

THE REFRESHING TIMES OF “THE BLESSEDNESS”

Love is perhaps the most searching test to come upon us all. We urge that the spirit of love be maintained in humility lest the marvelous light of truth now enjoyed be lost. Nor should our humility be that condemned in Colossians 2:18, “a voluntary humility and worshipping of angels...” Neither should modest accomplishments in our Father’s service give cause for over-confidence in His continuing favor, Matt. 7:22, 23.

Our love must never be narrow, but must include all the household of faith, whether they assemble with or without us. We are not suggesting that we meet with them all, nor to put them all on our platforms. “... The wisdom that is from above is first pure, then peaceable...” (James 3:17) We are not to permit our mercy to make us partial, so as to ignore truth. We would not smite a man with a white cane who accidentally stumbled against us, but would try to help him. However, we would not ask him to lead our child across a busy intersection!

If we give the newly interested or newly consecrated something we later have to explain as erroneous, how will this affect their confidence?

The ecumenical movement among professing Christians is certainly not the unity for which our Lord prayed in John 17:11, 20-23, which requires a oneness with the Father and His Son. Surely none of us would go to the lengths outlined for us on Reprints page 3200, column 2: “There is among Christians today a great lack of established faith on any point of doctrine. They say, ‘I think,’ ‘I hope,’ or ‘Perhaps it may be so, but this is only my opinion, and it may be right or it may be wrong. I have charity, however, for your opposing opinions, and for every man’s opinion; for who knows what is right? I’m sure I cannot say; but, nevertheless, I have *great faith* and charity’ (?). All this passes among Christians generally for large-hearted benevolence and personal humility... Those who have real and sincere faith in God are willing to take him at his word; and with these the first principles of the doctrine should long ago have been established; much of the superstructure of gold and silver and precious stones should already be erected, and the work be steadily progressing. Such are able, if they are loyal and true to God, to discern between truth and error... We ought to *KNOW* what we believe and why we believe it, and then should be bold and uncompromising in declaring it; for ‘if the trumpet give an uncertain sound who shall prepare himself to the battle?’”

Of course the present disagreement does not involve the ransom and sin-offering; but eliminating some of the proofs of our Lord’s presence is certainly not a step in strengthening the support of the important doctrine of his return, whose object is the restitution of all things. Defense of what we have “learned and been assured of” (2 Tim.

3:14) should not be considered “sowing discord” or “causing divisions.” “The wisdom that is from above is first pure, then peaceable...” and, “without partiality...” James 3:17.

Dan. 2:44 says: “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.”

Reprints 2977, Mar. 15, 1902, says “But the scrutinizing watcher will readily perceive that it is one thing to know the time when earthly dominion shall cease, and give place to the completed kingdom of God, while it would be a totally different matter to know when the ‘stone’ kingdom would begin to smite the image upon its feet, preparatory to its destruction. This period of smiting of the image, which precedes its destruction, must also precede the full establishment of God’s kingdom to fill the whole earth. This smiting period is the period of the *parousia*; the period in which Christ is present, gathering his ‘jewels,’ his ‘elect,’ and in which he will smite the nations dashing them in pieces as a potter’s vessel, and preparing mankind for the royal majesty of the heavens. Let the watchers note ‘in the days of these kings’ (the kingdom represented in the feet and toes of the image—the divisions of Papal Rome) that the God of heaven will *set up* his kingdom. God began the selection of his kingdom class in the days of Civil Rome—represented by the legs of iron; he has continued the selection ever since, and the *setting up* or bringing of his church (kingdom) into power comes toward the close of Gentile power, but before it ends; for it is to be ‘*in the days* of these kings’ and not after their days. Now note the similarity of the expression ‘in the days of the Son of Man’ (Luke 17:26) and ‘in the days of these kings,’ and give both the same significance and remember that, as we have proven, they will be the *same days*—days before the lease of Gentile power expires in which the Son of Man will be present to ‘*set up*’ his kingdom, which shall a little later destroy all these Gentile kingdoms.”

The Parallels

Regarding the parallels between the two “houses of Israel” (Isa. 8:14) and the equal period of fleshly Israel’s “double” of favor and disfavor, compare Jeremiah 16:14-18; Isaiah 40:1, 2 with Zechariah 9:9, 12, which marks the turning point between the two periods. Concerning this “double,” and the Jubilee “shadow” (Heb. 10:1) Reprint 2977 says in part: “Take another line of prophecy, concealed, and yet very simple and easy of appreciation when once the mind grasps it. The Scriptures show us that the fleshly house of Israel and all of its institutions and affairs were typical foreshadowings of the spiritual house of Israel and its higher institutions, better sacrifices, etc. It need not, therefore surprise us to find that the length of the Jewish age—the length of the divine favor to fleshly Israel—were typical also...”

“Now note the time correspondences. The Jewish age, from the death of Jacob to the death of Christ, was 1845 years long—to the beginning of our Lord’s ministry 1841½ years long. Notice how the Gospel age corresponds to this. The Gospel age did not begin with our Lord’s birth: it began after our Lord’s death and resurrection, when he commissioned his disciples to ‘preach the Gospel...’ Applying the foregoing measurements of the Jewish age to the Gospel age, beginning at the time of our Lord’s death and resurrection and the Pentecostal blessing, in the Spring of A.D. 33, we find that the period of 1841½, years from the death of Jacob to the beginning of our Lord’s ministry, (A.D. 29) would measure from the Spring of A.D. 33 to the Autumn of 1874; and the 1845 years of the Jewish age, from the death of Jacob to the rejection of fleshly Israel, applied here, measuring from the Spring of A.D. 33, would reach to the Spring of 1878...”

