



MID-WEEK MEETING FILE

AUGUST 19-23, 2013

WEEK STARTING AUGUST 19

Song 51 and Prayer [We Cleave To Jehovah](#)

☐ Congregation Bible Study:

jr chap. 13 ¶8-13 (30 min.)

☐ Theocratic Ministry School:

Bible reading: Romans 9-12 (10 min.)

No. 1: Romans 9:19-33 (4 min. or less)

No. 2: If Someone Says, 'Do You Believe in the Rapture?'—*rs* p. 316 ¶9—p. 317 ¶2 (5 min.) [w93 1/15 pp. 3-7](#)

No. 3: Scriptural Reasons Why We Should Not Fear Men—Luke 12:4-12 (5 min.)

☐ Service Meeting:

Song 113 [Grateful for God's Word](#)

10 min: "God's Word Exerts Power." Questions and answers. Announce the date of the special assembly day if this is known.

10 min: How to Reply to Local Conversation Stoppers. Discussion by the service overseer. Mention two or three potential conversation stoppers that are encountered in the local territory but are not considered in the *Reasoning* book. Invite audience to comment on how we might reply. Have one brief demonstration.

10 min: Preach With Boldness. (Acts 4:29) Discussion based on the *2013 Yearbook*, page 49, paragraphs 1-6; and page 69, paragraphs 1-6. Invite audience to comment on the lessons learned.

Song 92 and Prayer ["Preach the Word"](#)

[w11 11/15 pp. 26-7](#)

during the special assembly day program prepared for the 2014 service year. Its theme is "God's Word Exerts Power," drawn from Hebrews 4:12.

² **Find Answers to These Questions:** As you listen to the program, make note of the answers to the questions listed below.

- Why should we have confidence in Jehovah's Word? (Ps. 29:4)
- How can we experience the power of God's Word in our own lives? (Ps. 34:8)
- How can you unleash the power of God's Word in your ministry? (2 Tim. 3:16, 17)
- How can we avoid falling prey to the deceptive power of Satan's world? (1 John 5:19)
- How can you as a youth attain spiritual success? (Jer. 17:7)
- How can we become powerful even when we are weak? (2 Cor. 12:10)
- What is the key to ongoing transformation, even with regard to strongly entrenched habits and attitudes? (Eph. 4:23)

³ How we will benefit from hearing this important information! In addition, the special assembly day, like the circuit assembly and the district convention, will give us opportunities to widen out and to enjoy fellowship with brothers and sisters from outside our congregation. (Ps. 133:1-3; 2 Cor. 6:11-13) So allow time to associate with old friends and to make new ones. If a visiting speaker such as a district overseer or a brother from Bethel has been assigned to your special assembly day, why not take the opportunity to welcome him and his wife? Indeed, we have many reasons to look forward to the upcoming special assembly day!

2. We should listen for the answers to what questions?
3. Besides listening to the program, how else can we benefit from the special assembly day?

God's Word Exerts Power

¹ Unlike anything that originates with imperfect men, the Bible has the power to transform us, bringing our thoughts and ways into harmony with Jehovah's will. Just how powerful is the Word of God? How can we fully utilize its power in our lives? How can we use it more effectively to assist others? We are confident that all will be built up spiritually as these points are considered

1. What is the theme of the special assembly day for the 2014 service year?

We Cleave to Jehovah (Joshua 23:8)

1. Our Sov'reign, Jehovah, has shown himself deserving.
In all of his dealings, his justice is unswerving.
No word he has spoken will prove to be in vain.
We cleave to Jehovah and close to him remain;
Embracing his rule is the way of lasting gain.
2. On truth and on justice
his throne is firmly founded.
The place of his dwelling with glory is surrounded.
At his invitation, to him the meek now stream.
We cleave to Jehovah, the God who is supreme;
Deserving is he of our worshipful esteem.
3. The heaven of heavens itself cannot contain him.
No foe can resist him, no enemy restrain him.
All things he has promised, we trust him to fulfill.
We cleave to Jehovah; We want to do his will,
And may our devotion to him grow deeper still.

“Even in the company of the prophets, Jeremiah towers as a giant,” notes one scholar. Jeremiah was recognized as such a powerful figure in God’s dealings with His people that when Jesus was speaking, some who heard him believed that he must be Jeremiah.—Matt. 16:13, 14.

⁷ Like Jeremiah, you live at a time when crucial Bible prophecies are being fulfilled. And like Jeremiah, you need to maintain confidence in the truthfulness of God’s promises. (2 Pet. 3:9-14) How can you do that? By continuing to build your trust in the absolute reliability of God’s prophetic Word. To that end, in this chapter we will review a number of prophecies that Jeremiah transmitted and that he saw fulfilled. Others that we will consider were fulfilled later. And still others directly affect you now and will affect your future. Let this review strengthen your trust in Jehovah’s prophetic Word so that you become even more convinced that ‘he will do what he has in mind.’—Lam. 2:17.

Why did God commission prophets? Why do you trust the prophecies about impending destruction?

PROPHECIES JEREMIAH STATED AND SAW FULFILLED

8/19/2013

⁸ There are many who try to predict the future. Think of economists, politicians, spiritists, and weather forecasters. No doubt, you have seen the difficulty of making even simple predictions—what might happen in a few days or weeks—with any accuracy. But accurate prophecy is one of the Bible’s hallmarks. (Isa. 41:26; 42:9) All of Jeremiah’s prophecies, whether dealing with the near or the distant future, were unerring. Many of them

8, 9. What is one way that the Bible is an outstanding book?

concerned individuals and nations. Let us first consider a few that were fulfilled during Jeremiah's lifetime.

9 Who today can predict what the world scene will be in a year or two? For example, what analyst of international affairs can accurately foretell whether there will be some realignment of governmental powers? By divine inspiration, however, Jeremiah foretold the expansion of Babylon's sphere of influence. Babylon, he stated, was the "golden cup" by which Jehovah would pour out his indignation against Judah and against many nearby cities and peoples, forcing them into servitude. (Jer. 51:7) That is exactly what Jeremiah and his contemporaries witnessed.—Compare Jeremiah 25:15-29; 27:3-6; 46:13.

10 Jehovah also used Jeremiah to indicate the fate of four Judean kings. Regarding Jehoahaz, or Shallum, a son of King Josiah, God foretold that he would be exiled and would never return to Judah. (Jer. 22:11, 12) That happened. (2 Ki. 23:31-34) God proclaimed that Jehoahaz's successor, Jehoiakim, would be buried "with the burial of a he-ass." (Jer. 22:18, 19; 36:30) The Bible does not specify how he died or what was done with his corpse, but it does show that his son Jehoiachin succeeded him during the siege. Jeremiah predicted that Jehoiachin (also known as Coniah and Jeconiah) would be exiled to Babylon and would die there. (Jer. 22:24-27; 24:1) That came to pass. What of the last king, Zedekiah? Jeremiah foretold that Zedekiah would be given into the hands of enemies, who would show no compassion. (Jer. 21:1-10) What occurred? Those enemies did capture him. They slaughtered his young sons before his eyes, blinded him, and took him to Babylon, where he died. (Jer. 52:8-11) Yes, all these prophecies came true.

10. What did Jehovah foretell about four Judean kings?

11 We read in Jeremiah chapter 28 that during Zedekiah’s reign, the false prophet Hananiah contradicted Jehovah’s pronouncement through Jeremiah about Babylonian dominion over Jerusalem. Ignoring God’s word, Hananiah claimed that the yoke bar of slavery that Nebuchadnezzar imposed upon Judah and other nations would be broken. However, under Jehovah’s direction, Jeremiah exposed Hananiah’s falsehood, reiterated that many nations would have to serve the Babylonians, and told the false prophet that he would be dead within the year. And thus it proved to be.—**Read Jeremiah 28:10-17.** [SEE BIBLE](#)

12 Of course, the central prophetic message that God gave to Jeremiah concerned the downfall of Jerusalem itself. Time and again, Jeremiah warned that the city would be overthrown unless the Jews repented of their idolatry, injustice, and violence. (Jer. 4:1; 16:18; 19:3-5, 15) Many of Jeremiah’s contemporaries thought that Jehovah would never do such a thing. God’s temple stood in Jerusalem. How could he allow that holy place to be destroyed? It would never happen, they thought. Yet, you know that Jehovah does not lie. He did what he had in mind.—Jer. 52:12-14.

