

- Song 34 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“She Put In More Than All the Others”:** (10 min.)
Mr 12:41, 42—Jesus observed a poor widow at the temple treasury chests drop in two small coins of very little value (*nwtsty* study notes)
Mr 12:43—Jesus appreciated her sacrifice and highlighted it to his disciples (*w97* 10/15 16-17 ¶16-17)
Mr 12:44—The widow’s contribution was of great value in Jehovah’s eyes (*w97* 10/15 17 ¶17; *w87* 12/1 30 ¶1; *cl* 185 ¶15)
- **Digging for Spiritual Gems:** (8 min.)
Mr 11:17—Why did Jesus call the temple “a house of prayer for all the nations”? (*nwtsty* study note)

Mr 11:27, 28—To what “things” are Jesus’ opposers referring? (*jy* 244 ¶7)

What has this week’s Bible reading taught you about Jehovah?

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

- **Bible Reading:** (4 min. or less) Mr 12:13-27


APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (2 min. or less) Begin with the sample conversation. The person raises an objection that is common in your territory.
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- **Second Return Visit Video:** (5 min.) Play and discuss the video.

LIVING AS CHRISTIANS

- Song 118
- **Faith in Jehovah Makes It Happen:** (15 min.) Play the video (video category FROM OUR STUDIO).
- **Congregation Bible Study:** (30 min.) *jy* chap. 21
- Review Followed by Preview of Next Week (3 min.)
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MARK 11-12 | She Put In More Than All the Others

12:41-44 

How does this account teach the following lessons?

- Jehovah appreciates what we do

- Do your best in Jehovah’s service

- Do not compare what you can do with what others can do or with what you were able to do in the past

- The poor should not hold back from giving even if the amount is small

What other lessons did you learn?



DID YOU KNOW?

It was likely that the coins this widow dropped into the treasury chest were two lepta. A laborer would earn two lepta in just 15 minutes. Jesus drew a valuable lesson from the widow’s donation of these two coins of little value.



◀ Lepta

Walking in Integrity

(Psalm 26)

Eb/F F7 Bb Eb/F F7

Please I judge me, Lord, ob - serve my
do not sit with wick - ed
For I have loved the dwell - ing

Bbma7 Bb6 Bbma7 Bb6 B° Cm

loy - al - ty; Ob - serve my trust in you
men of lies. I hate the com - pa - ny
of your house. Your wor - ship, oh, so pure,

F7 F7/Eb Bb/D C#° Cm7 F9 F7/Eb

and my in - teg ri - ty. Ex - am - ine
of those who truth de - spise. Je - ho - vah,
I dai - ly will es - pouse. And I will

Bbma7/D C#° Cm7 F7 Bb6

me, and put me to the test; My
please, don't take a - way my life With
march a - round your al - tar grand, To

R.H.

Walking in Integrity

Cm/A D7 Fm/D G7 Bb/C C7

mind and heart re - fine, that my soul might be
 men who take de - light in brib - er - y and
 make thanks - giv - ing heard a - loud through - out the

F7 Eb/G F/A *Chorus* F Bb/D Bbma7 C#°

blessed.
 strife.
 land. But as for me, De - ter - mined

Bb/D Fm/Ab G7 Ebm/C

I will be to walk e - ter - nal - ly

Ebm/F F7sus4 F7 Bb

In my in - teg - ri - ty.

nations lord it over them and their great ones wield authority over them.^a **43** This must not be the way among you; but whoever wants to become great among you must be your minister,^b **44** and whoever wants to be first among you must be the slave of all. **45** For even the Son of man came, not to be ministered to, but to minister^c and to give his life^e as a ransom in exchange for many.”^d

46 They then came into Jer'i-cho. But as he and his disciples and a considerable crowd were going out of Jer'i-cho, Barti-mae'us (the son of Ti-mae'us), a blind beggar, was sitting beside the road.^e **47** When he heard that it was Jesus the Naz-a-rene', he started shouting and saying: "Son of David,^f Jesus, have mercy on me!"^g **48** At this many began rebuking him, telling him to be silent, but all the more he kept shouting: "Son of David, have mercy on me!" **49** So Jesus stopped and said: "Call him to me." So they called the blind man, saying to him: "Take courage! Get up; he is calling you." **50** Throwing off his outer garment, he leaped to his feet and went to Jesus. **51** Then Jesus said to him: "What do you want me to do for you?" The blind man said to him: "Rab-bo'ni,* let me recover my sight."^h **52** And Jesus said to him: "Go. Your faith has made you well."ⁱ And immediately he recovered his sight,^j and he began to follow him on the road.

11 Now when they were getting near to Jerusalem, to Beth'pha-ge and Beth'a-ny^j at the Mount of Olives, he sent two of his disciples^k **2** and told them: "Go into the village that is within sight, and as soon as you en-

10:45 *Or "soul." 10:51 *Meaning "Teacher."

CHAP. 10

- a Mt 20:25
Lu 22:25
1Pe 5:2, 3
- b Mt 20:26, 27
Mr 9:35
Lu 9:48
Lu 22:26
- c Joh 13:14
Php 2:7
- d Isa 53:10
Da 9:24
Mt 20:28
Ga 3:13
Tit 2:13, 14
- e Mt 20:29-34
Lu 18:35-43
- f Jer 23:5
Ro 1:3
- g Mt 9:27
Mt 15:22
- h Mt 9:20, 22
- i Isa 35:5
Isa 42:7
Mr 8:25

CHAP. 11

- j Joh 11:18
- k Mt 21:1-3
Lu 19:29-34

Second Col.

- a Mt 21:6
- b 1Ki 1:33
Zec 9:9
- c Mt 21:7, 8
Joh 12:14, 15
- d Lu 19:36
Joh 12:13
- e Mt 21:15
- f Ps 118:25, 26
Mt 21:9
Lu 19:37, 38
Joh 12:13
- g Zec 9:9
Lu 1:32
- h Mt 21:10
- i Mt 21:18
- j Mt 21:19
Mr 11:20

ter it, you will find a colt tied on which no man has sat until now. Untie it and bring it here. **3** And if anyone says to you, 'Why are you doing this?' say, 'The Lord needs it and will send it back here right away.'" **4** So they went away and found the colt tied at a door, outside on the side street, and they untied it.^a **5** But some of those standing there said to them: "What are you doing untying the colt?" **6** They told them just what Jesus had said, and they let them go.

7 And they brought the colt^b to Jesus, and they put their outer garments on it, and he sat on it.^c **8** Also, many spread their outer garments on the road, but others cut down foliage from the fields.^d **9** And those going in front and those coming behind kept shouting: "Save, we pray!^e Blessed is the one who comes in Jehovah's* name!^f **10** Blessed is the coming Kingdom of our father David!^g Save, we pray, in the heights above!" **11** And he entered Jerusalem and went into the temple, and he looked around at everything, but since the hour was already late, he went out to Beth'a-ny with the Twelve.^h

12 The next day when they were leaving Beth'a-ny, he felt hungry.ⁱ **13** From a distance he caught sight of a fig tree that had leaves, and he went to see whether he could find something on it. But on coming to it, he found nothing but leaves, for it was not the season for figs. **14** So he said to it: "Let no one eat fruit from you ever again."^j And his disciples were listening.

15 They now came to Jerusalem. There he entered the temple and started to throw out those selling and buying in the

11:9 *See App. A5.

temple, and he overturned the tables of the money changers and the benches of those selling doves,^a **16** and he would not let anyone carry a utensil through the temple. **17** He was teaching and saying to them: "Is it not written, 'My house will be called a house of prayer for all the nations?'"^b But you have made it a cave of robbers."^c **18** And the chief priests and the scribes heard it, and they began to seek how to kill him;^d for they were in fear of him, because all the crowd was astounded at his teaching.^e

19 When it became late in the day, they went out of the city. **20** But when they were passing by early in the morning, they saw the fig tree already withered from its roots.^f **21** Peter, remembering it, said to him: "Rabbi, see! the fig tree that you cursed has withered."^g **22** In reply Jesus said to them: "Have faith in God. **23** Truly I say to you that whoever tells this mountain, 'Be lifted up and thrown into the sea,' and does not doubt in his heart but has faith that what he says is going to happen, he will have it happen."^h **24** This is why I tell you, all the things you pray and ask for, have faith that you have received them, and you will have them.ⁱ **25** And when you stand praying, forgive whatever you have against anyone, so that your Father who is in the heavens may also forgive you your trespasses."^j **26** *—

27 They came again to Jerusalem. And as he was walking in the temple, the chief priests and the scribes and the elders came **28** and said to him: "By what authority do you do these things? Or who gave you this authority to do these things?"^k **29** Jesus

CHAP. 11

- a Mt 21:12
Lu 19:45, 46
Joh 2:14-16
b 1Ki 8:43
Isa 56:7
c Jer 7:11
Mt 21:13
Lu 19:46
Joh 2:16
d Mr 14:1
Lu 20:19
e Lu 19:47, 48
f Mt 21:19, 20
g Mr 11:14
h Mt 17:20
Mt 21:21
Lu 17:6
i Mt 7:7
Mt 18:19
Mt 21:22
Lu 11:9
Joh 14:13
Joh 15:7
Joh 16:24
j Ps 103:10-12
Mt 6:12, 14
Eph 4:32
Col 3:13
k Mt 21:23-27
Lu 20:1-8

Second Col.

- a Mr 1:4
b Mt 21:25
Lu 20:4
c Mt 3:1, 5
Mt 14:3, 5
Mr 6:20

CHAP. 12

- d Isa 5:7
e Isa 5:2
f Mt 21:33-41
Lu 20:9-16
g Heb 11:32, 37
h Ps 2:7
Ga 4:4
1Jo 4:9
i Ps 2:8
Heb 1:2
j Ac 2:23
k Mt 21:41, 43

said to them: "I will ask you one question. Answer me, and I will tell you by what authority I do these things. **30** Was the baptism by John^a from heaven or from men?"^{*} Answer me."^b

31 So they began to reason among themselves, saying: "If we say, 'From heaven,' he will say, 'Why, then, did you not believe him?'" **32** But dare we say, 'From men?'" They were in fear of the crowd, for these all held that John had really been a prophet.^c **33** So they answered Jesus: "We do not know." Jesus said to them: "Neither am I telling you by what authority I do these things."

