

tactful viewpoint questions and then *listen*.—Matt. 16:13-16.

⁴ Habits and thought patterns are often deeply entrenched and take time to unlearn. (2 Cor. 10:5) What if our student does not accept or put into practice what he is being taught? Patience is required

4. What should be done if a student has difficulty understanding or applying what he is being taught from the Bible?

to allow a reasonable amount of time for God's Word and holy spirit to work on the student's heart. (1 Cor. 3:6, 7; Heb. 4:12) Rather than pressuring him, it is often better to move on to another subject if the student is having difficulty understanding or applying a Bible teaching. As we continue to teach him patiently and lovingly from the Bible, he may in time be moved to make the needed adjustments.

WEEK STARTING DECEMBER 22

Song 15 and Prayer

❑ **Congregation Bible Study:**

cl chap. 17 ¶17-23, box on p. 177 (30 min.)

❑ **Theocratic Ministry School:**

Bible reading: Joshua 9-11 (10 min.)

No. 1: Joshua 9:16-27 (4 min. or less)

No. 2: **There Is No Spirit Part of Man That Survives Death**—*rs* p. 382 ¶5—p. 383 ¶12 (5 min.)

No. 3: **Affection—Maintain a Warm Personal Attachment to Jehovah and to Those Who Love Him**—*it-1* p. 55 (5 min.)

❑ **Service Meeting:**

Song 119

5 min: Local needs.

25 min: “2015 Theocratic Ministry School Helps Us Improve Our Teaching.” Discussion by the Theocratic Ministry School overseer. The school overseer may choose to have certain paragraphs read before considering them. Emphasize the changes to Assignment No. 1, the timing for the Bible Highlights, and the counsel by the school overseer. Have paragraph 7 read, and after discussing it, have a model demonstration of an elder conducting a family study with his wife and child, using the material on page 18 of the *New World Translation*. Encourage all to take full advantage of the excellent theocratic training provided in the school and to make good use of the textbook *Benefit From Theocratic Ministry School Education*.

Song 117 and Prayer

2015 Theocratic Ministry School Helps Us Improve Our Teaching

¹ The psalmist David wrote: “May the words of my mouth and the meditation of my heart be pleasing to you, O Jehovah, my Rock and my Redeemer.” (Ps. 19:14) We too want our words to be pleasing to Jehovah because we treasure our privilege of speaking the truth in the congregation and in the ministry. The Theocratic Ministry School is one of the ways that Jehovah trains us for the ministry. This training takes place each week in the more than 111,000 congregations worldwide. It has helped brothers and sisters around the globe and from all walks of life to become adequately qualified as ministers of the good news, capable of teaching with persuasion, tact, and boldness.—Acts 19:8; Col. 4:6.

² The school schedule for 2015 will include subjects considered in “An Introduction to God's Word” and the “Glossary of Bible Terms” found in the *New World Translation*, as well as material from *Insight on the Scriptures*, Volume 1. Additionally, adjustments have been made in the time allotted for Bible highlights

15 Creation Reveals Jehovah's Glory

(Psalm 19)

1. Jehovah God, my soul is well aware.

**A host of stars, your glory does declare.
From day to day and night to night they speak
And without words bring knowledge to the meek.
From day to day and night to night they speak
And without words bring knowledge to the meek.**

2. For you have made the sun and moon and stars.

**Great oceans stop where you have set their bars.
We lift our eyes and see your heavens grand.
We stand in awe that you remember man.
We lift our eyes and see your heavens grand.
We stand in awe that you remember man.**

3. Your laws are pure, and your commands are true.

**Day after day, reminders come from you.
They make us wise, are better than fine gold.
Oh, may we keep them, always to them hold.
They make us wise, are better than fine gold.
Oh, may we keep them, always to them hold.**

¹⁶ As we noted in Chapter 4, God bears the title “Jehovah of armies” because of his position as Supreme Commander of a vast army of hundreds of millions of spirit creatures. This is proof of Jehovah’s power. How, though, is his wisdom involved? Consider: Jehovah and Jesus are never idle. (John 5:17) It stands to reason, then, that the angelic ministers of the Most High are likewise always busy. And remember, they are higher than man, superintelligent and superpowerful. (Hebrews 1:7; 2:7) Yet, Jehovah has kept all those angels busy, happily engaged in fulfilling work—“carrying out his word” and “doing his will”—for billions of years. (Psalm 103:20, 21) How awesome the wisdom of this Administrator must be!

Jehovah Is “Wise Alone”

¹⁷ In view of such evidence, is it any wonder that the Bible shows Jehovah’s wisdom to be superlative? For example, it says that Jehovah is “wise alone.” (Romans 16:27) Jehovah alone possesses wisdom in the absolute sense. He is the source of all true wisdom. (Proverbs 2:6) That is why Jesus, though the wisest of Jehovah’s creatures, did not rely on his own wisdom but spoke as his Father directed him.—John 12:48-50.

¹⁸ Notice how the apostle Paul expressed the uniqueness of Jehovah’s wisdom: “O the depth of God’s riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are!” (Romans 11:33) By opening the verse with the exclamation “O,” Paul showed strong emotion—in this case, profound awe. The Greek word he chose for “depth” is closely related to the word for “abyss.” Hence, his words evoke a vivid mental picture. When we contemplate Jehovah’s wisdom, it is as if

17, 18. Why does the Bible say that Jehovah is “wise alone,” and why should his wisdom leave us awestruck?

Questions for Meditation

Job 28:11-28 How valuable is divine wisdom, and what good result may come from meditating upon the subject?

Psalms 104:1-25 How is Jehovah's wisdom manifest in creation, and what feelings does that evoke in you?

Proverbs 3:19-26 If we contemplate Jehovah's wisdom and apply it, what may be the effect on our own day-to-day life?

Daniel 2:19-28 Why is Jehovah called a Revealer of secrets, and how should we respond to the prophetic wisdom found in his Word?

we were gazing into a limitless, bottomless chasm, a realm so deep, so vast that we could never even grasp its immensity, let alone trace it out or map it in detail. (Psalm 92:5) Is that not a humbling thought?

¹⁹ Jehovah is "wise alone" in another sense: Only he is able to peer into the future. Remember, Jehovah uses the farseeing eagle to symbolize divine wisdom. A golden eagle may weigh a mere ten pounds, but its eyes are larger than those of a full-grown man. The eagle's eyesight is amazingly keen, enabling the bird to spot tiny prey from thousands of feet aloft, perhaps even from miles away! Jehovah himself once said of the eagle: "Far into the distance its eyes keep looking." (Job 39:29) In a similar sense, Jehovah can look "far into the distance" of time—the future!