We might add to this that a parallel period of 1845 years from the resurrection of our Lord marks 1878 as the beginning of the resurrection of the members of his “body,” starting with those who had been asleep in death. (1 Thess. 4:16, 17; 1 Cor. 15:51, 52; Rev. 14:13) Three and a half years previous (1874 A.D.) would mark the time of his return. See also Chapter VII, Volume Two, pages 201-248.

The Jubilees

“We find that Israel’s Jubilee year, in which every person and family had ever lost possession and all personal liberties restored to them, was intended to be a type of the coming time of restitution, when a full opportunity for attaining freedom from sin and from Satan, and from the hereditary weakness of the flesh, shall be presented to all, and when the earth shall again revert to the human family in general, for whom it was created, and for whom, after being lost through Adam’s transgression, it was redeemed by Christ. We find that the Scriptures indicate, in connection with these jubilees, a system of counting by multiples; and that a Jubilee of Jubilees, or fifty times fifty years (2,500 years) constitutes a Great Jubilee cycle and that such a cycle began to count after fleshly Israel had observed her last typical Jubilee. We find from the Scriptures, that Israel’s nineteenth Jubilee year—in the year B.C. 626—was her last. Knowing that the Jubilee was a part of the law, and that no feature of that law, not one jot or tittle, can pass away without reaching a fulfillment or antitype, we measure the cycle of the Great Jubilee 2,500 years from the date when the last typical Jubilee was kept, (626 B.C.), and find accordingly that the antitypical Jubilee or Great Jubilee of Jubilees should have begun in October, 1874.”—Reprint 2977, col. 2. See also chapter VI on the Jubilees, in Volume 2, pages 173-200, which gives an additional calculation based on the seventy years of sabbath-keeping by the land, marking also the beginning of the “times of the Gentiles.” (Luke 21:24; Lev. 26:18, 21, 24, 28; Num. 14:34; Ezek. 4:6; 2 Chron. 36:20, 21,)

During the seventy-year captivity in Babylon the Israelites were prevented from returning to their former estates in the fiftieth year, in observance of the Jubilee, indicating its passing from the law. Israel's observing or keeping a commandment did not cause it to pass from the law; nor would failure to do so make it no longer binding. The fulfilling is counted from the time the substance replaces the shadow by fulfilling, or beginning to fulfill it. (Matt. 5:17, 18) Thus the Passover lamb had to be sacrificed yearly until "the Lamb of God" took its place. (Luke 22:15, 16; John 1:29, 36.)

When Israel was in the land the cycles were counted as forty-nine years plus one year for Jubilee; when out of the land and unable to observe what the law prescribed, only the forty-nine years were counted. There were nineteen cycles of fifty years each before the Babylonian captivity.

During the seventy years' desolation (2 Chron. 36:20, 21) the land was made to rest for fifty-one years in addition to the nineteen making up for the rest which it did not have in the "Sabbaths," when "Israel" dwelt upon it. (Lev. 26:33-35) The jubilee having passed from the law, as already shown, in 626 B.C. these remaining fifty-one cycles would be only forty-nine years each. 49 times 51 equals 2499.

From 626 B.C. to A.D. 1 was ----- 626 years
From A.D. 1 to A.D. 1874 would be ----- 1,873 years
From 626 B.C. to A.D. 1874 would be ----- 2,499 years
Then would begin the great Jubilee—"the times of restitution."
Acts. 3:21; Lev. 25:8-10.

The 1,335 Days—Dan. 12:12

"Take another line of prophecy: we find that the 1,260 days, and the 1,290 days, and the 1,335 days, so particularly set forth in Daniel's prophecy, and corroborated in Revelation, have had fulfillments—... the 1,335 days ending in 1874...

"It was concerning this last period that the angel declared to the Prophet, 'Oh, the blessedness of him that waiteth and cometh to the 1,335 days...' What blessedness? We answer, a joy of heart and rejoicing to the watchers is what is here intimated. It is since this date, October, 1874, where Daniel's 1,335 days intimated that a *great blessing would begin*; where the Jubilee types indicated that the *restitution of all things would begin*. [Acts 3:21; cf. Rom. 4:17] (which implies the second presence of the Great Redeemer), and where the parallelism of the two houses of Israel shows that the second presence of our Lord is due—from this date a great blessing *has come* to the watchers..."—Reprint 2978, paragraphs 2 and 3.

"We all remember how we were thrilled when first studying we found that the parallels of dispensation showed that our Lord was due to be present in October, 1874, as the exact

parallel of the beginning of his ministry...; and how this thrill was intensified when we found the same date exactly marked by the Jubilee type; and how we almost shouted for joy when we found that Daniel's '1,335 days' ended at precisely the same date; and, finally, how we repeated over and over the Prophet's words, 'Oh, the blessedness of him that waiteth and cometh unto the 1,335 days.'"—Reprint 3438, column 2, paragraph 2. (See Volume III, pages 337, 342, 363, 364 for corroboration in the Great Pyramid measurements.)

This marvelous harmony reminds us of the following quotation from Volume One, page 63, paragraph 1: "When Columbus discovered the Orinoco river, some one said he had found an island. He replied: 'No such river as that flows from an island. That mighty torrent must drain the waters of a continent.'"

