

# References for *Life and Ministry Meeting Workbook*

## OCTOBER 1-7

### TREASURES FROM GOD'S WORD | JOHN 9-10

#### "Jesus Cares for His Sheep"

**(John 10:1-3)** "Most truly I say to you, the one who does not enter into the sheepfold through the door but climbs in by another way, that one is a thief and a plunderer. <sup>2</sup> But the one who enters through the door is the shepherd of the sheep. <sup>3</sup> The doorkeeper opens to this one, and the sheep listen to his voice. He calls his own sheep by name and leads them out.

**(John 10:11)** I am the fine shepherd; the fine shepherd surrenders his life in behalf of the sheep.

**(John 10:14)** I am the fine shepherd. I know my sheep and my sheep know me,

#### nwtsty media Sheepfold

A sheepfold was an enclosure designed to protect sheep from thieves and predatory animals. Shepherds kept their flocks in the safety of a sheepfold during the night. In Bible times, sheepfolds were roofless structures of different shapes and sizes, often with stone walls and only one opening. (Nu 32:16; 1Sa 24:3; Zep 2:6) John speaks of entering a sheepfold "through the door," which was guarded by a "doorkeeper." (Joh 10:1, 3) In a community sheepfold, more than one flock might spend the night, and the doorkeeper would keep watch to protect the sheep. In the morning, the doorkeeper would open the door for the shepherds. Each shepherd would collect his flock by calling out to the sheep, and his sheep would recognize the voice of their shepherd and respond. (Joh 10:3-5) Jesus referred to this practice to illustrate the way he cared for his disciples.—Joh 10:7-14.

w11 5/15 7-8 ¶15

#### Christian Families—"Stay Awake"

<sup>5</sup> Figuratively speaking, the relationship between a shepherd and his sheep is based on knowledge and trust. The shepherd knows all about his sheep, and the sheep know and trust the shepherd. They recognize and obey his voice. "I know my sheep and my sheep know me," said Jesus. He does not have mere surface knowledge of the congregation. The Greek word here rendered "know" denotes "personal, intimate knowledge." Yes, the Fine Shepherd knows his sheep personally. He knows their individual needs, their weaknesses, and their strengths. Nothing about his sheep escapes the notice of our Exemplar. And the sheep fully know the shepherd and trust his leadership.

**(John 10:4, 5)** When he has brought all his own out, he goes ahead of them, and the sheep follow him, because they know his voice. <sup>5</sup> They will by no means follow a stranger but will flee from him, because they do not know the voice of strangers."

cf 124-125 ¶17

#### "Without an Illustration He Would Not Speak to Them"

<sup>17</sup> From personal observation, George A. Smith wrote in his book *The Historical Geography of the Holy Land*: "Sometimes we enjoyed our noonday rest beside one of those Judaeian wells, to which three or four shepherds come down with their flocks. The flocks mixed with each other, and we wondered how each shepherd would get his own again. But after the watering and the playing were over, the shepherds one by one went up different sides of the valley, and each called out his peculiar call; and the sheep of each drew out of the crowd to their own shepherd, and the flocks passed away as orderly as they came." Jesus could hardly have found

a better illustration to make his point, namely, that if we recognize and obey his teachings and if we follow his lead, then we can come under the care of “the fine shepherd.”

**(John 10:16)** “And I have other sheep, which are not of this fold; those too I must bring in, and they will listen to my voice, and they will become one flock, one shepherd.

#### **nwtsty study note on Joh 10:16**

**bring in:** Or “lead.” The Greek verb *a’go* used here can mean “to bring (in)” or “to lead,” depending on the context. One Greek manuscript dated to about 200 C.E. uses a related Greek word (*sy-na’go*) that is often rendered “to gather.” As the Fine Shepherd, Jesus gathers, guides, protects, and feeds the sheep that belong to **this fold** (also referred to as “little flock” at Lu 12:32) and his **other sheep**. These become **one flock** under **one shepherd**. This word picture emphasizes the unity that Jesus’ followers would enjoy.

