JEHOVAH'S WITNESSES
IN THE DIVINE PURPOSE

"'You are my witnesses,' is the utterance of Jehovah."
—Isaiah 43:10
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Other abbreviations used:
Ibid., abbreviation of Ibidem, Latin, meaning “In the same place.”
Supra, Latin, meaning “Above or beyond.”

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Then, when true worship was restored in 1919 and the New World society came into existence, the call still continued to those who would make up the Kingdom company of joint heirs with Christ. Although Jehovah had come to his temple in 1918 and had begun judgment of this anointed class, still others must be brought in, because some were found unworthy and they must be replaced. The evidences show that this continued until especially 1931, when there began a work of gathering those recognized as “other sheep” of the Lord Jesus Christ.

Jehovah’s Witnesses in the Divine Purpose, page 139 (1959)
The Watch Tower had published the view that another group would yet finally come in God's favor who would also be blessed with spirit life in heaven but on a secondary plane to that of the joint heirs of Christ. These, it was claimed, would form the "great multitude" spoken of in Revelation 7:9, AV. Now at the 1935 convention in Washington, D.C., to which the "Jonadabs" had specially been invited in the Watchtower notice, Scriptural evidence was produced to prove conclusively that the great multitude of Revelation 7:9 was identical with the Jonadab class or the sheep class of Matthew 25:31-46. It had been recognized as early as 1923 that these sheep were an earthly group who appear in the world's "time of the end," and in 1932 that this class of sheep had been prefigured in the prophetic drama of Jehu and Jonadab, wherein King Jehu pictured Christ Jesus and the remnant of his spiritual brothers, whereas Jonadab represented the class of persons of good will associated with Christ in his destruction of apostate religion and who were destined to live on earth after Armageddon. This made it quite clear that the great multitude of Revelation 7:9 could not be a secondary spiritual class at all, but was the "other sheep" of this "time of the end."

q W 1935, pp. 227-236, 243-252;
Vindication. Book Three (1932), pp. 77-80;
W 1942, p. 374.
For 1900 years the Christian congregation had specialized on its heavenly hope. True, the public speaking campaigns and the Photo-Drama of Creation had done much to arouse interest in God’s purpose to restore peaceful conditions to men on the earth, and the campaign “Millions Now Living Will Never Die” from 1918 to 1921 was a step in the direction of reaching this class destined one day to populate the earth. But a gathering of them was not stressed. For that reason The Watch Tower continued to provide spiritual food designed particularly for the remnant. But now, from 1935 forward, a change began to take place. Not only must the spiritual food provided for God’s people be directed to these spirit-begotten ones but it must also now supply nourishment fit to strengthen those whose Scriptural hopes were entirely earthly. No longer were the remnant going into the field looking for just the scattered sheep of Jehovah’s anointed ones. Now these ministers must begin to look for the “other sheep.” They must prepare for bringing to Christ’s fold the many “other sheep” eagerly seeking the divine will and ready to perform whatever was given them to do.

This proved to be a real test to some of those who claimed to be of the anointed remnant. More interested in themselves and their own salvation than they were in the outworking of God’s purposes, they rebelled at this new responsibility placed upon them and some fell by the wayside, as some of the “elective elders” had done.
JOHN: When the year 1938 brought into the ranks of Jehovah's witnesses a completely theocratic arrangement, the structure of the organization was relatively simple. You remember the organization had been designed and had developed primarily to accommodate the work of gathering and feeding the anointed remnant. But after 1931 and particularly since 1935 the anointed recognized a need to look for the "other sheep" and prepare for a real increase. The beginning of this intensified campaign brought to light many significant factors regarding the organization and the work itself. Basically the features of the preaching service were all begun when Pastor Russell was administering the affairs of the Society, but now, with changing conditions internally and externally, various developments in the techniques were necessary.
THE GREAT MULTITUDE
PART 1

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; ... What are these ...? and whence came they?"—Rev. 7:9, 13.

JEHOVAH makes known his purpose to his creatures when it pleases him. "Purpose is established by counsel." (Prov. 20:18) Jehovah is his own counselor, and his will is his purpose. "Who hath directed the spirit of the Lord, or being his counselor hath taught him?" (Isa. 40:13) No one. "With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" No one. (Verse 14) "God is light, and in him is no darkness at all." (1 John 1:5) His secrets, however, are dark to all until his time to reveal them. "He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies." (Ps. 18:11) He that is perfect in wisdom knew the end from the beginning, and his purpose is to do according to his will, and this is especially true with reference to all who shall be members of his organization. (Acts 15:18) Nothing can possibly interfere with the accomplishment of his purpose. "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa. 14:27) Says Jehovah: "I have purposed it, I will also do it."—Isa. 46:11.

"In his own due time God reveals his secrets according to his pleasure. "He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him." (Dan. 2:22) He has a fixed time to accomplish and to make known his purpose. "To every thing there is a season, and a time to every purpose under the heaven. I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose, and for every work." (Eccl. 3:1, 17) Neither men nor angels are permitted to know Jehovah’s secrets until his due time. (1 Pet. 1:10-12) He does not reveal his secrets to his enemies or rebellious ones. "For the froward is abomination to the Lord; but his secret is with the righteous." (Prov. 3:32) "The secret of the Lord is with them that fear him; and he will shew them his covenant." (Ps. 25:14) No wonder it is written in the Word of God that ‘the wisdom of man is foolishness in the sight of God’. (1 Cor. 1:20) Men who are wise in their own conceits seek in vain to understand the secrets of the Most High. It is those who believe on the Lord Jesus Christ and who devote themselves wholly to Jehovah God and serve him to whom he reveals his secrets, and to them only in his due time. When we get these principles or fixed rules of Jehovah thoroughly in mind we are better enabled to understand and appreciate the truths of God’s Word. The rules of Jehovah never change; therefore it is important for us to have an understanding of his fixed rules to guide us in the examination of his Word.

* Frequently the expression is used, "God will overrule it!", meaning that one has taken an undesirable course and that God will abrogate his rule with reference to the same. The English word _overrule_ means "to determine or rule in a contrary way; to abrogate a rule". The word _overrule_ does not appear in the Bible, and, we knowing that God is unchangeable, and that his law changes not, the word _overrule_ does not properly apply. This is often confused with a statement of the apostle Paul, to wit: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28) To those who are called according to God’s purpose, and who love him, he makes all things to work to their good; but it must be remembered that the conditions precedent must first obtain, that is, one must love God and must be one who is called according to his purpose. When one discovers that he has taken a wrongful course, the only thing to do is to reverse his course of action, take the right way, ask the forgiveness of the Lord, and then diligently strive to do God’s will. Jehovah does not make different rules for different creatures; his rules are fixed and his creatures must meet the requirements in order to receive his approval. Most assuredly God forgives those who seek forgiveness in his appointed way, but this should not be confused with the expression _overrule._
To the apostles of Jesus Christ God made known many of his secret things and inspired them to write or record the same. In this the apostle Paul was especially favored of the Lord, and his prayer for his brethren was that they might apply themselves to the gaining of a knowledge of the purpose of Jehovah and that they might be filled with wisdom and spiritual understanding. (Col. 1:9) But since the days of the apostles and until the coming of the Lord Jesus to the temple of Jehovah it has pleased God to keep secret many things pertaining to his purpose. For fifteen centuries the professed followers of Christ Jesus have without exception taught that the chief purpose of Jehovah is to save men and take some of them to heaven and to torment or destroy all the others. Within that period of time even the most devout followers of Christ Jesus have believed and held that God’s chief purpose toward the human race is to save souls. Even during the Elijah period of the church the faithful followers of Christ Jesus in all good conscience believed and taught that God’s chief purpose is to select 144,000 from the human race and to make them members of his royal temple and assistant rulers of the world and that he will also select an innumerable multitude from amongst men and make them servants to the royal house, and that later all the obedient of the human race would receive “restitution” blessings. Jehovah’s chief purpose was not seen and appreciated by the modern-day followers of Christ Jesus until after the coming of the Lord to the temple. When the faithful ones were gathered to the temple, being born of God’s woman and being the sons of God, they have since been taught by Jehovah, through Christ Jesus the head of the temple company. (Isa. 54:13; 30:20) Among the Scriptures that could not be understood until after the coming of the Lord to the temple is that of Revelation concerning the “great multitude.”

The theory and understanding concerning the “great multitude” held for many years, and still held by many, is in substance this: That the “great multitude” are a class of persons consecrated to God and begotten by God’s spirit, and hence are the sons of God and a part of the church; that these have not faithfully performed their covenant, but have been negligent and have failed to obey God’s commandments; that they have remained in the church denominational systems and have had no part in making known the kingdom of God; that although they have not faithfully performed their covenant to the best of their ability, but because they have not been entirely unfaithful to God, it is said that they must go through great tribulation which is provided for their testing, and that ultimately Jehovah will take them to heaven and give them a place as servants before the throne. There are to this day those who have been “elective elders” in the company of the Lord’s people, and those in the company who have continued to hold to such “elective elders,” that think that active service in hearing testimony to the name of Jehovah and to his kingdom is not at all necessary. Their conclusion is that, if one loves God (according to their own definition of “love”), and is sincere, such is sufficient to guarantee his salvation and to assure him some place in heaven; and that, if he does not become a member of the “little flock,” God will give him a place in the “great multitude”; and that he will then be for ever in heaven in ease and comfort.

Do such conclusions appear to be reasonable and supported by the Word of God? The reasonable rule must be applied, because with Jehovah there is nothing unreasonable. (Isa. 1:18) Now we see that Jehovah’s chief purpose is the vindication of his name; that men who maintain their integrity toward Jehovah are the ones who have any part in the vindication of Jehovah’s name; that God has taken out from amongst men a people for his name and whom he permits to bear witness of and concerning himself and his kingdom to others, and that these, in order to be approved, must faithfully maintain their integrity toward God. In view of these indisputable truths, is it reasonable that God would have another spiritual class in heaven made up of those whom he has taken out of the human race and who have agreed to do his will but who, because of fear of men or the Devil’s crowd, have compromised with Satan’s organization and been, at least to a large degree, unfaithful unto the Lord and yet the Lord would give them a place in his heavenly organization? These questions must be considered in the light of the inspired words of the apostle, to wit: “There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.”—Eph. 4:4-6.

The Scriptures disclose that God has called a class of persons and set before them the hope of being partakers with Christ in his suffering, and in his joy associated with him in his royal organization. (Eph. 1:18; Col. 1:5; Titus 1:2; Heb. 6:11, 18; 1 Pet. 3:15; 1 John 3:3) For many years we have been taught, and believed, that aside from the hope of membership in the body of Christ there is a secondary hope, or a “consolation hope,” which is held out to the “great multitude” because they have not been wholly faithful, and that the great multitude, as well as the little flock, will finally experience a full realization of their hope in heaven. But considering the Scriptures bearing upon the great multitude, some pertinent questions are here propounded for consideration, and the proper consideration of such questions may enable us to get out of mind some of the things that are inconsistent, and which we have long held. The questions follow:

Are the great multitude, mentioned in Revelation seven, a spirit-begotten class, and will they ultimately attain perfection as spirit creatures? And will they have a place in heaven as servants of the royal house?

What scripture expresses Jehovah’s purpose to
take out from the world two classes, making one class members of his royal house and the other spirit class servants of that royal house.

16 Since the Scriptures show that spirit-begotten means that God brings forth and acknowledges as his son such a one as has previously exercised faith in the shed blood of Christ Jesus by fully consecrating himself to do the will of God, and that such are called to follow in the footsteps of Jesus, is there any Scriptural authority for saying that Jehovah gives such ones thus spirit-begotten the option of being wholly faithful unto death and receiving the crown of life or to be partially faithful and receive a different reward? If so, then would that not mean that the creature is not required to fully do the will of God, but that the creature may do his own will a part of the time at least?

11 Does Jehovah require of his spirit-begotten sons taken from amongst men a strict performance of the covenant to do his will, or may those sons with impurity only partially do God’s will and depend upon God to wink at their mistakes, indifference and lack of faithfulness and give them a place in the great multitude?

12 Is the great multitude to be found in the church denominations, which multitude of persons have heard the command of God to come out therefrom but have failed and refused to do so because of fear to obey God’s commandment?

18 If the spirit-begotten sons of God are commanded to come out from the church systems, but for any reason fail or refuse to obey that commandment until at the very time of death, when such are “forced to obey”, would not such a course of action be equivalent to a deathbed repentance? Do the Scriptures support the conclusion that one may do according to his selfish will a part of the time and until the time of death and then at that time repent of his negligent course and still receive everlasting blessings of the Lord in some part of Jehovah’s spiritual organization?

