

PLEASE GIVE TO SCHOOL OVERSEER

THEOCRATIC MINISTRY SCHOOL REVIEW ANSWER SHEET COVERING ASSIGNMENTS FOR WEEKS OF JULY 7 THROUGH AUGUST 25, 2014.

SOURCE MATERIAL: *New World Translation of the Holy Scriptures* [nwt] and *The Watchtower* [w].

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. How can Leviticus 18:3 help us to avoid developing a twisted sense of right and wrong? (Eph. 4:17-19) [July 7, w02 2/1 p. 29 par. 4] **All people are born with a sense of right and wrong, good and bad. (Rom. 2:15) True Christians treasure their Bible-based conscience and do not allow it to become corrupted by the twisted sense of right and wrong of the nations.** (Lev. 24:19, 20) [July 14, w09 9/1 p. 22 pars. 3-4] **Instead of promoting personal revenge, the law of “eye for eye” served to curb or limit senseless acts of revenge because it required the victim to take the matter to the established authorities to be settled. Also, knowing that willful perpetrators of acts of violence against another could be punished in kind served as a powerful warning and deterrent.**
2. What does the command at Leviticus 19:2 teach us, and why should we strive to obey it? [July 7, w09 7/1 p. 9 par. 5] **We learn that in order to have a close relationship with Jehovah, we must do our best to live in harmony with his standards of holy conduct. (1 Pet. 1:15, 16) Additionally, by holding to Jehovah’s high standards, we can enjoy the best way of life possible. (Isa. 48:17)**
3. What does the principle behind the ancient law on gleaning teach us today? (Lev. 19:9, 10) [July 7, w06 6/15 pp. 22-23 par. 13] **The principle behind the law on gleaning has not changed. Jehovah expects his servants to be generous, especially toward the needy. The more generous we are, the happier we are and the greater our blessings will be. (Luke 6:38; Acts 20:35)**
4. Why can it be said that the law of “eye for eye” did not promote personal revenge? (Lev. 25:35-37) [July 21, w04 5/15 p. 24 par. 3] **The Law forbade the charging of interest on loans made to relieve poverty. Profiting from a destitute neighbor’s economic reversals was wrong. (Ex. 22:25) However, if the money was lent for business purposes or to foreigners, the lender could charge interest. (Deut. 23:20)**
5. Under what circumstances would it be wrong for an Israelite to charge interest on a loan, but when would the charging of interest be allowed? (Lev. 25:35-37) [July 21, w04 5/15 p. 24 par. 3] **The Law forbade the charging of interest on loans made to relieve poverty. Profiting from a destitute neighbor’s economic reversals was wrong. (Ex. 22:25) However, if the money was lent for business purposes or to foreigners, the lender could charge interest. (Deut. 23:20)**
6. Why is reference generally made to the 12 tribes of Israel when there were actually 13? (Num. 1:49, 50) [July 28, w08 7/1 p. 21] **Jehovah instructed Moses to have the tribe of Levi set apart for service at the tabernacle. Additionally, instead of receiving a territorial allotment in the Promised Land, the Levites were assigned 48 cities scattered throughout the**

territory of Israel. For these two reasons, the tribe of Levi was not generally included when the tribes were listed.

7. What lesson regarding showing consideration to older ones can we glean from the account about Levite compulsory service recorded at Numbers 8:25, 26? [Aug. 11, w04 8/1 p. 25 par. 1] ***To fill the positions of the Levite service properly and out of consideration for their age, older men were commanded to retire from compulsory service. However, they could volunteer to assist other Levites. While there is no retirement from being a Kingdom proclaimer today, the principle of this law teaches a valuable lesson. If because of advanced age a Christian cannot fulfill certain obligations, he may engage in a form of service that is within his power to perform.***
8. After their miraculous exodus from Egypt, why did the Israelites develop a complaining spirit, and what vital lesson can we learn from this account? (Num. 11:4-6) [Aug. 18, w95 3/1 pp. 15-16 par. 10] ***It was their lack of appreciation for Jehovah's provisions that led the Israelites to complain against Jehovah. We have made a dedication to God, and we should al-***
- ways show ourselves grateful for all that Jehovah has done for us and for the spiritual provisions that he supplies. (Matt. 24:45-47)***
9. What can we learn from the way that Moses responded when Eldad and Medad began acting as prophets? (Num. 11:27-29) [Aug. 18, w04 8/1 p. 26 par. 4] ***Rather than jealously seeking glory for himself, Moses was happy when Eldad and Medad began acting as prophets. Moses provides an excellent example regarding how we should respond when others receive privileges in Jehovah's service.***
10. What valuable principle can we learn from the command given to the Israelites to "make for themselves fringed edges on the skirts of their garments"? (Num. 15:37-39) [Aug. 25, w04 8/1 p. 26 par. 7] ***The unique fringe of the Israelites' garments was intended to remind them that they were a people set apart to worship the true God and to obey his commandments. Ultimately, as a nation, the Israelites failed to do this. Our dedication to God means that we are set apart to live by Jehovah God's standards. We should stand out as different from the world.***