

THE EIGHTH DAY

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We use as our text Matt. 25:32 to 34, which I think any good Bible Student would apply to the end of the Millennial Age:

“And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

Now we think that this sets the theme for our discussion. You notice that the world, strictly speaking, will not attain the inheritance which God has originally designed and prepared for them until the end of the Millennial Age when this rewarding of the sheep and the goats takes place.

Well, someone might say, Bro. Norby, why do you talk about the eighth day? By the eighth day, of course, we mean the beginning of the eighth thousand years of human history—and that’s a long way in the future. Really the object is to bracket the Millennium. We know what we have now. We know the conditions that have prevailed down through the six thousand years of human history. And if we know what is going to happen after the Millennium, then we have bracketed the Millennium itself—right? And what is not to be accomplished until after the Millennium definitely should not be expected during the Millennium at all.

The reason for this consideration is that we shouldn’t become discouraged because things are developing slower than we had expected, and particularly than we had wished. We have done a lot of wishful thinking in terms of the Millennium, and that’s all right as long as discouragement doesn’t set in. But discouragement has set in, and brethren have been disillusioned about what should be transpiring at the present time—and the result is that they are changing their ideas and putting off the kingdom, etc. So really we want to get a good look at the Millennium—what we should expect in the Millennium. And if we are expecting the right things we will not be disappointed. That’s my feeling.

Maybe it’s the nature of my work that leads me to this approach. As you know, I work on office machines, bookkeeping machines, and adjustments are required from time to time. For instance, if our analysis of a certain trouble would indicate that an eccentric should be turned, you can aggravate the trouble by turning it the opposite way from which you think it should go. This usually proves the analysis is correct. Then you can turn the eccentric, correcting the original trouble and keep turning it, and trying the machine, until

you run into some other trouble. You then strike about in the middle so you have a margin of safety on both sides.

We think there is something in the military—we are not giving a plug for the military in this, but just for purposes of illustration. They say, “Look out for the third shell!” Why do they say that? Well, they will fire one shell—you see the elevation is the important thing, the horizontal is relatively easy, but the vertical aim is the critical thing. It would be almost impossible to hit the target on the first shot, and they are not too concerned about that. They notice how many yards short or over it is, then they will make a correction. They may over-correct it, but it doesn’t matter because once they find out how far one setting on the site goes above the target and the other setting goes below the target, they have the target calibrated then—and look out for the third one. They can zero in on the third one. That’s what we are trying to do here. We know the present situation. If we can determine something about the eighth day, we really can “zero in” on the Millennium, and that’s the critical subject of the present time.

Now I’d say that another text in this lesson is 1 Cor. 15:22 to 28. You know we hear this at funerals—we are very familiar with it—but we think that in this chapter is the key to the correct understanding of the Millennium, the object of the Millennium. Well, someone might say, “the Millennium is the time when we will have peace and tranquility, when righteousness will prevail.” But that’s not a precise description of the Millennium. That will be more true after the Millennium—for the ages to follow. So if you are describing the Millennium, you shouldn’t use language that would apply even more completely to another age or to the eternity that’s going to follow.

Of course, we know that in the Millennium conditions are going to be radically changed. But if you want to get a precise definition of the work of the Millennial Age, you can’t get anything better than what the Apostle Paul says. He says the object of the Millennium is to put down enemies; and when you say it’s the age in which enemies are put down, you have hit the nail right on the head. That is the only age in which enemies are put down. Certainly the enemies have not been put down during the 6,000 years of human history. And Malachi’s prophecy, the 3rd chapter, certainly applies: “Now we call the proud happy; yea, they that work wickedness are set up; yea they that tempt God are even delivered.” That has been the condition all down through the 6,000 years. So the enemies have not been put down in the past. Now I submit that enemies will not be put down after that. Why? Because there simply won’t be any. The enemies will all have been destroyed.