12 Then he started to speak to them with illustrations: "A man planted a vineyard^d and put a fence around it and dug a vat for the winepress and erected a tower;^e then he leased it to cultivators and traveled abroad.^f

2 In due season he sent a slave to the cultivators to collect some of the fruits of the vineyard from them. **3** But they took him, beat him, and sent him away empty-handed. **4** Again he sent another slave to them, and that one they struck on the head and dishonored.^g **5** And he sent another, and that one they killed, and many others, some of whom they beat and some of whom they killed. **6** One more he had, a beloved son.^h He sent him to them last, saying, 'They will respect my son.' **7** But those cultivators said among themselves, 'This is the heir.ⁱ Come, let us kill him, and the inheritance will be ours.' **8** So they took him and killed him and threw him out of the vineyard.^j **9** What will the owner of the vineyard do? He will come and kill the cultivators and will give the vineyard to others.^k **10** Did you never read

11:26 *See App. A3.

11:30 *Or "of human origin?"

this scripture: "The stone that the builders rejected, this has become the chief cornerstone."^a **11** This has come from Jehovah,* and it is marvelous in our eyes?"^b

12 At that they wanted to seize* him, but they feared the crowd, for they knew that he spoke the illustration with them in mind. So they left him and went away.^c

13 Next they sent to him some of the Pharisees and of the party followers of Herod in order to catch him in his speech.^d

14 On arriving, these said to him: "Teacher, we know you are truthful and you do not seek anyone's favor, for you do not look at the outward appearance of people, but you teach the way of God in line with truth. Is it lawful* to pay head tax to Caesar or not? **15** Should we pay, or should we not pay?" Detecting their hypocrisy, he said to them: "Why do you put me to the test? Bring me a de-nar'i-us* to look at." **16** They brought one, and he said to them: "Whose image and inscription is this?" They said to him: "Caesar's." **17** Jesus then said: "Pay back Caesar's things to Caesar,^e but God's things to God."^f And they were amazed at him.

18 Now the Sadducees, who say there is no resurrection,^g came and asked him:^h

19 "Teacher, Moses wrote us that if someone's brother dies and leaves a wife behind but does not leave a child, his brother should take the wife and raise up offspring for his brother.ⁱ **20** There were seven brothers. The first took a wife, but when he died he left no offspring.

12:10 *Lit., "the head of the corner." 12:11, 29, 30 *See App. A5. 12:12 *Or "arrest." 12:14 *Or "right." 12:15 *See App. B14.

CHAP. 12

- a Mt 21:42
Lu 20:17
Ac 4:10, 11
Eph 2:20
1Pe 2:7
 - b Ps 118:22, 23
 - c Mt 21:45, 46
Lu 20:19
 - d Mt 22:15-22
Lu 20:20-26
 - e Ro 13:7
Tit 3:1
1Pe 2:13
 - f Mal 3:8
Mt 22:21
Lu 20:25
 - g Ac 23:8
 - h Mt 22:23-28
Lu 20:27-33
 - i Ge 38:7, 8
De 25:5, 6
- Second Col.
- a Mt 22:29
 - b Mt 22:30
Lu 20:34-36
 - c Ex 3:2, 6
Mt 22:31
Lu 20:37
 - d Mt 22:32
Lu 20:38
 - e Mt 22:34-36
 - f De 6:4, 5
Jos 22:5
Mt 22:37
Lu 10:27
 - g Le 19:18
Mt 22:39, 40
Ro 13:9
Ga 5:14
Jas 2:8
 - h De 4:39
De 6:4
Isa 45:21

21 And the second married her but died without leaving offspring, and the third the same way. **22** And all seven left no offspring. Last of all, the woman also died. **23** In the resurrection, whose wife will she be? For the seven had her as a wife." **24** Jesus said to them: "Is not this why you are mistaken, because you know neither the Scriptures nor the power of God?"^a **25** For when they rise from the dead, neither do men marry nor are women given in marriage, but they are as angels in the heavens.^b **26** But concerning the dead being raised up, have you not read in the book of Moses, in the account about the thornbush, that God said to him: 'I am the God of Abraham and God of Isaac and God of Jacob?'^c **27** He is a God, not of the dead, but of the living. You are very much mistaken."^d

28 One of the scribes who had come up and heard them disputing, knowing that he had answered them in a fine way, asked him: "Which commandment is first* of all?"^e **29** Jesus answered: "The first is, 'Hear, O Israel, Jehovah* our God is one Jehovah,* **30** and you must love Jehovah* your God with your whole heart and with your whole soul^f and with your whole mind and with your whole strength.'^f **31** The second is this, 'You must love your neighbor as yourself.'^g There is no other commandment greater than these." **32** The scribe said to him: "Teacher, you spoke well, in line with truth, 'He is One, and there is no other besides him';^h **33** and to love him with one's whole heart, with one's whole understanding, and with one's whole strength and

12:28 *Or "most important." 12:30 *See Glossary.

to love one's neighbor as oneself is worth far more than all the whole burnt offerings and sacrifices." ^a **34** At this Jesus, discerning that he had answered intelligently, said to him: "You are not far from the Kingdom of God." But no one had the courage to question him anymore. ^b

35 However, as Jesus continued teaching in the temple, he said: "How is it that the scribes say that the Christ is David's son?" ^c **36** By the holy spirit, ^d David himself said, 'Jehovah' said to my Lord: "Sit at my right hand until I put your enemies beneath your feet." ^e **37** David himself calls him Lord, so how can it be that he is his son?" ^f

And the large crowd was listening to him with pleasure. **38** And in his teaching he went on to say: "Beware of the scribes who want to walk around in robes and want greetings in the marketplaces ^g **39** and front* seats in the synagogues and the most prominent places at evening meals. ^h **40** They devour the houses* of the widows, and for show# they make long prayers. These will receive a more severe ^Δ judgment."

41 And he sat down with the treasury chests* ⁱ in view and began observing how the crowd was dropping money into the treasury chests, and many rich people were dropping in many coins. ^j **42** Now a poor widow came and dropped in two small coins of very little value. ^k **43** So he called his disciples to him and said to them: "Truly I say to you that this poor widow put in more than all the others who put money into the treasury

12:36 *See App. A5. 12:39 *Or "best." 12:40 *Or "property." #Or "for a pretext." ΔOr "a heavier." 12:41 *Or "receptacles." 12:42 *Lit., "two lepta, which is a quadrans." See App. B14.

CHAP. 12

- a De 6:5
1Sa 15:22
Ho 6:6
b Mt 22:46
c Mt 22:42-45
Lu 20:41-44
Joh 7:42
d 2Sa 23:2
2Ti 3:16
2Pe 1:21
e Ps 110:1
Ac 2:34, 35
1Co 15:25
Heb 1:13
f Ro 1:3
Re 22:16
g Lu 20:45-47
h Mt 23:6, 7
Lu 11:43
i 2Ki 12:9
j Lu 21:1
k Lu 21:2

Second Col.

- a Lu 21:3
2Co 8:12
b Lu 21:4

CHAP. 13

- c Mt 24:1
Lu 21:5
d Le 26:31
Mt 24:2
Lu 19:44
Lu 21:6
e Mt 24:3
Lu 21:7
f Mt 24:4, 5
Lu 21:8
g Mt 24:6
Lu 21:9
h Re 6:4
i Mt 24:7
Lu 21:10, 11
Re 6:6, 8
j Mt 24:8
k Ac 4:15
l Mt 10:17
Joh 16:2
m Mt 24:9
Lu 21:12, 13
2Ti 3:12
Re 2:10
n Mt 24:14
Ro 10:18
Re 14:6

chests. ^a **44** For they all put in out of their surplus, but she, out of her want, ^{*} put in everything she had, all she had to live on." ^b

13 As he was going out of the temple, one of his disciples said to him: "Teacher, see! what wonderful stones and buildings!" ^c **2** However, Jesus said to him: "Do you see these great buildings? By no means will a stone be left here upon a stone and not be thrown down." ^d

3 As he was sitting on the Mount of Olives with the temple in view, Peter, James, John, and Andrew asked him privately: **4** "Tell us, when will these things be, and what will be the sign when all these things are to come to a conclusion?" ^e **5** So Jesus began to tell them: "Look out that nobody misleads you. ^f

6 Many will come on the basis of my name, saying, 'I am he,' and will mislead many. **7** Moreover, when you hear of wars and reports of wars, do not be alarmed; these things must take place, but the end is not yet. ^g

8 "For nation will rise against nation and kingdom against kingdom; ^h there will be earthquakes in one place after another; there will also be food shortages. ⁱ These are a beginning of pangs of distress. ^j

9 "As for you, look out for yourselves. People will hand you over to local courts, ^k and you will be beaten in synagogues ^l and be put on the stand before governors and kings for my sake, for a witness to them. ^m

10 Also, in all the nations, the good news has to be preached first. ⁿ **11** And when they are taking you to hand you over, do not be anxious beforehand about what to say; but whatever is given you in that hour, say this, for you are not the ones speaking,

12:44 *Or "poverty."

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- Opening Comments (3 min. or less)

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- The poor should not hold back from giving even if the amount is small

What other lessons did you learn?



DID YOU KNOW?

It was likely that the coins this widow dropped into the treasury chest were two lepta. A laborer would earn two lepta in just 15 minutes. Jesus drew a valuable lesson from the widow's donation of these two coins of little value.



◀ Lepta

May 21-27

Treasures From God's Word

Mark 12:41, 42—Jesus observed a poor widow at the temple treasury chests drop in two small coins of very little value

Mark 12:41, 42 And he sat down with the treasury chests in view and began observing how the crowd was dropping money into the treasury chests, and many rich people were dropping in many coins. Now a poor widow came and dropped in two small coins of very little value.

Study notes on Mark 12:41, 42 nwtsty:

treasury chests: Ancient Jewish sources say that these contribution boxes, or receptacles, were shaped like trumpets, or horns, evidently with small openings at the top. People deposited in them various offerings. The Greek word used here also occurs at John 8:20, where it is rendered “the treasury.” That expression apparently refers to an area located in the Court of the Women. (See study note on Matthew 27:6 and Appendix B11.) According to rabbinical sources, 13 treasury chests were placed around the walls of that court. It is believed that the temple also contained a major treasury where the money from the treasury chests was brought.

two small coins: Literally, “two lepta,” the plural form of the Greek word *lepton*, meaning something small and thin. A lepton was a coin that equaled one one hundred and twenty eighths of a denarius and was evidently the smallest copper or bronze coin used in Israel.—See Glossary, “Lepton,” and Appendix B14.

of very little value: Literally, “which is a quadrans.” The Greek word *kodran'tes* (from the Latin word *quadrans*) refers to a Roman copper or bronze coin valued at one sixty fourth of a denarius. Mark here uses Roman money to explain the value of coins commonly used by the Jews.—See Appendix B14.

