

## **“THE THIRD DAY”**

(Discourse given at the East Los Angeles convention, on Saturday, May 26, 1973  
by Kenneth W. Williams.)

“And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.” (Exodus 19:16) This scripture has more significance than a given third day in the history of the children of Israel, for it pictures, or types, conditions now obtaining, and it is in this vein we are directing our thoughts today.

In considering our text we have separated key phrases, topically arranging them, but we do not hesitate to mix or join them, when objectivity requires. These phrases are: “On the third day,” “In the morning,” “Thunders and lightnings,” “Thick cloud,” “Voice of the trumpet,” “People ... trembled.”

As we have hinted, there is every evidence that each of these phrases has more than a casual importance to Bible Students. The “Third Day” is interesting because of our Lord’s referring to it in His own life, and in alluding to the destruction of the temple, which the Jews thought referred to the Temple at Jerusalem. The “morning” is significant because of the time feature, together with the added significance of the resurrection and the Millennial Morning now dawning. “Thunders and lightnings” imply a display of power which can be useful for good or evil, and especially good when considered from the Divine standpoint. “Thick clouds” oftentimes allude to trouble or things about to develop, and not understood. “Voice of the trumpet” was evidently a means of gathering ancient peoples together and therefore has more than a coincidental position in our text, and must point to the antitypical Seventh Trump, the Trump of Jubilee, which we believe is now blowing. And “the people trembled” shows to a certain extent the fear that all of these things incited in an ancient people, and that antitypically it would point to much the same conditions now in this early morning of the Seventh Millennium. That these were all types is duly noted by St. Paul, who speaks of them as “shadows of good things to come”; and that they were evidences of God’s Power working then, as now, to the general uplift of all the peoples of the world. For God is free to let loose whatever powers He so desires to accomplish his purpose, whether it be now or in those early days of His Chosen People, the children of Israel. And we are thankful that He has opened the eyes of some now to see the majestic outline of His Grand Plan for the Ages!

Jehovah God has seen fit to use these types, and others in the Old Testament—particularly in Daniel—to show the antitypical arrangement to which they pointed, that is, for establishing and setting up Messiah’s Kingdom, and in particular the Mediatorial phase of it. For now is the tearing down and wearing out of the old, preparatory for the

full establishment of the reign of the King of kings and Lord of lords. All prophetic Scriptures indicate that the events of the last 98 years could not have occurred “until He come whose right it is” (Ezek. 21:27)—that is, King Jesus at His second advent (Z. 1905, p. 253), or as Dan. 2:44 says, “In the days of these kings [those ruling in Europe at our Lord’s return] shall the God of Heaven set up a kingdom, which shall never be destroyed.” And Daniel goes on to identify the activities of this Kingdom showing that it will become operational when our Lord returned, saying of it: “and the Kingdom [Christ’s] shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.” What better proof can we have then, that Christ came back to earth as a ruling Monarch! Praise God, it is even so!

It is abundantly clear from both Bible chronology (not man’s) and time prophecy that Jesus at His first advent came early in the 5th One Thousand Year Day from the creation of man! That most of that day, all of the 6th One thousand Year Day, and a part (early) of the 7th One Thousand Year Day would represent the time for the beginning, developing and finishing of the Church, the body members of The Christ. The evidence is clear that each of these days is 1,000 years long, and that the remainder of the 7th will not only complete The Christ (Head and Body), but will also complete the Reign of the Church as Kings and Priests unto God. It will also, at its close, terminate Jehovah’s rest, the rather extra long seven thousand year day which began at the close of the sixth 7,000 year day, which culminated with the creation of Adam. “And God rested the 7th Day” (Genesis 2:2). We understand that each of the six creative days consisted of 7,000 years, or a total of 42,000 years from the time that “the earth was without form and void, [and when, also] darkness was upon the face of the deep. And the Spirit of God [began] to move upon the face of the waters.” (Gen. 1:2) It was during this period in which God rested from His works that came the fall of Adam and the condemnation of the race to death, “dying thou shalt die.” During this interim period in which man has been under condemnation, and at the same time under first the ministration of angels prior to the flood, and afterwards when man was left to manage his own affairs, Satan stepped in and usurped authority and became the “Prince of the power of the air” or as Paul calls him—“the god of this world” who has successfully blinded the eyes of man to the wonderful outworking of God’s Plan.

