The Great Crowd

before 1935

and since

Doug Mason
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P U R P O S E

This Study presents the formative years of the Watch Tower Bible and Tract Society’s [WTS] “great multitude” class. In doing so, the Study briefly touches on the contemporary “anointed” class.

It does not pretend to be exhaustive. Mountain tops have been touched on to produce an outline and to help create a model. The historical framework helps put the present into perspective. Perhaps by visiting the genuinely held but unfulfilled expectations of the past, some will be drawn to revisit their current expectations, hopefully without rationalising that things are different now. The organisation’s constant changes in the past help put ongoing contemporary changes into perspective – showing that fluidity is an innate element of the Watch Tower Society’s psyche. When will it finally settle on Truth, or will it? Or does that not matter to the leadership?

This Study presumes that the reader is familiar with the Watch Tower Society’s multi-level structure and soteriology. The Study covers:

- The “Great Multitude/Crowd”, from 1879 to 1948: pages 4 to 19
- The “Anointed”, from 1880 to 1931: pages 20 to 33
- The consequential focus on literal Israel and Zionism: pages 34 to 37.

A time period finishes when that group became known as “Jehovah’s witnesses”. In the case of the “great multitude” this took place in 1948. For the “anointed”, this took place in 1931.

The information is provided directly from the official publication of the WTS known today as “The Watchtower announcing Jehovah’s Kingdom”. The precise name of the magazine changed several times during the period and this is reflected in the footnotes. For example, “Zion’s Watch Tower” became “The Watch Tower” with the issue of January 1, 1909 and it became “The Watchtower” with the October 15, 1931 issue. The magazine’s subtitle “Herald of Christ’s Presence” was amended to “Herald of Christ’s Kingdom” with the issue of January 1, 1939 but this was quickly changed to “Announcing Jehovah’s Kingdom” with the issue of March 1, 1939. The present-day publication retains the latter subheading.

In the following excerpts,

* an omission is indicated this way: …
* **underlining** has been added for emphasis
* *italicised* words are as in the original

Apart from the explanatory headings, commentary is indicated this manner.

Suggested corrections and amendments are most carefully considered. When these result in changes, this is reflected in the Version number along with its date.

Version 2. April 2015 (names of footnotes 118-123 corrected)

Version 3: Initial naming of “great multitude” as “Jehovah’s witnesses” amended to 1946

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PART 1: THE “GREAT MULTITUDE”: 1879 - 1948

The “Great Multitude”

1879-1948
The following provides a typical sample of statements from The Watchtower magazines that laud the identification of the “great multitude/great crowd” in 1935. Apart from acknowledging that this group had been understood to be a secondary spiritual class located in heaven along with the anointed 144,000, little is acknowledged about the beliefs that were genuinely and fervently promoted from 1879 to 1935—a period of 56 years. This Study presents some of those earlier understandings.

1944 statement

We all needed a readjustment of understanding, because of the Lord’s revelations since 1935 about the “great multitude”.

1945 statement

It interests us here to note that not until May 31, 1935, at the Washington (D.C.) convention of Jehovah’s witnesses, was the “great multitude” of Revelation 7:9-17 identified to the anointed brethren of the Greater Joseph.

1948 statements

The faithful servants of God today, like John of old, could not identify the great multitude until after the members of the remnant of the 144,000 had been gathered by the Lord to his temple. … It was in the year 1935 that God’s “faithful servant” class on earth was first permitted to identify the great multitude of Revelation 7.

It was in 1935 that Jehovah God through his Seed Jesus Christ revealed to all his consecrated ones on earth that the “great multitude” of Revelation, chapter 7, is a human class with an earthly eternity.

1950 statement

Before the year 1935 we never envisaged this “great crowd” of consecrated “other sheep”.

1951 statement

The applicableness now of the vision of the “great crowd” to the other sheep from all nations was revealed to the remnant of spiritual Israel in 1935.

1954 statement

Until the year 1935 Jehovah’s people did not know the identity of the “great multitude.”

1956 statement

The remnant on earth of the 144,000 were privileged in the year 1935 to disclose through the columns of The Watchtower that the long-misunderstood “great crowd” of Revelation 7:9, 10 are the “other sheep” with an earthly destiny.

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1 The Watchtower announcing Jehovah’s Kingdom, September 15, 1944, page 286
2 The Watchtower announcing Jehovah’s Kingdom, August 15, 1945, page 256
3 The Watchtower announcing Jehovah’s Kingdom, April 1, 1948, page 108
4 The Watchtower announcing Jehovah’s Kingdom, April 1, 1948, page 123
5 The Watchtower announcing Jehovah’s Kingdom, November 1, 1950, page 415
6 The Watchtower announcing Jehovah’s Kingdom, December 15, 1951, page 752
7 The Watchtower announcing Jehovah’s Kingdom, March 1, 1950, page 153
8 The Watchtower announcing Jehovah’s Kingdom, April 15, 1956, page 255
1998 statement
In 1935 the “great multitude,” or “great crowd”—formerly thought to be a secondary spiritual class that would be “companions” of the bride of Christ in heaven—was identified as other sheep having an earthly hope. 9

2001 Statements
The Bible Students regarded the great crowd as a secondary heavenly class, a group that had knowledge of Bible truth but did little about spreading it. 10

2009 statement
The resurrection of anointed Christians must have begun sometime before 1935. Why? Because in that year the correct identity of the great crowd was made known to God’s anointed servants on earth. 11

2010 statement
*The Watchtower* of August 15, 1934, page 249, stated: “Those of the Jonadab class must go along with those who are of the antitypical Jehu company, that is, the anointed, and announce the message of the kingdom, even though they are not the anointed witnesses of Jehovah.” In 1935, the identity of the “great crowd” mentioned at Revelation 7:9-17 was made clear. 12

2012 statement
In Columbus, Ohio, in 1931, the Bible Students were absolutely thrilled to accept the name Jehovah’s Witnesses. Then in 1935, in Washington, D.C., Brother Rutherford identified the “great crowd,” described in Revelation as “standing before the throne and before the Lamb.” 13

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12 *The Watchtower announcing Jehovah’s Kingdom*, February 15, 2010, pages 16-17
It was in 1935 that Jehovah God through his Seed Jesus Christ revealed to all his consecrated ones on earth that the "great multitude" of Revelation, chapter 7, is a human class with an earthly eternity. (The Watchtower announcing Jehovah’s Kingdom, April 1, 1948, page 123)

It was in the year 1935 that God’s “faithful servant” class on earth was first permitted to identify the great multitude of Revelation 7. (The Watchtower announcing Jehovah’s Kingdom, April 1, 1948, page 108)

The then president of the Watch Tower Society … pointed out that … the “great multitude” was made up of the modern-day Jonadabs. (The Watchtower announcing Jehovah’s Kingdom, February 15, 1966, page 121)

In 1935, in Washington, D.C., Brother Rutherford identified the “great crowd”. (The Watchtower announcing Jehovah’s Kingdom, September 15, 2012, page 29)

The remnant on earth of the 144,000 were privileged in the year 1935 to disclose through the columns of The Watchtower that the long-misunderstood “great crowd” of Revelation 7:9, 10 are the “other sheep” with an earthly destiny. (The Watchtower announcing Jehovah’s Kingdom, April 15, 1956, page 255)
While the Watch Tower Society makes great play on the “great multitude” being identified in 1935, the subject of the “great multitude” was discussed from its beginnings in 1879. This identification in 1935 was one of several that it made, and modifications continued after that date.

The “great multitude” thought to be a spiritual heavenly class

Who is this “great crowd”? This was long a mystery. In the very first year that the magazine Zion’s Watch Tower was published [1879] the attention of readers was called to this “great multitude.” (Rev. 7:9, AV) But it was thought to be a spiritual class of Christians with a heavenly destiny. The 144,000 faithful disciples become the heavenly Bride of Christ, whereas the “great multitude” was thought to be made secondary to this Bride class in heaven like bridesmaids or “companions” of the Bride class.14

The remnant kept looking for the wrong thing

[The Watch Tower of October 1879] speaks of this great company and says, in paragraph twenty-four: “The ‘little flock,’ or bride company, and the company who come out of the great tribulation (Rev. vii 14) will ever be given spiritual bodies.”

This early view prevented the real “great multitude” or “great crowd” from receiving the due attention until God’s own time. It caused the remnant of the 144,000 “ministers of a new covenant” to look for a great company of spirit-begotten Christians to come out of Babylon the Great during the final “great tribulation” upon the whole world, washing their robes of identification clean and shedding their own blood in martyrdom. They were expected not to survive the battle of Armageddon on earth, but to die before its finish. From such a viewpoint the remnant kept looking for the wrong thing.15

“The remnant kept looking for the wrong thing”

The 144,000 being the first fruits to the heavenly or spiritual life are, or represent, God’s temple in heaven, as the living, mortal part of the church has always been, or represented God’s temple on earth. And in the judgment scene that follows, and the harvest of the earth, (not of the firstfruits) as described in Rev. xiv. 14-20, the angels, or messengers, are said to come out of the temple which is in heaven. It seems that after the exaltation of the “little flock,” and contemporary with the above-named judgment scene, there goes forth the message, “Fear God, and give glory to Him; for the hour of his judgment is come,” &c. Verse 7. This language seems to be addressed to the “great multitude” who, at the time the “little flock” are exalted, are found in adulterous union with the world, and therefore defiled with corrupt churches, as the “little flock” were not.16

“Great multitude” in adulterous union with the world; exaltation of the “little flock”

