

References for *Life and Ministry Meeting Workbook*

JUNE 4-10

TREASURES FROM GOD'S WORD | MARK 15-16

"Jesus Fulfilled Prophecy"

(Mark 15:3-5) But the chief priests were accusing him of many things. ⁴ Now Pilate began questioning him again, saying: "Have you no reply to make? See how many charges they are bringing against you." ⁵ But Jesus made no further answer, so that Pilate was amazed.

(Mark 15:24) And they nailed him to the stake and distributed his outer garments by casting lots over them to decide who would take what.

(Mark 15:29, 30) And those passing by spoke abusively to him, shaking their heads and saying: "Ha! You who would throw down the temple and build it in three days, ³⁰ save yourself by coming down off the torture stake."

nwtsty study notes on Mr 15:24, 29

distributed his outer garments: The account at Joh 19:23, 24 adds complementary details not mentioned by Matthew, Mark, and Luke: Roman soldiers evidently cast lots over both the outer garment and the inner one; the soldiers divided the outer garments "into four parts, one for each soldier"; they did not want to divide the inner garment, so they cast lots over it; and the casting of lots for the Messiah's apparel fulfilled Ps 22:18. It was evidently customary for the executioners to keep their victims' clothes, so criminals were stripped of their clothing and possessions before being executed, making the ordeal all the more humiliating.

shaking their heads: Generally accompanied by words, this gesture expressed derision, contempt, or mockery. The passersby inadvertently fulfilled the prophecy recorded at Ps 22:7.

(Mark 15:43) there came Joseph of Ar-i-ma-the'a, a reputable member of the Council, who also himself was waiting for the Kingdom of God. He took courage and went in before Pilate and asked for the body of Jesus.

(Mark 15:46) After he bought fine linen and took him down, he wrapped him in the fine linen and laid him in a tomb that was quarried out of rock; then he rolled a stone up to the entrance of the tomb.

nwtsty study note on Mr 15:43

Joseph: The individuality of the Gospel writers is evident in the varying details they provide about Joseph. Tax collector Matthew notes that he was "a rich man"; Mark, writing primarily for the Romans, says that he was "a reputable member of the Council" who was waiting for God's Kingdom; Luke, the sympathetic physician, says that he "was a good and righteous man" who did not vote in support of the Council's action against Jesus; John alone reports that he was "a secret [disciple] because of his fear of the Jews."—Mt 27:57-60; Mr 15:43-46; Lu 23:50-53; Joh 19:38-42.

Digging for Spiritual Gems

(Mark 15:25) It was now the third hour, and they nailed him to the stake.

nwtsty study note on Mr 15:25

the third hour: That is, about 9:00 a.m. Some point to a seeming discrepancy between this account and Joh 19:14-16, which says "it was about the sixth hour" when Pilate handed Jesus over to be executed. Although the Scriptures do not fully explain the difference, here are some factors to consider: The Gospel accounts generally harmonize with regard to the timing of events during Jesus' last day on earth. All four accounts indicate that the priests and the elders met after dawn and then had Jesus taken

to Roman Governor Pontius Pilate. (Mt 27: 1, 2; Mr 15:1; Lu 22:66–23:1; Joh 18:28) Matthew, Mark, and Luke all report that when Jesus was already on the stake, darkness fell over the land from “the sixth hour . . . until the ninth hour.” (Mt 27:45, 46; Mr 15:33, 34; Lu 23: 44) A factor that may have a bearing on the timing of Jesus’ execution is this: Scourging, or whipping, was considered by some to be a part of the execution process. Sometimes the scourging was so terrible that the victim died. In Jesus’ case, it was sufficiently severe to make it necessary for another man to carry the torture stake after Jesus started out carrying it alone. (Lu 23:26; Joh 19:17) If the scourging was viewed as the start of the execution procedure, some time would have elapsed before Jesus was actually nailed to the torture stake. Supporting this, Mt 27:26 and Mr 15:15 mention the scourging (whipping) and execution on the stake together. Therefore, different individuals might give different times for the execution, depending on their perspective regarding the time when the process began. This may explain why Pilate was astonished to learn that Jesus died so soon after he was nailed to the stake. (Mr 15:44) Additionally, Bible writers frequently reflect the practice of dividing the day into four segments of three hours each, as was done with the night. Dividing the day in that way explains why there often are references to the third, sixth, and ninth hours, counting from sunrise at about 6:00 a.m. (Mt 20:1-5; Joh 4:6; Ac 2:15; 3:1; 10:3, 9, 30) Also, people in general did not have precise timepieces, so the time of day was frequently qualified with the term “about,” as we find at Joh 19:14. (Mt 27:46; Lu 23:44; Joh 4:6; Ac 10:3, 9) In summary: Mark may have included both the scourging and the nailing to the stake, while John referred only to the nailing to the stake. Both writers may have rounded off the time of day to the nearest three-hour period, and John used “about” when referring to his stated time. These factors may

