

WEEK STARTING AUGUST 18

Song 78 and Prayer

□ Congregation Bible Study:

c/ chap. 11 ¶17-22, box on p. 116 (30 min.)

□ Theocratic Ministry School:

Bible reading: Numbers 10-13 (10 min.)

No. 1: Numbers 10:1-16 (4 min. or less)

No. 2: Why Faith Must Have Works—rs p. 359 ¶2-5 (5 min.)

No. 3: Acts of Apostles—The Spectacular Beginning and Development of the Christian Organization—*it-1* pp. 42-43 ¶2 (5 min.)

□ Service Meeting:

Song 74

15 min: “A Century of Advertising the Kingdom!”—Part 1. (Paragraphs 1-3) Discussion based on the first three paragraphs and the *Proclaimers* book, pages 259-260. After asking the question for paragraph 3, interview two publishers who are longtime Witnesses. Have them share some experiences about the preaching work when they first became publishers.

15 min: “A Century of Advertising the Kingdom!”—Part 2. (Paragraphs 4-6) Questions and answers. When covering paragraphs 5 and 6, interview two pioneers about how they have made room for full-time service.

Song 103 and Prayer

A Century of Advertising the Kingdom!

¹ “Behold, the King reigns! You are his publicity agents. Therefore advertise, advertise, advertise, the King and his kingdom.” With those stirring words spoken by Brother Ruthford nearly a century ago, Jehovah’s people were encouraged to broadcast the Kingdom message far and wide. And that is what we have done! Like the early Christians, we have preached the good news of the Kingdom “in all creation under heaven.” (Col. 1:23) Looking back over the last century, what have we done to advertise God’s Kingdom? How can

1. What were Jehovah’s people encouraged to do nearly a century ago?

we continue to advertise it as we approach the 100th anniversary of the Kingdom’s birth?

² **Looking Back:** For decades, our *literature* has promoted God’s Kingdom. Since 1939 our principal magazine has had as its title: *The Watchtower Announcing Jehovah’s Kingdom*. This magazine frequently discusses the Kingdom and what it will accomplish. The *Awake!* magazine also highlights God’s Kingdom as the only hope for mankind. How fitting that these two magazines are now the most widely translated and distributed magazines in the world!—Rev. 14:6.

³ Jehovah’s people have employed various *methods* to advertise the Kingdom. In the early days, we made use of sound cars, radio broadcasts, and portable phonographs. Those methods helped us to spread the good news to a wide audience at a time when there were relatively few Kingdom proclaimers. (Ps. 19:4) In recent years, we have published information on *jw.org*, thus proclaiming the Kingdom to millions—including those who live in lands where our work is restricted.

⁴ Jehovah’s people have also engaged in *special initiatives* to spread the Kingdom message. For example, beginning in the mid-1990’s, we made an effort to augment our house-to-house work by witnessing in public parks, in parking lots, and at businesses. Recently, we have organized special metropolitan public witnessing in large cities around the world. In addition, many congregations are participating in public witnessing in their local territory by using literature carts and tables that are set up near high-traffic areas. Of course, we keep the house-to-house work as the mainstay of our Kingdom-preaching activity.—Acts 20:20.

⁵ **Looking Ahead:** With the start of the new service year in September, many will begin serving as regular pioneers. Could you join

2. How has our literature promoted God’s Kingdom?

3. What are some of the methods we have employed to advertise the Kingdom?

4. What special initiatives have we engaged in?

5. What opportunities will the new service year offer for many of us?

No Exemption From Punishment

¹⁷ Some may wonder: 'Since Jehovah does not condone unrighteousness, how can we account for the unjust suffering and the corrupt practices that are all too common in today's world?' Such inequities in no way impugn Jehovah's justice. The many injustices in this wicked world are a consequence of the sin that humans have inherited from Adam. In a world where imperfect humans have chosen their own sinful ways, injustices abound—but not for long.—Deuteronomy 32:5.

¹⁸ While Jehovah shows great mercy toward those who draw near to him in sincerity, he will not forever tolerate a situation that brings reproach upon his holy name. (Psalm 74:10, 22, 23) The God of justice is not one to be mocked; he will not shield willful sinners from the adverse judgment their course deserves. Jehovah is "a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, . . . but by no means will he give exemption from punishment." (Exodus 34:6, 7) True to these words, Jehovah has at times found it necessary to execute judgment upon those who deliberately violate his righteous laws.

¹⁹ Take, for example, God's dealings with ancient Israel. Even when settled in the Promised Land, the Israelites repeatedly lapsed into unfaithfulness. Though their corrupt ways made Jehovah "feel hurt," he did not immediately cast them off. (Psalm 78:38-41) Rather, he mercifully extended opportunities for them to change their course. He pleaded: "I take delight, not in the death of the wicked one, but in that someone wicked turns back from his

17. Explain why the inequities in this world in no way impugn Jehovah's justice.

18, 19. What shows that Jehovah will not forever tolerate those who deliberately violate his righteous laws?

Questions for Meditation

Jeremiah 18:1-11 How did Jehovah teach Jeremiah that He is not quick to express adverse judgment?

Habakkuk 1:1-4, 13; 2:2-4 How did Jehovah reassure Habakkuk that He will not forever tolerate injustice?

Zechariah 7:8-14 How does Jehovah feel about those who trample upon the rights of others?

Romans 2:3-11 On what basis does Jehovah judge individuals as well as nations?

way and actually keeps living. Turn back, turn back from your bad ways, for why is it that you should die, O house of Israel?" (Ezekiel 33:11) Viewing life as precious, Jehovah repeatedly sent his prophets so that the Israelites might turn back from their bad ways. But, by and large, the hard-hearted people refused to listen and repent. Finally, for the sake of his holy name and all that it stands for, Jehovah gave them into the hands of their enemies.—Nehemiah 9:26-30.

²⁰ Jehovah's dealings with Israel teach us much about him. We learn that his all-seeing eyes take note of unrighteousness and that he is deeply affected by what he sees. (Proverbs 15:3) It is also reassuring to know that he seeks to show mercy if there is a basis for doing so. In addition, we learn that his justice is never hasty. Because of Jehovah's patience and long-suffering, many people wrongly conclude that he will never execute judgment against the wicked. But that is far from the truth, for God's dealings with Israel also teach us that divine patience has limits. Jehovah is firm for righteousness. Unlike humans, who of-

20. (a) Jehovah's dealings with Israel teach us what about him?
 (b) Why is the lion a fitting symbol of Jehovah's justice?

ten shrink back from exercising justice, he never lacks the courage to stand up for what is right. Fittingly, the lion as a symbol of courageous justice is associated with God's presence and throne.* (Ezekiel 1:10; Revelation 4:7) We can thus be sure that he will fulfill his promise to rid this earth of injustice. Yes, his way of judging can be summed up as follows: firmness where necessary, mercy wherever possible.—2 Peter 3:9.