14 The Watchtower announcing Jehovah’s Kingdom, February 15, 1966, page 116
15 The Watchtower announcing Jehovah’s Kingdom, February 15, 1966, pages 116-117
16 Zion’s Watch Tower and Herald of Christ’s Presence, November, 1880
Great multitude are left to ripen; exaltation of the “little flock”

At the time of the establishment of the throne, or rather perhaps the exaltation of the “little flock,” or those who are ready for it, to the throne, the great multitude are not saints proper, and, like unripe grain, are left to ripen.\(^{17}\)

The “great multitude” of Christendom

Surely no one will say that it will not be a great victory when the “great multitude” of Christendom shall rise from bondage to the Beast, His Image, &c.\(^{18}\)

The great multitude serve “before the throne” in the temple

That the great multitude who are protected from the plagues on, “as it were, a sea of glass,” do finally enter the heavenly temple and take their places as servants “before the throne” which is the locality of the real “sea of glass like unto crystal,” seems evident by comparing Rev. iv. 6 and vii. 9-15. The sea of glass is “before the throne” and the great multitude serve “before the throne” in the temple.\(^{19}\)

“Great multitude” in the heavenly temple

This “great multitude” are to find a place before the throne in the heavenly temple.\(^{20}\)

“Great multitude” must wash their robes

The “great multitude” must wash their robes, and make them white. Rev. vii. 14. Had their garments not been “defiled” they would not have needed washing. Christ gives all His people clean robes, but the mass have suffered their garments to become spotted with the flesh and by contact with the world.\(^{21}\)

Great multitude of the church

The cleansing of the sanctuary will find its fulfillment in the separation of the great multitude of the church from Babylon.\(^{22}\)

**“GREAT MULTITUDE” CLASS: 1881**

Great multitude come out of the tribulation

Two classes of children of God are to be born of Zion. We understand that our present condition is that of begotten, embryo children, and that our resurrection or change to spiritual conditions will be the birth into the perfection of our new nature, to which we are now begotten. The first-born of Zion’s children is, the Christ—Jesus and “the church (ecclesia-body) of the first-born”—these with him, constituting the “little flock,” to whom “it is the Father’s good pleasure to give the kingdom.” The after-born children of Zion constitute the “great multitude that no man can number,” who “wash their robes” and “come up out of great tribulation…”

What a clear picture is this! The “great multitude” of Zion’s children will be born after her travail—come up to glory through great tribulation. But her first-born is an exception to this rule; it—Christ Jesus the Head, and the members of the body—will be born, come into the perfect spiritual condition “like unto Christ’s glorious body” before the travail. Yes, before she travailed she brought forth, before her pain came she was delivered of a man child.\(^{23}\)

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\(^{17}\) Zion’s Watch Tower and Herald of Christ’s Presence, November, 1880

\(^{18}\) Zion’s Watch Tower and Herald of Christ’s Presence, November, 1880

\(^{19}\) Zion’s Watch Tower and Herald of Christ’s Presence, November, 1880

\(^{20}\) Zion’s Watch Tower and Herald of Christ’s Presence, November, 1880

\(^{21}\) Zion’s Watch Tower and Herald of Christ’s Presence, November, 1880

\(^{22}\) Zion’s Watch Tower and Herald of Christ’s Presence, November, 1880

\(^{23}\) Zion’s Watch Tower and Herald of Christ’s Presence, January, 1881
The masses of the church are begotten of the spirit, shall serve God in his temple

The masses of the church, as we have seen, walk not in the narrow way and consequently do not receive the prize of our high calling. Though begotten of the spirit, they try to walk upon a middle road; they try to keep both the favor of God and the favor of the world, forgetting that “the friendship of the world is enmity against God,” and that the instructions to those running the race for the prize are “Love not the world,” “Seek not honor one of another, but that which cometh of God only.”

These, who, as we have seen, “love the present world,” receive a scourging and purifying by fire of trouble, and are finally received into the heavenly-spiritual condition. They will have everlasting life as angels have it, but will lose the prize of Immortality. These shall serve God in his temple, and stand before the throne, having palms in their hands (Rev. vii, 9-17); but though that will be glorious, it will not be so glorious as the position of the “little flock” who shall be kings and priests unto God, seated with Jesus in his throne as his bride and joint heir, and with him crowned with immortal, divine life.  

“GREAT COMPANY”: 1907

Great company saved on the spirit plane

Of this great company … will be saved with the lesser salvation – on the spirit plane indeed, but not as partakers of the divine nature nor joint-heirs with our Redeemer in his kingdom.

“GREAT COMPANY”: 1911

Great company share heavenly inheritance, not the earthly

The church of the first-borns includes the “great company” of the Levites as thoroughly as it includes the smaller company of the Priests. As the Levites had no inheritance in the land, so not only the “little flock” but also the “great company,” the servant class, the companions of the bride, have no share in the earthly inheritance, but will have a share in the heavenly inheritance.

“GREAT MULTITUDE” CLASS: 1914

Great multitude when Babylon falls. The battle of Armageddon is near

We think there is good reason to believe that a considerable number who have made consecration are still in Babylon. We do not know this, however. We are near to the battle of Armageddon, near the time of the overthrow of Babylon; and we are seeking to give the Message of the truth as wide a circulation as possible, to the intent that this class may hear and come out, even though too late to win the great prize. That they are considerable in number is intimated in the 19th chapter of Revelation, where we are told that when Babylon falls the number of those released at that time will be a great multitude.

24 Zion’s Watch Tower and Herald of Christ’s Presence, September, 1881
25 Zion’s Watch Tower and Herald of Christ’s Presence, October 15, 1907
26 The Watch Tower and Herald of Christ’s Presence, May 15, 1911
27 The Watch Tower and Herald of Christ’s Presence, March 1, 1914
A great multitude comes through the great tribulation

This class of servants who maintain their justification, seeking to live harmless, honest lives, but who fail to sacrifice as they have covenanted to do will not be lost, in the worst sense of that word. They will indeed lose the great prize—the highest blessing—the kingdom; but because they still remain servants and have a love for righteousness they will be saved so as by fire; that is, through tribulations. They will ultimately gain everlasting life on the spirit plane, but it will be quite inferior to the bride class. They seem to be represented in the Scriptures as the virgins, the bride’s companions, who follow her.

These seem again to be pictured in Revelation, Chapters 14 and 7. Here the elect church are referred to as 144,000, who will stand on Mount Zion, because they followed the Lamb whithersoever he went. Then a great multitude is pictured as coming through great tribulation, washing their robes and attaining a place before the throne, instead of on the throne. To these are given palm branches, instead of crowns. They are victors, but not “more than conquerors.” In this respect they are not wholly copies of God’s dear Son, and are not esteemed worthy of being members of his bride class, who are to share with him the honors and glories and services in his kingdom. 28

“GREAT MULTITUDE” CLASS: 1918

Great company before the throne, like unto angels

The Scriptures clearly teach that when God’s plan concerning man is completed there will be four classes redeemed from among men: viz., (1) the little flock, who are to sit with Christ on his throne, reign with him in the regeneration of the human race. …; (2) the great company class, born on the spirit plane, who are to be the servants before the throne, like unto angels; (3) the ancient worthies who will be princes or representatives of the Christ in the earth; and (4) restored human beings, who shall inherit the earth forever. 29

Spirit-begotten great company class becomes indifferent and negligent

No one could be either of the little flock or of the great company class unless he is spirit-begotten. Both classes must be perfected in love; for God will require perfect love of every creature to whom he grants life eternal on any plane. … No one is called to membership in the great company class, but all are called “in one hope of our calling.” What, then, is the distinction between the two? We believe that the whole matter may be summed up in a few words by saying that the little flock is zealously faithful to the covenant of sacrifice, even unto death, whereas those composing the great company class become indifferent and negligent. 30

Great company class is disobedient

The Apostle again refers to the great company class as being disobedient, because they fail to mortify, or put to death, earthly and sinful tendencies. (Colossians :3:5,6) Another picture is given of the great company class, as contrasted with the little flock, in Joshua 6:25, where the great company class is represented by Rahab, who was in the citadel of Jericho when it fell, representing those who are in Babylon at its fall; while the Christ class, pictured by Joshua, causes it to fall. 31

28 The Watch Tower and Herald of Christ’s Presence, July 1, 1914
29 The Watch Tower and Herald of Christ’s Presence, February 15, 1918
30 The Watch Tower and Herald of Christ’s Presence, February 15, 1918
31 The Watch Tower and Herald of Christ’s Presence, February 15, 1918
Great company fail to become active
The great company class is likened unto those who, while they love the truth, fail to become active in its proclamation because of faint-heartedness and fear. They are also represented by the prophet as saying, “The harvest [the time of special favor] is past, the summer is ended, and we are not saved.”

“Millions now living will never die”
On Sunday, February 24, 1918, the then president of the Watch Tower Bible & Tract Society delivered in Los Angeles, California, the talk “The World Has Ended— Millions Now Living May Never Die.” … This talk did not identify the earthly survivors of Armageddon as being the “great multitude” of Revelation 7:9 (AV). It considered them just as people in general who are devoted to righteousness.

Little flock and great company are both spirit-begotten
Question: – What is included in the name “Church of the First-born”?
Answer: – To our understanding this term includes both the little flock and the great company. … The Church of the First-born is a name used to include all the spirit-begotten of the Gospel age, whether of the priestly little flock or of the great company.

“GREAT MULTITUDE” CLASS: 1923
No specific effort was made to gather such “sheep.”
On Sunday, August 26, 1923, the [then president of the Watch Tower Bible & Tract Society] same speaker addressed an audience of more than 30,000 on the subject “All Nations Marching to Armageddon, But Millions Now Living Will Never Die.” … On the previous afternoon … he identified the “sheep” class as being the earthly class that will survive Armageddon. … However, no specific effort was made to gather such “sheep.”

