

- Song 129 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD'S WORD

- **“You Are No Part of the World”:** (10 min.)
 Joh 15:19—Jesus’ followers are “no part of the world” (*nwtsty* study note)
 Joh 15:21—Jesus’ followers are hated on account of his name (*nwtsty* study note)
 Joh 16:33—Jesus’ followers can conquer the world in imitation of him (*it-1* 516)
 - **Digging for Spiritual Gems:** (8 min.)
 Joh 17:21-23—In what sense were Jesus’ followers to be “one”? (*nwtsty* study notes)
- Joh 17:24—What is “the founding of the world”? (*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 17:1-14

APPLY YOURSELF TO THE FIELD MINISTRY

- **Second Return Visit:** (3 min. or less) Use the sample conversation.
- **Third Return Visit:** (3 min. or less) Choose your own scripture, and offer a study publication.
- **Bible Study:** (6 min. or less) *fg* lesson 14 ¶3-4

LIVING AS CHRISTIANS


- Song 101
- **“Love Identifies True Christians—Protect Precious Unity”:** (15 min.) Discussion. Play the video “*Have Love Among Yourselves*”—*Do Not Keep Account of the Injury*. As time allows, consider the box “Bible Example for Meditation.”
- **Congregation Bible Study:** (30 min.) *jy* chap. 40
- Review Followed by Preview of Next Week (3 min.)
- Song 106 and Prayer

JOHN 15-17 | “You Are No Part of the World”

15:19, 21; 16:33

- Jesus conquered the world by not becoming like it in any respect
- Jesus’ followers would need courage to remain undefiled by the attitudes and actions of the people in the world around them
- Meditating on Jesus’ example as a conqueror can give us the courage we need to imitate him



 What situations may test my remaining separate from the world?

What kinds of media content could have a negative effect on my efforts to remain separate from the world?



We Will Keep Enduring

(Matthew 24:13)

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

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

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

said?
 pain;
 fear.

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

Am/F# Am/B B7 Cadd9 C

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

Am11 Am7 C/D D7sus4 D7 Chorus

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

We Will Keep Enduring

Chords: G, D/F#, Em7, Bm/D, Em/D, C, D7sus4

need to have en - dur - ance. Our faith we must de -

The first system of musical notation features a treble clef with a key signature of one sharp (F#) and a common time signature. The melody consists of quarter and eighth notes, with some notes beamed together. The bass line is composed of chords. The lyrics are positioned below the treble staff.

Chords: G, D/F#, Em, D, Cadd9, G/B

fend. His love is our as - sur - ance. So

The second system continues the melody and bass line. The lyrics 'fend. His love is our as - sur - ance. So' are placed under the treble staff.

Chords: Am7, G6/B, C, C/D, G

we will keep en - dur - ing to the end.

The third system concludes the piece. The lyrics 'we will keep en - dur - ing to the end.' are placed under the treble staff. The piece ends with a double bar line.

give you my peace.^a 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.^b **29** So now I have told you before it occurs, so that you may believe when it does occur.^c **30** I will not speak with you much more, for the ruler of the world^d is coming, and he has no hold on me.^e **31** But for the world to know that I love the Father, I am doing just as the Father has commanded me to do.^f 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.^g **3** You are already clean because of the word that I have spoken to you.^h **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.ⁱ **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;^j 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.^k **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.^a **9** Just as the Father has loved me,^b 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.^c **12** This is my commandment, that you love one another just as I have loved you.^d **13** No one has love greater than this, that someone should surrender his life* in behalf of his friends.^e **14** You are my friends if you do what I am commanding you.^f **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.^g

17 "These things I command you, that you love one another.^h **18** If the world hates you, you know that it has hated me before it hated you.ⁱ **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,^j but I have chosen you out of the world, for this reason the world hates you.^k **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;^l if they have observed my word, they will also observe yours. **21** But they will do all these

15:13 *Or "soul."

things against you on account of my name, because they do not know the One who sent me.^a

22 If I had not come and spoken to them, they would have no sin.^b But now they have no excuse for their sin.^c **23** Whoever hates me also hates my Father.^d **24** If I had not done among them the works that no one else did, they would have no sin;^e but now they have both seen me and hated me as well as my Father. **25** But this happened in order to fulfill the word written in their Law: "They hated me without cause."^f **26** When the helper comes that I will send you from the Father, the spirit of the truth,^g which comes from the Father, that one will bear witness about me;^h **27** and you, in turn, are to bear witness,ⁱ because you have been with me from the beginning.

16 "I have said these things to you so that you may not be stumbled. **2** Men will expel you from the synagogue.^j In fact, the hour is coming when everyone who kills you^k will think he has offered a sacred service to God. **3** But they will do these things because they have not come to know either the Father or me.^l **4** Nevertheless, I have told you these things so that when the hour for them to happen arrives, you will remember that I told them to you.^m

"I did not tell you these things at first, because I was with you. **5** But now I am going to the One who sent me;ⁿ yet not one of you asks me, 'Where are you going?' **6** But because I have told you these things, grief has filled your hearts.^o **7** Nevertheless, I am telling you the truth, it is for your benefit that I am going away. For if I do not go away, the helper^p will not come to you; but if I do go, I will send him to you. **8** And when that

CHAP. 15

- a Joh 16:2, 3
b Joh 9:41
c Mt 11:21
d Joh 5:23
1Jo 2:23
e Mt 11:23
Joh 7:31
Joh 11:47
f Ps 35:19
Ps 69:4
Lu 23:22
g Lu 24:49
Joh 14:26
h 1Jo 5:6
i Lu 24:48
Ac 1:8
Ac 2:22
Ac 5:32

CHAP. 16

- j Joh 9:22
k Mt 24:9
Ac 8:1
Ac 12:1, 2
Ac 26:11
l Joh 8:19
Joh 15:20, 21
Ro 10:2
1Co 2:8
m Joh 13:19
Joh 14:29
n Joh 7:33
Joh 13:3
o Joh 16:22
p Joh 14:16, 26
Joh 15:26
Ac 2:32, 33

Second Col.

- a Joh 15:22
b Joh 5:37, 38
c Joh 12:31
Joh 14:30
d Joh 16:7
e Ac 11:28
Ac 21:10, 11
1Ti 4:1
f 1Jo 4:2
g Joh 15:26
1Jo 2:27
h Joh 17:10
i Joh 7:33
Joh 14:19

one comes, he will give the world convincing evidence concerning sin and concerning righteousness and concerning judgment: **9** first concerning sin,^a because they are not exercising faith in me;^b **10** then concerning righteousness, because I am going to the Father and you will see me no longer; **11** then concerning judgment, because the ruler of this world has been judged.^c

12 "I still have many things to say to you, but you are not able to bear them now. **13** However, when that one* comes, the spirit of the truth,^d he will guide you into all the truth, for he will not speak of his own initiative, but what he hears he will speak, and he will declare to you the things to come.^e **14** That one will glorify me,^f because he will receive from what is mine and will declare it to you.^g **15** All the things that the Father has are mine.^h That is why I said he receives from what is mine and declares it to you. **16** In a little while you will see me no longer,ⁱ and again, in a little while you will see me."