#### **Digging for Spiritual Gems**

**(John 9:38)** He said: “I do put faith in him, Lord.” And he did obeisance to him.

#### **nwtsty study note on Joh 9:38**

**did obeisance to him:** Or “bowed down to him; prostrated himself to him; paid him homage.” When the Greek verb *pro-sky-ne’o* is used to refer to the rendering of worship to a god or a deity, it is translated “to worship.” (Mt 4:10; Lu 4:8) In this context, however, the healed man, who was born blind, recognized Jesus as God’s representative and did obeisance to him. He viewed him, not as God or a deity, but as the foretold “Son of man,” the Messiah with divine authority. (Joh 9:35) When he bowed down to Jesus, he apparently did so in a way similar to that of people mentioned in the Hebrew Scriptures. They bowed down when meeting prophets, kings, or other representatives of God. (1Sa 25:23, 24; 2Sa 14:4-7; 1Ki 1:

16; 2Ki 4:36, 37) On many occasions, the obeisance done to Jesus expressed a gratitude for divine revelation or evidence of divine favor. —See study notes on Mt 2:2; 8:2; 14:33; 15:25.

**(John 10:22)** At that time the Festival of Dedication took place in Jerusalem. It was wintertime,

#### **nwtsty study note on Joh 10:22**

**the Festival of Dedication:** The Hebrew name of this festival is Hanukkah (*chanuk-kah’*), meaning “Inauguration; Dedication.” It was held for eight days, beginning on the 25th day of the month of Chislev, close to the winter solstice, (see study note on **wintertime** in this verse and App. B15) to commemorate the rededication of Jerusalem’s temple in 165 B.C.E. Syrian King Antiochus IV Epiphanes had shown his contempt for Jehovah, the God of the Jews, by desecrating His temple. For example, he built an altar on top of the great altar, where formerly the daily burnt offering had been presented. On Chislev 25, 168 B.C.E., to defile Jehovah’s temple completely, Antiochus sacrificed swine on the altar and had the broth from its flesh sprinkled all over the temple. He burned the temple gates, pulled down the priests’ chambers, and carried away the golden altar, the table of showbread, and the golden lampstand. He then rededicated Jehovah’s temple to the pagan god Zeus of Olympus. Two years later, Judas Maccabaeus recaptured the city and the temple. After the temple was cleansed, the rededication took place on Chislev 25, 165 B.C.E., exactly three years after Antiochus had made his disgusting sacrifice on the altar to Zeus. The daily burnt offerings to Jehovah were then resumed. There is no direct statement in the inspired Scriptures indicating that Jehovah gave Judas Maccabaeus victory and directed him to restore the temple. However, Jehovah had used men of foreign nations, such as Cyrus of Persia, to carry out certain purposes as regards His worship. (Isa 45:1) It is reasonable to conclude, then, that Je-

hovah might use a man of his dedicated people to accomplish His will. The Scriptures show that the temple had to be standing and operating in order for the prophecies regarding the Messiah, his ministry, and his sacrifice to be fulfilled. Also, the Levitical sacrifices were to be offered until the time when the Messiah would present the greater sacrifice, his life in behalf of mankind. (Da 9:27; Joh 2:17; Heb 9:11-14) Christ's followers were not commanded to observe the Festival of Dedication. (Col 2:16, 17) However, there is no record that Jesus or his disciples condemned the celebrating of this festival.

