

- Song 55 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Avoid Becoming Ensnared by Fear of Man”:** (10 min.)

Mr 14:29, 31—The apostles did not intend to disown Jesus

Mr 14:50—When Jesus was arrested, all the apostles abandoned him and fled

Mr 14:47, 54, 66-72—Peter had the courage to defend Jesus and follow him at a distance but later denied Jesus three times (*ia* 200 ¶14; *it-2* 619 ¶6)

- **Digging for Spiritual Gems:** (8 min.)

Mr 14:51, 52—Who likely was the young man who got away naked? (*w08* 2/15 30 ¶6)

Mr 14:60-62—What may have been the reason why Jesus chose to answer the high priest’s question? (*iy* 287 ¶4)

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 14:43-59

APPLY YOURSELF TO THE FIELD MINISTRY

- **Second Return Visit:** (3 min. or less) Begin with the sample conversation. Invite the person to the meeting.
- **Third Return Visit:** (3 min. or less) Choose your own scripture. Offer a study publication.
- **Bible Study:** (6 min. or less) *bhs* 181-182 ¶17-18

LIVING AS CHRISTIANS

- Song 73
- **“Jehovah Will Help You Be Bold”:** (15 min.) Discussion. Play the video (video category CHILDREN).
- **Congregation Bible Study:** (30 min.) *iy* chap. 22
- Review Followed by Preview of Next Week (3 min.)
- Song 81 and Prayer



Jehovah Will Help You Be Bold

If you are in school, do you ever feel afraid to identify yourself as one of Jehovah’s Witnesses and to give a witness? If so, how can you ‘muster up boldness’ to speak up? (1Th 2:2) What reasons do you have to do so? After watching the video *Jehovah Will Help You Be Bold*, answer the following questions:

1. What Bible example helped Sophia to muster up boldness?

2. How did Sophia benefit from practice sessions?

3. Why should you witness to your schoolmates?

4. If you are no longer in school, what lessons did this video teach you?



Fear Them Not!

(Matthew 10:28)

G/D D7 G Am11 D7/A G/B E+5 E/D Am/C E7/B Am

Ev - er on - ward, O my peo - ple, Let the King - dom tid - ings go.
E - ven though your foes are man - y, Though they threat - en and re - vile,
Nev - er fear you are for - got - ten; I am still your strength and shield.

D7 D° D7 G G° G

Trem - ble not be - fore our foe. Let all lov - ers of truth know
Though they flat - ter and they smile, To mis - lead and to be - guile.
Though you die up - on the field, E - ven death to me will yield.

G/D D7 G Am11 D7/A G/B E+5 E/D A/C# D A7/E D/F#

That my reign - ing Son, Christ Je - sus, To the earth has cast the foe,
Fear them not, my faith - ful peo - ple, Nor their per - se - cu - tion's heat,
Fear them not who kill the bod - y But can - not de - stroy the soul.

F° D/F# Am6/C B7 D/E E9 G/A A7 D D7

Soon to bind the Dev - il, Sa - tan, Let - ting all his vic - tims go.
For I will pre - serve the faith - ful Till the vic - t'ry is com - plete.
To the end may you be faith - ful; I will bring you to your goal!

Fear Them Not!

Chorus

G Bm/D D/C G/B G/D D7 C/G G

Fear them not, O my be - lov - ed,

D7 C/D D7 D+5 G G#° D7/A D7

Though their boast - ing threats may fly.

G Bm/D D/C G/B B7 D/C C Am7 A#°

I will keep my faith - ful ser - vant

G/B Bb° D7/A G G/D D7 G G/B Am11 G

As the ap - ple of my eye.

(See also Deut. 32:10; Neh. 4:14; Ps. 59:1; 83:2, 3.)

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."

but the holy spirit is.^a **12** Furthermore, brother will deliver brother over to death, and a father a child, and children will rise up against parents and have them put to death.^b **13** And you will be hated by all people on account of my name.^c But the one who has endured* to the end^d will be saved.^e

14 "However, when you catch sight of the disgusting thing that causes desolation^f standing where it should not be (let the reader use discernment), then let those in Ju-de'a begin fleeing to the mountains.^g **15** Let the man on the housetop not come down nor go inside to take anything out of his house; **16** and let the man in the field not return to the things behind to pick up his outer garment. **17** Woe to the pregnant women and those nursing a baby in those days!^h **18** Keep praying that it may not occur in wintertime; **19** for those days will be days of a tribulationⁱ such as has not occurred from the beginning of the creation that God created until that time, and will not occur again.^j **20** In fact, unless Jehovah* had cut short the days, no flesh would be saved. But on account of the chosen ones whom he has chosen, he has cut short the days.^k

21 "Then, too, if anyone says to you, 'See! Here is the Christ,' or, 'See! There he is,' do not believe it.^l **22** For false Christs and false prophets will arise^m and will perform signs and wonders to lead astray, if possible, the chosen ones. **23** You, then, watch out.ⁿ I have told you all things beforehand.

24 "But in those days, after that tribulation, the sun will be darkened, and the moon will not

13:13 *Or "who endures." 13:20 *See App. A5.

CHAP. 13

- a Ex 4:12
- Mt 10:19, 20
- Lu 12:11, 12
- Lu 21:14, 15
- Ac 4:8
- Ac 6:9, 10
- b Mic 7:6
- Mt 10:21
- Lu 21:16
- 2Ti 3:1, 3
- c Lu 21:17
- d 2Ti 4:7
- Heb 3:6
- e Mt 10:22
- Mt 24:13
- Lu 21:19
- Re 2:10
- f Da 9:27
- Da 11:31
- g Mt 24:15-20
- Lu 21:20-23
- h Lu 21:23
- Lu 23:28
- i Re 7:14
- j Da 12:1
- Mt 24:21
- k Mt 24:22
- l Mt 24:23, 24
- Lu 17:23
- Lu 21:8
- 1Jo 4:1
- m Mt 7:15
- n Mt 24:42
- Eph 6:18
- 2Pe 3:17

Second Col.

- a Mt 24:29
- Lu 21:25, 26
- b Da 7:13
- c Mt 24:30
- Lu 21:27
- Re 1:7
- d Mt 24:31
- e Mt 24:32
- Lu 21:29-33
- f Mt 24:33
- g Mt 24:34
- Lu 21:32
- h Isa 51:6
- i Jos 23:14
- Isa 40:8
- Mt 24:35
- j Mt 24:36
- Ac 1:7
- k Ro 13:11
- 1Th 5:6
- l Mt 25:13
- Lu 21:34
- m Mt 25:14
- n Lu 12:35, 36
- o Mt 24:42
- p Lu 21:36
- q Mt 25:5
- r Hab 2:3

CHAP. 14

- s Ex 12:3, 6
- Le 23:5
- t Le 23:6
- u Joh 13:1

give its light,^a **25** and the stars will be falling out of heaven, and the powers that are in the heavens will be shaken. **26** And then they will see the Son of man^b coming in the clouds with great power and glory.^c **27** And then he will send out the angels and will gather his chosen ones together from the four winds, from earth's extremity to heaven's extremity.^d

28 "Now learn this illustration from the fig tree: Just as soon as its young branch grows tender and sprouts its leaves, you know that summer is near.^e **29** Likewise also you, when you see these things happening, know that he is near at the doors.^f **30** Truly I say to you that this generation will by no means pass away until all these things happen.^g **31** Heaven and earth will pass away,^h but my words will by no means pass away.ⁱ

32 "Concerning that day or the hour nobody knows, neither the angels in heaven nor the Son, but the Father.^j **33** Keep looking, keep awake,^k for you do not know when the appointed time is.^l **34** It is like a man traveling abroad who left his house and gave the authority to his slaves,^m to each one his work, and commanded the doorkeeper to keep on the watch.ⁿ **35** Keep on the watch, therefore, for you do not know when the master of the house is coming,^o whether late in the day or at midnight or at dawn* or early in the morning,^p **36** in order that when he comes suddenly, he does not find you sleeping.^q **37** But what I say to you, I say to all: Keep on the watch."^r

14 Now the Passover^s and the Festival of Unleavened Bread^t was two days later.^u And the chief priests and the scribes

13:35 *Lit., "when the rooster crows."

were looking for a way to seize* him by cunning[#] and kill him;^a **2** for they were saying: "Not at the festival; perhaps there might be an uproar of the people."

3 And while he was at Beth'any dining* in the house of Simon the leper, a woman came with an alabaster jar of perfumed oil, genuine nard, very expensive. She broke open the alabaster jar and began pouring it on his head.^b **4** At this some said to one another indignantly: "Why has this perfumed oil been wasted? **5** For this perfumed oil could have been sold for more than 300 de-nar'i-i* and the money given to the poor!" And they were greatly annoyed with[#] her. **6** But Jesus said: "Let her alone. Why do you try to make trouble for her? She did a fine deed toward me.^c **7** For you always have the poor with you,^d and you can do them good whenever you want to, but you will not always have me.^e **8** She did what she could; she poured perfumed oil on my body beforehand, in view of the burial.^f **9** Truly I say to you, wherever the good news is preached in all the world,^g what this woman did will also be told in memory of her."^h

10 And Judas Is-car'i-ot, one of the Twelve, went off to the chief priests in order to betray him to them.ⁱ **11** When they heard it, they were delighted and promised to give him silver money.^j So he began seeking an opportunity to betray him.

12 Now on the first day of the Unleavened Bread,^k when they customarily offered up the Passover sacrifice,^l his disciples said to him: "Where do you want us

14:1 *Or "arrest." [#]Or "crafty device."

14:3 *Or "reclining at the table." **14:5**

*See App. B14. [#]Or "they spoke angrily to; they scolded."

CHAP. 14

a Mt 26:2-5
Lu 22:1, 2

b Mt 26:6-9
Joh 12:2-5

c Mt 26:10
Joh 12:7

d De 15:11

e Mt 26:11
Joh 12:8

f Mt 26:12
Joh 12:7

g Mt 24:14

h Mt 26:13

i Mt 26:14-16
Lu 22:3-6

j Zec 11:12

k Ex 12:15, 18
Ex 23:15

l Lu 22:1, 7

Second Col.

a Nu 9:2
Mt 26:17-19

b Lu 22:10-13

c Mt 26:20
Lu 22:14

d Ps 41:9
Mt 26:21, 22
Lu 22:21, 23
Joh 13:21, 22

e Mt 26:23

f Lu 22:22

g Mt 26:24

h Mt 26:26
Lu 22:19
1Co 11:23, 24

i Mt 26:27
1Co 10:16
1Co 11:25

j Ex 24:8
Le 17:11
Heb 9:22

k Jer 31:31
Heb 7:22
Heb 9:15

l Isa 53:12
Mt 26:28
Lu 22:20

to go and prepare for you to eat the Passover?"^a **13** With that he sent two of his disciples and said to them: "Go into the city, and a man carrying an earthenware water jar will meet you. Follow him,^b **14** and wherever he goes inside, say to the master of the house, 'The Teacher says: "Where is the guest room where I may eat the Passover with my disciples?"' **15** And he will show you a large upper room, furnished and ready. Prepare it for us there." **16** So the disciples went out, and they entered the city and found it just as he said to them, and they prepared for the Passover.