13 God’s people today find themselves in a situation comparable to that of those loyal to Jehovah in Jeremiah’s day. We know that Jehovah will soon bring calamity on all who refuse to heed his warnings. Still, we can take heart from his prophetic promises, as did those Jews

11. Who was Hananiah, and what did Jehovah foretell about him?

12. How did most of Jeremiah’s contemporaries react to his main prophetic message?

13. (a) How is our day similar to that of Jeremiah? (b) Why should promises that God made to certain individuals in Jeremiah’s time interest you?

who held to pure worship in Jeremiah's time. Because of the Rechabites' faithfulness to Jehovah and to the commands of their forefather, God said that they would survive Jerusalem's fall. They did. The later mention of "Malchijah the son of Rechab," who helped repair Jerusalem during Nehemiah's governorship, may give evidence of that. (Neh. 3:14; Jer. 35:18, 19) Jehovah assured Ebed-melech that he too would survive because he trusted in God and supported Jeremiah. (Jer. 38:11-13; 39:15-18) Likewise, God promised that Jeremiah's companion Baruch would receive his "soul as a spoil." (Jer. 45:1, 5) What conclusion do you reach from the outworking of these prophecies? How do you think Jehovah will deal with you if you are faithful?—**Read 2 Peter 2:9.**

(2 Peter 2:9) Jehovah knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off,

How did the reliability of God's prophecies affect Ebed-melech, Baruch, and the Rechabites? How do you feel about such prophecies?

END

Parents: Use the examples of the Rechabites, Ebed-melech, and Baruch to build your children's faith





Paragraph 8

(Isaiah 41:26) “Who has told anything from the start, that we may know, or from times past, that we may say, ‘He is right’? Really there is no one telling. Really there is no one causing [one] to hear. Really there is no one that is hearing any sayings of YOU men.”

(Isaiah 42:9) “The first things—here they have come, but new things I am telling out. Before they begin to spring up, I cause YOU people to hear [them].”

Paragraph 9

(Jeremiah 51:7) Babylon has been a golden cup in the hand of Jehovah, she making all the earth drunk. From her wine the nations have drunk. That is why the nations keep acting crazed.

(Jeremiah 25:15-29) For this is what Jehovah the God of Israel said to me: “Take this cup of the wine of rage out of my hand, and you must make all the nations to whom I am sending you drink it. ¹⁶ And they must drink and shake back and forth and act like crazed men because of the sword that I am sending among them.” ¹⁷ And I proceeded to take the cup out of the hand of Jehovah and to make all the nations drink to whom Jehovah had sent me: ¹⁸ namely, Jerusalem and the cities of Judah and her kings, her princes, to make them a devastated place, an object of astonishment, something to whistle at and a malediction, just as at this day; ¹⁹ Phar’aoth the king of Egypt and his servants and his princes and all his people; ²⁰ and all the mixed company, and all the kings of the land of Uz, and all the kings of the land of the Phi-lis’tines and Ash’ke-lon and Ga’za and Ek’ron and the remnant of Ash’dod; ²¹ E’dom and Mo’ab and the sons of Am’mo; ²² and all the kings of Tyre and all the kings of Si’don and the kings of the island that is in the region of the sea; ²³ and De’dan and Te’mah and Buz and all those with hair clipped at the temples; ²⁴ and all the kings of the Arabs and all the kings of the mixed company who are residing in the wilderness; ²⁵ and all the kings of Zim’ri and all the kings of E’lam and all the kings of the Medes; ²⁶ and all the kings of the north who are near and far away, one after the other, and all the [other] kingdoms of the earth that are on the surface of the ground; and the king of She’shach himself will drink after them. ²⁷ “And you must say to them, ‘This is what Jehovah of armies, the God of Israel, has said: “Drink and get drunk and puke and fall so that YOU cannot get up because of the sword that I am sending among YOU.”’” ²⁸ And it must occur that in case they refuse to take the cup out of your hand to drink, you must also say to them, ‘This is what Jehovah of armies has said: “YOU will drink without fail. ²⁹ For, look! it is upon the city upon which my name is called that I am starting off in bringing calamity, and should YOU yourselves in any way go free of punishment?”’ “YOU will not go free of punishment, for there is a sword that I am calling against all the inhabitants of the earth,’ is the utterance of Jehovah of armies.

(Jeremiah 27:3-6) And you must send them to the king of E’dom and to the king of Mo’ab and to the king of the sons of Am’mo and to the king of Tyre and to the king of Si’don by the hand of the messengers who are coming to Jerusalem to Zed-e-ki’ah the king of Judah. ⁴ And you must give them a command for their masters, saying: ““This is what Jehovah of armies, the God of Israel, has said; this is what YOU should say to YOUR masters, ⁵ ‘I myself have made the earth, mankind and the beasts that are upon the surface of the earth by my great power and by my stretched-out arm; and I have given it to whom it has proved right in my eyes. ⁶ And now I myself have given all these lands into the hand of Neb-u-chad-nez’zar the king of Babylon, my servant; and even the wild beasts of the field I have given him to serve him.

(Jeremiah 46:13) The word that Jehovah spoke to Jeremiah the prophet as regards the coming of Neb-u-chad-rez’zar the king of Babylon to strike down the land of Egypt:

Paragraph 10

(Jeremiah 22:11, 12) For this is what Jehovah has said concerning Shal’lum the son of Jo-si’ah, the king of Judah who is reigning instead of Jo-si’ah his father, who has gone forth from this place, ‘He will return there no more. ¹² For in the place where they have taken him into exile he will die, and this land he will see no more.’

(2 Kings 23:31-34) Twenty-three years old was Je-ho’a-haz when he began to reign, and for three months he reigned in Jerusalem. And his mother’s name was Ha-mu’tal the daughter of Jeremiah from Lib’nah. ³² And he began to do what was bad in Jehovah’s eyes, according to all that forefathers of his had done. ³³ And Phar’aoth

Ne'choh got to put him in bonds at Rib'lah in the land of Ha'math, to keep him from reigning in Jerusalem, and then imposed a fine upon the land of a hundred silver talents and a gold talent. ³⁴ Furthermore, Phar'aoh Ne'choh made E-li'a-kim the son of Jo-si'ah king in place of Jo-si'ah his father and changed his name to Je-hoi'a-kim; and Je-ho'a-haz he took and then brought to Egypt, where he eventually died.

(Jeremiah 22:18, 19) "Therefore this is what Jehovah has said concerning Je-hoi'a-kim the son of Jo-si'ah, the king of Judah, 'They will not wail for him: "Alas, my brother! And alas, [my] sister!" They will not wail for him: "Alas, O master! And alas, his dignity!" ¹⁹ With the burial of a he-ass he will be buried, with a dragging about and a throwing away, out beyond the gates of Jerusalem.'

(Jeremiah 36:30) Therefore this is what Jehovah has said against Je-hoi'a-kim the king of Judah, 'He will come to have no one sitting upon the throne of David, and his own dead body will become something thrown out to the heat by day and to the frost by night.

(Jeremiah 22:24-27) "'As I am alive,' is the utterance of Jehovah, 'even if Co-ni'ah the son of Je-hoi'a-kim, the king of Judah, happened to be the seal ring on my right hand, from there I would pull you off! ²⁵ And I will give you into the hand of those who are seeking for your soul and into the hand of those of whom you are scared and into the hand of Neb-u-chad-rez'zar the king of Babylon and into the hand of the Chal-de'ans. ²⁶ And I will hurl you and your mother who gave you birth out into another land in which YOU people were not born, and there is where YOU will die. ²⁷ And into the land to which they will be lifting up their soul to return, there they will not return.

(Jeremiah 24:1) And Jehovah showed me, and, look! two baskets of figs set before the temple of Jehovah, after Neb-u-chad-rez'zar the king of Babylon had carried into exile Jec-o-ni'ah the son of Je-hoi'a-kim, the king of Judah, and the princes of Judah and the craftsmen and the builders of bulwarks, from Jerusalem that he might bring them to Babylon.