Note how the change of one year in some parts of Bible chronology would disrupt this agreement: Replying to a suggestion which would shorten the desolation of the land (2 Chron. 36:20, 21) by nineteen years, Reprint 3437, column 1, last paragraph says: "Note the confusion that would result all along the line from the one change above suggested. It would extend the Jubilee antitype nineteen years, making the Lord's presence and 'times of restitution' not due in any sense until A.D. 1874 plus 19—1893 A.D. On the contrary it would shorten the Jewish age nineteen years, and thus, according to the parallels... would shorten the Gospel age also..."

From the same article, the following is quoted: "The 'harvest' is a time for winnowing the 'wheat'—a sifting, a separating time, and it is for each of us to prove our characters: 'Having done all, stand!' The tests of this 'harvest' must be like those of the Jewish or typical 'harvest.' One of them is *the cross*, another is *the presence* of Christ, another is *humility*, another is *love*. The Jews were reprov'd because they 'knew not the *time* of their *visitation*.' (Luke 19:44) The matter is doubly distressing for those who have once seen the light of present truth, and afterward go into the 'outer darkness'..." Manna August 9, Reprint 3437, Col. 2, paragraphs 1, 2.

Yet The Dawn booklet, "Oh, The Blessedness" page 14 says: "Acts 3:19-23 is another prophecy of the return of Christ and the healing work of his kingdom. This is the Apostle Peter's sermon on restitution. He says concerning the coming of Christ: 'Whom the heaven must receive until the times of restitution of all things.' As we know, Peter added to this that God's prophets had foretold these 'times of restitution,' and the first prophetic proof text he quotes is, 'Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that the soul, which will not hear that prophet, shall be destroyed from among the people.'

“Obviously Peter is not here prophesying the return of Christ to serve his people with ‘meat in due season’; nor to be the Chief Reaper in the work of harvest; with ‘sickle’ and ‘crown.’ (Rev. 14:14) What he is forecasting is the coming of the Lord as that foretold ‘Great Prophet.’ The information is given that ‘it shall [then] come to pass, that the soul which will not hear that Prophet, shall be, destroyed from among the people.’ The voice of That Prophet has not yet been heard, either by Israel or by the world, and certainly no one has been ‘destroyed from among the people’ because of refusal to hear his voice. This, then, is an aspect of the *parousia* which is still future. How far in the future we do not know, for the church will share in the work of That Prophet, and we do not know when the last members of the church will be joined with their Lord in marriage, and when ‘the Spirit and the bride’ will say, ‘Come.’” (End of quotation.)

Note that the Apostle does not say: “Whom the heaven must receive until the times” “every soul, which will not hear that prophet, shall be destroyed from among the people,” but rather “Whom the heaven must receive until the times of restitution of all things.” The quotation from the words of Moses first says “A prophet shall the Lord your God raise up unto you.” In Acts. 2:24, 30, 32, 33, the same Apostle shows that Jesus was “raised up.” Is destruction of the incorrigible the “restitution of all things?” Do reapers ordinarily wear golden crowns, or does Revelation 14:14 indeed teach, as does Luke 19:15 that Christ “was returned, having received the kingdom”? Does “*parousia*” mean a series of comings instead of a period of presence?

Note particularly that Acts 3:20, 21 makes it perfectly clear that our Lord shall be retained in heaven until the times of restitution—whatever one may believe restitution to be. Thus, if “the times of restitution” are future, as the Dawn booklet “Oh, The Blessedness” indicates, then the conclusion which follows is that the Lord could not be present until that future time arrives.

Page 15 of the booklet continues, “No, Satan is not bound, although we doubt not that he would like nothing better than to have the Lord’s people think he is. But let us be guided by the facts as we see them all around us. Since he is not bound it means that the mighty ‘Angel’ has not yet laid hold upon him, and this means that here is another phase of the *parousia* which has not yet been realized.”

The current disintegration of Satan’s old order, particularly the Catholic Church, his masterpiece, is an indication that his invisible kingdom is “divided against itself” and that He who is stronger has laid hold upon him. “... Every kingdom divided against itself is brought to desolations; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand?... When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.” (Luke 11:17, 18, 21, 22) “But you know this, that if the householder

[Diag.] had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up.” Matt. 24:43.

Page 19 of the booklet says: “In the year 1900 Brother Russell was asked about the thousand-year reign of Christ and the binding of Satan. We quote from his reply: ‘Apparently this matter of when the thousand-year period should be reckoned as fully beginning and fully ending will be an open question until the close of the Millennial Age.’—R2739. ...

“‘The Scripture declaration respecting the saints, the overcomers is, They lived and reigned a thousand years. The reign of the saints cannot properly be said to begin before all the jewels have been gathered.’—R2739, last par.”

In reply to this we quote Reprint 5253, column 2, middle, from an answer to a question in June 1, 1913 number: “I note your second question relative to our statement in THE WATCH TOWER of March 1, 1910, page 88, second column—where we set forth that Satan’s ‘little season’ will be after Messiah shall have delivered up the kingdom to the Father. It is true that some years ago we were not so clear on this point as now—less positive... The sentence upon the disloyal is: ‘There will come fire from God out of heaven and destroy them.’ This indicates a testing and punishing by divine justice. This would not be possible so long as the mediatorial kingdom held sway.”