account for the difference in times mentioned in the accounts. Finally, the fact that John, writing decades later, included a time that appears to vary from that given by Mark shows that John did not simply copy Mark’s account.

(Mark 16:8) So when they came out, they fled from the tomb, trembling and overwhelmed with emotion. And they said nothing to anyone, for they were in fear.

nwtsty study note on Mr 16:8

for they were in fear: According to the earliest available manuscripts of the last part of Mark, the Gospel ends with the words found in verse 8. Some assert that such an ending is too abrupt to have been the original conclusion to the book. However, in view of Mark’s generally terse writing style, that assertion is not necessarily valid. Also, fourth-century scholars Jerome and Eusebius indicate that the authentic record closes with the words “for they were in fear.”

There are a number of Greek manuscripts and translations into other languages that add either a long or a short conclusion after verse 8. The long conclusion (consisting of 12 extra verses) is found in Codex Alexandrinus, Codex Ephraemi Syri rescriptus, and Codex Bezae Cantabrigiensis, all from the fifth century C.E. It also appears in the Latin *Vulgate*, the Curettonian Syriac, and the Syriac *Peshitta*. However, it does not appear in two earlier fourth-century Greek manuscripts, Codex Sinaiticus and Codex Vaticanus, or in Codex Sinaiticus Syriacus of the fourth or fifth century, or in the earliest Sahidic Coptic manuscript of Mark of the fifth century. Similarly, the oldest manuscripts of Mark in Armenian and Georgian end at verse 8.

Certain later Greek manuscripts and translations into other languages contain the short conclusion (consisting of just a couple of sentences). The Codex Regius of the eighth century C.E. has both conclusions, giving the

shorter conclusion first. It prefaces each conclusion with a note saying that these passages are current in some quarters, though it evidently recognizes neither of them as authoritative.

SHORT CONCLUSION

The short conclusion after Mr 16:8 is not part of the inspired Scriptures. It reads as follows:

But all the things that had been commanded they related briefly to those around Peter. Further, after these things, Jesus himself sent out through them from the east to the west the holy and incorruptible proclamation of everlasting salvation.

LONG CONCLUSION

The long conclusion after Mr 16:8 is not part of the inspired Scriptures. It reads as follows:

⁹ After he rose early on the first day of the week he appeared first to Mary Mag'da-lene, from whom he had expelled seven demons. ¹⁰ She went and reported to those who had been with him, as they were mourning and weeping. ¹¹ But they, when they heard he had come to life and had been viewed by her, did not believe. ¹² Moreover, after these things he appeared in another form to two of them walking along, as they were going into the country; ¹³ and they came back and reported to the rest. Neither did they believe these. ¹⁴ But later he appeared to the eleven themselves as they were reclining at the table, and he reproached their lack of faith and hardheartedness, because they did not believe those who had beheld him now raised up from the dead. ¹⁵ And he said to them: "Go into all the world and preach the good news to all creation. ¹⁶ He that believes and is baptized will be saved, but he that does not believe will be condemned. ¹⁷ Furthermore, these signs will accompany those believing: By the use of my name they will expel demons, they will speak with tongues, ¹⁸ and with their hands they will pick up serpents, and if they drink anything deadly it will not hurt them at all. They will lay

their hands upon sick persons, and these will become well."

¹⁹ So, then, the Lord Jesus, after having spoken to them, was taken up to heaven and sat down at the right hand of God. ²⁰ They, accordingly, went out and preached everywhere, while the Lord worked with them and backed up the message through the accompanying signs.