(Jeremiah 21:1-10) The word that occurred to Jeremiah from Jehovah, when King Zed-e-ki'ah sent to him Pash'hur the son of Mal-chi'ah and Zeph-a-ni'ah the son of Ma-a-sei'ah, the priest, saying: ² "Please inquire in our behalf of Jehovah, because Neb-u-chad-rez'zar the king of Babylon is making war against us. Perhaps Jehovah will do with us according to all his wonderful works, so that he will withdraw from us." ³ And Jeremiah proceeded to say to them: "This is what YOU will say to Zed-e-ki'ah, ⁴ 'This is what Jehovah the God of Israel has said: "Here I am turning in reverse the weapons of war that are in the hand of YOU people, with which YOU are fighting the king of Babylon, and the Chal-de'ans who are laying siege against YOU outside the wall, and I will gather them into the middle of this city. ⁵ And I myself will fight against YOU with a stretched-out hand and with a strong arm and with anger and with rage and with great indignation. ⁶ And I will strike the inhabitants of this city, both man and beast. With a great pestilence they will die." ⁷ "'And after that," is the utterance of Jehovah, "I shall give Zed-e-ki'ah the king of Judah and his servants and the people and those who are remaining over in this city from the pestilence, from the sword and from the famine, into the hand of Neb-u-chad-rez'zar the king of Babylon, even into the hand of their enemies and into the hand of those who are seeking for their soul, and he will certainly strike them with the edge of the sword. He will not feel sorry for them, nor will he show compassion or have any mercy." ⁸ "And to this people you will say, 'This is what Jehovah has said: "Here I am putting before YOU people the way of life and the way of death. ⁹ The one sitting still in this city will die by the sword and by the famine and by the pestilence; but the one who is going out and who actually falls away to the Chal-de'ans who are laying siege against YOU will keep living, and his soul will certainly come to be his as a spoil." ¹⁰ "'For I have set my face against this city for calamity and not for good," is the utterance of Jehovah. "Into the hand of the king of Babylon it will be given, and he will certainly burn it with fire."

(Jeremiah 52:8-11) And a military force of the Chal-de'ans went chasing after the king, and they got to overtake Zed-e-ki'ah in the desert plains of Jer'i-cho; and all his own military force was scattered from his side. ⁹ Then they seized the king and brought him up to the king of Babylon at Rib'lah in the land of Ha'math, that he might pronounce upon him judicial decisions. ¹⁰ And the king of Babylon proceeded to slaughter the sons of Zed-e-ki'ah before his eyes, and also all the princes of Judah he slaughtered in Rib'lah. ¹¹ And the eyes of Zed-e-ki'ah he blinded, after which the king of Babylon bound him with copper fetters and brought him to Babylon and put him in the house of custody until the day of his death.

Paragraph 11

(Jeremiah 28:1-17) Then it came about in that year, in the beginning of the kingdom of Zed·e·ki'ah the king of Judah, in the fourth year, in the fifth month, that Han·a·ni'ah the son of Az'zur, the prophet who was from Gib'e·on, said to me in the house of Jehovah before the eyes of the priests and of all the people: ² "This is what Jehovah of armies, the God of Israel, has said, 'I will break the yoke of the king of Babylon.' ³ Within two full years more I am bringing back to this place all the utensils of the house of Jehovah that Neb·u·chad·nez'zar the king of Babylon took from this place that he might bring them to Babylon.'" ⁴ "And Jec·o·ni'ah the son of Je·hoi'a·kim, the king of Judah, and all the exiles of Judah who have come to Babylon I am bringing back to this place,' is the utterance of Jehovah, 'for I shall break the yoke of the king of Babylon.'" ⁵ And Jeremiah the prophet proceeded to say to Han·a·ni'ah the prophet before the eyes of the priests and before the eyes of all the people who were standing in the house of Jehovah; ⁶ yes, Jeremiah the prophet proceeded to say: "Amen! Thus may Jehovah do! May Jehovah establish your words that you have prophesied by bringing back the utensils of the house of Jehovah and all the exiled people from Babylon to this place! ⁷ However, hear, please, this word that I am speaking in your ears and in the ears of all the people. ⁸ As regards the prophets that happened to be prior to me and prior to you from long ago, they also used to prophesy concerning many lands and concerning great kingdoms, of war and of calamity and of pestilence. ⁹ As regards the prophet that prophesies of peace, when the word of the prophet comes true the prophet whom Jehovah has sent in truth will become known." ¹⁰ At that Han·a·ni'ah the prophet took the yoke bar from off the neck of Jeremiah the prophet and broke it. ¹¹ And Han·a·ni'ah went on to say before the eyes of all the people: "This is what Jehovah has said, 'Just like this I shall break the yoke of Neb·u·chad·nez'zar the king of Babylon within two full years more from off the neck of all the nations.'" And Jeremiah the prophet proceeded to go his way. ¹² Then the word of Jehovah occurred to Jeremiah, after Han·a·ni'ah the prophet had broken the yoke bar from off the neck of Jeremiah the prophet, saying: ¹³ "Go, and you must say to Han·a·ni'ah, 'This is what Jehovah has said: "Yoke bars of wood you have broken, and instead of them you will have to make yoke bars of iron.'" ¹⁴ For this is what Jehovah of armies, the God of Israel, has said: "A yoke of iron I will put upon the neck of all these nations, to serve Neb·u·chad·nez'zar the king of Babylon; and they must serve him. And even the wild beasts of the field I will give him.'" ¹⁵ And Jeremiah the prophet went on to say to Han·a·ni'ah the prophet: "Listen, please, O Han·a·ni'ah! Jehovah has not sent you, but you yourself have caused this people to trust in a falsehood. ¹⁶ Therefore this is what Jehovah has said, 'Look! I am sending you away from off the surface of the ground. This year you yourself must die, for you have spoken outright revolt against Jehovah.'" ¹⁷ So Han·a·ni'ah the prophet died in that year, in the seventh month.

(Jeremiah 28:10-17) At that Han·a·ni'ah the prophet took the yoke bar from off the neck of Jeremiah the prophet and broke it. ¹¹ And Han·a·ni'ah went on to say before the eyes of all the people: "This is what Jehovah has said, 'Just like this I shall break the yoke of Neb·u·chad·nez'zar the king of Babylon within two full years more from off the neck of all the nations.'" And Jeremiah the prophet proceeded to go his way. ¹² Then the word of Jehovah occurred to Jeremiah, after Han·a·ni'ah the prophet had broken the yoke bar from off the neck of Jeremiah the prophet, saying: ¹³ "Go, and you must say to Han·a·ni'ah, 'This is what Jehovah has said: "Yoke bars of wood you have broken, and instead of them you will have to make yoke bars of iron.'" ¹⁴ For this is what Jehovah of armies, the God of Israel, has said: "A yoke of iron I will put upon the neck of all these nations, to serve Neb·u·chad·nez'zar the king of Babylon; and they must serve him. And even the wild beasts of the field I will give him.'" ¹⁵ And Jeremiah the prophet went on to say to Han·a·ni'ah the prophet: "Listen, please, O Han·a·ni'ah! Jehovah has not sent you, but you yourself have caused this people to trust in a falsehood. ¹⁶ Therefore this is what Jehovah has said, 'Look! I am sending you away from off the surface of the ground. This year you yourself must die, for you have spoken outright revolt against Jehovah.'" ¹⁷ So Han·a·ni'ah the prophet died in that year, in the seventh month.

Paragraph 12

(Jeremiah 4:1) "If you would return, O Israel," is the utterance of Jehovah, "you may return even to me. And if you will take away your disgusting things on my account, then you will not go as a fugitive.

(Jeremiah 16:18) And, first of all, I will repay the full amount of their error and of their sin, on account of their profaning my land. With the corpses of their disgusting things and their detestable things they had filled my inheritance."

(Jeremiah 19:3-5) And you must say, 'Hear the word of Jehovah, O YOU kings of Judah and YOU inhabitants of Jerusalem. This is what Jehovah of armies, the God of Israel, has said: "Here I am bringing a calamity upon this place, of which when anyone hears, his ears will tingle; ⁴ for the reason that they have left me and have proceeded to make this place unrecognizable and to make sacrificial smoke in it to other gods whom they had not known, they and their forefathers and the kings of Judah; and they have filled this place with the blood of the innocent ones. ⁵ And they built the high places of the Ba'al in order to burn their sons in the fire as whole burnt offerings to the Ba'al, something that I had not commanded or spoken of, and that had not come up into my heart."

(Jeremiah 19:15) "This is what Jehovah of armies, the God of Israel, has said, 'Here I am bringing upon this city and upon all its cities all the calamity that I have spoken against it, because they have hardened their neck in order not to obey my words."

(Jeremiah 52:12-14) And in the fifth month, on the tenth day of the month, that is, [in] the nineteenth year of King Neb·u·chad·rez'zar, the king of Babylon, Neb·u'zar·ad'an the chief of the bodyguard, who was standing before the king of Babylon, came into Jerusalem. ¹³ And he proceeded to burn the house of Jehovah and the house of the king and all the houses of Jerusalem; and every great house he burned with fire. ¹⁴ And all the walls of Jerusalem, round about, all the military forces of the Chal·de'ans that were with the chief of the bodyguard pulled down.