See also Matthew 25:34, where our Lord, who delivers “up the kingdom to God, even the Father” (1 Cor. 15:24, 28) says to the “sheep,” “Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world.”

The Millennium

The effort of some seems to be to discredit the thought that the Millennium has begun. In so doing, some of the proofs of the Lord’s presence are being undermined; i.e., the jubilee cycles which indicate the times of restitution coincident with the time parallel marking the start of our Lord’s second presence and the end of six thousand years from man’s fall—the millennial sabbath.

From pages 22, 23 of the booklet we quote: “To the extent that we re-examine the prophecies, as Brother Russell suggested we should do, it might be well to note what the Bible sets forth as genuine time prophecies, for certainly there could be no failure of these. None of us, of course, are in a position to say what changes Brother Russell might have made had he realized that the harvest work would continue for more than a half century after he died, with the church still not fully glorified. There is perhaps a hint along one line given to us in Volume 2, beginning with the last paragraph on page 39. We quote: ‘Here we furnish the evidence that from the creation of Adam to A.D. 1873 was

six thousand years. And though the Bible contains no direct statement that the seventh thousand will be the epoch of Christ's reign, the great Sabbath Day of restitution to the world, yet the venerable tradition is not without a reasonable foundation. The Law given to Israel, the typical people, appointing that six days of labor and weariness should be followed by one of refreshment and rest from their own works, seems fitly to illustrate the six thousand years in which the whole creation labors and groans under the bondage of sin and death (Rom. 8:22) in a vain endeavor to extricate itself, and the grand millennial day in which the weary and heavy laden may come to Christ Jesus, the Shepherd and Bishop of their souls, and through him find rest, refreshment, and restitution—in which, through the merits of his precious blood, they may find repentance and remission of sins. On the typical seventh day he inquired of the impotent man, 'Wilt thou be made whole?' and in answer to his faith and obedience gave him strength to take up his bed and walk. (See John 5:6-9; also Matt. 12:10, 13; John 7:23; Luke 13:11-16; 14:1-5) So, during the antitypical Sabbath, the Millennium, it will be declared to all the world that 'whosoever will' may have life and health eternal if he will take the steps of faith and obedience."

"Brother Russell was honest in saying that the idea that six thousand years' reign of sin and death would be followed by the thousand-year reign of Christ was a 'venerable tradition,' and that it is not taught directly in the Bible. It is just possible, we think, that if Brother Russell were here today he would realize that what he referred to as 'a venerable tradition' was indeed merely a tradition, and that it was not to be expected that the reign of sin and death was to end in 1873 or 1874, which, indeed, it did not. We suggest that this might well be another instance in which Brother Russell would reason that the facts must take precedence over his expectations."

Of course Brother Russell did not expect the reign of sin and death to end in 1873 or 1874; for until 1876 he did not know our Lord had returned! Volume One, page 94, paragraph 1, last sentence says that "God has evidently designed the permission of evil for six thousand years, as well as that the cleansing and restitution of all shall be accomplished during the seventh thousand."

Rev. 20:4 ends with the words, "They lived and reigned with Christ a thousand years." The following verse comments, "This is the first resurrection." Thus their living with Christ the "thousand years" is linked with their resurrection, which is already begun. Compare the following: 1 Thess. 4:16, 17, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Cor. 15:51, 52, "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Rev. 8:2—“The last trump” would be the seventh. Revelation 11:15, 18, “And the seventh angel sounded... and there were great voices in heaven, saying [they say] The kingdom of the world become (the kingdom) of our Lord, and of his Christ, and he shall reign for the ages of the ages... and the nations were angry, and thy wrath came, and the time of the dead to be judged, and to give the reward to thy servants the prophets, and to the saints, and to those who fear thy name, the little and the great, and to destroy those destroying the earth.” (cf. Diag.) Rev. 14:13 “... Blessed are the dead, those dying in the Lord from henceforth... saith the Spirit, that they may rest from their labors; for their works follow after them.” (cf. Diag.) Note how Rev. 14:13, 14 connects the resurrection change of those alive and remaining (1 Thess. 4:16) with the harvest, as Matt. 24:31 associates the harvest with the trumpet: “And He shall send his angels with a great trumpet, and they shall gather together his elect...”

Do we have any other foundation in the Scriptures for the ‘venerable tradition’ that the seventh Millennium is earth’s sabbath? Jesus said, “My Father worketh hitherto, and I work.” (John 5:17) Verse 22 shows that the Father’s rest day, or sabbath, continues through the thousand year “day of judgment” (2 Pet. 3:7, 8), saying, “The Father judgeth no man, but hath committed all judgment unto the Son.” The beginning of God’s Sabbath keeping is shown in Heb. 4:3, 4 to be at the end of his creative works: “For we which have believed do enter into rest, as he said, ‘As I have sworn in my wrath, if they shall enter into my rest’: although the works were finished from the foundation of the world. For He spake in a certain place of the seventh day on this wise, ‘And God did rest the seventh day from all his works.’”

Genesis 2:2, 3: “And on the seventh day God ended his work which he had made; he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.” Compare Hosea 6:1, 2: “Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.”

That the seventh seven-thousand-year creative day is divided into seven one thousand year days is indicated in John 2:19, 21 where Jesus speaks of raising up his mystical “body”—the church (1 Cor. 12:27), the “temple” (2 Cor. 6:16)—“in three” (thousand-year) “days.” John 2:19, “Jesus answered and said unto them, ‘Destroy this temple, and in three days I will raise it up’... But he spake of the temple of his body.”