Mark 12:43—Jesus appreciated her sacrifice and highlighted it to his disciples

Mark 12:43 So he called his disciples to him and said to them: “Truly I say to you that this poor widow put in more than all the others who put money into the treasury chests.”

w97 10/15 16-17 paragraphs 16-17

¹⁶ A couple of days later, on Nisan 11, Jesus spent a long day in the temple, where his authority was questioned and he fielded sticky questions about taxes, the resurrection, and other matters. He denounced the scribes and Pharisees for, among other things, “devouring the houses of the widows.” (Mark 12:40) Then Jesus took a seat, evidently in the Court of the Women, where, according to Jewish tradition, there were 13 treasury chests. He sat for a while, carefully watching as the people dropped in their contributions. Many rich people came, some perhaps with an appearance of self-righteousness, even with ostentation. (Compare Matthew 6:2.) Jesus' gaze became fixed on one particular woman. Ordinary eyes may not have observed anything remarkable about her or her gift. But Jesus, who could know the hearts of others, knew that she was “a poor widow.” He also knew the exact amount of her gift—“two small coins, which have very little value.”—Mark 12:41, 42.

¹⁷ Jesus called his disciples to him, for he wanted them to see firsthand the lesson he was about to teach. She “dropped in more than all those dropping money into the treasury chests,” said Jesus. In his estimation she put in more than all the others combined. She gave “all of what she had”—her last bit of money. By doing so, she placed herself in Jehovah’s caring hands. The person who was thus singled out as an example of giving to God is one whose gift was almost worthless in material value. In God’s eyes, however, it was priceless!—Mark 12:43, 44; James 1:27.

Mark 12:44—The widow’s contribution was of great value in Jehovah’s eyes

Mark 12:44 For they all put in out of their surplus, but she, out of her want, put in everything she had, all she had to live on.

w97 10/15 17 paragraph 17

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w87 12/1 30 paragraph 1

There are many valuable lessons we can learn from this account. The most outstanding one, perhaps, is that while all of us have the privilege of lending support to true worship by means of our material possessions, what is truly precious in God’s sight is, not our giving what we can do without anyway, but our giving what is valuable to us. In other words, are we giving something we will not really miss? Or is our giving a real sacrifice?

cl 185 paragraph 15

Is it not significant that of all the people who came to the temple that day, this widow was singled out and mentioned in the Bible? Through this example, Jehovah teaches us that he is an appreciative God. He is pleased to accept our whole-souled gifts, no matter how they compare with what others are able to give. Jehovah could hardly have found a better way to teach us this heartwarming truth!

Digging for Spiritual Gems

Mark 11:17—Why did Jesus call the temple “a house of prayer for all the nations”?

Mark 11:17 He was teaching and saying to them: “Is it not written, ‘My house will be called a house of prayer for all the nations’? But you have made it a cave of robbers.”

study note on Mark 11:17, nwtsty

a house of prayer for all the nations: Of the three Gospel writers who quote Isaiah 56:7, only Mark includes the phrase “for all the nations [peoples].” (Matthew 21:13; Luke 19:46) The temple in Jerusalem was meant to be a place where both Israelites and God-fearing foreigners could worship

and pray to Jehovah. (1 Kings 8:41-43) Jesus rightly condemned the Jews who used the temple for commerce, making it **a cave of robbers**. Their actions discouraged people of all nations from approaching Jehovah in his house of prayer, depriving them of the opportunity to come to know him.

Mark 11:27, 28—To what “things” are Jesus’ opposers referring?

Mark 11:27, 28 They came again to Jerusalem. And as he was walking in the temple, the chief priests and the scribes and the elders came and said to him: “By what authority do you do these things? Or who gave you this authority to do these things?”

ly 244 paragraph 7

Shortly, Jesus and his disciples enter Jerusalem. As is his custom, Jesus goes to the temple and begins teaching. The chief priests and elders of the people, likely having in mind what Jesus did the day before to the money changers, challenge him: “By what authority do you do these things? Or who gave you this authority to do these things?”—Mark 11:28.

MARK
Study Notes—Chapter 11

11:1

Now: The events described at Mr 11:1-11 take place during the daytime of Nisan 9.—See App. A7 and B12.

Bethphage: The name of this village on the Mount of Olives comes from Hebrew, probably meaning “House of the Early Figs.” Tradition locates Bethphage between Jerusalem and Bethany on the SE slope of the Mount of Olives, near the peak, about 1 km (less than 1 mi) from Jerusalem.—Mt 21:1; Lu 19:29; see App. A7, Map 6.

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

11:2

a colt: That is, a young donkey. The accounts of Mark, Luke (19:35), and John (12:14, 15) mention only one animal, the colt, when describing this event. Matthew’s account (21:2-7) adds the detail that the parent donkey was also present.—See study notes on Mt 21:2, 5.

11:9

Save, we pray: Lit., “Hosanna.” That Greek term comes from a Hebrew expression that means “save, we pray” or “save, please.” Here the term is used as a plea to God for salvation or victory; it could be rendered “please, grant salvation to.” In time, it became an expression of both prayer and praise. The Hebrew expression is found at Ps 118:25, which was part of the Hallel Psalms sung regularly during Passover season. Therefore, these words readily came to mind on this occasion. One way God answered this prayer to save the Son of David was by resurrecting him from the dead. At Mr 12:10, 11, Jesus himself quotes Ps 118:22, 23 and applies it to the Messiah.

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

11:10

the coming Kingdom of our father David: The earliest and most reliable manuscripts support the main text reading but there are a few ancient manuscripts that read: “The kingdom of our father David that comes in the name of the Lord.” This reading is reflected in some English Bible translations. A number of translations of the Christian Greek Scriptures into Hebrew (referred to as J^{7, 8, 10-14, 16, 17} in App. C) here use the Tetragrammaton or an abbreviation of it and read: “The kingdom of our father David that comes in the name of Jehovah.”

11:12

The next day: That is, Nisan 10.—See App. A7 and B12.

11:13

he found nothing but leaves: Although it was unusual for a fig tree to bear fruit at that time of year, the tree had leaves—normally a sign that it had produced an early crop of figs. Because the tree had borne only leaves, Jesus knew that it was not going to produce any crop and was therefore deceptive in its appearance. So he cursed it as unproductive, causing it to wither.—Mr 11:19-21.

11:15

temple: Probably referring to the part of the temple area known as the Court of the Gentiles.—See App. B11.

money changers: Many different types of coins were in use, but apparently only a certain type of coin could be used to pay the annual temple tax or to buy sacrificial animals. Therefore, Jews traveling to Jerusalem would have to exchange their currency for money that would be accepted at the temple. Jesus evidently felt that the fees charged by the money changers were exorbitant and that their actions amounted to extortion..

11:16

carry a utensil through the temple: Evidently, some used the temple courtyard as a shortcut to transport items for personal or commercial use. Jesus did not allow this, since it detracted from the sanctity of God's house.

11:17

a house of prayer for all the nations: Of the three Gospel writers who quote Isa 56:7, only Mark includes the phrase “for all the nations [peoples].” (Mt 21:13; Lu 19:46) The temple in Jerusalem was meant to be a place where both Israelites and God-fearing foreigners could worship and pray to Jehovah. (1Ki 8:41-43) Jesus rightly condemned the Jews who used the temple for commerce, making it **a cave of robbers**. Their actions discouraged people of all nations from approaching Jehovah in his house of prayer, depriving them of the opportunity to come to know him.

cave of robbers: Or “den of thieves.” Jesus here alludes to Jer 7:11. He likely called the merchants and money changers “robbers” because they made unjust profit from selling animals for sacrifice and charged exorbitant fees for exchanging currencies. Jesus was also indignant that Jehovah's **house of prayer**, or place of worship, had been wrongly turned into a center for commercial activity.

11:19

late in the day: That is, late on Nisan 10. Jesus and his disciples **went out of** Jerusalem, returning to Bethany on the eastern slope of the Mount of Olives. Jesus likely spent the night at the home of his friends Lazarus, Mary, and Martha.—See App. A7 and B12.

11:20

early in the morning: That is, on Nisan 11. Jesus and his disciples are heading back to Jerusalem for the final day of Jesus' public ministry before he celebrates the Passover, institutes the Memorial of his death, and faces trial and execution.—See App. A7 and B12.

11:25

stand praying: Among the Hebrews and many of the other nations mentioned in the Bible, there was no set form of posture for prayer. All the attitudes that they assumed were highly respectful. Standing to pray was common.

11:26

Some ancient manuscripts here read: "But if you do not forgive, neither will your Father who is in the heavens forgive your trespasses." These words do not appear in the earliest and most reliable manuscripts and are evidently not part of the original text of Mark. Similar words, though, can be found at Mt 6:15 as part of the inspired Scriptures.—See App. A3.

11:27

elders: Lit., "older men." In the Bible, the Greek term *pre-sby'te-ros* refers primarily to those who hold a position of authority and responsibility in a community or a nation. Although the term sometimes refers to physical age (as at Lu 15:25; Ac 2:17), it is not limited to those who are elderly. Here it refers to the leaders of the Jewish nation, who are often mentioned together with chief priests and scribes. The Sanhedrin was made up of men from these three groups.—Mr 11:27; 14:43, 53; 15:1; see study note on Mt 16:21 and Glossary, "Elder; Older man."

MARK Study Notes—Chapter 12

12:1

illustrations: Or "parables." The Greek word *pa-ra-bo-le'*, which literally means "a placing beside (together)," may be in the form of a parable, a proverb, or an illustration. Jesus often explains a thing by 'placing it beside,' or comparing it with, another similar thing. (Mr 4:30) His illustrations were short and usually fictitious narratives from which a moral or spiritual truth could be drawn.

tower: Used as a vantage point to guard vineyards against thieves and animals.—Isa 5:2.

leased: A common practice in first-century Israel. In this case, the owner did much preliminary work, making his expectation of a return all the more reasonable.

12:10

this scripture: The singular form of the Greek word *gra-phe'* here refers to an individual Scripture passage, Ps 118:22, 23.

chief cornerstone: Or “the most important stone.” The Hebrew expression at Ps 118:22 and the Greek expression used here literally mean “the head of the corner.” Although it has been understood in different ways, it apparently refers to the stone that was installed atop the junction of two walls to hold them firmly together. Jesus quoted and applied this prophecy to himself as “the chief cornerstone.” Just as the topmost stone of a building is conspicuous, so Jesus Christ is the crowning stone of the Christian congregation of anointed ones, which is likened to a spiritual temple.