17 After evening had fallen, he came with the Twelve.^c **18** And as they were reclining at the table and eating, Jesus said: "Truly I say to you, one of you who is eating with me will betray me."^d **19** They began to be grieved and to say to him one by one: "It is not I, is it?" **20** He said to them: "It is one of the Twelve, the one dipping with me into the bowl.^e **21** For the Son of man is going away, just as it is written about him, but woe to that man through whom the Son of man is betrayed!^f It would have been better for that man if he had not been born."^g

22 And as they continued eating, he took a loaf, said a blessing, broke it, and gave it to them, saying: "Take it; this means my body."^h **23** And taking a cup, he offered thanks and gave it to them, and they all drank out of it.ⁱ **24** And he said to them: "This means my 'blood'^j of the covenant,^k which is to be poured out in behalf of many.^l **25** Truly I say to you, I will by no means drink anymore of the product of the vine until that day when I drink it new in the Kingdom of God." **26** Finally, after singing

praises,* they went out to the Mount of Olives.^a

27 And Jesus said to them: "You will all be stumbled, for it is written: 'I will strike the shepherd,^b and the sheep will be scattered about.'^c 28 But after I have been raised up, I will go ahead of you into Gal'i-lee."^d 29 But Peter said to him: "Even if all the others are stumbled, I will not be."^e 30 At that Jesus said to him: "Truly I say to you that today, yes, on this very night, before a rooster crows twice, you will disown me three times."^f 31 But he kept insisting: "If I have to die with you, I will by no means disown you." Also, all the others began to say the same thing.^g

32 So they came to a spot named Geth-sem'a-ne, and he said to his disciples: "Sit down here while I pray."^h 33 And he took Peter and James and John along with him,ⁱ and he began to feel deeply distressed* and to be greatly troubled. 34 He said to them: "I am* deeply grieved,^j even to death. Stay here and keep on the watch."^k 35 And going a little way forward, he fell to the ground and began praying that, if it were possible, the hour might pass away from him. 36 And he said: "Abba,* Father,^l all things are possible for you; remove this cup from me. Yet, not what I want, but what you want."^m 37 He returned and found them sleeping, and he said to Peter: "Simon, are you sleeping? Did you not have the strength to keep on the watch for one hour?"ⁿ 38 Keep on the watch and pray continually, so that you do not come into temptation.^o The spirit, of course, is

14:26 *Or "hymns; psalms." 14:33 *Or "feel stunned." 14:34 *Or "My soul is." 14:36 *An Aramaic word meaning "O Father!"

CHAP. 14

- a Mt 26:30
- Lu 22:39
- Joh 18:1
- b Isa 53:5
- Da 9:26
- c Zec 13:7
- Mt 26:31-33
- Mt 26:56
- Mr 14:50
- Joh 16:32
- d Mr 16:7
- e Lu 22:31-33
- Joh 13:37
- f Mt 26:34
- Lu 22:34
- Joh 13:38
- g Mt 26:35
- h Mt 26:36, 37
- Lu 22:39-41
- Joh 18:1
- i Mr 9:2
- j Joh 12:27
- k Mt 26:38
- l Ro 8:15
- Ga 4:6
- m Mt 26:39
- Lu 22:42
- Joh 6:38
- Heb 5:7
- n Mt 26:40
- Lu 22:45
- o Mt 6:13
- Lu 11:4
- Lu 22:46

Second Col.

- a Mt 26:41
- Ro 7:23
- b Mt 26:42-46
- c Joh 13:1
- d Joh 18:2
- e Mt 26:47-51
- Lu 22:47-51
- Joh 18:3
- f Mt 26:51
- Lu 22:50
- Joh 18:10
- g Mt 26:55, 56
- Lu 22:52, 53
- h Lu 19:47
- Joh 18:20
- i Ps 22:6
- Isa 53:7
- Da 9:26
- Lu 22:37
- j Zec 13:7
- Mt 26:31
- Joh 16:32

eager,* but the flesh is weak."^a

39 And he went away again and prayed, saying the same thing.^b

40 And he came again and found them sleeping, for their eyes were weighed down, so they did not know what to answer him. 41 And he returned the third time and said to them: "At such a time as this, you are sleeping and resting! It is enough! The hour has come!^c Look! The Son of man is being betrayed into the hands of sinners. 42 Get up, let us go. Look! My betrayer has drawn near."^d

43 And immediately, while he was still speaking, Judas, one of the Twelve, arrived and with him a crowd with swords and clubs, sent from the chief priests and the scribes and the elders.^e

44 Now his betrayer had given them an agreed sign, saying: "Whoever it is I kiss, he is the one; take him into custody, and lead him away under guard."

45 And he came straight up and approached him and said, "Rabbi!" and gave him a tender kiss.

46 So they seized him and took him into custody. 47 However, one of those standing by drew his sword and struck the slave of the high priest, taking off his ear.^f 48 But in response Jesus said to them: "Did you come out to arrest me with swords and clubs as against a robber?"^g 49 Day after day I was with you in the temple teaching,^h and yet you did not take me into custody. Nevertheless, this is to fulfill the Scriptures."ⁱ

50 And they all abandoned him and fled.^j 51 However, a certain young man wearing only a fine linen garment over his naked body began to follow him nearby, and they tried to seize him, 52 but he left his linen

14:38 *Or "willing."

garment behind and got away naked.*

53 They now led Jesus away to the high priest,^a and all the chief priests and the elders and the scribes assembled.^b **54** But Peter, from a good distance, followed him as far as into the courtyard of the high priest; and he was sitting together with the house attendants and warming himself before a bright fire.^c **55** Now the chief priests and the entire San'he-drin were looking for testimony against Jesus in order to put him to death, but they were not finding any.^d **56** Many, indeed, were giving false witness against him,^e but their testimonies were not in agreement. **57** Also, certain ones were standing up and bearing false witness against him, saying: **58** "We heard him say, 'I will throw down this temple that was made with hands, and in three days I will build another not made with hands.'"^f **59** But even on these grounds, their testimony was not in agreement.

60 Then the high priest stood up in their midst and questioned Jesus, saying: "Do you say nothing in reply? What is it these men are testifying against you?"^g **61** But he kept silent and made no reply at all.^h Again the high priest began to question him and said to him: "Are you the Christ the Son of the Blessed One?" **62** Then Jesus said: "I am; and you will see the Son of manⁱ sitting at the right hand^j of power and coming with the clouds of heaven."^k **63** At this the high priest ripped his garments and said: "What further need do we have of witnesses?^l **64** You heard the blasphemy. What is your decision?"^m They all con-

14:52 *Or "lightly clad; in an undergarment only." **14:64** *Or "What do you think?"

CHAP. 14

- a Joh 18:13
b Mt 26:57
Lu 22:54, 55
c Mt 26:58
Joh 18:15
d Mt 26:59, 60
e Ps 35:11
f Mt 26:61
Mr 15:29
Joh 2:19
g Mt 26:62, 63
h Isa 53:7
1Pe 2:23
i Da 7:13
j Ps 110:1
Eph 1:20
Col 3:1
k Mt 24:30
Mt 26:64
Lu 21:27
Re 1:7
l Mt 26:65, 66

Second Col.

- a Le 24:16
Joh 19:7
b Isa 50:6
Isa 53:3
Mt 26:67, 68
c Lu 22:63-65
d Mt 26:69-75
Lu 22:55-62
Joh 18:25, 26
e Joh 18:27
f Mt 26:34
Mr 14:30
Lu 22:34
Joh 13:38

CHAP. 15

- g Ps 2:2
Mt 27:1, 2
Lu 22:66
Joh 18:28
Ac 3:13
Ac 4:26
h Joh 18:33, 37
i Mt 27:11-14
Lu 23:3
j Mt 26:62

demned him as deserving of death.^a **65** And some started to spit on him^b and to cover his face and hit him with their fists and say to him: "Prophesy!" And slapping him in the face, the court attendants took him.^c

66 Now while Peter was below in the courtyard, one of the servant girls of the high priest came.^d **67** On seeing Peter warming himself, she looked straight at him and said: "You too were with the Naz-a-rene, this Jesus." **68** But he denied it, saying: "Neither do I know him nor do I understand what you are talking about," and he went outside to the entryway.^e **69** There the servant girl saw him and again began to say to those standing by: "This is one of them." **70** Again he was denying it. And after a little while, those standing by again began saying to Peter: "Certainly you are one of them, for you are, in fact, a Gal-i-le'an." **71** But he started to curse and swear: "I do not know this man of whom you speak!" **72** Immediately a rooster crowed a second time,^f and Peter recalled what Jesus had said to him: "**Before a rooster crows twice, you will disown me three times.**"^g And he broke down and began to weep.

15 Immediately at dawn, the chief priests with the elders and the scribes, indeed, the whole San'he-drin, consulted together, and they bound Jesus and led him off and handed him over to Pilate.^h **2** So Pilate put the question to him: "Are you the King of the Jews?"ⁱ In answer he said: "**You yourself say it.**"^j **3** But the chief priests were accusing him of many things. **4** Now Pilate began questioning him again, saying: "Have you no reply to make?^k See how

14:68 *Or "vestibule."

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- Opening Comments (3 min. or less)

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Mr 14:29, 31—The apostles did not intend to disown Jesus

Mr 14:50—When Jesus was arrested, all the apostles abandoned him and fled

Mr 14:47, 54, 66-72—Peter had the courage to defend Jesus and follow him at a distance but later denied Jesus three times (*ia* 200 ¶14; *it-2* 619 ¶6)

- **Digging for Spiritual Gems:** (8 min.)

Mr 14:51, 52—Who likely was the young man who got away naked? (*w08* 2/15 30 ¶6)

Mr 14:60-62—What may have been the reason why Jesus chose to answer the high priest’s question? (*iy* 287 ¶4)

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

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

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LIVING AS CHRISTIANS

- Song 73
- **“Jehovah Will Help You Be Bold”:** (15 min.) Discussion. Play the video (video category CHILDREN).
- **Congregation Bible Study:** (30 min.) *iy* chap. 22
- Review Followed by Preview of Next Week (3 min.)
- Song 81 and Prayer



Jehovah Will Help You Be Bold

If you are in school, do you ever feel afraid to identify yourself as one of Jehovah’s Witnesses and to give a witness? If so, how can you ‘muster up boldness’ to speak up? (1Th 2:2) What reasons do you have to do so? After watching the video *Jehovah Will Help You Be Bold*, answer the following questions:

1. What Bible example helped Sophia to muster up boldness?

2. How did Sophia benefit from practice sessions?

3. Why should you witness to your schoolmates?

4. If you are no longer in school, what lessons did this video teach you?



May 28–June 3

Treasures From God's Word

Mark 14:29, 31—The apostles did not intend to disown Jesus

Mark 14:29 But Peter said to him: “Even if all the others are stumbled, I will not be.”

Mark 14:31 But he kept insisting: “If I have to die with you, I will by no means disown you.” Also, all the others began to say the same thing.

Mark 14:50—When Jesus was arrested, all the apostles abandoned him and fled

Mark 14:50 And they all abandoned him and fled.

Mark 14:47, 54, 66-72—Peter had the courage to defend Jesus and follow him at a distance but later denied Jesus three times

Mark 14:47 However, one of those standing by drew his sword and struck the slave of the high priest, taking off his ear.

Mark 14:54 But Peter, from a good distance, followed him as far as into the courtyard of the high priest; and he was sitting together with the house attendants and warming himself before a bright fire.

