

## SPARKLERS ON PROPHECY—PART I

(B = Vol. II. Roman Numerals = 1916 Foreword)

“The Bible chronology herein presented, shows that the six great thousand-year Days beginning with Adam are ended, and that the great 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 the Bible prophecies, as herein set forth.” (Bviii-2)

“...we have entered the great Seventh Day, and that what we are already experiencing as a race 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!” (Bviii-3)

“...the ‘Times of the Gentiles’ chronologically ended in the fall of 1914.” (Bix-1)

“...their lease expiring, their eviction would begin.” (Bix-2)

“We are not able to see beyond the veil; we are not able to know the things progressing under the direction of our 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.” (Bix-3)

“... and when so stupendous a war as the present one broke loose, when the winds of strife began to blow with fury and destruction, thousands remembered what they had heard and read respecting the end of the Gentile Times.” (Bx-1)

“...we are in the Day of the Lord.” (Bx-1)

“The author acknowledges that in this book he presents the thought that the Lord’s saints might expect to be with him in glory at the ending of the Gentile Times. This was a natural mistake to fall into.” (Bx-2) “Our mistake was evidently not in respect to the ending of the Times of the Gentiles; we drew a false conclusion, however, not authorized by the Word of the Lord. We saw in the Bible certain parallels between the Jewish Age and the Gospel Age. We should have noted that these parallels follow the nominal systems to destruction in both cases, and do not indicate the time of the glorification of the New Creation.” (Bxi-1)

“... *the time is now at hand* for its [the plan’s] culmination in blessing of all the families of the earth.” (B13-1)

“We find that the end of the Gospel age, like the end of the Jewish age, is called a harvest...” (B15-3)

“We find that many great and wonderful events center in this harvest: that in it occur the great time of trouble, the day of Jehovah; the final and complete overthrow of Antichrist and fall of Great Babylon; the beginning of returning favor to the Jew; the second advent of our Lord and the establishment of his kingdom; and the resurrection and reward of the saints.” (B15-3)

“...to thus quicken and ripen and separate the saints as wheat from tares, in this time of harvest, is the object for which, we apprehend, these prophecies now unfolding were designed by our Lord.” (B16-bottom)

“Faithful children of God long to know when the King of Glory shall come in, and the prince of darkness be bound; when the children of the light shall shine forth as the sun, and the darkness be scattered; when the saints shall be received into full divine adoption, and the groaning creation released from the bondage of corruption; and when our heavenly Father’s character shall be fully revealed to an astonished world, causing all who love righteousness to bow their hearts in adoration and love and obedience.” (B17-1)

“And the very fact that the entire outline of our Father’s plan, and also his times and seasons, are now clearly discernible, is strong proof that we are now living in the time of the end of the present dominion of evil, and the dawn of the Millennial Day, when knowledge should be increased, and the wise should understand. (Dan 12:4, 10) If prophecy was never designed to be understood, there could have been no reasonable object in giving it.” (B19-top)

“These expressions of the Master indicate that God is not executing the various parts of his plan in a random, haphazard manner, but that he has *fixed* and definite times and seasons for every feature of his great work. And his infinite power and wisdom guarantee that there can be no miscarriage or delay.” (B19-1)

“Those who *watched* all down the age, though they did not see all they watched for, were nevertheless greatly blessed and kept separate from the world, by so doing; while those who will be living in the ‘*due time*’ and shall obediently ‘*watch*,’ shall know, shall see, ‘shall understand,’ and not be in ignorance, in the midst of the wonderful events of the ‘harvest’ of this age. He who at any time neglects to watch loses a blessing upon which the Master laid great stress, and proves himself to be either blinded with prejudice by the god of this world, or overcharged with matters of this life and present interests, to the neglect of his vow of full consecration to the Lord, to seek chiefly the Kingdom and life to come.” (B19-3)

“Yet Peter, even while relating his vision, points to the prophetic testimony, saying, ‘We have a *more sure* word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place until the day dawn.’ (2 Pet. 1:19) He well knew that all the prophecies could not be fully understood by any *then*, and thus urged a watching attitude on the part of the saints—not a watching of the sky, but a watching for the fulfillment of all that God had spoken by the holy prophets concerning the restitution, and the ‘*times of restitution*,’ which form so large and important part of their testimony. He assures us that prophecy will have freshly important truths for us, all the way along *until* Day dawn.” (B20-1)

“The Apostle Paul declares, ‘Of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the Day of the Lord so cometh as a thief in the night. [Quietly, stealthily it will come, and after it has come, many will not for some time know that they are in it.] When they shall say, Peace and safety, then sudden destruction cometh upon them [sudden or rapid, compared with the slow processes of the part six thousand years, as our day is called the fast day of steam and electricity—not sudden as lightning, but sudden] as *travail* upon a woman. But ye, brethren, are not in darkness, that that day should overtake you as a thief.’—1 Thess. 5:1-4.” (B20-2)