²⁰ The Bible is full of evidence that this is true. It contains hundreds of prophecies, or history written in advance. The outcome of wars, the rise and fall of world powers, and even the specific battle strategies of military

19, 20. (a) Why is the eagle a fitting symbol of divine wisdom? (b) How has Jehovah demonstrated his ability to peer into the future?

commanders were all foretold in the Bible—in some cases, hundreds of years in advance.—Isaiah 44:25–45:4; Daniel 8:2-8, 20-22.

²¹ Does this mean, though, that God has already foreseen the choices you will make in life? Some who preach the doctrine of predestination insist that the answer is yes. However, that notion actually undermines Jehovah's wisdom, for it implies that he cannot control his ability to look into the future. To illustrate: If you had a singing voice of unparalleled beauty, would you then have no choice but to sing all the time? The notion is absurd! Likewise, Jehovah has the ability to foreknow the future, but he does not use it all the time. To do so might infringe upon our own free will, a precious gift that Jehovah will never revoke.—Deuteronomy 30:19, 20.

²² Worse yet, the very notion of predestination suggests that Jehovah's wisdom is cold, devoid of heart, feeling, or compassion. But nothing could be further from the truth! The Bible teaches that Jehovah is "wise *in heart*." (Job 9:4) Not that he has a literal heart, but the Bible often uses that term in connection with the innermost self, which includes motivations and feelings, such as love. So Jehovah's wisdom, like his other qualities, is governed by love.—1 John 4:8.

²³ Naturally, Jehovah's wisdom is perfectly trustworthy. It is so far above our own wisdom that God's Word lovingly urges us: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight." (Proverbs 3:5, 6) Let us now delve into Jehovah's wisdom so that we may draw closer to our all-wise God.

21, 22. (a) Why is there no basis for concluding that Jehovah has foreseen all the choices you will make in life? Illustrate. (b) How do we know that Jehovah's wisdom is not cold or devoid of feeling?

23. The superiority of Jehovah's wisdom should move us to do what?

el returned to A'i and struck it with the sword. **25** All those who fell on that day, from man to woman, amounted to 12,000, all the people of A'i. **26** Joshua did not draw back his hand with which he had stretched out the javelin^a until he had devoted all the inhabitants of A'i to destruction.^b **27** However, Israel took the livestock and the spoil of that city for themselves, according to the orders that Jehovah had given to Joshua.^c

28 Then Joshua burned A'i and reduced it to a permanent mound of ruins,^d as it remains to this day. **29** He hung the king of A'i on a stake* until the evening, and as the sun was about to set, Joshua gave the order to take his dead body down from the stake.^e Then they pitched it at the entrance of the city gate and raised up a great pile of stones over him, which is there to this day.

30 It was then that Joshua built an altar on Mount E'bal^f to Jehovah the God of Israel, **31** just as Moses the servant of Jehovah had commanded the Israelites and as it is written in the book of the Law^g of Moses: "An altar of whole stones on which no iron tool has been wielded."^h On it they offered up burnt offerings to Jehovah as well as communion sacrifices.ⁱ

32 Then he wrote there on the stones a copy of the Law^j that Moses had written before the Israelites.^k **33** All Israel, their elders, the officers, and their judges were standing on both sides of the Ark in front of the Levitical priests who were carrying the ark of the covenant of Jehovah. The foreign residents were there as well as the natives.^l Half of them stood in front of Mount Ger'i-zim, and the other half in front of

CHAP. 8

- a Ex 17:11
 Jos 8:18
 b Le 27:29
 c Jos 8:2
 d Jos 8:8
 e De 21:22, 23
 f De 11:29
 De 27:4, 5
 g De 31:9
 Jos 1:8
 h Ex 20:25
 i De 27:6, 7
 j De 27:2, 3
 k Ex 24:4
 Ex 34:27
 l Le 24:22
 Nu 15:16

Second Col.

- a De 27:12, 13
 b De 11:29
 c De 31:9
 Ne 8:3
 d De 28:2
 e De 27:15
 De 28:15
 f De 4:2
 De 12:32
 g Le 24:22
 Nu 15:16
 h De 29:10, 11
 De 31:12
 Ne 8:2

CHAP. 9

- i Jos 12:7, 8
 j Nu 34:2, 6
 k Ge 15:18-21
 Ex 3:17
 Ex 23:23
 De 7:1
 l Jos 24:11
 m Jos 10:2
 Jos 11:19
 n Jos 6:20
 o Jos 8:24
 p Jos 5:10
 Jos 10:43
 q Ge 10:15, 17
 Ge 34:2
 Ex 3:8
 r Ex 34:12
 De 7:2
 De 20:16-18

Mount E'bal^a (just as Moses the servant of Jehovah had previously commanded),^b to bless the people of Israel. **34** After this he read aloud all the words of the Law,^c the blessings^d and the curses,^e according to all that is written in the book of the Law. **35** There was not a word of all that Moses had commanded that Joshua did not read aloud in front of all the congregation of Israel,^f including the women and children and the foreign residents^g who were living* among them.^h

9 When all the kings who were on the west side of the Jordanⁱ heard what had happened, those in the mountainous region, in the She-phe'lah, along the entire coast of the Great Sea,^j and in front of Leb'a-non—the Hit'tites, the Am'or-ites, the Ca'naan-ites, the Per'iz-zites, the Hi'vites, and the Jeb'u-sites^k—**2** they formed an alliance to fight against Joshua and Israel.^l

3 The inhabitants of Gib'e-on^m also heard what Joshua had done to Jer'i-choⁿ and A'i.^o **4** So they acted shrewdly and put provisions into worn-out sacks on their donkeys, along with worn-out wineskins that had burst and had been mended; **5** they also had worn-out and patched sandals on their feet, and they were wearing worn-out garments. All the bread of their provisions was dry and crumbly. **6** Then they went to Joshua at the camp at Gil'gal^p and said to him and the men of Israel: "We have come from a distant land. Now make a covenant with us." **7** But the men of Israel said to the Hi'vites:^q "Perhaps you are living near us. So how can we make a covenant with you?"^r **8** They replied to Joshua: "We are your servants."^s

8:35 *Lit., "walking." 9:1 *That is, the Mediterranean. 9:8 *Or "slaves."

8:29 *Or "tree."

