

- Song 20 and Prayer
- Opening Comments (3 min. or less)

TREASURES FROM GOD'S WORD

• **“God Recommends His Own Love to Us”:
(10 min.)**

5:8, 18, 21

Jehovah’s gift of the ransom addresses issues of universal importance, such as the vindication of his name and sovereignty. But the ransom also enables us to have a righteous standing before Jehovah now and offers the prospect of a happy future for all obedient mankind.

How can we show our gratitude for the gift of the ransom?

- Dedication and baptism show that we have faith in the ransom and that we want to belong to Jehovah
- Preaching the good news of God’s Kingdom shows that we imitate Jehovah’s far-reaching love for people.—Mt 22:39; Joh 3:16

In what other ways can I show my gratitude to Jehovah for the gift of the ransom?

- (Romans 5:8) But God recommends his own love to us in that, while we were yet sinners, Christ died for us.
- (Romans 5:18) So, then, as through one trespass the result to men of all sorts was condemnation, so too through one act of justification the result to men of all sorts is their being declared righteous for life.
- (Romans 5:21) To what end? So that just as sin ruled as king with death, so also undeserved kindness might rule as king through righteousness leading to everlasting life through Jesus Christ our Lord.

- (Matthew 22:39) The second, like it, is this: ‘You must love your neighbor as yourself.’
- (John 3:16) “For God loved the world so much that he gave his only-begotten Son, so that everyone exercising faith in him might not be destroyed but have everlasting life.

Ro 5:8, 12—Jehovah loved us “while we were yet sinners” (w11 6/15 12 ¶5)

(Romans 5:8) 8 But God recommends his own love to us in that, while we were yet sinners, Christ died for us.

(Romans 5:12) 12 That is why, just as through one man sin entered into the world and death through sin, and so death spread to all men because they had all sinned—.

*** w11 6/15 p. 12 par. 5 God Recommends His Love to Us ***

5 Paul outlined the matter, starting with this point: “Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned.” (Rom. 5:12) We are in a position to understand this because God had a record made of how human life began. Jehovah created two humans, Adam and Eve. The Creator is perfect, and so were those first humans, our ancestors. God gave them but one limiting directive and informed them that disobeying that law would bring a death sentence. (Gen.

2:17) However, they chose to act ruinously, violating God's reasonable directive, thus rejecting him as Lawgiver and Sovereign.— Deut. 32:4, 5.

- (Romans 5:12) That is why, just as through one man sin entered into the world and death through sin, and so death spread to all men because they had all sinned—.
- (Genesis 2:17) But as for the tree of the knowledge of good and bad, you must not eat from it, for in the day you eat from it you will certainly die.”
- (Deuteronomy 32:4, 5) The Rock, perfect is his activity, For all his ways are justice. A God of faithfulness who is never unjust; Righteous and upright is he. 5 They are the ones who have acted corruptly. They are not his children, the defect is their own. They are a crooked and twisted generation!

Ro 5:13, 14—Sin and death ruled as king (w11 6/15 12 ¶6)

(Romans 5:13, 14) 13 For sin was in the world before the Law, but sin is not charged against anyone when there is no law. 14 Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned in the same way that Adam transgressed, who bears a resemblance to the one who was to come.

*** w11 6/15 p. 12 par. 6 God Recommends His Love to Us ***

6 It was only after Adam had become a sinner that he fathered children, passing on sin and its effects to all of them. Of course, they had not violated the divine law as Adam had, so they were not charged with the same sin; nor had any law code yet been given. (Gen. 2:17) Still, Adam's descendants inherited sin. Thus, sin

and death ruled down to the time when God gave the Israelites a law code, which clearly showed that they were sinners. (Read Romans 5:13, 14.) The effect of inherited sin might be illustrated with certain inherited diseases or defects, such as Mediterranean anemia or hemophilia. You may have read that Alexis, son of Russian Czar Nicholas II and Alexandra, inherited the bleeding disorder hemophilia. Granted, even in such a family, some children do not suffer from those diseases, but they still may be carriers. Not so with sin. The defect of sin from Adam was inevitable. All are subject to it. It is always fatal. And it is passed on to all children. Could that predicament ever be overcome?

