

Theocratic Ministry School Review

(Week Com 25th June 2012)

1. Jeremiah's survival during hard economic times provides us with what assurance?

(Jeremiah 37:21) Accordingly King Zed-e-kiah commanded, and they then put Jeremiah in custody in the Courtyard of the Guard; and there was a giving of a round loaf of bread to him daily from the street of the bakers, until all the bread was exhausted from the city. And Jeremiah continued dwelling in the Courtyard of the Guard.

(w97 9/15 p.3 – p.4 par 1)

Jehovah likewise sustained the faithful prophet Jeremiah during hard economic times. Jeremiah survived the Babylonian siege of Jerusalem, when people had to "eat bread by weight and in anxious care." (Ezekiel 4:16) Eventually, the famine in the city became so severe that some women ate the flesh of their own children. (Lamentations 2:20) Even though Jeremiah was in custody because of his fearless preaching, Jehovah saw to it that "a round loaf of bread" was given to him daily "until all the bread was exhausted from the city."—Jeremiah 37:21.

So Jeremiah, like Elijah, had little to eat. The Scriptures do not tell us what or how often Jeremiah ate after Jerusalem ran out of bread. Yet, we know that Jehovah sustained him and that he survived that terrible time of famine.

Today, poverty exists in every part of the world. According to the United Nations, the greatest concentration of poverty is found in Africa. Stated a UN press release in 1996: "Fully half of all Africans are impoverished." Despite increasingly harsh economic circumstances, an ever-growing number of Africans are applying Bible principles in life and are faithfully serving God, confident that he will sustain them. **(w97 9/15 p.3 – p.4 par 1)**

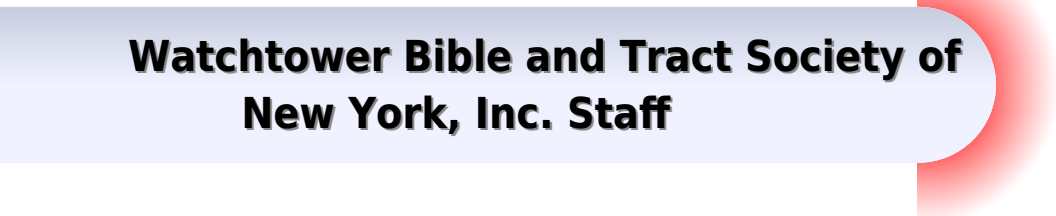
2. In what ways do Christians with an earthly hope imitate the fine example of Ebed-melech?

(Jeremiah 38:6-13) So E-bed-melech went out of the house of the king and spoke to the king, saying: "O my lord the king, these men have done bad in all that they have done to Jeremiah the prophet, whom they have thrown into the cistern, so that he will die where he is because of the famine. For there is no bread anymore in the city." ¹⁰ Then the king commanded E-bed-melech the E-thi-o-pi-an, saying: "Take in your charge from this place thirty men, and you must get Jeremiah the prophet up out of the cistern before he dies."

¹¹ Accordingly E-bed-melech 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-melech 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.

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Theocratic Ministry School Review Answers 2014 Book Review: Unveiling the Magic of Language

In an electronic digital era where connections and knowledge reign supreme, the enchanting power of language has are more apparent than ever. Its ability to stir emotions, provoke thought, and instigate transformation is actually remarkable. This extraordinary book, aptly titled "**Theocratic Ministry School Review Answers 2014**," written by a highly acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound effect on our existence. Throughout this critique, we shall delve to the book is central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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