### **Bible Reading**

**(John 9:1-17)** As he was passing along, he saw a man who had been blind from birth. <sup>2</sup> And his disciples asked him: "Rabbi, who sinned, this man or his parents, so that he was born blind?" <sup>3</sup> Jesus answered: "Neither this man sinned nor his parents, but it was so that the works of God might be made manifest in his case. <sup>4</sup> We must do the works of the One who sent me while it is day; the night is coming when no man can work. <sup>5</sup> As long as I am in the world, I am the world's light." <sup>6</sup> After he said these things, he spat on the ground and made a paste with the saliva, and he smeared the paste on the man's eyes <sup>7</sup> and said to him: "Go wash in the pool of Si-lo'am" (which is translated "Sent Forth"). And he went and washed, and came back seeing. <sup>8</sup> Then the neighbors and those who formerly used to see that he was a beggar began to say: "This is the man who used to sit and beg, is it not?" <sup>9</sup> Some were saying: "This is he." Others were saying: "No, but he looks like him." The man kept saying: "I am he." <sup>10</sup> So they asked him: "How, then, were your eyes opened?" <sup>11</sup> He answered: "The man called Jesus made a paste and smeared it on my eyes and said to me, 'Go to Si-lo'am and wash.' So I went and washed and gained

sight." <sup>12</sup> At this they said to him: "Where is that man?" He said: "I do not know." <sup>13</sup> They led the formerly blind man to the Pharisees. <sup>14</sup> Incidentally, the day that Jesus made the paste and opened his eyes was the Sabbath. <sup>15</sup> So this time the Pharisees also began asking the man how he gained sight. He said to them: "He put a paste on my eyes, and I washed, and I can see." <sup>16</sup> Some of the Pharisees then began to say: "This is not a man from God, for he does not observe the Sabbath." Others said: "How can a man who is a sinner perform signs of that sort?" So there was a division among them. <sup>17</sup> And again they said to the blind man: "What do you say about him, since it was your eyes that he opened?" The man said: "He is a prophet."

## **OCTOBER 8-14**

### **TREASURES FROM GOD'S WORD | JOHN 11-12**

#### **"Imitate Jesus' Compassion"**

**(John 11:23-26)** Jesus said to her: "Your brother will rise." <sup>24</sup> Martha said to him: "I know he will rise in the resurrection on the last day." <sup>25</sup> Jesus said to her: "I am the resurrection and the life. The one who exercises faith in me, even though he dies, will come to life; <sup>26</sup> and everyone who is living and exercises faith in me will never die at all. Do you believe this?"

#### **nwtsty study notes on Joh 11:24, 25**

**I know he will rise:** Martha thought that Jesus was talking about the future resurrection, on the last day. (See study note on Joh 6: 39.) Her faith in that teaching was remarkable. Some religious leaders of her day, called Sadducees, denied that there would be a resurrection, though it is a clear teaching in the inspired Scriptures. (Da 12:13; Mr 12:18) On the other hand, the Pharisees believed in the immortality

of the soul. Martha knew, however, that Jesus taught the resurrection hope and had even performed resurrections, although not of anyone who had been dead as long as Lazarus had been.

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

**(John 11:33-35)** When Jesus saw her weeping and the Jews who had come with her weeping, he groaned within himself and became troubled. <sup>34</sup> He said: "Where have you laid him?" They said to him: "Lord, come and see." <sup>35</sup> Jesus gave way to tears.

#### **nwtsty study notes on Joh 11:33-35**

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

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

Jesus' reaction to the thought of being betrayed by Judas.—See study note on Joh 11:35.

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

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

**(John 11:43, 44)** When he had said these things, he cried out with a loud voice: "Laz'-a-rus, come out!" <sup>44</sup> The man who had been dead came out with his feet and hands bound with wrappings, and his face was wrapped with a cloth. Jesus said to them: "Free him and let him go."

#### **Digging for Spiritual Gems**

**(John 11:49)** But one of them, Ca'ia-phas, who was high priest that year, said to them: "You do not know anything at all,

#### **nwtsty study note on Joh 11:49**

**high priest:** When Israel functioned as an independent nation, the high priest held his office for life. (Nu 35:25) However, during the Roman occupation of Israel, the rulers assigned by Rome had authority to appoint and

to depose the high priest. (See Glossary, “High priest.”) **Caiaphas**, appointed by the Romans, was a skillful diplomat who held his office longer than any of his immediate predecessors. He was appointed about 18 C.E. and remained in office until about 36 C.E. By saying that Caiaphas was high priest **that year**, that is, in 33 C.E., John apparently meant that Caiaphas’ term as high priest included the memorable year in which Jesus was executed.—See App. B12 for the possible location of Caiaphas’ house.