14 If the “great multitude” company is made up of those consecrated and spirit-begotten who have been only partially faithful to their covenant, would not that mean that Jehovah approves at least a degree of unfaithfulness? and is such a thing possible with Jehovah God?

15 As to the first question, to wit, Is the great multitude a spirit-begotten company which becomes servants of the royal house of God? The answer must be in the negative. There is no scripture giving warrant to the conclusion that the great multitude is a spirit company or will be in the spiritual realm of the kingdom of God. In this and subsequent issues of The Watchtower endeavor will be, by the Lord’s grace, to set out the scriptures bearing upon this matter and kindred questions relating thereto. It appears to be the Lord’s due time to make these matters concerning the “great multitude” to be understood; and that the knowledge and understanding thereof will bring joy to the remnant and increased zeal for the Lord and his kingdom seems to be quite evident.

19 There are three points related to this matter that must be considered, and in one of the three positions mentioned it seems that the great multitude must be located. Therefore the great multitude must either (1) be identical with the entire body of Christ; or (2) be the specific members of that heavenly body taken out from the Gentiles; or (3) be the people of good will that fle to the Lord and become a part of his organization after the coming of the Lord Jesus to the temple.

17 In the progressive steps of the unfolding of the Revelation which God gave to Jesus Christ, and which was made known to John by the angel of the Lord, John was told of the sealing of the servants of God.

“...and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.” (Rev. 7:4) After stating the number from each of the twelve tribes of Israel John wrote: “After this [After these things, R.V.].” The clear meaning is that after seeing the sealing work of the twelve tribes of Israel John next saw the “great multitude” tableau or moving picture. The words “after this” apply to the time of John’s seeing rather than to the time-order of the appearance of these things seen. This conclusion is supported fully by reference to the same expression (Greek) metatauta appearing at Revelation 4:1; 15:5; 18:1 and 19:1. John pictured the faithful remnant now on the earth, and it should be expected that the time-order of seeing by the remnant would be the same as that applying to John, that is to say, the remnant would first see or discern the 144,000 and the sealing of the same, and thereafter the remnant would see or discern the true meaning of the “great multitude”. Consideration is given to the three points above named in their respective order, that we may properly locate the great multitude.

POINT ONE

18 Is the great multitude identical with the body of Christ? that is to say, Is the great multitude the 144,000? Without a question of doubt the term “a great multitude” could, according to the Biblical rule, be properly applied to the 144,000, that is, the royal house. Recounting the fact that the people in great numbers followed Jesus Christ when he was on the earth, it is written that Jesus “saw a great multitude” and ministered unto them. (Matt. 14:14) A great multitude followed him. (Matt. 19:2) “And as they departed from Jericho, a great multitude followed him.” (Matt. 20:29) “And there went great multitudes with him.” (Luke 14:25) “In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.” (Luke 12:1) “And I heard as it were the voice of a great multitude, and as the voice
of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth." (Rev. 19: 6) The great multitude mentioned in this last text is undoubtedly the host that is praising Jehovah, and which includes the remnant or faithful followers of Christ Jesus on earth when they learn that Jehovah has enthroned Christ Jesus as King. (Light, Book Two, pages 150-158) This does not at all mean, however, that the great multitude of Revelation 7: 9 is the same as that mentioned in 19: 6. Some have contended that they are one and the same great multitude because the 144,000 creatures constitute a great multitude and do participate in the praise of Jehovah. But if that be true, then why would the Lord specify 144,000 and then again specifically describe them as another company that are without number? There does not seem to be any reason to conclude that the great multitude of Revelation 7: 9 are identical with the 144,000 described in Revelation 7: 4-8.

POINT TWO

Revelation 7: 4-8 specifically mentions the twelve tribes of Israel and that of each tribe there are sealed 12,000, making a total of 144,000. Since the Scriptures show that God takes out a part of the body of Christ from amongst the Gentiles, the contention of some is that the great multitude of Revelation 7: 9 is made up of the Gentiles, that is, those taken from the Gentiles, and hence that no specific number is given to them as such; that these are the ones who are brought in and grafted onto the "olive tree," the new covenant. If that contention is true, then the body of Christ is composed of more than 144,000. The statement at Revelation 7: 9 is, "a great multitude, which no man could number." Neither John nor any man since his time could number them. If Jehovah does not state the number although numerable, then it remains one of the 'secret things that belong to Jehovah." (Deut. 29: 29) But this would not necessarily negative the proof that the great multitude is a part of the body of Christ.

Concerning the 'Seed of promise' Jehovah said to Abraham: "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." (Gen. 15: 5) "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Gen. 22: 17, 18.

Abraham could not number the stars of heaven nor the sands upon the seashore, and yet God used these words as relating to the 'Seed of promise', the Christ. Manifestly the words which Jehovah addressed to Abraham concerning the stars and the sands were merely to illustrate the point that Jehovah selects the heavenly company and no man can tell anything definitely about it unless God reveals it to him. It does not at all mean that God could not number them, but it does mean that no man can number them. It would not be necessary to add others to the 144,000 in order to make the grand total "a great multitude, which no man could number". Abraham could not number the 144,000 unless God revealed that number to him. If it be argued that the "great multitude" applies to the Gentiles taken out for Jehovah's name, and that these must be added to the 144,000 Israelites to make up the 'Seed of promise', then it follows that "Abraham's seed" would have to be like the sands upon the seashore as to number and like the stars in the heaven, which would be many times more than the entire number of human creatures that have ever existed. The testimony of men concerning the stars is that there appear to man 125,000 faint nebulae, each of which is composed of billions of suns bigger and brighter than the sun that lights the earth. The galaxy of the milky way visible to human creatures is said to contain a hundred billion suns. The entire human race that ever existed does not nearly measure up to that number.

Relating to the same matter Jehovah caused Jeremiah to write: "As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me." (Jer. 33: 22) This does not at all mean that God does not know the number of the 'Seed of promise', but it clearly does mean that no man unaided by the Lord could possibly know. The stars and sands, therefore, must have been used merely to illustrate this point. Concerning the stars it is written, in Psalm 147: 4, 5: "He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power; his understanding is infinite." Clearly the meaning of God's statement is that "the Seed of Abraham" is composed of a great many, but that no man could know the number thereof unless the number were revealed to him by Jehovah. No man could tell what God predestinates. Jehovah specifically designates the 144,000 as those who are sealed as his servants to carry out his purpose. But what man is he that could number these unless the facts were revealed to him by Jehovah? Therefore the 144,000 sealed ones could be and are, within the Scriptural meaning and bounds, numerically like the stars of the heavens and the sands of the seashore, "innumerable" to man.

The fact that John "heard" the number of those that were sealed and that there were sealed 144,000 is conclusive proof that Jehovah God through Christ Jesus revealed to man that great truth and in no other way could he get it; and the further fact that John thereafter beheld "a great multitude, which no man could number", shows that the number thereof is one of Jehovah's secrets not revealed and that therefore the 144,000 and the "great multitude" of Revelation 7: 9 are not of the same class, but are separate and distinct companies.
"That the "great multitude" is "of all nations [out of every nation, R.V.], and kindreds, and people, and tongues": based upon this fact the argument is advanced by some that the Gentiles who become spiritual Israelites have been scattered amongst all the nations and now are brought together as one nation and added to the twelve tribes that were taken from natural Israel and made spiritual Israelites, and that all of these constitute one nation. The context does not support that view. This statement of the text relative to the nations and tongues manifestly is used to show, not that the "great multitude" were not originally the natural descendants of Abraham called "Jews", but that they do not become the spiritual Jews or Israelites, forming a part of the 144,000. The Gentiles taken out from amongst the nations for God's name do become spiritual Israelites, and therefore must be included in the body members of Christ, who are sealed as the servants of God. At one time these were not a people, but, having been taken out from amongst the Gentiles and adopted as the sons of God, and thereby becoming spiritual Israelites, they are now of the royal nation and they are "the people of God". (1 Pet. 2:9, 10) This being so, the "great multitude" are not in the covenant for the kingdom, and therefore could not be the Gentile members of the body of Christ nor of the same class; nor are they spirit-begotten. This conclusion is supported by Revelation 14:1-5. There the statement, in substance, is that the 144,000 stand with Christ Jesus at Mount Zion and that these learn the new song, which no others could learn or sing except the 144,000; that these are the ones that follow the Lamb whithersoever he goeth, that is to say, they are footnote followers of Christ Jesus. This latter text shows that the "great multitude" could not possibly picture the Gentile extraction of the body of Christ, because all the members thereof surely must and do stand with Christ Jesus on Mount Zion, following him whithersoever he goes, and learn to sing the new song. The 144,000 being definitely revealed by Jehovah to man, and the great multitude being an innumerable company not revealed to man, and the 144,000 being the only ones that stand with Christ Jesus on Mount Zion, shows that "the great multitude" could not possibly apply to the Gentile extraction making up the members of Jehovah's royal house. The Scriptural proof submitted shows that the "great multitude" are not identical with the body of Christ. Prior to the coming of Christ Jesus to the temple "this gospel of the kingdom" (Matt. 24:14) was not preached to the various nations as a witness, and at no time has there been a great multitude in line for the kingdom, and who were at one time on the earth. The kingdom company has been gathered during a period of nineteen centuries and, taken as a whole, the Lord Jesus designates the same as a "little flock" to whom Jehovah gives the kingdom. Since the Scriptures show that the great multitude has not been taken out from the Gentiles and made a part of the body of Christ, then what is the class of persons that do compose that great multitude?

POINT THREE

The Scriptures are found to be in reason and entirely consistent and reasonable, and there is neither reason nor scripture to support the conclusion that God permits certain creatures of the human race to become his spiritual sons and gives a great prize to those who are entirely faithful unto death, and gives a less prize to those who are indifferent and less faithful all the days of their existence on earth, and who show greater faith at the time of death. Jehovah God is entirely consistent. The "great multitude" are not a spirit-begotten company; that is to say, they are never brought forth and acknowledged by Jehovah as his spiritual sons. The only Scriptural conclusion concerning the great multitude described at Revelation 7:9-17, therefore, is that those who go to make up that company are at other places in the Scriptures designated as "other sheep", the 'people of good will', the 'Jonadab class'. Consideration is now given to the scriptures in support of the conclusion that the great multitude are of the class here last mentioned.

The year 1918, according to the worldly calendar, marks the time when the Lord came to the temple of Jehovah, and also marks the end of the Elijah period of the church. From that time until the autumn season of the year following, to wit, 1919, the servant class or remnant were in exile, and which is pictured by John's being exiled on the isle of Patmos. The servant class must be released from exile in order to carry out the command of the Lord concerning the preaching of "this gospel of the kingdom" to the world as a witness before the final end comes. (Matt. 24:14) Concerning this identical work the servant class once in exile receives from the Lord this commandment, to wit: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." (Rev. 10:11) The latter part of 1919 marks the beginning of the Elisha period of the church and the work incident thereto, and by the time this company reached 1922 that service work was organized and under way, and it was then that "this gospel of the kingdom" was being carried to the nations, peoples and tongues, that is to say, the common people, and also to the "kings" or rulers of the earth. Thereafter God's remnant discerned, by his grace, that there must be a great witness work done concerning God's kingdom and that such work must continue "until the cities [organization of Satan] be wasted without [an] inhabitant, ... and the land be utterly desolate". (Isa. 6:11) It was in the year 1922 that the Lord's faithful people first came to a knowledge and understanding of this scripture last cited. The remnant, that is to say, Jehovah's witnesses, received from the hand of God's angel the message of the gospel of the kingdom, which they must preach; as it is written: "And I saw another angel fly in the midst of heaven, having the
everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” (Rev. 14: 6) It has been since the coming of the Lord to the temple, and particularly since 1914, that “this gospel of the kingdom” has been preached in many languages and distributed amongst the peoples of the various nations in printed form in millions of books, magazines, and so forth. This gospel has been preached to the kings or ruling factors of the world by giving them notice and warning, which notice and warning was printed and distributed throughout the earth; and this gospel has also been preached to the people of good will according to the commandment of the Lord. It is those that hear, understand and respond to the gospel message by consecrating themselves to do God’s will, and then seek meekness and righteousness, that receive God’s approval and blessing. There is no reason to hold that the “great multitude” company have been in existence as such a multitude all during the time God has been ‘taking out a people for his name’. The theory that God’s chief purpose is the salvation of men has led us in times past to accept the conclusion that he would give a place in heaven with Christ on his throne to those who showed the highest degree of faith, and a place of less honor to those who were all their lifetime babes and who never showed the degree of zeal for the Lord or faithfulness that they could show. When we come to see Jehovah’s chief purpose is the vindication of his name and that it is those taken out for his name that preach the gospel, as a witness, then we are enabled, by the Lord’s grace, to locate the great multitude class.