And you know the Pastor has emphasized this thought, particularly in the last years of his ministry, that the Lord a prayer, “Thy kingdom come, Thy will be done on earth as it is in heaven,” will not be answered during the Millennial Age—not completely. For God’s will will not be done on earth precisely as it is done in heaven during the Millennial Age

—any part of it—because God’s will is not done in heaven with potential enemies standing on the sidelines in restraint as there will be on earth during the Millennium. The enemies have all been banished from heaven. The devil himself was banished from heaven to this earth. The evil spirits were banished to “*tartaroo*,” which we would understand to be the environment of this earth. Man himself in the very nature of things has been confined to this earth and its satellite, the moon. So you might say this earth is a veritable “devil’s island”—and while conditions will be improved, in that evil will be restrained in the Millennial Age, the enemies will still be here. And so God’s will will not be done on this earth precisely as it is in heaven until after the little season following the Millennial Age. You see that emphasizes the same thought—that it is the eighth day which will bring about the ideal conditions and the full answer to the Lord’s prayer, “Thy Kingdom come.”

Now don’t say, “Bro. Norby, why do you give such a discouraging thought as that? Here I thought the Millennium is going to bring about perfection.” It’s all right if you think that way providing you don’t get discouraged if it doesn’t develop as fast as we would like to have it. That’s the trouble with wishful thinking. We have to be realistic about it and expect the right things—and as I said before, if we expect the right things we will not be disappointed at the conditions that prevail in the world today.

Zechariah 14:6 and 7 give much the same thought. After speaking of the deliverance of Israel—He will gather all nations to Jerusalem and fight for them as in the days of old—then coming down to the 6th and 7th verses we read:

“And it shall come to pass [that is after Jacob’s trouble] in that day [the whole Millennial Age] that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, or night: but it shall come to pass that at evening time it shall be light.”

This is a description of the Millennial Age. It starts out as a dark day—but it’s not only dark, it is accompanied by a thunder storm, lightning and hail, and all these highly symbolic features—and then it gradually gets light. It will soon be lighter than man has ever imagined, but that’s not good enough for the Lord. He is going to go right on, and so it is true that “eye hath not seen, nor ear heard, neither hath entered into the heart of man the things that God hath in reservation for them that love him.” While man would soon feel that this is better than we have ever had it before—this is Utopia—God will only be beginning his great work. He is going to root out every trace of Adamic weakness in the hearts of men, and so “the last enemy that shall be destroyed is death.”

We would like to read a few verses in 1 Cor. 15, previously referred to, because we want to emphasize this thought (beginning with verse 22):

“For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits [plural—Christ and his church]; afterward they that are Christ’s at his coming [during his presence—the whole period of his presence]. Then cometh the end [the end of what? The end of his coming? No! The end of his presence], when he shall have delivered up the kingdom to God, even the Father [Why hasn’t he turned it over to the Father before? Why isn’t it turned over to the Father at the beginning of the Millennium? Simply because it isn’t acceptable]; when he shall have put down all rule and all authority and power. [Now here is the object of the Millennium, the inspired word of the Apostle Paul.] For he must reign till he hath put all enemies under his feet. [That’s a precise, accurate and exclusive definition of the work of the Millennium.] The last enemy that shall be destroyed is death. [That is, Adam death—every trace of hereditary weakness has to be eliminated from the heart of every individual who has suffered as a result of Adam’s transgression. They have to be equally benefited by the redemptive work of Christ.] For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. [Naturally, it doesn’t mean that God is put under him.] And when all things shall be subdued unto him, then shall the Son also himself be subject to him that put all things under him, that God may be all in all. [This is at the end of the Millennium—I think we are all agreed on that.]”

This is not any advanced thought—it is not any different thought. These are elementary lessons right in the Divine Plan if we just try to remember them. We have never been taught that the beginning of the Millennium would usher in a world of perfection. Here in the First Volume, page 67, “Epochs and Dispensations”—one of the most elementary lessons in the Divine Plan—this is what we read:

“The last two of these ‘worlds’ are most particularly mentioned, and the statements relative to them are in strong contrast. The present, or second period, is called ‘the present evil world,’ not because there is nothing good in it, but because in it evil is permitted to predominate. ‘Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.’ (Mat. 3:15) The third world or epoch is mentioned as ‘THE WORLD TO COME—*wherein dwelleth righteousness,*’ not because there will be no evil in it, but because evil will not predominate. The blotting out of evil will be gradual; requiring all of the first thousand years. [The first thousand years of what?—of the ages to come wherein dwelleth righteousness. The first thousand years is the Millennium.] Evil will not rule then; it will not prosper; it will no longer be the wicked that will flourish; but ‘the righteous shall flourish’ (Psa. 72:7), the ‘obedient shall eat the good of the land’ (Isa. 1:19), and the ‘evil doer shall be cut off.’” Psalm 37:9.