17 At that some of his disciples said to one another: "What does he mean by saying to us, 'In a little while you will not see me, and again, in a little while you will see me,' and, 'because I am going to the Father'?" **18** So they were saying: "What does he mean by saying, 'a little while'? We do not know what he is talking about." **19** Jesus knew they wanted to question him, so he said to them: "Are you asking one another this because I said: 'In a little while you will not see

16:13 *Both "that one" and "he" in vss. 13 and 14 refer back to "the helper" in vs. 7. Jesus used "the helper" (which has the masculine gender in Greek) as a personification of the holy spirit, an impersonal force, which has the neuter gender in Greek.

me, and again, in a little while you will see me?' **20** Most truly I say to you, you will weep and wail, but the world will rejoice; you will be grieved, but your grief will be turned into joy.^a **21** When a woman is giving birth, she has grief because her hour has come, but when she has given birth to the child, she remembers the tribulation no more because of the joy that a man has been born into the world. **22** So you also, now you have grief; but I will see you again, and your hearts will rejoice,^b and no one will take away your joy. **23** In that day you will ask me no question at all. Most truly I say to you, if you ask the Father for anything,^c he will give it to you in my name.^d **24** Until now you have not asked for a single thing in my name. Ask and you will receive, so that your joy may be complete.

25 "I have spoken these things to you in comparisons. The hour is coming when I will no longer speak to you in comparisons, but I will tell you plainly about the Father. **26** In that day you will make request of the Father in my name; in saying this, I do not mean that I will make request for you. **27** For the Father himself has affection for you, because you have had affection for me^e and have believed that I came as God's representative.^f **28** I came as the Father's representative and have come into the world. Now I am leaving the world and am going to the Father."^g

29 His disciples said: "See! Now you are speaking plainly and are not using comparisons. **30** Now we know that you know all things and you do not need to have anyone question you. By this we believe that you came from God." **31** Jesus answered them: "Do you believe now?"

CHAP. 16

- a Mt 28:8
Lu 24:39-41
Joh 20:19, 20
b Lu 24:51, 52
c Php 4:6
d Joh 14:13
Joh 15:16
1Jo 5:14
e Joh 14:21
f Joh 17:7, 8
g Joh 13:3
Heb 9:24

Second Col.

- a Zec 13:7
Mt 26:31
Mr 14:27
b Joh 8:29
c Joh 14:27
Eph 2:14
d Joh 14:30
Ac 14:22
1Jo 4:4
1Jo 5:4
Re 3:21

CHAP. 17

- e Joh 12:23
Joh 13:31, 32
f Php 2:9, 10
g Joh 4:14
Joh 6:27
h Joh 6:37
i Lu 10:25-28
j 1Jo 5:20
k Eph 4:11, 13
2Pe 3:18
l Joh 13:31
m Joh 4:34
n Joh 1:1
Joh 8:58
Col 1:15
o Ps 22:22
Ac 15:14
Heb 2:12
p Joh 6:68
Joh 8:28
Joh 12:49
Joh 14:10
q Joh 16:27
r Joh 16:30

32 Look! The hour is coming, indeed, it has come, when each one of you will be scattered to his own house and you will leave me alone.^a But I am not alone, because the Father is with me.^b **33** I have said these things to you so that by means of me you may have peace.^c In the world you will have tribulation, but take courage! I have conquered the world."^d

17 Jesus spoke these things, and raising his eyes to heaven, he said: "Father, the hour has come. Glorify your son so that your son may glorify you,^e **2** just as you have given him authority over all flesh,^f so that he may give everlasting life^g to all those whom you have given to him.^h **3** This means everlasting life,ⁱ their coming to know you,^{*} the only true God,^j and the one whom you sent, Jesus Christ.^k **4** I have glorified you on the earth,^l having finished the work you have given me to do.^m **5** So now, Father, glorify me at your side with the glory that I had alongside you before the world was.ⁿ

6 "I have made your name manifest^{*} to the men whom you gave me out of the world.^o They were yours, and you gave them to me, and they have observed[#] your word. **7** Now they have come to know that all the things you gave me are from you; **8** because I have given them the sayings that you gave me,^p and they have accepted them and have certainly come to know that I came as your representative,^q and they have believed that you sent me.^r **9** I make request concerning them; I make request, not concerning the world, but concerning those whom you

17:2 *Or "mankind; people." 17:3 *Or "their taking in knowledge of you." 17:6 *Or "known." #Or "obeyed."

have given me, because they are yours; **10** and all my things are yours and yours are mine,^a and I have been glorified among them.

11 "I am no longer in the world, but they are in the world,^b and I am coming to you. Holy Father, watch over them^c on account of your own name, which you have given me, so that they may be one* just as we are one."^d

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

15 "I do not request that you take them out of the world, but that you watch over them because of the wicked one.^k

16 They are no part of the world,^l just as I am no part of the world.^m **17** Sanctify them* by means of the truth;ⁿ your word is truth.^o **18** Just as you sent me into the world, I also sent them into the world.^p **19** And I am sanctifying myself in their behalf, so that they also may be sanctified by means of truth.

20 "I make request, not concerning these only, but also concerning those putting faith in me through their word, **21** so that they may all be one,^q just as you, Father, are in union with me and I am in union with you,^r that they also may be in union with us, so that the world

17:11 *Or "at unity." 17:17 *Or "Set them apart; Make them holy."

CHAP. 17

- a Joh 16:15
b Joh 13:1
c 1Pe 1:5
Jude 24
d Joh 10:30
Joh 17:21
e Joh 6:39
Joh 10:28
f Joh 18:9
g Mr 14:21
h Ps 41:9
Ps 109:8
Ac 1:20
i Joh 15:11
j Joh 15:19
Jas 4:4
k Mt 6:13
2Th 3:3
1Jo 5:18
l Col 1:13
m Joh 18:36
n Eph 5:25, 26
1Th 5:23
2Th 2:13
1Pe 1:22
o Ps 12:6
Ps 119:151, 160
p Joh 20:21
q Ro 12:5
1Co 1:10
Ga 3:28
r Joh 10:38
Joh 14:10

Second Col.

- a Joh 14:20
Joh 17:11
1Jo 3:24
b Lu 22:28-30
1Th 4:17
c Joh 17:5
d Joh 8:55
Joh 15:21
e Mt 11:27
f Mt 6:9
Joh 17:6
g Joh 15:9

CHAP. 18

- h 2Sa 15:23
i Mt 26:36
Mr 14:32
Lu 22:39
j Mt 26:47
Mr 14:43
k Mt 2:23
l Lu 22:47

may believe that you sent me. **22** I have given them the glory that you have given me, in order that they may be one just as we are one.^a **23** I in union with them and you in union with me, in order that they may be perfected into one,^b so that the world may know that you sent me and that you loved them just as you loved me. **24** Father, I want those whom you have given me to be with me where I am,^b in order that they may look upon my glory that you have given me, because you loved me before the founding of the world.^c **25** Righteous Father, the world has, indeed, not come to know you,^d but I know you,^e and these have come to know that you sent me. **26** I have made your name known to them and will make it known,^f so that the love with which you loved me may be in them and I in union with them."^g

18 After he said these things, Jesus went out with his disciples across the Kid'ron Valley^h to where there was a garden, and he and his disciples went into it.ⁱ **2** Now Judas, his betrayer, also knew the place, because Jesus had often met there with his disciples. **3** So Judas brought the detachment of soldiers and officers of the chief priests and of the Pharisees and came there with torches and lamps and weapons.^j **4** Then Jesus, knowing all the things that were going to happen to him, stepped forward and said to them: "Whom are you looking for?" **5** They answered him: "Jesus the Naz'a-rene."^k He said to them: "I am he." Now Judas, his betrayer, was also standing with them.^l

6 However, when Jesus said to them, "I am he," they drew

17:23 *Or "be completely unified."
18:1 *Or "the winter torrent of Kidron."

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

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JOHN 15-17 | “You Are No Part of the World”

15:19, 21; 16:33

- Jesus conquered the world by not becoming like it in any respect
- Jesus’ followers would need courage to remain undefiled by the attitudes and actions of the people in the world around them
- Meditating on Jesus’ example as a conqueror can give us the courage we need to imitate him



 What situations may test my remaining separate from the world?