Bible Reading

(Mark 15:1-15) 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. ² So Pilate put the question to him: "Are you the King of the Jews?" In answer he said: "You yourself say it." 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? See how many charges they are bringing against you." ⁵ But Jesus made no further answer, so that Pilate was amazed. ⁶ Well, from festival to festival, he used to release to them one prisoner whom they requested. ⁷ At the time the man named Bar-ab'bas was in prison with the seditionists, who in their sedition had committed murder. ⁸ So the crowd came up and began to make their request according to what Pilate used to do for them. ⁹ He responded to them, saying: "Do you want me to release to you the King of the Jews?" ¹⁰ For Pilate was aware that out of envy the chief priests had handed him over. ¹¹ But the chief priests stirred up the crowd to have him release Bar-ab'bas to them instead. ¹² Again in reply Pilate said to them: "What, then, should I do with the one you call the King of the Jews?" ¹³ Once more they cried out: "To the stake with him!" ¹⁴ But Pilate went on to say to them: "Why? What bad thing did he do?" Still they cried out all

the more: "To the stake with him!" ¹⁵ At that Pilate, wishing to satisfy the crowd, released Bar-ab'bas to them; and after having Jesus whipped, he handed him over to be executed on the stake.

JUNE 11-17

TREASURES FROM GOD'S WORD | LUKE 1

"Imitate Mary's Humility"

(Luke 1:38) Then Mary said: "Look! Jehovah's slave girl! May it happen to me according to your declaration." At that the angel departed from her.

ia 149 ¶12

"Look! Jehovah's Slave Girl!"

¹² Her words, so full of simple humility and obedience, resonate for all people of faith. She said to Gabriel: "Look! Jehovah's slave girl! May it take place with me according to your declaration." (Luke 1:38) A slave girl was the lowliest of servants; her life was entirely in the hands of her master. That is how Mary felt about her Master, Jehovah. She knew that she was safe in his hands, that he is loyal to those who are loyal to him, and that he would bless her as she did her best with this challenging assignment. —Ps. 18:25.

(Luke 1:46-55) And Mary said: "My soul magnifies Jehovah, ⁴⁷ and my spirit cannot keep from being overjoyed at God my Savior, ⁴⁸ because he has looked upon the low position of his slave girl. For look! from now on all generations will declare me happy, ⁴⁹ because the powerful One has done great deeds for me, and holy is his name, ⁵⁰ and for generation after generation his mercy is upon those who fear him. ⁵¹ He has acted mightily with his arm; he has scattered those who are haughty in the intention of their hearts. ⁵² He has brought down powerful men from thrones and has exalted lowly ones; ⁵³ he has fully

satisfied hungry ones with good things and has sent away empty-handed those who had wealth. ⁵⁴ He has come to the aid of Israel his servant, remembering his mercy, ⁵⁵ just as he spoke to our forefathers, to Abraham and to his offspring, forever."

ia 150-151 ¶15-16

"Look! Jehovah's Slave Girl!"

¹⁵ In turn, Mary spoke. Her words are carefully preserved in God's Word. **(Read Luke 1:46-55.)** It is by far Mary's longest speech in the Bible record, and it reveals much about her. It shows her thankful, appreciative spirit as she praises Jehovah for blessing her with the privilege of serving as the mother of the Messiah. It shows the depth of her faith as she speaks of Jehovah as abasing the haughty and powerful and as helping the lowly and poor who seek to serve him. It also hints at the extent of her knowledge. By one estimate, she made over 20 references to the Hebrew Scriptures!

¹⁶ Clearly, Mary thought deeply about God's Word. Still, she remained humble, preferring to let the Scriptures do the talking rather than speaking of her own originality. The son who was then growing in her womb would one day show the same spirit, saying: "What I teach is not mine, but belongs to him that sent me." (John 7:16) We do well to ask ourselves: 'Do I show such respect and reverence for God's Word? Or do I prefer my own ideas and teachings?' Mary's position is clear.

Digging for Spiritual Gems

(Luke 1:69) And he has raised up a horn of salvation for us in the house of David his servant,

nwtsty study note on Lu 1:69

a horn of salvation: Or "a powerful savior." In the Bible, animal horns often represent strength, conquest, and victory. (1Sa 2:1; Ps 75:4, 5, 10; 148:14; ftns.) Also, rulers and ruling

dynasties, both the righteous and the wicked, are symbolized by horns, and their achieving of conquests was likened to pushing with horns. (De 33:17; Da 7:24; 8:2-10, 20-24) In this context, the expression “a horn of salvation” refers to the Messiah as the one having power to save, a mighty savior.