- (Genesis 2:17) But as for the tree of the knowledge of good and bad, you must not eat from it, for in the day you eat from it you will certainly die.”
- (Romans 5:13, 14) For sin was in the world before the Law, but sin is not charged against anyone when there is no law. 14 Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned in the same way that Adam transgressed, who bears a resemblance to the one who was to come.

Ro 5:18, 21—Jehovah sent his Son so that we can receive life (w11 6/15 13 ¶9-10)

(Romans 5:18) 18 So, then, as through one trespass the result to men of all sorts was condemnation, so too through one act of justification the result to men of all sorts is their being declared righteous for life.

(Romans 5:21) 21 To what end? So that just as sin ruled as king with death, so also undeserved kindness might rule as king through righteousness leading to everlasting life through Jesus Christ our Lord.

*** w11 6/15 p. 13 pars. 9-10 God Recommends His Love to Us ***

9 What is the sense of the Greek words underlying the expressions “declaration of righteousness” and “declaring of them righteous”? One Bible translator wrote of the concept: “It is a legal metaphor that makes a quasi-legal point. It speaks of a change in a person’s status in relation to God, not of an inner change in the person . . . The metaphor pictures God as the judge who has reached a decision in favor of the accused, who had been brought before God’s court, so to speak, on a charge of unrighteousness. But God acquits the accused.”

10 On what basis could the righteous “Judge of all the earth” acquit an unrighteous person? (Gen. 18:25) Laying the groundwork, God lovingly sent his only-begotten Son to earth. Jesus did his Father’s will perfectly, despite temptations, extreme ridicule, and abuse. He kept his integrity even to the extent of dying on a torture stake. (Heb. 2:10) In sacrificing his perfect human life, Jesus offered a ransom that might release, or redeem, Adam’s offspring from sin and death.—Matt. 20:28; Rom. 5:6-8.

- (Genesis 18:25) It is unthinkable that you would act in this manner by putting the righteous man to death with the wicked one so that the outcome for the righteous man and the wicked is the same! It is unthinkable of you. Will the Judge of all the earth not do what is right?”
- (Hebrews 2:10) For it was fitting that the one for whom and through whom all things exist, in bringing many sons to glory, should make the Chief Agent of their salvation perfect through sufferings.
- (Matthew 20:28) Just as the Son of man came, not to be ministered to, but to minister and to give his life as a ransom in exchange for many.”

- (Romans 5:6-8) For, indeed, while we were still weak, Christ died for ungodly men at the appointed time. 7 For hardly would anyone die for a righteous man; though perhaps for a good man someone may dare to die. 8 But God recommends his own love to us in that, while we were yet sinners, Christ died for us.

Digging for Spiritual Gems:

Ro 6:3-5—What is meant by baptism “into Christ Jesus” and baptism “into his death”? (w08 6/15 29 ¶7)

(Romans 6:3-5) 3 Or do you not know that all of us who were baptized into Christ Jesus were baptized into his death? 4 So we were buried with him through our baptism into his death, in order that just as Christ was raised up from the dead through the glory of the Father, so we also should walk in a newness of life. 5 If we have become united with him in the likeness of his death, we will certainly also be united with him in the likeness of his resurrection.

*** w08 6/15 p. 29 par. 7 Highlights From the Letter to the Romans ***

6:3-5—What is meant by baptism into Christ Jesus and baptism into his death? When Jehovah anoints followers of Christ with the holy spirit, they are united with Jesus and become members of the congregation that is the body of Christ, he being the Head. (1 Cor. 12:12, 13, 27; Col. 1:18) This is their baptism into Christ Jesus. Anointed Christians are also “baptized into [Christ’s] death” in that they live a life of sacrifice and renounce any hope of everlasting life on earth. Their death, therefore, is a sacrificial one, as was Jesus’ death,

though their death does not have ransoming value. This baptism into Christ's death is completed when they die and are resurrected to life in heaven.