What kinds of media content could have a negative effect on my efforts to remain separate from the world?



October 22-28

Treasures From God's Word

John 15:19—Jesus' followers are "no part of the world"

John 15:19: 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, but I have chosen you out of the world, for this reason the world hates you.

Study note

world: In this context, the Greek word *ko'smos* refers to the world of mankind apart from God's servants, the unrighteous human society alienated from God. John is the only Gospel writer to quote Jesus as saying that his followers are **no part of the world** or do not belong to the world. The same thought is expressed two more times in Jesus' last prayer with his faithful apostles.—John 17:14, 16.

John 15:21—Jesus' followers are hated on account of his name

John 15:21: But they will do all these things against you on account of my name, because they do not know the One who sent me.

Study note

on account of my name: In the Bible, the term "name" at times stands for the person who bears the name, his reputation, and all that he represents. (See study note on Matthew 6:9.) In the case of Jesus' name, it also stands for the authority and position that his Father has given him. (Matthew 28:18; Philippians 2:9, 10; Hebrews 1:3, 4) Jesus here explains why people of the world would do things **against** his followers: **because they do not know the One who sent** him. Knowing God would help them to understand and acknowledge what Jesus' name stands for. (Acts 4:12) This would include Jesus' position as God's appointed Ruler, the King of kings, to whom all people should bow in submission in order to gain life.—John 17:3; Revelation 19:11-16; compare Psalm 2:7-12.

John 16:33—Jesus' followers can conquer the world in imitation of him (*it-1* 516)

John 16:33: I have said these things to you so that by means of me you may have peace. In the world you will have tribulation, but take courage! I have conquered the world."

Courage

The Christian needs courage to remain uncontaminated by the attitudes and actions of a world at enmity with Jehovah God and to remain faithful to Him despite having to face the world's hatred. Jesus Christ told his disciples: "In the world you are having tribulation, but take courage! I have conquered the world." (John 16:33) Never did the Son of God yield to the world's influence, but he triumphed over the world by not becoming like it in any respect. The sterling example of Jesus Christ as a conqueror and the outcome of his flawless course can fill one with the needed courage to imitate him in remaining separate from and undefiled by the world.—John 17:16.

Digging for Spiritual Gems

John 17:21-23—In what sense were Jesus' followers to be "one"?

John 17:21-23: so that they may all be one, just as you, Father, are in union with me and I am in union with you, that they also may be in union with us, so that the world may believe that you sent me. I have given them the glory that you have given me, in order that they may be one just as we are one. I in union with them and you in union with me, in order that they may be perfected into one, so that the world may know that you sent me and that you loved them just as you loved me.

Study notes

one: Or "at unity." Jesus prayed that his true followers would be "one," unitedly working together for the same purpose, just as he and his Father are "one," demonstrating cooperation and unity of thought. (John 17:22) At 1 Corinthians 3:6-9, Paul describes this type of unity among Christian ministers as they work with one another and with God.—See 1 Corinthians 3:8 and study notes on John 10:30; 17:11.

be perfected into one: Or "be completely unified." In this verse, Jesus connects perfect unity with being **loved** by the Father. This is in harmony with Colossians 3:14, which says: "Love . . . is a perfect bond of union." This perfect unity is relative. It does not mean that all differences of personality, such as individual abilities, habits, and conscience, are eliminated. It does mean that Jesus' followers are unified in action, belief, and teaching.—Romans 15:5, 6; 1 Corinthians 1:10; Ephesians 4:3; Philippians 1:27.

John 17:24—What is "the founding of the world"?

John 17:24: Father, I want those whom you have given me to be with me where I am, in order that they may look upon my glory that you have given me, because you loved me before the founding of the world.

Study note

founding of the world: The Greek word for “founding” is rendered “to conceive” at Hebrews 11:11, where it is used with “offspring.” Here used in the expression “founding of the world,” it apparently refers to the birth of children to Adam and Eve. Jesus associates “the founding of the world” with Abel, apparently the first redeemable human and the first to have his name “written in the scroll of life from the founding of the world.” (Luke 11:50, 51; Revelation 17:8) These words of Jesus in prayer to his Father also confirm that long ago—before Adam and Eve conceived offspring—God **loved** his only-begotten Son.

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 17:1-14

JOHN

Study Notes—Chapter 15

15:2

cleans: Or “prunes.” The Greek word here rendered “cleans” is a verb form of the Greek word rendered “clean” at Joh 15:3.

15:13

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 a person’s life.—See Glossary, “Soul.”

15:15

I no longer call you slaves: The Greek term for “a slave,” *dou'los*, is generally used with reference to individuals *owned* by fellow men. (Mt 8:9; 10:24, 25; 13:27) It is also used figuratively to refer to devoted servants of God and of his Son, Jesus Christ, whether human (Ac 2:18; 4:29; Ro 1:1; Ga 1:10) or angelic (Re 19:10, where the word *syn'dou-los* [fellow slave] appears). In another figurative usage, the term applies to people in slavery to sin (Joh 8:34; Ro 6:16-20) or to corruption (2Pe 2:19). When Jesus sacrificed his perfect life, he used the value of that blood to buy the lives of all those who follow him. As a result, Christians do not belong to themselves but are “Christ’s slaves.” (Eph 6:6; 1Co 6:19, 20; 7:23; Ga 3:13) Although Jesus called the apostles his friends, by redeeming them from sin, they became his slaves. At times, he used this expression to refer to his followers.—Joh 15:20.

15:19

world: In this context, the Greek word *ko'smos* refers to the world of mankind apart from God’s servants, the unrighteous human society alienated from God. John is the only Gospel writer to quote Jesus as saying that his followers are **no part of the world** or do not belong to the world. The same thought is expressed two more times in Jesus’ last prayer with his faithful apostles.—Joh 17:14, 16.

15:21

on account of my name: In the Bible, the term “name” at times stands for the person who bears the name, his reputation, and all that he represents. (See study note on Mt 6:9.) In the case of Jesus’ name, it also stands for the authority and position that his Father has given him. (Mt 28:18; Php 2:9, 10; Heb 1:3, 4) Jesus here explains why people of the world would do things **against** his followers: **because they do not know the One who sent** him. Knowing God would help them to understand and acknowledge what Jesus’ name stands for. (Ac 4:12) This would include Jesus’ position as God’s appointed Ruler, the King of kings, to whom all people should bow in submission in order to gain life.—Joh 17:3; Re 19:11-16; compare Ps 2:7-12.

15:25

in their Law: Here referring to the entire Hebrew Scriptures. The quote that follows is taken from Ps 35:19; 69:4. “Law” is used in the same sense at Joh 10:34; 12:34.

15:26

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.—See study notes on Joh 14:16; 16:13.

JOHN Study Notes—Chapter 16

16:2

a sacred service: The Greek word used here is *la·trei'a* and refers to an act of worship. In the Christian Greek Scriptures, this noun appears solely with reference to serving God. (Ro 9:4; 12:1; Heb 9:1, 6) For a discussion of the related Greek verb *la·treu'o*, see study note on Lu 1:74.

16:7

helper: See study note on Joh 15:26.

16:13

that one: Both “that one” and “he” in verses 13 and 14 refer back to “the helper” mentioned at Joh 16:7. Jesus used “the helper” (which is in the masculine gender in Greek) as a personification of the holy spirit, an impersonal force, which is in the neuter gender in Greek.—See study note on Joh 14:16.

JOHN Study Notes—Chapter 17

17:2

all flesh: Or “all mankind; all people.” This expression is also found at Lu 3:6, which is a quote from Isa 40:5, where a Hebrew term with the same meaning is used.—Compare study note on Joh 1:14.