POSITION

Concerning the great multitude the scripture reads that they “stood before the throne”. The fact that they “stood” shows that they are approved by the Most High, because “the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous”. (Ps. 1: 5) Stand where? Would they have to go to heaven in order to stand approved before the Lord? Certainly not; nor would they have to be in heaven in order to stand before the throne, even in reference to position or with reference to approval. While standing before the throne those of the great multitude are shown to be hungry and thirsty, whereas if they were in heaven there would be no occasion for them to hunger and thirst. Those who are hungry and thirsty for spiritual provender are the ones on earth who are seeking to be fed on that which will satisfy their heart’s desire. Manifestly the great multitude are here shown as standing before the judgment throne of Christ Jesus, that is, the throne of God and where God, by proxy, judges, that is to say, Jehovah judges by his beloved Son, to whom he has committed all judgment. It is written that those who stand before the throne are crying out: “Salvation to our God which sitteth upon the throne, and unto the Lamb.”

—Rev. 7: 10.

It was in 1914 that Jehovah put his beloved Son on the throne of authority. (Ps. 2: 6) In the year 1918, or three and one-half years after enthroned, Christ Jesus began judgment at the temple. In standing before the Lord for judgment these need not be in heaven, for the reason, it is stated by Jesus, that when he assumes his throne for the judgment of the nations all nations shall be gathered before him, and surely these nations are not in heaven. “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.”—Matt. 25: 31, 32.

According to the language of Revelation 7: 9, therefore, the great multitude are seen standing before the throne of Jehovah and before the Lamb, that is to say, God’s throne and the throne of judgment of Christ Jesus. Jesus Christ sits in the throne with Jehovah, that is to say, as the special Judge who renders judgment at Jehovah’s throne. (Rev. 3: 21) With whom does Christ Jesus begin judgment upon assuming his high office as Judge upon the throne? Not with the dead, but with the living. “The Lord Jesus Christ, who shall judge the living . . . at his appearing and his kingdom.” (2 Tim. 4: 1) The resurrection of the human dead has not taken place at the time when this judgment begins, nor does it take place until the kingdom company or royal house are first resurrected and in heaven. Christ Jesus is at the temple upon his throne of judgment and glory, and before him are gathered all the nations for the purpose of separating and judging. Even so the great multitude are “of all nations”, and therefore not in heaven, but on the earth, and are before Christ Jesus for judgment, which judgment shows that it is those of good will, who take the side of the Lord and who become the ‘sheep of the Lord’, that stand before the Lord the great Judge as approved, “and he shall set the sheep on his right hand.” To the “sheep” Christ Jesus says: “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” These are the ones that get life eternal, on the earth. (Matt. 25: 32-46) While being judged they are on the earth, but “in the sight of” Christ Jesus, because now he is giving attention to them, although no human eyes can see the Lord; nor is it necessary for any of the great multitude to see with the natural eye the one “before” (ενοπτιόν) whom they stand and are judged. In the following texts the same Greek adverb ενοπτίον is translated “in . . . sight of”, that is, ‘to see’: Romans 3: 20; 12: 17; 1 Timothy 2: 3; Revelation 13: 13, 14. (Rev. 14: 10) Those composing the great multitude learn that Christ Jesus is at the temple, upon his throne for judgment, and they discern this truth although they do not see him with their natural eyes.
Further describing the great multitude these words are used: "Clothed with white robes." In verse fourteen of this picture is stated the means by which their robes were made white. The words "white robes" used in verse nine symbolically declare that members of the great multitude stand before the throne as approved ones.

At Revelation 6:9-11 a class of faithful men is described who suffered martyrdom because of their complete devotion to Jehovah, and to them "white robes were given". But it is not stated that they first "washed their robes, and made them white in the blood of the Lamb". The white robes given to those faithful men symbolically testify to their approval, without stating how they were made white.

They were faithful unto Jehovah even unto death, proving their integrity; and while the scripture does not state that they washed their robes and made them white in the blood of the Lamb, other scriptures plainly teach that they had and exercised faith in the shed blood of Christ Jesus.

The scripture at Hebrews eleven describes another class of faithful men who suffered martyrdom because of their complete devotion to Jehovah, and which class of men received Jehovah's approval. But it is not said of them that they even had white robes, nor is anything said about washing their robes in the blood of the Lamb. Nor is such a description necessary. At the time the faithful men of old maintained their integrity toward God the blood of the Lamb had not actually been shed.

Concerning the faithful overcoming remnant it is written: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." (Rev. 3:4,5) The ones mentioned here as approved have not defiled their garments. Neither defiled garments nor nakedness would be permitted in the temple service. The great multitude serve God at the temple and must be clothed with clean and undefiled garments and have an acceptable appearance before God and Christ Jesus.

Revelation 3:17,18 describes a class that are self-satisfied, yet who are blind and naked and are counseled to buy "white raiment" that they may be clothed and that their shame and nakedness do not appear. Such has no reference to the great multitude, but to a class which the Lord rejects.

Revelation 19:8 describes the Lamb's wife to whom is granted that she be arrayed in fine linen clean and white. But that text has no reference to the great multitude. What, then, is pictured by the robes given the individual members of the great multitude with which they are clothed? These white robes picture that they are clean and approved. Cleanliness results by reason of faith in the shed blood of Christ Jesus, who loved us and washed us from our sins in his own blood. (Rev. 1:5) The great multitude by reason of their faith in the shed blood of Christ Jesus, and devoting themselves to God, thereby wash their robes in the blood of the Lamb and make themselves clean.

Every human creature that obtains life must obtain it as a gift of God through Christ Jesus, and this is the only way; and all such must have their sins washed away by exercising faith in the shed blood of Christ Jesus. The people of good will, that is to say, the Jonadab class, are those who have faith in the shed blood of Christ Jesus as the only means of redemption and salvation for the human race, and these voluntarily agree to do the will of God; and in taking this step of consecrating themselves to God by faith in the blood of Christ Jesus they stand approved before the judgment seat of Christ, and this approval is symbolized by the white robes which John observed that they wore. These keep their robes clean by continuing in faith and devotion to God and Christ Jesus, his anointed King. The great multitude, therefore, could not come into existence until the Lord Jesus Christ appeared at the temple and began his judgment, and therefore the great multitude could not appear prior to 1918.

**PALMS**

Further relating his vision of the great multitude standing before the throne, John says that they had "palms in their hands". Here John pictures the remnant beholding the great multitude with palms in their hands. These have taken their stand on the side of Christ Jesus and Jehovah God, and this is shown by the fact that they stand before the throne of God and the Lamb clothed in white robes. What, then, is the meaning of "palms in their hands"? It was in 1918 that the "precious corner stone" was laid in Zion in its completeness, when Christ Jesus was presented to Zion as Jehovah's King. In due time the remnant saw that this Chief Corner Stone had been laid in completeness, and they rejoiced. Thereafter others learned this great truth and believed it and hailed Jehovah's anointed Ruler, Christ Jesus, as the world's rightful King. Having palms in their hands symbolically says, This great multitude hails Christ Jesus as the King and rightful Ruler of the world and the Savior of mankind. When Christ Jesus rode into Jerusalem upon the ass and presented himself as King this was the laying of the Corner Stone in miniature, and foreshadowed the laying of the Corner Stone in completeness when Christ appears at the temple as King. When the Lord Jesus rode into Jerusalem he was there hailed by the multitude as King, as it is written: "And a very great multitude [And the most part of the multitude (R.V.)] spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna
to the son of David! Blessed is he that cometh in the name of the Lord; Hosanna in the highest!"—Matt. 21: 8, 9.

40 In recording the account of the miniature laying of the Corner Stone John wrote: "On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel." (John 12: 12, 13, A.R.V.) In the gospel by John and in The Revelation John makes mention of the palm branches, and that in connection with the great multitude. Thus at the miniature laying of the Corner Stone what took place foreshadowed that which John saw in vision of the laying of the Corner Stone in completeness.

40 Let this be carefully noted, that when Jesus entered Jerusalem the great multitude that spread down their garments and waved their palm branches were not then the disciples of Jesus Christ, as the facts subsequently showed. Only a short time before that triumphant entry of Jesus into Jerusalem he had addressed his disciples, speaking to them as a "little flock". It was afterwards and when Jesus was riding upon an ass as king that the great multitude appears and shouts: "Hosanna to the son of David; blessed is he that cometh in the name of Jehovah." Likewise when Jesus Christ is enthroned, the great multitude are not recognized, discerned and understood and are not the disciples of Christ Jesus. It is after he is presented as King and seated upon his throne of judgment that the great multitude is discerned with palms in their hands. It seems, therefore, that the miniature laying of the Corner Stone in Zion and the incidents connected therewith picture the laying of the Corner Stone in completeness and the events that co-ordinated therewith. This would prove that the great multitude mentioned in Revelation 7: 9 began to come into existence after the Lord appeared at the temple for judgment.

41 Manifestly those with "palm in their hands", as mentioned in Revelation, are not the footstep followers of Christ Jesus, that is to say, the remnant on earth, but that great multitude is made up of others who hear about Jehovah and his kingdom under Christ and who desire that kingdom. It is seen that these are gathered out of the nations and tribes, kindreds, peoples and tongues; and when they learn that God's gracious kingdom has come, they take their stand on the side of Jehovah and his King and they wave their palm branches as an evidence that they are heartily in accord with and support the King, about whom they have learned.

42 When human creatures learn of something that is to their great benefit it is difficult for them to refrain from giving expression to their joy. No good news could come to man that would make him so glad as the news that salvation is provided for him. This is shown to be the frame of mind of those who compose the great multitude standing before the throne with palms in their hands and with what they see as they there stand. Concerning this John writes: "And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."—Rev. 7: 10.

"This great multitude cried out with gladness, even as the great multitude cried out with gladness at the miniature laying of God's Corner Stone, when Jesus rode into Jerusalem. When the people of good will learn that the King of righteousness has come and that God has provided salvation by and through the blood of Christ Jesus and his kingdom, and that there is no other means of salvation, they shout the praises of Jehovah, who is the Author of salvation, and they devote themselves to his service. The people of good will on the earth today who hear the truth do not remain mum, but vigorously join Jehovah's witnesses, the remnant, in crying out the kingdom message. They have the good news which they have received at the mouth of Jehovah's witnesses, which witnesses at the command of the Lord their King have brought to the "sheep" class and have said to them: "Let him that heareth say, Come." (Rev. 22: 17) And being thus invited this sheep class, the Jonadabs, do say to others: 'Come and learn the only way of salvation.' This is shown by the words of Revelation 7: 10, when those of the "great multitude" class are saying to others: "Salvation to our God which sitteth upon the throne, and unto the Lamb."" When Jesus rode into Jerusalem, in A.D. 33, the great multitude then cried out in the words of the Psalm, or song, previously written: "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity." (Ps. 118: 25) They shouted, "Hosanna to the son of David." The Hebrew word Hosanna means "Save now, we beseech thee"; which is the language of Psalm 118: 25, R.V. Likewise when Christ Jesus the Chief Corner Stone of Jehovah's organization is laid in Zion in completeness, his faithful followers begin to cry out: "Open to me the gates of righteousness; I will go into them, and I will praise the Lord; this gate of the Lord, into which the righteous shall enter. I will praise thee; for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord; we have blessed you out of the house of the Lord." (Ps. 118: 19-26) Since then the people of good will now on earth, the sheep class, the Jonadabs, who have heard the glad cry of Jehovah's witnesses, have also taken up that blessed message and continued to cry it out that others might hear.
“Salvation” consists in the vindication of Jehovah’s name and his Word, and results to those who maintain their integrity toward him, and who praise his holy name. There is no other means of salvation, and that salvation comes to those who heartily avail themselves of Jehovah’s means for their salvation. (Acts 4:11, 12) The Devil deceives the people and turns them away from God, and puts forth his agents who claim that the salvation of the people comes by reason of his agents. A striking example of this is the exaltation of one Hitler in Germany. He issues the command that all persons shall “Heil Hitler”, which in the English language means “Salvation is by Hitler”. But all people who have faith in God know that neither Hitler, Mussolini, the NRA scheme nor any other scheme nor any creature can bring salvation to the people. Those who have faith in God and in Christ Jesus, and who take their stand on the side of God and his kingdom, by their course of action loudly acknowledge, confess and acclaim Jehovah as their Savior, which salvation is given to them through Christ Jesus, and these are represented in the Revelation account as saying: “Salvation to our God [Jehovah] which sitteth upon the throne, and [salvation] unto the Lamb [Christ Jesus].” Thus all such “Heil Jehovah and Christ”. They do not “Heil Hitler” nor any other creature, and they could not be faithful to Jehovah God by exclaiming to any creature “Heil”, for the reason that no creature has any power of salvation. These persons of good will now discern and gladly confess Jehovah as King Eternal and the Supreme One, and that Jehovah, and Christ Jesus, his anointed King, together constitute “the Higher Powers”, to which powders all persons that get life must be subject. Those people of good will hear and believe that the kingdom of God under Christ has come and that Jehovah reigns, and they cry out, as it is written in the Psalm: “The Lord reigneth, let the earth rejoice; let the multitude of islands be glad thereof.” (97:1) This corresponds with the cry of A.D. 33 by the great multitude of that time; and now the great multitude of the present day cries out: ‘Salvation is come; save now, send us prosperity.’ They attribute the work of God’s salvation or vindication unto his great Vindicator, Christ Jesus, the Lamb of God, who sits upon the throne, which Jehovah God has provided for him, and that their own salvation is from Jehovah by and through Christ Jesus, and not from any other source. The facts and the evidence that have come to pass during the past five years conclusively prove that the great multitude is made up of human creatures who hear and accept and rejoice in the Kingdom of God under Christ. The palms in their hands in effect say: “We hail our King and Savior; our allegiance and our devotion are to him. Our salvation comes from Him, the King Eternal, who is Jehovah, and through Christ Jesus, his anointed Ruler of the world.” They openly confess that they are on the Lord’s side.

