

# References for *Life and Ministry Meeting Workbook*

## MAY 7-13

### TREASURES FROM GOD'S WORD | MARK 7-8

#### "Pick Up Your Torture Stake and Keep Following Me"

**(Mark 8:34)** He now called the crowd to him with his disciples and said to them: "If anyone wants to come after me, let him disown himself and pick up his torture stake and keep following me.

#### nwtsty study note on Mr 8:34

**let him disown himself:** Or "let him give up all right to himself." This indicates a person's willingness to deny himself utterly or to relinquish ownership of himself to God. The Greek phrase can be rendered "he must say no to himself," which is fitting because it may involve saying no to personal desires, ambitions, or convenience. (2Co 5:14, 15) The same Greek verb is used by Mark when describing Peter's denial of Jesus. —Mr 14:30, 31, 72.

#### w92 8/1 17 ¶14

#### How Are You Running in the Race for Life?

<sup>14</sup> "If anyone wants to come after me," said Jesus Christ to a gathering of disciples and others, "let him disown himself (or, 'he must say, 'No' to self," *Charles B. Williams*) and pick up his torture stake and follow me continually." (Mark 8:34) When we accept this invitation, we must be prepared to do so "continually," not because there is some special merit in self-denial, but because one moment's indiscretion, one lapse in good judgment, may undo all that has been built up, even jeopardizing our eternal welfare. Spiritual progress is usually made at a rather slow pace, but how quickly it can be nullified if we are not on guard constantly!

**(Mark 8:35-37)** For whoever wants to save his life will lose it, but whoever loses his life for my sake and for the sake of the good

news will save it. <sup>36</sup> Really, what good will it do a man to gain the whole world and to lose his life? <sup>37</sup> What, really, would a man give in exchange for his life?

#### w08 10/15 25-26 ¶3-4

#### What Will You Give to Keep Living?

<sup>3</sup> On that same occasion, Jesus asked two thought-provoking questions: "Of what benefit is it for a man to gain the whole world and to forfeit his soul?" and, "What, really, would a man give in exchange for his soul?" (Mark 8:36, 37) The answer to the first question is obvious from a human standpoint. It is of no benefit for a man to gain the whole world if he loses his life, his soul. Possessions are useful only if one is alive to enjoy them. Jesus' second question: "What, really, would a man give in exchange for his soul?" might have reminded his listeners of Satan's allegation in the days of Job: "Everything that a man has he will give in behalf of his soul." (Job 2:4) For some who do not worship Jehovah, Satan's words might be true. Many would do anything, abandon any principle, just to stay alive. Christians, though, view things differently.

<sup>4</sup> We know that Jesus did not come to earth to give us health, wealth, and a long life in this world. He came to open up the opportunity of living forever in the new world, and the prospect of that life is what we value highly. (John 3:16) A Christian would understand Jesus' first question to mean, "Of what benefit is it for a man to gain the whole world and to forfeit his hope of everlasting life?" The answer is, Of no benefit at all. (1 John 2:15-17) To help us answer Jesus' second question, we might well ask ourselves, 'How much am I willing to sacrifice now to make my hope of life in the new world sure?' Our answer to that question, as seen in our life course, reveals the strength of that hope in our hearts.—Compare John 12:25.

**(Mark 8:38)** For whoever becomes ashamed of me and my words in this adulterous and sinful generation, the Son of man will also be ashamed of him when he comes in the glory of his Father with the holy angels.”

**jy 143 ¶4**

### **Who Is the Son of Man?**

Yes, to prove worthy of Jesus’ favor, his followers must be courageous and self-sacrificing. Jesus states: “Whoever becomes ashamed of me and my words in this adulterous and sinful generation, the Son of man will also be ashamed of him when he comes in the glory of his Father with the holy angels.” (Mark 8:38) Yes, when Jesus thus comes, “he will repay each one according to his behavior.”—Matthew 16:27.