“GREAT MULTITUDE” CLASS: 1927
Great multitude a spirit class
Those who form the great multitude constitute a spirit class, born on the spirit plane.

Great multitude are in darkness, having disregarded the Word of God
The great multitude class, who are pictured by the prophet as sitting in darkness, for the reason that they have disregarded the Word of God. They not only are blind but are brought low and are held in prison and must go through great tribulation. Many of these blind ones have been and are workers in the denominational system.

Great multitude are spirit beings who have been martyred
The Revelator describes such as a great multitude before the throne and before the Lamb, clothed with white robes and having palms in their hands. This scripture shows that the great multitude is made up of spirit beings, because human beings cannot stand before the throne of the Lord. The palm is a symbol of martyrdom. A martyr is

32 The Watch Tower and Herald of Christ’s Presence, February 15, 1918
33 The Watchtower announcing Jehovah’s Kingdom, February 15, 1966, page 117
34 The Watch Tower and Herald of Christ’s Presence, October 15, 1918
35 The Watchtower announcing Jehovah’s Kingdom, February 15, 1966, page 117
36 The Watch Tower and Herald of Christ’s Presence, January 15, 1927, page 20
37 The Watch Tower and Herald of Christ’s Presence, January 15, 1927, page 20
one who becomes a witness by reason of giving up his life. Other scriptures show that the great multitude does bear witness unto God by reason of the kind of death that the members thereof shall die. It is by their death that they testify that they are for Jehovah. 38

The vision of Revelation shows this great multitude class standing before the throne, singing praises to Jehovah and to the Lamb, Christ Jesus; and there is associated with them at that time the angels of heaven. The angels here mentioned are undoubtedly spirit beings; and those who associate with these angels in giving praise to God and to Christ, as described by the Revelator, of necessity must also be spirit beings. 39

Great multitude is now being held in the ecclesiastical systems as prisoners

The great multitude is now being held in the ecclesiastical systems as prisoners. Those who remain there will partake of her sins and suffer her plagues. It is the duty of the church, “the servant” class, to send to these prisoners the message concerning God’s kingdom, whether they all come out of the prisons or not. Those who take their stand on the Lord’s side will be the object of persecution and oppression by the Devil’s representatives. 40

Great multitude is blind to God’s plans and purposes

There is a great multitude of Christians who have been made blind to God’s plan and purposes by the fraud and deceit practised upon them in the ecclesiastical systems, and by the work of the clergy in particular, and have become and are now held as prisoners in the prison-houses of the ecclesiastical systems. 41

Great multitude suffer martyrdom

The great multitude of Christians, as they feed upon the Word of God and grow stronger and learn that the harvest is past and that they cannot be of the kingdom class, will take a determined stand on the side of the Lord, knowing that by so doing they will be pulling down the Devil’s structure on their own heads. But they resolve to die as witnesses for the Lord. In the very final and crucial test they prove their faith in God and suffer martyrdom. They die in the great time of trouble or in the time of tribulation. … They have palms in their hands, representing that they fall as martyrs to the cause of Jehovah. 42

“GREAT MULTITUDE” CLASS: 1931

The “great multitude” was a class of “fools”

At the same time as the WTS announced that the “little flock” were now to be known as “Jehovah’s witnesses”, the “great multitude” were derided as “fools”. The “great multitude” class … have been fools, and [are] so called by the Scriptures, because they disregarded the Word of God. … These claim to be the people of God and convince themselves that they are; but they are foolish. 43

38 The Watch Tower and Herald of Christ’s Presence, January 15, 1927, page 21
39 The Watch Tower and Herald of Christ’s Presence, January 15, 1927, page 21
40 The Watch Tower and Herald of Christ’s Presence, January 15, 1927, page 22
41 The Watch Tower and Herald of Christ’s Presence, January 15, 1927, page 23
42 The Watch Tower and Herald of Christ’s Presence, January 15, 1927, page 24
43 The Watch Tower and Herald of Christ’s Presence, October 15, 1931, page 311
This position held by the WTS in 1931 is completely consistent with its position on the “great multitude” class from its inception.

When the WTS now says that the “great crowd” was identified in 1935, the evidence shows that a complete reversal took place at that time. In spite of this massive shift by the WTS, the “great crowd/multitude” class were not Jehovah’s witnesses. That privilege belonged to the anointed class alone.

Great multitude class was negligent, not wholly devoted

The great multitude class have been and are negligent of their privileges and are therefore not wholly devoted to the Lord.44

Great multitude appointed to die in order to live as spirit creatures

The “great multitude” or “tribulation” class … will not be spared in the great time of trouble, but, on the contrary, they are appointed to die; and when the great assault is made upon the city, they will fall. (Zech. 14: 2) They will not be carried through the time of trouble. They will be forced into the time of trouble to take their stand on the side of the Lord, but must die in order to live as spirit creatures.45

The Jonadab Class (1932-1935)

Jonadab class introduced in 1932 as the “sheep” class

It appears that the Jonadab (or Jehonadab) class was first mentioned in 1932. This followed the naming in 1931 of the “little flock” as “Jehovah’s witnesses” in order to differentiate these from other claimants as being Russell’s spiritual descendants.

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.46

In 1934, Jonadabs were not “Jehovah’s witnesses”

At that time the Jonadabs or “other sheep” were not considered to be “Jehovah’s witnesses.”—See The Watchtower, August 15, 1934, page 249, paragraph 31.47

Jehovah’s witnesses now have the zeal like to that of Jehu and they should encourage the Jehonadab class to come along with them.48

Jonadabs survive Armageddon but the “great multitude” will not

The faithful remnant, who are of Jehovah’s firstborn, … will survive Armageddon. … The “great multitude” will not survive Armageddon, because they are not of the “church of the firstborn”; … God’s promise is to preserve a remnant, and not a vast multitude. The “great multitude” are appointed to die. The Scriptures also show that the Jonadab class will survive Armageddon.49

44 The Watch Tower and Herald of Christ’s Presence, May 1, 1931, page 132
45 The Watch Tower and Herald of Christ’s Presence, September 1, 1931, page 262
46 The Watchtower and Herald of Christ’s Presence, August 1, 1932, page 231
47 The Watchtower announcing Jehovah’s Kingdom, February 15, 1966, page 120
48 The Watchtower and Herald of Christ’s Presence, August 1, 1932, page 232
49 The Watchtower and Herald of Christ’s Presence, March 15, 1934, page 92
**The “great multitude” are prisoners to Satan’s organization**

The “great multitude”, who are prisoners to Satan’s organization. It could not be said that they are free.\(^{50}\)

This idea that the “great multitude” were lost prisoners was not an aberration. At its very beginning, the WTS considered the “great multitude” as emerging *after* the Great Tribulation, so it focused totally on the select “little flock” of 144,000 who would partake of the “High Calling”, receive the divine nature and become Christ’s true brothers. (The High Calling was to take place in 1881, at which time the door would be forever closed. In 1914, however, the WTS declared that the door to the High Calling was still slightly ajar.)

**The massive reversal over the “Jonadabs” took place in 1935**

**January 1935: The “Jonadabs” are not the “Great Multitude”**

In January 1935, the “great multitude” was not the same as the Jonadab class.

Neither the “great multitude” of Revelation seven nor the Jonadab company. \(^{51}\)

**August 1935: “The great multitude … or Jonadabs”**

The seismic shift took place with the August 1935 issue of *The Watchtower* magazine:

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.\(^{52}\)

Because the companions were known as “Jonadabs”, the WTS’s publications referred to: “Jehovah’s witnesses and Jonadabs”.

Those of the *Jonadab class must go along with* those who are of the antitypical Jehu company, that is, the *anointed*, and announce the message of the kingdom, even though they are *not* the anointed witnesses of Jehovah.\(^{53}\)

The service year just past by Jehovah’s witnesses and Jonadab brethren.\(^{54}\)

A convention of Jehovah’s witnesses and Jonadabs will be held at Washington, D. C., beginning May 30 and ending June 3, 1933. It is hoped that many of the remnant and the Jonadabs may find it convenient to attend this convention.\(^{55}\)

The remnant and the Jonadabs.\(^{56}\)

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\(^{50}\) *The Watchtower and Herald of Christ’s Presence*, May 15, 1934, page 152

\(^{51}\) *The Watchtower and Herald of Christ’s Presence*, January 1, 1935, page 4

\(^{52}\) *The Watchtower and Herald of Christ’s Presence*, August 1, 1935, page 236

\(^{53}\) *The Watchtower and Herald of Christ’s Presence*, August 15, 1934, page 249

\(^{54}\) *The Watchtower and Herald of Christ’s Presence*, January 1, 1934, page 3 (also January 15, page 18)

\(^{55}\) *The Watchtower and Herald of Christ’s Presence*, April 1, 1934, page 98

\(^{56}\) *The Watchtower announcing Jehovah’s Kingdom*, February 15, 1942, page 8
selves on the Lord's side. Then all of these are told that before God's wrath is expressed at Armageddon they must seek meekness and righteousness. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." (Zeph. 2:3) Mark this scripture; says: "Ye . . . which have wrought his judgment." The judgment mentioned here is Jehovah's judgment or decrees, that is to say, his judicial determination which is the expression of his purpose. The anointed temple class have wrought or worked according to God's judgment and announced purpose. The Jehoshah class, by taking their stand on the side of Jehovah and connecting themselves with his organization, getting into his chariot, have also wrought the Lord's judgment or purpose. All of these must be meek, that is to say, they must be teachable, and hence must study the Word of God, which is food convenient for them. All such must seek righteousness, that is to say, they must be diligent to conform themselves to the laws of God, which are righteous. All those who pass through the great tribulation of Armageddon must be hid by Jehovah, otherwise they could not be shielded from that terrible trouble that will come upon the world. That means, then, that all in the organization of Jehovah, including the anointed and all connected therewith, such as pictured by Jehoshah, must now 'study to show themselves approved unto God,' and be workers who need not ashamed. The Lord God has abundantly provided spiritual food for them, and of this they must partake for their own welfare.