Again on page 241 (I read here from these elementary lessons in the Divine Plan to show that this is not a new idea, that I am presenting here, at all. This is what we should have learned in our early study of *The Divine Plan of the Ages*):

“Their restoration to perfect human nature, as well as that of the world in general, will be a gradual work, requiring all of the Millennial Age for its full accomplishment. During that thousand years’ reign of Christ, the results of Adamic death will be gradually swallowed up or destroyed. Its various stages—sickness, pain and weakness, as well as the tomb—will yield obedience to the Great Restorer’s power, until at the end or that age [the Millennial Age] the great pyramid of our chart will be complete.”

There are many other references on this point, but I think that will suffice. We could refer to the 1916 foreword of the Third Volume in which Bro. Russell says that the Millennium is called God’s Kingdom, and it is Messiah’s kingdom—but while it will be under the supervision of the Messiah, it will not be God’s kingdom in the full sense of the word until the end of the Millennial Age. So if you want the Pastor’s latest thought as an endorsement of what I am saying here, you will find it in the foreword of the Third Volume, page iii, paragraph 3.

We might illustrate the work of the Millennium in various ways. Christ, like a great general contractor, permits the wrecking crew—and that wrecking crew is described on page 550 of the Fourth Volume, particularly par. 3—he permits the wrecking crew to demolish everything based on injustice and evil before he sends in the construction workers, which would be the glorified little flock, the great company and the ancient worthies.

That does not mean that the Lord is responsible for everything that is being done by the wrecking crew. You can imagine a general contractor wouldn’t spend much time supervising the wrecking crew. He would just look in on them once in awhile and perhaps say, “Don’t get too rough and careless.” He is not responsible for everything they do. They simply want to do what he wants done at a given time. That’s the only sense in which they are the Lord’s great army. (See D 550:3).

The Lord’s people are not to have anything to do with that part of the battle, on either side. We must not be polarized in this situation. We certainly cannot uphold Babylon and the old order, and we certainly could not enter fully into an endorsement of what is being done by those who are tearing it down. Then we would be polarized—and personally I think, if I might digress slightly at this point, I think that is what is meant by the River Jordan being divided. The River Jordan is being divided “right” and “left,” but Elijah went right down the middle and walked on dry ground. If you are not polarized today, you are practically isolated. (See B 262).

I saw a cartoon just recently in the paper, and it showed four magnets—and the title of it was “It’s Hard to Walk Around and Not be Polarized These Days.” And here these four magnets were: In the first place, the rich and the poor—that was one; black and white—that was another polarization; the third was right and left; and the fourth was youth and age. We could add capital and labor. The common denominator was the “haves” and the “have-nots”—the right and the left; and the River Jordan is being divided to the right and to the left—not only in respect to religious truths but truths along every line. This is important to consider. It is truth along every line that is having a part in the battle. (See B 101:3; 147:2; 165 bottom). I believe that this dividing work is going on, and we must avoid being polarized and involved in that part of the struggle. We are a part of the construction crew, you see; and the development and training of the construction crew, can be going on while the wrecking crew is busy at work. Isn’t that true?

That’s a pretty good illustration. Another one is this: The Lord speaks of Babylon’s quack doctors: “They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.” (Jer. 6:14). Christ as the Good Physician and Surgeon will figuratively lance the wound and scrape the bone in order to effect a real cure. Two different approaches to the same problem—aren’t they? Who is the Good Physician? Well, this is what the Lord says (Hos. 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. [That refers to Israel.] After two days he will revive us; in the third day [the third thousand year day after their rejection, the last of the fifty, all of the sixth and part of the seventh] he will raise us up.” (That’s being done, isn’t it?)