Then Joshua said to them: "Who are you, and where do you come from?" **9** At this they said to him: "Your servants have come from a very distant land^a out of regard for the name of Jehovah your God, because we have heard about his fame and about all he did in Egypt^b **10** and about all he did to the two kings of the Am'or-ites who were on the other side* of the Jordan, King Si'hon^c of Hesh'bon and King Og^d of Ba'shan, who was in Ash'ta-roth. **11** So our elders and all the inhabitants of our land told us, "Take provisions with you for the journey and go to meet them. Tell them: "We will be your servants;^e now make a covenant with us."^f **12** This bread that we took as our provisions was still hot on the day we left our houses to come here to you. Now you can see it is dry and crumbly.^g **13** And these wineskins were new when we filled them, but now they have burst.^h And our garments and sandals have worn out because of the great length of the journey."

14 At that the men took* some of their provisions, but they did not inquire of Jehovah.ⁱ **15** So Joshua made peace with them^j and made a covenant with them to let them live, and that is what the chieftains of the assembly swore to them in an oath.^k

16 At the end of three days, after they made a covenant with them, they heard that they lived nearby, in their vicinity. **17** Then the Israelites set out and came to their cities on the third day; their cities were Gib'e-on,^l Che-phi'rah, Be'er'oth, and Kir'i-ath-je'a-rim.^m **18** But the Israelites did not attack them, because the chieftains of

9:10 *That is, the east side. 9:14 *Or "examined."

CHAP. 9

- a De 20:10, 15
- b Ex 9:16
Ex 15:13, 14
Jos 2:9, 10
- c Nu 21:21-24
De 2:32-34
- d Nu 21:33-35
De 3:3
- e De 20:10, 11
- f Jos 9:6
- g Jos 9:5
- h Jos 9:4
- i Nu 27:18, 21
1Sa 30:7, 8
- j Jos 11:19
- k 2Sa 21:2
- l Jos 10:2
- m Jos 18:11, 14
1Sa 7:1
1Ch 13:5

Second Col.

- a Nu 30:2
De 6:13
- b 2Sa 21:1
Ps 15:4
Ec 5:4, 6
- c Jos 9:6, 16
- d Ge 9:25, 26
- e De 7:1
De 20:16
- f De 2:25
De 11:25
Jos 5:1
- g Heb 11:31
- h Jos 9:21
- i 1Kl 8:29
2Ch 6:6
- j 1Ch 9:2
Ezr 7:24
Ezr 8:17
Ne 3:26
Ne 7:60

the assembly had sworn an oath to them by Jehovah^a the God of Israel. So all the assembly began to murmur against the chieftains. **19** At this all the chieftains said to the entire assembly: "Since we swore an oath to them by Jehovah the God of Israel, we are not allowed to hurt them. **20** This is what we will do: We will let them live, so that there is no indignation against us because of the oath that we swore to them."^b **21** And the chieftains added: "Let them live, but let them become gatherers of wood and drawers of water for all the assembly." This is what the chieftains promised them.

22 Joshua now called them and said to them: "Why did you trick us by saying, 'We are from a place very far away from you,' when you really live right among us?"^c **23** From now on you are cursed,^d and you will always occupy a slave's position as gatherers of wood and drawers of water for the house of my God." **24** They answered Joshua: "It was because your servants were plainly told that Jehovah your God had commanded Moses his servant to give you all the land and to annihilate all its inhabitants from before you.^e So we were afraid for our lives* because of you,^f and that is why we did this.^g **25** Now we are at your mercy.* Do to us whatever you think is good and right." **26** And that is what he did with them; he saved them from the hands of the Israelites, and they did not kill them. **27** But that day Joshua made them gatherers of wood and drawers of water for the assembly^h and for Jehovah's altar at the place that He should choose,ⁱ and they remain so to this day.^j

9:24 *Or "souls." 9:25 *Lit., "in your hands."

10 As soon as King A-do-ni-ze'dek of Jerusalem heard that Joshua had captured A'i and devoted it to destruction, doing to A'i and its king^a just as he had done to Jer'i-cho and its king,^b and how the inhabitants of Gib'e-on had made peace with Israel^c and remained among them, **2** he was greatly alarmed,^d because Gib'e-on was a great city, like one of the royal cities. It was greater than A'i,^e and all its men were warriors. **3** So A-do-ni-ze'dek king of Jerusalem sent this message to Ho'ham king of Heb'ron,^f Pi'ram king of Jar'muth, Japhi'a king of La'chish, and De'bir king of Eg'lon:^g **4** "Come to my aid, and let us attack Gib'e-on, because it has made peace with Joshua and the Israelites."^h **5** At this the five kings of the Am'or-ites—the king of Jerusalem, the king of Heb'ron, the king of Jar'muth, the king of La'chish, and the king of Eg'lon—gathered together along with their armies, and they marched on and encamped against Gib'e-on to fight against it.

6 Then the men of Gib'e-on sent word to Joshua at the camp at Gil'gal:ⁱ "Do not forsake* your slaves.^k Come quickly! Rescue us and help us! All the kings of the Am'or-ites from the mountainous region have gathered against us." **7** So Joshua went up from Gil'gal with all the fighting men and the mighty warriors.^l

8 Jehovah then said to Joshua: "Do not be afraid of them,^m for I have handed them over to you.ⁿ Not one of them will be able to stand against you."^o **9** Joshua came against them by surprise after marching all night long from Gil'gal. **10** Jehovah threw them into confusion before Israel,^p and they inflicted a

10:6 *Lit., "let your hand drop from."

CHAP. 10

a Jos 8:24, 29

b Jos 6:2, 21

c Jos 9:9, 15
Jos 11:19

d De 2:25
De 11:25
Jos 2:10, 11
Jos 5:1

e Jos 8:25

f Ge 23:2
Nu 13:22

g Jos 12:7,
10-12

h Jos 9:9, 15
Jos 11:19

i Ge 15:16

j Jos 5:10

k Jos 9:25, 27

l Jos 8:3

m De 3:2
De 20:1

n De 7:24
Jos 11:6

o Jos 1:3-5

p Ps 44:3

Second Col.

a 2Ki 20:10
Ps 135:6
Isa 38:8

b Isa 28:21

c 2Sa 1:17, 18

d De 9:18, 19
1Ki 17:22
Jas 5:16

e De 1:30
Jos 23:3

f Jos 5:10
Jos 9:6

g Jos 10:10

h Jos 10:28

i De 28:7

great slaughter on them at Gib'e-on, pursuing them by way of the ascent of Beth-ho'ron and striking them down as far as A-ze'kah and Mak-ke'dah. **11** While they were fleeing from Israel and were on the descent of Beth-ho'ron, Jehovah hurled great hailstones from the sky on them as far as A-ze'kah, and they perished. In fact, more died from the hail than from the sword of the Israelites.