### **Digging for Spiritual Gems**

**(Mark 7:5-8)** So these Pharisees and scribes asked him: “Why do your disciples not observe the tradition of the men of former times, but they eat their meal with defiled hands?” <sup>6</sup> He said to them: “Isaiah aptly prophesied about you hypocrites, as it is written, ‘This people honor me with their lips, but their hearts are far removed from me.’ <sup>7</sup> It is in vain that they keep worshipping me, for they teach commands of men as doctrines.’ <sup>8</sup> You let go of the commandment of God and cling to the tradition of men.”

**w16.08 30 ¶1-4**

### **Questions From Readers**

#### **Why was handwashing an issue for Jesus’ antagonists?**

■ This was just one of many issues in which Jesus’ enemies found fault with him and his disciples. The Mosaic Law included a number of commands on ceremonial purity regarding such matters as bodily discharges, leprosy, and dealing with human and animal corpses. It also gave instructions on how impurities could be removed. This could be done by sacrifice, wash-

ing, or sprinkling.—Lev., chaps. 11-15; Num., chap. 19.

The Jewish rabbis expounded on every detail of these laws. One source says that each cause for impurity would be subjected “to questioning concerning the circumstances in which it may be contracted, how and to what extent it may be transmitted to others, the utensils and objects capable and incapable of becoming unclean, and finally, the means and rituals required for purification.”

Jesus’ opponents asked him: “Why do your disciples not observe the tradition of the men of former times, but they eat their meal with defiled hands?” (Mark 7:5) Those religious enemies were not referring to the taking of sanitary measures. As a ritual, the rabbis required that water be poured over their hands prior to eating. The above-quoted source adds: “It is also debated which vessels are to be used for the pouring, which kind of water is suitable, who should pour, and how much of the hands should be covered with water.”

Jesus’ reaction to all these man-made laws was simple. He told the first-century Jewish religious leaders: “Isaiah aptly prophesied about you hypocrites, as it is written, ‘This people honor me with their lips, but their hearts are far removed from me [Jehovah]. It is in vain that they keep worshipping me, for they teach commands of men as doctrines.’ You let go of the commandment of God and cling to the tradition of men.” —Mark 7:6-8.

**(Mark 7:32-35)** Here they brought him a deaf man with a speech impediment, and they pleaded with him to lay his hand on him. <sup>33</sup> And he took him aside privately, away from the crowd. Then he put his fingers into the man’s ears, and after spitting, he touched his tongue. <sup>34</sup> And looking up into heaven, he sighed deeply and said to him: “*Eph’pha-tha*,” that is, “Be opened.” <sup>35</sup> At this his ears were

opened, and his speech impediment was removed, and he began speaking normally.

**w00 2/15 17-18 ¶9-11**

### **Do You Have “the Mind of Christ”?**

<sup>9</sup> The man was deaf and hardly able to talk. Jesus may have sensed this man’s particular nervousness or embarrassment. Jesus then did something a bit unusual. He took the man aside, away from the crowd, to a private place. Then Jesus used some signs to convey to the man what he was about to do. He “put his fingers into the man’s ears and, after spitting, he touched his tongue.” (Mark 7:33) Next, Jesus looked up to heaven and uttered a prayerful sigh. These demonstrative actions would say to the man, ‘What I am about to do for you is due to power from God.’ Finally, Jesus said: “Be opened.” (Mark 7:34) At that, the man’s hearing was restored, and he was able to speak normally.

<sup>10</sup> What consideration Jesus showed for others! He was sensitive to their feelings, and this sympathetic regard, in turn, moved him to act in ways that spared their feelings. As Christians, we do well to cultivate and demonstrate the mind of Christ in this regard. The Bible admonishes us: “All of you be like-minded, showing fellow feeling, having brotherly affection, tenderly compassionate, humble in mind.” (1 Peter 3:8) This certainly calls for us to speak and act in ways that take the feelings of others into consideration.