INSTRUCTION

The prophetic picture of the city of refuge was written in the Scriptures aforetime for the instruction and comfort of the remnant, that they might see and understand the will of God concerning them and that they might be sure to be on the right side and have their houses made brighter. (Rom. 13:4) God said to the Israelites on the plains of Moab concerning the cities of refuge; "So these things shall be for a statute of judgment unto you, throughout your generations, in all your dwellings." (Num. 35:29) Necessarily this means that they must keep the law of God in mind, and hence must study it. This is the day or time of judgment of the house of God and also the judgment of the nations, and in this judgment the remnant share in the work of the 'judgment written.' (Is. 44:9) It therefore follows that the remnant must be informed concerning God's judgments and must inform one another as to what is the will of God concerning them. Hence it is necessary for them to continually feed upon the truths which God provides for them. The anointed remnant on earth are of the priestly order, and God's law required that the priest must teach Jehovah's law to the people. (Mal. 2:7) Therefore there is an obligation laid upon the remnant, who are Jehovah's witnesses, to study and inform themselves, and also to aid and to teach those of the Jehoshah class to understand the truth. The obligation is laid upon the priestly class to give this information to those who are now being invited into and who are entering the chariot. An obligation is laid upon the Jehoshah company to inform them. In other words, they must study the Word of God, because they must continue to seek meekness, that is to say, to be teachable and be taught, and they must continue to seek righteousness, that is to say, to learn of and walk in the way that God has appointed for them. Such are the conditions precedent to receiving God's protection in the time of great tribulation. Hence they must perform these conditions; otherwise they would not be hid in the day of Armageddon.

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

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

The Watchtower issue of August 15, 1934 … spoke of the “other sheep” as Jonadabs or the Jonadab class. In paragraphs 34, 35 it said: … “The Jonadab or ‘millions’ class, which mean one and the same thing.” …

However, three months later in that same year, or on November 15, 1934, the book Jehovah … on page 182 still expressed belief in a secondary spiritual class, yet expected to come out of Babylon the Great. … Thus this secondary class of spirit-begotten spiritual Israelites was still diverting the attention of the remnant late in 1934 and was taking a place of greater importance than the Jonadabs or earthly “other sheep” class, who were to be marked in their foreheads. (Ezek. 9:4) So these marked ones were not specifically invited to attend the celebration of the Lord’s Supper on Nisan 14, 1935.57

Jonadabs were not “Jehovah’s witnesses”

At that time [1934] the Jonadabs or “other sheep” were not considered to be “Jehovah’s witnesses.”—See The Watchtower, August 15, 1934, page 249, paragraph 31.58

31 The name “Jehovah’s witnesses” applies specifically to God’s anointed ones who have been taken out of the world and made witnesses for Jehovah, and these alone bear the new name.—The Watchtower, August 15, 1934, page 249, paragraph 31

Great multitude was not the long-discussed secondary spiritual class

DISCERNING THE GREAT CROWD

Beginning with the April 1, 1935, issue of The Watchtower the announcements thereof said: “… A convention of Jehovah’s witnesses and Jonadabs will be held … Heretofore not many Jonadabs have had the privilege of attending a convention.” …

The then president of the Watch Tower Society … pointed out that the long-discussed secondary spiritual class did not exist and that the picture of the “great multitude” applied to no such class. Rather, the “great multitude” was made up of the modern-day Jonadabs.59

Great multitude could not have existed before 1918

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 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 1918.60

57 The Watchtower announcing Jehovah’s Kingdom, February 15, 1966, pages 119-120
58 The Watchtower announcing Jehovah’s Kingdom, February 15, 1966, page 120 (footnote)
59 The Watchtower announcing Jehovah’s Kingdom, February 15, 1966, page 121
60 The Watchtower announcing Jehovah’s Kingdom, August 1, 1935, page 233
“GREAT MULTITUDE” CLASS: 1936

Great multitude is not spirit-begotten
The great multitude is not included within the spirit-begotten class.  

“GREAT MULTITUDE” CLASS: 1937

Great multitude are not members of the organization
Those who form the great multitude are appointed to places of service in the Lord’s organization although they are not members of the organization.

Great multitude do not bear the official name
The great multitude therefore are witnesses for Jehovah but they do not bear the official name, for the reason that they are not of the anointed house of Jehovah.

Privileges expanded for the great multitude
In the congregations of Jehovah’s people larger privileges of service were opened to the members of the Jonadab class or “great multitude” when the Watchtower issue of May 1, 1937, page 130, announced concerning the companies or congregations: “… Let the Jonadabs be placed on the service committee and give them opportunity to serve.” …

At the celebration of the Lord’s Supper following the above announcement … the Jonadabs were specifically invited to attend as companions of the remnant on April 15, 1938. (The Watchtower, February 15, 1938, page 50)

“GREAT MULTITUDE” CLASS: 1939

Great multitude brought out before Armageddon, after heavenly class selected
After God has taken out or selected those who shall be of the heavenly class that He brings forth the “great multitude”, and this he does shortly before Armageddon.

THE GREAT MULTITUDE BECOME “JEHOWAH’S WITNESS”: 1946

Whenever the Watchtower Society says that the name “Jehovah’s witnesses” originated in 1931, it does not explicitly state that this referred exclusively to the Anointed, those of the “little flock”. Nor does it trumpet the particular moment when the name “Jehovah’s witnesses” was first extended to the great multitude (crowd).

Without fanfare, the name “Jehovah’s witnesses” was first applied to the “other sheep” in The Watchtower magazine of January 15, 1946.

Not all the above-reported number of Jehovah’s witnesses are members of the remnant of Zion’s spiritual children. The vast majority of the number of active Jehovah’s witnesses reporting in 1945 was made up of consecrated persons of good-will, the Lord’s “other sheep”.

61 The Watchtower announcing Jehovah’s Kingdom, May 15, 1936, page 153
62 The Watchtower announcing Jehovah’s Kingdom, August 15, 1937, page 249
63 The Watchtower announcing Jehovah’s Kingdom, August 15, 1937, page 250
64 The Watchtower announcing Jehovah’s Kingdom, February 15, 1966, page 121
65 The Watchtower announcing Jehovah’s Kingdom, April 1, 1939, page 109
66 The Watchtower announcing Jehovah’s Kingdom, January 15, 1946, page 22
This was not followed up in the immediately following issues of *The Watchtower*, although it was explained that in 1931 only the “remnant” were given the name “Jehovah’s witnesses”.

… the summer of 1931. Then at the time … the remnant of the “little flock” declared themselves to the world as being “Jehovah’s witnesses”. 67

It was the remnant of consecrated Christians who obeyed the word of the Greater Cyrus, Christ Jesus, and who are today known the world over as “Jehovah’s witnesses”. 68

**Let God Be True (1946 and 1952)**

The 1946 book *Let God Be True* ascribed the name “Jehovah’s witnesses” to the great multitude:

An unnumbered multitude of faithful persons now working as Jehovah’s witnesses. 69

They do not expect to go to heaven. They have been promised life everlasting upon earth. … They, as Jehovah’s witnesses … 70

Jonadabs are Jehovah’s witnesses, even though they are not of the remnant of the “body of Christ”. 71

His “other sheep” or Jonadabs, too, are Jehovah’s witnesses. 72

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**“GREAT MULTITUDE” CLASS: 1948**

**Shift from “great multitude” to “great crowd”**

Although the 1950 edition of the *New World Translation* of the Christian Greek Scriptures rendered the text at Revelation 7:9 as “great crowd”, the term “great multitude”, as rendered in the *King James Version*, continued to be used in *The Watchtower* magazines.


The term “great crowd” appears 13 times in that 1961 Watchtower article, with no use of the term “great multitude”. In the 1966 article, however, the term “great multitude” appears 16 times, including the explanatory: “‘great multitude’ or ‘great crowd’”, while the term “great crowd” is used 11 times

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67 *The Watchtower* announcing Jehovah’s Kingdom, May 15, 1946, page 156
68 *The Watchtower* announcing Jehovah’s Kingdom, July 15, 1946, page 214
PART 2: THE “ANointed”: 1879 - 1931
The “high calling” does not hinder the fleshly seed

God’s giving us the “high calling,” and the promises on the higher plane, does not interfere with or hinder His keeping His promise to the fleshly seed, but all the more guarantees it. 73

The change of the present time – Gospel dispensation – is to become a part of the Bride company, “joint heirs with Jesus” and members of the God family. The change or opportunity for this high calling closes when the Bride is complete. (Probably very soon.) 74

We are anointed to be kings and priests

As Jesus is the anointed, so are we, and for the same purpose. He is both king and priest, so we are to be kings and priests – kings to rule and priests to bless. To be baptised into his name is to become sharers in his spirit, his character, his official position and his work. 75

The “high calling” coming soon

“Our high calling in Christ Jesus”—called to be consecrated, called to be anointed, called to suffer, be sacrificed and die with Him, and called to be joint heirs with Him, to be glorified together, to sit with Him on His throne, and to inherit with Him all things; called to be tried and tempted that soon we may be able to sympathize with mankind, and, with our Head, “Bless all the families of the earth.” 76

First mention of the 144,000 (Jews)