17:3

their coming to know you: Or “their taking in knowledge of you; their continuing to know you.” The Greek verb *gi·no'sko* basically means “to know,” and here the verb is used in the present tense to express continuous action. It may denote a process of “taking in knowledge about someone; getting to know someone; becoming better acquainted with someone.” It may also include the thought of making an ongoing effort to get better acquainted with someone who is already known. In this context, it refers to a deepening personal relationship with God brought about by ever-increasing knowledge of God and Christ and a growing trust in them. Clearly, this necessitates more than knowing who a person is or knowing his name. It would also involve knowing what that person likes and dislikes and knowing his values and standards.—1Jo 2:3; 4:8.

17:5

world: The Greek word *ko'smos* here apparently refers to the world of mankind.—Compare study note on Joh 17:24.

17:6

I have made your name manifest: Jesus' followers already knew and used God's name. They saw and read it in the Hebrew Scripture scrolls available in their synagogues. They also saw and read it in the *Septuagint*—a Greek translation of the Hebrew Scriptures, which was used in teaching. (See App. A5 and C.) In the Bible, the term “name” at times also stands for the person himself, his reputation, and all that he declares himself to be. (See study note on Mt 6:9; compare Re 3:4, ftn.) Jesus made known God's name not just by using it but by revealing the Person behind the name—His purposes, activities, and qualities. As the one who had been “at the Father's side,” Jesus could explain the Father in a way that no one else could. (Joh 1:18; Mt 11:27) God's “name” thus took on greater meaning to Jesus' early followers.

world: In this context, the Greek word *ko'smos* apparently refers to the world of mankind alienated from God and separate from the true followers of Christ, his congregation.—See study note on Joh 15:19.

observed: Or “obeyed; kept.” As used in this context, the Greek word *te·re'o* has also been defined “to persist in obedience; to pay attention to.”

17:11

Holy Father: In the Bible, this expression occurs only here and is used as a form of address with reference to Jehovah. It is never used in reference to a human.—Compare Mt 23:9.

your own name, which you have given me: The name Jesus corresponds to the Hebrew name Jeshua (or, in fuller form, Jehoshua), meaning “Jehovah Is Salvation.” Accordingly, twice in this chapter Jesus emphasizes that he made the name Jehovah known. (Joh 17:6, 26) In the Bible, the term “name” may also stand for the person himself, his reputation, his qualities, and all that he declares himself to be. (See study notes on Mt 6:9; Joh 17:6.) So besides bearing a name that incorporates the divine name, there were apparently other ways that the name Jehovah has been given to Jesus. For example, Jesus reflected perfectly the personality of his Father. (Joh 14:9) Also, Jesus came in his Father’s name and performed powerful works in that name.—Joh 5:43; 10:25.

one: Or “at unity.” Jesus prayed that just as he and his Father are “one,” demonstrating cooperation and unity of thought, so his true followers would be “one” in working together for the same purpose. The thoughts expressed in this prayer echo Jesus’ words recorded at Joh 10:30. There he states that he and the Father “are one” in connection with their dealings with his disciples, his “sheep,” who are given to him by the Father. (Joh 10:25-30; 17:2, 9) The Greek word here rendered “one” is in the neuter gender (denoting “one thing”), not in the masculine gender (denoting “one person”).—See study note on Joh 10:30.

17:12

the son of destruction: In this context, the expression refers to Judas Iscariot, whose deliberate betrayal of God’s Son made Judas subject to eternal destruction, one who was unworthy of a resurrection. The same expression is used at 2Th 2:3 with reference to “the man of lawlessness.” In the original Bible languages, the term “son(s) of” is sometimes used in a figurative sense about someone who pursues a certain course of conduct or who manifests a certain characteristic. Examples are such expressions as “sons of the Most High,” “sons of light and sons of day,” “sons of the Kingdom,” “sons of the wicked one,” “son of the Devil,” and “sons of disobedience.” (Lu 6:35; 1Th 5:5; Mt 13:38; Ac 13:10; Eph 2:2) In a similar way, the expression “son of” can be used to refer to the judgment or outcome that results from following a certain course or displaying a certain characteristic. At 2Sa 12:5, the expression rendered “deserves to die” is literally “is a son of death.” At Mt 23:15, the literal expression “a son of Gehenna” is used about someone who is deserving of eternal destruction, which was apparently what Jesus meant when he called Judas Iscariot “the son of destruction.”—See study note on Mt 23:15 and Glossary, “Gehenna.”

17:17

Sanctify them: Or “Make them holy; Set them apart,” that is, for sacred service to God. When Jesus’ followers obey **the truth** of God’s Word, they become sanctified, or purified. (1Pe 1:22) They will thus stand out as “no part of the world,” which does not adhere to God’s truth.—Joh 17:16.

your word is truth: Jehovah’s Word presents things as they really are, revealing his attributes, purposes, and commands, as well as the true state of affairs among mankind. In harmony with Jesus’ prayer, God’s Word of truth shows what is required for a person to be sanctified, or set apart, by Jehovah for His service, and then to remain in a sanctified state.

17:19

sanctifying myself: Or “setting myself apart; keeping myself holy.” Jesus was holy when born as a human (Lu 1:35), and he maintained that sanctification, or holiness, throughout his earthly life (Ac 4:27; Heb 7:26). Jesus’ blameless life course, including his ransom sacrifice, made it possible for his followers to **be sanctified**, or made holy, set apart for God’s service. Therefore, Jesus could say in prayer to his Father that he was sanctifying himself **in their behalf**. Jesus’ followers are **sanctified by means of truth** if they follow his footsteps closely and live by the truths he taught and the truths found in God’s Word, the Bible. (Joh 17:17; 2Ti 2:20, 21; Heb 12:14) Even so, they are not sanctified through their own merit, but sanctification comes to them through Jesus Christ.—Ro 3:23-26; Heb 10:10.

17:21

one: Or “at unity.” Jesus prayed that his true followers would be “one,” unitedly working together for the same purpose, just as he and his Father are “one,” demonstrating cooperation and unity of thought. (Joh 17:22) At 1Co 3:6-9, Paul describes this type of unity among Christian ministers as they work with one another and with God.—See 1Co 3:8 and study notes on Joh 10:30; 17:11.

17:23

be perfected into one: Or “be completely unified.” In this verse, Jesus connects perfect unity with being **loved** by the Father. This is in harmony with Col 3:14, which says: “Love . . . is a perfect bond of union.” This perfect unity is relative. It does not mean that all differences of personality, such as individual abilities, habits, and conscience, are eliminated. It does mean that Jesus’ followers are unified in action, belief, and teaching.—Ro 15:5, 6; 1Co 1:10; Eph 4:3; Php 1:27.

17:24

founding of the world: The Greek word for “founding” is rendered “to conceive” at Heb 11:11, where it is used with “offspring.” Here used in the

expression “founding of the world,” it apparently refers to the birth of children to Adam and Eve. Jesus associates “the founding of the world” with Abel, apparently the first redeemable human and the first to have his name “written in the scroll of life from the founding of the world.” (Lu 11:50, 51; Re 17:8) These words of Jesus in prayer to his Father also confirm that long ago—before Adam and Eve conceived offspring—God **loved** his only-begotten Son.

17:26

I have made your name known: At the end of his prayer, Jesus repeats the thought he expressed at Joh 17:6. (See study note on Joh 17:6.) At Joh 17:26, though, a different Greek verb, *gno·ri'zo* (“to make known”), is used. However, it conveys a similar thought to the verb used at Joh 17:6 (*pha·ne·ro'o*, “to make manifest; to reveal”), which could also be rendered “make known.” (See ftn. on Joh 17:6.) In the Bible, making known one’s name may involve revealing the name itself as well as what the name stands for—the person’s reputation and all that he declares himself to be. (See study note on Mt 6:9; compare Re 3:4; ftn.) Jesus made known God’s name not just by using it but by revealing the Person behind the name—his purposes, activities, and qualities. Here Jesus adds **and will make it known**, which could also be rendered “and will continue to make it known.” God’s name would thus continue to take on greater meaning to his followers.