Mark 14:66-72 Now while Peter was below in the courtyard, one of the servant girls of the high priest came. On seeing Peter warming himself, she looked straight at him and said: “You too were with the Nazarene, this Jesus.” But he denied it, saying: “Neither do I know him nor do I understand what you are talking about,” and he went outside to the entryway. There the servant girl saw him and again began to say to those standing by: “This is one of them.” Again he was denying it. And after a little while, those standing by again began saying to Peter: “Certainly you are one of them, for you are, in fact, a Galilean.” But he started to curse and swear: “I do not know this man of whom you speak!” Immediately a rooster crowed a second time, and Peter recalled what Jesus had said to him: “Before a rooster crows twice, you will disown me three times.” And he broke down and began to weep.

ia 200 paragraph 14

Peter's cautious steps finally brought him up to the gate of one of Jerusalem's most imposing mansions. It was the home of Caiaphas, the wealthy and powerful high priest. Such homes were usually built around a courtyard, with a gate in the front. Peter reached the gate and was refused entrance. John, who knew the high priest and was already inside, came and got the doorkeeper to admit Peter. It seems that Peter did not stick close to John; nor did he try to get inside the house to stand at his Master's side. He stayed in the courtyard, where some slaves and servants were passing the chilly night hours in front of a bright fire, watching as the false witnesses against Jesus paraded in and out of the trial going on inside.—Mark 14:54-57; John 18:15, 16, 18.

it-2 619 paragraph 6

Aided by another disciple, who evidently followed or accompanied him to the high priest's residence, Peter entered right into the courtyard. (John 18:15, 16) He did not remain quietly unobtrusive in some

dark corner but went up and warmed himself by the fire. The firelight enabled others to recognize him as a companion of Jesus, and his Galilean accent added to their suspicions. Accused, Peter three times denied even knowing Jesus, finally giving way to cursing in the vehemence of his denial. Somewhere in the city a cock crowed a second time, and Jesus “turned and looked upon Peter.” Peter now went outside, broke down, and wept bitterly. (Matthew 26:69-75; Mark 14:66-72; Luke 22:54-62; John 18:17, 18; see COCKCROWING; OATH.) However, Jesus’ earlier supplication on Peter’s behalf was answered, and Peter’s faith did not give out completely.—Luke 22:31, 32.

Digging for Spiritual Gems

Mark 14:51, 52—Who likely was the young man who got away naked?

Mark 14:51, 52 However, a certain young man wearing only a fine linen garment over his naked body began to follow him nearby, and they tried to seize him, but he left his linen garment behind and got away naked.

w08 2/15 30 paragraph 6

Mark alone refers to this incident, so we can reasonably conclude that he was speaking of himself.

Mark 14:60-62—What may have been the reason why Jesus chose to answer the high priest’s question?

Mark 14:60-62 Then the high priest stood up in their midst and questioned Jesus, saying: “Do you say nothing in reply? What is it these men are testifying against you?” But he kept silent and made no reply at all. Again the high priest began to question him and said to him: “Are you the Christ the Son of the Blessed One?” Then Jesus said: “I am; and you will see the Son of man sitting at the right hand of power and coming with the clouds of heaven.”

jy 287 paragraph 4

Caiaphas knows that the Jews are sensitive about anyone claiming to be the Son of God. Earlier, when Jesus had called God his Father, the Jews wanted to kill him because they claimed that he was “making himself equal to God.” (John 5:17, 18; 10:31-39) Aware of such sentiments, Caiaphas now craftily demands of Jesus: “I put you under oath by the living God to tell us whether you are the Christ, the Son of God!” (Matthew 26:63) Of course, Jesus has acknowledged being the Son of God. (John 3:18; 5:25; 11:4) If he does not do so now, that could be construed as denying that he is God’s Son and the Christ. So Jesus says: “I am; and you will see the Son of man sitting at the right hand of power and coming with the clouds of heaven.”—Mark 14:62.

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

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

MARK
Study Notes—Chapter 13

13:2

By no means will a stone be left here upon a stone: Jesus' prophecy was remarkably fulfilled in 70 C.E. when the Romans demolished Jerusalem and, apart from a few sections of the wall, completely leveled it.

13:3

with the temple in view: Or "across from (opposite) the temple." Mark explains that the temple could be seen from the Mount of Olives, an explanation that would not have been necessary for most Jewish readers.—See "Introduction to Mark."

13:4

come to a conclusion: Rendered from the Greek verb *syn·te·le'o*, related to the Greek noun *syn·te'lei·a*, which means "joint end; combination end; ending together" and occurs in the parallel account at Mt 24:3. (The Greek word *syn·te'lei·a* also occurs at Mt 13:39, 40, 49; 28:20; Heb 9:26.) This "conclusion" refers to a time period during which a combination of events would lead to the complete "end" mentioned at Mr 13:7, 13, where a different Greek word, *te'los*, is used.—See study notes on Mr 13:7, 13 and Glossary, "Conclusion of the system of things."

13:6

I am he: That is, the Christ, or Messiah.—Compare the parallel account at Mt 24:5.

13:7

end: Or "complete end." The Greek word (*te'los*) used here is different from the Greek noun rendered "conclusion" (*syn·te'lei·a*) at Mt 24:3 and is different from the Greek verb rendered "come to a conclusion" (*syn·te·le'o*) at Mr 13:4.—See study notes on Mt 24:3; Mr 13:4 and Glossary, "Conclusion of the system of things."

13:8

nation: The Greek word *e'thnos* has a broad meaning and can refer to people living within certain political or geographical boundaries, such as a country, but can also refer to an ethnic group.—See study note on Mr 13:10.

rise: Or "be stirred up; be roused up." Here the Greek word conveys the idea "to move against in hostility" and could also be rendered "rise up in arms" or "go to war."

pangs of distress: The Greek word literally refers to the intense pain experienced during childbirth. While it is used here to refer to distress, pain, and suffering in a general sense, it may suggest that like birth pains the foretold troubles and suffering will increase in frequency, intensity, and duration in the time period before the "days of a tribulation" mentioned at Mr 13:19.

13:9

local courts: In the Christian Greek Scriptures, the Greek word *sy·ne'dri·on*, here used in plural and rendered “local courts,” is most often used with reference to the Jewish high court in Jerusalem, the Sanhedrin. (See Glossary, “Sanhedrin,” and study notes on Mt 5:22; 26:59.) However, it was also a general term for an assembly or a meeting, and here it refers to local courts that were attached to the **synagogues** and had the power to inflict the penalties of scourging and excommunication.—Mt 10:17; 23:34; Lu 21:12; Joh 9:22; 12:42; 16:2.

13:10

all the nations: This expression shows the scope of the preaching work, letting the disciples know that it would extend beyond preaching to fellow Jews. In its general sense, the Greek word for “nation” (*e'thnos*) refers to a group of people who are more or less related to one another by blood and who have a common language. Such a national or ethnic group often occupies a defined geographic territory.

the good news: The Greek word *eu·ag·ge'li·on* is derived from the words *eu*, meaning “good; well” and *ag·ge'l'los*, “one who brings news; one who proclaims (announces).” (See Glossary.) It is rendered “gospel” in some English Bibles. The related expression rendered “evangelizer” (Greek, *eu·ag·ge·li·stes*) means “a proclaimer of good news.”—Ac 21:8; Eph 4:11, ftn.; 2Ti 4:5, ftn.

13:11

taking you: The Greek verb *a'go* is here used as a legal technical term meaning “to arrest; to take into custody.” It can imply the use of force.

13:13

has endured: Or “endures.” The Greek verb rendered “to endure” (*hy·po·me'no*) literally means “to remain (stay) under.” It is often used in the sense of “remaining instead of fleeing; standing one’s ground; persevering; remaining steadfast.” (Mt 10:22; Ro 12:12; Heb 10:32; Jas 5:11) In this context, it refers to maintaining a course of action as Christ’s disciple despite opposition and trials.—Mr 13:11-13.

end: Or “complete end; final end.”— The Greek word (*te'los*) used here is different from the Greek noun rendered “conclusion” (*syn·te'lei·a*) at Mt 24:3 and is different from the Greek verb rendered “come to a conclusion” (*syn·te·le'o*) at Mr 13:4.—See study notes on Mt 24:3; Mr 13:4 and Glossary, “Conclusion of the system of things.”

13:14

Judea: That is, the Roman province of Judea.

13:15

on the housetop: The roofs of Israelite houses were flat and were used for many purposes, including storage (Jos 2:6), rest (2Sa 11:2), sleep (1Sa 9:26), and festivals for worship (Ne 8:16-18). That is why a parapet was required. (De 22:8) Generally, an

external stairway or ladder allowed a householder to leave the rooftop without having to enter the house, which helps us understand the urgency of Jesus' warning to flee.

13:18

in wintertime: Heavy rains, flooding, and cold weather during this season would make it difficult to travel and difficult to find food and shelter.—Ezr 10:9, 13.

13:20

Jehovah: Although Greek manuscripts use the word *Ky'ri-os* (Lord) here, there are good reasons for using the divine name in the main text. The context shows that *Ky'ri-os* is used with reference to God, since Jesus was explaining to his disciples what his Father will do during the great tribulation. A number of Bible translations use such renderings as Jehovah, Yahveh, יהוה (*YHWH*, or the Tetragrammaton), LORD, and ADONAI in the main text or in footnotes and marginal notes to indicate that this is a reference to Jehovah God. (See App. C.) The wording of Jesus' prophecy here is similar to that of prophetic statements in the Hebrew Scriptures where the divine name is used. (Isa 1:9; 65:8; Jer 46:28 [26:28 in the *Septuagint*]; Am 9:8) In these four prophetic verses where the Hebrew text contains the Tetragrammaton, existing copies of the *Septuagint* use *Ky'ri-os* without the definite article where one would be expected according to standard grammatical usage. Similarly, scholars have noted the unexpected lack of a definite article before *Ky'ri-os* at Mr 13:20. This may be another indication that *Ky'ri-os* is used as a substitute for the divine name.

13:22

false Christs: Or "false Messiahs." The Greek word *pseu-do'khri-stos* occurs only here and in the parallel account at Mt 24:24. It refers to anyone who wrongly assumes the role of the Christ, or the Messiah (lit., "Anointed One").—See study notes on Mt 24:5; Mr 13:6.

13:26

see: The Greek verb rendered "see" can literally mean to "see an object; look at; behold," but it can also be used metaphorically, of mental sight, meaning "to discern; perceive."—Eph 1:18.

the clouds: Clouds tend to obstruct vision rather than facilitate it, but observers can "see" with eyes of understanding.—Ac 1:9.

13:27

the four winds: An idiom referring to the four directions of the compass—E, W, N, and S—thus indicating "all directions; everywhere."—Jer 49:36; Eze 37:9; Da 8:8.

13:28

illustration: Or "parable; lesson."— 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.

13:31

Heaven and earth will pass away: Other scriptures show that heaven and earth will endure forever. (Ge 9:16; Ps 104:5; Ec 1:4) So Jesus' words here could be understood as hyperbole, meaning that even if the impossible happened and heaven and earth *did* pass away, Jesus' words would still be fulfilled. (Compare Mt 5:18.) However, the heaven and earth here may well refer to the figurative heavens and earth that are called "the former heaven and the former earth" at Re 21:1.

my words will by no means pass away: Or "my words will certainly not pass away." The use of two Greek negatives with the verb emphatically expresses rejection of an idea, vividly emphasizing the permanence of Jesus' words. Although some Greek manuscripts use only one of the two negatives, the emphatic reading used in the main text has strong manuscript support.