Let us now consider a few Scriptures pertaining to this “Third Day.” In John 2:19, when the Jews asked Jesus for a sign, He said: “Destroy this temple, and in three days I will raise it up.” Commenting on this, Bro. Russell (R2294) says that this statement referred to the raising up of His Body, the Church, after our Lord’s return in the early morning of that corresponding Third Day, the 7th from the creation of Adam. Remembering that He arose early in the morning of the Third Day (Matt. 27:63 and 28:1) it would seem reasonable (even if it were not Scriptural) that His Body members sleeping in death were also raised early in the morning of that corresponding Third Day from His First Advent.

Therefore, in harmony with Bible chronology and time prophecies, we find that 3½ years after our Lord returned, the sleeping saints were raised, and this can be neatly tied in with St. Paul's comment (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 [the 7th, or Jubilee]: and the dead in Christ shall rise first; then we which are alive [living during this early part of the Millennium] and remain [faithful] shall be caught up together with them in the clouds [during the time of trouble which comes as a result of Michael's standing up, Dan. 12:1], to meet the Lord in the air [at their change, from physical to spiritual], and so we shall ever be with the Lord." Again in Luke 13:32, Jesus, in referring to Herod, who sought to kill him, said, "Go ye, and tell that fox, Behold I cast out devils, and I do cures today and tomorrow, and the Third Day I shall be perfected." Again this Third Day refers to the perfection of the Body; Jesus was already a perfect being (human) and on the third day from his crucifixion He would become a perfect Spiritual being (Divine), but as we have said, He was referring to the completion of His Body, the Church in this present Third Day.

We would like to cite one other Scripture to which our Pastor refers (Reprint page 2294): "Are not these three days the same that are mentioned by the prophet Hosea (6:2)? Referring to Israel's judgments and their final repentance and reconciliation, the prophet says: 'Come, and let us return unto the Lord; for He hath torn, and He shall 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'." Beloved, has not this Scripture been at least partly fulfilled in this our day, for do we not see Israel restored to its homeland, the land of Abraham, Isaac and Jacob? Do we not see Jehovah's hand in this, even though most Jews do not, and are we not waiting the final consummation of this prophecy, as well as the coming union with our Head, if faithful, in this same Third Day in which Israel shall be fully restored to favor again? Ah yea, we do, and how happy we are that this blessed privilege is our lot!

If there is any significance in Holy Writ of the use of numbers in symbol, it is not so stated, yet its apparency is evident from many Scriptures, including Ezek. 4:6; Psalm 90:4 and 2 Pet. 3:8, which we shall not take time to read. Yet the very fact that certain numbers do stand out and are repeatedly used, leads credence to the thoughts of commentators, including our Pastor. For example, the numbers three (third), seven (seventh), ten (tenth) and twelve, have a significant application in the Divine Plan and are not, we think, coincidental. Ancient nations were particularly impressed with numbers. Israel was no exception, and there is clear evidence that some spiritual significance was so attached. We know the number seven was regarded by Bro. Russell, and other prominent expositors of the Bible, as signifying Spiritual perfection, and accordingly we find a large number of scholars assigning Scriptural significance to all numbers, especially to and through the number ten, with each succeeding group raised a factor, or as it were, intensifying the lower numbers, that is, 13, 22, etc. In other words, other

numbers follow the same laws which govern the smaller numbers as being their factors, sums, products or multiples. An example of this lies in the four perfect numbers frequently used in the Scriptures: 3, 7, 10 and 12. When these are multiplied together they total 2,520. Are we not aware that this number equals the total length of Gentile times beginning B.C. 606 and ending 1914 A.D., 2520 years later? It is interesting to note that 360 equals the number of days in a lunar year, and that divided into 2,520 has a quotient of 7, and 7, as we know, represents Scriptural perfection.

The number three is also of interest to us since it is noted in our text. Also, since we are to “rightly divide the word of Truth” it is incumbent upon us to consider every jot and tittle, every word and phrase which can help to shed some light on a given subject. Our Pastor did, and we are not wise beyond him. Without so stating in specific words, we do denote that “three” has some bearing upon the resurrection in Gen. 1:9-13, which we quote: “And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas; and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good. And the evening and the morning were the third day.”