(Luke 1:76) But as for you, young child, you will be called a prophet of the Most High, for you will go ahead of Jehovah to prepare his ways,

nwtsty study note on Lu 1:76

you will go ahead of Jehovah: John the Baptist would “go ahead of Jehovah” in the sense that he would be the forerunner of Jesus, who would *represent* his Father and come in his Father’s name.—Joh 5:43; 8:29; see the study note on **Jehovah** in this verse.

Bible Reading

(Luke 1:46-66) And Mary said: “My soul magnifies Jehovah, ⁴⁷ and my spirit cannot keep from being overjoyed at God my Savior, ⁴⁸ because he has looked upon the low position of his slave girl. For look! from now on all generations will declare me happy, ⁴⁹ because the powerful One has done great deeds for me, and holy is his name, ⁵⁰ and for generation after generation his mercy is upon those who fear him. ⁵¹ He has acted mightily with his arm; he has scattered those who are haughty in the intention of their hearts. ⁵² He has brought down powerful men from thrones and has exalted lowly ones; ⁵³ he has fully satisfied hungry ones with good things and has sent away empty-handed those who had wealth. ⁵⁴ He has come to the aid of Israel his servant, remembering his mercy, ⁵⁵ just as he spoke to our forefathers, to Abraham and to his offspring, forever.” ⁵⁶ Mary stayed with her about three months and then returned to her own home. ⁵⁷ The time now came for Eliz-

abeth to give birth, and she gave birth to a son. ⁵⁸ And the neighbors and her relatives heard that Jehovah had magnified his mercy to her, and they rejoiced with her. ⁵⁹ On the eighth day they came to circumcise the young child, and they were going to name him after his father, Zech·a·ri’ah. ⁶⁰ But his mother said in reply: “No! but he will be called John.” ⁶¹ At this they said to her: “Not one of your relatives is called by this name.” ⁶² Then they asked his father by signs what he wanted him to be called. ⁶³ So he asked for a tablet and wrote: “John is his name.” At this they were all amazed. ⁶⁴ Instantly his mouth was opened and his tongue was set free and he began to speak, praising God. ⁶⁵ And fear fell upon all those living in their neighborhood, and all these things began to be talked about in the whole mountainous country of Ju-de’a. ⁶⁶ And all who heard noted it in their hearts, saying: “What will this young child turn out to be?” For the hand of Jehovah was indeed with him.

JUNE 18-24

TREASURES FROM GOD’S WORD | LUKE 2-3 **“Young Ones—Are You Growing Spiritually?”**

(Luke 2:41, 42) Now his parents were accustomed to go from year to year to Jerusalem for the festival of the Passover. ⁴² And when he was 12 years old, they went up according to the custom of the festival.

nwtsty study note on Lu 2:41

his parents were accustomed: The Law did not require women to attend the Passover celebration. Yet, it was Mary’s custom to accompany Joseph on the annual journey to Jerusalem for the festival. (Ex 23:17; 34:23) Each year, they made the round-trip of nearly 300 km (190 mi) with their growing family.

(Luke 2:46, 47) Well, after three days they found him in the temple, sitting in the midst of the teachers and listening to them and asking them questions. ⁴⁷ But all those listening to him were in constant amazement at his understanding and his answers.

nwtsty study notes on Lu 2:46, 47

asking them questions: As shown by the reaction of those listening to Jesus, his questions were not merely those of a boy seeking to satisfy his curiosity. (Lu 2:47) The Greek word rendered “asking . . . questions” could in some contexts refer to the type of questioning and counterquestioning used in a judicial examination. (Mt 27:11; Mr 14:60, 61; 15:2, 4; Ac 5:27) Historians say that some of the foremost religious leaders would customarily remain at the temple after festivals and teach at one of the spacious porches there. People could sit at the feet of those men to listen and to ask questions.

were in constant amazement: Here the form of the Greek verb for “be amazed” may denote continued or repeated astonishment.

(Luke 2:51, 52) Then he went down with them and returned to Naz’a-reth, and he continued subject to them. Also, his mother carefully kept all these sayings in her heart. ⁵² And Jesus went on progressing in wisdom and in physical growth and in favor with God and men.

nwtsty study note on Lu 2:51, 52

continued subject: Or “remained in subjection; remained obedient.” The continuous form of the Greek verb indicates that after impressing the teachers at the temple with his knowledge of God’s Word, Jesus went home and humbly subjected himself to his parents. This obedience was more significant than that of any other child; it was part of his fulfilling the Mosaic Law in every detail.—Ex 20:12; Ga 4:4.

