oh, hi Francisco, Shane.

**Shane (Publisher 2):** Good to see you.

**Ian (Householder):** Likewise.

**Francisco (Publisher 1):** On our last visit the question came up how does God feel about his suffering? Notice the Bible comforting answer is found at **Isaiah 63:9**. This verse describes how God felt and what he did about it. When some of his people in Bible times were suffering we like to read that out loud for us Ian.

**Ian (Householder):** Ok:

*“During all their distress it was distressing to him. And his own personal messenger saved them. In his love and compassion them, and he lifted them up and carried them all the days of old.”*

**Francisco (Publisher 1):** Thank you, According to this verse. How did God feel when his people were in distress? Did you notice that near the beginning of the verse?

**Ian (Householder):** It was distressing to him.

**Francisco (Publisher 1):** Yes. So God felt for his people. Their suffering hurt him too. But God they're more than just feel for his people his loud mouth and to take action. Did you notice what the verse says he did for them?

**Ian (Householder):** Um, He saved them.

**Francisco (Publisher 1):** That's right. In due time God take action to end their suffering. In the meantime he come for them to help them endure it. The same is true today. I remember the first time we met you mentioned how your family suffer a lot.

**Ian (Householder):** Oh yeah. We've been through a very hard time.

**Francisco (Publisher 1):** Well in this verse can apply to you too. During all this dress is distressing to God and if you allow him too! He'll comfort and support you!

**Ian (Householder):** I really want to believe there it's just high.

**Francisco (Publisher 1):** I can imagine, through his word God reveals how much he cares for you. Want proof of that is what he promises to do to in our suffering. Let's examine that topic from the Bible, during our next visit.

# “Exercise Patience”

(James 5:8)

B $\flat$  B $^{\circ}$  Cm Eb/F F7

Our Sov - 'reign Lord Je - ho - vah Is zeal - ous for his ho - ly  
The qual - i - ty of pa - tience Will help us on our god - ly

B $\flat$  Gm

name. He fer - vent - ly de - si - res To  
path. It lets our heart be tran - quil, Pro -

Cm7 Eb/F F7 B $\flat$  Gm

clear it from un - righ - teous blame. Through man - y gen - er -  
fects us from un - righ - teous wrath. It finds the good in

Cm7 Dm7 F/G G7/F

a - tions, Great en - dur - ance he has shown; In  
oth - ers, Al - ways hop - ing for the best. It

*“Exercise Patience”*

Cm/E $\flat$  Gm7/D C7

lov - ing, kind - ly pa - tience, Not wea - ry has he  
helps us keep our bal - ance In times when we're dis -

F13 B $\flat$  G7/B

grown. His will is that sal - va - tion All  
tressed. A - long with oth - er vir - tues That

Cm A7/C $\sharp$  B $\flat$ /D E $\flat$ 6 A7/E

sorts of peo - ple might at - tain. Long - last - ing, lov - ing  
ho - ly spir - it can be - stow, Our pa - tience will as -

B $\flat$ /F Fm/A $\flat$  G7 Cm7 E $\flat$ /F F7 B $\flat$

pa - tience By God will not have been in vain.  
sist us To im - i - tate the God we know.

(See also Ex. 34:14; Isa. 40:28; 1 Cor. 13:4, 7; 1 Tim. 2:4.)

- Song 100 and Prayer
- Opening Comments (3 min. or less)

**TREASURES FROM GOD’S WORD**

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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 13:1-17

**APPLY YOURSELF TO THE FIELD MINISTRY**

- **Initial Call:** (2 min. or less) Use the sample conversation while witnessing informally.
- **First Return Visit:** (3 min. or less) Use the sample conversation.
- **Second Return Visit Video:** (5 min.) Play and discuss the video.