12:11

Jehovah: In this quote from Ps 118:22, 23, the divine name, represented by four Hebrew consonants (transliterated *YHWH*), occurs in the original Hebrew text.—See App. C.

12:13

party followers of Herod: Glossary.— Also known as Herodians. They were a party of nationalists who supported the political aims of the Herods in their rule under the Romans. Some of the Sadducees probably belonged to this party. The Herodians joined with the Pharisees to oppose Jesus.—Mr 3:6.

12:14

head tax: An annual tax, probably amounting to a denarius, or one day’s wages, which the Romans levied on all those who had been registered by census.—Lu 2:1-3.

Caesar: Or “the Emperor.” The Roman emperor during Jesus’ earthly ministry was Tiberius, but the term was not restricted to the ruling emperor. “Caesar” could refer to the Roman civil authority, or the State, and its duly appointed representatives, who are called “the superior authorities” by Paul, and “the king” and his “governors” by Peter.—Ro 13:1-7; 1Pe 2:13-17; Tit 3:1; see Glossary.

12:15

denarius: This Roman silver coin with an inscription of Caesar was the “head tax” coin that was exacted by the Romans from the Jews. (Mr 12:14) In Jesus’ day, agricultural laborers commonly received a denarius for a 12-hour workday, and the Christian Greek Scriptures often use the denarius to show equivalent value. (Mt 20:2; Mr 6:37; 14:5; Re 6:6) A variety of copper and silver coins were used in Israel, including silver coins minted in Tyre that were used for the temple tax. Yet, for paying taxes to Rome, people evidently used the silver denarius bearing the image of Caesar.—See Glossary and App. B14.

12:16

image and inscription: On the front side of a common denarius of this time, there was an image of the laurel-crowned head of Roman Emperor Tiberius, who reigned from 14 to 37 C.E., and the inscription in Latin, “Tiberius Caesar Augustus, son of the deified Augustus.”—See also App. B14.

12:17

Caesar's things to Caesar: Jesus' reply here, and in the parallel accounts at Mt 22:21 and Lu 20:25, is his only recorded reference to the Roman emperor. "Caesar's things" include payment for services rendered by the secular government as well as the honor and relative subjection that is to be shown to such authorities.—Ro 13:1-7.

God's things to God: This includes a person's wholehearted worship, whole-souled love, and complete, loyal obedience.—Mt 4:10; 22:37, 38; Ac 5:29; Ro 14:8.

12:18

Sadducees: This is the only mention of the Sadducees in the Gospel of Mark. (See Glossary.) The name (Greek, *Sad-dou-kai'os*) is likely connected with Zadok (often spelled *Sad-douk'* in the *Septuagint*), who was made high priest in the days of Solomon and whose descendants evidently served as priests for centuries.—1Ki 2:35.

resurrection: The Greek word *a-na'sta-sis* literally means "raising up; standing up." It is used about 40 times in the Christian Greek Scriptures with reference to the resurrection of the dead. (Mt 22:23, 31; Ac 4:2; 24:15; 1Co 15:12, 13) In the *Septuagint* at Isa 26:19, the verb form of *a-na'sta-sis* is used to render the Hebrew verb "to live" in the expression "your dead *will live*."—See Glossary.

12:21

the second married her: Among the ancient Hebrews, if a man died sonless, it was expected that his brother would marry the widow in order to produce offspring to continue the dead man's family line. (Ge 38:8) The arrangement, later incorporated into the Mosaic Law, was known as brother-in-law, or levirate, marriage. (De 25:5, 6) Brother-in-law marriage was practiced in Jesus' day, as shown by the Sadducees' reference to it here. The Law did permit relatives to refuse to perform brother-in-law marriage, but if a man would not "build up his brother's household," he brought disgrace on himself.—De 25:7-10; Ru 4:7, 8.

12:24

the Scriptures: An expression often used to refer to the inspired Hebrew writings as a whole.

12:26

in the book of Moses: The Sadducees accepted only Moses' writings as inspired. They objected to Jesus' teaching about the resurrection, evidently thinking that there was no basis for such a teaching in the Pentateuch. Jesus could have quoted many scriptures, such as Isa 26:19, Dan 12:13, and Hos 13:14, to show that the dead would rise. But because Jesus knew which writings were accepted by the Sadducees, he proved his point by using words that Jehovah spoke to Moses.—Ex 3:2, 6.

that God said to him: Jesus here refers to a conversation between Moses and Jehovah that took place about 1514 B.C.E. (Ex 3:2, 6) At that time, Abraham had been dead for

329 years, Isaac for 224, and Jacob for 197. Yet, Jehovah did not say ‘I was their God.’ He said: ‘**I am their God.**’—See study note on Mr 12:27.

12:27

but of the living: According to the parallel account at Lu 20:38, Jesus includes the comment: “For they are all living to him [or, “from his standpoint”].” The Bible shows that living humans who are alienated from God are dead from his standpoint. (Eph 2:1; 1Ti 5:6) Likewise, approved servants of God who die are still living from Jehovah’s standpoint, since his purpose to resurrect them is so sure of fulfillment.—Ro 4:16, 17.

12:29

Jehovah . . . Jehovah: In this quote from De 6:4, the divine name, represented by four Hebrew consonants (transliterated *YHWH*), occurs twice in the original Hebrew text.—See App. C.

12:30

Jehovah: In this quote from De 6:5, the divine name, represented by four Hebrew consonants (transliterated *YHWH*), occurs in the original Hebrew text.—See App. C.

heart: When used in a figurative sense, this term generally refers to the total inner person. When mentioned together with “soul” and “mind,” however, it evidently takes on a more specific meaning and refers mainly to a person’s emotions, desires, and feelings. The four terms used here (heart, soul, mind, and strength) are not mutually exclusive; they are used in an overlapping sense, emphasizing in the strongest possible way the need for complete and total love for God.—See study notes on **mind** and **strength** in this verse.

soul: Or “whole being.”—See Glossary.

mind: That is, intellectual faculties. A person must use his mental faculties to come to know God and grow in love for him. (Joh 17:3, ftn.; Ro 12:1) In this quote from De 6:5, the original Hebrew text uses three terms, ‘heart, soul, and strength.’ However, according to Mark’s account, written in Greek, four different concepts are mentioned, **heart, soul, mind, and strength**. There may be several reasons why different terms are used. The word “mind” may have been added to complete the meaning of overlapping concepts in the Hebrew language. Although ancient Hebrew did not have a specific word for “mind,” this concept was often included in the Hebrew word for “heart,” which refers figuratively to the whole inner person, including a person’s thinking, feelings, attitudes, and motivations. (De 29:4; Ps 26:2; 64:6; see study note on **heart** in this verse.) For this reason, where the Hebrew text uses the word “heart,” the Greek *Septuagint* often uses the Greek equivalent for “mind.” (Ge 8:21; 17:17; Pr 2:10; Isa 14:13) Mark’s use of **mind** may also indicate that there is some overlapping of ideas between the Hebrew term for “strength” and the Greek term for “mind.” (Compare the wording of Mt 22:37, which uses “mind” rather than “strength.”) The overlapping of ideas may help to explain why the scribe’s answer to Jesus uses the word “understanding.” (Mr 12:33) It may also explain why the Gospel writers when quoting De 6:5 do not use the exact terms found in that passage.—See study note on **strength** in this verse and study notes on Mt 22:37; Lu 10:27.

strength: As mentioned in the study note on **mind**, in this quote from De 6:5, the original Hebrew text uses three terms, ‘heart, soul, and strength.’ The Hebrew word rendered “strength [or, “vital force,” ftn.]” could include both physical strength and mental or intellectual ability. This may be another reason why the concept of “mind” has been included when this scripture is quoted in the Christian Greek Scriptures. This may also explain why Mt 22:37 uses “mind” but does not use “strength” in the same quotation. Whatever the case, when a scribe (according to Luke’s account [10:27] written in Greek) quotes the same Hebrew verse, he refers to the four concepts of **heart, soul, strength,** and **mind**, evidently showing that in Jesus’ time, it was commonly accepted that all four Greek concepts were included in the three Hebrew words of the original quotation.

12:31

neighbor: This Greek word for “neighbor” (lit., “the one near”) can include more than just those who live nearby. It can refer to anyone with whom a person interacts.—Lu 10:29-37; Ro 13:8-10; see study note on Mt 5:43.

12:33

whole burnt offerings: The Greek word *ho-lo-kau'to-ma* (from the word *ho'los*, meaning “whole,” and *ka'lo*, “to burn”) occurs only three times in the Christian Greek Scriptures, here and at Heb 10:6, 8. This is a term used in the *Septuagint* to render a Hebrew word for offerings that were completely burned by fire and presented in their entirety to God, with no part of the animal being eaten by the worshipper. This Greek word occurs in the *Septuagint* at 1Sa 15:22 and Hos 6:6, which the scribe may have had in mind when speaking to Jesus. (Mr 12:32) As a figurative “burnt offering,” Jesus gave himself wholly, fully.

12:36

Jehovah: In this quote from Ps 110:1, the divine name, represented by four Hebrew consonants (transliterated *YHWH*), occurs in the original Hebrew text.—See App. C.

12:38

marketplaces: Or “places of assembly.” The Greek word *a-go-ra'* is here used to refer to an open area that served as a center for buying and selling and as a place of public assembly in cities and towns of the ancient Near East and the Greek and Roman world.

12:39

front seats: Or “best seats.” Evidently, the presiding officers of the synagogue and distinguished guests sat near the Scripture rolls at the front of the synagogue, in full view of the congregation. These seats of honor were likely reserved for such prominent individuals.

12:41

treasury chests: Ancient Jewish sources say that these contribution boxes, or receptacles, were shaped like trumpets, or horns, evidently with small openings at the top. People deposited in them various offerings. The Greek word used here also occurs at Joh

8:20, where it is rendered “the treasury.” That expression apparently refers to an area located in the Court of the Women. (See study note on Mt 27:6 and App. B11.) According to rabbinical sources, 13 treasury chests were placed around the walls of that court. It is believed that the temple also contained a major treasury where the money from the treasury chests was brought.

money: Lit., “copper,” that is, copper money, or copper coins, though the Greek word was also used as a general term for all money.—See App. B14.