<sup>11</sup> In the congregation, we can show consideration for the feelings of others by according them dignity, treating them as we would like to be treated. (Matthew 7:12) That would include being careful about what we say as well as how we say it. (Colossians 4:6) Remember that ‘thoughtless words can stab like a sword.’ (Proverbs 12:18) What about in the family? A husband and wife who truly love each other are sensitive to each other’s feelings. (Ephesians 5:33) They avoid harsh words, unrelenting

criticism, and biting sarcasm—all of which can cause hurt feelings that are not easily healed. Children too have feelings, and loving parents take these into consideration. When correction is needed, such parents give it in ways that respect the dignity of their children and spare them needless embarrassment. (Colossians 3: 21) When we thus demonstrate consideration for others, we show that we have the mind of Christ.

### **Bible Reading**

**(Mark 7:1-15)** Now the Pharisees and some of the scribes who had come from Jerusalem gathered around him. <sup>2</sup> And they saw some of his disciples eat their meal with defiled hands, that is, unwashed ones. <sup>3</sup> (For the Pharisees and all the Jews do not eat unless they wash their hands up to the elbow, clinging to the tradition of the men of former times, <sup>4</sup> and when they come from the market, they do not eat unless they wash themselves. There are many other traditions that they have received and cling to, such as baptisms of cups, pitchers, and copper vessels.) <sup>5</sup> So these Pharisees and scribes asked him: “Why do your disciples not observe the tradition of the men of former times, but they eat their meal with defiled hands?” <sup>6</sup> He said to them: “Isaiah aptly prophesied about you hypocrites, as it is written, ‘This people honor me with their lips, but their hearts are far removed from me. <sup>7</sup> It is in vain that they keep worshipping me, for they teach commands of men as doctrines.’ <sup>8</sup> You let go of the commandment of God and cling to the tradition of men.” <sup>9</sup> Further, he said to them: “You skillfully disregard the commandment of God in order to keep your tradition. <sup>10</sup> For example, Moses said, ‘Honor your father and your mother,’ and, ‘Let the one who speaks abusively of his father or mother be put to death.’ <sup>11</sup> But you say, ‘If a man says to his father or his mother:

“Whatever I have that could benefit you is corban (that is, a gift dedicated to God),”<sup>12</sup> you no longer let him do a single thing for his father or his mother.<sup>13</sup> Thus you make the word of God invalid by your tradition that you have handed down. And you do many things like this.”<sup>14</sup> So calling the crowd to him again, he said to them: “Listen to me, all of you, and understand the meaning.<sup>15</sup> Nothing from outside a man that enters into him can defile him; but the things that come out of a man are the things that defile him.”

## MAY 14-20

### TREASURES FROM GOD’S WORD | MARK 9-10

#### “A Faith-Strengthening Vision”

**(Mark 9:1)** Furthermore, he said to them: “Truly I say to you that there are some of those standing here who will not taste death at all until first they see the Kingdom of God already having come in power.”

w05 1/15 12 ¶9-10

#### Christ—The Focus of Prophecy

<sup>9</sup> Over a year has gone by since Jesus gave the aforementioned proof of his Messiahship. The Passover of the year 32 C.E. has come and gone. Many who believed have ceased following him, perhaps because of persecution, materialism, or the anxieties of life. Others may be confused or disappointed because Jesus rejected the people’s efforts to make him king. When challenged by the Jewish religious leaders, he refused to provide a self-glorifying sign from heaven. (Matthew 12:38, 39) This refusal may have puzzled some. Furthermore, Jesus has begun to reveal to his disciples something they find very difficult to grasp—“he must go to Jerusalem and suffer many things from the older men and chief priests and scribes, and be killed.”—Matthew 16:21-23.

<sup>10</sup> In another nine to ten months, it would be time “for [Jesus] to move out of this world to the Father.” (John 13:1) Deeply concerned about his loyal disciples, Jesus promises some of them the very thing he denied the faithless Jews—a sign from heaven. “Truly I say to you,” Jesus says, “there are some of those standing here that will not taste death at all until first they see the Son of man coming in his kingdom.” (Matthew 16:28) Obviously, Jesus is not saying that certain ones of his disciples will live until the establishment of the Messianic Kingdom in 1914. Jesus has in mind giving three of his intimate disciples a spectacular foregleam of his glory in Kingdom power. This visionary preview is called the transfiguration.

