

- Song 106 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD'S WORD

“What It Means to Show Christian Love”: (10 min.)

*** mwb19 March p. 2 What It Means to Show Christian Love ***

12:10, 17-21

When someone wrongs us, Christian love requires that we go beyond simply not retaliating. “If your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this you will heap fiery coals on his head.” (Ro 12:20) The kindness that we show to someone who has mistreated us may even cause that person to regret his or her actions. How did you feel when someone you inadvertently hurt responded kindly?

- (Romans 12:10) In brotherly love have tender affection for one another. In showing honor to one another, take the lead.
- (Romans 12:17-21) Return evil for evil to no one. Take into consideration what is fine from the viewpoint of all men. 18 If possible, as far as it depends on you, be peaceable with all men. 19 Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: “‘Vengeance is mine; I will repay,’ says Jehovah.” 20 But “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this you will heap fiery coals on his head.” 21 Do not let yourself be conquered by the evil, but keep conquering the evil with the good.
- (Romans 12:20) But “if your enemy is hungry, feed him; if he is thirsty, give

him something to drink; for by doing this you will heap fiery coals on his head.”

Ro 12:10—Have affection for fellow Christians (it-1 55)

(Romans 12:10) 10 In brotherly love have tender affection for one another. In showing honor to one another, take the lead.

*** it-1 p. 55 Affection ***

Brotherly love (Gr., phi·la·del·phi'a, literally, “affection for a brother”) should exist among all members of the Christian congregation. (Ro 12:10; Heb 13:1; see also 1Pe 3:8.) Thus, the relationships within the congregation should be as close, strong, and warm as in a natural family. Even though the members of the congregation already show brotherly love, they are urged to do it in fuller measure.—1Th 4:9, 10.

The Greek word phi·lo·stor·gos, meaning “having tender affection,” is used of a person who is close to another in warm intimacy. One of the roots of this compound term, ster'go, is frequently used to denote a natural affection, as between family members. The apostle Paul encouraged Christians to cultivate this quality. (Ro 12:10) Paul also indicated that the last days would be characterized by people “having no natural affection” (Gr., a'stor·goi) and that such persons are deserving of death.—2Ti 3:3; Ro 1:31, 32.

- (Romans 12:10) In brotherly love have tender affection for one another. In showing honor to one another, take the lead.
- (Hebrews 13:1) Let your brotherly love continue.
- (1 Peter 3:8) Finally, all of you have unity of mind, fellow feeling, brotherly affection, tender compassion, and humility.
- (1 Thessalonians 4:9, 10) However, concerning brotherly love, you do not need us to write to you, for you yourselves are taught by God to love one another. 10 In fact, you are doing so toward all the brothers in all of Mac·e·do'ni·a. But we urge you, brothers, to go on doing so in fuller measure.
- (Romans 12:10) In brotherly love have tender affection for one another. In showing honor to one another, take the lead.
- (2 Timothy 3:3) having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness,
- (Romans 1:31, 32) without understanding, false to agreements, having no natural affection, and merciless. 32 Although these know full well the righteous decree of God—that those practicing such things are deserving of death—they not only keep on doing them but also approve of those practicing them.

Ro 12:17-19—When wronged, do not retaliate (w09 10/15 8 ¶3; w07 7/1 24-25 ¶12-13)

(Romans 12:17-19) 17 Return evil for evil to no one. Take into consideration what is fine from the viewpoint of all men. 18 If possible, as far as it depends on you, be peaceable with all men. 19 Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: “Vengeance is mine; I will repay,” says Jehovah.”

*** w09 10/15 p. 8 par. 3 “Be Peaceable With All Men” ***

3 Read Romans 12:17. Paul explained that when faced with hostility, we should not retaliate in kind. Heeding his counsel is particularly important in homes that are religiously divided. The Christian mate resists the temptation to repay an unkind word or act with another unkindness. No good comes from ‘returning evil for evil.’ On the contrary, such an attitude can only aggravate the situation.

*** w07 7/1 pp. 24-25 pars. 12-13 “Return Evil for Evil to No One” ***

12 Paul’s next admonition on how to treat believers and unbelievers is: “Return evil for evil to no one.” That statement is a logical consequence of what he said earlier, namely: “Abhor what is wicked.” After all, how could a person say that he truly abhors what is wicked, or evil, if he were to use evil as a means to repay others? Doing so would be the opposite of having love “without hypocrisy.” Then Paul says: “Provide fine things in the sight of all men.” (Romans 12:9, 17) How do we apply those words?