13:34

doorkeeper: In ancient times, doorkeepers, or gatekeepers, served at entrances to cities, temples, and sometimes private homes. Besides ensuring that gates and doors were shut at night, these individuals also served as watchmen. (2Sa 18:24, 26; 2Ki 7:10, 11; Es 2:21-23; 6:2; Joh 18:17) By likening a Christian to a doorkeeper of a house, Jesus emphasized the need for Christians to be alert and **keep on the watch** concerning his future coming to execute judgment.—Mr 13:26.

13:35

Keep on the watch: The Greek term has the basic meaning "stay (keep) awake," but in many contexts it means "be on guard; be watchful." In addition to this verse, Mark uses the term at Mr 13:34, 37; 14:34, 37, 38.—See study notes on Mt 24:42; 26:38; Mr 14:34.

late in the day: In this verse, reference is made to the four watches of the night of about three hours each, running from 6:00 p.m. to 6:00 a.m., according to the Greek and Roman division of the night. (See also following study notes on this verse.) The Hebrews formerly divided the night into three watches of about four hours each (Ex 14:24; Jg 7:19), but by Jesus' day, they had adopted the Roman system. The expression "late in the day" in this verse refers to the first night watch, that is, from sunset to about 9:00 p.m.—See study note on Mt 14:25.

at midnight: This refers to the second night watch according to the Greek and Roman division, that is, from about 9:00 p.m. to midnight.—See study note on **late in the day** in this verse.

before dawn: Lit., "when the rooster crows." According to the Greek and Roman division, this was the name given to the third watch of the night. It refers to the time from midnight to about 3:00 a.m. (See preceding study notes on this verse.) It was probably during this time that "a rooster crowed." (Mr 14:72) It is generally agreed that roosters' crowing has long been and still is a time indicator in the lands to the E of the Mediterranean.—See study notes on Mt 26:34; Mr 14:30, 72.

early in the morning: This refers to the fourth night watch according to the Greek and Roman division of the night, that is, from about 3:00 a.m. to sunrise.—See preceding study notes on this verse.

MARK Study Notes—Chapter 14

14:1

Now: The events described at Mr 14:1, 2 took place on Nisan 12; the verse states that **the Passover** (on Nisan 14; see study note on Mt 26:2) and **the Festival of Unleavened Bread** (on Nisan 15-21; see Glossary) was **two days later**.—See App. A7, B12, B15, and study notes on Mr 14:3, 10.

14:3

while he was at Bethany: The events described at Mr 14:3-9 evidently took place after sunset when Nisan 9 began. That timing is indicated by the parallel account in John, where Jesus is said to *arrive* at Bethany “six days before the Passover.” (Joh 12:1) He must have arrived before the beginning (at sunset) of the Sabbath on Nisan 8, which was the day before the meal at Simon’s place.—Joh 12:2-11; see App. A7 and B12.

Simon the leper: This Simon is mentioned only here and in the parallel account at Mt 26:6. He may have been a former leper whom Jesus healed.—See study note on Mt 8:2 and Glossary, “Leprosy; Leper.”

a woman: According to Joh 12:3, this woman is Mary, the sister of Martha and Lazarus.

alabaster jar: See Glossary, “Alabaster.”— The name of small perfume jars originally made of a stone found near Alabastron, Egypt. Such containers were usually made with a narrow neck that could be sealed to prevent any of the precious perfume from leaking. The stone itself also came to be known by the same name.—Mr 14:3.

perfumed oil: John says that the weight was a pound. Mark’s and John’s accounts specify that it was worth “more than 300 denarii.” (Mr 14:5; Joh 12:3-5) That sum represented about a year’s wages for an ordinary laborer. The source of such perfumed oil is generally thought to be an aromatic plant (*Nardostachys jatamansi*) found in the Himalayas. Nard was often adulterated, even counterfeited, but both Mark and John say that this oil was **genuine nard**.—See Glossary, “Nard.”

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

14:5

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

14:8

she poured perfumed oil on my body: The woman (see study note on Mt 26:7) performed this generous act out of love and appreciation for Jesus. He explained that she was unknowingly preparing his body for **burial**, since such perfumed oil and ointments were often applied to dead bodies.—2Ch 16:14.

14:9

is preached in all the world: Similar to his prophecy at Mr 13:10, Jesus here foretells that the good news would be proclaimed in all the world and would include this woman's act of devotion. God inspired three Gospel writers to mention what she did.—Mt 26:12, 13; Joh 12:7; see study note on Mr 13:10.

14:10

And: What is described in verses 10 and 11 happened on Nisan 12, the same day that the events described at Mr 14:1, 2 took place.—See App. A7, B12, and study notes on Mr 14:1, 3.

Iscaiot: Possibly meaning “Man From Kerioth.” Judas' father, Simon, is also called “Iscaiot.” (Joh 6:71) This term has commonly been understood to indicate that Simon and Judas were from the Judean town of Kerioth-hezron. (Jos 15:25) If this is so, Judas was the only Judean among the 12 apostles, the rest being Galileans.

14:17

After evening had fallen: That is, the evening marking the start of Nisan 14.—See App. A7 and B12.

14:20

dipping with me: People usually ate food with their fingers, or they used a piece of bread somewhat like a spoon. This expression could also be an idiom meaning “to share food together.” Eating with a person signified close friendship. To turn against such an intimate companion was considered the vilest form of treachery.—Ps 41:9; Joh 13:18.

bowl: The Greek word denotes a relatively deep bowl from which a meal was eaten. A few ancient manuscripts have a reading that can be rendered “the common bowl,” but the current reading has strong manuscript support.

14:22

took a loaf . . . broke it: The loaves common in the ancient Near East were thin and, if unleavened, brittle. There was no spiritual significance to Jesus' breaking the bread; this was the normal way to divide that type of loaf.—See study note on Mt 14:19.

said a blessing: This expression evidently refers to a prayer offering praise and thanks to God.

means: The Greek word *e-stin'* (literally meaning “is”) here has the sense of “signifies; symbolizes; stands for; represents.” This meaning was evident to the apostles, since on this occasion Jesus' perfect body was there in front of them and so was the unleavened

bread that they were about to eat. Therefore, the bread could not have been his literal body. It is worth noting that the same Greek word is used at Mt 12:7, and many Bible translations render it “means.”

14:24

blood of the covenant: The new covenant, between Jehovah and anointed Christians, was made operative by Jesus’ sacrifice. (Heb 8:10) Jesus here uses the same expression Moses used when acting as mediator and inaugurating the Law covenant with Israel at Mount Sinai. (Ex 24:8; Heb 9:19-21) Just as the blood of bulls and goats validated the Law covenant between God and the nation of Israel, Jesus’ blood made valid the new covenant that Jehovah would make with spiritual Israel. That covenant went into effect at Pentecost 33 C.E.—Heb 9:14, 15.

14:25

drink it new: That is, the vine’s new product. In the Scriptures, wine sometimes symbolizes joy.—Ps 104:15; Ec 10:19.

14:26

praises: Or “hymns; psalms.” According to one Jewish tradition, the first Hallel Psalms (113, 114) were sung, or recited, during the Passover meal; the last four (115-118) at its conclusion. The latter contain some of the prophecies that apply to the Messiah. Ps 118 begins and ends with the words: “Give thanks to Jehovah, for he is good; his loyal love endures forever.” (Ps 118:1, 29) These may well have been the last words of praise that Jesus sang with his faithful apostles on the night before his death.

14:30

before a rooster crows: All four Gospels mention this, but only Mark’s account adds the detail that the rooster would crow **twice**. (Mt 26:34, 74, 75; Mr 14:72; Lu 22:34, 60, 61; Joh 13:38; 18:27) The Mishnah indicates that roosters were bred in Jerusalem in Jesus’ day, lending support to the Bible account. This crowing likely occurred very early in the morning.—See study note on Mr 13:35.

14:32

Gethsemane: This garden was evidently located on the Mount of Olives across the Kidron Valley from Jerusalem. It was probably equipped with an olive press, since its name is derived from a Hebrew or Aramaic expression (*gath shema-neh*) meaning “oil press.” Although the exact location cannot be determined, one tradition identifies Gethsemane with a garden located at the foot of the Mount of Olives, at the fork of the road on its W slope.—See App. B12.

14:34

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

keep on the watch: Lit., “stay awake.” Jesus had emphasized the need for his disciples to stay awake spiritually because of not knowing the day and hour of his coming. (See study notes on Mt 24:42; 25:13; Mr 13:35.) He repeats that exhortation here and again at Mr 14:38, where he links staying awake spiritually with persevering in prayer. Similar exhortations are found throughout the Christian Greek Scriptures, showing that spiritual alertness is vital for true Christians.—1Co 16:13; Col 4:2; 1Th 5:6; 1Pe 5:8; Re 16:15.

14:36

Abba: A Hebrew or Aramaic word (transliterated into Greek) occurring three times in the Christian Greek Scriptures. (Ro 8:15; Ga 4:6) The word literally means “the father” or “O Father.” It combines some of the intimacy of the English word “papa” with the dignity of the word “father,” being informal and yet respectful. It was among the first words a child learned to speak; yet in ancient Hebrew and Aramaic writings, it was also used by a grown son when addressing his father. Therefore, it was an endearing form of address rather than a title. Jesus’ use of this expression shows the close, trusting relationship he has with his Father.

Father: All three instances of *Abba* are followed by the translation *ho pa-ter'* in Greek, which literally means “the father” or “O Father.”

remove this cup from me: In the Bible, “cup” is often used figuratively of God’s will, or the “assigned portion,” for a person. (See study note on Mt 20:22.) Jesus no doubt felt great concern over the reproach that his death as one charged with blasphemy and sedition could bring on God, moving him to pray that this “cup” be removed from him.

14:38

spirit: Here referring to 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.

flesh: In the Bible, the term is often used to represent man in his imperfect sinful state.

14:40

their eyes were weighed down: A Greek idiomatic expression that means “to be extremely sleepy.” It could also be rendered, “they could not keep their eyes open.”

14:41

Look!: The Greek word *i-dou'*, here rendered “look!,” is often used to focus attention on what follows, encouraging the reader to visualize the scene or to take note of a detail in a narrative. It is also used to add emphasis or to introduce something new or surprising. In the Christian Greek Scriptures, the term occurs most frequently in the Gospels of Matthew and Luke and in the book of Revelation. A corresponding expression is often used in the Hebrew Scriptures.

14:45

gave him a tender kiss: The Greek verb rendered “to give a tender kiss” is an intensive form of the verb for “kiss,” used at Mr 14:44. By greeting Jesus in such a warm, friendly manner, Judas showed the depth of his deceitfulness and hypocrisy.

14:47

one of those standing by: The parallel account at Joh 18:10 shows that it was Simon Peter who **drew his sword** and that the name of **the slave of the high priest** was Malchus. The accounts of Luke (22:50) and John (18:10) also add the detail that it was his “right ear” that was cut off.

14:51

a certain young man: Mark is the only one who records the incident described in verses 51 and 52. The young man may have been the writer himself. If so, Mark may have had some personal contact with Jesus.—See study note on Mr Title.