**TEMPLE ASSEMBLY**

“At this point in the vision had by John, as recorded in Revelation seven, there appears an assembly of those who are wholly devoted to Jehovah. Mark now who are shown to be present at that assembly: “And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God.” (Rev. 7:11) Christ Jesus, the Lamb of God, is seated upon his throne of glory. By authority from Jehovah God he took that exalted place in 1914, but it was three and one-half years thereafter, until the assembly at the temple took place, when he comes for judgment. Standing round about the throne, as shown in the Revelation picture, are all the holy angels. This must refer to the time described by Jude: “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints [holy ones, R.V.], to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.” (Jude 14, 15) That marks the time of the appearing of the Lord Jesus at the temple for judgment. Moses had prophesied of the same thing, when he said: “The Lord . . . came with ten thousands of saints [holy ones, R.V.].” (Deut. 33:2) These holy angels are assembled for the service of Jehovah and Christ Jesus, and the Revelation picture shows that it was the time of the coming of the Lord Jesus to the temple; and this is further supported by the words of Jesus, to wit: “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.” (Matt. 25:31) It is the judgment seat of Jehovah, and there is seated Christ Jesus as the presiding Justice to render judgment. The apostle Paul, describing this same thing, says: “Ye are come . . . to the general assembly . . . and to God the Judge of all . . . and to Jesus.” (Heb. 12:22-24) The judgment at the temple begins with the house of God. (1 Pet. 4:17; Mal. 3:3) By these scriptures the time is definitely fixed and proves beyond all doubt that the great multitude of Revelation 7:9 does not appear until after the coming of the Lord to the temple, and that could not have been possible prior to 1918 and was, in fact, later and after the pouring out of the holy spirit on all of God’s servant class.—Acts 2:17, 18.

**Note** That Revelation 7:9 gives the description of the great multitude, that these “stood before the throne, and before the Lamb”, whereas the description of the assembly of the temple company, as stated in Revelation 7:11, says: “The angels stood round about the throne.” The temple assembly includes the holy angels, the elders and the four living creatures, as shown by Revelation 4:4, to wit: “And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting,
clothed in white raiment; and they had on their heads crowns of gold.”—Rev. 4:4.

"Those ‘four and twenty elders’ include all those who are able ministers of the new covenant (2 Cor. 3:6), and which includes the remnant, that is, Jehovah’s witnesses, because these have been brought to maturity in Christ and have become elders in fact. No one could be of this elder class until he is an elder in fact by reason of being in Christ and brought to maturity.—Eph. 4:11-13."

"This time is fixed by the cleansing of the temple, which God’s people discerned for the first time as occurring in 1932, and now Jehovah permits them to discern the true meaning of the great multitude. These elders are shown as standing with Christ Jesus, because they are his brethren. (Heb. 2:11) These elders are therefore ‘ambassadors for Christ’. (2 Cor. 5:20; Eph. 6:20) This picture, therefore, shows the 144,000 present at the assembly, which assembly could not take place until the coming of the Lord to the temple; and therefore the great multitude could not be in existence until after that time.

"The vision also discloses Jehovah’s four-square universal organization composed of his living creatures, all supporting Jehovah and appearing in complete contrast with Satan’s organization, and this is shown by the words (verse 11): ‘The four beasts [four living creatures, R.V.]’; ‘full of eyes before and behind.’ (Rev. 4:6) Jehovah and Christ Jesus are in the throne, and the four living creatures, picturing Jehovah’s universal organization, are round about the throne. (See Light, Book One, page 57.) Jehovah’s organization, appearing to the remnant, is one of the ‘two great signs in heaven’ (Rev. 12:1), and is in exact contrast with the other great sign appearing and which sign pictures the Devil’s organization. These two great signs appear for the first time at the birth of the kingdom, but they were discerned by Jehovah’s faithful people on earth for the first time about 1924, and here we are more than ten years later discerning the Scriptural meaning of ‘the great multitude’. Those who compose the great multitude must first receive some information in order to know of the two great organizations, pictured by the signs, before they could choose; and therefore it is certain that the great multitude could not come into existence until after the appearing of the Lord Jesus at the temple, and after that the ‘other sheep’ class receive the information at the mouth of Jehovah’s witnesses. This sheep class, receiving the information, align themselves on the side of Jehovah and his King, and they get up into the ‘chariot’, that is to say, the organization of Jehovah, at the invitation of the Greater Jehu, and thus they go along with Jehovah’s witnesses. This is further supported by the prophetic picture of Jehu taking Jonadab by the hand and helping him into the chariot and Jonadab accompanying Jehu to the vindication of Jehovah’s name. The fulfillment of this picture is the Lord Jesus Christ at the temple inviting the Jona-

dab class into his organization and leading them along to see the vindication of Jehovah’s name.

"The vision of the temple assembly shows all the angels and all the elders and all the living creatures, that is, all of Jehovah’s organization, giving praise and worship to God. And they ‘fell before the throne on their faces, and worshipped God’. This is in exact accord with the statement of Revelation four, to wit: That the four beasts, and the four and twenty elders ‘fall down before him that sat on the throne, and worship him that liveth for ever’. (Rev. 4:8-10) This they do regardless of all opposition, and they do not ask any creature or any part of Satan’s organization as to how they shall worship God and when they shall worship him, but all these of Jehovah’s organization do worship God according to his commandments. Thus it is seen again that it would be entirely contrary to God’s will for Jehovah’s witnesses to ask permission of any of the worldly organization or for a license to engage in preaching the gospel. All of these faithful ones of Jehovah have decisively settled the matter as to whom they will worship, and therefore they worship Jehovah God in spirit and in truth. These witnesses of Jehovah now bear testimony, or ‘the fruit of the kingdom’, before the people of good will, and these latter ones do see their privilege of taking their stand on the side of Jehovah and of giving praise and service to him; and this they do.

"If the position as taken is correct, to wit, that the great multitude is not a spirit or heavenly company, but is made up of the people of good will now on earth, that is to say, the sheep class, or Jonadabs, and who since the coming of the Lord to the temple have received some knowledge of the truth and taken their stand on the side of Jehovah and his kingdom, then why, as stated in Revelation 7:11, are the angels of God and the entire universal organization shown at this point as worshiping Jehovah, and what relationship, if any, does such worship bear to the great multitude? This important question will be considered in the next issue.

(To be continued)

QUESTIONS FOR STUDY

1. What do the Scriptures say of the wisdom of Jehovah, and of the certainty of performance of his declared purpose? To whom does he make known his purpose, and when?

2. Explain whether the expression ‘God will overrule it’ is in harmony with Romans 8:28 or other scriptures. What is to be done when one discovers that he has taken a wrongful course?

3. Show that the apostle’s desire expressed at Colossians 1:9 has been fulfilled. Account for the present clearer understanding of Jehovah’s purpose.

4. What has been the theory expressed at Colossians 1:9 has been fulfilled. Account for the present clearer understanding of Jehovah’s purpose?

5. What is to be done when one discovers that he has taken a wrongful course?

6-14. What is now seen to be Jehovah’s purpose in taking out a people from among men? What questions reasonably call for consideration in examining the scriptures bearing upon the ‘great multitude’?
THE GREAT MULTITUDE

PART 2

“And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”—Rev. 7:14.

JEHOVAH selected a people for his name, and his primary law given to them says: “The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.” (Deut. 6:4, 5) “This is the first and great commandment,” said Jesus Christ. (Matt. 22:37, 38) God does not change, neither is his law changeable. (Mal. 3:6) The definite conclusion, therefore, must be that this law or rule of action applies to every creature to whom Jehovah will give life everlasting. It would be inconsistent to have one law governing one class of creatures and another law governing a separate or different class of creatures, and particularly with reference to the duty of the creature toward the Creator. From Abel to John Jehovah approved a few men, and the reason for his approval of such men was that those men maintained their integrity toward him. This they did by showing their love for him, and their love for him was shown by their obedience to his commandments, and thus they showed their absolute faith in Jehovah God. Those to whom Jehovah gives life as members of his royal house are required to measure up to the same rule or standard and by their course of action prove their love and devotion to Jehovah. Surely the same love and devotion is required of those of the great multitude. Surely there is required the same degree of faithfulness on the part of every creature who lives. Neither reason nor the Scriptures warrant the conclusion that one class of persons may show a small degree of faithfulness for many years and then, just before they die, show more faithfulness and by reason thereof receive the blessings of life eternal. Every creature must be either for Jehovah or for His adversary. And there is no halfway ground.

For many years the theory has been advanced: That the great multitude are sufficiently faithful and zealous to consecrate themselves to death, but not faithful to court sacrifice in his service; loyal, but not firmly obedient; from fear and faintheartedness they fail to keep their sacrifice on the altar, becoming overcharged with the cares of this life, and are more or less contaminated with the world’s ideas and ways. (D-578) The conclusion expressed in the foregoing quotation could not be correct. How could one possibly be ‘contaminated with the ways and ideas of this world [Satan’s organization]’ and at the same time really love the Lord God with all his mind, heart and soul, which God requires? The two things are diametrically opposed one to the other. Love for God means an unstinted, undivided, wholehearted and complete devotion to Jehovah. A creature cannot be faithful to God part of the time, and devote himself to the Devil and his organization the other part of the time, and expect to receive or receive Jehovah’s approval. There is not a scripture to warrant the conclusion that the great multitude may show a halfhearted devotion to Jehovah and then receive the blessings of life. There is no reason for one to conclude that God has a back door into heaven and that a creature can show some devotion to Jehovah and then at the last moment on earth seek the Lord and enter the back door into heaven. Such a position is a reproach upon the name of Jehovah God. If one loves God he proves it by keeping the commandments the Lord has given him. (John 14:15, 21) “Verily, verily, I say unto you, If a man keep my saying, he shall never see death.” (John 8:51) By keeping the commandments of the Lord one proves his love for Jehovah. (1 John 5:3) Why should God require this of one and not of all whom he approves? Do those who compose the great multitude, after coming to a knowledge of God’s purpose, show a less degree of faithfulness and love toward God than do those of the royal house? Having learned that those who maintain their integrity toward God are the ones whom he approves, would not God’s unchangeable law require those of the great multitude to maintain their integrity toward him and thus show that they love him and prove it by diligently and earnestly keeping his commandments? The scripture at Revelation 7:9-17 concerning the great multitude fully supports this conclu-
sion and completely negatives the conclusion that the great multitude are less faithful than the little flock.

* In the vision of Revelation John beheld the great multitude which "stood [approved] before the throne, and before the Lamb, clothed with white robes [denoting approval], and [with] palms in their hands". This description shows that the great multitude are positively supporting Jehovah and his King. They are not trying to hide themselves from the view of the enemy, but, on the contrary, they cry out with a loud voice: "Salvation to our God which sitteth upon the throne, and unto the Lamb." Then John beholds the host of holy angels standing "about the throne". He beholds the faithful risen saints and the remnant on the earth and all of Jehovah's organization worshipping Almighty God, and all of these are saying, "Amen.