“At no time have those then living in full harmony with God been left in ignorance of necessary truth, to grope their way in the dark with the world.” (B21-1)

“Reason, then, teaches us that so surely as it is written ‘The Lord will do nothing, but he revealeth his secret unto his servants the prophets’ (Amos 3:7), and that most of what he revealed unto them was not for themselves, but for us, the Gospel Church (1 Pet. 1:12), so surely will the faithful not be left in darkness, unable to discern it, when the day of the Lord has come. It will not come upon *them* as a thief and a snare—unawares; for they will be watching, and will have the promised light then due upon the subject.” (B22-1)

“But ye brethren are not in darkness that that day should overtake *you* as a thief. *Ye* are children of the light. (Luke 21:24-36)” [Comment: it is the Day of the Lord that the Lord wants us to know about.] (B22-3)

“Things written aforetime, for our learning that we through patience and comfort of the Scriptures might have hope.” (Rom. 15:4) (B23-2)

[The prophecies] “awaited the unfolding of various connected features of the divine plan and human history, which, by God’s arrangement, should unlock them, and enrich the patient, searching children of God with ‘meat in due season’ for an hour of trial and need in ‘the evil day’—the day of trouble with which this age closes, and in the midst of which also the new era and dispensation dawns.” (B23-2)

“Since he has recently made the grand outlines of his plan so clear, we may reasonably expect that his time is due to lead us into a knowledge of its time features... We may now lift up our heads and rejoice, knowing that our deliverance draweth nigh.” (B25-1)

“The time prophecies were not given to satisfy mere curiosity, but to enable the student of the Word to recognize the foretold events *when due*.” (B25-3)

“And just so, prophecies marking the time and manner of the second advent are due to be understood at about the time of that event, to aid us in recognizing his day when it has come—and its order of events and the duties of the hour.” (B25-3)

“They counsel us, not only to cultivate the graces of the Christian character, but to preserve constantly that condition of heart which will enable us to discern the truth—especially that great truth of the Lord’s presence when due—and when dispensational changes take place.” (B28-2)

[Prophetic time] “will enable them to understand the wonderful events transpiring around them, so that they will neither be consumed by fear and dread, nor swallowed up by projects and false theories—science falsely so called—with which this day will abound.” (B30-2)

“Without these prophetic time-proofs, we might see the events of this Day of the Lord, and know not of it, or of our duties and privileges in it. Let none, then, of the truly consecrated under-value these prophetic time-evidences, which were designed to guide our words and deeds in the early Dawn of the Millennial Day, before sunrise, while the world and the nominal church are yet asleep, ignorant and heedless of the dispensational changes now occurring.” (B31-1)

“In this chapter we present the Bible evidence which indicates that 6,000 years from the creation of Adam were complete with A.D. 1872; and hence that, since 1872 A.D., we are chronologically entered upon the seventh thousand or the millennium—the forepart of which, the ‘Day of the Lord,’ the ‘day of trouble,’ is to witness the breaking into pieces of the kingdoms of this world and the establishment of the Kingdom of God under the whole heavens.” (B33-1)

“God’s times and seasons are given in such a way as to be convincing, at this time, only to those who, by acquaintance with God, are able to recognize his characteristic methods. The evidence is given ‘that *the man of God* may be thoroughly furnished. (2 Tim. 3:17)” (B38-2)

“Here we furnish the evidence that from the creation of Adam to A.D. 1873 was 6,000 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.” (B39-2)

“The Apostle Peter intimated that the seventh thousand-year period of the world’s history would be the seventh day in God’s reckoning, saying, ‘Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.... The day of the Lord will come,’ etc.—2 Pet. 3:8, 10.” (B40-1)

“If, then, the 7th thousand-year period of earth’s history be an epoch specially noted as the period of Christ’s reign, we shall, by showing that it began in A.D. 1873, be proving that we are *already in it*. This calls to mind what we have already noted in the preceding volume, that the Scriptures indicate that the dawn of the Millennium, or Day of the Lord, will be dark and stormy, and full of trouble upon the world and upon the nominal church, though its earliest dawning light will be full of comfort and cheer to the saints...” (B40-2)

“The general condition of the world today, and the rapid development since 1873 of Socialism, Nihilism and Communism, whose avowed object is the overturning of the powers that be, and the redistribution of the wealth of the world, are certainly not out of harmony with what we should expect.” (B41-1)