14:52

naked: Or “not sufficiently dressed.” The Greek word *gy·mnos'* can have the meaning “lightly clad; in the undergarment only.”—Jas 2:15, fn.

14:53

the 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 the high priest and to depose him. The high priest who presided at Jesus’ trial was Caiaphas (Mt 26:3, 57), 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.—See Glossary, “High priest,” and App. B12 for the possible location of Caiaphas’ house.

14:55

Sanhedrin: That is, the Jewish high court in Jerusalem. The Greek word rendered “Sanhedrin” (*sy·ne'dri·on*) literally means a “sitting down with.” Although it was a general term for an assembly or a meeting, in Israel it could refer to a religious judicial body or court.—See study note on Mt 5:22 and Glossary; see also App. B12 for the possible location of the Sanhedrin Hall.

14:59

their testimony was not in agreement: Mark is the only Gospel writer to report that the false witnesses at Jesus’ trial were not in agreement.

14:62

right hand of power: To be on a ruler’s right hand meant being second in importance to the ruler himself. (Ps 110:1; Ac 7:55, 56) The Greek word for “power” in this context may be understood to refer to God himself, and it could be rendered “the Power” or “the Powerful One.” The Greek expression for “right hand of power” also occurs in the parallel account at Lu 22:69, but with the addition of the word for “God.” It is rendered “the powerful right hand of God.” The phrase “right hand of power” may also imply that Jesus would be infused with power, or authority, because of being at the right hand of the Powerful One, God.

14:63

ripped his garments: Here a gesture expressing indignation. Caiaphas likely tore open the part of his garment that covered his chest to dramatize his sanctimonious outrage at Jesus' words.

14:65

Prophecy!: Here “prophecy” does not imply making a prediction but, rather, identifying by divine revelation. The context shows that Jesus' persecutors had covered his face, and the parallel account at Mt 26:68 reveals that the taunt they addressed to him was, in full: “Prophecy to us, you Christ. Who struck you?” They were thus challenging the blindfolded Jesus to identify who was hitting him.—See study notes on Mt 26:68; Lu 22:64.

14:68

entryway: Or “vestibule.”— Lit., “gate.” Mark's account uses a term that can mean “entryway” or “vestibule,” indicating that this was more than a simple gate. (Mr 14:68) It was evidently a structure, perhaps a passageway or a hall, leading from the courtyard to the exterior doors that opened to the street.

14:71

curse: Most likely, Peter is invoking a curse on himself, saying, in effect, that he ‘wishes to be cursed if he is lying and actually knows the man.’

swear: Or “swear with an oath.” Motivated by fear, Peter is trying to convince those around him that his denials are truthful. By swearing to the matter, he is taking an oath that his words are true and that a calamity might befall him if they are not.

14:72

a rooster crowed: All four Gospels mention this event, but only Mark's account adds the detail that the rooster crowed **a second time**. (Mt 26:34, 74, 75; Mr 14:30; Lu 22:34, 60, 61; Joh 13:38; 18:27) The Mishnah indicates that roosters were bred in Jerusalem in Jesus' day, lending support to the Bible account. This crowing likely occurred sometime before dawn.—See study note on Mr 13:35.

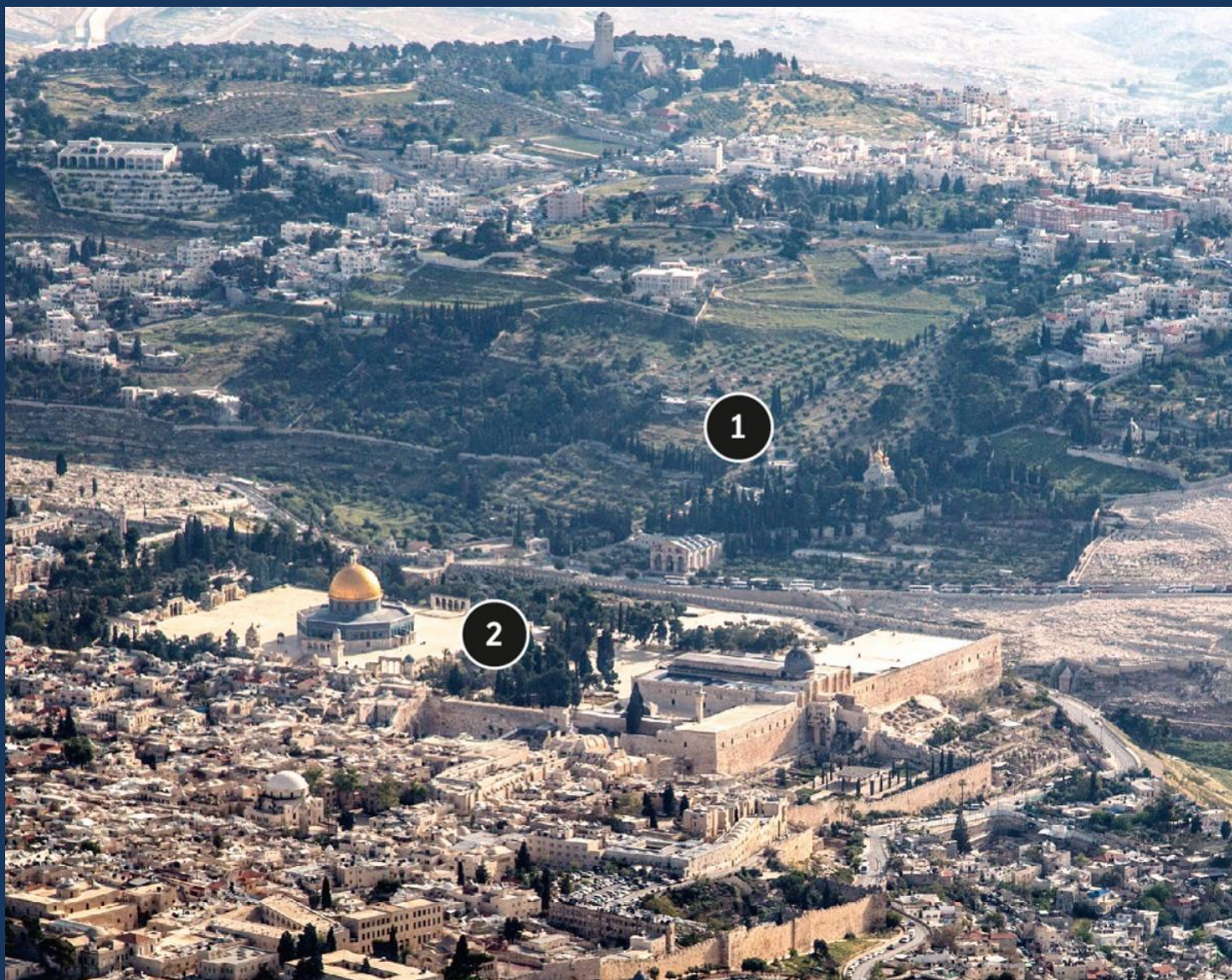


Stones From the Temple Mount

These stones, found on the southern part of the Western Wall, are believed to have been part of the structures on the first-century temple mount. They have been left here as a grim reminder of the destruction of Jerusalem and its temple by the Romans.

Related Scripture(s)

Mt 24:2; Mr 13:2; Lu 19:44; Lu 21:6



Mount of Olives

The Mount of Olives (1) is a chain of rounded limestone hills located on the eastern side of Jerusalem and separated from the city by the Kidron Valley. The summit across from the temple mount (2) is about 812 m (2,664 ft) at its highest point and is the one generally referred to in the Bible as the Mount of Olives. It was from a location on the Mount of Olives that Jesus explained the sign of his presence to his disciples.

Related Scripture(s)

Mt 24:3; Mr 13:3, 4



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Alabaster Jar

These small vaselike vessels for perfume were originally made of stone found near Alabastron, Egypt. The stone itself, a form of calcium carbonate, came to be known by the name Alabastron. The jar shown here was discovered in Egypt and dates from somewhere between 150 B.C.E. and 100 C.E. A less costly material, such as gypsum, was used to make similar-looking jars; these too were called alabasters, simply because of the use to which they were put. However, cases made of genuine alabaster were used for the more costly ointments and perfumes, like those with which Jesus was anointed on two occasions—once at the house of a Pharisee in Galilee and once at the house of Simon the leper in Bethany.

Related Scripture(s)

Mt 26:7; Mr 14:3; Lu 7:37

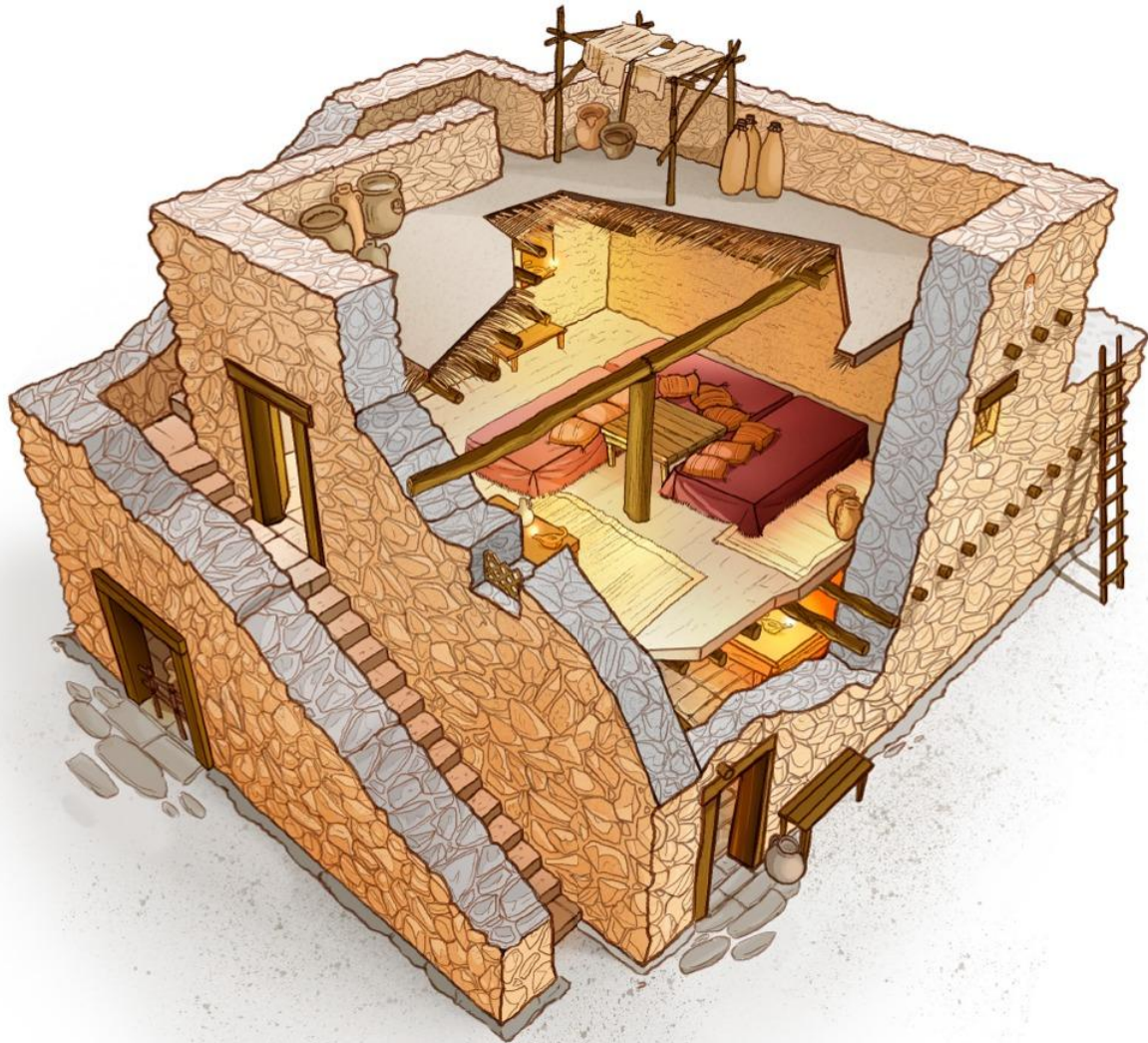


The Passover Meal

Essential items at the Passover meal were: roast lamb (no bones in the animal were to be broken) (1); unleavened bread (2); and bitter greens (3). ([Ex 12:5, 8](#); [Nu 9:11](#)) The bitter greens, which according to the Mishnah might have been lettuce, chicory, pepperwort, endive, or dandelion, evidently reminded the Israelites of their bitter slavery in Egypt. Jesus used the unleavened bread as a symbol of his perfect human body. ([Mt 26:26](#)) And the apostle Paul called Jesus “our Passover lamb.” ([1Co 5:7](#)) By the first century, wine (4) was also served as part of the Passover meal. Jesus used the wine to symbolize his blood, which would be poured out as a sacrifice.—[Mt 26:27, 28](#).