* To whom are those described in Revelation 7:11 saying "Amen"? They are saying "Amen" to what the great multitude has cried out, and are expressing themselves as in full accord therewith. Concerning this great heavenly assembly the record says: "Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." (Rev. 7:12) The remnant and all including the great multitude are in full accord, and all giving praise to Jehovah God; and this shows that they love him and serve him in harmony with his commandment. That leaves nothing to the credit of creatures or persons, church organizations, or any other organization of men. These are not committing the "sin of Samaria". They are not holding to some man's teaching and giving him the credit therefor. They recognize that all their blessings proceed from Jehovah God and that he is the one that is worthy of praise. These show full and complete devotion to God, and such is true worship in spirit of the Most High. The scriptures at Revelation 7:11,12 do not apply specifically to the great multitude, but the words of verse twelve show that the great multitude is in full accord with and doing the same thing that all others are doing who are wholly devoted to Jehovah God. Manifestly verses eleven and twelve appear in the record here to emphasize the absolute requirements of Jehovah, that there shall be undivided devotion to him, and show that all whom he approves are wholly devoted to him. All of these acknowledge that their devotion for ever is for Jehovah God, because they say: "Unto our God for ever and ever." They have not the slightest desire for one moment to compromise with the Devil and his crowd, and are not 'more or less contaminated with the ideas and ways' of the Devil's organization. The same attitude and devotion of God's approved ones is shown in the words of the record at Revelation 4:11, to wit: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." Such must be the attitude of all creation that receives everlasting life, including, of course, those of the great multitude. The question that each creature must answer in due time is, "Am I on the side of the Devil or on Jehovah's side?" There is no halfway ground, and no one can be honest with God and at the same time try to please the Devil's crowd. In God's organization creatures hold different positions, some higher than others in rank, but there is no reason to say that there is a difference in the degrees of faithfulness required on the part of each and all. All must be completely devoted to Jehovah. Disloyalty is the identifying mark of Satan's organization and of all creatures therein. Loyalty to God marks every part of Jehovah's organization. The prophets maintained their integrity toward Jehovah and were subjected to the same kind of tests that have come upon the royal house. The position of the faithful prophets of old will be less exalted than that of the royal house. The position of the great multitude is less exalted than that of the members of the royal house and the princes in the earth, but that makes absolutely no difference. Whatever is the position occupied by any creature in God's organization, that position is an honorable one. It is the most blessed favor to receive life from Jehovah God, and the conditions precedent to receiving this blessing and occupying any position is to love Jehovah with all one's heart, mind and soul. The entire organization of Jehovah is honorable and blessed, and happy is the creature that has any place therein. Some have selfishly craved to be in heaven and help run the universe. Others have said: "Whatever my position given me by the Lord, I shall be glad." The latter is the proper attitude. The picture here shows the host of angels and the saints all in full accord, and likewise the great multitude in full accord with them, and all together singing praises to the name of Jehovah.

FURTHER IDENTIFICATION

* The identification of the great multitude has not heretofore been clear to those creatures on earth who serve God. Now, however, we see that the great multitude could not be identified by the followers of Christ Jesus until the coming of the Lord to the temple. Evidently John, being in doubt, propounded the question as to the identity of the great multitude. Had he known, he would not have asked the question; and had the John class known, they would not have been inquiring in the years past. "What are these which are arrayed in white robes and whence came they?" (Rev. 7:13) The question here propounded is the very question that the remnant of Jehovah's witnesses have been asking for some time, and particularly since the coming of the Lord Jesus to the temple. When the remnant saw that each one must maintain his integrity toward Jehovah, and that the chief purpose of Jehovah is the vindication of his
name, then they were not satisfied with the identification heretofore given concerning the great multitude. They began to ask questions concerning the great multitude, and they would not be asking such questions about a Bible picture of themselves. Evidently the question propounded in verse thirteen is propounded because the remnant cannot see that the picture of the great multitude applies to the 144,000 members of the body of Christ as a whole or any part of it; and further, because it is inconsistent for any company to be halfway devoted to Jehovah. Had the remnant identified the great multitude as themselves, they would not have asked the question here propounded. It seems quite evident that because John had propounded the question the “elder” repeated it to see whether or not John could give the answer. It was the elder who said: “Who are these which are arrayed in white robes?” (R.V.) The fact that an elder propounds the question shows that the question was not settled prior to the bringing of the church to maturity in Christ, which time is marked by the cleansing of the temple or sanctuary, and which did not take place until 1932. It was then that the remnant understood the true meaning of an elder in fact, and how one becomes an elder, and it is after that time that the question of the identification of the great multitude is settled. That there is to be a great multitude in God’s organization was seen a long while ago, but the question of the identity of that great multitude and whence it comes was not understood, otherwise the question would not arise.

“But who are they, and whence came they?” For many years God’s people have understood that there is a great multitude of spirit-begotten persons who are members of and in the denominational churches or religious systems, and who are prisoners to such systems and who must yet come out from these organizations and take their stand against the organization and on the Lord’s side, and that such would entail great tribulation or suffering upon them. For many years the remnant have been looking for such people in the church systems and have tried to find them, and at this late date they have not seen them. Can it be said that those who are now in the church denominational systems (which systems are in accord with other parts of Satan’s organization) are spirit-begotten, and do in fact love God, and that they merely remain there until Armageddon and then, by the circumstances forced upon them, take their position on God’s side? Such does not seem consistent with our God’s righteous law. We have looked in vain for the great multitude as a multitude to come out of the religious systems.

Is there any Scriptural evidence that the spirit-begotten ones are now in the denominational church systems? The answer seems clearly to be in the negative. To become a son of God one must first repent and be converted and be acknowledged by Jehovah as his Son. Such is the begetting of the spirit. Does it not seem reasonable that, when one is converted, he would change his position and course of action by getting away from Satan’s organization and by identifying himself fully on God’s side? Those who have come out of the denominational systems have taken exactly that course.

Is there any Scriptural evidence proving that the great multitude is in fact a spirit-begotten company? Since all “are called in one hope” and from the called ones God has “taken out a people for his name”, why should we conclude that he has a great multitude of spirit-begotten creatures that occupy places in his organization different from others and which are not called to the kingdom? John already knew that this great multitude had come out “of every nation, tribe, people and tongue”, and therefore his question “Whence came they?” must apply to something other than that fact. It must mean that those composing the great multitude have come out of some common experience, or that they are about to come out of some such experience, which experience it is for Jehovah to determine what it must be.

Prior to the coming of the Lord Jesus to the temple many of the followers of Christ Jesus, and particularly the “elective elder” company, thought themselves to be teachers and interpreters of prophecy, including the prophecy of The Revelation. It was not an unusual thing during the Elijah period of the church to see at conventions some “leading brother” with a group around him, while he was looking wise and expounding his “recently discovered interpretation” of some prophecy, particularly The Revelation. They had every man of any prominence in the church foretold by the prophetic utterances and were giving much praise and adulation to some of these.

Now note the contrast between the attitude of such and that of John, to whom The Revelation was given: “Sir [My lord, R.V.], thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” (Rev. 7:14) John here represented the remnant, and his attitude corresponds to the correct attitude of the remnant; and this shows that the remnant admitted that they did not know the correct answer and that they are not interpreters of prophecy, nor are they teachers. The remnant recognize God and Christ Jesus as the Teachers, and to them they give the honor and the glory. (Isa. 30:20) The words of The Revelation show that the elder knew the answer; therefore that means that when God’s remnant reach the point of real eldership, that is to say, maturity in Christ (Eph. 4:13), then the remnant would know the correct answer, having learned the answer from the Lord their Teacher. The Lord has his own due time to reveal his secrets, and it is hardly to be expected that his time to give understanding of this matter to the faithful would precede the coming of the Lord Jesus.
to the temple. He does not reveal his secrets to the rebellious ones. — Prov. 3:32; Ps. 25:14.

13 Jehovah has made the necessary arrangements within his organization to instruct his people, and we all recognize that for some years *The Watchtower* has been the means of communicating information to God's people. That does not mean that those who prepare the manuscript for *The Watchtower* are inspired, but rather it means that the Lord through his angels sees to it that the information is given to his people in due time, and he brings to pass the events in fulfillment of his prophecy and then invites those devoted to him to see the same. God through Christ Jesus feeds his people upon the food convenient for them, and gives it to them at the proper time. The angels of the Lord that accompany him at the temple judgment serve under his commandment, and the proof herefore submitted through the Watch Tower publications shows conclusively that thus the Lord deals with his faithful ones on earth. The fact that the words are used, "And he said to me," shows that Jehovah would by his visible channel give answer to the question which has long been mooted, and this he would do in his due time, and that the answer would be given to the remnant when they arrived at the point of true eldership. It is reasonable to expect, therefore, that after the cleansing of the sanctuary those who stand approved and in the temple would be instructed and then the proper meaning of the great multitude would be understood.

**TRIBULATION**

13 Is the "great tribulation", mentioned in verse fourteen, "sent in special mercy to effect in the great multitude proper penitence for sin, and a proper appreciation of the divine standard of truth, and righteousness," as has been stated? Is that tribulation, as has been heretofore stated, sent upon the great multitude "that the suffering of the great multitude might be greater than that experienced by the little flock"? The reasonable answer to that question is, No. There is no scripture that would warrant a different answer. Other translations render this text in this manner: "Which come out of the great tribulation." (R.V.) "These are those coming [present participle in the Greek] out of the great affliction." (Diaglott) "Out of the great tribulation." (Rotherham) The thought has been often expressed that the great multitude have been developed alongside the little flock all down through the years of the Christian era, and hence these have often been called "the tribulation saints".

14 If the tribulation mentioned is the 'great tribulation, such as never was', and which comes at the end of the world, then the great multitude could not be a class developed throughout the years past. Not even the entire church of God suffers the same degree of tribulation. The Scriptures clearly indicate that it is the remnant that will see the greatest tribulation. Concerning the faithful followers of Christ Jesus, and who make up the 144,000, it is written that "in the world [these] have tribulation"; they are 'delivered up to be afflicted'; 'through much tribulation shall we enter the kingdom'; 'we glory in tribulation and are patient'; 'they fill up that which is behind of the affliction of Christ'; 'they are made a gazing stock, both by reproaches and afflictions, and companions in tribulation'; 'have tribulation ten days."—John 16:33; Matt. 24:9; Acts 14:22; Rom. 5:3; 12:12; Col. 1:24; Heb. 10:33; Rev. 1:9; 2:10.

15 Is such tribulation, taken as a whole or collectively, "the great tribulation" out of which the great multitude comes? The answer is, No; unless it be found that the great multitude is the same as the 144,000. Those of the royal house, that is, the 144,000, have great tribulation, and such tribulation has extended over the entire Christian era so far as this is concerned; but the greatest of all tribulations mentioned in the Scriptures must come after the great multitude appears and must be that which is mentioned by Christ Jesus as "tribulation such as was not since the beginning of the world to this time". That tribulation period began with the "day of Jehovah", to wit, in 1914, when the war started against Satan's organization in heaven, and reaches the great climax at the time of the battle of Armageddon, the great day of God Almighty. In harmony with this, Revelation calls it "the great tribulation". (Rev. 7:14, R.V.) Clearly it follows that this tribulation does not come for the purpose of developing or completing the great multitude, but it is the tribulation that comes upon Satan's organization, both visible and invisible, and which will completely wreck that entire organization. (2 Thess. 1:6; Rom. 2:5-9; Rev. 2:22) As we have observed, "the day of Jehovah" began in 1914, at the birth of the kingdom. (Rev. 11:17, 18) Had that tribulation, then begun, continued to its finality without interruption, all flesh would have been destroyed. The tribulation was shortened by the Lord when he stopped the World War, affording an opportunity for his witnesses under his commandment to go forth and bear testimony to his name and his kingdom as a witness to the world. It is during this period of giving testimony, that is, the 'preaching of this gospel of the kingdom', that the great multitude class come out. The tribulation is not for the benefit of the great multitude. Let that be settled once and for all, because the tribulation is upon Satan's organization.

16 To "come out of the great tribulation" (R.V.) not alone means to survive that trouble as flesh that shall be saved (Matt. 24:22), but primarily means that the great multitude come out from Satan's organization and take their stand on the side of Jehovah during the period of time that elapses from stopping the World War until the day of Armageddon, that is to say, during the time that the 'days should be shortened', and during which time period this gospel of the kingdom is preached.

