

PLEASE GIVE TO SCHOOL OVERSEER

THEOCRATIC MINISTRY SCHOOL REVIEW ANSWER SHEET COVERING ASSIGNMENTS FOR WEEKS OF MAY 7 THROUGH JUNE 25, 2012.

SOURCE MATERIAL: *New World Translation of the Holy Scriptures* [bi12], *The Watchtower* [w], *Survival Into a New Earth* [su], and *Insight on the Scriptures*, Volume 2 [it-2].

INSTRUCTIONS: Each one should have the questions for the review as set out in *Our Kingdom Ministry*. The review should focus attention on the value of the material considered in the Theocratic Ministry School during the preceding two months. The school overseer may ask auxiliary questions, as time permits, in order to clarify main points, to highlight the reasons for the answers, or to elicit comments on how the material can be applied. It is not always practical for the answer sheet to contain all possible answers; so any answer that the audience gives that is appropriate and in harmony with our present understanding is acceptable, even if the point is not found on the answer sheet. Until the congregation has taken this review, the answer sheet is not to be made available to the congregation to read, but it should be used by the school overseer during the preceding weeks as a guide to points that he wants to emphasize for the congregation. It is not necessary for the school overseer to read all the answers from the answer sheet if the points have already been covered. The review should not exceed 20 minutes.

NOTE TO SCHOOL OVERSEERS: Please select an approved *Watchtower* Study reader to read from the platform the scriptures cited in or after each question as the question appears in *Our Kingdom Ministry*. Cited texts should usually be read before you ask the printed question. In view of the limited time allotted for the review, you may use your discretion in determining whether lengthy Scripture citations should be read or be summarized briefly.

The date in brackets represents the week that the material was to be covered.

1. Jeremiah's survival during hard economic times provides us with what assurance? (Jer. 37:21) [May 7, w97 9/15 p. 3 par. 4–p. 4 par. 1] ***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." The Scriptures do not tell us what or how often Jeremiah ate after Jerusalem ran out of bread, but we know that Jehovah sustained him and that he survived that terrible time of famine. Likewise, Jehovah can sustain his servants today.***
2. In what ways do Christians with an earthly hope imitate the fine example of Ebed-melech? (Jer. 38:8-13) [May 7, su p. 179 par. 9] ***Like Ebed-melech, the "other sheep" see the injustices done to the modern-day Jeremiah class, the anointed remnant, and see the efforts made to stop their preaching of Jehovah's message. (John 10:16) They have not hesitated to take whatever action they can to safeguard and support the anointed class. Therefore, God will not allow opposers to destroy the "other sheep," but he will***
preserve them as a class through the impending world destruction.
3. Since Jehovah used Nebuchadnezzar's bodyguards to protect Jeremiah and Baruch, is it proper for Christians to seek the protection of armed police officers today? (Jer. 39:11-14) [May 14, w83 7/15 p. 31] ***Although Jeremiah and Baruch did not join the army of Jehovah's executorial "servant," Nebuchadnezzar, they did accept deliverance by that "servant" when Jerusalem was destroyed. (Jer. 25:9) Likewise today, we pursue peace as we proclaim the Kingdom message in a violent world. However, as long as Jehovah permits governmental authorities to bear "the sword" or its modern-day equivalent in preserving order, we may rightly accept the protection of that "sword." (Rom. 13:1-4)***
4. What "great things" was Baruch seeking for himself, and on what does his response to Jehovah's counsel help us to focus? (Jer. 45:5) [May 21, w06 8/15 p. 18 par. 1; p. 19 par. 6] ***Jehovah did not specify what these "great things" were, but Baruch must have known whether they were selfish ambitions, prominence, or material prosperity. Jehovah counseled him to***

be realistic and remember the calamity that lay ahead, and Baruch evidently responded in a positive way, for he did receive his soul as a spoil. Jehovah's promise to us is the same—our life will be spared if we heed his reminders.

5. In describing the justified retribution to come upon Edom, why does Jehovah contrast himself with “grape gatherers” and “thieves”? (Jer. 49:9, 10) [*May 28, w77 p. 442 par. 7–p. 443 par. 1*] *Greeditly seeking to enlarge their territory, the Edomites rejoiced over Israel's disaster, shared in taking spoil, and even turned over Judean escapees to the Babylonians. These deeds did not escape the notice of Jehovah God. Although thieves steal only what they want and grape gatherers leave gleanings, in Edom's case nothing would be passed over at their going down in defeat.*
6. What sobering lessons can be learned from what befell King Zedekiah after he “proceeded to rebel against the king of Babylon”? (Jer. 52:3, 7-11) [*June 4, w88 9/15 p. 17 par. 8; w81 4/1 p. 13 pars. 3-4; p. 14 par. 6*] *Zedekiah was required to take an oath in Jehovah's name that he would remain loyal to Nebuchadnezzar. But yielding to pressure from powerful princes in his realm who were agitating for revolt, he broke his promise and rebelled. Brought before Nebuchadnezzar for judgment, Zedekiah witnessed the slaying of his sons, was blinded, and was taken prisoner. Zedekiah's bad example emphasizes that fear of man is a deadly snare and that the very thought of bringing reproach on God should restrain us from ever proving false to our word.*
7. What are Jehovah's “footstool” and his “booth”? (Lam. 2:1, 6) [*June 11, w07 6/1 p. 9 par. 2*] *The psalmist sang: “Let us come into his grand tabernacle; let us bow down at his footstool.” (Ps. 132:7) Hence, the “footstool” of Lamentations 2:1 refers to Jehovah's house of worship, or his temple. The Babylonians burned the house of Jehovah as if it were a booth, or a mere hut, in a garden.*
8. What did Jeremiah mean when he said that Jehovah would “remember and bow low over” him, and why is this of great significance to us? (Lam. 3:20) [*June 18, w07 6/1 p. 11 par. 3*] *Jehovah, “the Most High over all the earth,” is so exalted that he condescends in order “to look on heaven and earth.” (Ps. 83:18; 113:6) Yet, Jeremiah was well-aware of the Almighty's willingness to bow low over the people, that is, to come down to their level in order to encourage them. How glad we can be that the true God is not only all-powerful and all-wise but also humble!*
9. Why is it beneficial for a person to learn to bear a yoke of suffering during youth? (Lam. 3:27) [*June 18, w07 6/1 p. 11 par. 5; w87 2/15 p. 24 par. 1*] *Facing tests of faith during youth can make it easier for a person to undergo difficult experiences later in life without losing hope.*
10. How can Ezekiel's example help us to speak with boldness despite the apathy of others? (Ezek. 3:8, 9) [*June 25, w08 7/15 pp. 8-9 pars. 6-7*] *Declaring God's message in public was a delight—like tasting honey—for Ezekiel. He felt highly privileged to represent Jehovah and to fulfill this God-given assignment, even though that meant delivering a strong message to an unreceptive people. (Ezek. 3:1-3) We too have a strong message to deliver to people who are not always appreciative of our efforts. For us to continue to view the Christian ministry as a God-given privilege, we must be well-nourished spiritually.*