

selves on the Lord's side. Then all of these are told that before God's wrath is expressed at Armageddon they must seek meekness and righteousness. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." (Zeph. 2:3) Mark this scripture says: "Ye . . . which have wrought his judgment." The judgment mentioned here is Jehovah's judgment or decree, that is to say, his judicial determination which is the expression of his purpose. The anointed temple class have wrought or worked according to God's judgment and announced purpose. The Jonadab class, by taking their stand on the side of Jehovah and connecting themselves with his organization, getting into his chariot, have also wrought the Lord's judgment or purpose. All of these must be meek, that is to say, they must be teachable, and hence must study the Word of God, which is food convenient for them. All such must seek righteousness, that is to say, must be diligent to conform themselves to the laws of God, which are righteous. All those who pass through the great tribulation of Armageddon must be hid by Jehovah, otherwise they could not be shielded from that terrible trouble that will come upon the world. That means, then, that all in the organization of Jehovah, including the anointed and all connected therewith, such as pictured by Jonadab, must now 'study to show themselves approved unto God, and be workers that need not be ashamed'. The Lord God has abundantly provided spiritual food for them, and of this they must partake for their own welfare.

#### INSTRUCTION

<sup>30</sup> The prophetic picture of the city of refuge was written in the Scriptures aforetime for the instruction and comfort of the remnant, that they might see and understand the will of God concerning them and that they might be sure to be on the right side and have their hopes made brighter. (Rom. 15:4) God said to the Israelites on the plains of Moab concerning the cities of refuge: "So these things shall be for a statute of judgment unto you, throughout your generations, in all your dwellings." (Num. 35:29) Necessarily this means that they must keep the law of God in mind, and hence must study it. This is the day or time of judgment of the house of God and also the judgment of the nations, and in this judgment the remnant share in the work of the "judgment written". (Ps. 149:9) It therefore follows that the remnant must be informed concerning God's judgments and must inform one another as to what is the will of God concerning them. Hence it is necessary for them to continually feed upon the truths which God provides for them. The anointed remnant on earth are of the priestly order, and God's law required that the priest must teach Jehovah's law to the people. (Mal. 2:7) Therefore there is an obligation laid upon the remnant, who are Jehovah's wit-

nesses, to study and inform themselves, and also to aid and to teach those of the Jonadab class to understand the truth. The obligation is laid upon the priestly class to give this information to those who are now being invited into and who are entering the chariot. An obligation is laid upon the Jonadab company to inform themselves by studying the Word of God, because they must continue to seek meekness, that is to say, to be teachable and be taught, and they must continue to seek righteousness, that is to say, to learn of and walk in the way that God has appointed for them. Such are the conditions precedent to receiving God's protection in the time of great tribulation. Hence they must perform these conditions; otherwise they would not be hid in the day of Armageddon.

<sup>31</sup> The name "Jehovah's witnesses" applies specifically to God's anointed ones who have been taken out of the world and made witnesses for Jehovah, and these alone bear the new name. The Jonadab class are of those who 'hear' the message of truth and who must say to those in their hearing: "Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17) Those of the Jonadab class must go along with those who are of the antitypical Jehu company, that is, the anointed, and announce the message of the kingdom, even though they are not the anointed witnesses of Jehovah. The question is propounded, and *The Watchtower* is asked to answer, Should a Jonadab be made a member of the service committee and appointed as a leader of study meetings?

<sup>32</sup> Be it noted that the obligation is laid upon the priestly class to do the leading or reading of the law of instruction to the people. (Mal. 2:7) Therefore, where there is a company of Jehovah's witnesses, that is, the anointed ones, the leader of a study should be selected from amongst the anointed, and likewise those of the service committee should be taken from the anointed. If the company be made up entirely of Jonadabs, and none of the anointed present, then one of the Jonadabs may properly preside at a meeting where studies are being conducted. Mark this, that Jehu invited Jonadab to "come with me, and see my zeal for the Lord". (2 Ki. 10:16) Jonadab was there as one to learn, and not one who was to teach. He saw that Jehu had and manifested a burning love and devotion or zeal for Jehovah's cause, and from that he learned that he too must have a zeal for the Lord, that is to say, he must serve Jehovah God because it is right to serve him, and not merely to selfishly receive the blessings at Jehovah's hands. The official organization of Jehovah on earth consists of his anointed remnant, and the Jonadabs who walk with the anointed are to be taught, but not to be leaders. This appearing to be God's arrangement, all should gladly abide thereby.