Drawing Close to the God of Justice

²¹ When we meditate on how Jehovah exercises justice, we should not think of him as a cold, stern judge concerned only with passing judgment on wrongdoers. Instead, we should think of him as a loving but firm Father who always deals with his children in the best possible way. As a just, or righteous, Father, Jehovah balances firmness for what is right with tender compassion toward his earthly children, who need his help and forgiveness.—Psalm 103:10, 13.

²² How thankful we can be that divine justice involves much more than passing sentence on wrongdoers! Guided by his justice, Jehovah has made it possible for us to have a truly thrilling prospect—perfect, endless life in a world where “righteousness is to dwell.” (2 Peter 3:13) Our God deals with us in this way because his justice seeks to save rather than to condemn. Truly, a better understanding of the scope of Jehovah's justice draws us to him! In the following chapters, we will take a closer look at how Jehovah expresses this sterling quality.

* Interestingly, Jehovah likens himself to a lion in executing judgment on unfaithful Israel.—Jeremiah 25:38; Hosea 5:14.

21. When we meditate on how Jehovah exercises justice, in what way should we think of him, and why?

22. Guided by his justice, Jehovah has made it possible for us to have what prospect, and why does he deal with us in this way?

night.^a **17** Whenever the cloud lifted from the tent, the Israelites would promptly depart,^b and in the place where the cloud would remain, there is where the Israelites would encamp.^c **18** At the order of Jehovah the Israelites would depart, and at the order of Jehovah they would encamp.^d As long as the cloud remained over the tabernacle, they would remain encamped. **19** When the cloud would stay over the tabernacle for many days, the Israelites would obey Jehovah and not depart.^e **20** Sometimes the cloud would remain for a few days over the tabernacle. At the order of Jehovah they would remain encamped, and at the order of Jehovah they would depart. **21** Sometimes the cloud would remain only from evening until morning, and when the cloud lifted in the morning, they would depart. Whether it was day or night when the cloud lifted, they would depart.^f **22** Whether it was two days, a month, or longer, as long as the cloud stayed over the tabernacle, the Israelites remained encamped and would not depart. But when it lifted, they would depart. **23** At the order of Jehovah they would encamp, and at the order of Jehovah they would depart. They kept their obligation to Jehovah at the order of Jehovah through Moses.

10 Jehovah then said to Moses: **2** "Make two trumpets^g for yourself; make them of hammered silver, and use them to summon the assembly and to break up the camps. **3** When both of them are blown, the whole assembly must be summoned to you at the entrance of the tent of meeting.^h **4** If just one is blown, only the chieftains, the heads of the thousands of Israel, will be summoned to you.ⁱ

CHAP. 9

- a Ex 13:22
 Ne 9:19
 b Nu 10:11, 34
 c Ex 40:36, 37
 d Ex 17:1
 Nu 10:11-13
 e Ex 40:37
 f Ex 40:36
 Ps 78:14

CHAP. 10

- g Le 23:24
 h Nu 1:18
 De 29:10, 11
 i Ex 18:21
 Nu 1:16
 Nu 7:2
 De 1:15
 De 5:23

Second Col.

- a Nu 2:3
 b Nu 2:10
 c Nu 10:3
 d Nu 31:6
 1Ch 15:24
 1Ch 16:6
 2Ch 29:26
 Ne 12:35, 41
 e 2Ch 13:12
 f 1Ch 15:28
 2Ch 5:12
 2Ch 7:6
 Ezr 3:10
 g Le 23:24
 Nu 29:1
 h Nu 28:11
 i Le 3:1
 j Ex 6:7
 Le 11:45
 k Nu 1:1
 l Nu 9:17
 Ps 78:14

- m Ex 40:36
 Nu 2:9, 16,
 17, 24, 31
 n Nu 12:16
 Nu 13:26
 De 1:1, 2
 o Nu 2:34
 Nu 9:23
 p Nu 1:4, 7
 Nu 2:3

5 "When you sound a fluctuating trumpet blast, the camps of those to the east^a should depart. **6** When you sound a fluctuating trumpet blast a second time, the camps of those to the south^b should depart. They should sound the trumpet blasts in this way each time one of them departs.

7 "Now when calling the congregation together, you should blow the trumpets,^c but not with fluctuating blasts. **8** Aaron's sons, the priests, should blow the trumpets,^d and the use of them will serve as a lasting statute for you throughout your generations.

9 "If you should go to war in your land against an oppressor who is harassing you, you should sound a war call on the trumpets,^e and you will be remembered by Jehovah your God and be saved from your enemies.

10 "Also, on your joyous occasions^f—your festivals^g and at the beginning of your months—you are to sound the trumpets over your burnt offerings^h and your communion sacrifices;ⁱ they will serve as a reminder for you before your God. I am Jehovah your God."^j

11 Now in the second year, in the second month, on the 20th day of the month,^k the cloud lifted from over the tabernacle^l of the Testimony. **12** So the Israelites began to pull away from the wilderness of Si'nai in the order established for their departure,^m and the cloud settled in the wilderness of Pa'ran.ⁿ **13** This was the first time they departed following the order of Jehovah through Moses.^o

14 So the three-tribe division of the camp of the sons of Judah departed first by their companies,^{*} and Nah'shon^p the son of

10:14 *Lit., "according to their armies."

Am-min'a-dab was over its company. **15** Over the company of the tribe of the sons of Is'sachar was Ne-than'el^a the son of Zu'ar. **16** Over the company of the tribe of the sons of Zeb'u-lun was E-li'ab^b the son of He'l'on.

17 When the tabernacle was taken down,^c the sons of Ger'shon^d and the sons of Me-rar'i,^e who carried the tabernacle, departed.

