

# References for *Life and Ministry Meeting Workbook*

## APRIL 2-8

### TREASURES FROM GOD'S WORD | MATTHEW 26

#### **"The Passover and the Memorial—Similarities and Differences"**

**(Matthew 26:17-20)** On the first day of the Unleavened Bread, the disciples came to Jesus, saying: "Where do you want us to prepare for you to eat the Passover?" <sup>18</sup> He said: "Go into the city to So-and-so and say to him, 'The Teacher says: "My appointed time is near; I will celebrate the Passover with my disciples at your home."'" <sup>19</sup> So the disciples did as Jesus instructed them and prepared for the Passover. <sup>20</sup> When evening came, he was reclining at the table with the 12 disciples.

#### *nwtsty media*

#### **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, peppermint, 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.

**(Matthew 26:26)** As they continued eating, Jesus took a loaf, and after saying a blessing, he broke it, and giving it to the disciples, he said: "Take, eat. This means my body."

#### *nwtsty study note on Mt 26:26*

**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."

**(Matthew 26:27, 28)** And taking a cup, he offered thanks and gave it to them, saying: "Drink out of it, all of you, <sup>28</sup> for this means my 'blood of the covenant,' which is to be poured out in behalf of many for forgiveness of sins.

#### *nwtsty study note on Mt 26:28*

**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.

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

**(Matthew 26:17)** On the first day of the Unleavened Bread, the disciples came to Jesus, saying: "Where do you want us to prepare for you to eat the Passover?"

#### *nwtsty study note on Mt 26:17*

**On the first day of the Unleavened Bread:** The Festival of Unleavened Bread began on Nisan 15, the day after the Passover (Nisan 14), and lasted

for seven days. (See App. B15.) In Jesus' time, however, the Passover had become so closely connected to this festival that all eight days, including Nisan 14, sometimes were referred to as "the Festival of the Unleavened Bread." (Lu 22:1) In this context, the phrase "On the first day of" could be rendered "On the day before." (Compare Joh 1:15, 30, where the Greek word for "first" [*pro'tos*] is rendered "before" in a similar construction, namely, "he existed before [*pro'tos*] me.") So the original Greek, as well as Jewish custom, allows for the disciples' question to have been asked of Jesus on Nisan 13. During the daytime of Nisan 13, the disciples made preparations for the Passover, which was later celebrated "after evening had fallen" at the beginning of Nisan 14.—Mr 14:16, 17.

**(Matthew 26:39)** And going a little way forward, he fell facedown, praying: "My Father, if it is possible, let this cup pass away from me. Yet, not as I will, but as you will."

#### **nwtsty study note on Mt 26:39**

**let this cup pass away:** 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" pass away from him.

#### **Bible Reading**

**(Matthew 26:1-19)** Now when Jesus had finished saying all these things, he said to his disciples: <sup>2</sup> "You know that two days from now the Passover takes place, and the Son of man will be handed over to be executed on the stake." <sup>3</sup> Then the chief priests and the elders of the people gathered in the courtyard of the high priest, who was named Ca'ia-phas, <sup>4</sup> and they conspired together to seize Jesus by cunning and to kill him. <sup>5</sup> However, they were saying: "Not at the festival, so that there

may not be an uproar among the people." <sup>6</sup> While Jesus was in Beth'a·ny in the house of Simon the leper, <sup>7</sup> a woman with an alabaster jar of costly perfumed oil approached him, and she began pouring it on his head as he was dining. <sup>8</sup> On seeing this, the disciples became indignant and said: "Why this waste? <sup>9</sup> For this could have been sold for a great deal of money and given to the poor." <sup>10</sup> Aware of this, Jesus said to them: "Why do you try to make trouble for the woman? She did a fine deed toward me. <sup>11</sup> For you always have the poor with you, but you will not always have me. <sup>12</sup> When she put this perfumed oil on my body, she did it to prepare me for burial. <sup>13</sup> Truly I say to you, wherever this good news is preached in all the world, what this woman did will also be told in memory of her." <sup>14</sup> Then one of the Twelve, the one called Judas Is-car'i-ot, went to the chief priests <sup>15</sup> and said: "What will you give me to betray him to you?" They stipulated to him 30 silver pieces. <sup>16</sup> So from then on, he kept looking for a good opportunity to betray him. <sup>17</sup> On the first day of the Unleavened Bread, the disciples came to Jesus, saying: "Where do you want us to prepare for you to eat the Passover?" <sup>18</sup> He said: "Go into the city to So-and-so and say to him, 'The Teacher says: "My appointed time is near; I will celebrate the Passover with my disciples at your home."'" <sup>19</sup> So the disciples did as Jesus instructed them and prepared for the Passover.