**(Mark 9:2-6)** Six days later Jesus took Peter and James and John along and led them up into a lofty mountain by themselves. And he was transfigured before them;<sup>3</sup> his outer garments began to glisten, becoming far whiter than any clothes cleaner on earth could whiten them.<sup>4</sup> Also, E-li’jah with Moses appeared to them, and they were conversing with Jesus.<sup>5</sup> Then Peter said to Jesus: “Rabbi, it is fine for us to be here. So let us erect three tents, one for you, one for Moses, and one for E-li’jah.”<sup>6</sup> In fact, he did not know how to react, for they were quite fearful.

w05 1/15 12 ¶11

#### Christ—The Focus of Prophecy

<sup>11</sup> Six days later, Jesus takes Peter, James, and John up into a lofty mountain—likely a ridge of Mount Hermon. There, Jesus is “transfigured before them, and his face shone as the sun, and his outer garments became brilliant as the light.” The prophets Moses and Elijah also appear, conversing with Jesus. This awesome event possibly takes place at night, making it especially vivid. In fact, it is so real that Peter offers to erect three tents—one each for Jesus, Moses, and Elijah. While Peter is still speaking,

a bright cloud overshadows them and a voice out of the cloud says: “This is my Son, the beloved, whom I have approved; listen to him.” —Matthew 17:1-6.

**(Mark 9:7)** And a cloud formed, overshadowing them, and a voice came out of the cloud: “This is my Son, the beloved. Listen to him.”

#### **nwtsty study note on Mr 9:7**

**a voice:** The second of three instances in the Gospel accounts where Jehovah is reported as speaking directly to humans.—See study notes on Mr 1:11; Joh 12:28.

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

**(Mark 10:6-9)** However, from the beginning of creation, ‘He made them male and female. <sup>7</sup> For this reason a man will leave his father and his mother, <sup>8</sup> and the two will be one flesh,’ so that they are no longer two, but one flesh. <sup>9</sup> Therefore, what God has yoked together, let no man put apart.”

**w08 2/15 30 ¶¶8**

#### **Highlights From the Book of Mark**

**10:6-9.** God’s purpose is that marriage mates stick together. Therefore, rather than hastily seeking a divorce, husbands and wives should strive to apply Bible principles to overcome any difficulties that may arise in marriage.—Matt. 19: 4-6.

**(Mark 10:17, 18)** As he was going on his way, a man ran up and fell on his knees before him and put the question to him: “Good Teacher, what must I do to inherit everlasting life?” <sup>18</sup> Jesus said to him: “Why do you call me good? Nobody is good except one, God.

#### **nwtsty study notes on Mr 10:17, 18**

**Good Teacher:** The man was evidently using the words “Good Teacher” as a flattering and formalistic title, since such honor was usually demanded by the religious leaders. While Jesus

had no objection to being properly identified as “Teacher” and “Lord” (Joh 13:13), he directed all honor to his Father.

**Nobody is good except one, God:** Jesus here recognizes Jehovah as the ultimate standard of what is good, the One who has the sovereign right to determine what is good and what is bad. By rebelliously eating from the tree of the knowledge of good and bad, Adam and Eve sought to assume that right. Unlike them, Jesus humbly leaves the setting of standards to his Father. God has expressed and defined what is good by means of what he has commanded in his Word.—Mr 10:19.