The return of the Jews, and the time of trouble are becoming apparent facts and it is believed that the two facts will be the means, in the next 35 years, of the conversion of the 144,000 Jews and the great multitude of all nations, who will come up out of or after the great tribulation, with their robes washed white in the blood of the Lamb–Rev. vii. 77

High calling to be Jesus’ bride

Our high calling in Christ Jesus [to be his bride]. 78
To be a joint-heir with Jesus means a great deal. It means to share all the glory, and all the power, and to inherit all things. None but “the bride,” “the overcomers” who suffer with him shall reign with him.79

“Little flock” represents the whole church

The world, or “children of the devil,” which are professedly Christian, and on account of whom the multitude of Christians are in the bondage of conformity to the world. It seems that the “little flock” represent the whole church and will gather the “great multitude” around them as the lodestone will gather the particles of steel mingled in the dust. These particles of steel are treated as dust only till they are separated. So our thought is that the multitude of Christians, mingled with and in bondage to the worldly element, are counted as the scape-goat only till they are separated; then they are exalted to their proper relationship to the saints.80

Here are included the “great multitude” of Christians called the “sheep” and the Babylon element, or tares-the children of the Devil-called “goats.”81

As we see by Rev. xix, 5-9, “A voice came out of the throne, saying, ‘Praise our God, all ye, His servants, and ye that fear Him, both small and great.’ 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’” They realize the reign as commenced, and the bride as being taken, and that they are left out of that little flock.82

The “little flock” not defiled with corrupt churches; the “great multitude,” who are defiled by contact with Babylon, but who come out of Babylon, and thus wash their robes from the world spots.83

We would call attention to the judgment scene of Matt. xxv, as having in it the illustration of much that we have said. The scene is laid after the saints have ascended to the Father with Christ who came forth to meet them in the holy place. They are now one in power and glory as were Moses and Aaron, and go forth to execute judgment. The nations are gathered before Christ and those whom He calls “These my brethren.” Verses 40-45. That the nations here mean the Christian nations, is evident, because no others have been brought in contact with Christ in the persons of His saints. Here are included the “great multitude” of Christians called the “sheep” and the Babylon element, or tares—the children of the Devil—called “goats.” They are all as the same until they are separated.84

144,000 represented by Aaron

In Rev. xiv. 1 we see 144,000 overcomers with Christ on Mount Zion. … We believe this company are the saints as represented by Aaron; and as Moses and Aaron went together in their work, so these “follow the Lamb whithersoever He goeth.”85

“High Calling” closes in less than a year

Dearly beloved, if we believe these things, our works will attest our faith. If you and I believe that the door to the “high calling” closes in less than a year, should we not increase our efforts to bring all Christians into the light of present truth – the

79 Zion’s Watch Tower and Herald of Christ’s Presence, September, 1880
80 Zion’s Watch Tower and Herald of Christ’s Presence, October, 1880
81 Zion’s Watch Tower and Herald of Christ’s Presence, October, 1880
82 Zion’s Watch Tower and Herald of Christ’s Presence, October, 1880
83 Zion’s Watch Tower and Herald of Christ’s Presence, October, 1880
84 Zion’s Watch Tower and Herald of Christ’s Presence, October, 1880
85 Zion’s Watch Tower and Herald of Christ’s Presence, November, 1880
knowledge of the bridegroom’s presence – that they and we may be more fully separated from the world.86

**“HIGH CALLING”: 1881**

The Bridegroom came in 1874 and the door to the high calling is to shut

We believe that Christ is now present in the sense of having commenced the work of taking to himself his great power and reigning.87

Our understanding is that the Bridegroom came in 1874; and this little company is being brought to a knowledge of his presence, and in that sense, being separated from other true Christians.88

The great Shepherd will provide “meat in due season” to all who really hunger and thirst after it, he will lead them to green pastures. This last class is to be the bride. Careless of the opinions, smiles or frowns of the world, she cares only to be in favour with her beloved-the heavenly Bridegroom. And these are to recognize him now, the others are to stumble and not recognize him until these have all gone in to the marriage and the door to that high position is closed. Our understanding is that the Bridegroom came in 1874; and this little company is being brought to a knowledge of his presence, and in that sense, being separated from other true Christians who either are overcharged with the affairs of this world or bound by chains of denominationalism, are making void the Word of God through their traditions, etc., and still others, who, not being in condition of heart to receive him on the evidence of his word, but who turn to seek light on his presence in other directions and find it not until the door to that high calling is shut. Matt. xxv. 10.89

“The prize of high calling” – to be the “bride, the Lamb’s wife”.90

The translation closing by 1881

The translation of the saints and closing of the door to the high calling by 1881.91

The grandeur of Russell’s high calling

The grandeur of our high calling, is but imperfectly seen until we realize that it shall be our pleasurable work during the Millennial age when joined with our head to restore the human family to all the perfections of mind and body.92

Men and women now [in 1961] known as Jehovah’s witnesses … from the 1870’s to 1918 … had expected that with the establishment of Jehovah’s kingdom by Christ their work on earth would be finished and they would be taken to heaven.93

Change expected in 1881, possibly near autumn

OUR CHANGE SEEMS DUE.

We know not the day or hour, but expect it during 1881, possibly near the autumn where the parallels show the favour to Zion complete and due to end, the door to the marriage to shut and the high calling to be the bride of Christ, to cease.94

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86 Zion’s Watch Tower and Herald of Christ’s Presence, December, 1880
87 Zion’s Watch Tower and Herald of Christ’s Presence, January, 1881
88 Zion’s Watch Tower and Herald of Christ’s Presence, January, 1881
89 Zion’s Watch Tower and Herald of Christ’s Presence, January, 1881
90 Zion’s Watch Tower and Herald of Christ’s Presence, January, 1881
91 Zion’s Watch Tower and Herald of Christ’s Presence, January, 1881
92 Zion’s Watch Tower and Herald of Christ’s Presence, January, 1881
93 The Watchtower announcing Jehovah’s Kingdom, March 1, 1961, page 146
94 Zion’s Watch Tower and Herald of Christ’s Presence, February, 1881
Quota expected soon to be filled

We are close to “the day of vengeance wisdom of our God;” and if you want a chance in the high calling, you need to be quick and prompt about it; we expect the quota under the call will soon be filled.95

The King has come, the high calling is soon to end, in this age

The harvest message that the King has come, and the separation between wheat and tares is progressing, and the opportunity for seeking the prize of the high calling to joint heirship with Christ as His Bride is soon to end, are important items of truth.96

High Calling neither for Abraham nor for future ages

These prizes were not offered to Abraham; he was not told about the joint-heirship, nor about sitting in the throne, nor about Immortality. No, these were not made known in past ages. “Jesus Christ .... brought Life and Immortality to light through the gospel.” 2 Tim. i. 10. Nor will this high calling be made during the future ages, for the “body of Christ” will be completed in this age.97

The prophets do not receive the “high calling”

The prophets knew nothing of “our high calling” to be joint-heirs with Jesus Christ, our Lord.

Jesus said of John the Baptist, the prophet – “there hath not risen a greater;” (Matt. xi. 11.) yet this greatest prophet did not claim the honor of being a part of the Bride but said: “He that hath the Bride is the Bridegroom: but the friend of the Bridegroom which standeth and heareth him, rejoiceth greatly because of the Bridegroom’s voice: this my joy, therefore is fulfilled.” John iii. 29. Thus does John tell us that his joy and privilege was not to be of the Bride, but to be a friend of the Bridegroom and to introduce him. Moses also was a great prophet; yet Paul does not class him with the spiritual house of sons, for he says, “Moses verily was faithful in all his house as a servant . . . but Christ as a son over his own house, whose house are We.” Heb. iii. 5, 6.

Since (as shown in the preceding article) the anointing or begetting of the Spirit to a new nature (the spiritual) began with our Head, Jesus, we conclude that none of the patriarchs or prophets were thus begotten; and if not begotten they never can reach birth or a perfection of spiritual being (like unto the angels and like unto Christ’s glorious body). How then will they be resurrected we enquire-with what body will they come? They belonged to the human family and will be raised human (earthly) beings. By their faith, they were justified as men; (reckoned free from sin and its penalty, sickness and death), and in the resurrection they will we believe be raised perfect men.98

The New Jerusalem represents spiritual and earthly beings

The New Jerusalem is a figure of the coming kingdom of God. It represents, we believe, both spiritual and earthly beings.99

Near the closing of the harvest pertaining to the little flock

If our understanding of the prophet’s arguments be correct, we are nearing the close of that part of the harvest which pertains to the little flock.100

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95 Zion’s Watch Tower and Herald of Christ’s Presence, April, 1881
96 Zion’s Watch Tower and Herald of Christ’s Presence, April, 1881
97 Zion’s Watch Tower and Herald of Christ’s Presence, May, 1881
98 Zion’s Watch Tower and Herald of Christ’s Presence, May, 1881
99 Zion’s Watch Tower and Herald of Christ’s Presence, May, 1881
100 Zion’s Watch Tower and Herald of Christ’s Presence, May, 1881
Jesus is now present since 1874

THE YEAR 1881
This year would be indeed a notable one, if the predictions and expectations of all men could be realized. “Second adventists” whose applications of the prophetic periods (The “2300 days,” the “1335 days” and the “1260 days,”) have all run out, and who because they are looking for Jesus to again become a man and appear to them in the flesh, cannot discern that he is now present a spiritual being. They have not “the eyes of their understanding” opened, else they could realize that those prophetic periods were fulfilled and the “harvest” of the age has come—the day of the Lord.  