Paragraph 13

(Nehemiah 3:14) And the Gate of the Ash-heaps was what Mal·chi'jah the son of Re'chab, a prince of the district of Beth·hac·che'rem, repaired; he himself went building it and setting up its doors, its bolts and its bars.

(Jeremiah 35:18, 19) And to the household of the Re'cha·bites Jeremiah said: "This is what Jehovah of armies, the God of Israel, has said, 'For the reason that YOU have obeyed the commandment of Je·hon'a·dab YOUR forefather and continue keeping all his commandments and doing according to all that he commanded YOU, ¹⁹ therefore this is what Jehovah of armies, the God of Israel, has said: "There will not be cut off from Jon'a·dab the son of Re'chab a man to stand before me always.'"

(Jeremiah 38:11-13) Accordingly E'bed-mel'ech took the men in his charge and went into the house of the king to beneath the treasury and took from there worn-out rags and worn-out pieces of cloth and let them down to Jeremiah into the cistern by means of the ropes. ¹² Then E'bed-mel'ech the E·thi·o'pi·an said to Jeremiah: "Put, please, the worn-out rags and the pieces of cloth under your armpits beneath the ropes." Jeremiah now did so. ¹³ Finally they drew out Jeremiah by means of the ropes and brought him up out of the cistern. And Jeremiah continued to dwell in the Courtyard of the Guard.

(Jeremiah 39:15-18) And to Jeremiah the word of Jehovah occurred while he happened to be shut up in the Courtyard of the Guard, saying: ¹⁶ "Go, and you must say to E'bed-mel'ech the E·thi·o'pi·an, 'This is what Jehovah of armies, the God of Israel, has said: "Here I am bringing true my words upon this city for calamity and not for good, and they will certainly happen before you in that day.'" ¹⁷ "And I will deliver you in that day,' is the utterance of Jehovah, 'and you will not be given into the hand of the men of whom you yourself are scared.' ¹⁸ "For I shall without fail furnish you an escape, and by the sword you will not fall; and you will certainly come to have your soul as a spoil, because you have trusted in me,' is the utterance of Jehovah."

(Jeremiah 45:1) The word that Jeremiah the prophet spoke to Bar'uch the son of Ne·ri'ah when he wrote in a book these words from the mouth of Jeremiah in the fourth year of Je·hoi'a·kim the son of Jo·si'ah, the king of Judah, saying:

(Jeremiah 45:5) But as for you, you keep seeking great things for yourself. Do not keep on seeking." "For here I am bringing in a calamity upon all flesh,' is the utterance of Jehovah, 'and I will give you your soul as a spoil in all the places to which you may go."

(2 Peter 2:9) Jehovah knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off,

makes all his works^a cooperate together for the good of those who love God, those who are the ones called according to his purpose;^b **29** because those whom he gave his first recognition^c he also foreordained^d to be patterned^e after the image^f of his Son, that he might be the firstborn^g among many brothers.^h **30** Moreover, those whom he foreordainedⁱ are the ones he also called;^j and those whom he called are the ones he also declared to be righteous.^k Finally those whom he declared righteous are the ones he also glorified.^l

31 What, then, shall we say to these things? If God is for us, who will be against us?^m **32** He who did not even spare his own Sonⁿ but delivered him up for us all,^o why will he not also with him kindly give us all other things?^p **33** Who will file accusation against God's chosen ones?^q God is the One who declares them righteous.^r **34** Who is he that will condemn? Christ Jesus is the one who died, yes, rather the one who was raised up from the dead, who is on the right hand^s of God, who also pleads for us.^t

35 Who will separate us from the love of the Christ?^u Will tribulation or distress or persecution or hunger or nakedness or danger or sword?^v **36** Just as it is written: "For your sake we are being put to death all day long, we have been accounted as sheep for slaughtering."^w **37** To the contrary, in all these things we are coming off completely victorious^x through him that loved us. **38** For I am convinced that neither death nor life^y nor angels^z nor governments^a nor things now here nor things to come nor powers^b **39** nor height nor depth nor any other creation will be able to separate us from God's love that is in Christ Jesus our Lord.^c

CHAP. 8

- a Ps 145:17
- Joh 9:3
- b Ro 9:11
- Eph 1:11
- 2Ti 1:9
- c 1Co 15:23
- d Ge 3:15
- e Joh 13:15
- f Joh 17:23
- Ro 6:5
- 1Co 15:49
- Eph 4:24
- g Ps 89:27
- Heb 1:6
- h Mt 25:40
- Heb 2:11
- 1Jo 3:2
- i Eph 1:5
- j Php 3:14
- 1Th 2:12
- Heb 3:1
- k Ro 5:18
- 1Co 6:11
- Tit 3:7
- l 2Co 3:7
- 2Co 3:18
- 2Co 4:6
- m Ps 118:6
- 1Jo 4:4
- n Joh 3:16
- o Ro 3:25
- 2Co 5:21
- 1Jo 4:9
- p Eph 2:4
- q Isa 50:8
- Col 1:22
- r Ac 13:39
- Heb 10:17
- s Ps 110:1
- t Heb 7:25
- 1Jo 2:1
- u Joh 15:10
- v 2Co 4:9
- w Ps 44:22
- x Joh 16:33
- y 1Co 3:22
- z 1Pe 3:22
- a Eph 1:21
- b Eph 6:12
- c 2Th 3:5

Second Col.

CHAP. 9

- a 1Ti 2:7
- b Ga 1:20
- c Ro 10:1
- d Ex 32:32
- e Ro 16:7
- Ro 16:21
- f 2Co 11:22
- Php 3:5
- g Ex 4:22
- h De 26:19
- i Ac 3:25
- Ac 7:8
- j Ex 24:12
- k Ac 26:7
- Heb 9:1
- l Ac 13:32
- Ro 4:13
- m De 10:15
- n Mt 1:17
- o Ps 103:19
- p Nu 23:19
- q Mt 23:38
- Ro 2:28
- Re 2:9
- r Joh 8:39
- Ga 3:29

9 I am telling the truth^a in Christ; I am not lying,^b since my conscience bears witness with me in holy spirit, **2** that I have great grief and unceasing pain in my heart.^c **3** For I could wish that I myself were separated as the cursed one from the Christ in behalf of my brothers,^d my relatives according to the flesh,^e **4** who, as such, are Israelites,^f to whom belong the adoption as sons^g and the glory^h and the covenantsⁱ and the giving of the Law^j and the sacred service^k and the promises;^l **5** to whom the forefathers^m belong and from whom the Christ sprang according to the flesh:ⁿ God,^o who is over all, be blessed forever. Amen.

6 However, it is not as though the word of God had failed.^p For not all who spring from Israel are really "Israel."^q **7** Neither because they are Abraham's seed are they all children,^r but: "What will be called 'your seed' will be through Isaac."^s **8** That is, the children in the flesh^t are not really the children of God,^u but the children by the promise^v are counted as the seed. **9** For the word of promise was as follows: "At this time I will come and Sarah will have a son."^w **10** Yet not that case alone, but also when Re-bek'ah conceived twins^x from the one man, Isaac our forefather: **11** for when they had not yet been born nor had practiced anything good or vile,^y in order that the purpose of God respecting the choosing might continue dependent, not upon works, but upon the One who calls,^z **12** it was said to her: "The older will be the slave of the younger."^a **13** Just as it is written: "I loved Jacob, but E'sau I hated."^b

s Ge 21:12; Heb 11:18; t Isa 57:4; Ga 4:23; u Joh 1:13; v Isa 54:1; Ga 4:28; w Ge 18:14; x Ge 25:24; y Ps 139:16; z Ro 8:28; Heb 5:4; a Ge 25:23; b Mal 1:3; Heb 12:16.