Digging for Spiritual Gems

(Luke 2:14) “Glory in the heights above to God, and on earth peace among men of goodwill.”

nwtsty study notes on Lu 2:14

and on earth peace among men of goodwill: Some manuscripts have readings that could be rendered “and on earth peace, goodwill toward men,” and this wording is reflected in some Bible translations. But the reading employed by the *New World Translation* has much stronger manuscript support. This angelic announcement did not refer to an expression of God’s goodwill toward all humans regardless of their attitudes and actions. Rather, it refers to those who will receive his goodwill because they display genuine faith in him and become followers of his Son.—See study note on **men of goodwill** in this verse.

men of goodwill: The “goodwill” referred to in this angelic statement is evidently that displayed by God, not by humans. The Greek word *eu-do-ki’a* can also be rendered “favor; good pleasure; approval.” The related verb *eu-do-ke’o* is used at Mt 3:17; Mr 1:11; and Lu 3:22 (see study notes on Mt 3:17; Mr 1:11), where God addresses his Son right after his baptism. It conveys the basic meaning, “to approve; to be well-pleased with; to regard favorably; to take delight in.” In line with this usage, the expression “men of goodwill” (*an-thro’pois eu-do-ki’as*) refers to people who have God’s approval and goodwill, and it could also be rendered “people whom he approves; people with whom he is well-pleased.” So this angelic statement was referring to God’s goodwill, not toward men in general, but toward those who would please him by their genuine faith in him and by becoming followers of his Son. Although the Greek word *eu-do-ki’a* in some contexts can refer to the goodwill of humans (Ro 10:1; Php 1:15), it is frequently used with regard to God’s goodwill, or good pleasure, or to the way approved by him

(Mt 11:26; Lu 10:21; Eph 1:5, 9; Php 2:13; 2Th 1:11). In the *Septuagint* at Ps 51:18 [50:20, LXX], the word is used about the “goodwill” of God.

(Luke 3:23) When Jesus began his work, he was about 30 years old, being the son, as the opinion was, of Joseph, son of He’li,

wp16.3 9 ¶1-3

Did You Know?

Who was Joseph’s father?

Joseph, the carpenter of Nazareth, was the adoptive father of Jesus. But who was Joseph’s father? Jesus’ genealogy in Matthew’s Gospel names a certain Jacob, whereas Luke’s says that Joseph was “son of Heli.” Why the seeming discrepancy?—Luke 3:23; Matthew 1:16.

Matthew’s account reads: “Jacob *became father* to Joseph,” employing a Greek term indicating clearly that Jacob was Joseph’s natural father. So Matthew was tracing Joseph’s natural genealogy, the kingly line of David, through which the legal right to the throne passed to Joseph’s adoptive son, Jesus.

On the other hand, Luke’s account says: “Joseph, son of Heli.” That expression, “son of,” can be understood as “son-in-law of.” A similar case is found at Luke 3:27, where Shealtiel, whose real father was Jeconiah, is listed as “son of Neri.” (1 Chronicles 3:17; Matthew 1:12) Shealtiel was likely married to an unnamed daughter of Neri, thus becoming his son-in-law. Joseph was in the same sense “son” of Heli, as he married Heli’s daughter Mary. So Luke traces Jesus’ natural lineage “according to the flesh,” through his biological mother, Mary. (Romans 1:3) The Bible thus gives us two distinct and useful genealogies for Jesus.