Jesus’ fleshly body was not that which was raised in three literal days. (John 3:6, 8; 1 Cor. 15:37; John 6:51) The ransom price was not taken back. Nor did he raise himself. (Rom. 8:11) He does raise up his mystical body in the third thousand-year day from that in which his literal body was slain, however. (2 Cor. 4:14; Psalm 90:4; 2 Pet. 3:8) See also Volume Three, page 369, last paragraph. (cf. Reprints 2294; 2874; both col. 1.)

Gradual Processes

“Oh the Blessedness” page 23, says: “In the foreword to Volume 3 of Studies in the Scriptures, the author sets forth the need for the church to be complete before the messianic kingdom can be fully established. We quote: ‘Messiah’s kingdom has various stages of inauguration. First, in his *parousia* the glorified Jesus quickens, or resurrects, the sleeping members of the body of Christ. This is the first executive act of the Great One whom God has so highly honored—the heir of the great Abrahamic promise. His members must be completed before he will officially take his position as King of the world. Assurance is given of this fact by the inspired word: ‘When Christ, who is our life, shall appear, then shall we also appear with him in glory.’ (Col. 3:4) Next in order the Master deals with the living members of the body, the church. As shown in the parables of the pounds and talents, the Master’s judgment concerning worthiness or unworthiness in the kingdom must pass upon all of his consecrated ones and the full number of the elect must be found and be glorified by the resurrection ‘change’—because ‘flesh and blood cannot inherit the kingdom of God.’ (1 Cor. 15:50) Then the dominion of the world will be assumed. The glorified One will ask of the Father, and he will give him the heathen for his inheritance and uttermost part of the earth for his possession. ‘He will rule them with a rod of iron. As the vessels of a potter shall they be broken into shivers’.”

2 Pet. 3 gives the answer to those who ask “Where is the promise of his coming [Gr. *parousia*, presence]?” i.e., the fulfillment of the promise, as in Heb. 11:39 (cf. vss. 9, 11, 33, 35)—“new heavens and a new earth, wherein dwelleth righteousness.” (2 Pet. 3:13) He says “they willingly are ignorant” of how the situation was prefigured in Noah’s time. (Vss. 5, 6) (Compare “in the days of these kings”—Dan. 2: 44—“in the days of Noe... in the days of the Son of man... in the days of Lot”—Luke 17:26-28—“in the days that were before the flood.”—Matt. 24:37, 38)

2 Peter 3:5-7 mentions this similarity to the end of “the heavens and the earth which are now... reserved unto fire against [Gr. *eis*, into, or for] the day of judgment and perdition of ungodly men,” which verse 8 says is “as a thousand years.” (cf. Psa. 90:3, 4) 2 Pet. 3:10 then includes Jesus’ thief-like, presence (cf. 1 Thess. 5:2; Rev. 16:15; Matt. 24:43), during which he begins to reward his servants (those who slept, then those who “die in the Lord from henceforth”) (Luke 19:15; 1 Thess. 4:16, 17; Rev. 14:13), and finally the destruction of the old order in preparation for the full establishment of the “new heavens” and “new earth.” (2 Peter 3:13) Yet the booklet says on page 6: “Only because these more than fifty years have passed since 1914 have our minds been expanded to see this more protracted and larger picture of the end of the world. More than a half-century has passed since the close of the Gentile Times. That segment of the world involved in the Gentile Times prophecy has indeed ended, but, although radically

changed, the remainder of Satan's social order still remains. Two world wars, years of acute depression, revolution, and now intermittent manifestations of anarchy continue to weaken Satan's social order, but it has not yet collapsed."

On page 11 the booklet quotes a 1907 article, Reprint 4067, col. 2, paragraphs 3 and 4, republished in the Dec., 1913 Reprint 5367, as follows: (*) "Let us suppose a case far from our expectations: suppose that A.D. 1915 should pass with the world's affairs all serene and with evidence that the "very elect" had not all been "changed" and without the restoration of natural Israel to favor under the New Covenant. (Rom. 11:12, 15) (**)
What then? Would not that prove our chronology wrong? Yes, surely! And would not that prove a keen disappointment? Indeed it would! It would work irreparable wreck to the parallel dispensations and Israel's double, and to the Jubilee calculations and to the prophecy of the 2,300 days of Daniel, and to the epoch called "Gentile Times," and to the 1,260, and 1,335 days, the latter of which... so well fulfilled its prediction, "Oh, the blessedness of him that waiteth and cometh unto the 1,335 days! None of these would be available longer. What a blow that would be! One of the strings of our "harp" would be quite broken."

* We note that the paragraph quoted in the booklet which follows begins with "But" in the Reprints, a word which the booklet does not quote.

**All was not serene in 1915. The expectations about Israel's coming under the New Covenant by that time were corrected in 1916. This did not work "irreparable wreck" to the other items, however.