- (Romans 6:3-5) Or do you not know that all of us who were baptized into Christ Jesus were baptized into his death? 4 So we were buried with him through our baptism into his death, in order that just as Christ was raised up from the dead through the glory of the Father, so we also should walk in a newness of life. 5 If we have become united with him in the likeness of his death, we will certainly also be united with him in the likeness of his resurrection.
- (1 Corinthians 12:12, 13) For just as the body is one but has many members, and all the members of that body, although many, are one body, so too is the Christ. 13 For by one spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink one spirit.
- (1 Corinthians 12:27) Now you are Christ's body, and each of you individually is a member.
- (Colossians 1:18) and he is the head of the body, the congregation. He is the beginning, the firstborn from the dead, so that he might become the one who is first in all things;

has been acquitted from his sin." The unrighteous will have paid for their sins by dying. Thus, they will be judged on the basis of what they do after their resurrection, not what they did in ignorance before they died. How will they benefit?

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

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

Ro 6:7—Why will resurrected ones not be judged on the basis of the sins they committed before they died? (w14 6/1 11 ¶1)

(Romans 6:7) 7 For the one who has died has been acquitted from his sin.

*** w14 6/1 p. 11 What Hope for My Ancestors? ***

When the unrighteous are resurrected, will they be judged on the basis of their past actions? No. Romans 6:7 states: "The one who has died

Bible Reading:) Ro 4:1-15 (th study 10)
(4 min. or less) •

(Romans 4:1-15) 4 That being so, what will we say was gained by Abraham, our forefather according to the flesh? 2 For instance, if Abraham was declared righteous as a result of works, he would have reason to boast, but not with God. 3 For what does the scripture say? "Abraham put faith in Jehovah, and it was counted to him as righteousness." 4 Now to the man who works, his pay is not counted as an undeserved kindness but as something owed to him. 5 On the other hand, to the man who does not work but puts faith in the One who declares the ungodly one righteous, his faith is counted as righteousness. 6 Just as David also speaks of the happiness of the man to whom God counts righteousness apart from works: 7 "Happy are those whose lawless deeds have been pardoned and whose sins have been covered; 8 happy is the man whose sin Jehovah will by no means take into account."

9 Does this happiness, then, only come to circumcised people or also to uncircumcised people? For we say: "Abraham's faith was counted to him as righteousness." 10 Under what circumstances, then, was it counted as righteousness? When he was circumcised or uncircumcised? He was not yet circumcised but was uncircumcised. 11 And he received a sign—namely, circumcision—as a seal of the righteousness by the faith he had while in his uncircumcised state, so that he might be the father of all those having faith while uncircumcised, in order for righteousness to be counted to them; 12 and so that he might be a father to circumcised offspring, not only to those who adhere to circumcision but also to those who walk orderly in the footsteps of the faith that our father Abraham had while in the uncircumcised state.

13 For it was not through law that Abraham or his offspring had the promise that he should be heir of a world, but it was through righteousness by faith. 14 For if those who adhere to law are heirs, faith becomes useless

and the promise has been abolished. 15 In reality the Law produces wrath, but where there is no law, neither is there any transgression.

APPLY YOURSELF TO THE FIELD MINISTRY

Initial Call Video: (4 min.) Play and discuss the video.

Initial Call: (2 min. or less) Use the sample conversation. (th study 4)

●○○ INITIAL CALL

Question: Is the Bible still relevant today?

Scripture: 2Ti 3:16

Link: Is the Bible compatible with science?

- (2 Timothy 3:16) 16 All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness,

STUDY 4

Scriptures Properly Introduced

Matthew 22:41-45

SUMMARY: Prepare the minds of your listeners before you read a scripture.

HOW TO DO IT:

- Determine why you are reading the scripture. Introduce each scripture in a way that draws your listeners' attention to the key point you are making with the verse.

Take the context into account. Attribute quotations to the correct speaker and Bible books to the correct writer.

- Cite the Bible as an authority. When you are speaking to people who believe in God, draw attention to the Bible as God's Word, thus crediting it as the highest source of wisdom.

- Arouse interest in the scripture. Ask a question that the scripture will answer, pose a problem that the scripture will help solve, or state a principle that the Scriptural account will illustrate.