12 It was then, on the day that Jehovah routed the Am'or-ites before the eyes of the Israelites, that Joshua said to Jehovah before Israel:

"Sun, stand still^a over
Gib'e-on,^b

And moon, over the Valley*
of Ai'ja-lon!"

13 So the sun stood still and the moon did not move until the nation could take vengeance on its enemies. Is it not written in the book of Ja'shar?^c The sun stood still in the middle of the sky and did not hasten to set for about a whole day. **14** There has never been a day like that one, either before it or after it, when Jehovah listened to the voice of a man,^d for Jehovah was fighting for Israel.^e

15 After that Joshua together with all Israel returned to the camp at Gil'gal.^f

16 Meanwhile, the five kings fled and hid in the cave at Mak-ke'dah.^g **17** Then it was reported to Joshua: "The five kings have been found hiding in the cave at Mak-ke'dah."^h **18** So Joshua said: "Roll large stones over the mouth of the cave and assign men to guard them. **19** But the rest of you should not stop. Pursue your enemies and strike them from the rear.ⁱ Do not allow them to enter into their cities, for Jehovah your

10:12 *Or "Low Plain."

God has given them into your hands."

20 After Joshua and the Israelites had finished inflicting a very great slaughter on them, to the point of wiping them out except for some survivors who escaped and entered into the fortified cities, **21** all the people returned safely to Joshua at the camp at Mak-ke'dah. Not a man dared to utter a word* against the Israelites. **22** Then Joshua said: "Open the mouth of the cave and bring the five kings out of the cave to me." **23** So they brought to him from the cave these five kings: the king of Jerusalem, the king of Heb'ron, the king of Jar'muth, the king of La'chish, and the king of Eg'lou.^a **24** When they brought these kings to Joshua, he summoned all the men of Israel and said to the commanders of the fighting men who had gone with him: "Come forward. Place your feet on the backs of the necks of these kings." So they came forward and placed their feet on the backs of their necks.^b **25** Then Joshua said to them: "Do not be afraid or be terrified.^c Be courageous and strong, for this is what Jehovah will do to all your enemies against whom you are fighting."^d

26 Then Joshua struck them and put them to death and hung them on five stakes,* and they remained hanging on the stakes until the evening. **27** At sunset Joshua ordered that they be taken down off the stakes^e and thrown into the cave where they had hidden themselves. Then large stones were placed at the mouth of the cave, and these remain to this very day.

28 Joshua captured Mak-ke'dah^f on that day and struck it with the sword. He devoted it

10:21 *Lit., "sharpened his tongue."
10:26 *Or "trees."

CHAP. 10

a Jos 10:3-5
Jos 12:7,
10-12

b Ex 23:27

c De 31:6
Jos 1:9

d De 3:21
De 7:18, 19

e De 21:22, 23
Jos 8:29

f Jos 10:10
Jos 15:20, 41

Second Col.

a De 20:16

b Jos 12:7, 16

c Jos 15:20, 42
Jos 21:13

d Jos 12:7, 15

e Jos 6:2, 21

f Jos 10:3, 4
Jos 12:7, 11
Jos 15:20, 39

g De 20:16

h Jos 12:7, 12
Jos 16:10
Jos 21:20, 21
1Ki 9:16

i Jos 10:3, 4
Jos 12:7, 12
Jos 15:20, 39

j De 20:16
Jos 10:32

k Ge 13:18
Ge 23:19
Nu 13:22
Jos 10:3, 4
Jos 15:13
Jos 21:13

l Jos 12:7, 13
Jos 15:15

king and everyone* in it to destruction, letting no survivor remain.^a He did to the king of Mak-ke'dah^b just as he had done to the king of Jer'i-cho.

29 Then Joshua together with all Israel went from Mak-ke'dah to Lib'nah and fought against Lib'nah.^c **30** Jehovah also gave it and its king^d into Israel's hand, and they struck it and everyone* in it with the sword, not letting a survivor remain in it. So they did to its king just as they had done to the king of Jer'i-cho.^e

31 Next Joshua together with all Israel went from Lib'nah to La'chish^f and camped there and fought against it. **32** Jehovah gave La'chish into Israel's hand, and they captured it on the second day. They struck it and everyone* in it with the sword,^g just as they had done to Lib'nah.

33 Then Ho'ram king of Ge'zer^h went up to help La'chish, but Joshua struck him and his people down until not one survivor remained.

34 Then Joshua together with all Israel went from La'chish to Eg'louⁱ and camped there and fought against it. **35** They captured it on that day and struck it with the sword. They devoted everyone* in it to destruction on that day, just as they had done to La'chish.^j

36 Then Joshua together with all Israel went up from Eg'lou to Heb'ron^k and fought against it. **37** They captured it and struck it, its king, its towns, and everyone* in it with the sword, not letting any survivor remain. Just as he had done to Eg'lou, he devoted it and everyone* in it to destruction.

38 Finally Joshua together with all Israel turned toward De'bir^l and fought against it.

10:28, 30, 32, 35, 37 *Or "every soul."

39 He captured it, its king, and all its towns, and they struck them down with the sword, devoting everyone* in it to destruction,^a not letting any survivor remain.^b He did to De'bir and its king just as he had done to Heb'ron and to Lib'nah and its king.

40 Joshua conquered all the land of the mountainous region, the Neg'eb, the She-phe'lah,^c and the slopes, and all their kings, not letting any survivor remain; he devoted everything that breathed to destruction,^d just as Jehovah the God of Israel had commanded.^e **41** Joshua conquered them from Ka'desh-bar'ne-a'f to Gaz'a^g and all the land of Go'shen^h and up to Gib'e-on.ⁱ **42** Joshua captured all these kings and their land, all at the same time, because it was Jehovah the God of Israel who was fighting for Israel.^j

43 Then Joshua returned with all Israel to the camp at Gil'gal.^k

11 As soon as Ja'bin king of Ha'zor heard of it, he sent word to Jo'bab king of Ma'don,^l and to the king of Shim'ron, the king of Ach'shaph,^m **2** the kings who were in the northern mountainous region, those in the plains* south of Chin'ne-reth, those in the She-phe'lah and on the slopes of Dorⁿ to the west, **3** the Ca'naan-ites^o to the east and the west, the Am'or-ites,^p the Hit'tites, the Per'iz-zites, the Jeb'u-sites in the mountainous region, and the Hi'vites^q at the base of Her'mon' in the land of Miz'pah. **4** So they came out with all their armies, a vast multitude as numerous as the grains of sand on the seashore, together with very many horses and war chariots. **5** All these kings agreed to meet, and they came and camped together at the wa-

10:39; 11:11 *Or "every soul." 11:2 *Or "Arabah."