Now there is another one—“The Lord shall smite Egypt [Egypt, of course, is symbolic of the world]; he shall smite and heal it.” (Isa. 19:22). This is the same passage that refers to the great pyramid, the witness in the land of Egypt. That’s significant—the time when this pyramid begins to speak, that’s the time when the Lord is going to wound the world with a view to a sound and permanent cure of the malady. This also emphasizes the work of the Millennium as first of all being a more or less destructive work. A surgeon seems as though he is destroying something, but he is merely displaying the traits of a real physician and surgeon. He is not the quack doctor. You know the quack doctors have been binding up the wound, putting on salve, and saying everything is going to be all right. The infection gets worse and worse until the patient’s life is threatened. Then the good physician steps in and says, “You’ve tried your methods. We’ve got to take over.” And that is what the Lord is doing. He may seem cruel to start with, but he knows best.

The same thought is true of a good dentist. He drills the cavity larger to remove the decay in order to put in a permanent filling, isn’t that true? This well illustrates the two

parts of the kingdom work. Suppose you went into a dentist's office and said, "Doctor, I wish you would fill this cavity." What does he do? Does he take a filling or medication and put it in the tooth? No, he gets the ugly drill out—and if you thought you had a cavity before, you haven't seen anything yet. You know the tongue is very sensitive to the size of the cavity, and pretty soon you think he has drilled the whole tooth away, and it is getting more painful all the time—especially if you had neglected it too long—and certainly the world has neglected it too long—there is going to be some pain as you get down near the nerve. But the Lord is a good dentist. He is not going to save the drill and have this decay come back again. This is going to be a thorough job. But now this is the hopeful thought. What a comfort it is to see him hang up the drill and put the medication in, and the pain stops right away. Then he puts in the filling and restores what has been lost—and here is restitution in the narrow sense. But you see the relationship of this constructive part of restitution to the destructive part. They are both part of the same operation—the same dentist is doing both jobs. He calls it filling the tooth and so bills you. And so this is all restitution in its broader meaning, and in the meantime the true kingdom is being set up—the heavenly phase.

Though we are in the early dawn of the Millennial day, the clouds of trouble obscure the light from the sun of righteousness. The sun does not actually come up at this stage—but if you have been up early in the morning, you know it gets daylight a couple of hours before the sun comes up. I believe that is the situation. In 1874 the dawn of the Millennial day began, and it soon was so bright it fooled almost everybody. The Christian magazine, *The Christian Century* adopted that name at the dawn of this century. They were so optimistic because of the flood of inventions that came in the last 25 years of the 19th century that they were sure they had the world completely under control at that time—that they would convert the heathen in this century. Well, at the half-way point *The Christian Century* admitted that they had certainly been over optimistic. It wasn't even going in that direction. But they had an alibi—and this is significant. They went to the trouble of going through their files for that period when they adopted the name to see if there were any that objected to it at that time. They found not a single letter in their files that anyone objected to that optimistic viewpoint. But if they had listened a little closer they would have heard a lone voice crying in the wilderness. The Pastor had been telling them that "the morning cometh, but a dark night also"—on the masthead of the *Watch Tower*.

So it is like the storm clouds that come even after the dawn has begun. The clouds can get so dark that anyone awakening in the middle of that thunderstorm would swear that the morning had not even begun to dawn. That's the situation we are in now, and even some brethren are losing sight of the fact that the Millennial Age began in 1874. But you know, once the storm is over, it will be lighter than ever. Then the sun will actually come up, and that's what we can look forward to in the near future.

You know, this isn't such a pessimistic viewpoint after all. The surgery is almost over—it's pretty well along anyway. And then comes the recovery in the hospital—and how nice it is every day to get better and better and pretty soon to get up and around. That is what we have to look forward to—which is wonderful. The world will feel better than it ever has in the past very soon after the trouble is over—and then they will go on to greater and greater blessings.

Now we would like to emphasize what the type has to say. We don't use types to teach a doctrine. We think we have proved the point pretty well—rather we have reminded ourselves of what has been proved. We think we have established this from the scriptures, from the wise and faithful servant, from reason alone, and from the physical facts all about us. So now let's look to the type to see how the type has portrayed this very thing and has emphasized the importance of the eighth day as being the ultimate in the achievement of God's purposes of blessing the world.

In Exodus 22:29 to 31 we read:

“Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep; seven days it shall be with his dam; on the eighth day thou shalt give it me...And ye shall be holy men unto me.”

The Lord wouldn't accept them until the eighth day. The animals that were dedicated to the Lord and the sons of the Israelites were to be dedicated on the eighth day. This will, of course, come out a little farther on in our study.