Here we have an illustration of the resurrection process, the earth separating from the waters, a rising process, if you please; again we see Jonah swallowed by a big fish and his release on the third day, early in the morning; and in John 2:19, where Jesus alluded to the resurrection of His body members which we have earlier quoted. So, we find that Bible chronology harmonizes the third 1,000 year day with the beginning of the seventh day, and does it cleverly as to fool all but the very elect of this “KNOW NOW” Period, better known as the Harvest of the Gospel Age. The fact that this third day is tied into the Jubilee sequence, and our Lord’s return, is neither incidental nor co-incidental to the times in which we are living, but had been planned from before the beginning of creation. For—Divine Wisdom caused it, and Divine Power proves it—the events of the Day bear testimony indeed that we are living in wondrous times. The count of the Grand Cycle of Jubilees, beginning with the last Jubilee, half-heartedly kept by the Jews 19 years from the beginning of the 70 years of Desolation, gives additional testimony of the verity of God’s times and seasons. According to the Law, the land was to have its rests. Lev. 26:32 says “And I will bring the land into desolation [if you do not keep my statutes]: and your enemies which dwell therein shall be astonished at it ... and I will scatter you (V. 33). Then (V. 34) shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies’ land; even then shall the land rest, and enjoy her sabbaths.” In 2 Chron. 36:17-21, a part of which we quote, we see the fulfillment: “He brought upon them the King of the Chaldees ... and them that had escaped from the sword, carried he

away to Babylon, where they were servants to him [Nebuchadnezzar] and his sons until the reign of the Kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths ... to fulfill threescore and ten years.” Of this Bro. Russell says (Vol. 2, page 192): “God permitted for awhile their half-hearted and half-way obedience, but finally removed them entirely from the land, made it desolate, without an inhabitant, and gave it the full number of its Jubilee years—not only for those they had imperfectly observed, but also for the entire future number which would elapse, according to His arrangement, before the antitypical Jubilee, the Restitution or Millennial Age would be due.” For a more detailed account of the period and its antitypical significance you might, at your leisure, study the chapter on “Earth’s Great Jubilee”, Vol. 2 of Studies in the Scriptures. The fact that these events all culminate at His Second Advent, A.D. 1874, confirms the marking of that date as the beginning of His Millennial Reign, for as we have tried to show by means of Scripture and the writings of our Pastor, A.D. 1874 is not only the beginning of the Seventh 1,000 Year Day, but is also marked as the morning of the Third 1,000 Year Day—the Day of Restitution and Resurrection. For almost immediately (A.D. 1878), the sleeping saints were raised. Of this, our day, St. Paul says: “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 [WHEN?]—at the last trump; for the Trumpet shall sound, and the dead shall be raised incorruptible, and we [who are left] shall be changed.” (1 Cor. 15:51, 52) Of this same period, Rev. 14:13 reads: “Blessed are the dead [those now living, since His return] which die in the Lord, from henceforth.”—from A.D. 1878.

The Scriptural evidence cited, and the writings of our Pastor, should bolster our faith. And the maintenance of that faith requires a diligent review of the Studies in the Scriptures, with our Bibles at hand. Not just one Volume, but all of them. We should always remember that if the meat in due season was good enough for them who were coming out of the system, it is still good for us. Meat is meat. Truth is no less Truth, even though it be nearly 100 years after it was introduced. It is still the manna which we feed upon and grow. Today Volumes 2 and 3 especially, are frowned upon by some professing Bible Students; but the chronology therein is still God’s chronology, not Brother Russell’s or anyone else. It is God’s, and we should give daily praise unto Jehovah for it and for the meat in due season. And let us continue to search the Scriptures with eager appetites.

### **“In the Morning”**

We are told that in the morning of that particular third day, the children of Israel were assembled near the mount, and that God was there, and there were “thunders and lightnings, and a thick cloud,” so that the people were terrified and the children said unto Moses: “Moses, speak thou with us and we will hear; but let not God speak with us, lest we die.” (Exodus 20:19) And in response to this, Jehovah said unto Moses “Thus shalt

thou say unto the children ...” thereby reaffirming God’s relationship with the people through Moses, and also showing Israel’s need for someone to mediate between them and God.

Since all things in the law were typical, they must have had an antitype, and St. Paul shows this in Heb. 8:1-5: “Now of the things which we have spoken this is the sum: We have an high Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the Tabernacle; for, said he, See that thou make all things according to the pattern showed to thee in the mount.”

This indicates that our High Priest is as much higher than the first Aaron, as heaven is the earth, and by the same context, so is Christ’s Mediatorship, for it mediates a better covenant. For its provisions will be conducted under entirely different circumstances. Goodness and truth shall prevail at the expense of evil—Satan’s influences—whereas the opposite is yet true, for evil still opposes good, and still gets the bigger news headlines.