18 Then the three-tribe division of the camp of Reu'ben departed by their companies,* and E-li'zur^f the son of Shed'e-ur was over its company. **19** Over the company of the tribe of the sons of Sim'e-on was She-lu'mi-el^g the son of Zu-ri-shad'dai. **20** Over the company of the tribe of the sons of Gad was E-li'a-saph^h the son of Deu'el.

21 Then the Ko'hath-ites, who carried the sanctuary items,ⁱ departed. The tabernacle was to be set up by the time they arrived.

22 Then the three-tribe division of the camp of the sons of E'phraim departed by their companies,* and E-lish'a-ma^j the son of Am-mi'hud was over its company. **23** Over the company of the tribe of the sons of Ma-nas'seh was Ga-ma'li-el^k the son of Pe-dah'zur. **24** Over the company of the tribe of the sons of Benjamin was Ab'i-dan^l the son of Gid-e-o'ni.

25 Then the three-tribe division of the camp of the sons of Dan departed by their companies,* forming the rear guard for all the camps, and A-hi-e'zer^m the son of Am-mi-shad'dai was over its company. **26** Over the company of the tribe of the sons of Ash'er was Pa'gi-elⁿ the son of Och'ran. **27** Over the company of the tribe of the sons of Naph'ta-li was A-hi'ra^o the son of

10:18, 22, 25, 28 *Lit., "according to their armies."

CHAP. 10

a Nu 1:4, 8

Nu 2:5

b Nu 2:7

c Nu 1:51

d Nu 3:25, 26

e Nu 3:36, 37

f Nu 1:4, 5

Nu 2:10

g Nu 1:5, 6

Nu 2:12

h Nu 1:4, 14

Nu 2:14

i Nu 3:30, 31

Nu 4:15

Nu 7:9

j Nu 1:4, 10

Nu 2:18, 24

k Nu 1:4, 10

Nu 2:20

l Nu 1:4, 11

Nu 2:22

m Nu 1:4, 12

Nu 2:25, 31

n Nu 1:4, 13

Nu 2:27

o Nu 1:4, 15

Nu 2:29

Second Col.

a Nu 2:34

b Ex 2:16, 18

Ex 3:1

Ex 18:1, 5

c Ge 12:7

Ge 13:14, 15

Ge 15:18

d Jg 1:16

Jg 4:11

1Sa 15:6

e Ex 3:8

Ex 6:7

f Jg 1:16

Jg 4:11

g Ex 3:1

Ex 19:3

Ex 24:16

De 5:2

h Ex 25:10, 17

i De 1:32, 33

Jos 3:3, 4

j Ex 13:21

Ne 9:12

Ps 78:14

k Ps 132:8

l De 1:10

E'nan. **28** This was the order of departure that the Israelites and their companies* followed when they would depart.^a

29 Then Moses said to Ho'bab the son of Reu'el^b the Mid'an-ite, the father-in-law of Moses: "We are setting out for the place about which Jehovah said, 'I will give it to you.'^c Do come with us,^d and we will treat you well, because Jehovah has promised good things for Israel."^e **30** But he said to him: "I will not go. I will return to my own country and to my relatives." **31** At this he said: "Please do not leave us, for you know where we should camp in the wilderness, and you can serve as our guide.* **32** And if you do come with us,^f whatever goodness Jehovah shows to us, we will surely show to you."

33 So they began marching from the mountain of Jehovah^g for a journey of three days, and the ark^h of Jehovah's covenant traveled before them for the three-day journey to search out a resting-place for them.ⁱ **34** And Jehovah's cloud^j was over them by day when they set out from the encampment.

35 Whenever the Ark was moved, Moses would say: "Rise up, O Jehovah,^k and let your enemies be scattered, and let those who hate you flee from before you." **36** And when it would rest, he would say: "Do return, O Jehovah, to the countless* thousands of Israel."^l

11 Now the people began to complain bitterly before Jehovah. When Jehovah heard it, his anger flared, and a fire from Jehovah began to blaze against them and to consume some on the outskirts of the camp. **2** When the people

10:29 *That is, Jethro. 10:31 *Or "eyes." 10:36 *Or "myriads of."

began to cry out to Moses, he made supplication to Jehovah,^a and the fire died out. **3** So that place was given the name Tab'e-rah,* because a fire from Jehovah had blazed against them.^b

4 The mixed crowd*^c who were in their midst then expressed selfish longing,^d and the Israelites too began to weep again and say: "Who will give us meat to eat?"^e **5** How fondly we remember the fish that we used to eat without cost in Egypt, also the cucumbers, the watermelons, the leeks, the onions, and the garlic!^f **6** But now we* are withering away. We see nothing at all except this manna."^g

7 Incidentally, the manna^h was like coriander seed,ⁱ and it looked like bdellium gum. **8** The people would spread out and pick it up and grind it in hand mills or pound it in a mortar. Then they would boil it in cooking pots or make it into round loaves,^j and it tasted like an oiled sweet cake. **9** When the dew descended on the camp by night, the manna would also descend on it.^k

10 Moses heard the people weeping, family after family, each man at the entrance of his tent. And Jehovah became very angry,^l and Moses was also very displeased. **11** Then Moses said to Jehovah: "Why have you afflicted your servant? Why have I not found favor in your eyes, so that you put the burden of all this people on me?"^m **12** Did I conceive all this people? Did I give birth to them, so that you should tell me, 'Carry them in your bosom, just as an attendant* carries the nursing child,' to the land that you swore

11:3 *Meaning "Burning," that is, a conflagration; blaze. **11:4** *Apparently the non-Israelites among them. **11:6** *Or "our souls." **11:12** *Or "a male nurse."

CHAP. 11

- a Ex 32:11
De 9:19
Ps 106:23
Jas 5:16
b De 9:22
c Ex 12:37, 38
Le 24:10
d 1Co 10:6, 10
e Ps 78:18, 22
Ps 106:14
f Ex 16:3
g Ex 16:35
Nu 21:5
h Ex 16:14
Ne 9:20
Joh 6:31
i Ex 16:31
j Ex 16:16, 23
k Ps 78:24
l Nu 11:1
m Ex 17:4
De 1:12

Second Col.