12:42

two small coins: Lit., “two lepta,” the plural form of the Greek word *le-pton'*, meaning something small and thin. A lepton was a coin that equaled 1/128 of a denarius and was evidently the smallest copper or bronze coin used in Israel.—See Glossary, “Lepton,” and App. B14.

of very little value: Lit., “which is a quadrans.” The Greek word *ko-dran'tes* (from the Latin word *quadrans*) refers to a Roman copper or bronze coin valued at 1/64 of a denarius. Mark here uses Roman money to explain the value of coins commonly used by the Jews.—See App. B14.



Colt, or Young Donkey

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

Related Scripture(s)

Mt 21:5; Mr 11:7; Lu 19:30; Joh 12:14

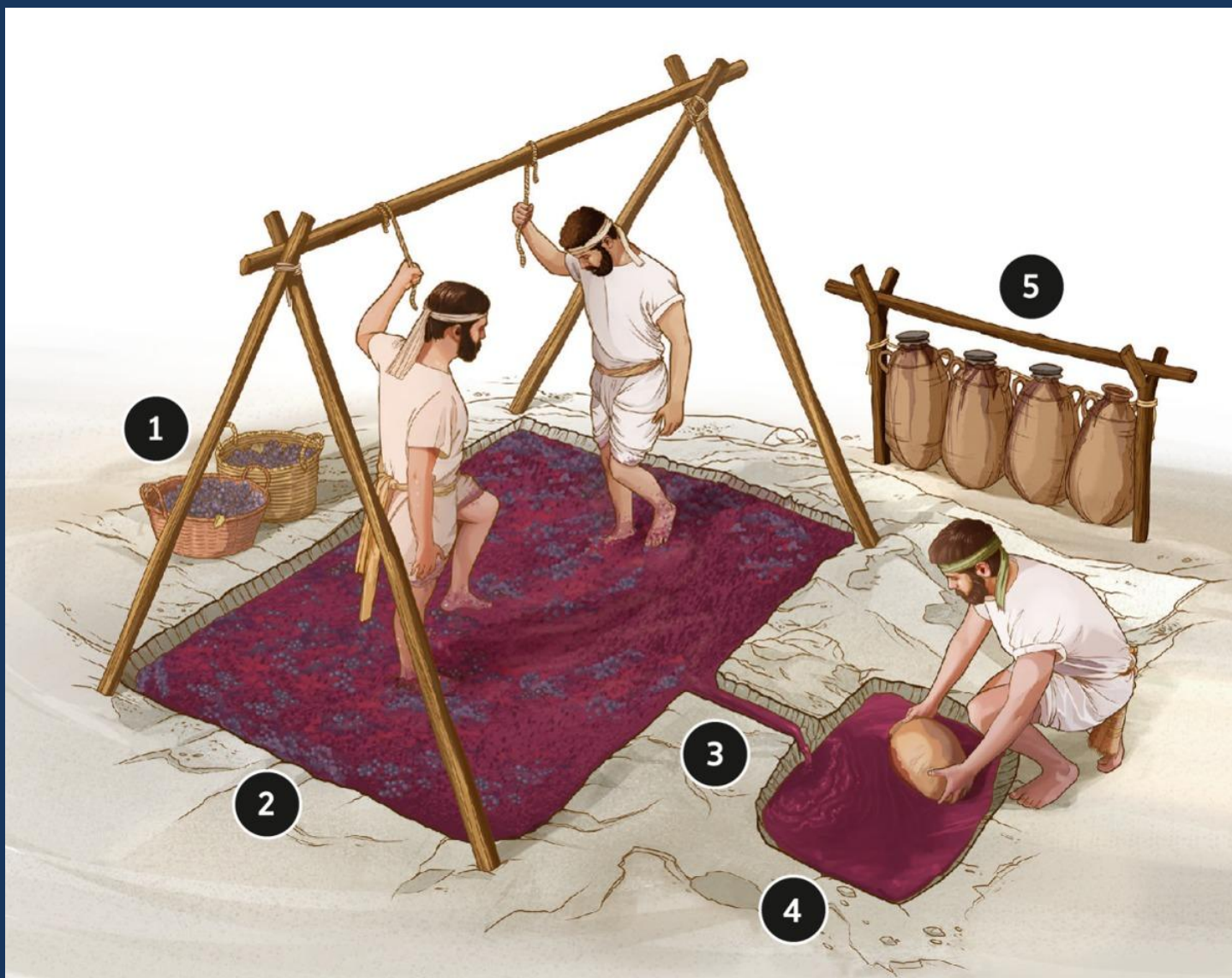


The Marketplace

Some marketplaces, like the one depicted here, were located along a road. Vendors often placed so much merchandise in the street that it blocked traffic. Local residents could buy common household goods, pottery, and expensive glassware, as well as fresh produce. Because there was no refrigeration, people needed to visit the market each day to buy supplies. Here a shopper could hear news brought in by traders or other visitors, children could play, and the unemployed could wait to be hired. In the marketplace, Jesus healed the sick and Paul preached. (Ac 17:17) By contrast, the proud scribes and Pharisees loved to be noticed and greeted in these public areas.

Related Scripture(s)

Mt 11:16; Mt 20:3; Mr 6:56; Mr 12:38; Lu 7:32; Lu 11:43



Winepress

In Israel, grapes were gathered during August and September, depending on the type of grapes and the climate of the region. They were usually placed in limestone vats or troughs cut into rock. Men normally crushed the grapes barefoot, singing songs as they trod the winepress.—Isa 16:10; Jer 25:30; 48:33.

1. Freshly picked grapes
2. Winepress
3. Drainage channel
4. Lower collecting basin
5. Earthenware wine jars

Related Scripture(s)

Mt 21:33; Mr 12:1



Roma, Museo della Civiltà Romana - Archivio Fotografico, Museo della Civiltà Romana; Todd Bolen/
BiblePlaces.com

Tiberius Caesar

Tiberius was born in 42 B.C.E. In 14 C.E., he became the second emperor of Rome. Tiberius lived until March 37 C.E. He was emperor throughout Jesus' ministry, so Tiberius was the ruling Caesar when Jesus said regarding the tax coin: "Pay back Caesar's things to Caesar."—Mr 12:14-17; Mt 22:17-21; Lu 20:22-25.

Related Scripture(s)

Mt 22:21; Mr 12:17; Lu 3:1



Prominent Places at Evening Meals

In the first century, a common way of dining was to recline at the table. Each person would rest his left elbow on a cushion and eat using his right hand. According to the Greco-Roman custom, a typical dining room had three couches set around a low dining table. The Romans called this kind of dining room a *triclinium* (Latin from a Greek word meaning “room with three couches”). Although this arrangement traditionally accommodated nine people, three to a couch, it became common to use longer couches to accommodate even more people. Each position in the dining room was traditionally viewed as having a different degree of honor. One couch was the lowest place of honor (A), one was the middle (B), and one was the highest (C). The positions on the couch differed in importance. The person dining was considered to be above the one to his right and below the one to his left. At a formal banquet, the host typically sat at the first position (1) on the lowest couch. The place of honor was the third position (2) on the middle couch. Although it is not clear to what extent the Jews adopted this custom, it appears that Jesus alluded to it when teaching his followers the need for humility.

Related Scripture(s)

Mt 23:6; Mr 12:39; Lu 14:7-9; Lu 20:46



The Treasury Chests and the Widow

According to rabbinic sources, the temple built by Herod contained 13 treasury chests, called shofar chests. The Hebrew word *shoh-phar'* means “ram’s horn,” indicating that at least part of the chest might have been shaped like a horn, or trumpet. Those who heard Jesus condemn people who symbolically blew a trumpet when giving gifts of mercy may have been reminded of the noise that coins made as they were dropped into these trumpet-shaped treasury chests. (Mt 6:2) The two small coins donated by the widow might not have made much noise when she deposited them, but Jesus showed that both the widow and her contribution were valuable to Jehovah.

Related Scripture(s)

Mr 12:41-44; Lu 21:1-4

- Song 34 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD'S WORD

- **"She Put In More Than All the Others":** (10 min.)
 Mr 12:41, 42—Jesus observed a poor widow at the temple treasury chests drop in two small coins of very little value (*nwtsty* study notes)
 Mr 12:43—Jesus appreciated her sacrifice and highlighted it to his disciples (*w97* 10/15 16-17 ¶16-17)
 Mr 12:44—The widow's contribution was of great value in Jehovah's eyes (*w97* 10/15 17 ¶17; *w87* 12/1 30 ¶1; *cl* 185 ¶15)
- **Digging for Spiritual Gems:** (8 min.)
 Mr 11:17—Why did Jesus call the temple "a house of prayer for all the nations"? (*nwtsty* study note)

 Mr 11:27, 28—To what "things" are Jesus' opposers referring? (*jy* 244 ¶7)

What has this week's Bible reading taught you about Jehovah?

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

- **Bible Reading:** (4 min. or less) Mr 12:13-27


APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (2 min. or less) Begin with the sample conversation. The person raises an objection that is common in your territory.
- **First Return Visit:** (3 min. or less) Begin with the sample conversation. The person tells you that he just lost a relative in death.
- **Second Return Visit Video:** (5 min.) Play and discuss the video.

LIVING AS CHRISTIANS

- Song 118
- **Faith in Jehovah Makes It Happen:** (15 min.)
 Play the video (video category FROM OUR STUDIO).
- **Congregation Bible Study:** (30 min.) *jy* chap. 21
- Review Followed by Preview of Next Week (3 min.)
- Song 98 and Prayer

MARK 11-12 | She Put In More Than All the Others

12:41-44 

How does this account teach the following lessons?

- Jehovah appreciates what we do

- Do your best in Jehovah's service

- Do not compare what you can do with what others can do or with what you were able to do in the past

- The poor should not hold back from giving even if the amount is small

What other lessons did you learn?



DID YOU KNOW?

It was likely that the coins this widow dropped into the treasury chest were two lepta. A laborer would earn two lepta in just 15 minutes. Jesus drew a valuable lesson from the widow's donation of these two coins of little value.



◀ Lepta



Our Christian Life and Ministry

MEETING WORKBOOK

Sample Conversations

●○○ INITIAL CALL

Question: How can we know what the future holds?

Scripture: Isa 46:10

Link: What future does God promise for humans and the earth?



●●○ FIRST RETURN VISIT

Question: What future does God promise for humans and the earth?

Scripture: Ps 37:29

Link: How can we make the hope offered in the Bible our own?



○○● SECOND RETURN VISIT

Question: How can we make the hope offered in the Bible our own?