**LIVING AS CHRISTIANS**

- Song 114
- **“Love Identifies True Christians—Reject Selfishness and Provocation”:** (15 min.) Discussion. Play the video *“Have Love Among Yourselves”—Reject Selfishness and Provocation*. As time allows, consider the box “Bible Example for Meditation.”
- **Congregation Bible Study:** (30 min.) *jy* chap. 39
- Review Followed by Preview of Next Week (3 min.)
- Song 120 and Prayer

## Love Identifies True Christians—Reject Selfishness and Provocation

**WHY IMPORTANT:** Jesus taught that love would identify his disciples. (Joh 13:34, 35) To display Christlike love, we must look out for the interests of others and avoid becoming provoked.—1Co 13:5.

**HOW TO DO IT:**

- When someone says or does something hurtful, pause and analyze the cause of the problem and the consequences of your intended action.—Pr 19:11
- Remember that we are all imperfect, and at times we say or do things that we later regret
- Resolve differences promptly

How do we benefit the congregation when we remain calm under provocation?



WATCH THE VIDEO *“HAVE LOVE AMONG YOURSELVES”—REJECT SELFISHNESS AND PROVOCATION*, AND THEN ANSWER THE FOLLOWING QUESTIONS:

- How did Larry overreact to Tom’s suggestion?  
\_\_\_\_\_
- How did pausing to reflect help Tom to avoid provocation?  
\_\_\_\_\_
- How did Tom’s mild reply diffuse the tense situation?  
\_\_\_\_\_

**BIBLE EXAMPLE FOR MEDITATION:** David did not retaliate when Shimei shouted curses at him.—2Sa 16:5-13.

**ASK YOURSELF,** ‘In what situations might I demonstrate greater self-restraint?’

## **“Have Love Among Yourselves”- Reject Selfishness & Provocation**

**[At the Kingdome Hall]**

I'm going to get started right on this.

OK. Thanks.

Excuse me, Larry, Frank. Have either of you seen Kevin tonight?

Yes, he's over by the literature counter.

OK.

I can go get him if you'd like.

Ah, that would be great. Thank you very much.

Larry, perhaps you've heard that Faye Carter and David Thomas have recently gotten engaged.

Uh-huh.

And they want to use the Kingdom Hall for their wedding. So perhaps you and Kevin and myself we could get together for a few minutes tonight, and then they could move forward with their wedding plans.

Tonight? How many times are you going to do this to us, Tom?

Do what?

Keep having these unscheduled meetings. Look, maybe you're not so eager to get home and spend time with your family, but some of us are.

'Not want to spend time with my family!' What is that supposed to mean? He is way out of line. I should set him straight right now. No, wait. What am I thinking? If I react poorly right now, I could cause a major rift between us —

E&OE



## **“Have Love Among Yourselves”- Reject Selfishness & Provocation**

even between our families. And if we elders don't show love among ourselves, imagine how this could affect the congregation. What a dishonor that would be to Jehovah and Jesus! What do the Scriptures say? “Do not leave your place.” “Love . . . does not become provoked.” Uh, you're right, Larry. Um, I'm sorry, I just thought that maybe it would take a few minutes. But, uh, we can schedule a better time for this, and that way we can all get home earlier.

No, Tom, it's me who needs to apologize. I overreacted. Look, you're right. Since all of us are here, it would be good for us to take care of this if we can.

OK.

OK.

Here comes Kevin.

Let's see if he's available.

OK.

Hey, Kevin, good to see you.

Good to see you too.

## WOE TO AN UNRESPONSIVE GENERATION

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

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

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

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

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

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

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

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

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



- ◇ How are the people of Jesus' generation like children?
- ◇ What moves Jesus to praise his heavenly Father?
- ◇ In what ways are many people burdened, but what relief does Jesus offer?