- a Ge 13:14, 15
Ge 26:3
b Ex 18:17, 18
De 1:9
c 1Ki 19:2, 4
Job 6:8, 9
d De 16:18
e Ex 19:11
Ex 25:22
Ex 34:5
Nu 12:5
f Nu 11:25
Nu 12:8
g 1Sa 10:6
2Ki 2:15
Ne 9:20
Ac 2:17
h Ex 18:21, 22
i Ex 19:10
j Ex 16:7
k Nu 11:4, 5
l Ex 16:8
m Ps 78:29
n Nu 21:5
o Ex 12:37
Ex 38:26
Nu 1:45, 46

to give to their forefathers?"^a

13 From where will I get meat to give to all this people? For they keep weeping before me, saying, 'Give us meat to eat!' **14** I am not able to bear all this people by myself; it is too much for me.^b **15** If this is how you are going to treat me, please kill me right now.^c If I have found favor in your eyes, do not make me see any more calamity."

16 Jehovah replied to Moses: "Gather for me 70 men from the elders of Israel, men whom you recognize as* elders and officials of the people,^d and take them to the tent of meeting, and have them stand there with you.

17 I will come down^e and speak with you there,^f and I will take away some of the spirit^g that is on you and place it on them, and they will help you in bearing the burden of the people so that you may not have to bear it alone.^h **18** You should say to the people, 'Sanctify yourselves for tomorrow,ⁱ for you will certainly eat meat, because you have wept in Jehovah's hearing^j and have said: "Who will give us meat to eat? It was better for us in Egypt."^k Jehovah will certainly give you meat, and you will eat.^l **19** You will eat, not one day nor 2 days nor 5 days nor 10 days nor 20 days, **20** but for a whole month of days, until it comes out of your nostrils and it has become loathsome to you,^m for you rejected Jehovah, who is in your midst, and you were weeping before him, saying: "Why is it that we have come out of Egypt?""ⁿ

21 Then Moses said: "The people I am among number 600,000 men^o on foot, and yet you yourself have said, 'Meat I will give them, and they will eat

11:16 *Or "who you know are; who are known to you as."

enough for a whole month of days! **22** If whole flocks and herds were slaughtered, would it be enough for them? Or if all the fish of the sea were caught, would it be enough for them?"

23 Jehovah then said to Moses: "Is the hand of Jehovah too short?^a Now you will see whether what I say will happen to you or not."

24 So Moses went out and spoke the words of Jehovah to the people. And he gathered 70 men from the elders of the people and had them stand around the tent.^b **25** Then Jehovah came down in a cloud^c and spoke to him^d and took away some of the spirit^e that was on him and put it on each of the 70 elders. And as soon as the spirit settled down on them, they began to behave as prophets,^f but they did not do it again.

26 There were two of the men still in the camp. Their names were El'dad and Me'dad. And the spirit began to settle down on them, as they were among those whose names had been written down, but they had not gone out to the tent. So they began to behave as prophets in the camp. **27** And a young man ran and reported to Moses: "El'dad and Me'dad are behaving as prophets in the camp!" **28** Then Joshua^g the son of Nun, the minister of Moses from his youth, responded and said: "My lord Moses, restrain them!"^h **29** But Moses said to him: "Are you jealous for me? No, I wish that all of Jehovah's people were prophets and that Jehovah would put his spirit on them!" **30** Later Moses returned to the camp along with the elders of Israel.

31 Then a wind from Jehovah sprang up and began driving quail from the sea and causing

CHAP. 11

a Ge 18:14
Isa 59:1
Mr 10:27
Lu 1:37

b Nu 11:16

c Ex 33:9
Nu 12:5
De 31:15

d Ps 99:7

e Nu 11:17
2Ki 2:9, 15

f 1Sa 10:6
1Sa 19:20

g Ex 17:9
Ex 24:13
Ex 33:11
Nu 27:18-20
De 31:3

h Mr 9:38

Second Col.

a Ex 16:13
Ps 78:26, 27

b Ps 78:30, 31
1Co 10:10

c Nu 33:16
De 9:22

d 1Co 10:6

e Nu 33:17

CHAP. 12

f Ex 2:16, 21

g Ex 4:14-16
Ex 4:30
Ex 15:20
Ex 28:30
Mic 6:4

h Nu 11:1

i Mt 11:29

j Ex 34:5
Nu 11:25

them to fall around the camp,^a about a day's journey on this side and a day's journey on the other side, all around the camp, and they were about two cubits* deep on the ground. **32** So all that day and all night and all the next day, the people stayed up and gathered the quail. No one gathered less than ten ho'mers,* and they kept spreading them all around the camp for themselves. **33** But while the meat was still between their teeth, before it could be chewed, Jehovah's anger blazed against the people, and Jehovah began striking the people with a very great slaughter.^b

34 So they gave that place the name Kib'roth-hat-ta'a-vah,^{*c} because there they buried the people who showed selfish craving.^d **35** From Kib'roth-hat-ta'a-vah the people departed for Ha-ze'roth, and they remained at Ha-ze'roth.^e

12 Now Mir'i-am and Aaron began to speak against Moses because of the Cush'ite wife he had married, for he had taken a Cush'ite wife.^f **2** They were saying: "Is it only by Moses that Jehovah has spoken? Has he not also spoken through us?"^g And Jehovah was listening.^h **3** Now the man Moses was by far the meekest of all the men^{*i} on the face of the earth.

4 Jehovah suddenly said to Moses and Aaron and Mir'i-am: "Go out, the three of you, to the tent of meeting." So the three of them went out. **5** And Jehovah came down in the pillar of cloud/ and stood at the entrance of the

11:31 *A cubit equaled 44.5 cm (17.5 in.). See App. B14. **11:32** *A homer equaled 220 L (200 dry qt). See App. B14. **11:34** *Meaning "Burial Places of the Craving." **12:3** *Or "was very humble (mild-tempered), more so than any other man."

11:25 *Or "began to prophesy."

tent and called Aaron and Mir'iam. Both of them went forward. **6** He then said: "Hear my words, please. If there was a prophet of Jehovah among you, I would make myself known to him in a vision,^a and I would speak to him in a dream.^b **7** But it is not that way with my servant Moses! He is being entrusted with all my house."^c **8** Face-to-face* I speak to him,^d openly, not by riddles; and the appearance of Jehovah is what he sees. Why, then, did you not fear to speak against my servant, against Moses?"