14 What shall we say, then? Is there injustice with God?^a Never may that become so! **15** For he says to Moses: "I will have mercy upon whomever I do have mercy, and I will show compassion to whomever I do show compassion."^b **16** So, then, it depends, not upon the one wishing nor upon the one running, but upon God,^c who has mercy.^d **17** For the Scripture says to Phar'aoh: "For this very cause I have let you remain, that in connection with you I may show my power, and that my name may be declared in all the earth."^e **18** So, then, upon whom he wishes he has mercy,^f but whom he wishes he lets become obstinate.^g

19 You will therefore say to me: "Why does he yet find fault? For who has withstood his express will?"^h **20** O man,ⁱ who, then, really are you to be answering back to God?^j Shall the thing molded say to him that molded it, "Why did you make me this way?"^k **21** What? Does not the potter^l have authority over the clay to make from the same lump one vessel for an honorable use, another for a dishonorable use?^m **22** If, now, God, although having the will to demonstrate his wrath and to make his power known, tolerated with much long-suffering vessels of wrath made fit for destruction,ⁿ **23** in order that he might make known the riches^o of his glory upon vessels^p of mercy, which he prepared beforehand for glory,^q **24** namely, us, whom he called not only from among Jews but also from among nations,^r what of it? **25** It is as he says also in Ho-se'a: "Those not my people^s I will call 'my people,' and her who was not beloved 'beloved';"^t **26** and in the place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'^u

27 Moreover, Isaiah cries out

CHAP. 9

- a De 32:4
- 2Ch 19:6
- Job 34:10
- b Ex 33:19
- c Ps 115:3
- d De 4:31
- Tit 3:5
- e Ex 9:16
- LXX
- f Ex 20:6
- g Ex 10:1
- Ex 14:4
- h 2Ch 20:6
- Job 23:13
- Da 4:35
- i Ro 2:1
- j Job 40:2
- k Isa 29:16
- Isa 45:9
- l Isa 64:8
- Jer 18:6
- m 2Ti 2:20
- n 1Th 5:9
- o Col 1:27
- p Ac 9:15
- q Php 4:19
- r Ro 11:13
- Eph 3:6
- s Eph 2:12
- t Ho 2:23
- Mt 21:43
- 1Pe 2:10
- u Ho 1:10
- Ga 3:26

Second Col.

- a Ge 22:17
- 1Ki 4:20
- b Isa 10:22
- Ro 11:5
- c Isa 10:23
- d Ps 103:21
- e Isa 1:9
- Jer 50:40
- f Ro 10:20
- g Ro 1:17
- Ro 4:11
- Php 3:9
- h Ga 2:21
- Ga 5:4
- i Ga 2:16
- j Lu 20:18
- 1Co 1:23
- k Ps 118:22
- Mt 21:42
- 1Pe 2:6
- l Isa 8:14
- m Isa 28:16
- Isa 49:23

CHAP. 10

- n Ro 9:3
- o Mt 7:22
- Ac 21:20
- Ga 1:14
- Php 3:6
- p Eph 1:17
- q Ro 1:17
- r Lu 16:15
- Lu 18:9
- Php 3:9
- s Mt 15:6
- Lu 7:30
- t Mt 5:17
- Ro 7:6
- Eph 2:15
- Col 2:14
- u Ac 13:39
- Ga 3:24

concerning Israel: "Although the number of the sons of Israel may be as the sand of the sea,^a it is the remnant that will be saved.^b

28 For Jehovah will make an accounting on the earth, concluding it and cutting it short."^c

29 Also, just as Isaiah had said aforetime: "Unless Jehovah of armies^d had left a seed to us, we should have become just like Sod'om, and we should have been made just like Go-mor'-rah."^e

30 What shall we say, then? That people of the nations, although not pursuing righteousness, caught up with righteousness,^f the righteousness that results from faith;^g **31** but Israel, although pursuing a law of righteousness, did not attain to the law.^h **32** For what reason? Because he pursued it, not by faith, but as by works.ⁱ They stumbled on the "stone of stumbling";^j **33** as it is written: "Look! I am laying in Zion a stone^k of stumbling and a rock-mass of offense,^l but he that rests his faith on it will not come to disappointment."^m

10 Brothers, the goodwill of my heart and my supplication to God for them are, indeed, for their salvation.ⁿ **2** For I bear them witness that they have a zeal^o for God; but not according to accurate knowledge;^p **3** for, because of not knowing the righteousness of God^q but seeking to establish their own,^r they did not subject themselves to the righteousness of God.^s **4** For Christ is the end of the Law,^t so that everyone exercising faith may have righteousness.^u

5 For Moses writes that the man that has done the righteousness of the Law will live by it.^v **6** But the righteousness resulting from faith speaks in this manner: "Do not say in your

v Le 18:5; Ne 9:29; Eze 20:11; Ga 3:12.

heart,^a ‘Who will ascend into heaven?’^b that is, to bring Christ^c down; **7** or, ‘Who will descend into the abyss?’^d that is, to bring Christ up from the dead.”^e **8** But what does it say? “The word is near you, in your own mouth and in your own heart”;^f that is, the “word”^g of faith, which we are preaching.^h **9** For if you publicly declare that ‘word in your own mouth,’ⁱ that Jesus is Lord,^j and exercise faith in your heart that God raised him up from the dead,^k you will be saved.^l **10** For with the heart^m one exercises faith for righteousness, but with the mouth one makes public declarationⁿ for salvation.

11 For the Scripture says: “None that rests^o his faith on him will be disappointed.”^p **12** For there is no distinction between Jew and Greek,^q for there is the same Lord over all, who is rich^r to all those calling upon him. **13** For “everyone who calls on the name of Jehovah will be saved.”^s **14** However, how will they call on him in whom they have not put faith?^t How, in turn, will they put faith in him of whom they have not heard? How, in turn, will they hear without someone to preach?^u **15** How, in turn, will they preach unless they have been sent forth?^v Just as it is written: “How comely are the feet of those who declare good news of good things!”^w

16 Nevertheless, they did not all obey the good news.^x For Isaiah says: “Jehovah, who put faith in the thing heard from us?”^y **17** So faith follows the thing heard.^z In turn the thing heard is through the word about Christ.^a **18** Nevertheless I ask, They did not fail to hear, did they? Why, in fact, “into all the earth their sound went out,^b and to the extremities of the inhabited earth their utterances.”^c **19** Nevertheless I ask, Israel did not fail

CHAP. 10

- a De 9:4
- b De 30:12
- c Heb 8:1
- d De 30:13
- e Mt 27:64
- f De 30:14
- g Lu 8:15
- h 2Ti 4:2
- i 1Co 9:16
- j Ac 16:31
- k Ac 3:15
- l Mt 10:32
- m 1Ch 28:9
- n 2Co 4:13
- o Jer 17:7
- p Isa 28:16
- q Ac 15:9
- r 1Ti 6:17
- s Joe 2:32
- t Heb 11:6
- u Lu 19:40
- v Mt 28:20
- w Isa 52:7
- x 2Th 1:8
- y Isa 53:1
- z Joh 4:42
- a Ga 3:2
- b Mt 24:14
- c Ps 19:4

Second Col.

- a Mt 10:5
- b De 32:21
- c Ro 9:30
- d Isa 65:1
- e Jer 11:8
- f Isa 65:2

CHAP. 11

- g 1Sa 12:22
- h Ac 22:3
- i Php 3:5
- j Ex 19:5
- k 1Ki 19:10
- l 1Ki 19:2
- m Ac 7:38
- n 1Ki 19:18
- o Jer 3:14
- p Ro 9:11
- q Eph 1:7

to know, did they?^a First Moses says: “I will incite you people to jealousy through that which is not a nation; I will incite you to violent anger through a stupid nation.”^b **20** But Isaiah becomes very bold and says: “I was found by those who were not seeking me;^c I became manifest to those who were not asking for me.”^d **21** But as respects Israel he says: “All day long I have spread out my hands toward a people that is disobedient^e and talks back.”^f

11 I ask, then, God did not reject his people, did he?^g Never may that happen! For I also am an Israelite,^h of the seed of Abraham, of the tribe of Benjamin.ⁱ **2** God did not reject his people, whom he first recognized.^j Why, do you not know what the Scripture says in connection with E-li’jah, as he pleads with God against Israel?^k **3** “Jehovah, they have killed your prophets, they have dug up your altars, and I alone am left, and they are looking for my soul.”^l **4** Yet, what does the divine pronouncement^m say to him? “I have left seven thousand men over for myself, men who have not bent the knee to Ba’al.”ⁿ **5** In this way, therefore, at the present season also a remnant^o has turned up according to a choosing^p due to undeserved kindness. **6** Now if it is by undeserved kindness,^q it is no longer due to works;^r otherwise, the undeserved kindness no longer proves to be undeserved kindness.^s

7 What, then? The very thing Israel is earnestly seeking he did not obtain,^t but the ones chosen^u obtained it. The rest had their sensibilities blunted;^v **8** just as it is written: “God has given them a spirit of deep sleep,^w eyes so as not to see and ears so as

r Ga 2:16; Eph 2:9; s Ga 5:4; t Joh 1:11; Ro 9:31; u Joh 1:12; Ro 11:28; v 2Co 3:14; w Isa 29:10.

not to hear, down to this very day.”^a **9** Also, David says: “Let their table become for them a snare and a trap and a stumbling block and a retribution;”^b **10** let their eyes become darkened so as not to see, and always bow down their back.”^c

11 Therefore I ask, Did they stumble so that they fell^d completely? Never may that happen! But by their false step^e there is salvation to people of the nations,^f to incite them to jealousy.^g **12** Now if their false step means riches to the world, and their decrease means riches to people of the nations,^h how much more will the full numberⁱ of them mean it!