*Imitate Christ's Mildness*

(Matthew 11:28-30)

C G/B G G/B C F/A G C

The great - est of men was our Lord Je - sus Christ; By  
To all who are toil - ing with trou - ble - some cares, He  
'We all are just broth - ers,' our Lord Je - sus said. In

F C/E C Fma7/A Dm/F G7

pride or am - bi - tion, he was not en - ticed. God's  
of - fers to car - ry the bur - dens they bear. Re -  
hum - ble sub - mis - sion, we look to our Head. The

F/A G7/B C C/E F G/F G7/F

pur - pose gave Je - sus the prom - i - nent role; Yet,  
fresh - ment they find as the King - dom they seek. With  
mild and the meek ones to God have great worth; He

C/E C F/C C F/A Dm/F G7 F/G G7 C

low - ly in heart, he was al - ways whole - souled.  
kind - ness and mild - ness, he fa - vors the meek.  
prom - is - es they will in - her - it the earth.



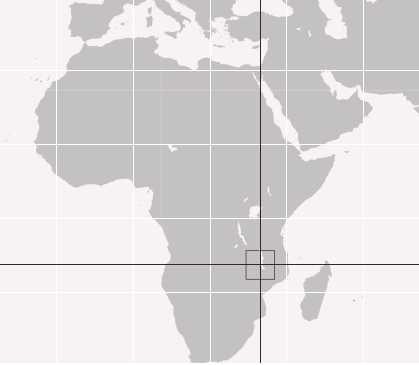
AUGUST 2018

# 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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**13** LIFE STORY  
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Vol. 139, No. 10 ENGLISH

# How Does It Make You Feel?

(Hebrews 13:15)

*E<sub>b</sub>* *A<sub>b</sub>* *B<sub>b</sub>* *E<sub>b</sub>* *A<sub>b</sub>* *B<sub>b</sub>*

How does it make you feel when you preach and teach with zeal,  
 How does it make you feel when the words you speak ap - peal  
 How does it make you feel, know - ing God's sup - port is real,

*E<sub>b</sub>* *A<sub>b</sub>* *E<sub>b</sub>/A<sub>b</sub>* *F<sub>m</sub>*

When you know you've done your part to reach an hon - est  
 To the ones whose heart is right for ev - er - last - ing  
 And that he's en - trust - ed you to do the work we

*B<sub>b</sub>* *F<sub>m</sub>7* *B<sub>b</sub>* *E<sub>b</sub>* *A<sub>b</sub>* *B<sub>b</sub>*

heart?  
 life?  
 do? Know - ing you've done your best;  
 Some peo - ple turn a - way,  
 Proud - ly we preach and teach,

*E<sub>b</sub>* *A<sub>b</sub>* *B<sub>b</sub>*

then our God will do the rest. Hon - est  
 oth - ers might be led a - stray. Still we're  
 us - ing bold but gra - cious speech, Search - ing

# How Does It Make You Feel?

Eb
Ab
Eb/Ab
Fm
Gm/Bb
Bb7

hearts he sure - ly knows— all those to him dis -  
 glad to bear his name and wit - ness just the  
 out de - serv - ing ones; this work will soon be

*Chorus*

Eb
Ab
Eb
Eb/G
Ab
Bb

posed.  
 same.  
 done.

It makes us glad, and we re -

Eb
Eb/G
Ab
Cm7
Bbsus4
Bb
Eb
Eb/G

joyce to give our heart and mind and voice. So may our

Ab
Cm7
Bbsus4
Eb
Ab
Eb

sac - ri - fice of praise con - tin - ue all our days.





## Generous Givers Are Happy People

*“There is . . . happiness in giving.”—ACTS 20:35.*

SONGS: 76, 110

### HOW WOULD YOU ANSWER?

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Why can we say that humans were made to be generous?

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What is the connection between generosity and happiness in the preaching work?

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What Scriptural reasons do we have for being generous?

EVEN though Jehovah was completely alone before he began to create, he was not thinking only of himself. On the contrary, he gave the gift of life to intelligent creatures, both spirit and human. “The happy God,” Jehovah, loves to give good things. (1 Tim. 1:11; Jas. 1:17) And since he also wants us to be happy, he teaches us to be generous.—Rom. 1:20.