13 Earlier, in his letter to the Corinthians, Paul wrote about the persecution that the apostles faced. He said: “We have become a theatrical spectacle to the world, and to angels, and to men. . . . When being reviled, we bless; when

being persecuted, we bear up; when being defamed, we entreat.” (1 Corinthians 4:9-13) Similarly, true Christians today are being watched by the people of this world. When those around us observe the fine things we do even while we are being treated unjustly, they may be inclined to look more favorably upon our Christian message.—1 Peter 2:12.

- Paragraph 12
- (Romans 12:9) Let your love be without hypocrisy. Abhor what is wicked; cling to what is good.
- (Romans 12:17) Return evil for evil to no one. Take into consideration what is fine from the viewpoint of all men.
- Paragraph 13
- (1 Corinthians 4:9-13) For it seems to me that God has put us the apostles last on exhibition as men condemned to death, because we have become a theatrical spectacle to the world, and to angels and to men. 10 We are fools because of Christ, but you are discreet in Christ; we are weak, but you are strong; you are held in honor, but we in dishonor. 11 Down to this very hour we continue to hunger and thirst and to be poorly clothed and to be beaten and to be homeless 12 and to toil, working with our own hands. When insulted, we bless; when persecuted, we patiently endure; 13 when slandered, we answer mildly; we have become as the refuse of the world, the offscouring of all things, until now.
- (1 Peter 2:12) Maintain your conduct fine among the nations, so that when they accuse you of being wrongdoers, they may be eyewitnesses of your fine works and, as a result, glorify God in the day of his inspection.

Ro 12:20, 21—Conquer evil with kindness (w12 11/15 29 ¶13)

(Romans 12:20, 21) 20 But “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this you will heap fiery coals on his head.” 21 Do not let yourself be conquered by the evil, but keep conquering the evil with the good.

*** w12 11/15 p. 29 par. 13 Forgive One Another Freely ***

13 There may be times when you feel that you can help someone who has wronged you to appreciate Christian standards. The apostle Paul wrote: “If your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this you will heap fiery coals upon his head.’ Do not let yourself be conquered by the evil, but keep conquering the evil with the good.” (Rom. 12:20, 21) By your graciousness in the face of provocation, you may soften even the hardest of attitudes and bring out the good in people. By showing understanding, empathy—even compassion—for the offender, you might be able to help him learn Biblical truths. Whatever the case, a mild response gives the individual an opportunity to reflect on your fine conduct.—1 Pet. 2:12; 3:16.

Paragraph 13

- (Romans 12:20, 21) But “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by doing this you will heap fiery coals on his head.” 21 Do not let yourself be conquered by the evil, but keep conquering the evil with the good.
- (1 Peter 2:12) Maintain your conduct fine among the nations, so that when they accuse you of being wrongdoers, they may be eyewitnesses of your fine works and, as a result, glorify God in the day of his inspection.

- (1 Peter 3:16) Maintain a good conscience, so that in whatever way you are spoken against, those who speak against you may be put to shame because of your good conduct as followers of Christ.

Digging for Spiritual Gems:

Ro 12:1—What does this verse mean? (lvs 76-77 ¶5-6)

(Romans 12:1) 12 Therefore, I appeal to you by the compassions of God, brothers, to present your bodies as a living sacrifice, holy and acceptable to God, a sacred service with your power of reason.

*** lvs chap. 6 pp. 76-77 pars. 5-6 How to Choose Our Entertainment ***

5 Everything we do in life is connected to our worship of Jehovah. Paul explained this when he said: "Present your bodies as a living sacrifice, holy and acceptable to God." (Romans 12:1) Jesus said: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength." (Mark 12:30) We always want to give Jehovah our best. In ancient Israel, when people sacrificed an animal to Jehovah, they were expected to give a healthy animal. If the sacrifice had something wrong with it, God did not accept it. (Leviticus 22:18-20) In a similar way, our worship could become unacceptable to Jehovah. How?

6 Jehovah tells us: "You must be holy, because I am holy." (1 Peter 1:14-16; 2 Peter 3:11) Jehovah will accept our worship only if it is holy, or clean. (Deuteronomy 15:21) Our worship cannot be clean if we do things Jehovah hates, such as things that are immoral, violent, or connected with demonism. (Romans 6:12-14; 8:13) But it would also displease Jehovah if we allowed ourselves to

be entertained by such things. This could make our worship unclean and unacceptable to Jehovah and could seriously damage our relationship with him.