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

#### **nwtsty study notes on Joh 12:42**

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

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

#### **Bible Reading**

**(John 12:35-50)** So Jesus said to them: “The light will be among you a little while longer. Walk while you still have the light, so that darkness does not overpower you; whoever walks in the darkness does not know

where he is going.”<sup>36</sup> While you have the light, exercise faith in the light, so that you may become sons of light.” Jesus said these things and went off and hid from them.<sup>37</sup> Although he had performed so many signs before them, they were not putting faith in him,<sup>38</sup> so that the word of Isaiah the prophet might be fulfilled, who said: “Jehovah, who has put faith in the thing heard from us? And as for the arm of Jehovah, to whom has it been revealed?”<sup>39</sup> The reason why they were not able to believe is that again Isaiah said:<sup>40</sup> “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>41</sup> Isaiah said these things because he saw his glory, and he spoke about him.<sup>42</sup> All the same, many even of the rulers actually put faith in him, but they would not acknowledge him because of the Pharisees, so that they would not be expelled from the synagogue;<sup>43</sup> for they loved the glory of men even more than the glory of God.<sup>44</sup> 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>45</sup> and whoever sees me sees also the One who sent me.<sup>46</sup> I have come as a light into the world, so that everyone putting faith in me may not remain in the darkness.<sup>47</sup> 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>48</sup> 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.<sup>49</sup> 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>50</sup> And I know that his commandment means everlasting life. So whatever I speak, I speak just as the Father has told me.”

## OCTOBER 15-21

### TREASURES FROM GOD'S WORD | JOHN 13-14

#### "I Set the Pattern for You"

**(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.

#### *nwtsty* study note on Joh 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.

**(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? <sup>13</sup> You address me as 'Teacher' and 'Lord,' and you are correct, for I am such. <sup>14</sup> Therefore, if I, the Lord and Teacher, washed your feet, you also should wash the feet of one another.

#### *nwtsty* study note on Joh 13:12-14

**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.

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

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#### The Greatest Man Performs a Humble Service

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)** Jesus said to him: "I am the way and the truth and the life. No one comes to the Father except through me.

#### *nwtsty* study note on Joh 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.

**(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.

### **nwtsty study note on Joh 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.

### **Bible Reading**

**(John 13:1-17)** Now because he knew before the festival of the Passover that his hour had come for him to leave this world and go to the Father, Jesus, having loved his own who were in the world, loved them to the end. <sup>2</sup> The evening meal was going on, and the Devil had already put it into the heart of Judas Is-car'i-ot, the son of Simon, to betray him. <sup>3</sup> 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>4</sup> got up from the evening meal and laid aside his outer garments. And taking a towel, he wrapped it around his waist. <sup>5</sup> 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>6</sup> Then he came to Simon Peter. He said to him: "Lord, are you washing my feet?" <sup>7</sup> Jesus answered him: "What I am doing you do not understand now, but you will understand after these things." <sup>8</sup> Peter said to him: "You will certainly never wash my feet." Jesus answered him: "Unless I wash you, you have no share with me." <sup>9</sup> Simon Peter said to him: "Lord, wash not only my feet but also

my hands and my head." <sup>10</sup> 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>11</sup> For he knew the man who was betraying him. This is why he said: "Not all of you are clean." <sup>12</sup> 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?" <sup>13</sup> You address me as 'Teacher' and 'Lord,' and you are correct, for I am such. <sup>14</sup> Therefore, if I, the Lord and Teacher, washed your feet, you also should wash the feet of one another. <sup>15</sup> For I set the pattern for you, that just as I did to you, you should also do. <sup>16</sup> 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. <sup>17</sup> If you know these things, happy you are if you do them.