- Song 129 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD'S WORD

- **“You Are No Part of the World”:** (10 min.)
 Joh 15:19—Jesus’ followers are “no part of the world” (*nwtsty* study note)
 Joh 15:21—Jesus’ followers are hated on account of his name (*nwtsty* study note)
 Joh 16:33—Jesus’ followers can conquer the world in imitation of him (*it-1* 516)
 - **Digging for Spiritual Gems:** (8 min.)
 Joh 17:21-23—In what sense were Jesus’ followers to be “one”? (*nwtsty* study notes)
- Joh 17:24—What is “the founding of the world”? (*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 17:1-14

APPLY YOURSELF TO THE FIELD MINISTRY

- **Second Return Visit:** (3 min. or less) Use the sample conversation.
- **Third Return Visit:** (3 min. or less) Choose your own scripture, and offer a study publication.
- **Bible Study:** (6 min. or less) *fg* lesson 14 ¶3-4

LIVING AS CHRISTIANS


- Song 101
- **“Love Identifies True Christians—Protect Precious Unity”:** (15 min.) Discussion. Play the video “*Have Love Among Yourselves*”—*Do Not Keep Account of the Injury*. As time allows, consider the box “Bible Example for Meditation.”
- **Congregation Bible Study:** (30 min.) *jy* chap. 40
- Review Followed by Preview of Next Week (3 min.)
- Song 106 and Prayer

JOHN 15-17 | “You Are No Part of the World”

15:19, 21; 16:33

- Jesus conquered the world by not becoming like it in any respect
- Jesus’ followers would need courage to remain undefiled by the attitudes and actions of the people in the world around them
- Meditating on Jesus’ example as a conqueror can give us the courage we need to imitate him



 What situations may test my remaining separate from the world?

What kinds of media content could have a negative effect on my efforts to remain separate from the world?





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?

14

Why Does God Have an Organization?



1. Why did God organize ancient Israel?

God organized descendants of the patriarch Abraham into a nation and gave them a body of laws. He called the nation “Israel” and made it the custodian of true worship and of his word. (Psalm 147:19, 20) So people of all nations could benefit from Israel. 📖 *Read Genesis 22:18.*

God chose the Israelites to be his witnesses. Their ancient history provides a demonstration of how people benefit by obeying God’s laws. (Deuteronomy 4:6) Thus, through the Israelites, others could get to know the true God. 📖 *Read Isaiah 43:10, 12.*

2. Why are true Christians organized?

In time, Israel lost God’s favor, and Jehovah replaced that nation with the Christian congregation. (Matthew 21:43; 23:37, 38) Now, in place of the Israelites, true Christians serve as Jehovah’s witnesses. 📖 *Read Acts 15:14, 17.*

Jesus organized his followers to preach and make disciples in all nations. (Matthew 10:7, 11; 24:14; 28:19, 20) This work is reaching its climax now, in the conclusion of the present system of things. For the first time in history, Jehovah has united millions from all nations in true worship. (Revelation 7:9, 10) True Christians are organized to encourage and help one another. Worldwide, they enjoy the same program of Bible instruction at their meetings. 📖 *Read Hebrews 10:24, 25.*

Working Together in Unity

(Ephesians 4:3)

F F6/C Fma7 F/C F/A

From a world di - vid - ed and cold, God has
As we pray to be of one mind, Al - ways

A^b C7/G C7 B^b/C C7 C7/G B^b/C

brought us in - to his fold. U - ni - ty and
ten - der, lov - ing, and kind, Love will grow and

C7/G C7 B^b/C C7 C7/E B^b/D C7 Gm C7 F Gm11

peace we pos - sess, Bring - ing us hap - pi - ness.
praise will in - crease, Giv - ing us joy and peace.

F7/A E^b/G F7 B^b F/A Dm7 D^b7

U - ni - ty we cher - ish; Har - mo -
Peace is so re - fresh - ing, Bring - ing

Working Together in Unity

C7 Bb/C C7 Bb/C C7 F F6/C

ny is sweet. In God's work there's
such de - light. As we show true

Fma7 F/C F/A Ab° C7/G

much to be done. He di - rects us now through his
broth - er - ly love, God will grant us peace from a -

C7 Bb/C C7 C7/G Bb/C C7/G

Son. May we serve o - be - di - ent -
bove. With his help, u - nit - ed we'll

C7 Bb/C C7 Bb6 Dm/A Gm7 Bb/C C7 F Gm7/C F

ly, Work - ing in har - mo - ny.
be, Serv - ing him end - less - ly.

(See also Mic. 2:12; Zeph. 3:9; 1 Cor. 1:10.)

- Song 129 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD'S WORD

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- **Third Return Visit:** (3 min. or less) Choose your own scripture, and offer a study publication.
- **Bible Study:** (6 min. or less) *fg* lesson 14 ¶3-4

LIVING AS CHRISTIANS


- Song 101
- **“Love Identifies True Christians—Protect Precious Unity”:** (15 min.) Discussion. Play the video “*Have Love Among Yourselves*”—*Do Not Keep Account of the Injury*. As time allows, consider the box “Bible Example for Meditation.”
- **Congregation Bible Study:** (30 min.) *jy* chap. 40
- Review Followed by Preview of Next Week (3 min.)
- Song 106 and Prayer

JOHN 15-17 | “You Are No Part of the World”

15:19, 21; 16:33

- Jesus conquered the world by not becoming like it in any respect
- Jesus’ followers would need courage to remain undefiled by the attitudes and actions of the people in the world around them
- Meditating on Jesus’ example as a conqueror can give us the courage we need to imitate him



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Love Identifies True Christians—Protect Precious Unity

WHY IMPORTANT: On the night before his death, Jesus prayed that his disciples would “be completely unified.” (Joh 17:23, ftn.) To remain united, we must display love, which “does not keep account of the injury.” —1Co 13:5.

HOW TO DO IT:

- Imitate Jehovah by looking for the good in others
- Forgive freely
- After resolving a matter, do not bring it up again.—Pr 17:9



Whom do we hurt the most if we keep account of the injury?

WATCH THE VIDEO “HAVE LOVE AMONG YOURSELVES”—DO NOT KEEP ACCOUNT OF THE INJURY, AND THEN ANSWER THE FOLLOWING QUESTIONS:

- In the first part of the video, how did Helen indicate that she was ‘keeping account of the injury’?
- In the second part of the video, how did Helen overcome her negative thinking and develop a positive viewpoint?
- Ultimately, how did Helen add to the unity of the congregation?

BIBLE EXAMPLE FOR MEDITATION: The apostle Paul recognized John Mark’s good qualities, even though John Mark had disappointed him earlier.—Ac 13:13; 15:37, 38; 2Ti 4:11.

ASK YOURSELF, ‘How can I show confidence in someone who has disappointed me?’

Love Identifies True Christians—Rejoice With the Truth

WHY IMPORTANT: In imitation of Jesus, we must bear witness to the truth regarding God’s purposes. (Joh 18:37) We must also rejoice with the truth, speak the truth, and consider whatever things are true, despite living in a world full of falsehood and unrighteousness.—1Co 13:6; Php 4:8.