Great Pyramid’s Grand gallery a poor foundation for belief in 1881
“The Second Advent Church” people, and many in other denominations, interested in the Lord’s coming and expecting him in the flesh, have turned their attention to 1881, and feel confident that they will see Jesus with their natural eyes this year. Their hopes are based partly upon an old rhyme called “Mother Shipton’s prophecy,” which concludes thus:

“The world unto an end will come,
In eighteen hundred and eighty-one.”

and partly upon the teachings of “The Great Pyramid” of Egypt, whose “Grand gallery” measures 1881 pyramid inches. This “Grand gallery” is supposed to symbolize the gospel dispensation, and its 1881 inches are supposed to teach that the gospel dispensation will be 1881 years long, and a further reason for belief in 1881, is that so many other people are expecting something. (Not a prophetic period can be claimed, as they are all past.) Now to us, these things seem a poor and weak foundation for the hopes built upon them. Our belief that the Lord is present, is based on the “more sure word of prophecy” to which Peter said, we would do well to take heed.

“The Day of the Lord” is the 40 years from 1874 to 1914
We do not expect Jesus to come this year [1881], nor any other year, for we believe that all time prophecies (bearing upon Jesus’ coming) ended at and before the fall of 1874, and that He came there, and the second advent is now in progress and will continue during the entire Millennial age. We believe that his presence will be revealed to the eyes of men’s understandings gradually during this “Day of the Lord,” (forty years from 1874 to 1914), as it now is to ours; except that we discern it through the word of prophecy revealed by the Spirit, and they will recognize his presence by His judgment upon Nominal Zion, and the World – for the Father “hath committed all judgment unto the Son.” The WATCH TOWER never claimed that the body of Christ will be changed to spiritual beings during this year. There is such a change due sometime. We have not attempted to say when, but have repeatedly said that it could not take place before the fall of 1881.

Harvest age began in 1874 and will end in 1881
The harvest to this age which began in 1874, will be like the shadow, viz: Seven years of favor to the church, to be followed by thirty-three years of falling and destruction upon the “Babylon” company which will completely separate all grains of wheat from tares. The seven years of favor to the church, commencing with 1874, will end in 1881—about the 2nd of October. … During the three and one-half years from 1874 the proclamation of Jesus, the present Bridegroom was made to the church as a whole. … After three and one-half years (in 1878) he rejected or left desolate the nominal

101 Zion’s Watch Tower and Herald of Christ’s Presence, May, 1881
102 Zion’s Watch Tower and Herald of Christ’s Presence, May, 1881
103 Zion’s Watch Tower and Herald of Christ’s Presence, May, 1881
The imminent prize being sought is forty years the Bride company. We believe the door of favor is now open and any who consecrate all and give up all, can come in to the wedding and become members of the Bride, but that with this year the company will be reckoned complete and the door to that high calling (not the door of mercy) closed forever. Our understanding of this is that the Bridgroom came in 1874 and since then the ready (consecrated) ones have been going into a condition of light with reference to his presence, and preparation for marriage, and that this fall, the door of opportunity to join this company will close. What may be the outward indication that the door is shut, we know not, but will expect to see some evidence of it. Now, it was on the strength of this prophetic “shadow” which shows that the “door” would not close until this fall, that we said, the living would not be changed before that time. As to when our change is due we can only say: To our understanding it will be due at any time after October 2nd, 1881, but we know of no scriptural evidence as to what time we will be changed from natural to spiritual, from mortal to immortal.104

The Great Pyramid, a work of God and not planned by men

As to “Mother Shipton’s prophecy” we of course give no heed to such “old wives’ fables.” But the teachings of THE GREAT PYRAMID are quite different. We have great respect for it, though we do not build our faith upon it. It has well been called “A Miracle in Stone,” and it commends itself to us as a work of God, and not planned by men, for it seems in every respect to be in perfect accord with God’s plan as we are finding it written in His Word; and this it is, that causes our respect for it. …

The “grand gallery” measures 1874 inches long at the top, 1878 inches long at a groove cut in its sides about midway between bottom and top and 1881 inches, at the bottom. (The upper end wall impends or slants forward). Now notice how aptly these three distinct dates (1874, 1878, 1881,) are marked by the pyramid, in ending the grand gallery, and see how ably it supports the teaching of the Bible, viz: that the gospel favors and privileges have been ending during these seven years—and will entirely cease this year.105

Forty years of harvest; nominal church will fall to pieces

Just what we should look for from October 1881 onward we can scarcely say, but expect that as these seven years of the harvest, which altogether is forty years, have been a time of favor to the church, the succeeding years will show a lack of favor, and that consequently the nominal church will rapidly fall to pieces.106

Quota expected to soon be filled

We are close to “the day of vengeance of our God;” and if you want a chance in the high calling, you need to be quick and prompt about it; we expect the quota under this call will soon be filled.107

The imminent prize being sought is glory, honor and immortality

The prize of our high calling is, to become “heirs of God, joint-heirs with Jesus Christ our Lord,” or as again expressed: We “seek for glory, honor and immortality.”108

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104 Zion’s Watch Tower and Herald of Christ’s Presence, May, 1881
105 Zion’s Watch Tower and Herald of Christ’s Presence, May, 1881
106 Zion’s Watch Tower and Herald of Christ’s Presence, May, 1881
107 Zion’s Watch Tower and Herald of Christ’s Presence, September, 1881
108 Zion’s Watch Tower and Herald of Christ’s Presence, September, 1881
Parable of the “ten virgins”

AND THE DOOR WAS SHUT

The parable of “The Ten Virgins” (Matt. 25) seems to have been given as a pen picture of some of the important events connected with the close of the Gospel Age. … While we are neither “Millerites” nor “Adventists,” yet we believe that this much of this parable met its fulfillment in 1843 and 1844, when William Miller and others, Bible in hand, walked out by faith on its statements, expecting Jesus at that time. … A brother, Barbour of Rochester, was we believe, the chosen vessel of God through whom the “Midnight Cry” issued to the sleeping virgins of Christ, announcing a discrepancy of thirty years in some of Miller’s calculations, … proving that the night of the parable was thirty years long, and that the morning was in 1873, and the Bridegroom due in that morning in 1874. …

When 1874 came and there was no outward sign of Jesus in the literal clouds and in a fleshly form, there was a general re-examination of all the arguments upon which the “Midnight Cry” was made. … Though the manner in which they had expected Jesus was in error, yet the time, as indicated by the “Midnight Cry,” was correct, and that the Bridegroom came in the Autumn of 1874. … It was seen that the thirty years of tarrying between 1844 and 1874 was the exact parallel to the thirty years of tarrying at the first advent. … This and other points of similarity brought attention to the fact that the Jewish and Gospel ages had been parallels in their general details, both being of the same length, and both ending with comings of Jesus and the closing period in each case, called a “harvest,” or end of the age. … These wonderful parallelisms soon became one of the leading evidences that we are in the “Harvest,” or end of the Gospel age, and that the Reaper is present, separating with the sickle of truth the “heat and tares. … Here we see the parallel of seven years of favor to October 3d, 1881, to the Gospel church, to be followed by trouble called “fire,” which will consume the dross of Babylon and purify those of God’s children in and contaminated by her. … That “Midnight Cry,” based on the prophetic and other statements and evidences, was correct, and the “Bridegroom came” in 1874. …

The seven years which ended October 3d, 1881, were years of favor during the presence, that of the living generation all of readiness of heart might become members of the little flock and enter into the joys of our Lord’s presence. If our application of Scripture be correct, the favor has now ended, and in the language of the parable, “the door was shut”; and to those who have never fully consecrated and sacrificed self to God, we cannot any longer hold out the great prize of our high calling, viz; to be members of the Bride of Christ, joint heirs of Glory, Honor and Immortality.

But, thank God, we do not have it to say that the door of mercy has closed. Oh, no! “His mercy endureth forever,” … It would seem as though the marriage is some time after the door closes. How long—weeks or months—we at present have nothing to indicate, but we shall see from other types, &c., other things due here.109

YE ARE GODS

Our high calling is so great … we speak of being “new creatures”—not any longer human, but “partakers of the divine nature.” … We are begotten of a divine nature and that Jehovah is thus our father, it is claiming that we are divine beings—hence all such are Gods. Thus we have a family of God, Jehovah being our father, and all his sons being brethren and joint-heirs: Jesus being the chief, or first-born. … So few discern this grand relationship, into the full membership of which we soon hope to come.110

109 Zion’s Watch Tower and Herald of Christ’s Presence, October and November 1881
110 Zion’s Watch Tower and Herald of Christ’s Presence, December 1881
“HIGH CALLING”: 1882

Sole reference to 1881 in The Watch Tower magazines of 1882

The door of opportunity closed Oct. 2nd, 1881, since which time we do not understand that any may enter to the spiritual feast (-be begotten of the Spirit, and thus enabled to know and understand spiritual things). But there is still time for those in the guest-chamber to continue their preparation for the marriage. We rejoice to know, however, that, though the door to the marriage feast is closed, there is another feast in preparation for all people.111

If you heard the call, i.e., the gospel invitation to the feast of good things God has prepared, and having heard, if you accepted and commenced to feast upon the promises before the call ceased by the shutting of the door (Oct. 2d, 1881), then, we understand the Scriptures to teach that you have yet opportunity to make your calling and election sure—even to the highest position as the Bride of the Lamb. Even now in the hour of inspection, let us lay aside every weight, and every besetment of earth, and run with patience the race for the prize of our high calling.112

THE “LITTLE FLOCK” AND THE “GREAT COMPANY”: 1885

Two spiritual companies: a “little flock” and “a great multitude”

Two distinct companies of spiritual children of God have been developing side by side throughout the Christian Age. One class is designated a “little flock,” and the other “a great multitude.” (Luke 12:32; Rev. 7:9.) Not that one is called to be a member of the little flock, and another a member of the great company, but all are called to be of the little flock to whom it is the Father’s good pleasure to give the kingdom, and to him joined in heirship with Jesus Christ, as his Bride. As Paul declares, “Ye are all called in one hope of your calling.” Eph. 4:4.