Bible Reading

(Luke 2:1-20) Now in those days a decree went out from Caesar Au-gus’tus for all the inhabited earth to be registered. ² (This first registration took place when Qui-rin’i-us was

governor of Syria.) ³ And all the people went to be registered, each one to his own city. ⁴ Of course, Joseph also went up from Gal’i-lee, from the city of Naz’a-reth, into Ju-de’a, to David’s city, which is called Beth’le-hem, because of his being a member of the house and family of David. ⁵ He went to get registered with Mary, who had been given him in marriage as promised and who was soon to give birth. ⁶ While they were there, the time came for her to give birth. ⁷ And she gave birth to her son, the firstborn, and she wrapped him in strips of cloth and laid him in a manger, because there was no room for them in the lodging place. ⁸ There were also in the same region shepherds living out of doors and keeping watch in the night over their flocks. ⁹ Suddenly Jehovah’s angel stood before them, and Jehovah’s glory gleamed around them, and they became very fearful. ¹⁰ But the angel said to them: “Do not be afraid, for look! I am declaring to you good news of a great joy that all the people will have. ¹¹ For today there was born to you in David’s city a savior, who is Christ the Lord. ¹² And this is a sign for you: You will find an infant wrapped in strips of cloth and lying in a manger.” ¹³ Suddenly there was with the angel a multitude of the heavenly army, praising God and saying: ¹⁴ “Glory in the heights above to God, and on earth peace among men of goodwill.” ¹⁵ So when the angels had departed from them into heaven, the shepherds began saying to one another: “Let us by all means go over to Beth’le-hem and see what has taken place, which Jehovah has made known to us.” ¹⁶ And they went quickly and found Mary as well as Joseph, and the infant lying in the manger. ¹⁷ When they saw this, they made known the message that they had been told concerning this young child. ¹⁸ And all who heard were astonished at what

the shepherds told them, ¹⁹ but Mary began to preserve all these sayings, drawing conclusions in her heart. ²⁰ Then the shepherds went back, glorifying and praising God for all they had heard and seen, just as it had been told to them.

JUNE 25–JULY 1

TREASURES FROM GOD’S WORD | LUKE 4-5

“Resist Temptations as Jesus Did”

(Luke 4:1-4) Then Jesus, full of holy spirit, turned away from the Jordan, and he was led about by the spirit in the wilderness ² for 40 days, being tempted by the Devil. And he ate nothing in those days, so when they had ended, he felt hungry. ³ At this the Devil said to him: “If you are a son of God, tell this stone to become a loaf of bread.” ⁴ But Jesus answered him: “It is written, ‘Man must not live on bread alone.’”

w13 8/15 25 ¶18

Consider What Kind of Person You Ought to Be

⁸ Satan used the same tactic when he tried to tempt Jesus in the wilderness. After Jesus had fasted for 40 days and 40 nights, Satan attempted to appeal to Jesus’ desire for food. “If you are a son of God,” said Satan, “tell this stone to become a loaf of bread.” (Luke 4:1-3) Jesus had two options: He could choose not to use his miraculous power to satisfy the need for food, or he could choose to use it. Jesus knew that he should not use such power for selfish purposes. Though he was hungry, satisfying the hunger did not take priority over maintaining his relationship with Jehovah. “It is written,” Jesus replied, “‘Man must not live by bread alone but by everything proceeding from Jehovah’s mouth.’”—Luke 4:4, ftn.

(Luke 4:5-8) So he brought him up and showed him all the kingdoms of the inhabited earth in an instant of time. ⁶ Then the Devil

said to him: “I will give you all this authority and their glory, because it has been handed over to me, and I give it to whomever I wish. ⁷ If you, therefore, do an act of worship before me, it will all be yours.” ⁸ In reply Jesus said to him: “It is written, ‘It is Jehovah your God you must worship, and it is to him alone you must render sacred service.’”

w13 8/15 25 ¶10

Consider What Kind of Person You Ought to Be

¹⁰ What about in Jesus’ case? Satan “showed [Jesus] all the kingdoms of the inhabited earth in an instant of time; and the Devil said to him: ‘I will give you all this authority and the glory of them.’” (Luke 4:5, 6) Jesus would not with his literal eyes see all the kingdoms in an instant, but Satan must have felt that the glory of these kingdoms, as presented in a vision, would hold some attraction for Jesus. Shamelessly, Satan suggested: “If you do an act of worship before me, it will all be yours.” (Luke 4:7) In no way did Jesus want to be the kind of person Satan wanted him to be. His response was immediate. He said: “It is written, ‘It is Jehovah your God you must worship, and it is to him alone you must render sacred service.’”—Luke 4:8.