13 Now I speak to you who are people of the nations. Forasmuch as I am, in reality, an apostle^j to the nations,^k I glorify^l my ministry,^m **14** if I may by any means incite those who are my own flesh to jealousy and saveⁿ some from among them.^o **15** For if the casting of them away^p means reconciliation^q for the world, what will the receiving of them mean but life from the dead? **16** Further, if the part taken as firstfruits^r is holy, the lump is also; and if the root is holy,^s the branches are also.

17 However, if some of the branches were broken off but you, although being a wild olive, were grafted in among them^t and became a sharer of the olive’s^u root of fatness,^v **18** do not be exulting over the branches. If, though, you are exulting over them,^w it is not you that bear the root,^x but the root bears you.^y **19** You will say, then: “Branches were broken off^z that I might be grafted in.”^a **20** All right! For their lack of faith^b they were broken off, but you are standing by faith.^c Quit having lofty ideas,^d but be in fear.^e **21** For if God did not spare the natural branches, neither will he spare

CHAP. 11

a De 29:4
 Jer 5:21
 b Ps 69:22
 c Ps 69:23
 d 1Co 10:8
 Heb 4:11
 e Ga 6:1
 f Ro 11:19
 g De 32:21
 Ro 10:19
 h Ro 9:23
 Col 1:27
 i Ro 11:25
 Re 7:4
 j 1Co 9:1
 1Co 15:9
 k Ac 9:15
 Ga 1:16
 Eph 3:8
 l Php 1:12
 2Ti 4:5
 m Ac 28:31
 Col 1:23
 1Ti 1:12
 n 1Co 9:22
 1Ti 4:16
 o Ro 9:3
 p Mt 21:43
 Heb 8:13
 q Ro 5:11
 2Co 5:19
 r Nu 15:21
 Ne 10:37
 Eze 44:30
 s Le 11:44
 1Pe 1:16
 t Eph 2:11
 Eph 2:14
 u Jer 11:16
 v Jg 9:9
 w 1Co 10:12
 x Isa 37:31
 y Isa 60:21
 Heb 2:11
 z Joh 15:6
 a Ac 15:14
 b Mt 21:43
 Heb 3:19
 Heb 11:6
 c Ga 3:11
 Eph 2:8
 d Ro 12:16
 e Php 2:12

Second Col.

a Joh 15:2
 b Ex 19:4
 Lu 6:35
 Ro 2:4
 c Jude 5
 d Mt 23:38
 e 1Co 15:2
 f Mt 25:30
 Mt 25:46
 g Ac 2:38
 h Ro 11:17
 i 2Co 3:16
 j 1Co 4:1
 Eph 3:5
 k Ro 11:7
 2Co 3:14
 l Ro 11:12
 Re 7:4
 m Re 7:3
 n Ro 2:29
 Ro 9:6
 Ga 3:29
 Ga 6:16
 o Ps 14:7
 p Isa 59:20
 LXX

you.^a **22** See, therefore, God’s kindness^b and severity.^c Toward those who fell there is severity,^d but toward you there is God’s kindness, provided you remain^e in his kindness; otherwise, you also will be lopped off.^f **23** They also, if they do not remain in their lack of faith, will be grafted in;^g for God is able to graft them in again. **24** For if you were cut out of the olive tree that is wild by nature and were grafted^h contrary to nature into the garden olive tree, how much rather will these who are natural be grafted into their own olive tree!ⁱ

25 For I do not want you, brothers, to be ignorant of this sacred secret,^j in order for you not to be discreet in YOUR own eyes: that a dulling of sensibilities^k has happened in part to Israel until the full number^l of people of the nations has come in,^m **26** and in this manner all Israelⁿ will be saved. Just as it is written: “The deliverer will come out of Zion^o and turn away ungodly practices from Jacob.”^p **27** And this is the covenant on my part with them,^q when I take their sins away.”^r **28** True, with reference to the good news they are enemies for YOUR sakes,^s but with reference to God’s choosing they are beloved for the sake of their forefathers.^t **29** For the gifts and the calling of God are not things he will regret.^u **30** For just as you were once disobedient^v to God but have now been shown mercy^w because of their disobedience,^x **31** so also these now have been disobedient with mercy resulting to you,^y that they themselves also may now be shown mercy. **32** For God has shut them all up together in disobedience,^z that he might show all of them mercy.^a

q Isa 59:21; r Isa 27:9; Jer 31:33; Heb 8:8; s Heb 4:6; t De 10:15; u Nu 23:19; v Eph 2:2; Eph 2:12; w Ac 15:9; x Ac 7:51; Heb 3:8; y Col 1:22; z Ro 3:9; a 1Ti 1:16; 1Ti 2:4; Heb 4:16.

33 O the depth of God's riches^a and wisdom^b and knowledge!^c How unsearchable his judgments^d are and past tracing out his ways are! 34 For "who has come to know Jehovah's mind,^e or who has become his counselor?"^f 35 Or, "Who has first given to him, so that it must be repaid to him?"^g 36 Because from him and by him and for him are all things.^h To him be the glory forever.ⁱ Amen.

12 Consequently I entreat you by the compassions of God, brothers, to present YOUR bodies^j a sacrifice^k living,^l holy,^m acceptable to God,ⁿ a sacred service^o with YOUR power of reason.^p 2 And quit being fashioned^q after this system of things, but be transformed by making YOUR mind over,^r that YOU may prove to yourselves^s the good and acceptable and perfect will^t of God.

3 For through the undeserved kindness given to me I tell everyone there among YOU not to think more of himself than it is necessary to think;^u but to think so as to have a sound mind,^v each one as God has distributed to him a measure^w of faith.^x 4 For just as we have in one body many members,^y but the members do not all have the same function, 5 so we, although many, are one body^z in union with Christ, but members belonging individually to one another.^a 6 Since, then, we have gifts differing^b according to the undeserved kindness^c given to us, whether prophecy, let us prophesy according to the faith proportioned to us; 7 or a ministry, let us be at this ministry;^d or he that teaches,^e let him be at his teaching;^f 8 or he that exhorts, let him be at his exhortation;^g he that distributes, let him do it with liberality;^h he that presides,ⁱ let him do it in real earnest; he that shows mercy,^j let him do it with cheerfulness.

CHAP. 11

- a Ro 2:4
- Ro 9:23
- b Pr 2:6
- Pr 3:19
- c Ps 139:6
- d Ps 36:6
- e 1Co 2:16
- f Isa 40:13
- Da 4:35
- g Job 41:11
- h 1Co 8:6
- i Ga 1:5
- Re 4:11

CHAP. 12

- j Ps 110:3
- 1Co 6:20
- k Heb 13:13
- l Ro 6:13
- m 2Co 7:1
- 1Pe 1:15
- n Le 22:19
- o Php 3:3
- Heb 9:14
- p 2Ti 1:7
- q 1Pe 1:14
- r Ro 7:25
- Eph 4:23
- s 1Ti 4:15
- t 1Th 4:3
- Re 4:11
- u Pr 16:18
- 1Co 4:6
- Ga 6:3
- Eph 4:2
- 1Pe 5:5
- v Tit 2:6
- 1Pe 4:7
- w Eph 4:7
- x Eph 2:8
- y 1Co 12:12
- z Col 3:15
- a 1Co 12:25
- Eph 4:25
- b 1Co 12:4
- Eph 3:7
- c 1Pe 4:10
- d 1Pe 4:11
- e Ga 6:6
- f 1Ti 5:17
- g 2Ti 4:2
- h De 15:11
- Pr 11:25
- 2Co 8:2
- i 1Th 5:12
- 1Pe 5:2
- j Eph 4:32

Second Col.