- Paragraph 5
- (Romans 12:1) Therefore, I appeal to you by the compassions of God, brothers, to present your bodies as a living sacrifice, holy and acceptable to God, a sacred service with your power of reason.
- (Mark 12:30) and you must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength.'
- (Leviticus 22:18-20) "Speak to Aaron and his sons and all the Israelites and say to them, 'When an Israelite man or a foreign resident in Israel presents a burnt offering to Jehovah to fulfill his vows or to make a voluntary offering, 19 he should present a sound male from the herd, the young rams, or the goats, in order to gain approval. 20 You must not present anything with a defect, for it will not serve to gain approval for you.
- Paragraph 6
- (1 Peter 1:14-16) As obedient children, stop being molded by the desires you formerly had in your ignorance, 15 but like the Holy One who called you, become holy yourselves in all your conduct, 16 for it is written: "You must be holy, because I am holy."
- (2 Peter 3:11) Since all these things are to be dissolved in this way, consider what sort of people you ought to be in holy acts of conduct and deeds of godly devotion,

- (Deuteronomy 15:21) But if it has a defect—lameness, blindness, or any other serious defect—you must not sacrifice it to Jehovah your God.
- (Romans 6:12-14) Therefore, do not let sin continue to rule as king in your mortal bodies so that you should obey their desires. 13 Neither go on presenting your bodies to sin as weapons of unrighteousness, but present yourselves to God as those alive from the dead, also your bodies to God as weapons of righteousness. 14 For sin must not be master over you, seeing that you are not under law but under undeserved kindness.
- (Romans 8:13) for if you live according to the flesh, you are sure to die; but if you put the practices of the body to death by the spirit, you will live.

Ro 13:1—In what way are the superior authorities “placed in their relative positions by God”? (w08 6/15 31 ¶4)

(Romans 13:1) 13 Let every person be in subjection to the superior authorities, for there is no authority except by God; the existing authorities stand placed in their relative positions by God.

*** w08 6/15 p. 31 par. 4 Highlights From the Letter to the Romans ***

13:1—In what way are the superior authorities “placed in their relative positions by God”? Secular authorities “stand placed in their relative positions by God” in that they rule by God’s permission, and in some cases their rulership was foreseen by God. This is made evident by what the Bible foretold about a number of rulers.

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

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

Bible Reading:)) Ro 13:1-14
(4 min. or less) •

(Romans 13:1-14) 13 Let every person be in subjection to the superior authorities, for there is no authority except by God; the existing authorities stand placed in their relative positions by God. 2 Therefore, whoever opposes the authority has taken a stand against the arrangement of God; those who have taken a stand against it will bring judgment against themselves. 3 For those rulers are an object of fear, not to the good deed, but to the bad. Do you want to be free of fear of the authority? Keep doing good, and you will have praise from it; 4 for it is God’s minister to you for your good. But if you are doing what is bad, be in fear, for it is not without purpose that it bears the sword. It is God’s minister, an avenger to express wrath against the one practicing what is bad.

5 There is therefore compelling reason for you to be in subjection, not only on account of that wrath but also on account of your conscience. 6 That is why you are also paying taxes; for they are God's public servants constantly serving this very purpose. 7 Render to all their dues: to the one who calls for the tax, the tax; to the one who calls for the tribute, the tribute; to the one who calls for fear, such fear; to the one who calls for honor, such honor.

8 Do not owe anything to anyone except to love one another; for whoever loves his fellow man has fulfilled the law. 9 For the law code, "You must not commit adultery, you must not murder, you must not steal, you must not covet," and whatever other commandment there is, is summed up in this saying: "You must love your neighbor as yourself." 10 Love does not work evil to one's neighbor; therefore, love is the law's fulfillment.

11 And do this because you know the season, that it is already the hour for you to awake from sleep, for now our salvation is nearer than at the time when we became believers. 12 The night is well along; the day has drawn near. Let us therefore throw off the works belonging to darkness and let us put on the weapons of the light. 13 Let us walk decently as in the daytime, not in wild parties and drunkenness, not in immoral intercourse and brazen conduct, not in strife and jealousy. 14 But put on the Lord Jesus Christ, and do not be planning ahead for the desires of the flesh.

APPLY YOURSELF TO THE FIELD MINISTRY

- **Apply Yourself to Reading and Teaching: (10 min.) Discussion. Play the video Use of Questions, and then discuss study 3 of the Teaching brochure.**

STUDY 3

Use of Questions

Matthew 16:13-16

SUMMARY: Ask tactful questions to arouse and maintain interest, to reason with your listeners, and to emphasize important points.