## **OCTOBER 22-28**

### **TREASURES FROM GOD'S WORD | JOHN 15-17**

#### **"You 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.

### **nwtsty study note on Joh 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.

**(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.

#### **nwtsty study note on Joh 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.

**(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.”

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##### **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.” (Joh 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.—Joh 17:16.

#### **Digging for Spiritual Gems**

**(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. <sup>22</sup> I have given them the glory that you have given me, in order that they may be one just as we are one. <sup>23</sup> 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.

#### **nwtsty study notes on Joh 17:21-23**

**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.

**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.

**(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.

#### **nwtsty study note on Joh 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.

### **Bible Reading**

**(John 17:1-14)** 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, <sup>2</sup> just as you have given him authority over all flesh, so that he may give everlasting life to all those whom you have given to him. <sup>3</sup> This means everlasting life, their coming to know you, the only true God, and the one whom you sent, Jesus Christ. <sup>4</sup> I have glorified you on the earth, having finished the work you have given me to do. <sup>5</sup> So now, Father, glorify me at your side with the glory that I had alongside you before the world was. <sup>6</sup> “I have made your name manifest to the men whom you gave me out of the world. They were yours, and you gave them to me, and they have observed your word. <sup>7</sup> Now they have come to know that all the things you gave me are from you; <sup>8</sup> because I have given them the sayings that you gave me, and they have accepted them and have certainly come to know that I came as your representative, and they have believed that you sent me. <sup>9</sup> I make request concerning them; I make request, not concerning the world, but concerning those whom you have given me, because they are yours; <sup>10</sup> and all my things are yours and

yours are mine, and I have been glorified among them. <sup>11</sup> “I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, watch over them on account of your own name, which you have given me, so that they may be one just as we are one. <sup>12</sup> When I was with them, I used to watch over them on account of your own name, which you have given me; and I have protected them, and not one of them is destroyed except the son of destruction, so that the scripture might be fulfilled. <sup>13</sup> 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. <sup>14</sup> I have given your word to them, but the world has hated them, because they are no part of the world, just as I am no part of the world.

## **OCTOBER 29–NOVEMBER 4**

### **TREASURES FROM GOD’S WORD | JOHN 18-19**

#### **“Jesus Bore Witness to the Truth”**

**(John 18:36)** Jesus answered: “My Kingdom is no part of this world. If my Kingdom were part of this world, my attendants would have fought that I should not be handed over to the Jews. But as it is, my Kingdom is not from this source.”

**(John 18:37)** So Pilate said to him: “Well, then, are you a king?” Jesus answered: “You yourself are saying that I am a king. For this I have been born, and for this I have come into the world, that I should bear witness to the truth. Everyone who is on the side of the truth listens to my voice.”

#### **nwtsty study notes on Joh 18:37**

**bear witness to:** As used in the Christian Greek Scriptures, the Greek words rendered “to bear witness” (*mar-ty-re’o*) and “witness” (*mar-ty-ri’a*;

*mar'tys*) are broad in meaning. Both terms are used in the basic sense of testifying to facts from firsthand or personal knowledge, but they may also include the idea of "declaring; confirming; speaking well of." Not only did Jesus testify to and proclaim truths of which he was convinced but he also lived in such a way that he upheld the truth of his Father's prophetic word and promises. (2Co 1:20) God's purpose in connection with the Kingdom and its Messianic Ruler had been foretold in detail. Jesus' entire earthly life course, culminating in his sacrificial death, fulfilled all prophecies about him, including the shadows, or patterns, contained in the Law covenant. (Col 2:16, 17; Heb 10:1) So by word and deed, it may be said that Jesus 'bore witness to the truth.'

**the truth:** Jesus was referring, not to truth in general, but to the truth regarding God's purposes. A key element of God's purpose is that Jesus, the "son of David," serves as High Priest and as Ruler of God's Kingdom. (Mt 1:1) Jesus explained that a primary reason for his coming into the world of mankind, his life on earth, and his ministry was to declare the truth about that Kingdom. The angels declared a similar message prior to and at the time of Jesus' birth in Bethlehem of Judea, the city where David was born.—Lu 1:32, 33; 2:10-14.