- a 1Co 13:4
- b 1Ti 1:5
- Jas 3:17
- 1Pe 1:22
- c Ps 97:10
- Pr 8:13
- d Ps 34:14
- Heb 1:9
- e 1Th 4:9
- f Php 2:3
- g Pr 13:4
- h Ac 18:25
- i Ro 6:22
- j 1Th 1:3
- k Ac 14:22
- l Php 4:6
- 1Th 5:17
- m Pr 3:27
- l Jo 3:17

9 Let YOUR love^a be without hypocrisy.^b Abhor what is wicked,^c cling to what is good.^d 10 In brotherly love^e have tender affection for one another. In showing honor^f to one another take the lead. 11 Do not loiter at YOUR business.^g Be aglow with the spirit.^h Slave for Jehovah.ⁱ 12 Rejoice in the hope.^j Endure under tribulation.^k Persevere in prayer.^l 13 Share with the holy ones according to their needs.^m Follow the course of hospitality.ⁿ 14 Keep on blessing those who persecute;^o be blessing^p and do not be cursing.^q 15 Rejoice with people who rejoice;^r weep with people who weep. 16 Be minded the same way toward others as to yourselves;^s do not be minding lofty things,^t but be led along with the lowly things.^u Do not become discreet in YOUR own eyes.^v

17 Return evil for evil^w to no one. Provide fine things in the sight of all men. 18 If possible, as far as it depends upon YOU, be peaceable^x with all men. 19 Do not avenge^y yourselves, beloved, but yield place to the wrath;^z for it is written: "Vengeance is mine; I will repay, says Jehovah."^a 20 But, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink;^b for by doing this you will heap fiery coals upon his head."^c 21 Do not let yourself be conquered by the evil, but keep conquering the evil with the good.^d

13 Let every soul be in subjection^e to the superior authorities,^f for there is no authority^g except by God;^h the existing authorities stand placed in

n 1Pe 4:9; 3Jo 8; o Mt 5:44; p Lu 6:28; 1Co 4:12; q Jas 3:9; r Lu 1:58; s Mt 22:39; 1Pe 3:8; t Mr 10:42; Lu 22:24; u Lu 14:10; Joh 13:14; Eph 4:2; Php 2:3; v Job 37:24; Pr 3:7; Jas 3:13; w 1Th 5:15; 1Pe 2:23; 1Pe 3:9; x 2Ti 2:24; Heb 12:14; Jas 3:18; y Heb 10:30; z Mt 5:39; a Le 19:18; De 32:35; Ps 99:8; Na 1:2; Heb 10:30; b Pr 25:21; c Pr 25:22; d Ex 23:4; Mt 5:44; Lu 6:27; CHAP. 13 e Tit 3:1; f 1Pe 2:13; g Lu 4:6; Re 13:4; h Joh 19:11.

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pars. 12-13
TMS Review

END



*** w08 6/15 p. 29 pars. 1-6 Highlights From the Letter to the Romans ***

Scriptural Questions Answered:

12:20—How do we “heap fiery coals” upon an enemy’s head? In Bible times, ore was put in a furnace with a layer of coals placed on top as well as underneath. Increased heat on top helped to melt the metal and separate it from impurities. In like manner, we put fiery coals upon the head of an enemy by doing kind deeds to him so that his hardness will melt and good qualities will come to the fore.

12:21—How do we “keep conquering the evil with the good”? One way we do this is by fearlessly sticking to our God-given work of preaching the good news of the Kingdom until it is done to Jehovah’s satisfaction.—Mark 13:10.

Lessons for Us:

9:22-28; 11:1, 5, 17-26. Many prophecies concerning Israel’s restoration are fulfilled by the congregation of anointed Christians, whose members are “called not only from among Jews but also from among nations.”

10:10, 13, 14. Along with love for God and our fellow man, strong faith in Jehovah and his promises can motivate us to have a zealous share in the Christian ministry.

11:16-24, 33. How beautifully balanced are “God’s kindness and severity”! Yes, “the Rock, perfect is his activity, for all his ways are justice.”—Deut. 32:4.

12:17, 19. To retaliate against evil is to take into our own hands what should be left up to Jehovah. How presumptuous it would be for us to “return evil for evil”!

*** w12 1/15 p. 15 Making Study Time More Enjoyable and Productive ***

REVIEW: What a privilege we have to delve into the knowledge provided by Jehovah, the Source of all wisdom! (**Rom. 11:33**) Therefore, the next time you study, make sure you first **pray** to Jehovah and ask him to give you the proper frame of mind and his holy spirit. Then pause at times to **meditate** on what you read. Also, follow through and **apply** in your daily life the things you learn. When you take these important steps, you will find that your study of the Bible becomes most enjoyable and productive.

*** w12 2/15 p. 17 A Trait That Can Poison Our Minds—Envy ***

“Rejoice with people who rejoice.” (**Rom. 12:15**) Jesus rejoiced at the success of his disciples, and he pointed out that they would accomplish even more than he had in the preaching work. (Luke 10:17, 21; John 14:12) We are united as Jehovah’s servants; hence, the success of any one of us is a blessing to all. (1 Cor. 12:25, 26) Should we not, then, rejoice rather than feel envious when others receive greater responsibility?

*** w12 4/15 p. 3 par. 3 ‘The Son Is Willing to Reveal the Father’ ***

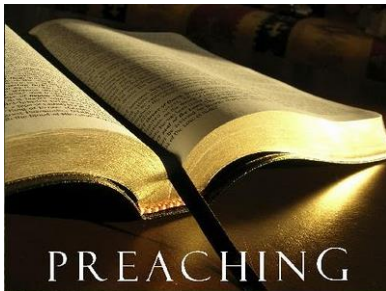
³ Yet, it is vital that people learn the truth about God. Why? Because only those who call “on the name of Jehovah” will be saved. (**Rom. 10:13**) To call on God’s name involves becoming acquainted with Jehovah as a Person. Jesus Christ disclosed to his disciples this vital knowledge. He revealed the Father to them. (**Read Luke 10:22.**)

*** w12 4/15 p. 16 par. 13 Maintain a Complete Heart Toward Jehovah ***

¹³ The lesson is obvious. It is commendable if we share regularly in such wholesome and satisfying activities as attending congregation meetings and participating in field service. But serving Jehovah with a complete heart involves more. (2 Chron. 25:1, 2, 27) If deep down in his heart a Christian continues to love “the things behind”—that is, certain aspects of the world’s way of life—he is in danger of losing his good standing with God. (Luke 17:32) Only if we truly “abhor what is wicked [and] cling to what is good” will we be “well fitted for the kingdom of God.” (**Rom. 12:9**; Luke 9:62) All of us, therefore, need to make sure that nothing in Satan’s world, no matter how useful or pleasant it may seem to be, holds us back from being wholehearted in caring for Kingdom interests.—2 Cor. 11:14; **read Philippians 3:13, 14.**

***** w12 5/15 p. 25 par. 10 Are You Reflecting the Glory of Jehovah? *****

¹⁰ To reflect God's glory, we also need to "persevere in prayer." (Rom. 12:12) We can and should pray that Jehovah help us to serve him in an acceptable way. To that end, we can properly ask him for holy spirit, for more faith, for strength to resist temptation, and for ability to 'handle the word of the truth aright.' (2 Tim. 2:15; Matt. 6:13; Luke 11:13; 17:5) As a child depends on his father, so we need to depend on our heavenly Father, Jehovah. If we ask him to help us serve him more fully, we can have confidence that he will do so. May we never feel that we are a bother to him! Instead, in prayer let us praise him, thank him, seek his direction especially when under trial, and ask that he help us to serve him in ways that glorify his holy name.—Ps. 86:12; Jas. 1:5-7.

***** w12 9/15 p. 27 par. 19 "You Know Neither the Day Nor the Hour" *****

¹⁹ Regardless of whether our hope is to enjoy life in heaven or in Paradise on earth, let us be determined to stay faithful to our God-given assignment to preach and make disciples. We still do not know the exact day or hour that Jehovah's day will arrive, and do we really need to know? We can and will continue to prove ourselves ready. (Matt. 24:36, 44) We are confident that as long as we fully trust in Jehovah and put his Kingdom first, we will not be disappointed.—Rom. 10:11.

***** w12 10/15 p. 15 par. 12 What Kind of Spirit Do You Show? *****

¹² Differences of viewpoint can become a source of irritation in the congregation—even among the overseers. The Bible's counsel can help us in this regard: "In showing honor to one another take the lead" and, "Do not become discreet in your own eyes." (Rom. 12:10, 16) Instead of insisting that we are right, we should acknowledge that there is often more than one acceptable way to look at a situation. If we try to see others' point of view, we can contribute to the unity of the congregation.—Phil. 4:5.

***** w12 11/1 p. 23 Is Religious Faith an Emotional Crutch? *****

Religious faith that is *not* built on sound evidence can become a crutch, one that causes a person to be misled and suffer harm. Concerning some religious people in his day, Paul wrote: "I bear them witness that they have a zeal for God; but not according to accurate knowledge." (Romans 10:2) How vital it is, then, that we follow Paul's advice to the Roman congregation! He wrote: "Be transformed by making your mind over, that you may prove to yourselves the good and acceptable and perfect will of God." (Romans 12:2) Faith based on accurate knowledge of God becomes, not a crutch, but a "large shield" that protects us from emotional and spiritual harm.—Ephesians 6:16.