<sup>2</sup> God made man in his image. (Gen. 1:27) That is, we were created to reflect his personality. In order to attain happiness and fulfillment, then, we need to follow Jehovah’s example by being interested in others and by being generous givers. (Phil. 2:3, 4; Jas. 1:5) Why? Quite simply because Jehovah lovingly designed humans that way. Despite our imperfection, we can succeed in imitating Jehovah’s generosity.

<sup>3</sup> The Bible tells us how we can be generous givers. Let us review some of the lessons that the Scriptures teach on this topic. We will see how being generous leads to God’s favor and how cultivating this quality helps us to fulfill the role

- 
1. How does creation give evidence of Jehovah’s generosity?
  - 2, 3. (a) Why does giving make us happy? (b) What will we consider?

God has given us. We will also examine how our generosity is connected with our happiness and why we need to keep on cultivating this quality.

### HOW WE CAN ENJOY GOD'S FAVOR

<sup>4</sup> Jehovah wants his human creation to imitate him, so it makes him happy when we are generous. (Eph. 5:1) It is very clear from the way that we are made and from the beauty and riches of our natural environment that God wants humans to be happy. (Ps. 104:24; 139:13-16) Hence, we honor him when we strive to make others happy.

<sup>5</sup> True Christians imitate the Christ, who provided us with the perfect example of how a human can be generous. Jesus himself stated: "The Son of man came, not to be ministered to, but to minister and to give his life as a ransom in exchange for many." (Matt. 20:28) Hence, the apostle Paul urged Christians: "Keep this mental attitude in you that was also in Christ Jesus . . . He emptied himself and took a slave's form." (Phil. 2:5, 7) Each of us would do well to ask, 'Can I follow Jesus' example even more closely than I am already doing?'  
—**Read 1 Peter 2:21.**

<sup>6</sup> We can enjoy Jehovah's favor by imitating his and Christ's perfect examples, by being interested in the welfare of others, and by looking for ways to care for their needs. Indeed, in the parable of the neighborly Samaritan, Jesus made clear that he expected his follow-

ers to go out of their way to help others, even those of a different background. **(Read Luke 10:29-37.)** Do you recall the question that moved Jesus to recount the parable of the neighborly Samaritan? A Jew asked him: "Who really is my neighbor?" Jesus' answer shows that like the Samaritan we must be willing to give generously if we are to enjoy God's favor.

<sup>7</sup> Christians have many good reasons to practice generosity. For example, this quality is related to the issue Satan raised in the garden of Eden. How so? Satan asserted that Adam and Eve—and by extension all humanity—would be better off focusing on themselves and putting the pursuit of their own interests ahead of obedience to God. Eve acted out of a selfish desire to be like God. Adam manifested a selfish desire to please Eve. (Gen. 3:4-6) The results of their decisions are plain to see. Selfishness does not lead to happiness; quite the opposite. By being generous, we demonstrate our conviction that God's way of doing things is the best.

### FULFILLING THE ROLE GOD HAS GIVEN TO HIS PEOPLE

<sup>8</sup> God gave the first human couple instructions that should have made them think about the welfare of others, even though they were alone in the garden of Eden. Jehovah blessed Adam and Eve and encouraged them to multiply, fill the earth, and subdue it.

---

4, 5. What examples of generosity have Jehovah and Jesus set for us?

6. What lesson did Jesus teach us in the parable of the neighborly Samaritan? (See opening picture.)

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7. How is our being selfish or unselfish connected with the universal issue?

8. Why should the first human couple have been interested in giving?



Few things are more gratifying than helping appreciative individuals to grasp spiritual truths  
(See paragraph 12)

(Gen. 1:28) Just as the Creator was keenly interested in the welfare of his creation, the first human parents should have been interested in the happiness of their unborn children. Paradise was to be extended earth wide for the benefit of Adam's offspring. That huge project would require the cooperation of his ever-growing family.