In Leviticus 22:27 we have practically the same thought:

“When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth [that's been added here—the eighth day and thenceforth—beginning with the eighth day, the age after the Millennium and from thenceforth the world will be the Lord's, not before in the seventh day] it shall be accepted for an offering made by fire unto the Lord.”

Leviticus, chapter 14—if you have a comment Bible, I suggest you turn to the comments on Lev. 14:2, 9 and 10.

“This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest.”

This is the cleansing of the leper. It is very promising because leprosy is particularly a symbol of sin and death. It was incurable and they were banished from society when

they had leprosy. This is the ceremony prescribed for the cleansing of the leper. What was the ceremony? Verse 9:

“But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.”

When will all this happen? All this cleansing would happen on the seventh day. The seventh day is the Millennium. This is the preparation for something (Verses 10 and 11)

“And on the eighth day he shall take two he lambs without blemish, and three tenth deals of fine flour for a meat offering... And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the Lord at the door of the tabernacle of the congregation.”

When is this? On the eighth day. Again in verse 23:

“And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the Lord.”

When the priest accepted these sacrifices, he was accepting them on behalf of Jehovah, wasn't he? And when will Jehovah accept the leprous world of mankind? On the eighth day following the seventh day of their cleansing.

When we talk about cleansing, gravitating to purely physical aspects of this, it is remarkable how much stress is placed on physical cleansing in our time—the seventh day. It seems to be the most profitable merchandising right now to produce the better cleansers, the better washing compounds. You know they have “whiter than white”—they must lie awake nights thinking up new slogans to stress cleansing. Well, that's wonderful. Of course, it only points up the weak links in the chain—that is their mental and moral filthiness—but what do we expect at this stage? The resurrection of the dead and changing the hearts of men must await the availability of the merit of the ransom for the world. The curse was added to the death penalty and turned out to be a blessing for mankind. Now the partial lifting of the curse in labor-saving devices, etc., while potential Millennial blessings, are temporarily a curse.

Can't we take heart, however, in the fact that cleansing of any nature is taking place and that they are learning a lot about these things? And they are making efforts to eliminate the evils of smoking and things of that nature. We hope it keeps on in that direction. But I can see the evidence of cleansing being stressed at the present time. You know, this world is not all bad. I think it has never been more true what was said of the French

Revolution, which was itself a type or figure of the great time of trouble on a bigger scale, that “it was the best of times; and it was the worst of times.” And so the present situation—it’s a grand and at the same time an awful time. I am glad I can see both aspects of it.

Of course there is room for an argument on the subject. Take a glass and you can say it’s half full of water or you can say it’s half empty. Both statements would be true. But one would reflect a pessimistic viewpoint and the other an optimistic viewpoint. If you say it’s half empty you would be a pessimist—right? If you say it’s half full, you would be an optimist.

“The difference between an optimist and pessimist is quite droll. The optimist sees the doughnut and pessimist sees the hole.”

This is a confusing period of time to be living in, and the word of God helps us to understand it—and above all to see hope for the future. But not everything all at once—not everything in the next 10 years—not everything in the next 50 years—not everything in the next 100 years. It is going to take the rest of the 1,000 years to bring about the full release of mankind from evil. We could be a thousand years off in our expectations!

See also Leviticus 15:13-15 and 15:28-31. All these emphasize the same thought —cleansing on the seventh day and the bringing of the sacrifice to the Lord, which represented their consecration to the Lord, giving themselves to the Lord and the acceptance by the priest on the eighth day.

In a slightly different vein we have Leviticus 23:34 to 36:

“Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles, for seven days unto the Lord. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein.”

Doesn’t that seem to suggest that on the first day of human creation it started out as a holy convocation? It started out innocent and holy, didn’t it? But that didn’t last very long. Adam himself left the scene before the end of the first day. Then there were to be no more holy days, strictly speaking, until the eighth day. This sort of relegates the Millennium into the category of an age of imperfection, doesn’t it? Yet I think that is well within the framework of the plan as we have already considered it.

Numbers 6:2, 9 to 11—

“Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord”...