Related Scripture(s)

Mt 26:18; Mr 14:12



Upper Room

Some homes in Israel had an upper story. That room was accessed by means of an inside ladder or wooden staircase or an outside stone staircase or a ladder. In a large upper chamber, possibly similar to the one depicted here, Jesus celebrated the last Passover with his disciples and instituted the commemoration of the Lord's Evening Meal. ([Lu 22:12, 19, 20](#)) On the day of Pentecost 33 C.E., about 120 disciples were apparently in an upper chamber of a house in Jerusalem when God's spirit was poured out on them.—[Ac 1:15; 2:1-4](#).

Related Scripture(s)

Mr 14:15; Lu 22:12

- Song 55 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD’S WORD

- **“Avoid Becoming Ensnared by Fear of Man”:** (10 min.)

Mr 14:29, 31—The apostles did not intend to disown Jesus

Mr 14:50—When Jesus was arrested, all the apostles abandoned him and fled

Mr 14:47, 54, 66-72—Peter had the courage to defend Jesus and follow him at a distance but later denied Jesus three times (*ia* 200 ¶14; *it-2* 619 ¶6)

- **Digging for Spiritual Gems:** (8 min.)

Mr 14:51, 52—Who likely was the young man who got away naked? (*w08* 2/15 30 ¶6)

Mr 14:60-62—What may have been the reason why Jesus chose to answer the high priest’s question? (*iy* 287 ¶4)

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 14:43-59

APPLY YOURSELF TO THE FIELD MINISTRY

- **Second Return Visit:** (3 min. or less) Begin with the sample conversation. Invite the person to the meeting.
- **Third Return Visit:** (3 min. or less) Choose your own scripture. Offer a study publication.
- **Bible Study:** (6 min. or less) *bhs* 181-182 ¶17-18

LIVING AS CHRISTIANS

- Song 73
- **“Jehovah Will Help You Be Bold”:** (15 min.) Discussion. Play the video (video category CHILDREN).
- **Congregation Bible Study:** (30 min.) *iy* chap. 22
- Review Followed by Preview of Next Week (3 min.)
- Song 81 and Prayer



Jehovah Will Help You Be Bold

If you are in school, do you ever feel afraid to identify yourself as one of Jehovah’s Witnesses and to give a witness? If so, how can you ‘muster up boldness’ to speak up? (1Th 2:2) What reasons do you have to do so? After watching the video *Jehovah Will Help You Be Bold*, answer the following questions:

1. What Bible example helped Sophia to muster up boldness?

2. How did Sophia benefit from practice sessions?

3. Why should you witness to your schoolmates?

4. If you are no longer in school, what lessons did this video teach you?





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?

Apply Yourself to the Field Ministry

Bible Study: (6 minutes or less) bhs 181-182 paragraphs 17-18

¹⁷ Jehovah uses angels and his servants on earth to provide the answer to our prayers. (Hebrews 1:13, 14) There are many examples of people who prayed for help in understanding the Bible and shortly after that received a visit from one of Jehovah's Witnesses. The Bible shows that the angels are involved in declaring "good news" all over the earth. (Read Revelation 14:6.) Also, many of us have prayed to Jehovah about a specific problem or need and have then received the help we needed from a Christian brother or sister.—Proverbs 12:25; James 2:16.

¹⁸ Jehovah uses his holy spirit to answer our prayers. When we pray for help to cope with a problem, he may use his holy spirit to give us guidance and strength. (2 Corinthians 4:7) Jehovah also uses the Bible to answer our prayers and to help us to make wise decisions. When we read the Bible, we may find scriptures that will help us. Jehovah can also motivate someone who comments at a meeting to say what we need to hear or an elder in the congregation to share a point from the Bible with us.—Galatians 6:1.

Grant Us Boldness

(Acts 4:29)

Dm

As we tell a - bout the King - dom, As we
E - ven though we may be fear - ful, You re -

C/D

wit - ness for your name, There are
mem - ber we are dust. Your as -

R.H.

Dm Eb

man - y who op - pose us And who try to bring us shame.
sur - ance to sup - port us Is a prom - ise we can trust.

Eb/D A/C#

But in - stead of fear - ing
Give at - ten - tion to the

Grant Us Boldness

Dm C/E

men, threats It's real - ly you we must o -
Of those who per - se - cute and

F Eb/G F/A

bey. blame. So we beg you now for your spir - it; O Je -
May you help us all to con - tin - ue As we

G/B Csus4 C Chorus F

ho - vah, hear what we pray. Grant us bold - ness as we wit - ness;
bold - ly speak in your name.

Fsus4

Help us o - ver - come our fear. Give us

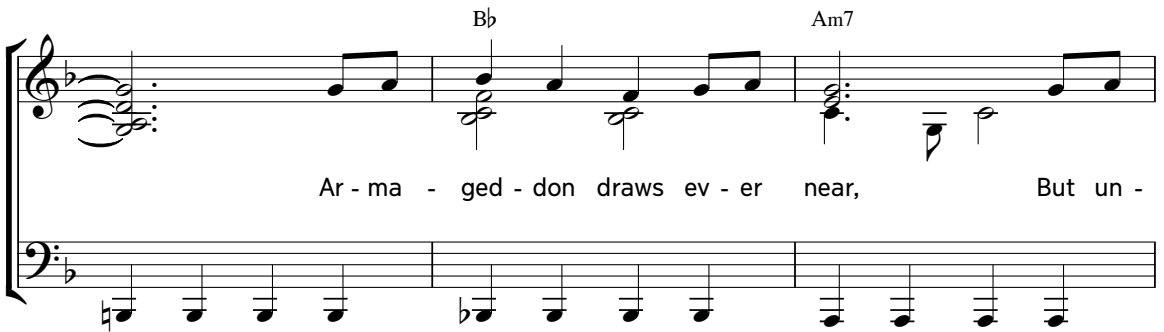
Grant Us Boldness

Dm11 G/B



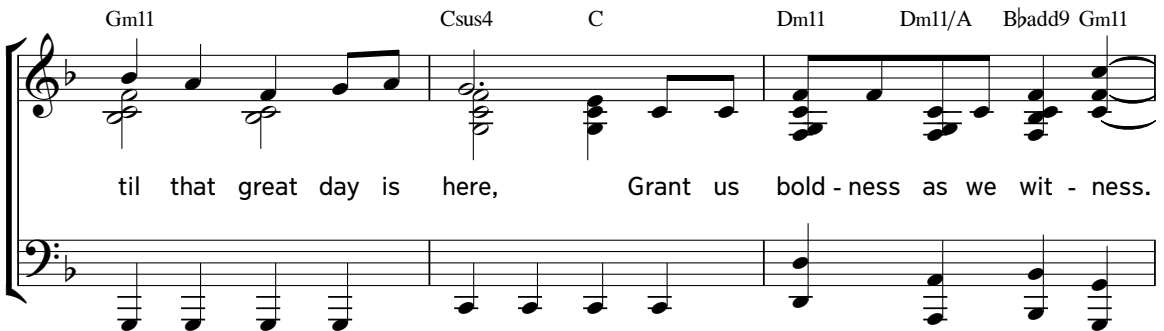
con - fi - dence and cour - age So that all the world may hear.

Bb Am7



Ar - ma - ged - don draws ev - er near, But un -

Gm11 Csus4 C Dm11 Dm11/A Bbadd9 Gm11



til that great day is here, Grant us bold - ness as we wit - ness.

Csus4 Fsus4 F



This is our prayer.

- Song 55 and Prayer
- Opening Comments (3 min. or less)

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Become Jehovah's Friend – Jehovah Will Help You Be Bold

[Sophia prepares to go to school and packs “Learn from the Great Teacher” into her school bag]

[On the school bus – Sophia reading “Learn from the Great Teacher”]

Timmy: Hey, Sophia! What are you reading?

Sophia: Um . . . Hey!

Timmy: Hey, give me my hat back! Come on, give it back! It's mine!

[At School]

[Home Time – Sophia thinks about showing her book to Zoe but is embarrassed [other students scowl] and puts it back into her schoolbag]

[On the School Bus Home]

[At Home]

Sophia: I feel so bad for Zoe. Her grandma died. I wanted to tell her about Jehovah, but I got scared! I wish I was more brave.

Mom: Sophia, you can be brave. I'll tell you what, let's work on a little project together. There's a little girl I want you to meet. She needed boldness too.

Sophia: Hey, she looks like me!

Mom: She's very much like you.

Sophia: What's her name?

Mom: Well, the Bible doesn't say.

Sophia: She's in the Bible?

Mom: Yes.

Sophia: Why is she scared?

Mom: She's in a strange place, far from home, surrounded by people who don't worship Jehovah.

Become Jehovah's Friend – Jehovah Will Help You Be Bold

She was taken from her family and forced to work in the home of a mighty warrior called Naaman.

[In Naaman's House]

Life as a slave was very hard, especially for a little girl.

The warrior was a mighty man and fearless.

He had defeated many enemies in battle.

But now he was sick.

His illness was like an enemy he could not defeat.

No one in the land knew how to help him.

[In Naaman's house]

[Female Slave]: What are you staring at? Get back to work!

[In the Kitchen of Naaman's House]

Female Slave: The master is so sick!

Male Slave: There's no hope left in him. None of the gods have cured his illness.

Hebrew Girl: Jehovah can!

Female Slave: What did you say?

Hebrew Girl: Uh, I said, "Jehovah."

Female Slave: Never say that name here! Don't you know where you are? We don't worship your "God of Israel"! These are our gods!

Hebrew Girl: But-but I was just saying that . . .

Male Slave: You must learn to keep silent!

Naaman's Daughter: Daddy, Daddy!

Become Jehovah's Friend – Jehovah Will Help You Be Bold

Naaman's Wife: No!