### **APRIL 9-15**

#### **TREASURES FROM GOD'S WORD | MATTHEW 27-28**

#### **"Go Make Disciples—Why, Where, and How?"**

**(Matthew 28:18)** Jesus approached and spoke to them, saying: "All authority has been given me in heaven and on the earth.

**‘Go and Make Disciples’**

<sup>4</sup> Jesus has authority over his congregation, and since 1914 he has had authority over God’s newly established Kingdom. (Colossians 1:13; Revelation 11:15) He is the archangel and as such commands a heavenly army of hundreds of millions of angels. (1 Thessalonians 4:16; 1 Peter 3:22; Revelation 19:14-16) He has been empowered by his Father to bring to nothing “all government and all authority and power” that oppose righteous principles. (1 Corinthians 15:24-26; Ephesians 1:20-23) Jesus’ authority is not limited to the living. He is also “judge of the living and the dead” and has God-given power to resurrect those who have fallen asleep in death. (Acts 10:42; John 5:26-28) Surely a command given by the One vested with such vast authority should be viewed as of the highest importance. Therefore, we respectfully and willingly obey Christ’s command to ‘go and make disciples.’

**(Matthew 28:19)** Go, therefore, and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit,

**nwtsty study notes on Mt 28:19**

**make disciples:** The Greek verb *ma-the-teu’o* can be rendered “teach” with the intent of making pupils or disciples. (Compare usage at Mt 13:52, where it is rendered “taught.”) The verbs “baptizing” and “teaching” show what is involved in the command to “make disciples.”

**people of all the nations:** A literal translation reads “all nations,” but the context indicates that this term refers to individuals out of all nations, since the Greek pronoun “them” in the expression **baptizing them** is in the masculine gender and refers to people, not to “nations,” which is neuter in Greek. This command to reach “people of all the nations” was new. Prior to Jesus’ ministry, the Scriptures indicate

that Gentiles were welcomed to Israel if they came to serve Jehovah. (1Ki 8:41-43) With this command, however, Jesus commissions his disciples to extend the preaching work to people other than natural Jews, emphasizing the world-wide scope of the Christian disciple-making work.—Mt 10:1, 5-7; Re 7:9; see study note on Mt 24:14.

**(Matthew 28:20)** teaching them to observe all the things I have commanded you. And look! I am with you all the days until the conclusion of the system of things.”

**nwtsty study note on Mt 28:20**

**teaching them:** The Greek word rendered “to teach” involves instruction, explanation, showing things by argument, and offering proofs. (See study notes on Mt 3:1; 4:23.) Teaching them to **observe all the things** that Jesus had commanded would be an ongoing process, which would include teaching what he taught, applying his teaching, and following his example.—Joh 13:17; Eph 4:21; 1Pe 2:21.

**Digging for Spiritual Gems**

**(Matthew 27:51)** And look! the curtain of the sanctuary was torn in two, from top to bottom, and the earth quaked, and the rocks were split.

**nwtsty study notes on Mt 27:51**

**curtain:** This beautifully ornamented drape separated the Most Holy from the Holy in the temple. Jewish tradition indicates that this heavy curtain was some 18 m (60 ft) long, 9 m (30 ft) wide, and 7.4 cm (2.9 in.) thick. By tearing the curtain in two, Jehovah not only manifests his wrath against his Son’s killers but also signifies that entry into heaven itself is now possible.—Heb 10:19, 20; see Glossary.

**sanctuary:** The Greek word *na-os*’ here refers to the central edifice with its Holy and Most Holy compartments.

**(Matthew 28:7)** Then go quickly and tell his disciples that he was raised up from the dead, for look! he is going ahead of you into Gal'i-lee. You will see him there. Look! I have told you."

### **nwtsty study note on Mt 28:7**

**tell his disciples that he was raised up:** These women are not only the first disciples to be told of Jesus' resurrection but also the ones instructed to inform the other disciples. (Mt 28:2, 5, 7) According to unscriptural Jewish tradition, a woman's testimony was not permissible in a court of law. By contrast, Jehovah's angel dignifies the women by giving them this joyful assignment.