HOW TO DO IT:

- Be determined not to listen to or spread harmful gossip.—1Th 4:11
- Do not rejoice over another’s calamity
- Take delight in positive, encouraging things



Rejoice, not over unrighteousness, but with the truth

WATCH THE VIDEO “HAVE LOVE AMONG YOURSELVES”—REJOICE, NOT OVER UNRIGHTEOUSNESS, BUT WITH THE TRUTH, AND THEN ANSWER THE FOLLOWING QUESTIONS:

- In what sense did Debbie “rejoice over unrighteousness”?
- How did Alice steer the conversation with Debbie in a positive direction?
- What are some of the good things that we can talk about?

BIBLE EXAMPLE FOR MEDITATION: Lot was constantly tormented by the unrighteous conduct of people in Sodom and Gomorrah. —2Pe 2:8.

ASK YOURSELF, ‘In what ways can I show that I rejoice, not over unrighteousness, but with the truth?’



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“Have Love Among Yourselves” – Do Not Keep Account of the Injury

[At the Kingdom Hall]

[Scene 1]

Excuse me.

Um, Larry, Frank . . .

We had such a good time this morning.

I always enjoy working with you in service.

Same here.

And I hope Ms.

Johnson comes to the meeting this Sunday.

That would be so nice.

Hey, did you ever find your sunglasses? No.

I looked all over! I have no idea where they could be.

Hey.

Hey, Susan.

Good to see you.

Good to see you.

You left these at my house last night.

“Have Love Among Yourselves” – Do Not Keep Account of the Injury

Ah, can you believe it? I should have known.

What? Susan had another gathering at her home last night, and I wasn't invited —again! I just don't get it.

I knew they had to be yours.

Thanks again.

I'm always leaving my stuff behind.

And, Helen, how are you doing? I'm fine.

Sorry, I gotta go.

Helen?

What just happened?

I have no idea.

Hey, Helen, got a second?

What do you want, Susan?

Helen, I feel like I must have done something to hurt you, and I want to apologize if I have. Is there something wrong?

I guess you had some more of the friends over last night?

Well, yes, a few.

Do you mind telling me why I'm never invited?

Helen, I'm sorry; I never thought—

“Have Love Among Yourselves” – Do Not Keep Account of the Injury

Never thought what? That I would have noticed how many times you’ve done this to me? Well, I’ve noticed! Yesterday makes the third time in the last couple of months you’ve had people to your home without me. Not to mention the four other times earlier this year!

I’m so sorry, Helen. I didn’t mean to slight you in any way. And I promise, it was nothing personal.

“Nothing personal?” How can you invite everybody in the congregation over to your home for a good time —except me— and say that it’s “nothing personal”?

[Scene 2]

Excuse me.

Um, Larry, Frank . . .

We had such a good time this morning.

I always enjoy working with you in service.

Same here.

And I hope Ms. Johnson comes to the meeting this Sunday.

That would be so nice.

Hey, did you ever find your sunglasses?

No. I looked all over! I have no idea where they could be.

Hey.

Hey, Susan.

Good to see you.

“Have Love Among Yourselves” – Do Not Keep Account of the Injury

Good to see you.

You left these at my house last night.

Ah, can you believe it? I should have known.

Thank you so much, Susan. Where were they?

Wow. Susan had another gathering at her home. I wonder why I wasn't invited again? Wait. That's not important. She is so hospitable! I'm going to pray that Jehovah continues to bless her for it. And maybe there's something I can do.

And, Helen, how are you doing?

Fine. How are you, Susan?

Great.

Hey, would you and you too, Alice, would you like to work together in service this Saturday and then come to my house for lunch?

That sounds so nice!

Would I like to? I would love to. Thank you, Helen! What can I bring?

Both of you just bring yourselves; I'll have everything ready.

Oh, that sounds good! Oh, I got to go.

A LESSON IN FORGIVENESS

LUKE 7:36-50

Depending on their heart condition, people respond differently to what Jesus says and does. That becomes clear at a house in Galilee. A Pharisee named Simon invites Jesus to a meal, perhaps to get a closer look at the one performing such remarkable works. Likely viewing this as an opportunity to minister to those present, Jesus accepts, even as he has on other occasions accepted invitations to eat with tax collectors and sinners.

However, Jesus does not receive the cordial attention usually given to guests. On dusty roads in Palestine, sandal-clad feet become hot and dirty, so it is a customary act of hospitality to wash a guest's feet with cool water. That is not done for Jesus. Neither does he receive a welcoming kiss, as is common. Another custom is to pour some oil on a guest's hair out of kindness and hospitality. This too is not done for Jesus. So how welcome is he really?

The meal begins, with the guests reclining at the table. As they eat, a woman quietly enters the room uninvited. She is "known in the city to be a sinner." (Luke 7:37) All imperfect humans are sinners, yet this woman seems to be living an immoral life, perhaps as a prostitute. She may have heard Jesus' teachings, including his invitation for 'all those who are loaded down to come to him for refreshment.' (Matthew 11: 28, 29) Apparently moved by Jesus' words and deeds, she has now sought him out.

She comes up behind Jesus at the table and kneels at his feet. Tears fall from her eyes onto his feet, and she wipes them with her hair. She tenderly kisses his feet and pours on them some fragrant oil that she has brought. Simon watches with disapproval, saying to himself: "If

this man were really a prophet, he would know who and what kind of woman it is who is touching him, that she is a sinner."—Luke 7:39.

Perceiving Simon's thinking, Jesus says: "Simon, I have something to say to you." He replies: "Teacher, say it!" Jesus continues: "Two men were debtors to a certain lender; the one was in debt for 500 denarii, but the other for 50. When they did not have anything to pay him back with, he freely forgave them both. Therefore, which one of them will love him more?" Perhaps with an air of indifference, Simon answers: "I suppose it is the one whom he forgave more."—Luke 7:40-43.

Jesus agrees. Then looking at the woman, he says to Simon: "Do you see this woman? I entered your house; you gave me no water for my feet. But this woman wet my feet with her tears and wiped them off with her hair. You gave me no kiss, but this woman, from the hour that I came in, did not stop tenderly kissing my feet. You did not pour oil on my head, but this woman poured perfumed oil on my feet." Jesus could see that this woman was giving evidence of heartfelt repentance for her immoral life. So he concludes: "I tell you, her sins, many though they are, are forgiven, because she loved much. But the one who is forgiven little, loves little."—Luke 7:44-47.

Jesus is not excusing immorality. Rather, he is manifesting compassionate understanding of people who commit serious sins but who then show that they are sorry and turn to Christ for relief. And what relief this woman feels when Jesus says: "Your sins are forgiven. . . . Your faith has saved you; go in peace."—Luke 7: 48, 50.



- ◇ How is Jesus received by his host, Simon?
- ◇ Why does a local woman seek Jesus out?
- ◇ What illustration does Jesus use, and how does he apply it?

Cultivating the Quality of Love

(1 Corinthians 13:1-8)

C7 F C/E F C/Bb Bb D7/A

We hum - bly bow to our God in prayer, That
 Love looks for ways to give gra - cious - ly And

Gm D/F# Gm Gm7/C Am/C C7

all his qual - i - ties we may share. But
 thinks of oth - ers un - self - ish - ly. Love

F/A Gm/Bb D7/A Gm

most im - por - tant of all those things Is
 nev - er har - bors a hate - ful thought, For -

C7 Gm7 C Bb/F C7/F F

love, which hav - ing his spir - it brings. We
 gives our broth - ers, as Je - sus taught. Love

Cultivating the Quality of Love

B \flat F/A B \flat /F C C/B \flat B \flat D7/A

may helps be us tal - ent - ed, wise, or bold, But
pa - tient - ly suf - fer wrong, Bears

Gm6 Gm7 C7 B \flat /C C7 E $^{\circ}$ F

we are noth - ing if love grows cold. We
heav - y loads when it's real - ly strong. Through

F/E \flat B \flat /D F/C B \flat B $^{\circ}$ E7/B

pray for love that is warm and true, Re -
ev - 'ry tri - al let love pre - vail; It

F/C C7 B \flat /F C7 B \flat m6/F F

vealed in all that we say and do.
bears all things; it will nev - er fail.