The “morning” of this new third day has come, and the sounds and commotion of its trumpet blast are echoing through the land—“To proclaim liberty to the captives.” (Isa. 61:1) That is, to introduce the blessings of Restitution, the very purpose for which Jesus was to return to earth, for had not Jesus told Pilate, “For this cause came I into the world”—to be a king? Acts 3:19-21 pointedly makes mention of His return, and more, even indicates His Kingdom work. We rejoice with you that the third day of the prophets and Jesus is also contemporary with the antitypical Jubilee of earth, and the Seventh 1,000 Year Day from the creation of Adam. How beautifully it all harmonizes when clearly understood in the light of the Harvest Message. The fact that some are abusing these rights signaled by the Trumpet is but testimony to the fact that we are living at a time when dissident elements are doing a work unwittingly for the Lord, as a part of His Great Army of Joel 2, the purpose of which is to bring the nations to such straits that they will literally implore for Divine Intervention. As soon as they see that Jehovah God, through the Church, is directing the destiny of Israel, they will say: “Come, let us go up to the Mountain of the Lord, to the house of the God of Jacob; and He will teach us His ways and we will walk in His paths.” Isa. 2:3.

### **“Thunders and Lightnings”**

The encyclopedia says: “Thunder is sound produced when a flash of lightning passes through air, heating the adjacent air and causing it to expand and send out a wave. The

wave is heard as a crash of thunder.” Here, in near scientific terms, is almost exactly the way symbology works. First the flash of lightning (diffusion of knowledge), followed by the thunder (controversies aroused by this increase of knowledge). The 97th Psalm, especially the first six verses, gives a minute resume of this end of the Age and the beginning of the Reign. Listen: V. 1 shows Christ present as a King, and not just a King, but a REIGNING King—“The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof.” V. 2 shows it to be a time of trouble, a period of perplexity among the nations and peoples—“Clouds and darkness are round about Him: righteousness and judgment are the habitation of His Throne.” It is also the foundation of Christ’s Throne. V. 3 indicates that Jehovah will provide for the destruction of all elements—religious, civil, social and economic, which are in opposition to Messiah’s Reign—“A fire goeth before Him, and burneth up His enemies round about.” All things not compatible to the will of God shall be utterly destroyed. V. 4 indicates the general increase of knowledge which would be ushered in at our Lord’s return. The lightning (knowledge, especially along the lines of Truth) would be followed by thunder (controversies due to this increase of knowledge). This is why society trembles, rather than rejoices at their deliverance from ignorance. “His lightnings enlightened the world; the earth saw and trembled.” Enlightened here has the thought of the blessings which would come to the masses, which in turn would upset the upper classes of society. V. 5 shows the final results as they will affect governments and society during the early phase of Christ’s reign—“The hills [governments] melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.” The antitypical Cyrus immediately begins His reign upon His return to earth. V. 6 shows the glory of the New Dispensation when finally completed at the close of Jacob’s Trouble, and the recognition by the people as suggested in Isa. 2:3 and Micah 4:1-4—“The heavens [the New Jerusalem, the Church of the first born] declare His righteousness, and all the people see His Glory.”

In Rev. 16:18 we read, “and there were voices, and thunders [controversies] and lightnings [truth emanating from the bright shining of our Lord at His Second Advent], [and notice, all this was in conjunction with a great earthquake, social unrest], such as was not since men were upon the earth, so mighty an earthquake, and so great.” The magnifying of the earthquake, along with the voices of discontent, and the thunder and lightning, shows the dire circumstances in which mankind would find itself at the height of the great time of trouble. Notice, all of this was to occur after the second presence, not before. Modern history of man and nations has already proved this is so, for never has man experienced such anxiety as now, and the future shows little hope for those who lack the inner faith and assurance of the coming reign of Righteousness!

### **“Thick Cloud”**

“And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount.” “And a thick cloud upon the mountain”

—in most instances, clouds represent a time of trouble, and so it does in our text. This is partly the reason why the actions of that day point more to the antitypical significance of the age we are now living in, than to any singular significance it might have had to the Jews under their Law Dispensation. As a typical people they were frightened, and so it is antitypically, the people are now frightened for their future.

Of this day our Lord says (Matt. 24:21, 22), “For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor shall ever be, and except those days should be shortened, there would be no flesh saved; but for [or because of] the elect’s sake those days shall be shortened.” This tends to two thoughts: One, that a very serious time of trouble is still at hand and pending, and, Two, that the Church very evidently will be completed and intervening before man reaches that very extreme extremity.