<sup>9</sup> For perfect men and women, working to extend Paradise would have meant cooperating to the full with Jehovah to achieve his purposes, thereby entering into his rest. (Heb. 4:11) Imagine how fulfilling and rewarding that project would have been! Giving of themselves for the welfare of others would have brought them great blessings and immense satisfaction.

<sup>10</sup> Today, Jehovah has given his peo-

9. Why would extending Paradise have led to happiness?

10, 11. How can we fulfill the commission to preach and make disciples?

ple the work of preaching and making disciples. To fulfill that commission, we need to be sincerely interested in the welfare of others. We can endure in this work only if we have the right motivation—love for God and love for our neighbor.

<sup>11</sup> In the first century C.E., Paul referred to himself and certain close associates as “God’s fellow workers” because of their role in planting and watering the seed of Kingdom truth. (1 Cor. 3:6, 9) Today, we too can be “God’s fellow workers” by generously giving of our time, resources, and energy to the divinely commissioned preaching work. What a tremendous privilege this is!

<sup>12</sup> Being generous with our time and energy in the preaching and disciple-making work brings great joy. Many who have had the privilege of conducting progressive Bible studies will tell you that few things are more rewarding. Great happiness comes from seeing appreciative individuals light up when they grasp spiritual truths, grow in faith, make changes, and start sharing the truth with others. Jesus also experienced great happiness when the 70 preachers whom he had sent out to the field “returned with joy” because of the favorable results they had experienced.—Luke 10:17-21.

<sup>13</sup> Publishers worldwide rejoice to see the message of the good news affect people’s lives in positive ways. Consider the experience of Anna, a young single sister, who expanded her ministry by moving to serve in an area of Eastern Europe where the need for preachers is

12, 13. What would you say are the rewards of disciple-making?

great.\* “There are a lot of opportunities to conduct Bible studies here, and I like that very much,” she writes. “My service gives me great joy. When I get home, I don’t have time to focus on myself. I think about those with whom I am studying—their troubles and anxieties. I look for ways to encourage them and help them in practical ways. And I have become convinced that ‘there is more happiness in giving than there is in receiving.’”—Acts 20:35.

<sup>14</sup> We can find happiness in giving people the opportunity to respond to the message of good news even if they choose not to listen. After all, our commission today is similar to that of the prophet Ezekiel, to whom Jehovah said: “You must speak my words to them, whether they listen or not.” (Ezek. 2:7; Isa. 43:10) Even if some do not appreciate our message, Je-

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\* Name has been changed.

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14. Even if few people respond favorably to the good news, how can you find pleasure in your ministry?

hovah appreciates our efforts. **(Read Hebrews 6:10.)** One publisher showed an excellent attitude in this regard. He wrote concerning his ministry, “We have planted, watered, and prayed in hopes that Jehovah will make the interest grow.”—1 Cor. 3:6.

### HOW TO BE HAPPY

<sup>15</sup> Jesus wants us to find happiness by being generous. Many people react favorably to generosity. “Practice giving, and people will give to you,” he urged. “They will pour into your laps a fine measure, pressed down, shaken together, and overflowing. For with the measure that you are measuring out, they will measure out to you in return.” (Luke 6:38) Of course, not all respond positively to our generous giving, but when they do, their gratitude can start a chain reaction. So practice giving whether people seem to appreciate it or not. You never know how much

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15. How do many people react to generosity, and should their reaction affect the way we act?

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When we visit every house in our territory, we give people the opportunity to respond to the Kingdom message  
(See paragraph 14)





good you can do with just one act of generosity.