CHAP. 10

- a De 7:2
b Jos 11:14
c Jos 9:1, 2
Jg 1:9
d Le 27:29
De 20:16
Jos 11:14
e De 7:2
De 9:5
f Nu 34:2, 4
De 9:23
g De 2:23
h Jos 15:20, 51
i Jos 11:16, 19
j Ex 14:14
De 1:30
k Jos 4:19

CHAP. 11

- l Jos 12:7, 19
m Jos 12:7, 20
n Jos 17:11
Jg 1:27
o Nu 13:29
p Ge 15:16
q De 7:1
De 20:17
r De 4:48

Second Col.

- a Jos 10:8
b De 17:16
Pr 21:31
c Jos 21:44
d Ge 10:19
Jos 19:28, 31
e Jos 13:1, 6
f De 20:16
g Jos 11:6
h Jos 12:7, 19
i Le 27:29
j De 20:16
Jos 11:14
k De 9:5
l De 7:2, 16
m Jos 8:2, 27
n De 7:2
o De 20:16

ters of Mer'om to fight against Israel.

6 At this Jehovah said to Joshua: "Do not be afraid because of them,^a for about this time tomorrow, I am giving over all of them slain to Israel. Their horses you must hamstring,^b and their chariots you must burn in the fire."^c **7** Joshua together with all the fighting men then launched a surprise attack against them along the waters of Mer'om. **8** Jehovah gave them into Israel's hand,^c and they defeated them and pursued them as far as Great Si'don^d and Mis're-photh-ma'im^e and the Valley of Miz'peh to the east, and they struck them down until no survivors remained.^f **9** Joshua then did to them just as Jehovah had told him; he hamstringed their horses and burned their chariots in the fire.^g

10 Moreover, Joshua then returned and captured Ha'zor and struck down its king with the sword,^h because Ha'zor had formerly been the head of all these kingdoms. **11** They struck down everyone* in it with the sword, devoting them to destruction.ⁱ Not a breathing thing was left.^j Then he burned Ha'zor in the fire. **12** Joshua captured all the cities of these kings and defeated all their kings with the sword.^k He devoted them to destruction,^l just as Moses the servant of Jehovah had commanded. **13** However, Israel did not burn any of the cities that stood on their mounds except Ha'zor; it was the only one Joshua burned. **14** All the spoil of these cities and the livestock, the Israelites plundered for themselves.^m But they struck every human with the sword until they had annihilated each one.ⁿ They did not let anyone who breathed remain.^o **15** Just as Jehovah had

commanded Moses his servant, so Moses commanded Joshua,^a and so Joshua did. He left nothing undone of all that Jehovah had commanded Moses.^b

16 Joshua conquered all this land, the mountainous region, all the Neg'eb,^c all the land of Go'a-bah,^e and the mountainous region of Israel and its She-phe'lah,^d the Ar'a-bah,^e and the mountainous region of Israel and its She-phe'lah,^{* 17} from Mount Ha'lak, which goes up to Se'ir, and as far as Ba'al-gad^f in the Valley of Leb'a-non at the base of Mount Her'mon,^g and he captured all their kings and defeated them, putting them to death. **18** Joshua waged war with all these kings for quite some time. **19** There was no city that made peace with the Israelites except the Hi'vites inhabiting Gib'e-on.^h They conquered all the others by war.ⁱ **20** It was Jehovah who allowed their hearts to become stubborn^j so that they waged war against Israel, in order for him to devote them to destruction without any favorable consideration.^k They were to be annihilated, just as Jehovah had commanded Moses.^l

21 At that time Joshua wiped out the An'a-kim^m from the mountainous region, from Heb'ron, De'bir, A'nab, and all the mountainous region of Judah and all the mountainous region of Israel. Joshua devoted them and their cities to destruction.ⁿ **22** There were no An'a-kim left in the land of the Israelites; they remained^o only in Gaz'a,^p in Gath,^q and in Ash'dod.^r **23** So Joshua took control of all the land, just as Jehovah had promised Moses,^s and then Joshua gave it as an inheritance to Israel by their shares to be divided among their tribes.^t And the land had rest from war.^u

11:16 *Or "its foothills."

CHAP. 11

- a De 3:28
- De 7:1
- De 31:7
- b De 4:2, 5
- c Nu 13:17
- De 1:7
- d Jos 10:40, 41
- e Jos 12:7, 8
- f Jos 13:1, 5
- g De 4:48
- Jos 13:8, 11
- h Jos 9:7, 15
- i De 20:17
- j De 2:30
- k Ex 34:12
- De 7:2
- l De 20:16
- m Nu 13:22
- De 1:28
- Jos 15:13, 14
- n Le 27:29
- Jos 11:12
- Jos 24:11
- o Ex 23:28-30
- p Jg 1:18
- q 1Sa 17:4
- r 2Ch 26:1, 6
- s Ex 23:27
- De 11:23
- t Nu 26:53, 54
- Jos 14:1
- u Jos 14:15
- Jos 21:44
- Jos 23:1

Second Col.

CHAP. 12

- a De 2:24
- b De 3:8
- c De 4:47-49
- d Nu 21:23, 24
- e De 3:12
- f Nu 21:13
- g Joh 6:1
- h De 3:27
- i Nu 21:33-35
- j De 3:11
- k De 29:7
- l Jos 13:13
- m Nu 21:26
- n Nu 21:23, 24
- Nu 21:33-35
- o Nu 32:33
- De 3:12, 13
- p Jos 13:1, 5
- q Jos 1:4
- r Jos 11:16, 17
- s De 2:12

12 Now these are the kings of the land whom the Israelites defeated, whose land they took possession of on the east side of the Jordan, from the Ar'non Valley^{*a} up to Mount Her'mon^b and all the Ar'a-bah toward the east:^c **2** King Si'hon^d of the Am'or-ites, who lived in Hesh'bon and ruled from A-ro'er,^e which was on the rim of the Ar'non Valley,^{*f} and from the middle of the valley, and half of Gil'e-ad as far as the Valley[#] of Jab'bok, the boundary of the Am'mon-ites. **3** He also ruled over the Ar'a-bah as far as the Sea of Chin'ne-reth^{*g} toward the east and as far as the Sea of the Ar'a-bah, the Salt Sea,[#] to the east in the direction of Beth-jesh'i-moth, and toward the south under the slopes of Pis'gah.^h