Naaman's Daughter: Uh-Uh.

Naaman's Wife: Your father is sick!

Naaman's Daughter: No, please, I want to stay! Mommy, please!

Naaman's Wife: I'm sorry.

Naaman's Daughter: No!

Naaman's Wife: Oh, my dear.

Hebrew Girl: Master, I know what can help.

Naaman: What?

[Sophia Imagines the Voice of the Slaves- "Never say that name here! You must learn to keep silent!"]

Hebrew Girl: Um, can I get you some more food?

Naaman: Fine.

[Hebrew Girl Prays]

Hebrew Girl: Jehovah, I'm scared. I miss my mom and dad. Mom told me I could always call on you for help, but nobody here wants me to talk about you. Jehovah, I know you can help Naaman! Please make him better so he can play with his kids. Please help me be brave so I can tell him about you.

[Naaman's Wife Looks Down from Her Window to Naaman in the Courtyard]

[The Hebrew Girl Approaches Naaman's Wife]

[Imagines the Voices of The Slaves: "Never say that name here! You must learn to keep silent!"]

Hebrew Girl: I know who could help your husband.

Become Jehovah's Friend – Jehovah Will Help You Be Bold

Naaman's Wife: Who?

Hebrew Girl: Jehovah, the God of Israel, my God! His prophet can heal your husband! He must go to him!

[Naaman's Wife Goes to Naaman – The Hebrew Girl is Happy]

[Naaman Travels to Elisha's House]

[Naaman Returns]

Male Slave: Milady! Milady! Whoa! [Trips in his excitement] The master has returned!

Naaman's Wife: You are healed!

Naaman's Daughter: Daddy, Daddy!

Naaman: Oh, my love!

Naaman's Daughter: Can I hug you, Daddy?

Naaman: Of course, come here! Come here, my son!

Naaman's Daughter: Mm, Daddy, I missed you so much!

Naaman: Now I know there is no other God anywhere, only Jehovah. Thank you, little one. Thank you for telling me about Him. [Embraces and lifts the Hebrew Girl]

[At Sophia's House]

Mom: She didn't know what was going to happen after she spoke up, but she knew no matter what happened Jehovah would be with her. And Jehovah will be with you too, Sophia!

Sophia: I'll never be as brave as her.

Mom: Of course, you will, Sophia! You just need a little practice, and then you will be bold too! Do you remember what we're doing tonight?

Sophia: Family worship?

Become Jehovah's Friend – Jehovah Will Help You Be Bold

Mom: Right! Maybe tonight we can make a pretend classroom in the kitchen. [In the Kitchen] I can be Zoe, and Dad and Caleb can be the other kids. [They pull faces] You can practice being bold with us, and then tomorrow you'll be all set for Zoe.

[Sophia Prays]

[At School]

Sophia: I thought that I couldn't be brave, but I learned from the little Hebrew girl. [Taps Zoe] She was just like me, and Jehovah helped her be brave. I'm sorry about your grandma. This is for you. It will help you feel better.

Zoe: Thank you. See you.

Sophia: Bye.

Sophia: Hey, Timmy, do you want to see what I was reading on the bus?

Timmy: Sure!

Sophia: This book teaches us about Jehovah.

Timmy: Jehovah?

Sophia: Yeah! That's God's name. It tells us about a happy future for the earth, plus there's a bunch of pictures in here to help you learn about him.

Timmy: Wow, pretty cool! Thank you!

Sophia: Bye!

Sophia: I want to tell people at school about Jehovah. If I'm ever afraid, I know he'll help me because he is my friend.

FOUR DISCIPLES WILL BE FISHERS OF MEN

MATTHEW 4:13-22 MARK 1:16-20 LUKE 5:1-11



After the people of Nazareth try to take Jesus' life, he moves to the city of Capernaum, near the Sea of Galilee, also called "the lake of Genesaret." (Luke 5:1) This fulfills the prophecy in the book of Isaiah that people of Galilee dwelling by the sea would see a great light.—Isaiah 9:1, 2.

Yes, here in Galilee, Jesus continues to announce that "the Kingdom of the heavens has drawn near." (Matthew 4:17) Jesus finds four of his disciples. They had traveled with him earlier, but upon returning with Jesus from Judea, they resumed their fishing business. (John 1: 35-42) Now, though, it is time to be with Jesus constantly so that he can train them to carry on the ministry after he is gone.

As Jesus walks along the seashore, he sees Simon Peter, his brother Andrew, and some of their companions tending to their nets. Jesus goes over, climbs into Peter's boat, and asks him to pull away from land. When they get out a little distance, Jesus sits down and begins teaching the crowds who had gathered on the shore truths about the Kingdom.

Afterward, Jesus says to Peter: "Pull out to where it is deep, and let down your nets for a catch." Peter responds: "Instructor, we toiled all night and caught nothing, but at your word I will lower the nets."—Luke 5:4, 5.

They lower the nets and catch such a great number of fish that the nets begin to rip! Ur-

gently, the men motion to their partners in a boat nearby to come and help. Soon both boats are filled with so many fish that the heavily laden vessels begin to sink. Seeing this, Peter falls down before Jesus and says: "Depart from me, Lord, because I am a sinful man." Jesus responds: "Stop being afraid. From now on you will be catching men alive."—Luke 5:8, 10.



Jesus tells Peter and Andrew: "Come after me, and I will make you fishers of men." (Matthew 4:19) He includes two other fishermen, James and John, the sons of Zebedee. They too respond without hesitation. So these four abandon their fishing business and become the first full-time disciples of Jesus.

-
- ◇ What sort of men does Jesus call to be full-time disciples, and who are they?
 - ◇ What miracle frightens Peter?
 - ◇ The four disciples will now be doing what type of fishing?

The Life of a Pioneer

(Ecclesiastes 11:6)

A E7sus4/A A

At the start of the day, with the sun yet to
 At the end of the day, with the sun sink - ing

E7sus4/A A E/G#

rise, We are mak - ing our way with the
 low, Feel - ing hap - py and tired, in our

F#m A/E D

sleep in our eyes, and we pray.
 heart there's a glow, and we pray.

Bm

We are there with a
 It's a life that we

The Life of a Pioneer

Bm/A E/G# E/D C#m7 A/C#

smile love, for the al - ways peo - ple giv - ing we our best. meet. And Some may Je -

F#m Ama7/E D A/C#

stop for a while, some pass by on the street, but we ho - vah we thank, for by him we are blessed ev - 'ry

Bm7 D/E Chorus A

stay. day. It's the life that we

E/G# F#m7 A/E

choose; For Je - ho - vah we live. And what -

The Life of a Pioneer

D F#m Esus4

ev - er he asks, we will do.

This system of music is in the key of D major (two sharps). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are 'ev - er he asks, we will do.' The chords are D, F#m, and Esus4.

E A E/G#

In the work we en - dure, Wheth - er

This system of music continues the melody and bass line. The lyrics are 'In the work we en - dure, Wheth - er'. The chords are E, A, and E/G#.

F#m7 A/E D

sun - shine or rain. It's a way we can

This system of music continues the melody and bass line. The lyrics are 'sun - shine or rain. It's a way we can'. The chords are F#m7, A/E, and D.

F#m Esus4 E A

say ev - 'ry day: "I love you."

This system of music concludes the piece. The lyrics are 'say ev - 'ry day: "I love you."'. The chords are F#m, Esus4, E, and A.

(See also Josh. 24:15; Ps. 92:2; Rom. 14:8.)

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.

This publication is not for sale. It is provided as part of a worldwide Bible educational work supported by voluntary donations.

To make a donation, please visit www.jw.org.



Unless otherwise indicated, Scripture quotations are from the modern-language *New World Translation of the Holy Scriptures*.

The Watchtower (ISSN 0043-1087) Issue 4 March 2018 is published by Watchtower Bible and Tract Society of New York, Inc.; L. Weaver, Jr., President; G. F. Simonis, Secretary-Treasurer; 1000 Red Mills Road, Wallkill, NY 12589-3299, and by Watch Tower Bible and Tract Society of Canada, PO Box 4100, Georgetown, ON L7G 4Y4. © 2017 Watch Tower Bible and Tract Society of Pennsylvania. Printed in Canada.

March 2018

Vol. 139, No. 4 ENGLISH

Make the Truth Your Own

(Proverbs 3:1, 2)

E \flat *B \flat 9*

The way of the truth is the best way of
 The effort you make and the time you are
 Com - pared with our God, we are all lit - tle

A \flat /E \flat *E \flat* *Gm/D* *Cm* *F7*

liv - ing, But no one can live your life
 spend - ing In ser - vice to God and his
 chil - dren And need his di - rec - tion and

B \flat 13sus4 *B \flat 9* *E \flat*

for you. So take the ad - vice that Je -
 King - dom Will yield rich re - sults and a
 coun - sel. So walk ev - 'ry day with our

B \flat 9 *A \flat /E \flat* *E \flat* *Gm/D* *Cm* *B \flat /C*

ho - vah is giv - ing; Be - lieve what he
 life that's un - end - ing; A - lieve full of
 Fa - ther in heav - en; Re - ceive his rich

Make the Truth Your Own

F7 Ab/Bb Bb7 Chorus Eb Ebma7/G Eb6/G

tells you is true.
good things to come.
bless - ing in full.

Make the truth your

Ab C7 Bb/D C7/E Fm Abma7/Eb Ab/Eb Bb/D Fm7/C

own.

Make it live, yes, make it real.

Bb7 Ebma7 Eb Ebadd9/G Bb/Ab Ab

And then feel the joy Je - ho - vah

Abm/F Eb/Bb Ab/Bb Bb7 Ab/Bb Eb

gives you When you make the truth your own.

(See also Ps. 26:3; Prov. 8:35; 15:31; John 8:31, 32.)



“Listen to Discipline and Become Wise”

“My sons, . . . listen to discipline and become wise.”

—PROV. 8:32, 33.

SONGS: 56, 89

HOW WOULD YOU ANSWER?

In what ways does Jehovah patiently teach us self-discipline?

How can parents raise their children in the discipline of Jehovah?

How can we benefit fully from any Scriptural discipline we may receive in the Christian congregation?

Jehovah is the Source of wisdom, and he generously shares his wisdom with others. Says James 1:5: “If any one of you is lacking in wisdom, let him keep asking God, for he gives generously to all and without reproaching.” One way that we acquire wisdom from God is by accepting his discipline. And that wisdom can safeguard us from moral and spiritual harm. (Prov. 2:10-12) As a result, we “keep [ourselves] in God’s love . . . with everlasting life in view.”—Jude 21.

² However, our sinful leanings, our upbringing, and other factors make it a challenge to accept discipline or to view it in the right light. We build appreciation for discipline when we experience its benefits, which confirm God’s love for us. “My son, do not reject the discipline of Jehovah, . . . for those whom Jehovah loves he reproves,” says Proverbs 3:11, 12. Yes, let us never forget that Jehovah has our best interests at heart. **(Read Hebrews 12:5-11.)** Because God fully knows us, his discipline is always appropriate and properly measured. Let us now examine four aspects of discipline: (1) self-discipline, (2) parental discipline, (3) discipline

1. How do we acquire wisdom, and with what benefit?
2. How can we build appreciation for God’s discipline?

within the Christian congregation, and (4) something that is worse than the temporary pain of discipline.