#### **Bible Reading**

**(Mark 9:1-13)** Furthermore, he said to them: “Truly I say to you that there are some of those standing here who will not taste death at all until first they see the Kingdom of God already having come in power.” <sup>2</sup> Six days later Jesus took Peter and James and John along and led them up into a lofty mountain by themselves. And he was transfigured before them; <sup>3</sup> his outer garments began to glisten, becoming far whiter than any clothes cleaner on earth could whiten them. <sup>4</sup> Also, E-li’jah with Moses appeared to them, and they were conversing with Jesus. <sup>5</sup> Then Peter said to Jesus: “Rabbi, it is fine for us to be here. So let us erect three tents, one for you, one for Moses, and one for E-li’jah.” <sup>6</sup> In fact, he did not know how to react, for they were quite fearful. <sup>7</sup> And a cloud formed, overshadowing them, and a voice came out of the cloud: “This is my Son, the beloved. Listen to him.” <sup>8</sup> Then suddenly they looked around and saw that no one was with them any longer except Jesus. <sup>9</sup> As they were coming down from the mountain, he strictly ordered them not to relate to anybody what they had seen until after the Son of man had risen from the dead. <sup>10</sup> They took the word to heart,

but discussed among themselves what this rising from the dead meant. <sup>11</sup> And they began to question him, saying: “Why do the scribes say that E-li’jah must come first?” <sup>12</sup> He said to them: “E-li’jah does come first and restore all things; but how is it that it is written about the Son of man that he must undergo many sufferings and be treated with contempt? <sup>13</sup> But I say to you that E-li’jah, in fact, has come, and they did to him whatever they wanted, just as it is written about him.”

## MAY 21-27

### TREASURES FROM GOD’S WORD | MARK 11-12

#### “She Put In More Than All the Others”

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

#### nwtsty study notes on Mr 12:41, 42

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

**two small coins:** Lit., “two lepta,” the plural form of the Greek word *le-pton*, meaning something small and thin. A lepton was a coin that equaled 1/128 of a denarius and was evidently

the smallest copper or bronze coin used in Israel.—See Glossary, “Lepton,” and App. B14.

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

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

#### w97 10/15 16-17 ¶16-17

#### Jehovah Cherishes Your Whole-Souled Service

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

<sup>17</sup> Jesus called his disciples to him, for he wanted them to see firsthand the lesson he was about to teach. She “dropped in more than all those dropping money into the treasury chests,” said Jesus. In his estimation she put in more

than all the others combined. She gave “all of what she had”—her last bit of money. By doing so, she placed herself in Jehovah’s caring hands. The person who was thus singled out as an example of giving to God is one whose gift was almost worthless in material value. In God’s eyes, however, it was priceless!—Mark 12: 43, 44; James 1:27.

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

**w97 10/15 17 ¶17**

**Jehovah Cherishes Your Whole-Souled Service**

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

**w87 12/1 30 ¶1**

**Is Your Giving a Sacrifice?**

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

**c/ 185 ¶15**

**Wisdom in “the Word of God”**

<sup>15</sup> Is it not significant that of all the people who came to the temple that day, this widow was

singled out and mentioned in the Bible? Through this example, Jehovah teaches us that he is an appreciative God. He is pleased to accept our whole-souled gifts, no matter how they compare with what others are able to give. Jehovah could hardly have found a better way to teach us this heartwarming truth!

**Digging for Spiritual Gems**

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

**nwtsty study note on Mr 11:17**

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

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

**jy 244 ¶7**

**A Fig Tree Is Used to Teach a Lesson About Faith**

Shortly, Jesus and his disciples enter Jerusalem. As is his custom, Jesus goes to the temple and begins teaching. The chief priests and elders of the people, likely having in mind what Jesus did the day before to the money changers, challenge him: “By what authority do you do these

things? Or who gave you this authority to do these things?”—Mark 11:28.

## **Bible Reading**

**(Mark 12:13-27)** Next they sent to him some of the Pharisees and of the party followers of Herod in order to catch him in his speech.

<sup>14</sup> On arriving, these said to him: “Teacher, we know you are truthful and you do not seek anyone’s favor, for you do not look at the outward appearance of people, but you teach the way of God in line with truth. Is it lawful to pay head tax to Caesar or not?”

<sup>15</sup> Should we pay, or should we not pay?” Detecting their hypocrisy, he said to them: “Why do you put me to the test? Bring me a denar’i-us to look at.” <sup>16</sup> They brought one, and he said to them: “Whose image and inscription is this?” They said to him: “Caesar’s.”