4 Also the territory of King Ogⁱ of Ba'shan, who was one of the last of the Reph'a-im^j and who lived in Ash'ta-roth and Ed're-i **5** and ruled in Mount Her'mon, in Sal'e-cah, and in all Ba'shan,^k as far as the boundary of the Gesh'ur-ites and the Ma-ac'a-thites,^l and half of Gil'e-ad, to the territory of King Si'hon of Hesh'bon.^m

6 Moses the servant of Jehovah and the Israelites defeated them,ⁿ after which Moses the servant of Jehovah gave their land as a possession to the Reu'ben-ites, the Gad'ites, and the half tribe of Ma-nas'seh.^o

7 These are the kings of the land whom Joshua and the Israelites defeated on the west side of the Jordan, from Ba'al-gad^p in the Valley of Leb'a-non^q and as far as Mount Ha'lak,^r which goes up to Se'ir,^s after which Joshua gave their land to the tribes

12:1, 2 *Or "Wadi Arnon." 12:2 #Or "Wadi." 12:3 *That is, the lake of Gennesaret, or the Sea of Galilee. #That is, the Dead Sea.

but was greeting a visiting relative. (Luke 1:41, 42) When, as reported at Acts 4:31, holy spirit came upon an assembly of disciples, *the place* was shaken, but the effect of that spirit on the disciples was, not that they trembled or rolled about, but that they ‘spoke the word of God with boldness.’ Likewise today, boldness in speaking the word of God, zealously engaging in the work of witnessing—these are what give evidence that a person has holy spirit.

Gal. 5:22, 23: “The fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control.” (It is this fruitage, rather than outbursts of religious fervor, that one should look for when seeking to find people who truly have God’s spirit.)

Does ability to speak with great emotion in a tongue that a person never studied prove that he has God’s spirit?

See the main heading “Tongues, Speaking in.”

Is miraculous healing being done in our day by means of the spirit of God?

See the main heading “Healing.”

Who is baptized with holy spirit?

See page 56, under “Baptism,” also the main heading “Born Again.”

Is there a spirit part of man that survives the death of the body?

Ezek. 18:4: “The soul that is sinning—it itself will die.” (*RS, NE, KJ, and Dy* all render the Hebrew word *ne’phesh* in this verse as “soul,” thus saying that it is *the soul* that dies. Some translations that render *ne’phesh* as “soul” in other passages use the expression “the man” or “the one” in this verse. So, the *ne’phesh*, the soul, is the person, not an immaterial part of him that survives when his body dies.) (See the main heading “Soul” for further details.)

Ps. 146:4: “His spirit goes out, he goes back to his ground; in that

day his thoughts do perish.” (The Hebrew word here translated “spirit” is a derivative of *ru'ach*. Some translators render it “breath.” When that *ru'ach*, or active life-force, leaves the body, the person’s thoughts perish; they do not continue in another realm.)

Eccl. 3:19-21: “There is an eventuality as respects the sons of mankind and an eventuality as respects the beast, and they have the same eventuality. As the one dies, so the other dies; and they all have but one spirit, so that there is no superiority of the man over the beast, for everything is vanity. All are going to one place. They have all come to be from the dust, and they are all returning to the dust. Who is there knowing the spirit of the sons of mankind, whether it is ascending upward; and the spirit of the beast, whether it is descending downward to the earth?” (Because of the inheritance of sin and death from Adam, humans all die and return to the dust, as animals do. But does each human have a spirit that goes on living as an intelligent personality after it ceases to function in the body? No; verse 19 answers that humans and beasts “all have but one spirit.” Based merely on human observation, no one can authoritatively answer the question raised in verse 21 regarding the spirit. But God’s Word answers that there is nothing that humans have as a result of birth that gives them superiority over beasts when they die. However, because of God’s merciful provision through Christ, the prospect of living forever has been opened up to humans who exercise faith, but not to animals. For many of mankind, that will be made possible by resurrection, when active life-force from God will invigorate them again.)

Luke 23:46: “Jesus called with a loud voice and said: ‘Father, into your hands I entrust my spirit [Greek, *pneu'ma*].’ When he had said this, he expired.” (Notice that Jesus expired. When his spirit went out he was not on his way to heaven. Not until the third day from this was Jesus resurrected from the dead. Then, as Acts 1:3, 9 shows, it was 40 more days before he ascended to heaven. So, what is the meaning of what Jesus said at the time of his death? He was saying that he knew that, when he died, his future life prospects

rested entirely with God. For further comments regarding the ‘spirit that returns to God,’ see page 378, under the heading “Soul.”)

If Someone Says—

‘Do you have the holy spirit (or the Holy Ghost)?’

You might reply: ‘Yes, and that is why I have come to your door today. (Acts 2:17, 18)’

Or you could say: ‘That is what makes it possible for me to share in the Christian ministry. But I find that not everyone has the same idea as to what gives evidence that a person really has God’s spirit. What do you look for?’ **Then perhaps add:** (Discussion of some of the material on pages 381, 382.)

Spiritism

Definition: Belief that a spirit part of humans survives death of the physical body and can communicate with the living, usually through a person who serves as a medium. Some people believe that every material object and all natural phenomena have indwelling spirits. Sorcery is the use of power that is acknowledged to be from evil spirits. *All forms of spiritism are strongly condemned in the Bible.*

Is it really possible for a human to communicate with the “spirit” of a dead loved one?

Ecl. 9:5, 6, 10: “The living are conscious that they will die; but as for the dead, they are conscious of nothing at all . . . Also, their love and their hate and their jealousy have already perished, and they have no portion anymore to time indefinite in anything that has to be done under the sun. All that your hand finds to do, do with your very power, for there is no work nor devising nor knowledge nor wisdom in Sheol [the grave], the place to which you are going.”

AENEAS (Ae-ne'as) [Praised]. A man of Lydda, alongside the Plains of Sharon, healed by Peter after being paralyzed for eight years.—Ac 9:32-35.