9 So Jehovah's anger burned against them, and he departed from them. **10** The cloud moved away from over the tent, and look! Mir'iam was struck with leprosy as white as snow.^e Then Aaron turned toward Mir'iam, and he saw that she was struck with leprosy.^f **11** Immediately Aaron said to Moses: "I beg you, my lord! Please do not hold this sin against us! We have acted foolishly in what we have done. **12** Please, do not let her continue like someone dead, whose flesh is half eaten away at birth!" **13** And Moses began to cry out to Jehovah, saying: "O God, please heal her! Please!"^g

14 Jehovah replied to Moses: "If her father would spit directly in her face, would she not be humiliated for seven days? Let her be quarantined for seven days outside the camp,^h and afterward she may be brought back in." **15** So Mir'iam was quarantined outside the camp for seven days,ⁱ and the people did not break camp until Mir'iam was brought back in. **16** Then the people departed from Ha-ze'roth/

12:7 *Lit., "In all my house, he is proving himself faithful." 12:8 *Lit., "Mouth to mouth."

CHAP. 12

a Ge 15:1
Ge 46:2
Ex 24:9-11

b Ge 31:10, 11

c Heb 3:2, 5

d Ex 33:11
De 34:10

e De 24:9

f 2Ch 26:19

g Ex 32:11
Jas 5:16

h Le 13:45, 46
Nu 5:2

i De 24:9

j Nu 11:35
Nu 33:18

Second Col.

a Nu 10:12

CHAP. 13

b Ex 18:25
De 1:15

c De 1:22, 23

d Nu 12:16
De 1:19

e Nu 13:30
Nu 14:30, 38
Nu 34:18, 19
1Ch 4:15

f Nu 11:28
Nu 13:16
Nu 14:30
Nu 34:17

g Ge 48:5

h Ge 48:17, 19

i Ex 17:9

j De 1:7

k Ex 3:8
De 8:7

and began camping in the wilderness of Pa'ran.^a

13 Jehovah now spoke to Moses, saying: **2** "Send out men to spy* out the land of Ca'naan, which I am giving to the Israelites. You are to send out one man from each ancestral tribe, each one a chieftain^b among them."^c

3 So Moses sent them out from the wilderness of Pa'ran^d at the order of Jehovah. All the men were heads of the Israelites. **4** These are their names: of the tribe of Reu'ben, Sham-mu'a the son of Zac'cur; **5** of the tribe of Sim'e-on, Sha'phat the son of Ho'ri; **6** of the tribe of Judah, Ca'leb^e the son of Je-phun'neh; **7** of the tribe of Is'sa-char, I'gal the son of Joseph; **8** of the tribe of E'phra'im, Ho-she'a^f the son of Nun; **9** of the tribe of Benjamin, Pal'ti the son of Ra'phu; **10** of the tribe of Zeb'u-lun, Gad'di-el the son of So'di; **11** of the tribe of Joseph,^g for the tribe of Ma-nas'seh,^h Gad'di the son of Su'si; **12** of the tribe of Dan, Am'mi-el the son of Ge-mal'li; **13** of the tribe of Ash'er, Se'thur the son of Mi'cha-el; **14** of the tribe of Naph'ta-li, Nah'bi the son of Voph'si; **15** of the tribe of Gad, Geu'el the son of Ma'chi. **16** These are the names of the men whom Moses sent to spy out the land. And Moses gave the name Joshuaⁱ to Ho-she'a the son of Nun.

17 When Moses was sending them to spy out the land of Ca'naan, he said to them: "Go up there into the Neg'eb, and then go up into the mountainous region.^j **18** You must see what kind of land it is^k and whether the people who are dwelling in it are strong or weak, few or many,

13:2 *Or "to scout." 13:16 *Or "Jehoshua," meaning "Jehovah Is Salvation."

19 and whether the land is good or bad and whether the cities they are dwelling in are encampments or fortifications. 20 And find out whether the land is rich* or poor^{#a} and whether there are trees in it or not. You must be courageous^b and take some of the fruitage of the land." Now it was the season of the first ripe grapes.^c

21 So they went up and spied out the land from the wilderness of Zin^d to Re'hob^e to Le'bo-ha'math.^{#f} 22 When they went up into the Neg'eb, they came to Heb'ron,^g where A-hi'man, She'shai, and Tal'mai,^h the An'a-kim,ⁱ were living. Incidentally, Heb'ron had been built seven years before Zo'an of Egypt. 23 When they came to the Valley* of Esh'col,^j there they cut down a branch with one cluster of grapes, which two of the men had to carry on a bar, as well as some of the pomegranates and figs.^k 24 They called that place the Valley* of Esh'col^{#l} because of the cluster that the Israelites cut down from there.

25 At the end of 40 days,^m they returned from spying out the land. 26 So they came back to Moses and Aaron and all the assembly of the Israelites in the wilderness of Pa'ran, at Ka'desh.ⁿ They brought back a report to all the assembly and showed them the fruitage of the land. 27 This is what they reported to Moses: "We entered the land into which you sent us, and it is indeed flowing with milk and honey,^o and this is its fruitage.^p 28 Nevertheless, the people who dwell in the land are strong, and the fortified cities are very great. We also saw the

13:20 *Lit., "fat." #Lit., "lean." 13:21 *Or "the entrance of Hamath." 13:23, 24 *Or "Wadi." 13:24 #Meaning "Cluster of Grapes."

CHAP. 13

- a Ne 9:25
Eze 20:6
b De 31:6
Jos 1:6,9
c Nu 13:23
d Nu 34:2,3
Jos 15:1
e 2Sa 10:6,8
f Nu 34:8
g Ge 13:18
Jos 15:13
Jos 21:11,12
h Jg 1:10
i De 9:1,2
Jos 11:21
j Nu 32:9
k De 1:25
De 8:7-9
l De 1:24
m Nu 14:33,34
n De 1:19
o Ex 3:8
Le 20:24
p De 1:25

Second Col.

- a Nu 13:22,33
De 1:27,28
b Ge 36:12
Ex 17:8
1Sa 15:3
c Nu 13:17
d Jg 1:21
2Sa 5:6,7
e Ge 10:15,16
f Ex 23:23
De 7:1
De 20:17
g Ge 10:19
h Jos 14:7,8
i Nu 32:9
j Nu 14:36
k Am 2:9
l De 1:28
De 9:1,2

CHAP. 14

- m De 1:32,33
n De 1:27
Ps 106:25
o Ps 78:40
p Nu 14:31
De 1:39
q Nu 11:5
r Ne 9:17

An'a-kim there.^a 29 The A-mal'-ek-ites^b are dwelling in the land of the Neg'eb,^c and the Hit'tites, of the Jeb'u-sites,^d and the Am'or-ites^e are dwelling in the mountainous region, and the Ca'naan-ites^f are dwelling by the sea^g and along the Jordan."