### **Bible Reading**

**(Matthew 27:38-54)** Then two robbers were put on stakes alongside him, one on his right and one on his left. <sup>39</sup> And those passing by spoke abusively of him, shaking their heads <sup>40</sup> and saying: "You who would throw down the temple and build it in three days, save yourself! If you are a son of God, come down off the torture stake!" <sup>41</sup> In the same way also, the chief priests with the scribes and the elders began mocking him, saying: <sup>42</sup> "Others he saved; himself he cannot save! He is King of Israel; let him now come down off the torture stake, and we will believe in him. <sup>43</sup> He has put his trust in God; let Him now rescue him if He wants him, for he said, 'I am God's Son.'" <sup>44</sup> In the same way, even the robbers who were on stakes alongside him were reproaching him. <sup>45</sup> From the sixth hour on, a darkness fell over all the land until the ninth hour. <sup>46</sup> About the ninth hour, Jesus called out with a loud voice, saying: "*E'li, E'li, la'ma sabach-tha'ni?*" that is, "My God, my God, why have you forsaken me?" <sup>47</sup> At hearing this, some of those standing there began to say: "This man is calling E-li'jah." <sup>48</sup> And imme-

diately one of them ran and took a sponge and soaked it in sour wine and put it on a reed and gave it to him to drink. <sup>49</sup> But the rest of them said: "Let him be! Let us see whether E-li'jah comes to save him." <sup>50</sup> Again Jesus called out with a loud voice and yielded up his spirit. <sup>51</sup> And look! the curtain of the sanctuary was torn in two, from top to bottom, and the earth quaked, and the rocks were split. <sup>52</sup> And the tombs were opened, and many bodies of the holy ones who had fallen asleep were raised up <sup>53</sup> (and people coming out from among the tombs after his being raised up entered into the holy city), and they became visible to many people. <sup>54</sup> But when the army officer and those with him keeping watch over Jesus saw the earthquake and the things happening, they grew very much afraid and said: "Certainly this was God's Son."

## **APRIL 16-22**

### **TREASURES FROM GOD'S WORD | MARK 1-2**

#### **"Your Sins Are Forgiven"**

**(Mark 2:3-5)** And they brought him a paralytic carried by four men. <sup>4</sup> But they could not bring him right to Jesus because of the crowd, so they removed the roof above Jesus, and after digging an opening, they lowered the stretcher on which the paralytic was lying. <sup>5</sup> When Jesus saw their faith, he said to the paralytic: "Child, your sins are forgiven."

#### **jjy 67 ¶13-5**

#### **"Your Sins Are Forgiven"**

While Jesus is teaching in the crowded room, four men bring a paralyzed man on a stretcher. They want Jesus to heal their friend. Yet, because of the crowd, they cannot "bring him right to Jesus." (Mark 2:4) Imagine how disappointing that is. They climb up onto the flat roof of the house and make an opening through the tiles. Then they lower the stretcher holding the paralyzed man down into the house.

Does Jesus get angry at the interruption? No, indeed! He is deeply impressed by their faith and says to the paralyzed man: “Your sins are forgiven.” (Matthew 9:2) But can Jesus actually forgive sins? The scribes and the Pharisees take issue with this, reasoning: “Why is this man talking this way? He is blaspheming. Who can forgive sins except one, God?”—Mark 2:7.

Knowing their thoughts, Jesus says to them: “Why are you reasoning these things in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Get up and pick up your stretcher and walk’?” (Mark 2:8, 9) Yes, based on the sacrifice that Jesus will in time offer, he can forgive the man’s sins.

**(Mark 2:6-12)** Now some of the scribes were there, sitting and reasoning in their hearts: <sup>7</sup> “Why is this man talking this way? He is blaspheming. Who can forgive sins except one, God?” <sup>8</sup> But immediately Jesus discerned by his spirit that they were reasoning that way among themselves, so he said to them: “Why are you reasoning these things in your hearts? <sup>9</sup> Which is easier, to say to the paralytic, ‘Your sins are forgiven,’ or to say, ‘Get up and pick up your stretcher and walk’?” <sup>10</sup> But in order for you to know that the Son of man has authority to forgive sins on earth—” he said to the paralytic: <sup>11</sup> “I say to you, Get up, pick up your stretcher, and go to your home.” <sup>12</sup> At that he got up and immediately picked up his stretcher and walked out in front of them all. So they were all astonished, and they glorified God, saying: “We have never seen anything like this.”