<sup>17</sup> Jesus then said: “Pay back Caesar’s things to Caesar, but God’s things to God.” And they were amazed at him. <sup>18</sup> Now the Sadducees, who say there is no resurrection, came and asked him: <sup>19</sup> “Teacher, Moses wrote us that if someone’s brother dies and leaves a wife behind but does not leave a child, his brother should take the wife and raise up offspring for his brother. <sup>20</sup> There were seven brothers. The first took a wife, but when he died he left no offspring. <sup>21</sup> And the second married her but died without leaving offspring, and the third the same way. <sup>22</sup> And all seven left no offspring. Last of all, the woman also died. <sup>23</sup> In the resurrection, whose wife will she be? For the seven had her as a wife.”

<sup>24</sup> Jesus said to them: “Is not this why you are mistaken, because you know neither the Scriptures nor the power of God? <sup>25</sup> For when they rise from the dead, neither do men marry nor are women given in marriage, but they are as angels in the heavens. <sup>26</sup> But concerning the dead being raised up, have you not

read in the book of Moses, in the account about the thornbush, that God said to him: ‘I am the God of Abraham and God of Isaac and God of Jacob’? <sup>27</sup> He is a God, not of the dead, but of the living. You are very much mistaken.”

## **MAY 28–JUNE 3**

### **TREASURES FROM GOD’S WORD | MARK 13-14**

#### **“Avoid Becoming Ensnared by Fear of Man”**

**(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)** And they all abandoned him and fled.

**(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. <sup>67</sup> On seeing Peter warming himself, she looked straight at him and said: “You too were with the Naz-a-rene’, this Jesus.” <sup>68</sup> 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. <sup>69</sup> There the servant girl saw him and again began to say to those standing by: “This is one of them.” <sup>70</sup> 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.” <sup>71</sup> But he started to curse and swear: “I do not know this man of whom you speak!” <sup>72</sup> 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 ¶14**

#### **He Learned Forgiveness From the Master**

<sup>14</sup> 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 ¶6**

#### **Peter**

Aided by another disciple, who evidently followed or accompanied him to the high priest’s residence, Peter entered right into the courtyard. (Joh 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. (Mt 26:69-75; Mr 14:66-72; Lu 22:54-62; Joh 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.—Lu 22:31, 32.

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

**(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, <sup>52</sup> but he left his linen garment behind and got away naked.

#### **w08 2/15 30 ¶6**

#### **Highlights From the Book of Mark**

**14:51, 52—Who was the young man who “got away naked”?** Mark alone refers to this incident, so we can reasonably conclude that he was speaking of himself.

**(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?” <sup>61</sup> 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?” <sup>62</sup> 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.”

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#### **Jesus Is Taken to Annas, Then to Caiaphas**

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.

### **Bible Reading**

**(Mark 14:43-59)** 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. <sup>44</sup> 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.” <sup>45</sup> And he came straight up and approached him and said, “Rabbi!” and gave him a tender kiss. <sup>46</sup> So they seized him and took him into custody. <sup>47</sup> However, one of those standing by drew his sword and struck the slave of the high priest, taking off his ear. <sup>48</sup> But in response Jesus said to them: “Did you come out to arrest me with swords and clubs as against a robber? <sup>49</sup> Day after day I was with you in the temple teaching, and yet you did not take me into custody. Nevertheless, this is to fulfill the Scriptures.” <sup>50</sup> And they all abandoned him and fled. <sup>51</sup> 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, <sup>52</sup> but he left his linen garment behind and got away naked. <sup>53</sup> They now led Jesus away to the high priest, and all the chief priests and the elders and the scribes assembled. <sup>54</sup> 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. <sup>55</sup> 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. <sup>56</sup> Many, indeed, were giving false witness against him, but their testimonies were not in agreement. <sup>57</sup> Also, certain ones were standing up and bearing false witness against him, saying: <sup>58</sup> “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.’” <sup>59</sup> But even on these grounds, their testimony was not in agreement.