All these start on the same narrow way, and being fully consecrated to God are begotten of the Spirit through the word of truth. Hence all are “new creatures”-spiritual. … The great company, we read, come up through great tribulation, which the “little flock” escapes. … Both companies are developed as spiritual beings, but the little flock to the highest order of spiritual being—the divine nature.113

“HIGH CALLING”: 1914

High calling door stands ajar

For a certain period of time the door to the high calling of the church stands ajar.114

It appears that the 144,000 not yet fully reached

We have every reason at present to believe that the number of the elect is not yet complete, because of many crowns having been forfeited. We see coming in, day by day and week by week, some who give evidence of the Lord’s acceptance, who evidence that the Lord is permitting them to lay down their lives in his service. But the time will undoubtedly come in the near future when the number of the elect will be complete. Then only such vacancies as might still occur by some falling out would remain. In that case there might be a number in the consecrated attitude, whom God

111 Zion’s Watch Tower and Herald of Christ’s Presence, April 1882
112 Zion’s Watch Tower and Herald of Christ’s Presence, April 1882
113 Zion’s Watch Tower and Herald of Christ’s Presence, July and August 1885
114 The Watch Tower and Herald of Christ’s Presence, February 15, 1914
would accept to take the places of some who would drop out. These would receive the 
begetting of the holy Spirit, and would find opportunities for serving the truth and for 
suffering for the truth’s sake.

The evidences seem to be that there are still quite a number of vacancies in the elect 
number, because there are people coming into present truth and consecrating who 
have come directly from the world. This would seem to indicate that there are not at 
present a sufficient number fully consecrated to complete the 144,000. If there were, 
these would be given the preference over those not consecrated.115

**NO MORE CROWNS FOR THE 144,000: 1919**

By 1881, the foreordained 144,000 begotten of the spirit was complete

**Question.** – Some have made consecration of themselves since the Spring of 1918. 
Could such be begotten of the holy spirit and enter the race for the great prize as 
members of the “little flock”? If so, in what sense could we say that the harvest has 
ended?

**Answer.** – We think it quite probable that in the Spring of 1918 all crowns had been 
apportioned and that no more crowns would be available except as some then 
standing may prove unfaithful. In that event the Lord would fill up the vacancies by 
begetting to the divine nature a number of consecrated ones equivalent to the number 
of unfaithful ones who have lost their crown. You may then wonder if that has not 
indeed been true ever since 1881, in which year the general call ceased. In what sense 
therefore, would it be different since 1918 than before? We think the difference might 
be this: That in 1881 a sufficient number had been called and begotten of the spirit to 
complete the foreordained 144,000, but that forthwith there was a great falling away, 
to such extent that between the years 1881 and 1918 there never was a sufficient 
number in the race at any one time to take up all the vacant or available crowns, until 
about spring time of last year, when, again, for the first time since 1881, all available 
crowns were apportioned and no vacancies existed.

However, since that time there has probably been another falling away on the part of 
some, requiring others to be brought in to fill the vacancies. But the difference 
between the present situation [in 1919] and that which existed from 1881 to 1918 may 
be that since the Spring of 1918 there are more candidates than there are crowns, 
whereas prior to 1918 there were more crowns than candidates.116

In 1919 … they began an extensive preaching work … to gather in the remainder of 
the chosen ones, largely completing the 144,000.117

**Jesus and 144,000 is the royal priesthood**

The priesthood in glory is the priesthood after the order of Melchizedek, a priest upon 
his throne – the royal priesthood. It is made up of Jesus the Head and 144,000 
underpriests, all the members of which must be perfected before the priesthood is 
finally complete.118

**Jesus and the 144,000 is “The Christ”**

The Mystery is The Christ, composed of Jesus the head and the 144,000 members of his body, 
called, chosen, and faithful unto death and conformed to his exact image.119

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115 The Watch Tower and Herald of Christ’s Presence, March 1, 1914
116 Zion’s Watch Tower and Herald of Christ’s Presence, April 1, 1919
117 The Watchtower announcing Jehovah’s Kingdom, March 1, 1961, page 146
118 Zion’s Watch Tower and Herald of Christ’s Presence, May 1, 1919
119 Zion’s Watch Tower and Herald of Christ’s Presence, July 1, 1919
Witnesses of Jesus Christ

“Ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost parts of the earth.” — Acts 1:8.\textsuperscript{120}

2013 statement: Inspection from 1914 to early 1919

Jesus began to inspect the spiritual temple in 1914. That inspection and cleansing work involved a period of time—from 1914 to the early part of 1919.\textsuperscript{121}

Gathering the wheat started in 1919

From 1914 to the early part of 1919, Jesus accompanied his Father to the spiritual temple to do a much needed inspection and cleansing work. Then, starting in 1919, it was time to begin gathering the wheat. Was it finally the time for Christ to appoint one organized channel to dispense spiritual food? Yes, indeed!\textsuperscript{122}

Faithful slave appointment in 1919

In 1919, Jesus appointed the faithful slave “over all his belongings”—all his earthly Kingdom interests.\textsuperscript{123}

In 1919, Jesus selected capable anointed brothers to be his faithful and discreet slave.\textsuperscript{124}

From which group would Jesus select and appoint the faithful slave? That question was answered after he and his Father came and inspected the temple, or spiritual arrangement for worship, from 1914 to the early part of 1919.\textsuperscript{125}

In 1919 … Jesus selected capable anointed brothers from among them to be the faithful and discreet slave and appointed them over his domestics.\textsuperscript{126}

1919 to 1931 was largely for the anointed remnant.

From 1919 to 1931 the flow of waters of truth largely affected only those of the anointed remnant. More of the anointed were being called to fill the vacancies of those dismissed in 1917 and 1918.\textsuperscript{127}

Few of the 144,000 left on earth: 1922

Witnesses of Christ’s birth

It pleased God to reveal to the humble shepherds watching their flocks in the fields near Bethlehem and to make of them his witnesses concerning the birth of the Savior.\textsuperscript{128}

The 144,000

Jehovah foreordained that there should be associated with Jesus 144,000 members of his body.\textsuperscript{129}

The selection from among the human race of 144,000 who are to be highly exalted to the conditions now enjoyed by his Son, if they faithfully emulate him.\textsuperscript{130}

\textsuperscript{120} Zion’s Watch Tower and Herald of Christ’s Presence, July 15, 1919, page 218; January 1, 1920, page 11
\textsuperscript{121} The Watchtower announcing Jehovah’s Kingdom, July 15, 2013, page 13
\textsuperscript{122} The Watchtower announcing Jehovah’s Kingdom, July 15, 2013, page 19
\textsuperscript{123} The Watchtower announcing Jehovah’s Kingdom, July 15, 2013, page 20
\textsuperscript{124} The Watchtower announcing Jehovah’s Kingdom, July 15, 2013, page 22
\textsuperscript{125} The Watchtower announcing Jehovah’s Kingdom, July 15, 2013, pages 22-23
\textsuperscript{126} The Watchtower announcing Jehovah’s Kingdom, July 15, 2013, page 23
\textsuperscript{127} Zion’s Watch Tower and Herald of Christ’s Presence, July 15, 1960, page 440
\textsuperscript{128} Zion’s Watch Tower and Herald of Christ’s Presence, November 15, 1920, page 56
\textsuperscript{129} Zion’s Watch Tower and Herald of Christ’s Presence, May 15, 1922, page 152
There are now only a few of the 144,000 saints left on the earth.\(^{131}\)

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**ANOINTED ONES BECOME KNOWN AS “JEHOVAH’S WITNESSES”**

2014 statement: Name “Jehovah’s witnesses” adopted in 1931

The Watchtower of July 15, 2014 explained that:

In 1931, the name Jehovah’s Witnesses was adopted by the Bible Students.\(^ {132}\)

To be pedantically correct, the name was “witnesses”, not “Witnesses”. And by “Bible Students” is meant the “anointed”, not their companions.

Commencing with the September 15, 1931 issue of *The Watchtower* magazine, the WTS devoted several issues to the “new name” of “Jehovah’s witnesses”.

In the course of time, said company of Christians became known by such names as, to wit, “Russellites,” “Millennial Dawn People,” “International Bible Students Association,” and other like names. … Shortly following the death of Charles T. Russell a division arose between those associated with him in such work, resulting in a number of such withdrawing from the Watch Tower Bible and Tract Society. … Said opposing ones have formed themselves into divers and numerous companies and have taken and now bear such names as, to wit, “Bible Students,” “Associated Bible Students,” “Russellites teaching the truth as expounded by Pastor Russell,” “Stand-Fasters,” and like names, all of which tends to cause confusion and misunderstanding:

Now, THEREFORE, in order that our true position may be made known, we joyfully embrace and take the name which the mouth of the Lord God has named, and we desire to be known as and called by the name, to wit, Jehovah’s witnesses.\(^ {133}\)

The only “Bible Students” to whom the name “Jehovah’s witness” was given were the Anointed, those of the “little flock”.