(See also John 21:17; 1 Cor. 13:13; Gal. 6:2.)

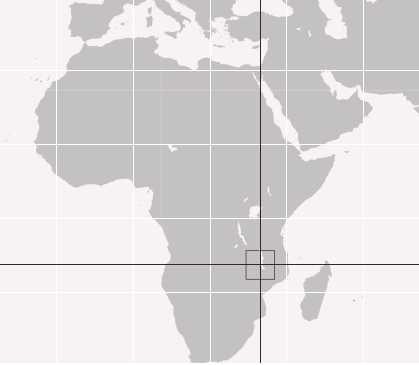
AUGUST 2018

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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Determined Not to Let My Hands Drop

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August 2018
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Sharing Joyfully in the Harvest

(Matthew 13:1-23)

D A7 Dsus4 D

We live in the time of the har - vest, A
True love for our God and our neigh - bor Now

D/F# F#+5 Gma7 G6

priv - 'lege be - yond all com - pare. The
moves us to speed up our - pace. Both

Em Am6 Am/E D#+5 B Em9/11 Em Em7

wheat fields stand read - y be - fore us, And
preach - ing and teach - ing are ur - gent, For

A A7 D

ea - ger - ly we have a share. With
short - ly the end we will face. The

Sharing Joyfully in the Harvest

D F#7 Bm9/11 Bm E/G#

Je - sus, our fin - est ex - am - ple, Di -
 joy we re - ceive is a bless - ing, A

Am D7 G

rect - ing our work in the field, How
 gift that Je - ho - vah pro - vides. By

Gm D/A B9

hap - py and hon - ored we feel each day. We
 faith we en - dure till this work is done And

Em7 A7 D

joy - ful - ly share in the yield.
 joy - ful - ly share at his side.

(See also Matt. 24:13; 1 Cor. 3:9; 2 Tim. 4:2.)



Work With Jehovah Each Day

“We are God’s fellow workers.”—1 COR. 3:9.

THE Creator envisioned that perfect humans would cooperate with him to accomplish his purposes. Despite mankind’s current imperfect state, faithful people can still work with Jehovah each day. For example, we become “God’s fellow workers” by preaching the good news of his Kingdom and making disciples. (1 Cor. 3:5-9) Just think what a privilege we have to be counted worthy of cooperating with the almighty Creator of the universe in a work that he considers important! Yet, preaching and making disciples are not the only ways that we work with Jehovah. This article will examine other ways we can do so—by assisting our family and fellow worshippers, by being hospitable, by volunteering for theocratic projects, and by expanding our sacred service.—Col. 3:23.

² As we consider this material, do not compare what you can do for Jehovah with what others can do. Remember that age, health, circumstances, and abilities vary from one person to another. The inspired apostle Paul said: “Let each one examine his own actions, and then he will have cause for

1. In what ways can we work with Jehovah?
2. Why would it be unwise to compare what you do to promote Jehovah’s purposes with what others do?

SONGS: 64, 111

WHAT OPPORTUNITIES DO YOU HAVE TO WORK WITH JEHOVAH . . .

by assisting your family and fellow worshippers?

by being hospitable?

by volunteering and by expanding your service?

rejoicing in regard to himself alone, and not in comparison with the other person.”—Gal. 6:4.

GIVE ASSISTANCE TO YOUR FAMILY AND FELLOW WORSHIPPERS

³ Jehovah expects his servants to care for their families. For example, you may have to work to provide financially for your loved ones. Many mothers stay at home to look after their infants. And some adult children may have to care for infirm parents. These are necessary activities. God’s Word states: “If anyone does not provide for those who are his own, and especially for those who are members of his household, he has *dis-owned the faith* and is worse than a person without faith.” (1 Tim. 5:8) If you have such responsibilities, you likely cannot set aside as much time for theocratic activities as you would like to. But take heart! Jehovah is pleased when you provide for your family.—1 Cor. 10:31.

⁴ Christian parents cooperate with Jehovah when they set theocratic goals before their children. Many who have done so have later seen their sons and daughters take up full-time service assignments far from home. Some are missionaries; others pioneer where the need for publishers is greater; still others serve at Bethel. Distance might mean that families cannot get together as often as they would like to. Nevertheless, the self-sacrificing parents encourage their children to persevere in their assignments. Why? They find great joy and satisfaction in knowing that their chil-

3. Why can it be said that everyone who cares for his family is cooperating with God?

4. How can parents put theocratic interests ahead of their own, and with what results?

dren are putting Kingdom interests first. (3 John 4) Perhaps many of these parents feel like Hannah, who said that she “lent” her son Samuel to Jehovah. These parents rightly view such cooperation as a precious privilege. They would not want things any other way.—1 Sam. 1:28.

⁵ If you do not have pressing family responsibilities, could you assist fellow worshippers who are caregivers and those who are infirm, elderly, or otherwise in need? Why not look around in your congregation and take note of who needs help? Perhaps you could spend time with the elderly parent of a Christian sister who is a caregiver while the sister attends to other matters. Or maybe you could help those who need assistance by offering to take them to meetings, to go shopping, to run errands, or to visit someone who is in the hospital. In doing so, you might be working with Jehovah to answer a prayer.—**Read 1 Corinthians 10:24.**

BE HOSPITABLE

⁶ God’s fellow workers are noted for practicing hospitality. In the Christian Greek Scriptures, the term translated “hospitality” means “kindness to strangers.” (Heb. 13:2; ftn.) God’s Word recounts events that teach us to show such love. (Gen. 18:1-5) We can and should seize opportunities to help others regularly, whether they are “related to us in the faith” or not.—Gal. 6:10.

⁷ Can you work with God by showing hospitality to visiting full-time servants?

5. How might you be able to offer practical assistance to members of your congregation? (See opening picture.)

6. What is involved in showing hospitality?

7. Why might you consider showing hospitality to visiting full-time servants?

(Read 3 John 5, 8.) Such occasions often provide an opportunity for “an interchange of encouragement.” (Rom. 1:11, 12) Consider the experience of Olaf. He recalls that decades ago, no one in his congregation could accommodate the circuit overseer, who was single. Young Olaf asked his non-Witness parents if the circuit overseer could stay at the family home. They agreed but pointed out that Olaf would have to sleep on the couch. That adjustment was well worth it. “What a wonderful week!” Olaf recalls. “The circuit overseer and I got up early each morning and discussed many interesting topics over breakfast. The encouragement I received kindled my desire to take up the full-time service.” Over the last 40 years, Olaf has served in various missionary assignments.

⁸ You can show love to strangers in many ways even if at first your efforts are not appreciated. Consider this example. While conducting a Bible study, a publisher in Spain noticed that her student Yesica, from Ecuador, could not stop crying. The publisher asked why. Yesica related that before emigrating she was so poor that one day she had no food. All she had to give her daughter was water. Yesica tried to rock her child to sleep as she prayed for help. Soon after, two Witnesses visited her, but Yesica was unkind to them and tore up the magazine the sisters offered. “Is this the food you want me to give to my daughter?” she asked. The sisters tried to comfort her, but their attempts were in vain. Later, they left a basket of food at her door. Yesica was touched by their kindness and felt

8. What reasons do we have for showing kindness even if at first it does not seem to be appreciated? Illustrate.

bad as she recalled that she paid no heed when God answered her prayer. Now, though, she was determined to serve Jehovah. What a fine effect their generosity produced!—Eccl. 11:1, 6.