#### **nwtsty study note on Mr 2:9**

**Which is easier:** It would be easy for someone to say that he could forgive sins, since no visible evidence would be needed in order to substantiate such a claim. But to say, **Get up . . . and walk** required a miracle that would make plain for all to see that Jesus had

the authority to forgive sins. This account and Isa 33:24 link sickness to our sinful condition.

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

**(Mark 1:11)** And a voice came out of the heavens: “You are my Son, the beloved; I have approved you.”

#### **nwtsty study notes on Mr 1:11**

**a voice came out of the heavens:** The first of three instances in the Gospel accounts where Jehovah is reported as speaking directly to humans.—See study notes on Mr 9:7; Joh 12:28.

**You are my Son:** As a spirit creature, Jesus was God’s Son. (Joh 3:16) From the time of his birth as a human, Jesus was a “son of God” just as perfect Adam had been. (Lu 1:35; 3:38) However, it seems reasonable that God’s words here go beyond a mere statement of Jesus’ identity. By this declaration accompanied by the outpouring of holy spirit, God evidently indicated that the man Jesus was begotten as His spiritual Son, “born again” with the hope of returning to life in heaven and anointed by spirit to be God’s appointed King and High Priest.—Joh 3: 3-6; 6:51; compare Lu 1:31-33; Heb 2:17; 5:1, 4-10; 7:1-3.

**I have approved you:** Or “I am well-pleased with you; I take great delight in you.” The same expression is used at Mt 12:18, which is a quotation from Isa 42:1 regarding the promised Messiah, or Christ. The outpouring of holy spirit and God’s declaration concerning his Son were a clear identification of Jesus as the promised Messiah.—See study notes on Mt 3:17; 12:18.

**(Mark 2:27, 28)** Then he said to them: “The Sabbath came into existence for the sake of man, and not man for the sake of the Sabbath. <sup>28</sup> So the Son of man is Lord even of the Sabbath.”

#### **nwtsty study note on Mr 2:28**

**Lord . . . of the Sabbath:** Jesus applies this expression to himself (Mt 12:8; Lu 6:5), indicating

that the Sabbath was at his disposal for doing the work commanded by his heavenly Father. (Compare Joh 5:19; 10:37, 38.) On the Sabbath, Jesus performed some of his most outstanding miracles, which included healing the sick. (Lu 13:10-13; Joh 5:5-9; 9:1-14) This evidently foreshadowed the kind of relief he will bring during his Kingdom rule, which will be like a sabbath rest.—Heb 10:1.

## Bible Reading

**(Mark 1:1-15)** The beginning of the good news about Jesus Christ, the Son of God: <sup>2</sup> Just as it is written in Isaiah the prophet: “(Look! I am sending my messenger ahead of you, who will prepare your way.)” <sup>3</sup> A voice of one crying out in the wilderness: ‘Prepare the way of Jehovah! Make his roads straight.’” <sup>4</sup> John the Baptizer was in the wilderness, preaching baptism in symbol of repentance for forgiveness of sins. <sup>5</sup> And all the territory of Ju-de’a and all the inhabitants of Jerusalem were going out to him, and they were baptized by him in the Jordan River, openly confessing their sins. <sup>6</sup> Now John wore clothing of camel’s hair and a leather belt around his waist, and he ate locusts and wild honey. <sup>7</sup> And he was preaching: “Someone stronger than I am is coming after me, the lace of whose sandals I am not worthy to stoop down and untie. <sup>8</sup> I baptized you with water, but he will baptize you with holy spirit.” <sup>9</sup> In the course of those days, Jesus came from Naz’a-reth of Gal’i-lee and was baptized in the Jordan by John. <sup>10</sup> And immediately on coming up out of the water, he saw the heavens being parted and, like a dove, the spirit coming down upon him. <sup>11</sup> And a voice came out of the heavens: “You are my Son, the beloved; I have approved you.” <sup>12</sup> And immediately the spirit impelled him to go into the wilderness. <sup>13</sup> So he continued in the wilderness for 40 days, being tempted by Satan. He was with

the wild beasts, but the angels were ministering to him. <sup>14</sup> Now after John was arrested, Jesus went into Gal’i-lee, preaching the good news of God <sup>15</sup> and saying: “The appointed time has been fulfilled, and the Kingdom of God has drawn near. Repent, and have faith in the good news.”