30 Then Ca'leb tried to calm the people as they stood before Moses by saying: "Let us go up immediately, and we are sure to take possession of it, because we can surely conquer it."^h 31 But the men who went up with him said: "We are not able to go up against the people, because they are stronger than we."ⁱ 32 And they kept on giving the Israelites a bad report^j about the land that they had spied out, saying: "The land that we passed through to spy out is a land that devours its inhabitants, and all the people whom we saw in it are men of extraordinary size.^k 33 And there we saw the Neph'i-lim, the sons of A'nak,^l who are from* the Neph'i-lim, and in comparison we seemed like grasshoppers, both to us and to them."

14 Then all the assembly raised their voice, and the people continued crying out and weeping all through that night.^m 2 All the Israelites began to murmur against Moses and Aaron,ⁿ and the whole assembly spoke against them, saying: "If only we had died in the land of Egypt, or if only we had died in this wilderness! 3 Why is Jehovah bringing us to this land to fall by the sword?^o Our wives and children will become plunder.^p Is it not better for us to return to Egypt?"^q 4 They were even saying to one another: "Let us appoint a leader and return to Egypt!"^r

13:33 *Or "descendants of."

Heb. 10:26, 27, *RS*: “If we sin deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful prospect of judgment, and a fury of fire which will consume the adversaries.” (Thus the Bible does not go along with the idea that no matter what sins a person may commit after he is “saved” he will not lose his salvation. It encourages faithfulness. See also Hebrews 6:4-6, where it is shown that even a person anointed with holy spirit can lose his hope of salvation.)

Is anything more than faith needed in order to gain salvation?

Eph. 2:8, 9, *RS*: “By grace [“undeserved kindness,” *NW*] you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast.” (The entire provision for salvation is an expression of God’s undeserved kindness. There is no way that a descendant of Adam can gain salvation on his own, no matter how noble his works are. Salvation is a gift from God given to those who put faith in the sin-atoning value of the sacrifice of his Son.)

Heb. 5:9, *RS*: “He [Jesus] became the source of eternal salvation to all who *obey* him.” (Italics added.) (Does this conflict with the statement that Christians are “saved through faith”? Not at all. Obedience simply demonstrates that their faith is genuine.)

Jas. 2:14, 26, *RS*: “What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? For as the body apart from the spirit is dead, so faith apart from works is dead.” (A person does not *earn* salvation by his works. But anyone who has genuine faith *will* have works to go with it—works of obedience to the commands of God and Christ, works that demonstrate his faith and love. Without such works, his faith is dead.)

Acts 16:30, 31, *RS*: “‘Men, what must I do to be saved?’ And they [Paul and Silas] said, ‘Believe in the Lord Jesus, and you will be saved, you and your household.’” (If that man and his household truly believed, would they not act in harmony with their belief? Certainly.)

plain of Achor will become "a resting-place for cattle."—Isa 65:10.

ACHSAH (Ach'sah) [Anklet; Bangle]. The daughter of the Judean spy Caleb whom he offered in marriage as a prize to whoever captured the stronghold of Debir in Judah's newly acquired territory. Caleb's nephew Othniel, who evidently became the first judge after Joshua (Jg 3:9, 10), captured it and, as a reward, married his cousin Achsah.—See OTHNIEL.

When Achsah left for her new home, she requested and received from her father an additional choice gift, a section containing the Upper and Lower Gulloth. (Jos 15:15-19; Jg 1:12-15) Achsah may have been the mother of Hathath.—1Ch 4:13.

ACHSHAPH (Ach'shaph) [Place of Practicing Sorcery]. A royal city of Canaan whose king responded to the call of Jabin, king of Hazor, and joined the encampment of kings at the waters of Merom to fight against Israel. (Jos 11:1, 5) He was killed in the battle that followed. (Jos 12:7, 20) The city of Achshaph was later included in the territory assigned as an inheritance to the tribe of Asher.—Jos 19:25.

Some scholars propose identifying Achshaph with Tell Kisan (Tel Kison), a site about 10 km (6 mi) SE of Acco (Acre). However, others favor Khirbet el-Harbaj (Tel Regev) about 11 km (7 mi) SE of Haifa.

ACHZIB (Ach'zib) [Deceitful Place]. The name of two cities.

1. A city in the southern part of the Promised Land, in the territory of Judah. (Jos 15:44) It is understood to be the same as "Chezib" (Ge 38:5, *KJ*), the birthplace of Judah's son Shelah. Joshua 15:33 shows it to be in the hilly country of the Shephelah, and it is tentatively identified with Tell el-Beida (Horvat Lavnin) 5 km (3 mi) WSW of Adullam. Lachish, Moresheth-gath, and Mareshah (mentioned along with Achzib in Mic 1:13-15) are all in that area. Cozeba, in 1 Chronicles 4:22, is generally considered to be the same as Achzib.

2. A Phoenician coastal city in the territory of the tribe of Asher. (Jos 19:29) Asher, however, never succeeded in conquering it, nor the more important city of Acco (Acre) to the S, perhaps due to hindering action on the part of the Phoenician fleet. (Jg 1:31, 32) Sennacherib of Assyria overran it in King Hezekiah's time and mentions it in his annals under the name Akzibi. In Greek and Roman times it was called Ecdippa. It has been identified with ez-Zib (Tel Akhziv), some 14 km

(9 mi) N of Acco at the mouth of the Wadi Qarn (Nahal Keziv).

ACRE. As used in the Scriptures, "acre" is understood to denote the measure of land that a span of bulls can plow in a day. The Hebrew word thus rendered (*tse'medh*) literally means "span" (1Sa 14:14, ftn; 1Ki 19:19) and is also rendered "couple" (Jg 19:3), "pair" (1Sa 11:7), and 'team' (2Ki 9:25). Likely the measure of land referred to was somewhat less than 0.4 ha (1 acre). The word *jugerum*, found in the Latin *Vulgate*, refers to an area of 0.25 ha (0.62 acre).

ACTS OF APOSTLES. This is the title by which one of the Bible books has been called since the second century C.E. It covers primarily the activity of Peter and Paul, rather than that of all the apostles in general; and it provides us with a most reliable and comprehensive history of the spectacular beginning and rapid development of the Christian organization, first among the Jews and then among the Samaritans and the Gentile nations.