The Nazarites were a very special class. They were not only dedicated but they were holy, they were separate from the congregation in general. And there were provisions made for their cleansing. This would be very significant, very promising in teaching this lesson of cleansing. They were to avoid being in the presence of anyone who was about to die—but, of course, accidental deaths could happen, and so they would be in the presence of someone when they died and that would defile them, defile their consecration because they were supposed to be free from death. See how promising this is. This is a picture of how to get free from the defilement of death. Verse 9:

“And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. And on the eighth day he shall bring two turtles [doves], or two young pigeons, to the priest, to the door of the tabernacle of the congregation.”

...On the eighth day. In this case and other types, we see they were only marking time for six days. The seventh day was the time in most cases when the cleansing took place, which shows that the Millennium is the time when the world will be cleansed of their defilement of sin and death.

I think perhaps the most comprehensive picture of this whole thing, and it emphasizes other aspects of it, too, is Numbers 29, starting with verses 12 and 13:

“And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days: And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the Lord; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish.”

Think of it, on the first day 13 bullocks, 14 lambs and 2 rams were to be offered. Now verse 17: “And on the second day ye shall offer twelve young bullocks.”

One less bullock—but the same number of rams and lambs—2 rams and 14 lambs, that remains constant during the whole week, but the number of bullocks diminishes by one each day. To my mind it suggests that God has been accomplishing something toward the atonement and salvation of the world in each thousand years of human history. For instance, the ancient worthies have been developed and perfected. They are a means of blessing the world, aren't they? like the ashes of the red heifer out beyond the camp.

These were for the cleansing even of the priests. Paul says, “Seeing we also are compassed about with so great a cloud of witnesses [who?—these ancient worthies], let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us.” Those ancient worthies are an example of faith to the church, and if they help the church they are helping the plan of salvation, too. But they themselves are being developed and prepared for a great work when the kingdom goes into full operation.

It seems that this is an elaborate, a comprehensive picture—all the animals sacrificed here. They shouldn’t go unnoticed. Were they all slain in vain that we don’t get any lesson out of this? The Lord has something important here, I think, and it corroborates the truths which are clearly taught in the scriptures directly.

All right, on the second day twelve bullocks; and on the third day (verse 20) eleven bullocks, two rams, fourteen lambs. On the fourth day (verse 23) ten bullocks, two rams, and fourteen lambs. Verse 26—“And on the fifth day nine bullocks, two rams, and fourteen lambs.” Verse 29— “and on the sixth day eight bullocks, two rams, and fourteen lambs.” “And on the seventh day seven bullocks, two rams, and fourteen lambs” (verse 32). Now you add these all together for the aggregate number of bullocks that were offered and you will find that at the end of the sixth day you have 63 bullocks offered. On the seventh day you add how many? 7 more—7 and 63 are how many? 70. Now 70, of course is a perfect number, isn’t it? You remember Peter asked how many times should he forgive his brother? Until 7 times? The Lord said until 70 times 7. Here you have the thought of 7 bullocks, which itself is a complete number, completion or perfection, which made a total of 70 on the seventh day, too. Look at the combination of sevens that you have here. You have 10 times 7, which is 70. You have 7 being added to reach that total, and this was done on the 7th day. I think it certainly emphasizes the work that will be done. But you see the work is not complete until the end of the seventh day.

Now the picture changes, the scene changes—there is a radical change: (Verses 35 and 36)

“On the eighth day ye shall have a solemn assembly; ye shall do no servile work therein: But ye shall offer a burnt offering, a sacrifice made by fire of a sweet savour unto the Lord; one bullock, one ram [not two rams], seven lambs [not 14 as previously] of the first year without blemish.”

Now what would this one bullock offered on the eighth day represent? Would we add that one bullock to that already perfect number of 70 and spoil the beauty of that perfect number? This is a different category entirely. This has nothing to do with the cleansing of the world. Here is an offering that is made to the Lord—not a turtledove, not a young pigeon, not a goat or a ram—but a bullock. Now what does a bullock represent? The

tabernacle study emphasizes the thought that the bullock represents the perfect humanity of Jesus—a perfect man. So what would this one bullock represent then? Well, we think we have the answer in Psalm 51:19—

“Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem [verses 18—this seems to refer to restitution completed]. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.”

The world will be perfect at that time; and to represent the complete consecration of their perfect humanity, it will require a bullock. When? On the eighth day.