17 What is the purpose of shortening those days of tribulation? The Lord answers: "for the elect's sake
those days shall be shortened." During that period of
time the elect have a work to do as witnesses for Jeho-
vah and under his commandment, and at least a part of
that work is the marking of the great multitude in
their foreheads, as commanded by Jehovah. (Ezek. 9:4) That means that Jehovah’s witnesses must pro-
claim the message of truth and thus give an intellectual
understanding of the truth to those of the great multi-
tude class, which class “flee into the mountains”, tak-
ing their place and stand in the city of refuge. (Matt.
24:16; Num. 33:6) This is “immediately after the
tribulation of those days” (Matt. 24:29), that is to
say, the first part of the tribulation, from 1914 to 1918.
The great multitude will also survive Armageddon,
because God’s promise to those who seek meekness and
righteousness is that they may be hid in that time.
(Zeph. 2:3) All these scriptures negative the thought
that the tribulation is for the purpose of developing
or perfecting this class of God’s people. The great
tribulation is the execution of Jehovah’s judgments
against Satan’s organization, and is not for the purpose
of developing anyone.

ROBES

17 God’s people came out of Babylon with soiled gar-
ments, that is, wearing “filthy garments”, because
they were contaminated with the doctrines and prac-
tices of the Babylonish system. (Zech. 9:3) (See
Preparation, page 56.) They held to and taught many
selfish doctrines that dishonor the Lord, among which
doctrines were that of “character development”, name-
ly, that one might bring himself to the point of being
worthy to help Jehovah rule the world; another, the
adulation or worship of men; and the practice of
formalism, and things of that nature. When the Lord
Jesus appeared at the temple for judgment, he there
began a cleansing work of his people in order that the
cleansed ones might “offer unto the Lord an offering in
righteousness”. (Mal. 3:3) At the temple trial the
cleansing progressed and the Lord said of and con-
cerning the temple company: “Now Joshua was clothed
with filthy garments, and stood before the angel.”
(Zech. 3:3) But this cleansing work refers exclusively
to the temple company, and not at all to the great mul-
titude. Concerning the great multitude the record is,
“They . . . have washed their robes, and made them
white in the blood of the Lamb.” “Robes” here ap-
pears in the plural number and could not refer to the
“robe [singular number] of righteousness”, which the
Lord provides for the approved temple company, as
stated at Isaiah 61:10. Nor is the reference to anything
official, such as “the purple robe”. (John 19:2,5)
Nor does it refer to the “white garment” of Revelation
4:4; or Revelation 19:13,16. The “robes” of the great
multitude clearly mean their own public profession by
which they identify themselves as trusting in the blood
of Christ Jesus as the redemptive price of mankind, and
by their openly taking their stand on the side of Jeho-
vah. Robes were worn on festive occasions, such as the
time when the prodigal son returned and was clothed
with the best robe. (Luke 15:22) Many honest per-
sons have been led to believe that the “higher powers”
are and were the visible rulers of this wicked world;
but when God enlightened his people and made known
to them that the “Higher Powers” are Jehovah and
Christ Jesus, this information was passed on to other
honest people of good will, and many others have
since joyfully accepted and acknowledged Christ Jesus and Jehovah as the “higher pow-
ers”. To them it has been a time of joy, and they
have gladly confessed before men that they believe on
the Lord Jesus Christ and that they are trusting im-
plicitly in Jehovah and are on his side.

18 Their robes symbolically thus identify them as on
the Lord’s side, and they are rejoicing that such is
their position. Many of these had previously claimed
to be believers in the Lord, and had given their hearts
to the Lord, but in ignorance they had held to the
things of the world. With the coming of Christ Jesus
as the world’s rightful Ruler, and this information
being given to the people of good will, it enabled
them to see that they were under Satan’s organization
and that there was a necessity for cleaning themselves
up by getting out. And this they do by for-
saking Satan’s organization and identifying them-
selves with God’s organization.

19 According to the language of Revelation the great
multitude do their own washing; that is, by reason of
the course of action they take they break away from
the unclean organization of Satan and openly show
themselves on the side of Jehovah, and this they do by
openly confessing their devotion to God. “With the
mouth confession is made unto salvation.” (Rom.
10:10) Coming to a knowledge of the fact that Jeho-
vah’s name must be vindicated, and that that is the
important question, they not only confess themselves
on the side of Jehovah but give assistance to the temple
company in bearing witness to the honor and name of
Jehovah God, and thus they get up into the chariot.

20 How do they make their robes “white in the
blood of the Lamb”? The shed blood of Christ Jesus
is the basis for the forgiveness of sins and the basis
for God to forgive uncleanness. By believing that
Christ Jesus’ shed blood is the redemptive price of
mankind, and by consecrating themselves to do the will
of God, based upon such belief, and by serving, wor-
shiping and obeying the Lord, and not men, these
take their stand on the side of Jehovah and participate
in his service, and that is the only course that would
give them a white and clean appearance in the sight of
God. No man can take his stand on the side of Jehovah
without believing in the shed blood of Christ Jesus as
the means of salvation. Millions of church-goers claim
to believe in Christ; but having been improperly taught
that he is merely an example to follow, they do not
understand about the blood of Christ and its efficacy.
When the eyes of their understanding are opened, and
they take their stand on the side of Jehovah as above
stated, they clean themselves up. They previously de-
sired to do right, but had not been properly taught the right way, and the false and faithless clergy have been responsible for their being taught the wrong way, seeing that these deny that there is any virtue in the shed blood of Christ Jesus. When these honest ones come to fully appreciate that Christ Jesus is King, and “is in the midst of the throne” with Jehovah, they hail Christ Jesus as King and cry out by publicly testifying: “Salvation to our God which sitteth upon the throne, and unto the Lamb.” They leave no doubt as to where they stand. Their situation is also illustrated by the unwitting manslayer, who flees to the city of refuge. (Num. 35:11) Those of the great multitude now flee to Jehovah and Christ, “the Mountains,” and there find refuge in Jehovah’s organization and there abide ‘till the death of the high priest’ (Num. 35:32-34), that is to say, they abide there until the end of the great antitypical day of stone- ment is finished.

Now we see a company that exactly fits the description given in Revelation seven concerning the great multitude. During the past few years, and within the time when ‘this gospel of the kingdom is preached as a witness’, there have come forward great numbers (and they are still coming) who confess the Lord Jesus as their Savior and Jehovah as their God, whom they worship in spirit and in truth and joyfully serve. These are otherwise called “the Jonadabs”. These are being baptized in symbol, thus testifying that they have consecrated themselves to do the will of God and have taken their stand on the side of Jehovah and serve him and his King; thus they have cleaned up and are now “arrayed in white robes”. Thus the great multitude is definitely identified, not as a spirit-begotten class whose hopes are for a place in heaven, but as a class trusting in the Lord, and who hope for everlasting life as a gift from Jehovah God through Christ Jesus our Lord. These continue to ‘seek meekness and righteousness’ and have the promise of Jehovah that they may be hid during the greatest part of the tribulation, that is, at Armageddon. (Zeph. 2:3) This is further proof that their development is not the result of the great tribulation but that they “come out of the great tribulation”, that is to say, come out of the world within the period of the tribulation from the time of the coming of Christ Jesus until Armageddon. They must wash up before Armageddon comes. It would be too late to wash at the time of Armageddon. ‘They flee to the Mountains,’ and this they do before the “winter” time, that is, the great climax or tribulation at Armageddon. They have come out and still they come, and now together with the remnant they are singing, “Salvation to our God . . . and unto the Lamb.” (Rev. 7:11) They honor Jehovah God and his King, and they refuse to give any glory to any part of Satan’s organization. They are certainly not ‘contaminated with the ideas and ways of this world’. They are against it.

These honest-hearted ones who have left Satan’s organization are now on the Lord’s side, and they want that fact to be known and they make it known, and they worship the only true God Jehovah and his King. “Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.”—Rev. 7:15.

They look to the throne of God and Christ, and to no other place, and therefore they are “before the throne” and in the sight of Jehovah and his King. They vote for the kingdom of God, and they participate in the publication work of advertising the King and the kingdom. They have the recognition of the throne, and God turns his favorable attention to them for the end that they may be hid in the day of his anger. Jonadab being used as a type of the great multitude, and these of the great multitude being like Jonadab, God’s promise to Jonadab now applies to the great multitude: “Therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever.”—Jer. 35:19.

Revelation 7:15 really is the key to the identification of the great multitude. In error we have heretofore taken a position that the great multitude is a spirit-begotten class, the members of which have been negligent of their privileges and decline to participate in the service of the Lord, and yet look forward to or expect Jehovah to bless them by reason of their deathbed repentance. But this description in Revelation of the great multitude is that “they are before the throne of God, and publicly serve him” (Diaglott); “and are rendering divine service unto him.” (Rotherham) Heretofore they have, like others in the world, ignorantly “worshipped and served the creature more than the Creator.” (Rom. 1:25) But now they see and understand and obey the words of Jesus, the Lamb of God, saying to them: “Thou shalt worship the Lord thy God, and him only shalt thou serve”; which words apply to all creatures whom Jehovah approves.—Matt. 4:10.

To what extent do the great multitude serve Jehovah? The Revelation answers: “They . . . serve him day and night.” Daytime and nighttime means all the time, and this description shows that the great multitude serve Jehovah all the time, regardless of hours. They are not satisfied to work eight hours a day and quit on the strike of the clock and refuse to do what some call “overtime”, but are ready and respond to the call for service at any time day or night. Reports from the field in recent months fully corroborate this conclusion. Many of those who are now Jonadabs hear of the truth one day, give themselves wholly to the Lord, and immediately join in the field service and are rejoicing and are anxious to do whatsoever they can. Also, these are studying with diligence the Word of God, and thus they seek meekness and righteousness, striving to obey Jehovah’s commandments.
Jehovah’s temple is his capital organization and therefore is on Mount Zion. The great multitude “serve...day and night in his temple.” They must come to Zion, God’s organization, with Jehovah’s witnesses, who are a part of the temple, and this is foretold by the words of the prophet Zechariah: “Thus saith the Lord of hosts. It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.”—Zechariah 8:20-23; see Preparation, page 139.

The words uttered by Moses to Israel now apply with greater force to spiritual Israel, the remnant, to wit: “Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.... Then there shall be a place which the Lord your God shall choose, to cause his name to dwell there; thither shall ye bring all that I command you;... Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest; but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.”—Deuteronomy 12:8-14.

The same rule must be obeyed by the great multitude, because they have become a part of God’s organization. They must come to Zion, God’s temple, and worship there, and not at any worldly organization called “the church.” Says Jehovah: “Mine house [the temple] shall be called an house of prayer for all people.” (Isa. 56:7; 1 Kings 8:41-43) The great multitude must follow after Jehovah’s witnesses on the highway to Zion. (Isa. 35:8-10; 62:10) They must keep in mind and give heed to the words of God’s prophet, to wit: “But the Lord is in his holy temple: let all the earth keep silence before him.” (Habakkuk 2:20) Jehovah’s temple is not anywhere in Satan’s organization, and therefore the great multitude must flee out of Babylon, which is Satan’s organization, and must boldly take their stand on the side of the Lord and associate themselves with God’s anointed people. “In his temple,” where the great multitude serve, does not mean the inner court, because such inner court is exclusively for Jehovah’s priestly class. The great multitude are separated to the “outer court” and “lower pavement” of the temple, and they serve Jehovah day and night, that is, continuously. (Ezekiel 40:17,18; 44:19; 46:3,9,10,20-24) Manifestly this statement is made of their continuous service to show that they do not compromise with Satan’s organization at any time and to completely negative the claim that they do compromise.

With Jehovah, and not with Satan, is the place of habitation of all who love and serve God. “And he [Jehovah] that sitteth on the throne shall dwell among them.” Christ now begins his rule even in the midst of his enemies. (Revel 11:17; Ps. 110:2) By this rule all of Jehovah’s organization dwell under his protection. He “will tabernacle over them” (Diasgliotth); “shall spread his tabernacle over them.” (R.V.) Thus the Jonadabs or great multitude are hid in the day of God’s wrath. (Revel 21:3, Diasgliotth) The Christ is that which stands in the tabernacle of God. Through Christ Jehovah dwells with and overshadows the great multitude for their protection and relief. Jehovah thus dwells with them representatively through Christ because they have fled there to the ‘city of refuge’. The Greater Jehu has invited them into the chariot, that is, into the organization of Jehovah, and he tabernacles over them. The great multitude have been marked in their foreheads by Jehovah’s ‘man in linen, with the writer’s inckhorn by his side’, that is to say, by those who have brought to them the message of God’s name and kingdom. (Ezekiel 9:3) God and his King are their hope and stay. “In the mountain of the height of Israel will I plant it [a tree of hope as a tabernacle]; and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.”—Ezekiel 17:23.