Scripture: Ps 37:34

Link: What way of life does God invite us to follow?

"Give Us More Faith"

(Luke 17:5)

E♭m7/D♭ D♭ma7 E♭m7/D♭ D♭ma7 E♭m7/D♭ D♭ma7 E♭m7/D♭ D♭ma7

Be - cause we are im - per - fect, O Je - ho - vah, The in - cli -
A - part from faith, no one can ful - ly please you. We must be -

E♭m7/D♭ D♭ma7 E♭m7/D♭ D♭ma7

na - tion of our heart is flawed. There is a
lieve our faith will be re - paid. And as a

E♭m/C F7+5 B♭m B♭m7

sin shield, that eas - i - ly en - snares us— A lack of
our faith pro - vides a ref - uge. We face the

Chorus
D♭/E♭ E♭9 E♭m7 G♭/A♭

faith in you, the liv - ing God. Give us more
fu - ture firm and un - a - fraid.

"Give Us More Faith"

D^bma7
E^bm/C
F7+5
B^bm9
B^bm
D^b/A^b
Fm/A^b

faith, we beg of you, Je - ho - vah. Please help us

G^bma7
G^b6
A^bm/F
B^b7^b9^b13
E^bm
G^b/D^b

out ac - cord - ing to our need. Give us more

Cm11^b5
F7
B^bm9
B^bm9/A^b
A^b/G^b
G^b
G^bma7
G^o

faith, ac - cord - ing to your mer - cy, That we may

D^b/A^b
G^b/A^b
A^b7
D^b

hon - or you in word and deed.

- Song 34 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD'S WORD

- **"She Put In More Than All the Others":** (10 min.)
 Mr 12:41, 42—Jesus observed a poor widow at the temple treasury chests drop in two small coins of very little value (*nwtsty* study notes)
 Mr 12:43—Jesus appreciated her sacrifice and highlighted it to his disciples (*w97* 10/15 16-17 ¶16-17)
 Mr 12:44—The widow's contribution was of great value in Jehovah's eyes (*w97* 10/15 17 ¶17; *w87* 12/1 30 ¶1; *cl* 185 ¶15)
- **Digging for Spiritual Gems:** (8 min.)
 Mr 11:17—Why did Jesus call the temple "a house of prayer for all the nations"? (*nwtsty* study note)

 Mr 11:27, 28—To what "things" are Jesus' opposers referring? (*jy* 244 ¶7)

What has this week's Bible reading taught you about Jehovah?

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

- **Bible Reading:** (4 min. or less) Mr 12:13-27


APPLY YOURSELF TO THE FIELD MINISTRY

- **Initial Call:** (2 min. or less) Begin with the sample conversation. The person raises an objection that is common in your territory.
- **First Return Visit:** (3 min. or less) Begin with the sample conversation. The person tells you that he just lost a relative in death.
- **Second Return Visit Video:** (5 min.) Play and discuss the video.

LIVING AS CHRISTIANS

- Song 118
- **Faith in Jehovah Makes It Happen:** (15 min.)
 Play the video (video category FROM OUR STUDIO).
- **Congregation Bible Study:** (30 min.) *jy* chap. 21
- Review Followed by Preview of Next Week (3 min.)
- Song 98 and Prayer

MARK 11-12 | She Put In More Than All the Others

12:41-44 

How does this account teach the following lessons?

- Jehovah appreciates what we do

- Do your best in Jehovah's service

- Do not compare what you can do with what others can do or with what you were able to do in the past

- The poor should not hold back from giving even if the amount is small

What other lessons did you learn?



DID YOU KNOW?

It was likely that the coins this widow dropped into the treasury chest were two lepta. A laborer would earn two lepta in just 15 minutes. Jesus drew a valuable lesson from the widow's donation of these two coins of little value.



◀ Lepta

Faith in Jehovah Makes It Happen

During his earthly ministry, Jesus miraculously healed many sick or disabled persons.

Matt. 9:29 “According to your faith let it happen to you.”

At times, he would say to such ones the expression we find at Matthew 9:29: “According to your faith let it happen to you.”

The principle of what Jesus stated applies in every aspect of our Christian life and ministry.

But today we will discuss how this principle that faith in Jehovah makes things happen can work for us in three areas.

We will see:

- 1) how our faith has made positive things happen in our personal life,
- 2) how we can accomplish things in God’s service that would not be possible without faith in Jehovah God, and
- 3) how faith moves us to step out of our comfort zone to do more in Jehovah’s service.

The principle that faith in Jehovah makes things happen is well illustrated in one of the miracles Jesus performed.

Woman with flow of blood

Please open your Bible to Mark chapter 5, and let’s read verses 25-29: “Now there was a woman who had had a flow of blood for 12 years. She had suffered much at the hands of many physicians “and had spent all her resources, and she was no better but, rather, had become worse. When she heard the reports about Jesus, she came up behind him in the crowd and touched his outer garment, for she kept saying: “If I touch just his outer garments, I will get well.” And immediately her flow of blood dried up, and she sensed in her body that she had been healed of the grievous sickness.”

In the following verses, Jesus asked who had touched him.

The woman then revealed before the crowd what she had done and how she’d been cured.

Faith in Jehovah Makes It Happen

Now notice Jesus' response in verse 34: "He said to her: "Daughter, your faith has made you well. "Go in peace, and be healed from your grievous sickness.'"

What comforting words Jesus spoke to this trembling woman: "Your faith has made you well."

What did Jesus mean? Let's examine the account more closely.

It says that the woman heard "reports about Jesus." Many others heard the same reports, but not all put faith in Jesus.

And think of the circumstances that could have prevented her from even coming to Jesus.

She had been disappointed many times over the past 12 years.

She might well have thought: 'What's the use? 'I'm tired and weak and poor. I'm staying home.' Or 'I would like for Jesus to see me, 'but there is such a crowd. 'How will I ever get through to him? 'And after all, I'm in an unclean state, 'and if the people discover this, perhaps they will punish me.'

No, she did not allow these negative thoughts or doubts to fill her mind.

She left her home.

She found Jesus despite the large crowd.

And what was she saying?

Did she say, "If I touch just his outer garments, maybe I will get well"?

No, she said, "I will get well."

Now, it was not the case that her faith healed her.

No, but her faith moved her to come to Jesus, and she was healed by the power from Jehovah that flowed through his Son.

Faith to approach Jesus made it happen for her.

Faith in Jehovah Makes It Happen

If you are a dedicated, baptized Christian, don't you agree that your faith has already made positive things happen in your personal life?

No, you were not miraculously healed of your physical sicknesses.

We look forward to physical healing of our ills during the Thousand Year Reign of Christ.

But today Jesus Christ directs a program of spiritual healing.

When we were a part of this godless world, many of us were sick spiritually, morally, and emotionally.

No one could cure us.

Perhaps we desperately tried material things or pleasures to fill our spiritual need, but our condition only got worse.

We were helpless and hopeless.

But then we heard "reports" —the good news of God's Kingdom under Christ! We studied the Bible.

Our faith moved us to make positive changes in our life and to associate with the Christian congregation.

Today, we enjoy good spiritual health and happiness.

Our faith has made it happen.

Faith has also made it possible to accomplish things in God's service that perhaps we never thought we could do.

Faith

Please open your Bibles to Hebrews chapter 11.

In this portion of Paul's letter to the Hebrews, he focuses on faith.

He begins with a definition of faith.

But then, starting in verse 4, Paul acts as a sort of tour guide, walking us through the corridor of thousands of years of Bible history.

Faith in Jehovah Makes It Happen

He stops along the way to point out the extraordinary things that men and women of the past did by means of faith in Jehovah God.

Just glance down the columns in this chapter and notice how Paul introduces each paragraph with the words “by faith.”

This expression “by faith” appears 18 times in this one chapter.

Now, when we look at the names Paul lists in this chapter, we may think, ‘Well, these were spiritual “giants.”’

But in reality, they were ordinary humans with weaknesses like all of us have today.

The thing they all had in common was faith, and faith in Jehovah made it possible for them to do amazing things.

Let’s look at some of them and compare what they did with what many of you are doing today by faith.

Heb. 11:5 Enoch

Let’s read verse 5: “By faith Enoch was transferred so as not to see death, and he was nowhere to be found because God had transferred him; for before he was transferred he received the witness that he had pleased God well.”

The book of Jude, verses 14 and 15, informs us that Enoch boldly proclaimed that Jehovah was going to destroy that ungodly world.

It appears that wicked, violent men were going to take Enoch’s life because of his bold witness.

So, God chose to take him —that is, gently cutting short his life, sparing him the pangs of a violent death.

In modern times, like Enoch, many brothers and sisters have boldly declared God’s judgments even when faced with death.

One brother, after receiving a death sentence at Nazi hands during World War II, wrote these words shortly before his execution: “I have such peace, such tranquillity, that you can’t possibly imagine!”

Faith in Jehovah Makes It Happen

Faith made such boldness and calmness possible.

In many ways, you very likely have shown the same faith as Enoch.

By faith, you stand up to an ungodly world by not adopting its corrupt ways.

By faith, you boldly declare God's Word from house to house and in public places.

Before you became a baptized Witness, you may have thought you would never do this preaching work!

But you are doing it, sometimes even in the face of verbal abuse and opposition.

Faith has made it happen.

Heb. 11:7 Noah

Let's read verse 7: "By faith Noah, after receiving divine warning of things not yet seen, showed godly fear and constructed an ark for the saving of his household; and through this faith he condemned the world, and he became an heir of the righteousness that results from faith."

Nothing in the Bible indicates that Jehovah chose Noah to construct an ark because he was an experienced builder.

Certainly, he never had built such a gigantic vessel as what Jehovah had asked him to construct.

Noah likely pondered many questions: 'How will I get all the building materials? 'Do I have the right tools to do the job? 'How will I gather all the animals? 'What food will they need, and how much? 'When, exactly, will the Deluge begin? 'How long will it last? Where will the ark land after the Flood subsides?'

Nothing in the record indicates that Jehovah gave Noah all the details in advance.

What Noah did have was faith.

Faith moved him to begin building.

Faith in Jehovah Makes It Happen

His faith saved him and his family.

Faith in Jehovah made it happen.

Like Noah, during this time of the end, Jehovah's people have taken on challenging theocratic building projects.

Warwick Construction

Certainly, constructing the new world headquarters at Warwick, New York, was one of these projects that required much faith.

A committee of brothers was assigned to complete this vast project in less than four years.

To do so, they knew they had to begin by July 2013. They moved ahead in faith.