Take into account what your listeners already know about the subject and the scripture. Introduce even a familiar text in an appealing way, and help your listeners to take a fresh look at it.

• Initial Call: (3 min. or less) Begin with the sample conversation. Overcome a common objection. (th study 6)

○○ INITIAL CALL

Question: Is the Bible still relevant today?

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STUDY 6

Scripture Application Made Clear

John 10:33-36

SUMMARY: Do not simply read a scripture and then move on to the next point. Make sure that your listeners see clearly the connection between the scripture you read and the point you are making.

HOW TO DO IT:

- Isolate key words. After reading a scripture, highlight the words that relate directly to your main point. You may do this by repeating those words or by asking a question that invites your listeners to identify the key words.

If you use different words to restate the idea of the scripture, be sure that your listeners can still plainly see how the words in the Bible itself connect to your main point.

- Emphasize the point. If you introduced the scripture with a clear reason for reading it, explain how the key words of the scripture relate to that reason.

As you discuss the scripture, keep your Bible open. This helps your listeners to connect your words to the verse you just read.

- Make your application simple. Avoid commenting on irrelevant details that do not contribute to the main point. Based on what your listeners already know about the topic, decide how many facts are necessary to make the point of application clear and understandable.

• **Initial Call: (3 min. or less) Begin with the sample conversation. Then introduce a publication from our Teaching Toolbox. (th study 9)**

○○ INITIAL CALL

Question: Is the Bible still relevant today?

Scripture: 2Ti 3:16

Link: Is the Bible compatible with science?

• (2 Timothy 3:16) 16 All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness,

STUDY 9

Appropriate Use of Visual Aids

Genesis 15:5

SUMMARY: Use visual aids to make important points of instruction more vivid.

HOW TO DO IT:

• Select visual aids that enhance your teaching. Use pictures, diagrams, maps, time lines, or other visual aids to highlight important points, not minor details. Help your listeners to remember not just the visual aid but the point of instruction.

• Make sure that your listeners can see the visual aid.

Well before your presentation, ensure that any visual aids you plan to use are ready.

[Box on page 12]

IN THE MINISTRY

Direct a listener's attention to artwork in a publication, and ask him to comment on what he sees. Ask additional questions, as needed, to emphasize key ideas. When playing a video,

turn the screen to face your listener. Generally, it is not necessary to talk while the video is playing.

LIVING AS CHRISTIANS

Song 107

• **Local Needs: (15 min.)**

Congregation Bible Study: (30 min.)**Congregation Bible Study: (30 min.)**

John chap. 54

CHAPTER 54

Jesus—"The Bread of Life"

(John 6:25-48) When they found him across the sea, they said to him: "Rabbi, when did you get here?" 26 Jesus answered them: "Most truly I say to you, you are looking for me, not because you saw signs, but because you ate from the loaves and were satisfied. 27 Work, not for the food that perishes, but for the food that remains for everlasting life, which the Son of man will give you; for on this one the Father, God himself, has put his seal of approval." 28 So they said to him: "What must we do to carry out the works of God?" 29 In answer Jesus said to them: "This is the work of God, that you exercise faith in the one whom he sent." 30 Then they said to him: "What are you performing as a sign, so that we may see it and believe you? What work are you doing? 31 Our forefathers ate the manna in the wilderness, just as it is written: 'He gave them bread from heaven to eat.'" 32 Jesus then said to them: "Most truly I say to you, Moses did not give you the bread from heaven, but my Father gives you the true bread from heaven. 33 For the bread of God is the one who comes down from heaven and gives life to the world." 34 So they said to him: "Lord, always give us this bread." 35 Jesus said to them: "I am the bread of life. Whoever comes to me will not get hungry at all, and whoever exercises faith in me will never get thirsty at all. 36 But as I said to you, you have even seen me and yet do not believe. 37 All those whom the Father gives me will come to me, and I will never drive away the one who comes to me; 38 for I have come down from heaven to do, not my own will, but the will of him who sent me. 39 This is the will of him who sent me, that I should lose none out of all those whom he has given me, but that I