However, in the very same article, Reprints 4067-68, he wrote: "We remind you again that the weak points of chronology are supplemented by the various prophecies which interlace with it in so remarkable a manner that *faith* in the chronology almost becomes *knowledge* that it is correct. The changing of a single year would throw the beautiful parallels out of accord; because some of the prophecies measure from B.C., some from A.D., and some depend upon both. We believe that God meant those prophecies to be understood 'in due time'; we believe that we do understand them now—and they do speak to us through this chronology. Do they not hereby seal the chronology? They do to *faith*, but not otherwise. Our Lord declared, 'The wise shall understand'; and he told us to 'Watch' that we might know; and it is this chronology which *convincing us* (who can and do receive it by faith) that the Parable of the Ten Virgins is in process of fulfillment—that its first cry was heard in 1844 and its second cry, 'Behold the Bridegroom'—present—was in 1874. It is this chronology and none other which awakened us to trim our lamps, in harmony with the Lord's promise through the apostle, 'Ye brethren are not in darkness, that that day should overtake you as a thief.' If our chronology is not reliable we have no idea where we are nor when the morning will come. Bishop Ussher's chronology, as we have pointed out (Dawn II, p. 51) puts the end of six thousand years nearly a century future and would destroy every prophetic application as we have seen and profited by it. And when we say 'our' chronology we merely mean the one we use,

the Bible chronology, which belongs to all of God's people who approve it. As a matter of fact it was used in practically the form we present it, long before our day, just as various prophecies we use were used to a different purpose by Adventists, and just as various doctrines we hold and which seem so new and fresh and different were held in some form long ago: for instance—election, free grace, restitution, justification, sanctification, glorification, resurrection.

“The work in which the Lord has been pleased to use our humble talents has been less a work of origination than a reconstruction, adjustments, harmonization. God's Word, the great harp from which now comes such wondrous music, was unstrung. One denomination had one string, another denomination had a different one—election, free grace, baptism, second coming of Christ, time prophecies, etc. They had twanged away, each on his own string, until all were disgusted at the discord and about ready to quit for relief—as they since have done, practically. Then came the Lord's time for putting the old harp in order again, for the use of his most faithful followers. To whatever extent the great Master has used any of us either in restringing and tuning the harp, or in calling to the attention of his ‘brethren’ the harmony and beauty of the melodious paeans therefrom in honor of the Almighty, let us praise him for the great privilege enjoyed, and use it.

“The *fact* that we have reached this harmony just at the right time according to our chronology—just at the time promised by our Lord when he declared that, to those who would be ready... he would ‘come in and sup with them’ that he would ‘gird himself [become their servant] and come forth and serve them’ (Luke 12:37)—is an evidence to us that the time features of the prophecies as we understand them *are* correct. To this great Chief Servant of his church then we render thanks for the harmonious light of present truth—and are we not to consider that the chronology which has had so much to do with this light is also of him?”

The last paragraph of this Reprint article says: “The best medicine, the best antidote for a poisoned faith in present truth, is a careful review of the presentations of the DAWN-STUDIES. If that fails we know nothing to recommend. But let us not forget that there were conditions precedent to our admission into this *light*, and that those conditions must be maintained if we would stay in the light. If, therefore, all or any portion of the light becomes darkened, our first query should be, ‘Am I living up to my covenant conditions, self-denials, self-sacrifice?’ If we discover a coolness there we may know that we have found the real secret of our troubles and should at once ‘take it to the Lord in prayer.’”

If Brother Russell was so uncertain of the subject of Bible chronology, as to contradict himself—though he never says that these chronological periods were in error—why quote him as an authority?

He does speak of certain events as future, which are still future today, such as the world-wide full establishing of the kingdom, the mediation of the new covenant, the completion of the restraint of Satan, the completion of the demolishing of the old order, and the glorification of the last members of the true church, and correctly so.

It is evident that some time features mark beginnings only. “God, who quickeneth the dead, and calleth those things which be not as though they were,” (Rom. 4:17) may speak of things from the beginning of a period, as in effect already. Compare Matt. 22:31, 32; Zechariah 9:12; Isaiah 9:6; also how Jesus was announced as Christ (Luke 2:11) (the Anointed) thirty years before his actual anointing at Jordan. Luke 3:22, 23; compare Acts 10:38.

The following quotations also show Brother Russell’s continued faith in the chronology at the end of his ministry: Reprint 5916, col. 2, last two paragraphs, July 1, 1916: “The coming of the King to possess his kingdom will mean a personal as well as a national and a church examination, judgment, and treatment... Nevertheless, both the King and the kingdom are not only coming, but are here; and the present troubles and shakings in church and state, and the general awakening of the people are the results of influences emanating from that King and kingdom. Though men know it not, it is the smiting of the kingdom of God that is even now preparing for the wreck of all the kingdoms of the earth, that the way may be opened for the establishment of righteousness in the world, that men’s hearts may be humbled and prepared for the righteous government which is to take control of earth.”

The issue in which the following article appeared was ready for press when word was received of Brother Russell’s death. See Reprint, Nov., 15, 1916, page 5988, last article. Reprint 5989-90, Nov. 15, 1916: “The Psalmist David taking prophetically a standpoint of observation future from his day declared, ‘the Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof!’ (Psalm 97:1) As we have shown in SCRIPTURE STUDIES, Vol. III, Study 9, this began to be true when our Lord Jesus, having returned to earth to set up his kingdom, took unto himself his great power. Yet not until his kingdom has been fully established in the earth will his glorious reign be clearly recognized.

“That the Prophet David is referring especially to the present times, from 1878 down to the full inauguration of the kingdom, is clear from his succeeding statement: ‘Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about.’ ...