To be Jehovah’s witnesses means that the anointed ones have received ‘the white stone with the new name written therein’.\(^ {134}\)

As to the Lord’s anointed, henceforth they will be known and designated in all advertisements of meetings, for conventions and for other work, as Jehovah’s witnesses.\(^ {135}\)

The name “Jehovah’s witnesses” applies specifically to God’s anointed. … These alone bear the new name.\(^ {136}\)

**Calling of the 144,000 virtually complete by 1935**

By 1935 the calling of the 144,000 anointed Christians was virtually complete.\(^ {137}\)

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\(^{130}\) *Zion’s Watch Tower and Herald of Christ’s Presence*, November 1, 1922, page 327

\(^{131}\) *Zion’s Watch Tower and Herald of Christ’s Presence*, November 1, 1922, page 340

\(^{132}\) *The Watchtower announcing Jehovah’s Kingdom*, July 15, 2014, page 24

\(^{133}\) *The Watch Tower and Herald of Christ’s Presence*, September 15, 1931, page 279

\(^{134}\) *The Watch Tower and Herald of Christ’s Presence*, September 15, 1931, page 279

\(^{135}\) *The Watch Tower and Herald of Christ’s Presence*, September 15, 1931, page 280

\(^{136}\) *The Watchtower and Herald of Christ’s Presence*, August 15, 1934, page 249

\(^{137}\) *The Watchtower announcing Jehovah’s Kingdom*, May 15, 2001, page 15
The “anointed” also known as the “Jehu class”

Jehu therefore pictured Christ Jesus … and all of his body members sharing in the kingdom with him, and which necessarily includes the remnant.\(^{138}\)

Jehu pictured the faithful “servant” class of Jehovah.\(^{139}\)

The anointing had been poured out upon the Jehu class.\(^{140}\)

In 1942, the term “remnant” still meant “Jehovah’s witnesses”

Jehovah’s witnesses, the remnant.\(^{141}\)

“Jehovah’s witnesses” were the “remnant” on earth, January 1947

Jehovah’s witnesses of today, the faithful followers of Christ Jesus who go to make up his remnant of heirs of the heavenly kingdom of God yet on the earth.\(^{142}\)

\(^{138}\) *The Watchtower and Herald of Christ’s Presence*, July 1, 1932, page 198

\(^{139}\) *The Watchtower and Herald of Christ’s Presence*, July 1, 1932, page 198

\(^{140}\) *The Watchtower and Herald of Christ’s Presence*, July 15, 1932, page 212

\(^{141}\) *The Watchtower announcing Jehovah’s Kingdom*, January 1, 1942, page 6

\(^{142}\) *The Watchtower announcing Jehovah’s Kingdom*, January 1, 1947, page 12
September 15 1931
The Lord’s appointed, henceforth they will be known and designated … as Jehovah’s witnesses.

August 1934
The name “Jehovah’s witnesses” applies specifically to God’s appointed. … These alone bear the new name.

January 1947
Jehovah’s witnesses, … his remnant.

March 1948
This great multitude of good-will are also called “Jehovah’s witnesses”.
PART 3: THE ZIONIST EXPECTATION

The Zionist expectation
The following is from The Watchtower February 15, 1966, pages 117-119

9 At that time [1923] Bible Students thought that the new covenant as foretold in Jeremiah 31:31-34 did not apply to the 144,000 spiritual Israelites but was to be made with the natural Jews after the battle of Armageddon. Lectures were given to large public audiences on “Jews Returning to Palestine,” and in October of 1925 the book Comfort for the Jews was published. Under the subheading “The New Covenant,” pages 97-103 discussed this covenant and reserved it for the natural Jews regathered to Palestine. The third paragraph from the end of the book said: “The day of jubilee is come; the good news must be given to the people of Israel and then to all the peoples of the earth.—See Psalm 89:15.”

10 Later the material of Comfort for the Jews was embodied in a large clothbound book entitled “Life,” and on July 15, 1929, this book was released to us, to circulate mainly among the Jews.

11 On page 331, under the subheading “All Nations,” it said:

Not only will the Jews be favored with restitution under the terms of the new covenant, but that favor will be extended to all the peoples and nations of the earth. God’s unchangeable promise is, ‘In thy seed shall all the peoples and nations of the earth be blessed.’ That seed is the Christ. (Gal. 3:16, 27-29) This is another reason why the ‘remnant’ of the Christians now on earth have the keenest interest in restitution.

Farther along in the last chapter, pages 340, 341 said:

God promised the land of Palestine to Abraham, Isaac and Jacob . . . . They must be resurrected in order that the promise of God may hold good. . . . Jesus declared that these men should be in the kingdom as representatives thereof on earth.—Matt. 8:11, 12. The Scriptures warrant the conclusion that Jerusalem will be the city of first importance on the earth. Long ago God chose to put his name there. When he has restored his faithful men of old, who at all times were loyal and true to him, and has brought them into the land of Palestine, it would be the most reasonable thing that Jerusalem would be made the earthly seat of the government.

12 Thus, in the year 1929, more attention and interest were being paid to the natural, circumcised Jews than to the “sheep” of Jesus’ parable on the sheep and the goats. These “sheep” were made secondary to the Jews, and after Armageddon they were to line up under the Jews. No special effort was made to gather them at that time into the “one flock” of the “Fine Shepherd,” Jesus Christ.

13 In 1930, the book Light, in two volumes, gave a verse-for-verse commentary on the book of Revelation, but it still applied the “great multitude” of Revelation 7:9-17 (AV) to a spirit-begotten class of professed Christians who, after a martyr’s death at Armageddon, would each “get life as a spirit creature,” but secondary to the Bride of Christ. (Volume 1, pages 91-97) Due to this there was no concentrated attention being given to the earthly “sheep” class, the “other sheep” of the Fine Shepherd.—John 10:16; The Watch Tower, October 15, 1923, page 310, paragraph 33.

14 In 1931 the first volume of the book Vindication was published. In dealing with chapter nine of Ezekiel’s prophecy it said concerning the people who were to be marked in their foreheads and spared from execution: “The ones marked could not refer to the ‘great multitude’, or ‘tribulation’ class, because . . . they will not be spared in the great time of trouble, but, on the contrary, they are appointed to die. . . They will not be carried through the time of trouble. They will be forced into the time of trouble to take their stand on the side of the Lord, but must die in order to live as spirit creatures.” Then the book Vindication goes on to identify the ones marked as being the earthly “other sheep,” the “sheep” of Jesus’ parable of the Sheep and Goats, which “sheep” will survive the battle of Armageddon into God’s new order.

15 In speaking of the marking work, page 111 of Vindication said that “this work of giving the testimony is not for the purpose of converting the people of the world and bringing them into some
organization, but it is to make known the fact that those who desire to flee from the wicked organization of Christendom may do so and declare themselves on the Lord’s side, and thus be in line to be brought through the time of trouble, when the slaughtering begins.” Thus no real gathering and organizing of these marked ones, the “other sheep,” was encouraged, even in the year 1931, when the remnant of the 144,000 spiritual Israelites embraced the name “Jehovah’s witnesses.”

16 Very plainly, the natural, circumcised Jews and the supposed “great multitude” of second-rate spirit-begotten Christians were diverting the attention of the spiritual remnant. However, in the year 1932 volumes two and three of the book Vindication were published, dealing with the remaining twenty-four chapters of Ezekiel’s prophecy. By means of these books Jehovah revealed to his people that the prophecies about restoration did not apply to the earthly, natural, circumcised Jews or Israelites, but applied to the faithful remnant of spiritual Israel since the year 1919 C.E.—See Volume Two, from page 253 on to the end.

17 This explanation took the spotlight off the Jews, but it still left the matter of the new covenant to be settled and it also left expectations of the emergence of a spirit-begotten “great multitude” of professed Christians who needed to be helped out of Babylon the Great, particularly Christendom. Volume Three of Vindication said that this secondary spiritual class was pictured in Ezekiel’s prophetic temple, which is described in his prophecy, chapters forty to forty-eight.—See pages 240, 265-269.

18 Two years later, in 1934, increased understanding came. In the issue of April 15, 1934, of The Watchtower (page 117, paragraph 10) it declared that the new covenant will not be made with the natural, circumcised Jews in Palestine after Armageddon, but that the new covenant is in force now, with the spiritual Israelites. It said: “The new covenant was made ... with and for the benefit of spiritual Israel. ... Natural Israelites having broken the terms of the law covenant made in Egypt, it would be entirely inconsistent for God to make with that same people a new covenant, which new covenant is higher and more exalting than the old law covenant. This of itself would preclude the conclusion that the new covenant is made with the natural descendants of Abraham.” (See also the book Jehovah, pages 171-173, edition of 1934.) Such correction of understanding brought great joy to the remnant.

[Footnotes]
Note what Vindication, Volume One, page 212, has to say about the confirming or inaugurating of the new covenant with the natural Israelites, when “God’s ancient prophets and witnesses will stand as earthly sponsors for the Jews.” (Edition of 1931) See also Volume Three, pages 255-257, of the 1932 edition, concerning the inauguration of the new covenant as being future and for all mankind.
In the summer of 1878, exactly on time and when we should look for God’s favor to return to the Jew

("Millions Now Living Will Never Die", page 28)

For many centuries there have been repeated efforts to destroy the Jews, all of which have failed. God never intended that they should be destroyed and they never shall be destroyed.

("Millions Now Living Will Never Die", page 29)

If we find that God foreknew the condition of misery of the Jews and permitted it to prepare the Jews for the Zionist movement in order that they might be turned back to their homeland, will not that strengthen faith in the promises of Jehovah concerning what will be the ultimate result?

("Millions Now Living Will Never Die", page 31)

Jews are acquiring the land in Palestine and building houses; waste lands are being reclaimed and gradually the nation is rising.

("Millions Now Living Will Never Die", page 32)

Thus the testimony definitely establishes the fact that God’s favor has returned to the Jew; that the parallel is fulfilled; that the fig tree is putting forth its leaves, according to the promise—all of which Jesus said would take place at the end of the world.

("Millions Now Living Will Never Die", page 38)