**(John 18:38a)** Pilate said to him: "What is truth?"

#### **nwtsty study note on Joh 18:38a**

**What is truth?:** Pilate's question apparently refers to truth in general, not specifically to "the truth" that Jesus had just spoken about. (Joh 18:37) Had this been a sincere question, Jesus would no doubt have answered it. But Pilate likely asks the question rhetorically in skeptical or cynical disbelief, as if to say, "Truth? What is that? There is no such thing!" In fact, Pilate does not even wait for an answer but leaves and goes outside to the Jews.

## **Digging for Spiritual Gems**

**(John 19:30)** When he had received the sour wine, Jesus said: "It has been accomplished!" and bowing his head, he gave up his spirit.

#### **nwtsty study note on Joh 19:30**

**he gave up his spirit:** Or "he expired; he stopped breathing." The term "spirit" (Greek, *pneu'ma*) may here be understood to refer to "breath" or "life force." This is supported by the use of the Greek verb *ek-pne'o* (lit., "to breathe out") in the parallel accounts at Mr 15: 37 and Lu 23:46 (where it is rendered "expired" or, as in the alternative rendering mentioned in the study notes on these verses, "breathed his last"). Some suggest that the use of the Greek term rendered "gave up" means that Jesus voluntarily stopped struggling to stay alive, since all things had **been accomplished**. He willingly "poured out his life even to death."—Isa 53:12; Joh 10:11.

**(John 19:31)** Since it was the day of Preparation, so that the bodies would not remain on the torture stakes on the Sabbath (for that Sabbath day was a great one), the Jews asked Pilate to have the legs broken and the bodies taken away.

#### **nwtsty study note on Joh 19:31**

**that Sabbath day was a great one:** Nisan 15, the day after Passover, was always a sabbath, regardless of the day of the week on which it fell. (Le 23:5-7) When this special Sabbath coincided with the regular Sabbath (the seventh day of the Jewish week, which runs from sunset Friday to sunset Saturday), it was "a great" Sabbath. Such a sabbath followed the day of Jesus' death, which was on a Friday. In the period from 29 to 35 C.E., the only year in which Nisan 14 fell on a Friday was the year 33 C.E. So this evidence supports the conclusion that it must have been on Nisan 14, 33 C.E., that Jesus died.

## Bible Reading

**(John 18:1-14)** After he said these things, Jesus went out with his disciples across the Kid'ron Valley to where there was a garden, and he and his disciples went into it. <sup>2</sup> Now Judas, his betrayer, also knew the place, because Jesus had often met there with his disciples. <sup>3</sup> 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. <sup>4</sup> Then Jesus, knowing all the things that were going to happen to him, stepped forward and said to them: "Whom are you looking for?" <sup>5</sup> They answered him: "Jesus the Naz-a-rene'." He said to them: "I am he." Now Judas, his betrayer, was also standing with them. <sup>6</sup> However, when Jesus said to them, "I am he," they drew back and fell to the ground. <sup>7</sup> So he asked them again: "Whom are you looking for?" They said: "Jesus the Naz-a-rene'." <sup>8</sup> Jesus answered: "I told you that I am he. So if you are looking for me, let these men go." <sup>9</sup> This was to fulfill what he had said: "Of those whom you have given me, I have not lost a single one." <sup>10</sup> Then Simon Peter, who had a sword, drew it and struck the slave of the high priest, cutting off his right ear. The name of the slave was Malchus. <sup>11</sup> Jesus, however, said to Peter: "Put the sword into its sheath. Should I not drink the cup that the Father has given me?" <sup>12</sup> Then the soldiers and the military commander and the officers of the Jews seized Jesus and bound him. <sup>13</sup> They led him first to An'nas, for he was the father-in-law of Ca'ia·phas, who was high priest that year. <sup>14</sup> Ca'ia·phas was, in fact, the one who had advised the Jews that it was to their benefit for one man to die in behalf of the people.