should resurrect them on the last day. 40 For this is the will of my Father, that everyone who recognizes the Son and exercises faith in him should have everlasting life, and I will resurrect him on the last day." 41 Then the Jews began to murmur about him because he had said: "I am the bread that came down from heaven." 42 And they began saying: "Is this not Jesus the son of Joseph, whose father and mother we know? How does he now say, 'I have come down from heaven'?" 43 In response Jesus said to them: "Stop murmuring among yourselves. 44 No man can come to me unless the Father, who sent me, draws him, and I will resurrect him on the last day. 45 It is written in the Prophets: 'They will all be taught by Jehovah.' Everyone who has listened to the Father and has learned comes to me. 46 Not that any man has seen the Father, except the one who is from God; this one has seen the Father. 47 Most truly I say to you, whoever believes has everlasting life. 48 "I am the bread of life.

Paragraph 2 on Page 132

(John 6:25-28) When they found him across the sea, they said to him: "Rabbi, when did you get here?" 26 Jesus answered them: "Most truly I say to you, you are looking for me, not because you saw signs, but because you ate from the loaves and were satisfied. 27 Work, not for the food that perishes, but for the food that remains for everlasting life, which the Son of man will give you; for on this one the Father, God himself, has put his seal of approval." 28 So they said to him: "What must we do to carry out the works of God?"

Paragraph 3 on Page 132

(John 6:29-31) In answer Jesus said to them: "This is the work of God, that you exercise faith in the one whom he sent." 30 Then they said to him: "What are you performing as a sign, so that we may see it and believe you? What work are you doing? 31 Our forefathers ate the manna in the wilderness, just as it is written: 'He gave them bread from heaven to eat.'"

(Psalm 78:24) He kept raining down manna for them to eat; He gave them the grain of heaven.

Paragraph 4 on Page 132

(John 6:32-34) Jesus then said to them: "Most truly I say to you, Moses did not give you the bread from heaven, but my Father gives you the true bread from heaven. 33 For the bread of God is the one who comes down from heaven and gives life to the world." 34 So they said to him: "Lord, always give us this bread."

Paragraph 5 on Page 132

(John 6:35-40) Jesus said to them: "I am the bread of life. Whoever comes to me will not get hungry at all, and whoever exercises faith in me will never get thirsty at all. 36 But as I said to you, you have even seen me and yet do not believe. 37 All those whom the Father gives me will come to me, and I will never drive away the one who comes to me; 38 for I have come down from heaven to do, not my own will, but the will of him who sent me. 39 This is the will of him who sent me, that I should lose none out of all those whom he has given me, but that I should resurrect them on the last day. 40 For this is the will of my Father, that everyone who recognizes the Son and exercises faith in him should have everlasting life, and I will resurrect him on the last day."

Paragraph 6 on Page 132

(John 6:41) Then the Jews began to murmur about him because he had said: "I am the bread that came down from heaven."

(John 6:42) And they began saying: "Is this not Jesus the son of Joseph, whose father and mother we know? How does he now say, 'I have come down from heaven'?"

Paragraph 7 on Page 132

(John 6:43-47) In response Jesus said to them: "Stop murmuring among yourselves. 44 No man can come to me unless the Father, who sent me, draws him, and I will resurrect him on the last day. 45 It is written in the Prophets:

'They will all be taught by Jehovah.' Everyone who has listened to the Father and has learned comes to me. 46 Not that any man has seen the Father, except the one who is from God; this one has seen the Father. 47 Most truly I say to you, whoever believes has everlasting life.

(Isaiah 54:13) And all your sons will be taught by Jehovah, And the peace of your sons will be abundant.

Paragraph 8 on Page 132

(John 3:15, 16) so that everyone believing in him may have everlasting life. 16 "For God loved the world so much that he gave his only-begotten Son, so that everyone exercising faith in him might not be destroyed but have everlasting life.

(John 6:48) "I am the bread of life.

◇ Considering recent events, why is the request for Jesus to produce a sign inappropriate?

◇ How do the Jews react to Jesus' saying that he is the true "bread from heaven"?

◇ Why is the bread that Jesus speaks of superior to manna or literal bread?

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

- Song 97 and Prayer