## APRIL 23-29

### TREASURES FROM GOD’S WORD | MARK 3-4

#### “Healing on the Sabbath”

**(Mark 3:1, 2)** Once again he entered into a synagogue, and a man with a withered hand was there. <sup>2</sup> So they were watching him closely to see whether he would cure the man on the Sabbath, in order to accuse him.

#### jy 78 ¶1-2

#### What Is Lawful on the Sabbath?

On another Sabbath, Jesus visits a synagogue, likely in Galilee. There he finds a man whose right hand is withered. (Luke 6:6) The scribes and the Pharisees are watching Jesus closely. Why? They reveal what their real intent is when they ask: “Is it lawful to cure on the Sabbath?” —Matthew 12:10.

The Jewish religious leaders believe that healing is lawful on the Sabbath *only* if life is in danger. Thus, for example, on the Sabbath it is unlawful to set a bone or bandage a sprain, conditions that are not life threatening. Clearly the scribes and the Pharisees are not questioning Jesus because they feel genuine concern for this poor man’s suffering. They are trying to find a pretext for condemning Jesus.

**(Mark 3:3, 4)** He said to the man with the withered hand: “Get up and come to the center.” <sup>4</sup> Next he said to them: “Is it lawful on the Sabbath to do good or to do harm, to save a life or to kill?” But they kept silent.

## What Is Lawful on the Sabbath?

Jesus, however, knows their twisted reasoning. He realizes that they have adopted an extreme, unscriptural view of what constitutes a violation of the prohibition against doing work on the Sabbath. (Exodus 20:8-10) He has already faced such misplaced criticism of his good works. Now Jesus sets the stage for a dramatic confrontation by telling the man with the withered hand: “Get up and come to the center.” —Mark 3:3.

**(Mark 3:5)** After looking around at them with indignation, being thoroughly grieved at the insensibility of their hearts, he said to the man: “Stretch out your hand.” And he stretched it out, and his hand was restored.

### nwtsty study note on Mr 3:5

**with indignation, being thoroughly grieved:** Only Mark records Jesus’ reaction when Jesus observed the **insensibility** of the hearts of the religious leaders on this occasion. (Mt 12:13; Lu 6:10) Peter, himself a man of deep emotion, may have been the source of this vivid description of Jesus’ feelings.—See “Introduction to Mark.”

## Digging for Spiritual Gems

**(Mark 3:29)** But whoever blasphemes against the holy spirit has no forgiveness forever but is guilty of everlasting sin.”

### nwtsty study notes on Mr 3:29

**blasphemes against the holy spirit:** Blasphemy refers to defamatory, injurious, or abusive speech against God or against sacred things. Since **holy spirit** emanates from God himself, willfully opposing or denying its operation amounted to blasphemy against God. As shown at Mt 12:24, 28 and Mr 3:22, the Jewish religious leaders saw God’s spirit at work in Jesus as he performed miracles; yet, they attributed this power to Satan the Devil.

**guilty of everlasting sin:** Seems to refer to willful sin that has eternal consequences; there is no sacrifice to cover such sin.—See study note on **blasphemes against the holy spirit** in this verse and study note on Mt 12:31, the parallel account.

**(Mark 4:26-29)** So he went on to say: “In this way the Kingdom of God is just as when a man casts seeds on the ground. <sup>27</sup> He sleeps at night and rises up by day, and the seeds sprout and grow tall—just how, he does not know. <sup>28</sup> On its own the ground bears fruit gradually, first the stalk, then the head, finally the full grain in the head. <sup>29</sup> But as soon as the crop permits it, he thrusts in the sickle, because the harvesttime has come.”

### w14 12/15 12-13 ¶6-8

## Do You “Grasp the Meaning”?

**6 What can we learn from this illustration?** First of all, we have to admit that we have no control over the spiritual growth of a Bible student. Modesty on our part will help us to avoid the temptation to pressure or force a student to get baptized. We do all we can to assist and support the person, but we humbly admit that ultimately the decision to make a dedication belongs to that person. Dedication is something that must spring from a willing heart motivated by love for God. Anything less would not be acceptable to Jehovah.—Ps. 51:12; 54:6; 110:3.