“The Mountain (kingdom) of the Lord’s House is now being established in the top of the mountains, superseding the great kingdoms of this world, and is being exalted above the hills—the smaller governments. (Isa. 2:2) Clouds and darkness, trouble and perplexity

and distress of nations are round about; and the thunderings and lightnings are making all the earth to tremble as did Israel at Mt. Sinai (Exodus 19:1-25) And now—since the Spring of 1878—God has ‘set his king upon his holy hill of Zion.’ Psalm 2:6”

The sermon by Brother Russell from which we quote the following, was read at his funeral. It was to have been delivered that Sunday: Reprint 6013, col. 2, bottom, Dec. 1, 1916: “Let us not stop now to discuss the darkness of the night and its weeping. Let us awake, and take note of the fact that the dawning of the new age is already here. For the past forty-two years we have been in it and enjoying many of its blessings. But those blessings came so stealthily—‘like a thief in the night’—that few recognize their import. Some few have been calling attention to the fact that we have been in the Millennial dawn since 1874.

“Bible chronology quite clearly teaches that the six thousand years since Adam’s creation have ended—six great days of a thousand years each, mentioned by St. Peter—‘a day with the Lord is as a thousand years.’ (2 Pet. 3:8) Now the great seventh day, also a thousand years long, has commenced. We have been enjoying its dawning. It is to be a grand day! What wonder if the dawning be remarkable!”

Reprint 6014, col. 2, Dec. 1, 1916: “St. Peter gives us a vivid picture of the new order of things in Messiah’s kingdom. He says, ‘The day of the Lord will come as a thief... in which the heavens shall pass away with a great noise... Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.’—2 Peter 3:10, 12, 13.”

Volume II, 1916 Foreword pp. VIII-X “The Bible chronology herein presented shows that the six great thousand-year Days beginning with Adam are ended, and that the Seventh Day, the thousand years of Christ’s Reign began in 1873. The events of these 43 years, which this Volume claims as the beginning of the Millennium, we still find fully corroborating Bible prophecies, as herein set forth. During these 43 years, nearly all the inventions of our day have been accomplished... These are shortening the hours of labor, and doing away with the ‘sweat of face.’ which the Bible declares to be identified with the curse.

“... We have entered the great Seventh Day, and, that what we are already experiencing ... are only the foregleams of the much greater blessings still to come—when the Sun of Righteousness shall arise with healing in His beams, and scatter all the darkness, ignorance, and superstition of the world!

“This Volume sets forth, what its author has been preaching for over forty years, that the ‘Times of the Gentiles’ chronologically ended in the Fall of A.D. 1914...”

“We could not, of course, know in 1889, whether the date 1914, so clearly marked in the Bible as the end of the Gentile lease of power or permission to rule the world, would mean that they would be fully out of power at that time or whether, their lease expiring, their eviction would begin. The latter we perceive to be the Lord’s program; and promptly in August, 1914, the Gentile Kingdoms referred to in the prophecy began the present great struggle, which, according to the Bible, will culminate in the complete overthrow of all human government, opening the way for the full establishment of the Kingdom of God’s dear Son.

“We are not able to see behind the veil; we are not able to know the things progressing under the direction of our glorious Lord and the members of His Church already glorified. Our thought is that somehow the Lord is taking a hand in the affairs of the world now as He did not do in times past. We do know that the great Time of Trouble, which has begun, very closely corresponds to the Divine declaration respecting the time and condition of the establishment of Messiah’s Kingdom. The Lord Himself informs us that, at the time He shall take to Himself His great power and reign, the nations will be mad and the Divine wrath will come.”

Surely these final writings of Brother Russell should make it unmistakably clear as to where he stood even at the end.

Note also the following (Vol. IV, page 621, par. 2, 622. par. 3): “But now we are in the end of this Gospel age, and the Kingdom is being established or set up. Our Lord, the appointed King, is now present, since October, 1874, A.D., according to the testimony of the prophets, to those who have ears to hear it: and the formal inauguration of his kingly office dates from April 1878 A.D.: and the first work of the Kingdom, as shown by our Lord, in his parables and prophecy (the gathering of ‘his elect’), is now in progress. ‘The dead in Christ shall rise *first*,’ explained the Lord through the Apostle: and the resurrection of the Church shall be in a moment. Consequently the Kingdom, as represented in our Lord, and the sleeping saints already fitted and prepared and found worthy to be members of ‘his body,’ the ‘bride,’ was *set up* in 1878; and all that remains to be done for its completion is the ‘gathering together unto the Lord’ of those of the ‘elect’ who are alive and remain—whose trial is not yet complete.

“However, instead of the Kingdom waiting for the living members to finish their course, the Kingdom work began at once; and the living ones on this side the veil, are privileged to know ‘the mysteries of the Kingdom’ and to engage in Kingdom work before their ‘change’; and as they die (will not fall ‘asleep,’ but) will be ‘changed’ in the moment of death, resurrected as part of the blessed and holy first resurrection... Rev. 14:13.

“All this is in harmony with the Scriptural declaration that the Kingdom of God must first be set up before its influence and work will result in the complete destruction of ‘the

powers that be' of 'this present evil world'—political, financial, ecclesiastical—about the close of the 'Times of the Gentiles,' October A.D. 1914...

“In describing the events under the Seventh Trumpet, this order is observed:—(1) the power is taken by the Lord as King of Earth, and his reign begun; (2) as a consequence the great judgment—trouble comes upon the world...”