“Chronology is the stem or handle by which all the prophetic time-proofs, as notches or wards of the key, are held together and operated.” (B41-2)

“The statement of the length of this period of the Judges, by the Apostle, we accept as a specially designed solution of the problem. In only two instances—the four hundred and thirty years from the Covenant to the Law, and this period of the Judges—is there any reasonable uncertainty about the Old Testament chronology, and both are clearly stated in the New. Can we suppose that this merely happened so? It is more reasonable to suppose that God first hid the matter, by leaving the Old Testament record incomplete, and later supplied the deficiency in the New Testament, so that in due time, when attention should be called to it, those having sufficient interest to compare the accounts might find the missing links supplied in a manner calculated to teach dependence upon the Great Time-Keeper.” (B49-3)

“And we begin hopefully to lift up our heads and rejoice, as we realize that we are actually sweeping into the glorious age of the seventh Millennium—even though we recognize that its beginning is to be dark and full of trouble, as foretold by the prophets, and that the storm-clouds are already gathering and growing darker.” (B54-1)

“These seventy weeks, or 490 days, represented 490 years, each symbolic day representing a year. And being *so fulfilled* in this, the only time prophecy directly relating to the first advent, it furnishes a key to some other prophecies which will hereafter be shown to have been thus hidden in symbolic numbers—a day for a year—until their due time had come for solution.” (B65-3)

“The increase of favor consisted in the fact that it gave to that remnant 3½ years of exclusive attention and ministration, under the increased advantages of the spirit dispensation, which, beginning with the disciples at Pentecost, reached probably all the ripe wheat of that nation during that period of special favor. See Acts 2:41 and 4:4 for the results of the first few days.” (B70-2)

“It was for this reason that, though Jesus had tasted death for all, and the Gospel was to be proclaimed to all, yet his instructions to his disciples were, that they *begin at Jerusalem*. Nor were they to leave that special work, or offer the favor of the new dispensation to any others, until the three and a half years of *promised favor to Israel* were fulfilled—until God specially sent it to the Gentiles as well as to the Jews.—Acts 10.” (B71-1)

“That day of Israel’s deliverance is now dawning, thank God; and though their desolation and distress are not yet at an end, each hour hastens the time when their prejudice-blinded minds shall see out of obscurity him whom they have pierced, and when they shall mourn for him as one mourneth for his only son.—Zech. 12:10.” (B71-3)

“The term ‘Times of the Gentiles’ was applied by our Lord to that interval of earth’s history between the removal of the typical kingdom of God, the Kingdom of Israel (Ezek. 21:25-27), and the introduction and establishment of its antitype, the true Kingdom of God, when Christ comes to be ‘glorified in his saints, and to be admired in all them that believe in that day.’” (B73-3)

“During this interval, the dominion of earth was to be exercised by Gentile governments; and Israel, both fleshly and spiritual, have been and are to be subject to these powers until their time is expired. While God does not approve of nor commend these governments, he recognizes their dominion. In other words, he has for wise ends permitted their dominion for an appointed time.” (B73-4)

“And when God was about to remove the crown from Israel until the true seed of promise should come to take the dominion, he determined to let the Gentile kingdoms take control and try the experiment of ruling the world, that thus the world might also learn the futility of its own efforts at self-government while in its present sinful condition. As he had given the dominion forfeited by Adam to the angels, to demonstrate their inability to rule and bless the world, so he now delivered that dominion over to the Gentiles, to let them

try their various methods, unaided by him. These various *experiments* God permits, as so many valuable and necessary lessons, filling the intervening time until the Lord's Anointed, whose right it is, shall come and take the dominion and accomplish all his gracious purposes." (B75-1)

"But unlike the preceding four dominions which were permitted for an appointed time, and therefore recognized, though not approvingly, this one will be approved and established by God, as his representative in the earth. It will be God's Kingdom, the Kingdom of Jehovah's Anointed. It will be established gradually, during a great time of trouble with which the Gospel age will close, and in the midst of which present dominions shall be utterly consumed, passing away amid great confusion." (B76-1)

"In this chapter we present the Bible evidence proving that the full end of the Times of the Gentiles, i.e., the full end of their lease of dominion, will be reached in A.D. 1914; and that that date will see the disintegration of the rule of imperfect men." (B76-2)

[Then follows the Pastor's seven expectations, which were not fully realized as pointed out in his honest article entitled THE HARVEST IS NOT ENDED. R5950.]

"But the Lord's Anointed and his rightful and righteous authority will first be recognized by a company of God's children while passing through the great tribulation—the class represented by *m* and *t* on the Chart of the Ages (see also pages 235 to 239, Vol. I); afterward, just at its close, by fleshly Israel; and ultimately by mankind in general." (B77-6)