There are millions of persons on earth who have hungered and do hunger for something better than the ‘husks’ upon which they have been fed in the Babylonish systems called ‘churches’. Since the coming of the Lord to the temple Jehovah’s witnesses have been privileged to carry to these hungry ones God’s message of truth, and those who have fed upon it have no occasion to ever hunger and thirst: “They shall hunger no more, neither thirst anymore; neither shall the sun light on them, nor any heat.”—Revelation 7:16.

In Satan’s organization, or under it, more particularly speaking, the honest ones have hungered and thirsted both figuratively and literally. Satan’s big “tree in the midst of the earth” furnishes them no shade. Those of Satan’s world claim to be the sunlight of the world, and then they search and blister honest people; but now since the coming of the Lord Jesus to the temple, and the sounding of the fourth trumpet (Revel 8:12) and the pouring out of the fourth vial (Revel 16:8,9), these have caused the self-styled “sun of the world” to suffer an eclipse, and now it is “not so hot” to those of the sheep class under them, who have heard and read the message of God’s name and his kingdom. These honest ones have turned themselves to God’s organization, which is God’s “woman”, who is “clothed with the
sun’. (Rev. 12:1) No more does the self-styled ‘sun of the world’ heat them up. This is exactly in accord with the word of the prophet Isaiah concerning the honest people of the world now seeking meekness and righteousness: ‘They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. . . . Behold, these shall come from far; and, lo, these from the north end from the west; and these from the land of Sinim.’—Isa. 49:10, 12.

32 Christ Jesus at the temple as head of Jehovah’s capital organization now leads and feeds those who honestly put themselves under his leadership. ‘Behold, I have given him for a witness to the people, a leader and commander to the people.’ (Isa. 55:4) He is the real Sun, ‘the Light of the world.’ (John 8:12) No more shall the great multitude, which stands before the throne, hunger and thirst: ‘For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.’ (Rev. 7:17) Into the hand of the Lord Jesus all power is committed, and the Lamb of God shall be their Shepherd. He is the real Shepherd-King, of whom King David was merely a type. ‘And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince [in the midst of the throne] among them; I the Lord have spoken it.’—Ezek. 34:23, 24.

33 The great multitude or Jonahad company manifestly are those whom Jesus called his ‘other sheep’. To the faithful disciples, the remnant, Jesus said: ‘I am the good shepherd, and know my sheep, and am known of mine [the remnant]; . . . and other sheep I have, which are not of this fold [members of the royal house]: them also [the earthly sheep class] I must bring, and they shall hear my voice; and there shall be [and they shall become, R.V.] one fold [one flock], and one shepherd.’—John 10:14-16.

All who come into and remain in Jehovah’s organization must be of one harmonious flock, whether in heaven or in earth. The words of Jesus apply upon his coming to the temple in 1918 and thereafter, to wit: ‘And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep [the sheep (R.V. and Diaglott)] from the goats: and he shall set the sheep on his right hand, but the goats on the left.’—Matt. 25:32, 33.

34 He is The Christ, the Leader and Commander, and all creation that lives must acknowledge him, and every knee shall bow to him and every tongue confess that he is Christ the Lord, whether they are in heaven or in the earth, and all must thus acknowledge him to the glory of the Almighty God.—Phil. 2:9-11.

35 Whether any creature gets life in heaven or on earth, he must acknowledge and worship Jehovah as the only true and almighty God, and Christ Jesus as his King and Chief Executive Officer, and every creature that receives life on earth or in heaven must be absolutely loyal and faithful unto God; which requirements are precedent to entering into life. It is entirely inconsistent and unscriptural to say that God will look with approval upon a qualified or limited faithfulness to him. To say that the great multitude are an indifferent class but that God is merciful to them because they have a little faith, and will ultimately save them in heaven, is wholly without Scriptural authority. The great multitude must be led by Christ Jesus and fed by him before Armageddon, and must be under his protection and taken through Armageddon. ‘And [the Lamb of God] shall lead them unto living fountains of waters.’ Over the ‘highway of holiness’ Christ Jesus goes, and his flock of sheep, the anointed members of the royal house, follow him. (Isa. 35:8-10) Then says the Lord: ‘I will make all my mountains [parts of God’s organization] a way, and my highways shall be exalted.’—Isa. 49:11.

The ‘other sheep’, that is, the great multitude, follow after and with Jehovah’s witnesses and are led ‘unto fountains of waters of life’. (R.V.) For this reason all who are thus led shall thirst no more. No longer do they go to the dried-up waterholes of the cruel devilish system, but by the grace of Jehovah and by the hand of the Lord Jesus Christ they are led to the fountains of living waters. (Jer. 2:13) The leading of the honest ones away from the brackish waters began when the Lord sounded the third trumpet and poured out the third plague or vial. (Rev. 8:10, 11; 16:4) Thus were disclosed the ‘bitter waters of this world’. Then the Lord led, and still leads, those who love him unto the waters of life.

REJOICE

36 The great multitude are not ‘tribulation saints’. They are not developed by tribulation. They are a company of joyful creatures who are active and zealous for Jehovah and his kingdom. Every honest seeker after God and righteousness has, before finding the Lord, been deeply grieved because of the wickedness seen among those who profess to be followers of Christ and who operate through church organizations in his name. These honest-hearted ones have shed tears because of the abominations they have observed committed in the name of the Lord. They have seen this in all the church denominational systems, particularly in the Roman Catholic hierarchy crowd. But with the coming of the Lord Jesus to the temple, and the gathering of the faithful unto him, the faithful ones have shouted for joy. Many of these came out of the denominational systems and rejoiced greatly when they knew the Lord. These the Lord has sent forth with the message of good news and informed the honest people that his purpose is to
destroy Satan's wicked and oppressive organization and to follow this up with a government of righteousness, and this message received into good and honest hearts has made many glad and caused them to rejoice. Those who have turned wholly to God and his kingdom have therefore ceased to weep. "God shall wipe away every tear from their eyes." (R.V.) Tears were shed because of the reproaches brought upon the holy name of Jehovah, and which were brought there by the false persons who claimed to be servants of God. The honest ones shed tears because they could not understand why men who profess to serve God reproach his holy name at the same time. Upon receiving the message of truth and learning that Satan has now reproached Jehovah's name and that all of his servants have, by fraud, deceit and false pretenses, brought reproach upon his holy name, and that soon Jehovah will vindicate his name by and through his kingdom under Christ, the tears of these honest ones have ceased to flow, and in the place thereof joy has filled their hearts, and their faces have been made to appear glad and they have fully turned to the Lord.

"Even John the revelator "wept much" until he was informed that Christ Jesus had qualified as Jehovah's Vindicator, and that He is the One who discloses the purposes of Jehovah and executes his judgments. (Rev. 5: 4) Every honest creature who sees and appreciates the purpose of Jehovah rejoices. In this way the honest seekers of the truth have received the 'mark in their foreheads', and they have intelligently fled to the Lord. (Ezek. 9: 4) They know that all good things and all blessings proceed from Jehovah, and thus he wipes away all of their tears. The 'holy city', which is God's organization, comes down from heaven, and now righteousness shall be established for ever, and then there shall be no more tears to those who remain in harmony with God.—Rev. 21: 1-4.

"Let Jehovah's anointed servant class, the remnant, now pause and consider for a moment what privileges Jehovah has given to them since 1914. The tribulation upon Satan's organization began in 1914, when that wicked one and his angels were cast out of heaven. Satan, realizing his time was short, then became very angry and since has been bent upon the complete destruction of all flesh, and he would accomplish this purpose except for the intervention of Jehovah God. "For the elect's sake," that they might be witnesses to the name of Jehovah, he stopped the World War. (Matt. 24: 21, 22) Jehovah then removed the restraint that had been put upon his people during that war, that they might organize for and carry on his service. To the remnant the commandment was then given: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24: 14.

"That testimony must be delivered; and when it is delivered, there will follow the worst tribulation that shall ever come. It is within this period of time, and immediately preceding Armageddon, that Jehovah's witnesses have been privileged to go forth with the message of truth. Under the commandment of the Lord they have gone forth to "gather out the stones, [and] lift up a standard for the [honest] people". (Isa. 62: 10) Jehovah's witnesses have gone forward to this work with songs of joy upon their lips because they know the King is upon his throne and the vindication of Jehovah's name is near. With their going the enemy has put forth his greatest endeavors to devour them, because they are delivering the testimony of Jesus Christ in obedience to God's commandment. (Rev. 12: 17) No amount of persecution has dampened the zeal of the faithful ones. They have observed the hand of the Lord dividing the people, and they have seen the "goats" assembling together under the commandment of Gog to carry out Satan's will, and they have observed the honest "sheep" class gathering themselves into a company under the leadership of the Lord. Now they behold that the "other sheep" class are all brought into the city of refuge before the greatest of all tribulation falls upon the world.

"With this knowledge and privilege comes greater responsibility to those of Jehovah's witnesses to perform with increased zeal and earnestness their work of bearing testimony to the people of good will. Seeing and appreciating these things, they are determined that no amount of opposition or persecution shall deter them in the faithful performance of their assigned duty. Let the Roman Catholic hierarchy and all others of Satan's wicked crowd do what they will. By the grace of Jehovah his faithful witnesses will continue to sing forth the praises of the Most High. There comes also increased responsibility upon the Jonadabs as they come to see and understand the truth. They must see to it that they prove themselves faithful and true to the Lord and do with their might what their hands find to do, and such is a condition precedent to being of the great multitude mentioned in The Revelation. This great multitude now has caught up the song and the spirit of service that marks the remnant, and together with the remnant, Jehovah's witnesses, they continue to march to Armageddon and to the vindication of Jehovah's holy name. The heavens are now rejoicing because the day of vindication of God's name is here. The anointed remnant and the great multitude on the earth together sing: "Say among the nations, Jehovah reigneth: the world also is established that it cannot be moved; he will judge the peoples with equity. Let the heavens be glad, and let the earth rejoice; let the sea roar, and the fulness thereof."—Ps. 96: 10, 11, A.R.V.

"But if this is the correct understanding concerning the "great multitude", then how shall we harmonize therewith the scriptures concerning the "prisoners"; "the priests" and "the Levites"; "the
scape goat”; “Samaah”; and the ‘foolish virgins’! If the foregoing is the correct understanding concerning the great multitude, then all of these other matters are certain to be found in exact harmony therewith; and by the Lord’s grace they will be considered in subsequent issues of The Watchtower.

(To be continued)

QUESTIONS FOR STUDY

1, 2. What is the ‘first and great commandment’? When and to whom does it apply? What is the expression of obedience thereto?

3, 4. What is shown by the statement that the great multitude “stood before the throne, and before the Lamb, clothed with white robes, and [with] palms in their hands”? In verse 12, to whom and to what do the angels say ‘Amen’? What is shown therein, together with the further expression of worship there recorded?

5. Account for the question propounded in verse 13. Who asked this question, and what is the significance of that fact?

6-8. Explain whether scriptures or facts indicate that the ‘great multitude’ are a spirit-begotten class and that they are now to be found in the church denominational systems and will later come out therefrom.

9-11. Point out the significance of John’s attitude manifest in his words of verse 14 and of the fact of the elder’s knowing and giving the correct answer to the question propounded. How is the fulfilment of this part of the prophetic vision accomplished?

12-15. How and when do the great multitude ‘come out of the great tribulation’?

16. Explain the purpose of ‘shortening those days of tribulation’.

17-20. How was the cleansing work effected as foretold in Zechariah 3: 5-6? What is now clearly seen to have been symbolically foreshown (a) in the ‘robes’ with which the ‘great multitude’ were clothed, and (b) by their having ‘washed their robes, and made them white in the blood of the Lamb’?

21-24. Show that there is now clearly seen a company that exactly fits the description given in Revelation seven concerning the ‘great multitude’.

25-28. Point out the fitness of the further statement concerning this great multitude (a) that they serve God day and night; (b) That they serve God ‘in his temple’.

29-33. With related corroborative scriptures, apply the statement (a) that ‘he that sitteth on the throne shall dwell among them’; (b) That of verse 16.

33-36. Identify the ‘other sheep’ referred to by Jesus in John 10: 16. Point out and compare the rule concerning responsibility applying to the ‘sheep’ mentioned in John 10: 14 with that applying to these ‘other sheep’.