(Luke 4:9-12) He then led him into Jerusalem and stationed him on the battlement of the temple and said to him: “If you are a son of God, throw yourself down from here, ¹⁰ for it is written, ‘He will give his angels a command concerning you, to preserve you,’ ¹¹ and, ‘They will carry you on their hands, so that you may not strike your foot against a stone.’” ¹² In answer Jesus said to him: “It is said, ‘You must not put Jehovah your God to the test.’”

nwtsty media

Battlement of the Temple

Satan may literally have stationed Jesus “on the battlement [or “highest point”] of the temple” and told him to throw himself down, but the

specific location where Jesus might have stood is not known. Since the term for “temple” used here may refer to the entire temple complex, Jesus may have been standing on the south-eastern corner (1) of the temple area. Or he may have stood on another corner of the temple complex. A fall from any of these locations would have resulted in certain death unless Jehovah had intervened.

w13 8/15 26 ¶12

Consider What Kind of Person You Ought to Be

¹² In contrast with Eve, what a wonderful example of humility Jesus set! Satan tried to tempt him in another way, but Jesus rejected even the very thought of doing something dramatic that would put God to the test. That would have been an act of pride! Instead, Jesus’ reply was clear and direct: “It is said, ‘You must not put Jehovah your God to the test.’”—**Read Luke 4: 9-12.**

Digging for Spiritual Gems

(Luke 4:17) So the scroll of the prophet Isaiah was handed to him, and he opened the scroll and found the place where it was written:

nwtsty study note on Lu 4:17

the scroll of the prophet Isaiah: The Dead Sea Scroll of Isaiah is composed of 17 parchment strips attached one to another, making up a roll measuring 7.3 m (24 ft) in length with 54 columns. The scroll used in the synagogue in Nazareth may have been of similar length. Without the help of chapter and verse numbers, which did not exist in the first century, Jesus would have had to locate the passage he wanted to read. But the fact that he **found the place** where the prophetic words were written demonstrates his thorough familiarity with God’s Word.

(Luke 4:25) For instance, I tell you in truth: There were many widows in Israel in the days

of E-li’jah when heaven was shut up for three years and six months, and a great famine came on all the land.

nwtsty study note on Lu 4:25

for three years and six months: According to 1Ki 18:1, Elijah announced the end of the drought “in the third year.” Some have therefore claimed that Jesus contradicts the account in 1 Kings. However, the Hebrew Scripture account does not suggest that the drought lasted less than three years. The phrase “in the third year” evidently applies to the period that began when Elijah first announced the drought to Ahab. (1Ki 17:1) That announcement likely took place when the dry season—which typically lasts for up to six months but which may have lasted longer than usual—was already in progress. Further, the drought did not end immediately when Elijah again appeared before Ahab, “in the third year,” but only after the subsequent fire test on Mount Carmel. (1Ki 18:18-45) Hence, Jesus’ words recorded here, as well as the similar words of Christ’s half brother, recorded at Jas 5: 17, harmonize well with the chronology suggested at 1Ki 18:1.

Bible Reading

(Luke 4:31-44) He then went down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath, ³² and they were astounded at his way of teaching, because he spoke with authority. ³³ Now in the synagogue there was a man with a spirit, an unclean demon, and he shouted with a loud voice: ³⁴ “Ah! What have we to do with you, Jesus the Nazarene? Did you come to destroy us? I know exactly who you are, the Holy One of God.” ³⁵ But Jesus rebuked it, saying: “Be silent, and come out of him.” So after throwing the man down in their midst, the demon came out of him without hurting him. ³⁶ At this they were all astonished and began to say to one another: “What kind of speech

is this? For with authority and power he orders the unclean spirits, and out they come!”³⁷ So the news about him kept spreading into every corner of the surrounding country.³⁸ After leaving the synagogue, he entered into Simon’s home. Now Simon’s mother-in-law was suffering with a high fever, and they asked him to help her.³⁹ So he stood over her and rebuked the fever, and it left her. Instantly she got up and began ministering to them.⁴⁰ But when the sun was setting, all those who had people sick with various diseases brought them to him. By laying his hands on each one of them, he cured them.⁴¹ Demons also came out of many, crying out and saying: “You are the Son of God.” But rebuking them, he would not permit them to speak, for they knew him to be the Christ.⁴² However, at daybreak he departed and went to an isolated place. But the crowds began searching for him and came to where he was, and they tried to keep him from going away from them.⁴³ But he said to them: “I must also declare the good news of the Kingdom of God to other cities, because for this I was sent.”⁴⁴ So he went on preaching in the synagogues of Ju-de’a.