<sup>7</sup> Second, understanding the lesson behind this illustration will help us not to be discouraged if we do not at first see results from our work. We need to be patient. (Jas. 5:7, 8) Even though the seed does not bear fruit, if we have done our best to help the student, we realize that this outcome is not a sign of unfaithfulness on our part. Jehovah allows the seed of truth to flourish only in a humble heart that is willing to make changes. (Matt. 13:23) So we should not judge the effectiveness of our ministry merely by the results. In Jehovah’s eyes the success of our

ministry is not determined by the response of those whom we teach. Rather, he treasures our faithful efforts regardless of the results.—**Read Luke 10:17-20; 1 Corinthians 3:8.**

<sup>8</sup> Third, we do not always discern the changes that are taking place within a person. For example, a couple with whom a missionary had been studying approached him, asking to become unbaptized publishers. He reminded the couple that in order to qualify, they would have to stop smoking. Much to his surprise, they told him that they had quit several months before. Why did they quit? They had come to realize that Jehovah could see them smoking and that he hates hypocrisy. So their hearts motivated them to make a decision—either smoke in front of the missionary or stop altogether. Their newly developed love for Jehovah helped them to make the right decision. They had grown spiritually, even though the missionary had no idea of the change that had taken place.

### **Bible Reading**

**(Mark 3:1-19a)** Once again he entered into a synagogue, and a man with a withered hand was there. <sup>2</sup> So they were watching him closely to see whether he would cure the man on the Sabbath, in order to accuse him. <sup>3</sup> He said to the man with the withered hand: “Get up and come to the center.” <sup>4</sup> Next he said to them: “Is it lawful on the Sabbath to do good or to do harm, to save a life or to kill?” But they kept silent. <sup>5</sup> After looking around at them with indignation, being thoroughly grieved at the insensibility of their hearts, he said to the man: “Stretch out your hand.” And he stretched it out, and his hand was restored. <sup>6</sup> At that the Pharisees went out and immediately began holding council with the party followers of Herod against him, in order to kill him. <sup>7</sup> But Jesus departed for the sea along with his disciples, and a great multitude from Gal’i-lee and from Ju-de’a followed him.

<sup>8</sup> Even from Jerusalem and from Id-u-me’a and from across the Jordan and from around Tyre and Si’don, a great multitude came to him when they heard about the many things he was doing. <sup>9</sup> And he told his disciples to have a small boat ready for him so that the crowd would not press in on him. <sup>10</sup> Because he cured many, all those who had serious diseases were crowding around him to touch him. <sup>11</sup> Even the unclean spirits, whenever they saw him, would fall down before him and cry out and say: “You are the Son of God.” <sup>12</sup> But many times he sternly ordered them not to make him known. <sup>13</sup> He ascended a mountain and summoned those whom he wanted, and they came to him. <sup>14</sup> And he formed a group of 12, whom he also named apostles, those who were to accompany him and whom he would send out to preach <sup>15</sup> and to have authority to expel demons. <sup>16</sup> And the group of 12 that he formed were Simon, to whom he also gave the name Peter, <sup>17</sup> James the son of Zeb’e-dee and John the brother of James (he also gave these the name Bo-a-ner’ges, which means “Sons of Thunder”), <sup>18</sup> Andrew, Philip, Bar-thol’o-mew, Matthew, Thomas, James the son of Al-phae’us, Thad-dae’us, Simon the Can-nae’an, <sup>19</sup> and Judas Is-car’i-ot, who later betrayed him.

## **APRIL 30–MAY 6**

### **TREASURES FROM GOD’S WORD | MARK 5-6**

#### **“Jesus Has the Power to Resurrect Our Dead Loved Ones”**

**(Mark 5:38)** So they came to the house of the presiding officer of the synagogue, and he saw the commotion and those weeping and wailing loudly.

**(Mark 5:39-41)** After stepping in, he said to them: “Why are you weeping and causing



this commotion? The child has not died but is sleeping.” <sup>40</sup> At this they began to laugh at him scornfully. But after sending them all outside, he took the child’s father and mother and those with him, and he went in where the child was. <sup>41</sup> Then, taking the hand of the child, he said to her: “*Tal’i-tha cu’mi*,” which, when translated, means: “Little girl, I say to you, get up!”