SELF-DISCIPLINE SHOWS WISDOM

³ Self-discipline includes exercising control over ourselves in order to improve in our behavior and thinking. We are not born with an inclination toward self-discipline. We have to learn it. To illustrate: When a child first learns to ride a bicycle, a parent usually holds the bicycle to steady it. But as the child finds his balance, the parent cautiously lets go for a few moments at a time. He lets go altogether when the child can keep his balance. Likewise, when parents consistently and patiently train their little ones “in the discipline and admonition of Jehovah,” they are also helping their children to develop self-discipline and wisdom.—Eph. 6:4.

⁴ The same principles apply to those who come to know Jehovah as adults. True, they may already have developed a measure of self-discipline. Spiritually speaking, however, a new disciple starts off being immature. But he or she can steadily grow toward maturity as part of learning to put on the Christlike “new personality.” (Eph. 4:23, 24) Self-discipline is an important part of that growth. As a result, we learn “to reject ungodliness and worldly desires and to live with soundness of mind and righteousness and godly devotion amid this present system of things.”—Titus 2:12.

⁵ That said, we are all prone to sin.

3. How does a child develop self-discipline? Illustrate.

4, 5. (a) Why is self-discipline an important part of “the new personality”? (b) Why should we not give up on ourselves even if we “fall seven times,” as it were?

(Eccl. 7:20) A fall, however, need not spell complete failure or a serious lack of self-discipline. “The righteous one may fall seven times, and he will get up again,” says Proverbs 24:16. What will help him to succeed? Not sheer willpower, but God’s spirit. **(Read Philippians 4:13.)** The fruitage of that spirit includes self-control, which is closely related to self-discipline.

⁶ Also important to cultivating self-discipline are heartfelt prayer, Bible study, and meditation. But what if you find it hard to study God’s Word? Perhaps you do not consider yourself to be studious. Keep in mind, however, that Jehovah will help you if you let him. He can help you to “form a longing” for his Word. (1 Pet. 2:2) First, pray to Jehovah for the needed self-discipline to study his Word. Then, work in harmony with your prayers, perhaps keeping study periods rather short. Over time, study will be both easier and more pleasurable! Indeed, you will find yourself cherishing your quiet times when you are absorbed in Jehovah’s precious thoughts.—1 Tim. 4:15.

⁷ Self-discipline helps us to reach spiritual goals. Consider the example of a family man who felt that his zeal was waning somewhat. Concerned, he set the goal of becoming a regular pioneer and read articles on that topic in our magazines. This, along with prayer, built him up and strengthened him spiritually. He also arranged to be an auxiliary pioneer when he could. The result? Despite obstacles, he kept his eye on the goal of

6. How can we become better students of God’s Word? (See opening picture.)

7. How can self-discipline help us to reach a spiritual goal?



Children are not born knowing right from wrong; they need training
(See paragraph 8)

becoming a regular pioneer and eventually reached it.

RAISE CHILDREN IN THE DISCIPLINE OF JEHOVAH

⁸ Christian parents have a precious privilege—that of raising their children “in the discipline and admonition of Jehovah.” (Eph. 6:4) That is a major undertaking, especially in today’s world. (2 Tim. 3:1-5) Of course, children are not born knowing right from wrong. They are born with the faculty of conscience, but it needs to be educated, or disciplined. (Rom. 2:14, 15) One Bible reference work suggests that the Greek word translated “discipline” might be rendered “child development.”

⁹ Children who are lovingly disciplined usually feel secure. They learn that freedom has boundaries and that decisions

8-10. What can help Christian parents succeed in raising their children to serve Jehovah? Illustrate.

and conduct have consequences—good or bad. How important, then, that Christian parents look to Jehovah for guidance. Do not forget that ideas and methods vary from culture to culture and from generation to generation. When parents listen to God, successful child-rearing does not become a matter of guesswork; nor does it depend on human experience or human thinking.

¹⁰ By way of illustration, consider the example of Noah. When Jehovah told him to build the ark, Noah could not rely on experience. He had never built an ark before. So he had to rely on Jehovah, doing “just so”—that is, just as Jehovah directed. (Gen. 6:22) The result? Noah got it right the first time. Indeed, he had to! Noah also succeeded as a family man—and for basically the same reason; he trusted in God’s wisdom. He thus taught his children well and set a fine example for them, which was a big challenge during that wicked pre-Flood era.—Gen. 6:5.

¹¹ As parents, how can you do “just so” in God’s eyes? Listen to Jehovah. Let him instruct you in child-rearing by means of his Word and the guidance we receive through his organization. In time, your children will likely thank you for doing that! One brother wrote: “I am filled with gratitude for the way my parents raised me. They did their best to reach my heart. Much of the credit for my spiritual advancement must go to them.” However, despite the parents’ best efforts, some children leave Jehovah. Nonetheless, parents who have tried their best to impress the truth on a child’s heart have a good con-

11. How important is parental example in training children?

science. They can also hope that the wayward child will one day come “home” to Jehovah.

¹² One of the greatest tests of obedience that some parents have involves their relationship with a disfellowshipped child. Consider the example of a mother whose disfellowshipped daughter left home. The mother admits: “I looked for loopholes in our publications so that I could spend time with my daughter and my granddaughter.” She adds: “But my husband kindly helped me to see that our child was now out of our hands and that we must not interfere.”

¹³ Some years later, the daughter was reinstated. “Now she calls or texts me nearly every day!” the mother said. “And she deeply respects my husband and me because she knows that we obeyed God. We have a wonderful relationship.” If you have a disfellowshipped child, will you “trust in Jehovah with all your heart [and] not rely on your own understanding”? (Prov. 3:5, 6) Remember, Jehovah’s discipline reflects his matchless wisdom and love. Never forget that he gave his Son for all, including your child. God wants no one to be destroyed. **(Read 2 Peter 3:9.)** So have faith in Jehovah’s discipline and direction. Do so even when it pains you, the parent, to do what Jehovah says. Yes, work with God’s discipline, not against it.

IN THE CONGREGATION

¹⁴ Jehovah has promised to care for,

12, 13. (a) If a child is disfellowshipped, how do Christian parents show that they obey God? (b) How did one family benefit from the parents’ obedience to Jehovah?

14. How do we benefit from Jehovah’s instruction provided by means of “the faithful steward”?

protect, and instruct the Christian congregation. He does so in a number of ways. For example, he has placed the congregation under the care of his Son, who appointed a “faithful steward” to provide timely spiritual food. (Luke 12:42) Made available in many ways, that food provides valuable instruction, or discipline. Ask yourself, ‘How often has a talk or an article in one of our journals moved me to make adjustments in my thinking or conduct?’ If you have responded positively, rejoice! You are allowing Jehovah to mold, or discipline, you for your benefit.—Prov. 2:1-5.

¹⁵ Christ also gave to the congregation “gifts in men”—elders to shepherd God’s flock. (Eph. 4:8, 11-13) How can we benefit from those precious gifts? One way is to imitate the faith of the elders as well as their fine example. Another way is to heed their Scriptural counsel. **(Read Hebrews 13:7, 17.)** Remember, the elders love us and want us to grow spiritually. For instance, if they notice that we are missing meetings or that our zeal is cooling off, they will no doubt quickly come to our aid. They will listen to us and then try to build us up with warm encouragement and appropriate Scriptural counsel. Do you view such help as an expression of Jehovah’s love for you?

¹⁶ Keep in mind that elders may find that it is not easy to approach us with needed counsel. Imagine, for example, how difficult it must have been for the prophet Nathan to speak to David after the king tried to cover up his gross sin! (2 Sam. 12:1-14) Similarly, the apostle

15, 16. (a) How can we benefit from the “gifts in men” in the congregation? (b) How can we make the elders’ work more pleasant for them?

Paul no doubt had to muster up courage to provide correction when Peter, one of the 12 apostles, showed favoritism toward his Jewish brothers. (Gal. 2:11-14) So how can you ease the load for the elders in your congregation? Be humble, approachable, and thankful. See their help as an expression of God's love for you. This will not only benefit you but also add much joy to their work.

¹⁷ Because of her past experience, one sister found it hard to love Jehovah. "When my past and other issues brought me to emotional exhaustion," she said, "I knew that I had to talk with the elders. They did not berate me or criticize me, but they encouraged me and strengthened me. After every congregation meeting, no matter how busy they were, at least one of them would ask how I was. Because of my past, I found it difficult to feel worthy of God's love. Time and time again, however, Jehovah has used the congregation and the elders to confirm his love for me. I pray that I will never let him go."

WHAT IS WORSE THAN ANY PAIN OF DISCIPLINE?

¹⁸ While discipline may be painful, there is something that is even more painful—the harm that may result

17. How did one sister benefit from the loving help of the elders in the congregation?

18, 19. What is worse than any pain that may result from discipline? Illustrate.

from rejecting discipline. (Heb. 12:11) Consider two examples—Cain and King Zedekiah. When Cain developed a murderous hatred toward Abel, God admonished Cain: "Why are you so angry and dejected? If you turn to doing good, will you not be restored to favor? But if you do not turn to doing good, sin is crouching at the door, and its craving is to dominate you; but will you get the mastery over it?" (Gen. 4:6, 7) Cain did not listen. Then sin overwhelmed him. What needless pain and suffering Cain brought on himself! (Gen. 4:11, 12) The pain of Jehovah's reprimand would have been mild by comparison.

¹⁹ A weak and wicked ruler, Zedekiah reigned during very dark days for Jerusalem. The prophet Jeremiah repeatedly exhorted Zedekiah to leave his bad ways, but the king refused to be disciplined. Again, the results were tragic. (Jer. 52:8-11) How Jehovah wants to spare us from such needless suffering!—**Read Isaiah 48:17, 18.**

²⁰ In the world, discipline, including self-discipline, is often sneered at. But that foolish attitude will soon catch up with the wicked. (Prov. 1:24-31) So let us "listen to discipline and become wise." As Proverbs 4:13 states, "hold on to discipline; do not let it go. Safeguard it, for it means your life."

20. What does the future hold for those who accept God's discipline and for those who refuse to accept it?



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Listen, Obey, and Be Blessed

(Luke 11:28)

A13sus4 A7 D Bm Gma7 Em/G A7 A#°

If we have lis - tened to Christ, will we show it? His teach - ing
 Our way of life, like a house, gives pro - tec - tion When it is
 Just as a tree root - ed deep by the wa - ters Gives of its

Bm D/A G B7b9b13

shines as it shows us the way. It makes us
 built on the rock, not on sand. If we ap -
 fruit when each sea - son ar - rives, If we o -

Em Em/D Em/C# F#7 E/G# F#7/A#

hap - py to hear and to know it, But we'll be
 ply Je - sus' lov - ing di - rec - tion, We'll build a
 bey as God's own sons and daugh - ters, We'll all be

Bm7 E7 Em11 G/A A7

blessed if we know and o - bey.
 life which on bed - rock will stand.
 blessed and en - joy end - less lives.

Listen, Obey, and Be Blessed

Chorus

D Em7 A7/E F#m7 Bm7

Lis - ten, o - bey, and be blessed

Em7 D/F# G G/A A7

When you hear God's will ex - pressed.

D Em7 A7/E D/F# D13sus4 D7 G

If you'd be hap - py and en - ter his rest,

D/A G/A A7 D

Lis - ten, o - bey, and be blessed.