HOW TO DO IT:

- Arouse and maintain interest. Ask rhetorical questions that stimulate a mental response or curiosity.
- Reason on a subject. Help your listeners to follow the logic of an argument by posing a series of questions that lead to a reasonable conclusion.
- Emphasize important points. Ask an intriguing question to introduce a key thought. Use review questions after discussing an important point or when concluding your presentation.

After reading a scripture, use questions to emphasize the key idea of the verse(s) you just read.

[Box on page 6]

IN THE MINISTRY

Ask your listener to express his viewpoint on a topic. Listen attentively to his response. Use discernment to determine when and how to ask tactful questions.

• **Talk: (5 min. or less) w11 9/1 21-22—Theme: Why Should Christians Pay Taxes Even if These Are Used to Support Unscriptural Activities? (th study 3)**

*** w11 9/1 pp. 21-22 Taxes—Must You Pay Them? ***

Taxes and Conscience

Significantly, a portion of the taxes that first-century Christians were instructed to pay went to the military. This is the very issue of conscience that later moved Gandhi and Thoreau to withhold taxes.

Notice that Christians obeyed the command in Romans chapter 13 not merely because they wanted to avoid punishment but also “on account of [their] conscience.” (Romans 13:5) Yes, a Christian’s conscience actually requires him to pay taxes, even if these are used to support activities that he personally rejects. To understand this seeming paradox, we must recognize a key fact about our conscience, the inner voice that tells us whether our actions are right or wrong.

Everyone has such an inner voice, as Thoreau observed, but it is not necessarily trustworthy. In order for us to please God, our conscience must conform to his moral standards. We often need to adjust our thinking or viewpoint to align with God’s because his thoughts are superior to ours. (Psalm 19:7) We should therefore endeavor to understand God’s view of human governments. What is his view?

We note that the apostle Paul called human governments “God’s public servants.” (Romans 13:6) What does that mean? Basically it means that they maintain order and perform valuable duties for society. Even the most corrupt governments often provide such services as mail delivery, public education, fire protection, and law enforcement. Although God is fully aware of the defects of these man-made

authorities, he tolerates their existence for a time and mandates that we pay taxes out of respect for his arrangement, that is, his permitting such governments to rule mankind.

God’s allowance of rule by human governments, however, is only temporary. It is his will to replace all of them with his heavenly Kingdom and ultimately undo all the damage that human rulership has inflicted upon mankind through the centuries. (Daniel 2:44; Matthew 6:10) In the meantime, though, God has not authorized Christians to engage in civil disobedience by refusing to pay taxes or by any other means.

What if, like Gandhi, you still feel that paying taxes that support war is sinful? Just as our view of an area is improved if we climb to higher ground, we can more readily adjust our thinking to match God’s by reflecting on how much higher his viewpoint is than ours. Through the prophet Isaiah, God said: “As the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts than your thoughts.”—Isaiah 55:8, 9.

- (Romans 13:5) There is therefore compelling reason for you to be in subjection, not only on account of that wrath but also on account of your conscience.
- (Psalm 19:7) The law of Jehovah is perfect, restoring strength. The reminder of Jehovah is trustworthy, making the inexperienced one wise.
- (Romans 13:6) That is why you are also paying taxes; for they are God’s public servants constantly serving this very purpose.
- (Daniel 2:44) “In the days of those kings the God of heaven will set up a kingdom that will never be destroyed. And this kingdom will not be passed on to any other people. It will crush and put an

end to all these kingdoms, and it alone will stand forever,

- (Matthew 6:10) Let your Kingdom come. Let your will take place, as in heaven, also on earth.
- (Isaiah 55:8, 9) "For my thoughts are not your thoughts, And your ways are not my ways," declares Jehovah. 9 "For as the heavens are higher than the earth, So my ways are higher than your ways And my thoughts than your thoughts.

LIVING AS CHRISTIANS

Song 77

Local Needs: (15 min.)

Congregation Bible Study: (30 min.)