VOLUNTEER FOR THEOCRATIC PROJECTS

⁹ On various occasions in the history of ancient Israel, volunteers were needed. (Ex. 36:2; 1 Chron. 29:5; Neh. 11:2) Today, you also have many opportunities to volunteer your time, resources, and skills to help your brothers and sisters. And you will feel great joy and receive many blessings from making yourself available.

¹⁰ God’s Word encourages men in the congregation to work with Jehovah by reaching out for privileges of service and oversight. (1 Tim. 3:1, 8, 9; 1 Pet. 5:2, 3) Those who do so want to assist others in both practical and spiritual matters. (Acts 6:1-4) Have the elders asked if you would be willing to serve as an attendant or to help with literature, territories, maintenance, or the like? Those who care for such duties will tell you that it is most enjoyable to assist others.

¹¹ Those who volunteer for theocratic projects often make new friends. Consider the example of Margie, a sister who has worked on Kingdom Hall construction projects for 18 years. Over the years, she has taken several younger sisters under her wing to give them training. She has found the experience

9, 10. (a) What were some of the occasions in Bible times when a need arose for volunteers among God’s people? (b) What are some of the needs that are generally cared for by willing men in the congregation today?

11. How has one sister benefited from the friendships she made on theocratic projects?



Volunteering for theocratic projects offers many opportunities to make new friends
(See paragraph 11)

to be an excellent way of encouraging one another spiritually. (Rom. 1:12) During trying periods of her life, Margie has received encouragement from those whose friendships she forged on construction projects. Have you ever volunteered for such a construction project? Whether you are skilled or not, can you make yourself available?

¹² When disasters strike, God’s people have opportunities to work with God by helping their brothers in practical ways. For example, they give financial support to those affected. (John 13:34, 35; Acts 11:27-30) Another practical way is by assisting with cleaning or reconstruction. Gabriela, a sister from Poland whose home was virtually destroyed by a flood, cheered up when brothers from nearby congregations came to her aid. “I don’t want to talk about what I lost—those are just material things,” she relates. “Rather, I want to tell you how much I gained.

12. How might you be able to contribute to disaster relief?

This experience reassured me that being a part of the Christian congregation is a unique privilege as well as a source of joy and happiness.” Many who receive help after a disaster say that they feel richer from the experience. And those who work with Jehovah to provide such help enjoy great satisfaction themselves. —**Read Acts 20:35; 2 Corinthians 9: 6, 7.**

¹³ Stephanie and other publishers had the joy of working with God by assisting Witnesses who had arrived in the United States as refugees. They helped to find and furnish homes for families relocating from war-torn areas. “We were moved by their joy and appreciation as they experienced the love of their worldwide brotherhood,” says Stephanie. “The families think that we have helped them, but in reality, they have helped us much more.” She adds, “The love, unity, faith, and reliance on Jeho-

13. How can volunteering strengthen our relationship with Jehovah? Give an example.

vah that we have witnessed have truly strengthened our love for Jehovah, and this has given us a deeper appreciation for all that we receive through his organization.”

EXPAND YOUR SERVICE

¹⁴ Would you like to work with Jehovah more fully? Would you be willing to relocate to serve him where there is a greater need for workers in his organization? Of course, God’s servants do not have to travel far from home to express generosity. But the circumstances of some brothers and sisters allow them to make themselves available farther afield. Their attitude is similar to that of the prophet Isaiah. In response to Jehovah’s question, “Whom shall I send, and who will go for us?” he replied: “Here I am! Send me!” (Isa. 6:8) Do you have the desire and circumstances to respond in a similar way to theocratic needs? What needs exist?

¹⁵ Concerning the preaching and disciple-making work, Jesus said: “The harvest is great, but the workers are few. Therefore, beg the Master of the harvest to send out workers into his harvest.” (Matt. 9:37, 38) Can you serve in a field where the need is greater, perhaps as a pioneer? Or can you help someone else to do so? Many brothers and sisters have felt that the best way to show love for God and neighbor is to pioneer in areas or in territories in which there is a greater need for harvest workers. Can you think of other ways to expand or increase your service? Great joy comes from doing so.

14, 15. (a) What spirit did the prophet Isaiah manifest? (b) How can Kingdom preachers today imitate Isaiah’s attitude?

¹⁶ Would you be willing to serve at Bethel or assist in the construction of a theocratic facility, either as a temporary worker or as a commuter? There is a constant need for individuals who can serve Jehovah wherever they are assigned and at whatever task they are given to do. This might require that they work in a field where there is a specific need, even though they have skills and experience in another field. Yet, Jehovah appreciates the self-sacrificing spirit shown by individuals who offer themselves to serve wherever there is a need.—Ps. 110:3.

¹⁷ Do you desire to receive further training so as to be better equipped to carry out your sacred service? If so, you may qualify to attend the School for Kingdom Evangelizers. This school gives training to spiritually-minded men and women who are in full-time service, so that they can expand theocratic interests in the field. Those who apply to attend this school need to be willing to accept any assignment when they graduate. Would you be willing to take advantage of this opportunity to reach out for greater privileges of service?—1 Cor. 9:23.

¹⁸ As Jehovah’s people, we are moved to be generous—which is a manifestation of goodness, kindness, and love—and to care about others each day. When we do that, we gain joy, peace, and happiness. (Gal. 5:22, 23) Whatever your circumstances in life, you can find joy by imitating Jehovah’s generous personality and by being one of his precious fellow workers!—Prov. 3:9, 10.

16, 17. What further opportunities exist if you desire to expand the work you do for Jehovah?

18. What do you stand to gain by working with Jehovah each day?

Our Reasons for Joy

(Matthew 5:12)

B \flat Eb/B \flat F/B \flat B \flat Eb/B \flat B \flat

Our rea - sons for joy are a - bun - dant, Like rich - es in - creas - ing in
We glad - ly be - hold his pro - duc - tions, The heav - ens, the sea, and the

Fsus4 F B \flat Eb/B \flat F/B \flat B \flat B \flat /D Eb Cm7 B \flat /F F7

worth. Those pre - cious to God from all na - tions Are join - ing us in all the
land. We gaze at the book of cre - a - tion, Ap - plaud - ing the work of his

B \flat F/A Eb/G B \flat /F

earth. The joy in our heart is well - found - ed, With
hands. Tri - um - phant - ly we now bear wit - ness, Pro -

E \flat B \flat /D C7sus4 F B \flat F/A

roots reach - ing deep in God's Word. We dai - ly par - take of its
claim - ing the King - dom of God. The news of its birth and its

E \flat /G B \flat /F E \flat Cm7 B \flat /F F7 B \flat

teach - ings; Faith fol - lows the things we have heard. Our
bless - ings, We joy - ous - ly spread all a - broad. E -

Our Reasons for Joy

F7sus4 F7 Bb/F Gm6/E A7

caus - es for joy are deep - seat - ed, Like em - bers that burn in our
ter - nal re - joic - ing ap - proach - es, Like day - light that fol - lows the

Dm Bbm6/Db F/C

hearts. Though trou - bles and tri - als be - set us, En -
night. The prom - ised new earth and new heav - ens Will

Bb/C C7 F Chorus F/Eb Gm/D F7/C Bb F/A

dur - ance Je - ho - vah im - parts. Je - ho - vah our God is our
bring ev - er - last - ing de - light.

Gm7 Bb/F Eb Bb/D C7sus4 F

joy, The work of his hands our de - light. How deep are his

Gm Cm7 Bb/D Eb Bb/F Cm/F F7 Bb

thoughts, how great are his works, A - bound - ing in good - ness and might!