Though the town had not yet approved the site permits, they began inviting workers to the site with that date in mind.

Time was passing quickly.

The invited volunteers were buying plane tickets.

Bethel was arranging rooming and other details.

Yet, the committee still did not have site permits.

Would they cancel these invitations?

They state: "We spent a lot of time praying about it. We decided we needed to act in faith. And we were just convinced Jehovah was going to make it happen."

As the deadline approached, the brothers had done everything possible to obtain the permits.

The town planning board was holding a public hearing.

And to the brothers' great surprise, within 15 minutes of the start of the meeting, the town board voted to approve the project.

Faith in Jehovah Makes It Happen

These overseers commented, “When the approval came through, we knew it was only by Jehovah’s spirit that that happened.”

True, but it was also the brothers’ faith to act that made it happen.

Those experiences are found in the video:

“World Headquarters —History Is Being Written.”

You can find it in the “Our Activities” section under the “Construction” category.

Heb. 11:8 Abraham

Now let’s read Hebrews 11:8: “By faith Abraham, when he was called, “obeyed by going out to a place he was to receive as an inheritance; he went out, although not knowing where he was going.”

What faith it took for Abraham and his submissive wife, Sarah, to leave the prosperous city of Ur and to go wherever Jehovah would lead them!

It meant leaving the security of a pleasant home and moving to some strange and potentially hostile land some 1,000 miles, or 1,609 kilometers, away.

Do we see such faith today?

Absolutely!

Volunteers

Since 2014, thousands of brothers and sisters have attended the School for Kingdom Evangelizers, agreeing to be assigned to wherever there is a need by the organization.

Faith has made it happen.

When a call goes out for skilled volunteers to help build or expand branch facilities, faith moves brothers and sisters to simplify their lives and to leave their comfort zone in order to assist.

Faith in Jehovah Makes It Happen

For example, in 2009, the congregations in the United States were informed that an expansion project at Wallkill, New York, was being planned.

One couple moved out of their newly built 2,200-square-foot, or 200-square-meter, dream home and into a 270-square-foot, or 25-square-meter, apartment so that they could make themselves available.

What happened? They explain: “One month after we moved into our small apartment, we received an invitation to serve as temporary volunteers at Wallkill. It was clear to us that by simplifying our life, we had given Jehovah something to bless.”

Faith made it happen for them.

Summary

So, what have we learned today?

Faith in Jehovah God is a powerful motivating force that impels us to act in harmony with his will.

Jehovah rewards such faith.

Remember, the very meaning of the name of our God, Jehovah, is “He Causes to Become.”

Truly, he is a God who makes things happen! Brothers and sisters, let us continue to act in faith.

Jehovah will continue to make wonderful things happen in our personal life.

We will accomplish things we never could do through our own personal efforts.

We will be able to do more in Jehovah’s service.

May it happen to you “according to your faith.”

AT THE SYNAGOGUE IN NAZARETH

LUKE 4:16-31

There is no doubt a stir of excitement in Nazareth. Before he left to be baptized by John a little over a year ago, Jesus was a carpenter here. But now he is known as a man who performs powerful works. The local residents are eager to see him do some of these works among them.

Their anticipation rises as Jesus, according to his custom, goes to the local synagogue. The service there includes prayer and a reading from the books of Moses, as is done “in the synagogues on every sabbath.” (Acts 15:21) Portions of the prophetic books are also read. When Jesus stands up to read, he likely recognizes many faces from his years of attending this synagogue. The scroll of the prophet Isaiah is handed to him. He finds the place where it tells of the One anointed by Jehovah’s spirit, which passage is found today at Isaiah 61:1, 2.

Jesus reads about how this foretold One would preach a release to the captives, a recovery of sight to the blind, and the coming of Jehovah’s acceptable year. Jesus hands the scroll to the attendant and sits down. All eyes are intently fixed upon him. Then he speaks, probably at some length, and his comments include the significant statement: “Today this scripture that you just heard is fulfilled.”—Luke 4:21.

The people marvel at “the gracious words coming out of his mouth,” and they say to one another: “This is a son of Joseph, is it not?”

But realizing that they want to see him perform powerful works like the ones they had heard about, Jesus continues: “No doubt you will apply this saying to me, ‘Physician, cure yourself. Do also here in your home territory the things we have heard were done in Capernaum.’” (Luke 4:22, 23) Jesus’ former neighbors likely feel that healing should begin at home, for the benefit of his own people first. So they may think that Jesus has slighted them.

Realizing their thinking, Jesus mentions some events in Israel’s history. There were many widows in Israel during the days of Elijah, he notes, but Elijah was not sent to any of them. Rather, he went to a non-Israelite widow in Zarephath, a town near Sidon, where Elijah performed a lifesaving miracle. (1 Kings 17:8-16) And in Elisha’s day, there were many lepers in Israel, but the prophet cleansed only Naaman the Syrian.—2 Kings 5:1, 8-14.

How do these people from Jesus’ hometown react to what they might see as unfavorable historical comparisons that expose their selfishness and lack of faith? Those in the synagogue get angry, rise up, and rush Jesus outside the city. They take him to the brow of the mountain upon which Nazareth is built, and they try to throw him over the edge. But Jesus escapes from their grasp and gets away safely. Jesus now heads down to Capernaum, on the north-west shore of the Sea of Galilee.

-
- ◇ Why is there a stir of excitement in Nazareth, Jesus’ hometown?
 - ◇ How do the people react to Jesus’ speech, but what makes them angry?
 - ◇ What do the people of Nazareth attempt to do to Jesus?



The Scriptures—Inspired of God

(2 Timothy 3:16, 17)

Eb
Eb/G
Gb^o
Fm7
Ab Bb9/Ab
Eb/G
Bb7/F
Eb

God's Word shines like a bril - liant light,
 He pro - vides us with words in - spired,
 By these words from our God a - bove,

Ab
C7/G
Fm
Bb
Bb/Ab
Eb/G
F7sus4
F7
Bb7sus4
Bb7

Guides our feet through earth's dark night.
 Helps us learn what is re - quired.
 We have come to know his love.

Eb
Bbm6/Db
C
Fm
Fm7
Bb
Bb/Ab

If we fol - low it faith - ful - ly,
 Ho - ly writ - ings can mo - ti - vate,
 As we read in it ev - 'ry day,

Eb/G
Eb
Bb7/F
Gm7
Eb/G
B7/F#
Fm7
Bb7
Eb

Sure - ly its truth will set us free.
 Show how to teach and set things straight.
 God's Word will keep us on the way.

MARCH 2018

THE WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM



STUDY ARTICLES FOR:
APRIL 30–JUNE 3, 2018



COVER IMAGE:
CROATIA

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

PUBLISHERS
5,335

BIBLE STUDIES
2,123

MEMORIAL ATTENDANCE (2016)
8,434

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3 WEEK OF **APRIL 30–MAY 6**
Baptism—A Requirement for Christians

8 WEEK OF **MAY 7-13**
Parents, Are You Helping Your Child Progress to Baptism?

What should be our goal when we conduct a Bible study? Why would it be a mistake to delay baptism? What has caused some Christian parents to encourage their children to postpone getting baptized? These questions and others will be addressed in these two articles.

13 QUESTIONS FROM READERS

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

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

19 LIFE STORY
Jehovah Has Never Failed Me!

23 WEEK OF **MAY 21-27**
Discipline—Evidence of God’s Love

28 WEEK OF **MAY 28–JUNE 3**
“Listen to Discipline and Become Wise”

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

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**THE WATCHTOWER®**
ANNOUNCING JEHOVAH'S KINGDOM

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March 2018
Vol. 139, No. 4 ENGLISH

123 *Loyally Submitting to Theocratic Order*

(1 Corinthians 14:33)

C Fma7 F6 Dm7 G9 Em7 C/E

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

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

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

C Fma7 F6 Dm7 G9 Em7 C/E

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

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

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

Loyally Submitting to Theocratic Order

Chorus

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

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

R.H. R.H.

Dm9 Dm7 G7sus4 G7 Cma7 E7sus4 E7

This to our God we owe.

R.H. R.H.

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

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

R.H. R.H.

Dm7 F/G G7 C

Loy - al - ty to him we show.

R.H.



Discipline

Evidence of God's Love

“Those whom Jehovah loves he disciplines.”—HEB. 12:6.

WHEN you hear the word “discipline,” what comes to mind? Perhaps you immediately think of punishment, but much more is involved. In the Bible, discipline is often presented in an appealing light, at times alongside knowledge, wisdom, love, and life. (Prov. 1:2-7; 4:11-13) That is because God’s discipline is an expression of his love for us and of his desire that we gain everlasting life. (Heb. 12:6) While his discipline may include chastisement, it is never abusive or cruel. Indeed, the meaning behind “discipline” primarily relates to education, such as that involved in raising a beloved child.

² Consider this example: A little boy named Johnny is throwing a ball in the house. His mother says: “Johnny, you know that you should not play with your ball in the house! You might break something.” But disregarding his mother’s direction, he continues to play with the ball and accidentally breaks a vase. How will his mother discipline him? Her discipline may involve both teaching and some punishment. In

1. How is discipline often presented in the Bible?
- 2, 3. How may discipline include both teaching and punishment? (See opening picture.)

SONGS: 123, 86

HOW WOULD YOU ANSWER?

What has Shebna’s experience taught you about God’s discipline?

When giving discipline, how can we imitate Jehovah and his Son?

We can view discipline as preparing us for what?

teaching him, she may remind Johnny why his conduct was wrong. She wants to convey to him the wisdom of obeying his parents, explaining that their rules are necessary and reasonable. Then reinforcing her words, she may administer some form of appropriate punishment. For example, she might take the ball away from Johnny for a period of time. That may impress on him that disobedience has consequences.

³ As members of the Christian congregation, we are part of God's household. (1 Tim. 3:15) We therefore respect Jehovah's right both to set standards and to give loving discipline when we violate them. Moreover, if our actions caused unpleasant consequences, his discipline would remind us of just how important it is to listen to our heavenly Father. (Gal. 6:7) God cares deeply for us and wants to spare us heartache.—1 Pet. 5:6, 7.

⁴ By giving Scriptural discipline, we can help our child or a Bible student to reach the goal of becoming a follower of Christ. God's Word, our primary tool for training, enables us to 'discipline in righteousness.' Thus our child or Bible student can be helped to understand and 'observe all the things Jesus commanded us.' (2 Tim. 3:16; Matt. 28:19, 20) Jehovah blesses this kind of training, which equips students to make yet more disciples of Christ. **(Read Titus 2:11-14.)** Let us now consider the answers to three important questions: (1) How does God's discipline reflect his love for us? (2) What can we learn from those whom God disciplined in the past?