Vol. II, pages 173-175: “‘Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled.’—Matt. 5:18. When our Lord said that not one jot or tittle of the Law should pass away until fulfilled he referred not only to the fulfilling of its covenant obligations for all under that Law Covenant, finishing its hold upon them, by meeting its demands against them in full with his own life, but he meant more than this: He meant further, that all the blessings expressed in it typically would also be sure of fulfillment upon an antitypical scale. In all the Jewish ceremonies, God caused no type to be made which will prove meaningless, or pass unfulfilled; and the observance of all types was kept up until their fulfillment at *least began*. All types [of the Law Covenant—not those pictures such as Abraham’s offering Isaac, which were not part of the Law, to be repeated] must be continually repeated until their antitypes appear; for the keeping of a type is not the fulfilling of it. The fulfilling is reached where the type ceases, being displaced by the reality, the antitype.

“... The Jubilee... was intended to foreshadow the great Restitution... and... in the manner of its reckoning it furnishes time regulations which, when understood and applied, indicate clearly *the time for the beginning of the antitype*, the ‘Restitution of all things.’—Acts 3:19-21.”

Volume II, pages 182, 183—“But we must look for the beginnings only of this stupendous work of restoring all things... The first work in the typical Jubilee Year would naturally be a searching out of former rights and possessions and the ascertaining of present lacks. Tracing the parallel of this, we... see investigation on the part of the people of their original, God-given inheritance, and their present lacks, rights, etc., many in ignorance and selfishness claiming what others have; and the attempt to hold on to as much as possible on the part of those who have possession—causing disputes, controversies, strikes, and lock-outs, with more or less justice and injustice on both sides, which must finally be left to Christ’s adjudication, as disputes under the Law were settled by Moses...”

“... We fix upon the date for the Jubilee immediately preceding the Babylonian captivity and seventy years desolation of their land, as the last one, for two reasons... because there, surely, the *type* ceased, ‘passed away’; for the land being desolate seventy years and the people in captivity in a foreign land, a Jubilee must have been due somewhere in the midst of those seventy years and... the commands and provisions relative to the

Jubilee Year could not be complied with... Hence... the *cycle* of the great antitype must have begun to count.”

Vol. II, page 181: “... An antitype never *follows* its type but takes its place upon the same date... Christ, our Passover sacrifice, died in the same night [day] in which the typical lamb was appointed to be killed...”

Volume II, pages 192, 193: “... And them that had escaped from the sword carried he away to Babylon... *until the land had enjoyed her Sabbaths*; for as long as she lay desolate she kept Sabbath, to *fulfill threescore and ten [70] years*.” “... The first nineteen cycles had Jubilee Years, but the fifty-one since have had none; hence we must reckon ...”

Vol. VI, pages 50, 51: “Six thousand years past and one thousand years future, seven thousand years of Jehovah’s ‘rest,’ will carry us to the time when the Son’s Millennial reign shall cease because of having accomplished its design—the restitution of the willing and obedient of mankind to the divine image... then the Mediatorial throne and reign having served their purpose, and all corrupters of the earth having been destroyed, the Son shall deliver up ‘the Kingdom to God, even the Father’—by delivering it to mankind for whom it was originally designed, as it is written (Matt. 25:31, 34) ‘Then shall the King say unto them... Come ye blessed [approved] of my Father, inherit the Kingdom prepared for you from the foundation of the world’—mundane creation.—1 Cor. 15:25-28.

“It is the *LENGTH* of this Seventh Epoch-Day, so distinctly marked by history and prophecy that furnishes us the clue to the length of all the other epoch-days of the creative week. And the whole period of seven times seven thousand years, or forty-nine thousand years, when complete, will lead up to and introduce the great Fiftieth, which we have already noted as prominent in the Scriptures, as marking grand climaxes in the divine plan; Israel’s day Sabbaths culminating in 7×7 equals 49, leading to and introducing the fiftieth, or Pentecost, with its rest of faith; their year Sabbaths 7×7 equals 49, introducing the fiftieth, or Jubilee, year; the still larger cycle of 50×50 , marking the Millennium as Earth’s great Jubilee. And now, finally, we find the Sabbath, or seven-day system, on a still larger scale measuring earth’s creation, from its inception to its perfection to be $7 \times 7,000$ years equals 49,000 years, ushering in the grand epoch when there shall be no more sighing, no more crying, no more pain and no more dying, because God’s work of creation shall then have been completed as far as this earth is concerned. No wonder that that date should be marked as a Jubilee date!”

Volume VI, page 391, par. 2: “The seventh day, the seventh month, and the seventh year were all prominent under the Law. The seventh day as a period of cessation from toil, a period of physical rest; the seventh month as the one in which the atonement for sin was

effected, that they might have rest from sin; and the seventh year, the one in which came release from bondage, servitude. In addition as we have already seen, the seventh year multiplied by itself (7×7 equals 49) led up to the fiftieth or Jubilee Year, in which all mortgages, liens, and judgments against persons and lands were cancelled and every family was permitted to return to its own estate—relieved from all the burdens of the previous errors, wrong-doings, etc. We have already seen that the antitype of Israel's Jubilee year will be the Millennial Kingdom, and its general 'times of restitution of all things which God hath spoken by the mouth of all the holy prophets,' the antitype being immensely larger than the type, and applicable to mankind in general."

All of us who cherish the Truth and the scriptural harmony of the Studies in the Scriptures have an obligation to our Father, our elder Brother Jesus, and our brethren to hold the banner of truth high in full view—unspoiled.