

³³ Should a Jonadab vote in the selection of a service committee? The answer is No; for the reason that since the service committee and the leaders of studies are to be those of the anointed company, the anointed alone should participate in the selection of the same.

³⁴ Should a Jonadab consecrate himself to the Lord and be baptized? Answer: Most assuredly it is proper for a Jonadab to consecrate himself to do the will of God. No one will ever get life without doing that. Water immersion is merely a symbol of having made a consecration to do God's will, and that would not be out of order. Let those who are brought to a knowledge of the truth rejoice in whatsoever place the Lord puts them. No one is to selfishly seek a place. If the Lord assigns him to a duty he should be glad to serve there, and all should dwell together in peace and harmony.

METHOD OF STUDY

³⁵ The time is now here for the instruction of the Jonadab or "millions" class, which mean one and the same thing. A method of instruction is here outlined as a suggestion which seems to be in harmony with the will of the Lord. At a meeting of the remnant and Jonadabs together the transcription machine may be used to reproduce a lecture, and during which lecture no one should be on the platform. At the conclusion of the transcription record one of the anointed, previously chosen as the leader of the meeting, should take his place on the platform and conduct a study on the same subject matter as that treated in the transcription lecture. For instance, the transcription record is "Who Is Jehovah?" Let the leader be prepared in advance with questions on this same subject, with proper Scriptural reference, and with Scriptural answers to the questions, which questions may be read and any anointed one in the company called upon to give the answer, or the answer may be given from the printed literature, or in harmony therewith, by the leader. Questions also may be propounded by the Jonadabs or anyone present, which questions should always pertain to the subject matter under consideration. In this way the hour can be very profitably spent, whether the meeting be held in a hall or in the home of someone interested in God's Word. Such studies are now essential and particularly for the benefit of those of the Jonadab company, that they may learn what is the will of God concerning them.

³⁶ Let everyone who loves the Lord God and the Lord Jesus Christ busy himself in serving the Lord and in making known his kingdom. This is the time that witness work must be given. Bear in mind that the enemy is fatally bent on destroying God's organization on earth, and divine protection will be given only to the faithful. Therefore let all of God's organization dwell together and walk together in peace and harmony. Let all strife and fault-finding be put aside. Those who indulge in fault-finding and murmuring and strife will be adversely judged by the Lord. (Jude

15-21) All of the temple class must be at harmony and in unity in Christ and with each other, and therefore must dwell in peace. Anyone who claims to be of the temple company and who causes disturbances or strife gives evidence that he is not of the temple. God's anointed organization is represented by "Zion". The term "Jerusalem" applies generally to Jehovah's organization, and to which organization the Jonadab class have attached themselves. The great Judge, Christ Jesus, the beloved Son of God, is now carrying on his judgment in dividing the people and bringing on his side those who love God and love righteousness. The priestly class, in particular, must take the lead in peace, unity and harmonious action. All who accompany them must be at peace one with another and serve the Lord faithfully. "For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."—Ps. 122:5-9.

QUESTIONS FOR STUDY

- † 1. To whom does Jehovah extend his loving-kindness, and when?
- † 2-4. Explain why some who have violated the everlasting covenant may flee and find safety in the "city of refuge", while others may not. How is such flight accomplished? Point out the obligation in this respect now laid upon Jehovah's witnesses.
- † 5, 6. Describe the procedure upon arrival of a slayer at the city of refuge. Apply the prophetic picture.
- † 7. Apply Proverbs 24:11, 12 and 14:25.
- † 8. Compare Deuteronomy 19:3 and Isaiah 62:10. To whom is each addressed, and how do these "prepare the way" as there directed?
- † 9. How, in connection with the tenth plague upon Egypt, was the present work of Jehovah's witnesses foreshadowed?
- † 10-13. Explain the provision and requirement that, having fled to the city of refuge, "he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest."
- † 14-17. Show that the provision set forth in Numbers 35:26, 27 finds its prophetic application at the present time. Compare this (including the judgment expressed in verse 28) with the rule stated in Ezekiel 18:24, 26 and 33:4, 5, 13.
- † 18. How does King Solomon's dealing with Shimei find prophetic application now?
- † 19, 20. Explain the meaning and the purpose of the rule stated in Numbers 35:31, and, with other scriptures, how this will affect those in positions of power or influence in the affairs of the world.
- † 21, 22. Referring to Numbers 35:32: What is the counsel therein contained, and for whom, and why, is it provided?
- † 23, 24. Why is Armageddon necessary? What, then, is the purpose of the "city of refuge", and of the announcement of such provision?
- † 25. With scriptures, point out the time when this "city of refuge" arrangement has its antitypical application.
- † 26-28. With scriptures, identify the "poor" referred to in Psalm 41:1. Who is "he that considereth the poor" and how is he "blessed"? How does this scripture, together with verse 2, have fulfillment? Point out the harmony therewith of fulfillment of the parable of the sheep and the goats and of Jesus' words of John 10:16.
- † 29. What is the "nation" referred to in Zephaniah 2:13? By whom is it not desired, and why? Apply the instruction given in Zephaniah 2:3.
- † 30. For whom and for what purpose was the prophetic pic-