4. (a) Jehovah blesses what kind of training?
(b) What will we consider in this article?

(3) When we give discipline, how can we imitate Jehovah and his Son?

GOD DISCIPLINES IN LOVE

⁵ Motivated by love, Jehovah corrects, educates, and trains us so that we can remain in his love and on the path to life. (1 John 4:16) He never demeans or insults us, causing us to question our personal value. (Prov. 12:18) Rather, Jehovah dignifies us, appealing to the goodness in our heart and respecting our free will. Is that how you view God's discipline, whether it comes through his Word, Bible-based publications, Christian parents, or congregation elders? Indeed, elders who try to readjust us in a mild and loving manner when we take "a false step," perhaps unknowingly, reflect *Jehovah's* love for us.—Gal. 6:1.

⁶ At times, though, discipline may involve more than counsel or oral correction. If more serious sins are involved, it may include a loss of privileges in the congregation. Even when that is the case, such discipline reflects God's love for us. A loss of privileges, for example, can help a person realize how important it is for him to focus more on personal Bible study, meditation, and prayer. He can thus be strengthened spiritually. (Ps. 19:7) In time, privileges may be restored. Even disfellowshipping reflects Jehovah's love, for it protects the congregation from bad influences. (1 Cor. 5:6, 7, 11) And because God disciplines to the proper degree, disfellowshipping can impress on the wrongdoer the seriousness of his sin and move him to repentance.—Acts 3:19.

5. In what ways does discipline from Jehovah reflect his love for us?

6. When discipline involves restrictions, how does this reflect God's love?



Humbly adjusting our attitude leads to God's blessing
(See paragraphs 8-10)

HE BENEFITED FROM JEHOVAH'S DISCIPLINE

⁷ To underscore the value of discipline, let us consider two individuals whom Jehovah disciplined: Shebna, who lived in the time of King Hezekiah, and Graham, a brother in our day. As the steward “in charge of the house”—presumably that of Hezekiah—Shebna had considerable authority. (Isa. 22:15) Sadly, though, he became proud, seeking his own glory. He even had an opulent tomb made for himself, and he rode in “glorious chariots!”—Isa. 22:16-18.

⁸ Because Shebna pursued glory for himself, God ‘threw him out of his office’ and replaced him with Eliakim. (Isa. 22:19-21) This change occurred when Assyrian King Sennacherib was intending to attack Jerusalem. Sometime later, that king sent high officials to Jerusalem, along with a large army, to demoralize the Jews and intimidate Hezekiah into surrendering. (2 Ki. 18:17-25) Eliakim was sent to speak to the officials, but he was not alone. He was accompanied by two others, one of whom was Shebna,

now serving as secretary. Might this not suggest that Shebna did not give way to bitterness and resentment but instead humbly accepted his lesser responsibilities? If so, what lessons can we learn from the account? Let us consider three.

⁹ First, Shebna lost his position. His experience bears out the warning that “pride is before a crash, and a haughty spirit before stumbling.” (Prov. 16:18) If you have privileges in the congregation, perhaps with a measure of prominence, will you strive to maintain a humble view of yourself? Will you give credit to Jehovah for any gifts you have or for what you have accomplished? (1 Cor. 4:7) The apostle Paul wrote: “I tell everyone there among you not to think more of himself than it is necessary to think, but to think so as to have a sound mind.”—Rom. 12:3.

¹⁰ Second, in strongly reproving Shebna, Jehovah may have been showing that he did not consider Shebna beyond recovery. (Prov. 3:11, 12) What a fine lesson for those who lose privileges of service in God’s congregation today!

7. Who was Shebna, and what bad trait did he begin to develop?

8. How did Jehovah discipline Shebna, and with what result?

9-11. (a) What important lessons can we learn from Shebna’s experience? (b) How are you encouraged by Jehovah’s treatment of Shebna?

Instead of being angry and resentful, may they continue to serve God to the best of their ability in their new situation, viewing the discipline as evidence of Jehovah's love. Remember, our Father will not consider us beyond hope if we humble ourselves before him. **(Read 1 Peter 5:6, 7.)** Loving discipline can be God's way of molding us, so let us remain malleable in his hands.

¹¹ Third, Jehovah's treatment of Shebna provides a valuable lesson for those who are authorized to administer discipline, such as parents and Christian overseers. The lesson? While Jehovah's discipline can reflect his hatred of sin, it can also show his concern for the person who sinned. If as a parent or an overseer you must administer discipline, will you imitate Jehovah, hating the wrong while looking for the good in your child or fellow believer?—Jude 22, 23.

¹² Sadly, after receiving discipline, some fail to see past the pain and even draw away from God and his people. (Heb. 3:12, 13) But does that mean that such ones are beyond help? Consider Graham, who was disfellowshipped, in time was reinstated, and then became spiritually inactive. Some years later, he asked an elder who had befriended him to study the Bible with him.

¹³ The elder recalled: "Graham had a problem with pride. He was critical of the elders who had been involved in his disfellowshipping. So for the next few studies, we discussed scriptures on pride and its effects. Graham began to see himself clearly in the mirror of God's

12-14. (a) In what ways do some react to divine discipline? (b) How did God's Word help one brother to adjust his attitude, and with what results?

Word, and he did not like what he saw! The effect was amazing! After acknowledging that he had been blinded by a 'rafter' of pride and that his critical attitude was *his* problem, he began to change quickly for the better. He started to attend Christian meetings regularly, to study God's Word earnestly, and to make daily prayer a habit. He also accepted his spiritual responsibilities as family head, much to the delight of his wife and children."—Luke 6:41, 42; Jas. 1:23-25.

¹⁴ The elder continues: "One day, Graham told me something that touched my heart. 'I've known the truth for years,' he said, 'and I've even served as a pioneer. But only now can I honestly say that I love Jehovah.' Before long, he was asked to serve as a microphone handler at the Kingdom Hall—a privilege he deeply appreciated. His example taught me that when a person humbles himself before God by accepting discipline, blessings just pour out!"

WHEN GIVING DISCIPLINE, IMITATE GOD AND CHRIST

¹⁵ To be good teachers, we first have to be good students. (1 Tim. 4:15, 16) Likewise, those divinely authorized to give discipline must themselves continue to submit willingly to Jehovah's guidance. Such humble submission earns them respect and gives them freeness of speech when training or correcting others. Consider Jesus' example.

¹⁶ Jesus always listened obediently to

15. If we want our discipline to reach hearts, what must we do?

16. What are some lessons about appropriate discipline and effective teaching that we can learn from Jesus?

his Father, even when doing so was very difficult. (Matt. 26:39) And he gave his Father the credit for his teachings and wisdom. (John 5:19, 30) Jesus' humility and obedience drew people of honest heart to him and helped to make him a compassionate and gracious teacher. **(Read Luke 4:22.)** His kind words heartened those who were figuratively like a bruised reed or the wick of an oil lamp about to go out. (Matt. 12:20) Even when his patience was tested, Jesus was kind and loving. This was evident when he corrected his apostles for showing a selfish, ambitious spirit. —Mark 9:33-37; Luke 22:24-27.

¹⁷ All who are authorized to give Scriptural discipline are wise when they imitate Christ's example. Indeed, their doing so reflects their desire to be molded by God and his Son. The apostle Peter wrote: "Shepherd the flock of God under your care, serving as overseers, not under compulsion, but willingly before God; not for love of dishonest gain, but eagerly; not lording it over those who are God's inheritance, but becoming examples to the flock." (1 Pet. 5:2-4) To be sure, overseers who joyfully submit to God and to Christ, the head of the congregation, benefit both themselves and those under their care.—Isa. 32:1, 2, 17, 18.

¹⁸ The same basic principles apply in the family. Family heads are told: "Do not be irritating your children, but go on bringing them up in the discipline and admonition of Jehovah." (Eph. 6:4)

17. What fine qualities will help elders to be effective shepherds of God's flock?

18. (a) What does Jehovah require of parents? (b) How does God help parents fulfill their responsibilities?

How serious is this matter? Proverbs 19:18 states: "Discipline your son while there is hope, and do not become responsible for his death." Yes, Jehovah holds Christian parents accountable if they fail to provide needed discipline to a child! (1 Sam. 3:12-14) However, Jehovah gives parents the wisdom and the strength they need when they humbly entreat him in prayer and look to his Word and holy spirit for guidance. —**Read James 1:5.**

LEARNING HOW TO LIVE FOREVER IN PEACE

¹⁹ It would be difficult to enumerate all the blessings that result from accepting divine discipline and from imitating Jehovah and Jesus when disciplining others. At the very least, families and congregations become havens of peace. Individuals also feel truly loved, valued, and secure—a foretaste of the blessings to come. (Ps. 72:7) Indeed, it is no exaggeration to say that Jehovah's discipline teaches us how to live together forever in peace and harmony as a family under his fatherly care. **(Read Isaiah 11:9.)** When we view divine discipline in that light, we will be more likely to appreciate it for what it truly is: beautiful evidence of God's unmatched love for us.

²⁰ In the following article, we will expand on aspects of discipline within the family and the congregation. We will also consider self-discipline as well as something that can be even worse than any temporary pain that discipline may cause.

19, 20. (a) What blessings result from accepting God's discipline? (b) What will we consider in the next article?

We Must Be Taught

(Isaiah 50:4; 54:13)

C G/B Am7 Em/G Fma7 F6 Dm9 G13sus4 G7

Come with re - joic - ing, and learn a - bout Je - ho - vah.
 Nev - er for - sak - ing our gath - er - ing to - geth - er,
 Lips that sing praise, how en - cour - ag - ing to hear them!

C D/C G/B Em7 Am11 Am7 D7 Gsus4 G

"Come drink life's wa - ter," the spir - it has said.
 We must be taught; we must learn what is right.
 Tongues of the taught ones, how sweet is their sound!

G#° E/G# G#° Am9 Am C#° Bbm/C# C#° Dm9 Dm

Health - ful in - struc - tion, God has pro - vid - ed.
 Here with God's spir - it, here with our broth - ers,
 Oh, may we al - ways meet with God's peo - ple!

D#° B/D# D#° C/E Am Am7 Dm Dm7 G7 C

All those who hun - ger for truth will be fed.
 Here we are strength - ened to walk in the light.
 Oh, may we al - ways a - mong them be found!