<sup>16</sup> Truly generous people do not give in order to get something in return. Jesus had this in mind when he taught: “When you spread a feast, invite the poor, the crippled, the lame, the blind; and you will be happy, because they have nothing with which to repay you.” (Luke 14:13, 14) “The generous person will be blessed,” said one inspired writer. Another said: “Happy is anyone who shows consideration to the lowly one.” (Prov. 22:9; Ps. 41:1) Indeed, we should give because we derive pleasure from helping others.

<sup>17</sup> When Paul quoted Jesus’ words “there is more happiness in giving than there is in receiving,” Paul was referring not only to sharing material things but also to giving encouragement, guidance, and assistance to those in need of these. (Acts 20:31-35) By word and example, the apostle taught us to give of ourselves—our time, our energy, our attention, our love.

<sup>18</sup> Researchers in the field of social sciences have also observed that giving makes people happy. According to one article, “people report a significant happiness boost after doing kind deeds for others.” Helping others, researchers say, is important to developing “a greater sense of purpose and meaning” in life “because it fulfills basic human needs.” Hence, experts often recommend that people volunteer for public service to enhance their own health and

---

16. What should motivate our acts of generosity?

17. What kinds of giving will make you happy?

18. What have many secular writers concluded with regard to generosity?

happiness. This comes as no surprise to those who accept the Bible as the Word of mankind’s loving Designer, Jehovah. —2 Tim. 3:16, 17.

### KEEP CULTIVATING GENEROSITY

<sup>19</sup> It can be a challenge to maintain a generous spirit when we are surrounded by people who put their own interests ahead of those of others. However, Jesus stated that the two greatest commandments are to love Jehovah with our whole heart, soul, mind, and strength and to love our neighbor as ourselves. (Mark 12:28-31) As we have seen in this article, those who love Jehovah imitate him. Jehovah gives to others, and so does Jesus. And they recommend that we do the same, for it will make us truly happy. If we strive to manifest this generous spirit in our dealings with both God and neighbor, we will bring honor to Jehovah and benefit ourselves and others.

<sup>20</sup> No doubt you are already striving to give of yourself to help others, especially fellow believers. (Gal. 6:10) If you continue to do so, you will surely be loved and appreciated, and you will be happy as a result. “The generous person will prosper,” says Proverbs 11:25, “and whoever refreshes others will himself be refreshed.” Of course, selfless giving, kindness, and generosity can be shown in many ways and in many areas of your Christian life and ministry, with rewarding results. The following article will explore some of these ways and areas.

---

19, 20. What reasons do you have for wanting to be generous?

# "The Joy of Jehovah"

(Nehemiah 8:10)

C C/B F/A C/G G/F C/E Am7

Signs of the times are point - ing to the King - dom. Good news we tell for  
 Look to our God, you lov - ers of Je - ho - vah. No need to fear, for

Dm7 Dm/G G/F E E/D# A/C# E/B C°

all to hear. Lift up your heads, and look to your sal - va - tion;  
 he is strong. Stand up and shout with voic - es loud as thun - der;

*Chorus*  
 C#m Am/C E/B B/A E/G# B7/F# E G7/D C G/B F/A G7

Time for de - liv - er - ance is near! The joy of Je - ho - vah is our  
 Sing to our God a joy - ful song!

C Dm7 C/E F Am7 Dm7 C/E Dm/F D7/F# Gsus4 G G#°

strong - hold. Sing loud, and raise a joy - ful cry. Re -

*“The Joy of Jehovah”*

Am D9 C/D D7 G D7/A G/B Em/C# G/D D7sus4 D7

joyce in the hope, and show a grate - ful heart, All give praise and laud our God on

G G/F C/E G7/D C G/B F/A G7 C Dm7 C/E

high. The joy of Je - ho - vah is our strong - hold. His

F Am7 Dm7 C/E Dm/F D7/F# Gsus4 G G#° Am C/G

great - ness all must come to know. With con - stant de - vo - tion to our

F E7 Am Fm/D C/G G7sus4 C

God and King, God - ly joy in ser - vice we will show.