***** w12 11/15 p. 16 par. 4 Cultivate the Spirit of a Lesser One *****

⁴ One way to cultivate humility is to ponder over the greatness of Jehovah in comparison to us. Actually, "there is no searching out of his understanding." (Isa. 40:28) Commenting on certain aspects of Jehovah's magnificence, the apostle Paul wrote: "O the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are!" (Rom. 11:33) Although mankind's knowledge of many things has increased greatly since Paul wrote those words some 2,000 years ago, that statement still holds true. No matter how much we know, it should humble us to realize that there is no limit to what can be learned about Jehovah, his works, and his ways.

***** 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.

***** w10 6/15 p. 17 “Keep Conquering the Evil” by Controlling Anger *****

“**Fiery coals**” is a reference to an ancient method of smelting ore by heating it from above and below to extract the metals. Our showing kindness to those who are unkind may soften their attitude and bring out their better qualities.

***** w11 1/1 p. 23 Does God Really Care About You? *****

What a wonderful gift the privilege of prayer is! Never let a day go by without talking to your heavenly Father. Remember to thank and praise him for all the goodness he shows. Freely express your anxieties and concerns. Reflect on how your requests or supplications have been answered, and express your gratitude. Take time to linger in prayer. When we thus open our heart to Jehovah in prayer, we experience his love in a very personal way. What an incentive to “persevere in prayer”!—Romans 12:12.

***** g 8/11 p. 28 Breast Cancer—What to Hope, How to Cope *******IF A LOVED ONE HAS CANCER**

How can you support a loved one who has cancer? Apply the Bible principle: “Rejoice with people who rejoice; weep with people who weep.” (Romans 12:15) Express your love and concern by means of telephone calls, letters, cards, e-mails, and brief visits. Pray together, and read comforting scriptures from the Bible. “Don’t mention those who died of cancer, but those who lived,” urges Beryl, the wife of a traveling minister of Jehovah’s Witnesses. “Just go up and hug your friend,” advises Janice, who had a bout with cancer herself. “If she wants to talk about it, she will.”

***** km 12/12 p. 1 par. 5 “Be Peaceable With All Men” *****

⁵ If we are peaceable, the householder may well remember our reaction and listen the next time someone tries to give him a witness. (Rom. 12:20, 21) Even if he seems firm in his opposition, one day he may become our brother. (Gal. 1:13, 14) Regardless of whether he ever takes an interest in the truth, we will honor Jehovah and adorn our teaching if we maintain our self-control and demonstrate peaceableness.—2 Cor. 6:3.

***** km 3/10 p. 3 par. 3 Be a Good Assistant at the Door *****

³ **By Discerning When to Speak:** When we are with someone who is giving his presentation, we dignify him by allowing him to take the lead. (Rom. 12:10) We should avoid interrupting. If he loses his thought or the householder raises an objection or question and our partner requests assistance, we endeavor to supplement our partner’s comments rather than introduce a different subject. (Prov. 16:23; Eccl. 3:1, 7) If we speak, our words should contribute to the witness being given.—1 Cor. 14:8.

Grateful for God's Word (Philippians 2:16)

1. Jehovah, our Father, we want to express
How grateful we are that your Word we possess!
Its writers you inspired to tell your very thought.
By Scripture we're guided; by you we are taught.
2. Endowed are its pages with human appeal.
Your prophets were like us; they felt what we feel.
We gather faith and courage
by learning of their lives.
Our heart it refreshes; our soul it revives.
3. Your word has such power to reach deep inside,
Yes, even the spirit and soul to divide.
It searches our intentions and motives of our hearts.
It offers correction and wisdom imparts.

the Memorial of Christ's death, held in the temporary hall near David's home.

Lessons learned: **“Prove From the Scriptures That She Is Wrong”**

¹ Janet, a regular pioneer sister in **Ghana**, was reading the *Bible Teach* book during a long bus trip. A preacher got on the bus, preached a sermon, and then invited the passengers to contribute money for his ministry. Janet said to him: “You say that Jesus is the same as God. Who, then, spoke to Jesus at his baptism?”

² The preacher said, “It is a mystery.”

³ Janet opened to chapter 4 of the *Bible Teach* book, selected some scriptures, and invited a few of the passengers to read the verses. She explained the difference between Jesus and the Almighty God, Jehovah.

⁴ “You are a witch,” said the preacher.

⁵ At that, the passengers rallied to her defense, saying, “You should prove from the Scriptures that she is wrong rather than calling her a witch.” In anger, the preacher got off the bus at the next stop. A young woman sitting beside Janet said to her: “I thought Jehovah was the name of the church building of the Witnesses. I did not know that it was God's name until your discussion with that preacher.”

⁶ A conversation followed, and Janet took the woman's phone number and promised to contact her. When the woman got home, she related the incident to her grandmother. The grandmother too was surprised to learn that God's name is Jehovah. Janet later arranged for some Witnesses to continue discussions with the woman and her grandmother. Both are now attending meetings.

(Acts 4:29) And now, Jehovah, give attention to their threats, and grant your slaves to keep speaking your word with all boldness,

Bible discussions for the first time, a 75-year-old neighbor said with tears in her eyes, “I have understood more in one hour than in 30 years of going to church.” Up to 60 people attend the meetings that the brothers from Kazanlūk conduct in Gurkovo every month, and 79 attended the Memorial.

Lessons Learned: **“Please Keep Up This Way of Life”**

¹ Valya, a 15-year-old sister in **Ukraine**, noticed that her teacher came to school dressed in black and that she had been crying. Upon learning that the teacher’s mother had died, Valya decided to comfort her with scriptures about the resurrection. Valya took a Bible and two brochures, *What Happens to Us When We Die?* and *When Someone You Love Dies*, and decided that after her classes, she would approach the teacher. She said: “While I was waiting at her office door, I was very nervous, so I prayed to Jehovah to help me.”

(Acts 4:29) And now, Jehovah, give attention to their threats, and grant your slaves to keep speaking your word with all boldness,

² When Valya entered the teacher’s office, the teacher asked, “What do you want?”

³ “I want to comfort you because I can understand how you feel. Some years ago I lost my grandfather.”

⁴ The teacher was touched by Valya’s concern. Tearfully, she said that neither her relatives nor her colleagues had shown her such sincere compassion. Valya then read and explained Revelation 21:3, 4, after which the teacher accepted the brochures, saying, “You are very different from the other pupils.”

⁵ Valya explained, “I make an effort to read the Bible and to live according to it, and I listen to my parents.”

⁶ At the teacher’s request, Valya later brought her a Bible and the *Bible Teach* book. The teacher again

expressed appreciation and said to Valya: “Your religion is the true religion, and you have very good parents who teach you what is right. Please keep up this way of life.”

She Dialed the Wrong Number

On the first day of the 2011 district convention held in Malakasa, **Greece**, Natalie used her cell phone to call her father concerning a bus ride to the convention grounds. However, she dialed the wrong number, and no one answered. A little later, the person whom she had accidentally called saw the number and returned the call to find out who it was. However, the convention program had begun, and although Natalie had intended to turn her cell phone off, instead she somehow connected the call. So unbeknownst to her, the man was able to listen to part of the chairman’s talk, which triggered his interest.

Later, the man sent a text message, asking: “Who are you? Are you a priest?” At the end of the morning session, Natalie saw the message and replied: “I’m not a priest. I am one of Jehovah’s Witnesses, and I am attending a convention.”

The man called again on Saturday to ask if the convention was still under way. Natalie’s father was able to give him a witness, after which the man explained, “In a matter of minutes, the talk I heard over the phone answered many questions that had been troubling me.” As it turned out, the man’s family had been experiencing demon attacks and had no idea who the spirits were and why this was happening. He explained: “I have never been willing to speak to

“Preach the Word”

(2 Timothy 4:2)

1. God has commanded us this day;
He has given us a charge to obey.
At all times, be ready to impart
The reason for the hope within your heart.

(CHORUS)

*So preach the Word,
Oh, how vital that all hear!
Preach the Word,
As this system's end draws near.
Preach the Word,
Help the meek to understand.
Preach the Word,
Throughout the land!*

2. Seasons of trouble we will face;
Opposition may bring shame and disgrace.
Though preaching may out of season seem,
Our trust is in our God, who is supreme.

(Chorus)

3. Seasons of favor we will see,
And the need for us to teach, there will be.
The way to salvation we proclaim
And help to sanctify Jehovah's name.

(Chorus)