The overriding theme of the entire Bible, Jehovah's Kingdom, dominates the book (Ac 1:3; 8:12; 14:22; 19:8; 20:25; 28:31), and we are constantly reminded of how the apostles bore "thorough witness" concerning Christ and that Kingdom and fully accomplished their ministry. (2:40; 5:42; 8:25; 10:42; 20:21, 24; 23:11; 26:22; 28:23) The book also provides a superb historical background against which to view the inspired letters of the Christian Greek Scriptures.

The Writer. The opening words of Acts refer to the Gospel of Luke as "the first account." And since both accounts are addressed to the same individual, Theophilus, we know that Luke, though not signing his name, was the writer of Acts. (Lu 1:3; Ac 1:1) Both accounts have a similar style and wording. The Muratorian Fragment of the late second century C.E. also attributes the writership to Luke. Ecclesiastical writings of the second century C.E. by Irenaeus of Lyons, Clement of Alexandria, and Tertullian of Carthage, when quoting from Acts, cite Luke as the writer.

When and Where Written. The book covers a period of approximately 28 years, from Jesus' ascension in 33 C.E. to the end of the second year of Paul's imprisonment in Rome about 61 C.E. During this period four Roman emperors ruled in succession: Tiberius, Caligula, Claudius, and Nero. Since it relates events through the second year of Paul's imprisonment in Rome, it could not have been completed earlier. Had the account been written later, it is reasonable to expect that Luke

would have provided more information about Paul; if written after the year 64 C.E., mention surely would have been made of Nero's violent persecution that began then; and if written after 70 C.E., as some contend, we would expect to find Jerusalem's destruction recorded.

The writer Luke accompanied Paul much of the time during his travels, including the perilous voyage to Rome, which is apparent from his use of the first-person plural pronouns "we," "our," and "us" in Acts 16:10-17; 20:5-15; 21:1-18; 27:1-37; 28:1-16. Paul, in his letters written from Rome, mentions that Luke was also there. (Col 4:14; Phm 24) It was, therefore, in Rome that the writing of the book of Acts was completed.

As already observed, Luke himself was an eyewitness to much of what he wrote, and in his travels he contacted fellow Christians who either participated in or observed certain events described. For example, John Mark could tell him of Peter's miraculous prison release (Ac 12:12), while the events described in chapters 6 and 8 could have been learned from the missionary Phil-

ip. And Paul, of course, as an eyewitness, was able to supply many details of events that happened when Luke was not with him.

Authenticity. The accuracy of the book of Acts has been verified over the years by a number of archaeological discoveries. For example, Acts 13:7 says that Sergius Paulus was the proconsul of Cyprus. Now it is known that shortly before Paul visited Cyprus it was ruled by a *propraetor*, or legate, but an inscription found in Cyprus proves that the island did come under the direct rule of the Roman Senate in the person of a provincial governor called a proconsul. Similarly in Greece, during the rule of Augustus Caesar, Achaia was a province under the direct rule of the Roman Senate, but when Tiberius was emperor it was ruled directly by him. Later, under Emperor Claudius, it again became a senatorial province, according to Tacitus. A fragment of a rescript from Claudius to the Delphians of Greece has been discovered, which refers to Gallio's proconsulship. Therefore, Acts 18:12 is correct in speaking of Gallio as the "proconsul" when Paul was there in Corinth, the

HIGHLIGHTS OF ACTS

The beginning of the Christian congregation and a record of its zealous public witnessing in the face of fierce opposition

Time covered: 33 to c. 61 C.E.

Before ascending to heaven, Jesus commissions followers to be witnesses of him as Jehovah's Messiah (1:1-26)

After receiving holy spirit, disciples boldly witness in many languages (2:1-5:42)

Jews in Jerusalem from many lands are given witness in their own languages; about 3,000 baptized

Peter and John are arrested and taken before Sanhedrin; fearlessly declare they will not stop witnessing

Filled with holy spirit, all the disciples speak the word of God boldly; multitudes become believers

Apostles are arrested; an angel releases them; brought before the Sanhedrin, they declare: "We must obey God as ruler rather than men"

Persecution results in expansion of the witness (6:1-9:43)

Stephen is seized, gives fearless witness, dies a martyr

Persecution scatters all but apostles; witness given in Samaria; Ethiopian eunuch baptized

Jesus appears to the persecutor Saul; Saul is converted, baptized, begins zealous ministry

Under divine direction the witness reaches uncircumcised Gentiles (10:1-12:25)

Peter preaches to Cornelius, his family, and his friends; these believe, receive holy spirit, and are baptized

Apostle's report of this prompts further expansion among nations

Paul's evangelizing tours (13:1-21:26)

First tour: To Cyprus, Asia Minor. Paul and Barnabas boldly witness publicly and in synagogues; thrown out of Antioch; mobbed in Iconium; first treated like gods in Lystra, then Paul is stoned

Circumcision issue decided by governing body at Jerusalem; Paul and Barnabas assigned to inform brothers that circumcision is not required but that believers must abstain from things sacrificed to idols, from blood, and from fornication

Second tour: Back through Asia Minor, into Macedonia and Greece. Imprisoned in Philippi, but jailer and his family get baptized; Jews stir up trouble in Thessalonica and Berea; in Athens, Paul preaches in synagogue, in the marketplace, then on the Areopagus; 18-month ministry in Corinth

Third tour: Asia Minor, Greece. Fruitful Ephesian ministry, then uproar by silversmiths; apostle admonishes elders

Paul is arrested, witnesses to officials, is taken to Rome (21:27-28:31)

After mobbing in Jerusalem, Paul before Sanhedrin

As prisoner, Paul gives fearless witness before Felix, Festus, and King Herod Agrippa II, also on boat en route to Rome

A prisoner in Rome, Paul continues to find ways to preach about Christ and the Kingdom

The Joy of Jehovah (Nehemiah 8:10)

1. Signs of the times are heralding the Kingdom.
Good news we tell for all to hear.
Lift up your heads, and look to your salvation;
Time for deliverance is near!

(CHORUS)

The joy of Jehovah is our stronghold.

Sing loud, and raise a joyful cry.

Rejoice in the hope, and show a grateful heart,

All give praise and laud our God on high.

The joy of Jehovah is our stronghold.