AENON (Ae'non). A place having "a great quantity of water" available, where John the Baptist performed immersions after the Passover of 30 C.E. (Joh 3:23) It was near the apparently better known place named Salim. The exact locations of these places are uncertain; however, Eusebius, bishop of Caesarea in the third and fourth centuries C.E., indicates a location in the Jordan Valley about 8 Roman miles (12 km; 7.5 mi) S of Beth-shean. In this area is Tell Ridgha (Tel Shalem), tentatively identified with Salim. Nearby are several springs that might fit Eusebius' description of the place called Aenon.

AFFECTION. A strong, warm, personal attachment, such as that existing between genuine friends.

The Hebrew word *chashaq'*, translated 'show affection' in Deuteronomy 7:7, has the root meaning "be attached to." (Ge 34:8) The Greek verb *phile'o* is translated 'have affection,' "like," 'be fond of,' and "kiss." (Mt 10:37; 23:6; Joh 12:25; Mr 14:44) 'To have affection' expresses a very close bond, of the kind that exists in close families between parents and children. Jesus felt such a deep affection for his friend Lazarus, so that he "gave way to tears" in connection with the death of Lazarus. (Joh 11:35, 36) The same expression is used to show the strong, warm, personal attachment Jehovah has for his Son and for his Son's followers, as well as the warm feeling of the disciples for God's Son.—Joh 5:20; 16:27; compare 1Co 16:22.

It is to be noted that there is a distinction between the Greek verbs *phile'o* and *agapa'o*, although many translators do not differentiate between these words. (See LOVE.) Regarding the difference between these words, F. Zorell (*Lexicon Graecum Novi Testamenti*, Paris, 1961, col. 1402) says: "[*Agapa'o*] signifies a kind of love for someone or something occasioned freely and of our own accord because of clearly perceived reasons; [*phile'o*] differs from this in that it indicates a tender and affectionate kind of love such as arises spontaneously in our souls towards relatives or friends, and towards things we deem delightful."

The use of these two verbs in John 21 is worthy of note. Twice Jesus asked Peter if he loved him, using the verb *agapa'o*. Both times Peter earnestly affirmed that he had affection for Jesus, using the more intimate word *phile'o*. (Joh 21:15, 16) Finally, Jesus asked: "Do you have affection for

me?" And Peter again asserted that he did. (Joh 21:17) Thus, Peter affirmed his warm, personal attachment for Jesus.

Brotherly love (Gr., *phila-delphi'a*, literally, "affection for a brother") should exist among all members of the Christian congregation. (Ro 12:10; Heb 13:1; see also 1Pe 3:8.) Thus, the relationships within the congregation should be as close, strong, and warm as in a natural family. Even though the members of the congregation already show brotherly love, they are urged to do it in fuller measure.—1Th 4:9, 10.

The Greek word *philo'stor-gos*, meaning "having tender affection," is used of a person who is close to another in warm intimacy. One of the roots of this compound term, *ster'go*, is frequently used to denote a natural affection, as between family members. The apostle Paul encouraged Christians to cultivate this quality. (Ro 12:10) Paul also indicated that the last days would be characterized by people "having no natural affection" (Gr., *a'stor-goi*) and that such persons are deserving of death.—2Ti 3:3; Ro 1:31, 32.

The Greek noun *phili'a* (friendship) is found only once in the Christian Greek Scriptures, where James warns that "the friendship with the world is enmity with God . . . Whoever, therefore, wants to be a friend [Gr., *philos*] of the world is constituting himself an enemy of God."—Jas 4:4.

Fondness for Money. One may develop a love of money (Gr., *philar-gyri'a*, literally, "fondness of silver") and cause much damage to himself. (1Ti 6:10, *Int*) In the first century C.E. the Pharisees were money lovers, and this would be a characteristic of people in the last days. (Lu 16:14; 2Ti 3:2) In contrast, a Christian's manner of life should be "free of the love of money" (Gr., *aphilar'gyros*, literally, "having no fondness of silver"). (Heb 13:5) To attain the office of overseer in the Christian congregation, one of the qualifications that has to be met is to be "not a lover of money."—1Ti 3:3.

Tender Affections (Tender Compassions). Strong emotions often have an effect on the body. Hence, the Greek word for intestines (*splag'khna*) is often used to denote "tender affections" or "tender compassions."—See 2Co 6:12; 7:15; Php 2:1; Col 3:12; Phm 7, 12, 20; 1Jo 3:17; see PITY.

AGABUS (Ag'a-bus). A Christian prophet who, together with other prophets, came down from Jerusalem to Antioch of Syria during the year of Paul's stay there.

Agabus foretold through the spirit "that a great famine was about to come upon the entire inhabited earth." (Ac 11:27, 28) As the account states,

Come! Be Refreshed

(Hebrews 10:24, 25)

1. We live in a world that is wayward and lost;
The way of our God is not known.
We need sure direction to safeguard our steps;
We cannot succeed on our own.
Our meetings refresh us and brighten our hope;
They help us build faith in our God.
They move us with words that incite to fine deeds,
They give us the strength to go on.
We'll never forsake what Jehovah commands;
His will is what we want to do.
Our meetings instruct us in ways that are right;
Our love for the truth they renew.
2. Jehovah is keenly aware of our needs;
His counsel by us should be heard.
To buy out the time for occasions to meet
Shows wisdom and trust in his Word.
By wholesome instruction from God-fearing men,
We learn how our faith can be shown.
With loving support from our fam'ly of faith,
We know that we're never alone.
So as we look forward to much better times,
We'll meet with the ones whom we love.
And here at these meetings we'll learn how to live
With wisdom that comes from above.

tactful viewpoint questions and then *listen*.—Matt. 16:13-16.

⁴ Habits and thought patterns are often deeply entrenched and take time to unlearn. (2 Cor. 10:5) What if our student does not accept or put into practice what he is being taught? Patience is required

4. What should be done if a student has difficulty understanding or applying what he is being taught from the Bible?

to allow a reasonable amount of time for God's Word and holy spirit to work on the student's heart. (1 Cor. 3:6, 7; Heb. 4:12) Rather than pressuring him, it is often better to move on to another subject if the student is having difficulty understanding or applying a Bible teaching. As we continue to teach him patiently and lovingly from the Bible, he may in time be moved to make the needed adjustments.

WEEK STARTING DECEMBER 22

Song 15 and Prayer

❑ **Congregation Bible Study:**

cl chap. 17 ¶17-23, box on p. 177 (30 min.)

❑ **Theocratic Ministry School:**

Bible reading: Joshua 9-11 (10 min.)

No. 1: Joshua 9:16-27 (4 min. or less)

No. 2: **There Is No Spirit Part of Man That Survives Death**—*rs* p. 382 ¶5—p. 383 ¶12 (5 min.)