Congregation Bible Study: (30 min.)

ly chap. 57

CHAPTER 57

Jesus Cures a Girl and a Deaf Man

(Matthew 15:21-31) Leaving there, Jesus now went into the region of Tyre and Si'don. 22 And look! a Phoe-ni'cian woman from that region came and cried out: "Have mercy on me, Lord, Son of David. My daughter is cruelly demon possessed." 23 But he did not say a word in answer to her. So his disciples came and began to urge him: "Send her away, because she keeps crying out after us." 24 He answered: "I was not sent to anyone except to the lost sheep of the house of Israel." 25 But the woman came and did obeisance to him, saying: "Lord, help me!" 26 In answer he said: "It is not right to take the bread of the children

and throw it to the little dogs." 27 She said: "Yes, Lord, but really the little dogs do eat of the crumbs falling from the table of their masters." 28 Then Jesus replied to her: "O woman, great is your faith; let it happen to you as you wish." And her daughter was healed from that hour on. 29 Departing from there, Jesus next came near the Sea of Gal'i-lee, and after going up on the mountain, he was sitting there. 30 Then large crowds approached him, bringing along people who were lame, maimed, blind, speechless, and many others, and they laid them at his feet, and he cured them. 31 So the crowd felt amazement as they saw the speechless speaking and the maimed being made sound and the lame walking and the blind seeing, and they glorified the God of Israel.

(Mark 7:24-37) He rose up from there and went into the region of Tyre and Si'don. There he entered into a house and did not want anyone to know it, but he could not escape notice. 25 Immediately, a woman whose little daughter had an unclean spirit heard about him and came and fell down at his feet. 26 The woman was a Greek, a Sy-ro-phoe-ni'cian by nationality; and she kept asking him to expel the demon from her daughter. 27 But he said to her: "First let the children be satisfied, for it is not right to take the bread of the children and throw it to the little dogs." 28 But she replied to him: "Yes, sir, and yet even the little dogs underneath the table eat of the crumbs of the little children." 29 At that he said to her: "Because you said this, go; the demon has gone out of your daughter." 30 So she went away to her home and found the young child lying on the bed, and the demon was gone. 31 When Jesus returned from the region of Tyre, he went through Si'don to the Sea of Gal'i-lee, through the region of De-cap'o-lis. 32 Here they brought him a deaf man with a speech impediment, and they pleaded with him to lay his hand on him. 33 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. 34 And looking up into heaven, he sighed deeply and said to

him: "Eph'pha·tha," that is, "Be opened." 35 At this his ears were opened, and his speech impediment was removed, and he began speaking normally. 36 With that he ordered them not to tell anyone, but the more he would order them, the more they would proclaim it. 37 Indeed, they were astounded beyond measure, and they said: "He has done all things well. He even makes the deaf hear and the speechless speak."

Paragraph 2 on Page 138

(Matthew 15:22) And look! a Phoe·ni'cian woman from that region came and cried out: "Have mercy on me, Lord, Son of David. My daughter is cruelly demon possessed."

(Mark 7:26) The woman was a Greek, a Sy·ro·phoe·ni'cian by nationality; and she kept asking him to expel the demon from her daughter.

Paragraph 3 on Page 138

(Matthew 15:23-25) But he did not say a word in answer to her. So his disciples came and began to urge him: "Send her away, because she keeps crying out after us." 24 He answered: "I was not sent to anyone except to the lost sheep of the house of Israel." 25 But the woman came and did obeisance to him, saying: "Lord, help me!"

Paragraph 4 on Page 138

(Matthew 15:26) In answer he said: "It is not right to take the bread of the children and throw it to the little dogs."

Paragraph 5 on Page 138

(Matthew 15:27, 28) She said: "Yes, Lord, but really the little dogs do eat of the crumbs falling from the table of their masters." 28 Then Jesus replied to her: "O woman, great is your faith; let it happen to you as you wish." And her daughter was healed from that hour on.

(Mark 7:30) So she went away to her home and found the young child lying on the bed, and the demon was gone.

Paragraph 7 on Page 138

(Mark 7:32-36) Here they brought him a deaf man with a speech impediment, and they pleaded with him to lay his hand on him. 33 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. 34 And looking up into heaven, he sighed deeply and said to him: "Eph'pha·tha," that is, "Be opened." 35 At this his ears were opened, and his speech impediment was removed, and he began speaking normally. 36 With that he ordered them not to tell anyone, but the more he would order them, the more they would proclaim it.

Paragraph 8 on Page 138

(Mark 7:37) Indeed, they were astounded beyond measure, and they said: "He has done all things well. He even makes the deaf hear and the speechless speak."

◇ Why does Jesus not immediately heal the Phoenician woman's daughter?

◇ After leaving the region of Phoenicia, where do Jesus and his disciples go?

◇ How does Jesus show compassion when dealing with the man who is deaf and speechless?

* Review Followed by Preview of Next Week (3 min.)

• Song 57 and Prayer