37-39. How are the ‘feeding’ and ‘leading’ accomplished as foretold in verse 17? Account for the ‘tears’ there mentioned. How does God ‘wipe away’ those tears?

40, 41. What are the privileges given by Jehovah to his people since his ‘shortening the time of tribulation’? Account for the opposition to their delivering the message of truth. What are the evidences that the testimony delivered is serving Jehovah’s declared purpose thereof?

42. Point out (a) the responsibility attending this knowledge and privilege, and (b) the evidence of appreciation of such knowledge, privilege and responsibility.

43. At this point, what further related scriptures call for examination?

GOD’S TRUE MINISTERS

A CHRISTIAN is one who is anointed by Jehovah through Christ Jesus and who is therefore a follower of Christ. Jesus Christ is the Head of all true Christians, and therefore the true Christians constitute the members of his body. (Col. 1: 18) “Church” means ‘called out ones’. Jesus is the Head of the church. It is God who has set the members of the church in the body as it pleases him, and it is God who clothes the church with authority, both the Head and the members thereof. (1 Cor. 12: 12-14, 18)

It follows, then, that the only way to ascertain what is the proper work of Christians while on earth is to ascertain what work Jesus did while he was on earth and what he commanded the body members to do.

Many have claimed to accept Christianity because they believed it to be better than some other religion. In this they have been wrong. Christianity is not a religion. Religion is an outward form or ceremony by which man indicates his recognition of the existence of a supreme power. All peoples have some kind of religion.

Religions may be properly placed in two classes, to wit: (1) the “true religion” (Jns. 1: 27), which means a loving obedience to Jehovah God and a joyful service rendered to him; and (2) world religions, which include the various outward forms of worship practiced by men and by which men indicate their belief in some superior power, which power has to do, as they believe, with their eternal welfare. All peoples of earth practice some kind of formalism called “religion”, and doubtless all are sincere. By the term “world religion” is meant that form of outward worship practiced by the people who are of the world. Shortly after the apostles of Jesus Christ died the religion which is now called “the Christian religion” became a world religion, and has been such since. Leaders in the organization called “Christian” entered fully into politics and became a part of the ruling powers of the world, and then and there all manner of formalism was introduced into these so-called “church” organizations, such formalism tending to turn the people away from Jehovah God and to Satan “the god of this world”.

True Christians are not given to forms and ceremonies, but seek through God’s Word to ascertain his will and, learning it, they do his will without regard to time, place or conditions. When Jesus was on earth he never indulged in formalism nor performed any ceremonies. He ate the feast of the passover, not as religious formalism, but for the purpose of showing the picture which foreshadowed the reality, the great sacrifice, which sacrifice he made of himself. His followers observe annually the memorial of his death, not as a formalism, but to keep in memory the purpose of his death. Jesus rebuked the Pharisees for their outward formalism.—Matt. 23:13-29.
VINDICATION

The name and word of the Eternal God proven and justified by

EZEKIEL’S PROPHECY

and revealing what must speedily come to pass upon the nations of the world.

Comments by J. F. Rutherford

Author of
CREATION DELIVERANCE
RECONCILIATION GOVERNMENT
PROPHECY LIGHT
and other books

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JEHONADAB

Jehu had progressed with his work of execution and had slain the kings and sons of Ahab and others, and when he finished with the forty-two adherents of Ahaziah he met up with Jehonadab. Jehu put the question to Jehonadab: 'Are you on my side or not?' By that time Jehonadab would have heard what Jehu was doing, or probably Jehu told him he was destroying Baalism in Israel; otherwise Jehonadab would not have understood the question Jehu put to him: 'And when he was departed thence, he lighted on Jehonadab the son of Rechab, coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand: and he took him up to him into the chariot.' (2 Ki. 10:15) Manifestly Jehovah permitted Jehonadab to appear in this picture for some good purpose and that purpose when known must be an encouragement and comfort to the remnant. It does not appear from the record that Jehonadab did anything toward the slaying work. What, then, did Jehonadab represent in this picture?

Jehonadab represented or foreshadowed that class of people now on the earth during the time that the Jehu work is in progress who are of good will, are out of harmony with Satan's organization, who take their stand on the side of righteousness, and are the ones whom the Lord will preserve during the time of Armageddon, take them through that trouble, and give them everlasting life on the earth. These constitute the 'sheep' class that favor God's anointed people, because they know that the anointed of the Lord
are doing the Lord's work. In support of this conclusion the following is submitted.

Jehonadab was not a Jew, nor was he anointed to do work in the name of Jehovah, and therefore he could not picture the anointed class. He was a descendant of Abraham through his wife Keturah. (Gen. 25:1, 2; Ex. 2:16-21; Num. 10:29; Judg. 4:11; 1 Chron. 2:55) Jehonadab was the son of Rechab the Kenite. Abraham had six sons by Keturah after the death of Sarah. Keturah represented the New Covenant, the seed or offspring of which covenant is the restitution class that shall live forever. (See Reconciliation, pages 270, 325.) "And Abraham gave all that he had unto Isaac." (Gen. 25:5) Isaac pictured the "seed", that is to say, Jehovah God's anointed. "Now we, brethren, as Isaac was, are the children of promise." (Gal. 4:28) The descendants of Keturah pictured the restitution class; hence Jehonadab pictured the same class.

The name "Jehonadab" means (according to Strong) "Jehovah-largess", that is to say, 'liberal, generous and bountiful'. According to another authority the name means "Jehovah is bounteous". His name, therefore, would suggest that Jehonadab pictures the class to whom Jehovah is very generous. The Rechabites were sticklers for observing what they considered to be right as they were taught. The Scriptures show that Jehonadab followed the course of honesty and meekness and did what he believed to be right, and that he taught his children righteousness and that they followed a like course. The descendants of Jehonadab received a commandment from man, but not from Jehovah, that they must drink no wine for ever,
that they should not build houses, but must dwell in tents. That meant that they must lead a simple life of self-denial. Their faithfulness in doing what they had been taught because they understood it to be right the Lord used by way of comparison with the unfaithfulness of Israel in failing to do what they were commanded by him. God had commanded the Israelites that they should not eat at the Devil’s table, which meant that they should have nothing to do with Devil worship, and the Israelites disregarded this commandment and turned to Baalism or Devil worship. Today the so-called “organized Christianity” entirely disregards the commandments of the Lord and attempts to eat and drink at his table and at the same time to partake of the Devil’s table. “Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord’s table, and of the table of devils.”—1 Cor. 10:21.

To show that the descendants of Jehonadab were more pleasing to the Lord Jehovah than were the Israelites, he commanded Jeremiah to set before these Rechabites pots of wine and request them to drink it. Jeremiah did, and the Rechabites refused to drink, giving as their reason that Jehonadab, the son of Rechab, had commanded that they should not drink wine for ever. (Jer. 35:1-10) By way of comparison the Lord then directed Jeremiah to say to the Jews: “The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father’s commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.” (Jer. 35:14) Jehovah had
sent his prophets to teach the Jews and to warn them
to do right and they had not obeyed him. But the
children of Jehonadab had done what they had been
taught to be right, and their teaching was from merely
a man. (Jer. 35: 15-17) They were therefore more
faithful than the covenant people of God. Today there
are on earth many people of good will, and who make
no pretense of being members of "organized Chris-
tianity", but who strive to do right and who believe
on God and his Word, and on Christ Jesus, and who
study the truth and worship Jehovah.

Jehonadab was against the Devil worship of Baal-
ism. When Jechu said to him, "Are you in heart
sympathy with the work I am doing?" Jehonadab
answered that he was in sympathy with Jechu. Jehon-
adab knew that Jechu was doing the Lord Jehovah's
work and that it was a righteous work, and he was
in full sympathy with it. Even so today the peoples
of good will on earth, who believe in Jehovah God and
his Word, believe that Jehovah's witnesses are doing
a righteous work in the name of Jehovah, and they
are in full heart sympathy with such work and they
tell others so. Jechu then gave Jehonadab his hand
and took him up into his chariot. That was an in-
vitation to come along with and associate himself with
the Jechu class doing the Lord's work. This corre-
sponds to many good people of today who are hearing
the truth, many of whom attend the conventions of
God's people and who support Jehovah's witnesses
with full heart sympathy and associate themselves
with the anointed who are doing the work of the Lord,
and who take some part in giving the testimony also.
that there was to be a “great multitude” was foretold in Scripture, but just what to do with and about them needed clearing up. In 1923 the Lord at the temple revealed that the “sheep” who do good to his brethren and who are separated from the “goats” and gathered to the King’s right hand are an earthly class that is being divided from the “goats” at present. (Matt. 25:31-46) Their present fellowship with the remnant in the witness work, however, was not understood. Years passed. In 1931 at the great international convention at Columbus, Ohio, the Lord revealed to his faithful remnant their “new name”, to wit, “Jehovah’s witnesses.” There he also disclosed this, to wit, that those whom the ‘man clothed in linen and with inkbhorn by his side’ marks in the forehead to be spared from execution at Armageddon by Jehovah’s Executioners are an earthly class and identical with the “other sheep.” (Ezek. 9:4) In 1932 still more! Then the Lord opened the remnant’s understanding to see that Jehovah, who got into King Jehu’s chariot and went with him to the slaughter of the religious demon-worshipers, also pictured the “other sheep” or persons of good-will. Hence these “other sheep” are called “Jonadabs.”

(2 Ki. 10:15-23) But the full light was yet to come.

It was at Washington, D. C., in 1935, at the convention the chief feature of which was the public address entitled “Government!”, that God graciously identified the “great multitude” as an earthly class, which shall be composed of the “other sheep”, and that they are in large numbers already manifest in company with the remnant. The same degree of loyalty, obedience, devotion and faithfulness to Jehovah and his Righteous Government is required of this earthly class as of the remnant of the “little flock”. Shortly thereafter, in August of 1935, the Watchtower magazine published the explanation of the Scriptural facts at Revelation 7:9-17.---See the book Riches, published in 1936, and its chapter VIII, under the title “Great Multitude”.

Next Jehovah unfolded another typical picture of the “other sheep” who shall form the “great multitude”. Long ago they had been foreshadowed by the Gibeonites, who peaceably came over onto the side of Israel’s typical Theocracy. Joshua spared them from execution and made them wood cutters and drawers of water for the worship of Jehovah at his sacred tabernacle. As to putting the antitypical Gibeonites to work alongside the remnant The Watchtower said, as of May 1, 1937, under the heading “Company Servant”, the following: “Proclamation of the kingdom message is all-important now. It is the duty of the anointed to vote as to who shall be company servant; but ‘hewers of wood and drawers of water’ may serve. (Josh. 9:21-27; Deut. 16:12-15; 29:11) When there are none [of the remnant] in the company capable of filling the places of company servants or service committees and there are Jonadabs who have the ability and zeal, let the Jonadabs be placed on the service committee and give them opportunity to serve. The work should not drag because some of the company have lack of zeal. The gospel must now be proclaimed. ---Matt. 24:14.”

When the Greater Jephthah, Christ Jesus, the Head of the Theocratic organization, introduced its rule and operation among Jehovah’s witnesses in October, 1938, he emphasized anew God’s will as to the place, opportunities, and obligations for the “other sheep”, whom Jephthah’s daughter prefigured. Through his visible organization and its official publication The Watchtower he caused to be published as of December 15, 1938, this: “The same rule of the Lord God requires likewise that all those who will compose the ‘great multitude’ (Rev. 7:9-17) must believe on the Lord Jesus Christ, that he is the Savior of obedient men, that by his own precious blood he furnished the price for the purchase of men and all their rights as men, including the right to perfect life, and then they must prove that belief by consecrating themselves to do what God’s Word requires and must set themselves to the task of faithfully performing the will of God as agreed upon. The Jonadabs must now have this information and follow it. They must learn that consecration and sanctification are required of each one who shall become a part of the great multitude and live on earth and carry into effect the divine mandate to multiply and fill the earth with a righteous people. . . .” (Mark 10:44, 45) While this text was addressed specifically to those whose hopes are heavenly, the same rule applies to those who get life on earth and shows that the ransom inures to the benefit, not of everyone, but to those who comply with the rules.”

Paragrapbs 16 and 17.

The Watchtower Society under Christ cannot go back on such words, because they are the truth of the Word of Jehovah. Later that same year (1938) of the revelation of the Theocratic organization, and on the occasion of the world-wide convention of 47 cities with Royal Albert Hall, London, England, as the key assembly place, the Greater Jephthah revealed that the divine mandate will be issued and go into force toward the “other sheep” of the “great