No. 3: **Affection—Maintain a Warm Personal Attachment to Jehovah and to Those Who Love Him**—*it-1* p. 55 (5 min.)

❑ **Service Meeting:**

Song 119

5 min: Local needs.

25 min: “2015 Theocratic Ministry School Helps Us Improve Our Teaching.” Discussion by the Theocratic Ministry School overseer. The school overseer may choose to have certain paragraphs read before considering them. Emphasize the changes to Assignment No. 1, the timing for the Bible Highlights, and the counsel by the school overseer. Have paragraph 7 read, and after discussing it, have a model demonstration of an elder conducting a family study with his wife and child, using the material on page 18 of the *New World Translation*. Encourage all to take full advantage of the excellent theocratic training provided in the school and to make good use of the textbook *Benefit From Theocratic Ministry School Education*.

Song 117 and Prayer

2015 Theocratic Ministry School Helps Us Improve Our Teaching

¹ The psalmist David wrote: “May the words of my mouth and the meditation of my heart be pleasing to you, O Jehovah, my Rock and my Redeemer.” (Ps. 19:14) We too want our words to be pleasing to Jehovah because we treasure our privilege of speaking the truth in the congregation and in the ministry. The Theocratic Ministry School is one of the ways that Jehovah trains us for the ministry. This training takes place each week in the more than 111,000 congregations worldwide. It has helped brothers and sisters around the globe and from all walks of life to become adequately qualified as ministers of the good news, capable of teaching with persuasion, tact, and boldness.—Acts 19:8; Col. 4:6.

² The school schedule for 2015 will include subjects considered in “An Introduction to God's Word” and the “Glossary of Bible Terms” found in the *New World Translation*, as well as material from *Insight on the Scriptures*, Volume 1. Additionally, adjustments have been made in the time allotted for Bible highlights

and Assignment No. 1. These changes along with instructions on how parts on the school are to be presented are considered in the following paragraphs.

³ **Bible Highlights:** Brothers assigned this part will have *two minutes* to consider *one* interesting and practical Scriptural point from the weekly Bible reading. Good preparation will result in sharing a point of value with the congregation within the allotted time. Thereafter, the congregation will have the customary *six minutes* to offer comments of 30 seconds or less on interesting points they found in the weekly Bible reading. It takes preparation and self-discipline to make a meaningful comment in 30 seconds, but doing so is good training for us. It also allows time for others to comment on what they have learned in their personal research.

⁴ **Assignment No. 1:** The time allotted for the Bible reading has been reduced to *three minutes or less* and will cover less material. Those who receive a reading assignment should rehearse it several times by reading it aloud and paying close attention to proper pronunciation and fluency in order to convey thoughts with understanding. All of Jehovah's people should strive to read well, since reading plays an important role in our worship. How delighted we are that so many of our children read well! Parents are to be commended for their loving efforts to help their children become good readers.

⁵ **Assignment No. 2:** This will be a *five-minute* presentation assigned to a sister. The assigned theme should be used. When an assignment is based on material found in the *New World Translation*, it should be applied to an aspect of field service that is realistic and practical for the local territory. When the assignment is based on a Bible character in *Insight on the Scriptures*, Volume 1, the student should study the information found under the Bible character's name, select appropriate scriptures to be used, and show what can be learned from the example of the Bible character. Additional scriptures that tie in with the theme may be included. The school overseer will assign one assistant.

⁶ **Assignment No. 3:** This will be a *five-minute* presentation assigned to a brother or a sister. When assigned to a sister, this part should be presented as outlined for Assignment No. 2. When assigned to a brother, the material that is based on *Insight* should be given as a talk with the audience in mind. The student should develop the assigned theme, select appropriate scriptures to be used, and show what can be learned from the example of the Bible character.

⁷ **A New Feature of Assignment No. 3 for Brothers:** When the assignment is based on the material in the *New World Translation*, it should be presented as a demonstration of family worship or field service. Usually the school overseer will assign an assistant and the setting. The assistant should be a member of

the student's family or a brother in the congregation. Additional scriptures that highlight Bible principles that tie in with the theme may be included in the presentation. From time to time, an elder may be assigned to present this part. Elders may choose their own assistant and setting. Undoubtedly, it will be encouraging for the congregation to see elders demonstrate the art of teaching with a family member or another brother.

⁸ **Counsel:** The school overseer will use *two minutes* after each student's presentation to give commendation as well as constructive counsel based on *Benefit From Theocratic Ministry School Education*. When the school overseer introduces a student's part on the program, he will not announce the point of counsel the student is working on. After each presentation, the overseer should give the student sincere commendation, *announce the point of counsel the student is working on* and state specifically why the student did well on that point or kindly explain why it would be beneficial for the student to give that particular point further attention.

⁹ The student's counsel form can be found on pages 79 to 81 of his personal copy of the *Ministry School* book. After a student cares for his as-

signment, the school overseer will make the appropriate notations in the student's book and will privately ask whether the student did the exercise related to the assigned counsel point. Commendation as well as additional helpful suggestions may be given to the student after the meeting or at another time. The personal attention that each student receives in the school should be viewed as an opportunity to help him make spiritual advancement.—1 Tim. 4:15.

¹⁰ If a student talk runs overtime, the school overseer or an assistant should be alert to give a signal, such as a bell or a tapping noise, to indicate in a discreet manner that the student's time is up. The student should acknowledge the signal by completing his sentence and leaving the platform.—See *Ministry School* book, p. 282, par. 4.

¹¹ All who meet the requirements are encouraged to enroll in the Theocratic Ministry School. (See *Ministry School* book, p. 282, par. 6.) The education that this school provides has enabled Jehovah's people to preach and teach the good news of the Kingdom with conviction, dignity, and love. Jehovah is undoubtedly pleased to be praised by all those who are benefiting so much from theocratic education!—Ps. 148:12, 13; Isa. 50:4.



We Must Be Taught

(Isaiah 50:4; 54:13)

1. Come with rejoicing, and learn about Jehovah.
 “Come drink life’s water,” the spirit has said.
 Healthful instruction, God has provided.
 All those who hunger for truth will be fed.
2. Never forsaking our gathering together,
 We must be taught; we must learn what is right.
 Here with God’s spirit, here with our brothers,
 Here we are strengthened to walk in the light.
3. Lips that sing praise,
 how encouraging to hear them!
 Tongues of the taught ones,
 how sweet is their sound!
 Oh, may we always meet with God’s people!
 Oh, may we always among them be found!