#### **nwtsty study note on Mr 5:39**

**has not died but is sleeping:** In the Bible, death is often likened to sleep. (Ps 13:3; Joh 11:11-14; Ac 7:60; 1Co 7:39; 15:51; 1Th 4:13) Jesus was going to bring the girl back to life, so he may have said this because he would demonstrate that just as people can be awakened from a deep sleep, they can be brought back from death. Jesus’ power to resurrect the girl came from his Father, “who makes the dead alive and calls the things that are not as though they are.” —Ro 4:17.

**(Mark 5:42)** And immediately the girl rose and began walking. (She was 12 years old.) And at once they were beside themselves with great ecstasy.

#### **jy 118 ¶6**

#### **A Young Girl Lives Again!**

On earlier occasions, Jesus ordered those whom he healed not to publicize what he had done for them, and he does so again with these parents. Nevertheless, the delighted parents and others spread the news “into all that region.” (Matthew 9:26) Would you not talk about it excitedly if you had seen one of your loved ones raised from the dead? This is the second recorded resurrection Jesus performs.

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

**(Mark 5:19, 20)** However, he did not let him but said to him: “Go home to your relatives, and report to them all the things Jehovah has done for you and the mercy he has shown

you.” <sup>20</sup> This man went away and started to proclaim in the De-cap’o-lis all the things Jesus had done for him, and all the people were amazed.

#### **nwtsty study note on Mr 5:19**

**report to them:** In contrast with Jesus’ usual instructions not to publicize his miracles (Mr 1:44; 3:12; 7:36), he instructed this man to tell his relatives what had happened. This may have been because Jesus was asked to leave the region and would not personally give them a witness; it would also serve to counteract unfavorable reports that might circulate over the loss of the swine.

**(Mark 6:11)** And wherever a place will not receive you or listen to you, on going out from there, shake off the dirt that is on your feet for a witness to them.”

#### **nwtsty study note on Mr 6:11**

**shake off the dirt that is on your feet:** This gesture signified that the disciples disclaimed responsibility for the consequences that would come from God. A similar expression occurs at Mt 10:14; Lu 9:5. Mark and Luke add the expression **for a witness to** [or, “against”] **them**. Paul and Barnabas applied this instruction in Pisidian Antioch (Ac 13:51), and when Paul did something similar in Corinth by shaking out his garments, he added the explanatory words: “Let your blood be on your own heads. I am clean.” (Ac 18:6) Such gestures may already have been familiar to the disciples; pious Jews who had traveled through Gentile country would shake what they perceived to be unclean dust off their sandals before reentering Jewish territory. However, Jesus evidently had a different meaning in mind when giving these instructions to his disciples.

#### **Bible Reading**

**(Mark 6:1-13)** He departed from there and came into his home territory, and his disciples

followed him. <sup>2</sup> When it was the Sabbath, he started teaching in the synagogue, and most who heard him were astounded and said: “Where did this man get these things? And why should this wisdom have been given to him, and such powerful works be performed through his hands? <sup>3</sup> This is the carpenter, the son of Mary and the brother of James, Joseph, Judas, and Simon, is it not? And his sisters are here with us, are they not?” So they began to stumble because of him. <sup>4</sup> But Jesus said to them: “A prophet is not without honor except in his home territory and among his relatives and in his own house.” <sup>5</sup> So he was not able to do any powerful work there except to lay his hands on a few sick people and cure them. <sup>6</sup> Indeed, he was amazed at their lack of faith. And he went around in a circuit to the villages, teaching. <sup>7</sup> He now summoned the Twelve and started sending them out two by two, and he gave them authority over the unclean spirits. <sup>8</sup> Also, he gave them orders to carry nothing for the trip except a staff—no bread, no food pouch, no money in their belts— <sup>9</sup> but to put on sandals and not to wear two garments. <sup>10</sup> Further, he said to them: “Wherever you enter into a home, stay there until you leave that place. <sup>11</sup> And wherever a place will not receive you or listen to you, on going out from there, shake off the dirt that is on your feet for a witness to them.” <sup>12</sup> Then they set out and preached that people should repent, <sup>13</sup> and they expelled many demons and greased many sick people with oil and cured them.