Turning back to the covenant with Abraham—and, you know, the covenant was made with Abraham long before the law itself was given of which these sacrifices were a part that we have referred to here. There was a sign given to Abraham, a token of this covenant. Notice how it is expressed: Genesis 17:7, 8)

“And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.”

This was the original promise to Abraham, wasn't it? Verses 10 and 12:

“This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.”

You remember in the ceremonies considered earlier that they were dedicated to the Lord on the eighth day. This was the ceremony by which they were dedicated, presented to the Lord—circumcision. This was a hard and fast rule from that time on. This antedates the giving of the law. This is associated with the original promise that all the families of the earth should be blessed through Abraham and his seed.

Why did God prescribe that this ceremony be performed on the eighth day? There was probably was some biological reason why this was the best time. In fact, they have determined now that on the eighth day a child has the maximum amount of vitamin K. That is the blood clotting vitamin, so there is less danger of hemorrhage, etc., in any surgery that might be performed. That's interesting, isn't it?

But that is relatively unimportant. Why was the Lord so inflexible? Why didn't he say, if it isn't convenient, do it on the seventh day or the ninth day? Well, that wouldn't have been bad so far as the type was concerned—but look what it would have done to the antitype because the antitype of this eighth day is undoubtedly the thousand years following the Millennium. If the Lord would have allowed a variation of one day in the type, it would have thrown the antitype off a whole thousand years.

Think of it—millions of ceremonies emphasizing the fact that the Lord will accept the human family on the eighth thousand years of human history. And more than that, in every one of those who went through this ceremony, he was portraying the fact that while typically he was accepted of the Lord on the eighth day, antotypically and in reality, he will be accepted of the Lord in the beginning of the eighth thousand years. This is a comprehensive picture, isn't it?

The same thought is emphasized in the pyramid, which we have taken a lot of interest in and gotten a lot of benefit from. The Queen's Chamber represents the human salvation—definitely below and inferior to the King's Chamber with its granite, etc. Bro. Russell points out in the Third Volume, page 369, par. 2, that six-sevenths of the passageway leading to the Queen's Chamber is low and constricted, and the floor is rough. You have to stoop way over to get through it. But suddenly after six-sevenths of the distance has been covered, the floor drops down and not only gives you more space, but it becomes smooth. Isn't that a wonderful picture of the Millennium, too? The stumbling stones will be gathered out. But that is not the end—that is not the reward. The Queen's Chamber itself is at the end of the last seventh—the beginning of the eighth day. And that ties in with our text, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

Just one thought in closing about the Jubilees. Someone might say, according to that then, the Millennium really isn't the jubilee. Some have gone that far, and they try to set up a contradiction. They say, we agree with what Bro. Russell said in the Sixth Volume but we can't see what he says in the Second Volume. Well, actually there is no conflict at all. The Millennium will be the grand fulfillment of Israel's Jubilee system. That is clearly shown in the Second Volume. That's another reason why the Millennium will be Israelitish. It is just as much a part of Israel as was the Jubilee system that led up to it. But that does not preclude another thought—a grander thought on a higher scale. The age after the Millennium will be the 50th thousand years of the creative week—not of human history. Isn't there a contradiction here? No, because the Millennium will be man's jubilee—Israel's jubilee—in which the rights and property will be transferred back to man. But it will lead up to a grander jubilee—the 50th thousand years of the creative week.

We have a clinching point on this, I think. The whole Jubilee system was predicated on the assumption that they had a possession when they went into the land—right? The land was divided up not only by tribes but by families so that every man had a possession at the beginning of the 50-year cycle. Now he could lose it any time during the 50 years.

The creative week is bigger than man. Man wasn't even on the scene at the beginning of the creative week. Man, the first and only earthly free moral agent, was created, and almost immediately God lost man with his dominion on the 43rd thousandth year of that higher jubilee cycle. This cycle is bigger than man and is reserved for someone who had a possession at the beginning of the cycle—Jehovah Himself. When will Jehovah get this possession back? Not until after the Millennium, as we have seen.

The 49th thousand years, however, is a sabbath in God's Jubilee cycle, as it was in the type. The relationship between these two jubilees is beautifully shown in Volume VI, page 51:

“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 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 have been completed so far as this earth is concerned. No wonder that that date should be marked as a Jubilee date!”