

PLEASE GIVE TO SCHOOL OVERSEER

THEOCRATIC MINISTRY SCHOOL REVIEW ANSWER SHEET COVERING ASSIGNMENTS FOR WEEKS OF NOVEMBER 4 THROUGH DECEMBER 30, 2013.

SOURCE MATERIAL: *New World Translation of the Holy Scriptures* [bi12], *The Watchtower* [w], and *Revelation—Its Grand Climax At Hand!* [re].

INSTRUCTIONS: Each one should have the questions for the review as set out in *Our Kingdom Ministry*. 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 some of the scriptures cited in or after each question that 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 certain Scripture citations should be read or be summarized briefly.

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

1. What will help us to exhibit mildness when dealing with secular authorities? (Titus 3:2) [Nov. 4, w03 4/1 p. 25 pars. 18-19] ***Our love for Jehovah will help us recognize God's supreme authority and give governmental authorities the relative subjection that they are due. (Rom. 13:1, 4; 1 Tim. 2:1, 2) Even when those in high station seek to limit the public expression of our worship of Jehovah, we gladly look for ways that are still open to offer our sacrifice of praise. (Heb. 13:15) Under no circumstances do we resort to belligerence. We strive to be reasonable while never compromising righteous principles.***
2. What can we learn from Paul's words to Philemon as recorded at Philemon 4, 5, and 7? [Nov. 4, w08 10/15 p. 31 pars. 1, 2; w92 4/15 p. 25 par. 2] ***Philemon was commended for being an example in "love and faith" and for refreshing others. Paul's sincere commendation no doubt put Philemon in a more receptive frame of mind regarding Onesimus. Similarly today, counsel or advice can often be cushioned with sincere, warm commendation. And such counsel should be, not blunt or tactless, but "seasoned with salt" so as to be more palatable to the listener. (Col. 4:6)***
3. How do we enter into God's rest? (Heb. 4: 9-11) [Nov. 11, w11 7/15 p. 28 pars. 16, 17] ***Jehovah set aside the seventh day—his rest day—in order to bring his purpose respecting the earth to fulfillment. (Gen. 2:2, 3) We can enter into Jehovah's rest—or join him in his rest—by obediently working in harmony with his advancing purpose as it is revealed to us through his organization. If we were to follow an independent course, we would be placing ourselves at odds with Jehovah's unfolding purpose, thereby endangering our peaceful relationship with him.***
4. What can we learn from Samuel and the faithful judges and prophets who effected "righteousness"? (Heb. 11:32, 33) [Nov. 18, w11 1/1 p. 25 pars. 5, 6] ***Samuel and other faithful prophets and judges helped to bring about what was good and right in God's eyes. Samuel remained effective because he waited patiently on Jehovah, faithfully keeping at his work in spite of disappointments. We do well to learn from Samuel's patience and his humble, appreciative spirit.***
5. Why did James write that "the wisdom from above is first of all chaste, then peaceable"? (Jas. 3:17) [Nov. 25, w11 8/15 pp. 30-31 par. 15] ***Being peaceable is secondary to chasteness, that is, upholding God's***

clean moral standards and meeting his righteous requirements. If a Christian becomes aware of a serious sin on the part of a fellow believer, he should encourage that one to confess the sin to the elders. (1 Cor. 6:9, 10; Jas. 5:14-16) Failure to do this is a mistaken effort to maintain peace with the sinner and makes one a party to the wrongdoing. (Lev. 5:1; Prov. 29:24)

6. Who were “the dead” to whom “the good news was declared”? (1 Pet. 4:6) [*Dec. 2, w08 11/15 p. 21 par. 8*] *These were ones who were ‘dead in their trespasses and sins,’ or who were spiritually dead, before they heard the good news. (Eph. 2:1) After putting faith in the good news, though, they began to “live” spiritually.*
7. According to 1 John 2:7, 8, what commandment is John speaking of as being “old” as well as “new”? [*Dec. 9, w08 12/15 p. 27 par. 6*] *John is speaking about the commandment regarding self-sacrificing brotherly love. (John 13:34) He refers to it as “old” because Jesus gave it over 60 years before John wrote his first inspired letter. The commandment is also “new” in that it goes beyond ‘loving one’s fellow as oneself’ and calls for self-sacrificing love. (Lev. 19:18; John 15:12, 13)*
8. To whom do the titles “the Alpha and the Omega” and “the First and the Last” refer? (Rev. 1:8, 17) [*Dec. 16, w09 1/15 p. 30 par. 6*] *The title “the Alpha and the Omega” applies to Jehovah, stressing that there was no almighty God before him and that there will be none after him. (Rev. 21:6; 22:13) Although Jehovah is referred to as “the first and the last” at Revelation 22:13, in that there is none before or after him, the context in the first chapter of Revelation shows that the title “the First and the Last” there applies to Jesus Christ. He was the first human to be resurrected to immortal spirit life and the last one to be so resurrected by Jehovah personally. (Col. 1:18)*
9. In what two ways are anointed Christians “sealed”? (Rev. 7:3) [*Dec. 23, w07 1/1 p. 31 par. 2*] *There are two phases in the sealing of anointed ones. The sealing in an initial sense serves to select a new member who is thus added to the group of anointed Christians. The sealing in a final sense serves to confirm that this chosen and sealed individual has fully demonstrated his loyalty. (2 Tim. 4:6-8)*
10. Why can we be absolutely certain that foretold blessings under Kingdom rule will become a reality, and how should we be affected by this knowledge? (Rev. 21:5, 6) [*Dec. 30, re p. 304 par. 9*] *We can be certain about these promises because it is as though Jehovah himself were signing for faithful mankind a guarantee, or title deed, to these future blessings. So certain are these promises of Jehovah that he speaks as though they were already fulfilled: “They have come to pass!” (Rev. 21:6) Rather than questioning whether these marvels will really happen, we should be wondering, ‘What do I personally have to do to inherit such blessings?’*