His name all men must come to know.

With constant devotion to our God and King,

Godly joy in service we will show.

2. Look to our God, you lovers of Jehovah.
No need to fear, for he is strong.
Stand up and shout with voices loud as thunder;
Sing to our God a joyous song!

(Chorus)

WEEK STARTING AUGUST 18

Song 78 and Prayer

□ Congregation Bible Study:

c/ chap. 11 ¶17-22, box on p. 116 (30 min.)

□ Theocratic Ministry School:

Bible reading: Numbers 10-13 (10 min.)

No. 1: Numbers 10:1-16 (4 min. or less)

No. 2: Why Faith Must Have Works—rs p. 359 ¶2-5 (5 min.)

No. 3: Acts of Apostles—The Spectacular Beginning and Development of the Christian Organization—*it-1* pp. 42-43 ¶2 (5 min.)

□ Service Meeting:

Song 74

15 min: “A Century of Advertising the Kingdom!”—Part 1. (Paragraphs 1-3) Discussion based on the first three paragraphs and the *Proclaimers* book, pages 259-260. After asking the question for paragraph 3, interview two publishers who are longtime Witnesses. Have them share some experiences about the preaching work when they first became publishers.

15 min: “A Century of Advertising the Kingdom!”—Part 2. (Paragraphs 4-6) Questions and answers. When covering paragraphs 5 and 6, interview two pioneers about how they have made room for full-time service.

Song 103 and Prayer

A Century of Advertising the Kingdom!

¹ “Behold, the King reigns! You are his publicity agents. Therefore advertise, advertise, advertise, the King and his kingdom.” With those stirring words spoken by Brother Ruthford nearly a century ago, Jehovah’s people were encouraged to broadcast the Kingdom message far and wide. And that is what we have done! Like the early Christians, we have preached the good news of the Kingdom “in all creation under heaven.” (Col. 1:23) Looking back over the last century, what have we done to advertise God’s Kingdom? How can

1. What were Jehovah’s people encouraged to do nearly a century ago?

we continue to advertise it as we approach the 100th anniversary of the Kingdom’s birth?

² **Looking Back:** For decades, our *literature* has promoted God’s Kingdom. Since 1939 our principal magazine has had as its title: *The Watchtower Announcing Jehovah’s Kingdom*. This magazine frequently discusses the Kingdom and what it will accomplish. The *Awake!* magazine also highlights God’s Kingdom as the only hope for mankind. How fitting that these two magazines are now the most widely translated and distributed magazines in the world!—Rev. 14:6.

³ Jehovah’s people have employed various *methods* to advertise the Kingdom. In the early days, we made use of sound cars, radio broadcasts, and portable phonographs. Those methods helped us to spread the good news to a wide audience at a time when there were relatively few Kingdom proclaimers. (Ps. 19:4) In recent years, we have published information on *jw.org*, thus proclaiming the Kingdom to millions—including those who live in lands where our work is restricted.

⁴ Jehovah’s people have also engaged in *special initiatives* to spread the Kingdom message. For example, beginning in the mid-1990’s, we made an effort to augment our house-to-house work by witnessing in public parks, in parking lots, and at businesses. Recently, we have organized special metropolitan public witnessing in large cities around the world. In addition, many congregations are participating in public witnessing in their local territory by using literature carts and tables that are set up near high-traffic areas. Of course, we keep the house-to-house work as the mainstay of our Kingdom-preaching activity.—Acts 20:20.

⁵ **Looking Ahead:** With the start of the new service year in September, many will begin serving as regular pioneers. Could you join

2. How has our literature promoted God’s Kingdom?

3. What are some of the methods we have employed to advertise the Kingdom?

4. What special initiatives have we engaged in?

5. What opportunities will the new service year offer for many of us?

them? If not, can you enroll as an auxiliary pioneer from time to time? Whether you are able to pioneer or not, Jehovah will surely bless you for any sacrifices you make in order to have a full share in advertising the Kingdom.—Mal. 3:10.

⁶ The month of October 2014 will mark

6. Why will the month of October 2014 be special?

the 100th anniversary of the birth of the Kingdom. Fittingly, the public edition of *The Watchtower* that month focuses on God's Kingdom. Why not make an effort to get this issue into the hands of as many as possible? As we look to the future, may each of us continue "declaring the good news of the Kingdom of God" to all who will listen.—Acts 8:12.

WEEK STARTING AUGUST 25

Song 112 and Prayer

❑ Congregation Bible Study:

c/ chap. 12 ¶1-8 (30 min.)

❑ Theocratic Ministry School:

Bible reading: Numbers 14-16 (10 min.)

Theocratic Ministry School Review (20 min.)

❑ Service Meeting:

Song 96

5 min: Local Experiences. Have one or two experiences reenacted that show a publisher confidently speaking up about the Kingdom. Briefly discuss Hebrews 6:11, 12, emphasizing the importance of being industrious when it comes to advertising the Kingdom.

10 min: Explaining the Kingdom—Part 1. Talk by an elder based on the *Ministry School* book, page 280, paragraphs 1-4.

15 min: Explaining the Kingdom—Part 2. Discussion based on the *Ministry School* book, page 280, paragraph 5, to page 281, paragraph 1. Include a demonstration of a publisher reasoning with a person to prove that the Kingdom is a real government.

Song 101 and Prayer

Theocratic Ministry School Review

The following questions will be considered at the Theocratic Ministry School during the week beginning August 25, 2014.

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]
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]
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]
4. Why can it be said that the law of "eye for eye" did not promote personal revenge? (Lev. 24:19, 20) [July 14, w09 9/1 p. 22 pars. 3-4]
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]
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]
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]
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]
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]
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]

1. From house to house, from door to door,
Jehovah’s word we spread.
From town to town, from farm to farm,
Jehovah’s sheep are fed.
This good news that God’s Kingdom rules,
As Jesus Christ foretold,
Is being preached throughout the earth
By Christians young and old.
2. From house to house, from door to door,
Salvation we proclaim.
It comes to those who choose to call
Upon Jehovah’s name.
But how can they call on the name
Of One they do not know?
So to their houses and their doors,
The sacred name must go.
3. So let us go from door to door
To spread the Kingdom news.
And whether it’s embraced or not,
We’ll let the people choose.
At least we’ll name Jehovah’s name,
His glorious truth declare.
And as we go from door to door,
We’ll find his sheep are there.