

## PLEASE GIVE TO SCHOOL OVERSEER

THEOCRATIC MINISTRY SCHOOL REVIEW ANSWER SHEET COVERING ASSIGNMENTS FOR WEEKS OF JANUARY 5 THROUGH FEBRUARY 23, 2015.

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 did the cities of refuge in ancient Israel differ from pagan sanctuaries for fugitive criminals? (Josh. 20:2, 3) [Jan. 5, w10 11/1 p. 15 pars. 4-6] *Although many pagan temples served as asylums for fugitive criminals, the cities of refuge protected only the unintentional manslayer. Under the Mosaic Law, the unintentional manslayer would be judged by the elders having jurisdiction over the location where the death occurred. If found innocent of murder, the unintentional manslayer had to remain in the immediate vicinity of the city of refuge and perform useful work there until the death of the high priest.*
2. Why could Joshua say the words recorded at Joshua 23:14 with complete confidence, and why can we have absolute confidence in Jehovah's promises? [Jan. 12, w07 11/1 p. 26 par. 19] *Joshua saw firsthand how Jehovah fulfilled all his promises. From what we have seen with our own eyes, we can have the same confidence that Joshua had. Ask yourself, 'Can I point to any of Jehovah's promises that failed to be fulfilled at his appointed time?' Since it is impossible to do so, we can wisely trust in the reliable Word of God.*
3. Why was Judah designated to be the first tribe to take possession of the land allotted to it? (Judg. 1:2, 4) [Jan. 19, w05 1/15 p. 24 par. 5] *Normally, this privilege would have gone to the firstborn. But Jacob foretold in his deathbed prophecy that Reuben was not to excel, having forfeited his right as firstborn because of his committing fornication with Bilhah. Simeon and Levi were to be scattered in Israel because they acted with cruelty. (Gen. 49:3-5, 7) Hence, the next in line was Judah, the fourth son of Jacob.*
4. Why did Barak insist that the prophetess Deborah go with him to the battlefield? (Judg. 4:8) [Jan. 19, w05 1/15 p. 25 par. 4] *Evidently, Barak felt inadequate to go up against Sisera's army by himself. Having the prophetess with him would reassure him and his men that they had God's guidance and would give them confidence. Barak's insistence that Deborah accompany him was not a sign of weakness but of strong faith.*
5. What is indicated by the name that Gideon gave to the altar he constructed, and what can we learn from this? (Judg. 6:23, 24) [Jan. 26, w14 2/15 pp. 22-23 par. 9] *Gideon came to know Jehovah in such a way that he felt at peace with him, so he named the altar he constructed "Jehovah-shalom." That name means "Jehovah Is Peace." (Judg. 6:17-22, 24; ftn.)*

*When we meditate on what Jehovah does for us each day, we come to realize that he is a true Friend. Regular prayer to God increases our peace and strengthens our friendship with him.*

6. What can we learn from Gideon's response to the quarrelsome Ephraimites? (Judg. 8: 1-3) [Feb. 2, w05 7/15 p. 16 par. 4] *The Ephraimites felt slighted and quarreled bitterly with Gideon because they were not asked to join him in the fight against Midian. Rather than arguing with the Ephraimites, Gideon displayed modesty and responded mildly. From his response, we learn that modesty coupled with a mild answer can turn away rage. (Prov. 15:1)*
7. When making his vow, did Jephthah have a human sacrifice in mind? (Judg. 11:30, 31) [Feb. 9, w05 1/15 p. 26 par. 1] *The thought of an actual human sacrifice would have been far from Jephthah's mind, for the law stipulated: "There should not be found in you anyone who makes his son or his daughter pass through the fire." (Deut. 18:10) However, Jephthah did have in mind a person and not an animal, since animals suitable for sacrifice were not likely kept in Israelite homes. Evidently, Jephthah's reference to a burnt offering meant that the person coming out of his house to meet him would be devoted to the exclusive service of God.*
8. According to Judges 11:35-37, what enabled Jephthah's daughter to fulfill her father's vow? [Feb. 9, w11 12/15 pp. 20-21 pars. 15-16]

*Jehovah's spirit gave Jephthah's daughter the strength needed to fulfill her father's vow. (Judg. 11:36) No doubt her faith was built up as she observed her father's zeal and godly devotion. Like Jephthah's daughter, children today can benefit greatly from the example of their parents' faith and zeal for Jehovah's service.*

9. When there was no king in Israel and "each one was doing what was right in his own eyes," did such circumstances foster anarchy? Explain. (Judg. 17:6) [Feb. 16, w05 1/15 p. 27 par. 8] *Not necessarily, for Jehovah made ample provisions to guide his people by giving them the Law and the priesthood. Every city had older men capable of providing sound counsel. When an Israelite availed himself of these provisions, he had sound guidance for doing what was right in the eyes of Jehovah.*
10. What lesson about persevering in prayer might we learn from the account about the Israelites suffering defeat twice by the wayward tribe of Benjamin? (Judg. 20:14-25) [Feb. 23, w11 9/15 p. 32 pars. 1-4] *We learn that some problems faced in the congregation persist despite the elders' diligent efforts and prayers for God's help. We all do well to remember that Jesus said to "keep on asking," or praying, in order to resolve any problem or congregation need. (Luke 11:9) Even if an answer to a prayer seems delayed, we can be assured that Jehovah will respond in his own due time.*