In Dan. 7:13 and Luke 21:27 we have statements which complement each other, and thereby clarify the location of this time of trouble: “I saw [declares Daniel] in the night visions, and behold one like the Son of man came with the clouds of heaven [indicating trouble for ecclesiasticism and society, Christendom in particular], and [He] came to the Ancient of Days [Jehovah] and they brought Him near and before Him.” Now observe Jesus’ comment on this same time, “Then shall they [the faith seed first, afterwards, the world] see the Son of Man [the same Son as in Daniel] coming in a cloud [trouble] with power and great glory”—as a King of course. This glory of the King is identified in detail in Dan. 7:14—“And there was given unto Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; His dominion is an everlasting dominion which shall not pass away, and His Kingdom that which shall not be destroyed.”

Here, without a doubt in our mind, is conclusive evidence that Jesus was to receive, and did receive, the power and glory of office as a King, and dominion is a necessary requisite of a Kingly office. For, the very nature of the title “king” implies both territory, indicating dominion, and subjects; and since no world-conquering monarch, from Nebuchadnezzar through Alexander, the Caesars or a Napoleon, has ever achieved his goal in a peaceful manner, neither does Christ; for remember, “then shall be great tribulation such as was not [ever].” (Matt. 24:21) But the difference is, this is not done by a visible King upon a white charger, or in a bullet-proof Cadillac, but by irregulars of all sorts, openly demanding their rights, real and sometimes fancied, and thereby setting the world on fire in a season of anarchy. This is TROUBLE, spelled in capital letters, and it is TROUBLE no longer imminent, but already here, even though it will shortly wax hotter—earth thy King doth reign!

**“Voice of the Trumpet”**

“And it came to pass on the third day in the morning, that there were thunders and lightnings, and thick cloud upon the mount, and the voice of the trumpet exceeding loud.” Obviously, the voice of the trumpet refers to the message the trumpet was proclaiming. A silent trumpet would have little significance, but blow on it and you have sound, or a voice. In the Old and New Testaments, voice and trumpet are closely related—the thought is to proclaim; and it also represents a verdict, or disclosure, and we think the appellations have merit in the text of our study.

While distinctly different as to words, yet they remain, at the same time, important evidence that the Trump of Jubilee is doing its work, and doing it well. The voice of the trumpet since A.D. 1874, is an indication that the Lord’s work is progressing, going on as never before. Though the sound is inaudible to all except the Household of Faith, yet the message is loud enough to startle the nations. The message is clear—Nations of the earth!—“Thy God reigneth!”—reigneth in the sense that Jesus Christ is God’s Vicegerent and is assuming the Throne of earth as its lawful and righteous ruler.

Paul, in 1 Thess. 4:16, says of our day: “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.” The importance of this Scripture is such that we would like to quote once more from our Pastor, Vol. 2, page 149, “If therefore, we can recognize the shout, the voices and the sounding of the great trumpet, we should accept them as indications, not that the Lord will come soon, but rather that He has come and is now present ... This we ... see is abundantly proved by time prophecies.” And on page 147, same volume, Bro. Russell says, “The great time of trouble will be precipitated, and the earth (organized society) will melt, or disintegrate under the change of administration going into effect when the new King utters His voice of command.” And finally, referring to the “shout”, he says: “This result is graphically described by the prophet, ‘The noise of a multitude in the mountains [kingdoms] like as of a great people: a tumultuous noise of the kingdoms of nations gathered together, the Lord of hosts mustereth the host of battle.’ (Isa. 13:4)” Psalm 2:2 and 3 says of this day: “The kings [rulers] of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed saying: ‘Let us break their bands asunder, and cast away their cords from us’.” In other words, they take counsel in the United Nations and other high places for mutual protection from the masses, not knowing or realizing that all of these things must come which they fear. Then it is said, Vs. 5, 6, 7 and 9: “Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set my King upon my holy hill of Zion. I will declare the decree: The Lord hath said unto me, ‘Thou art my Son; this day have I begotten thee ... Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel’.” This, we believe, is what the new King of earth is now doing, and “He that sitteth in the heavens shall laugh [at their impotency]: The Lord shall have them in derision.”

## **“The People Trembled”**

“And it came to pass on the Third Day in the morning, that there were thunders, and lightnings, and a thick cloud upon the mount, and the voice of The Trumpet exceeding loud; so that all the people that were in the camp trembled.” And “all the people trembled”—these words are not too difficult to comprehend. Literally, the people were scared to death. Imagine yourself there at Sinai, what with the thunders and the lightnings, the thick darkness and the trumpet blast—undoubtedly each of us would have been at least slightly terrified! And remember, all of this was evidence of the Divine Presence! One of the reasons why it would have so much effect on the Israelites is because in that portion of the world, thunder is almost never heard from April to September; and remember too—from all accounts—this assembling of the children of Israel occurred approximately ninety days after they left Egypt. Yes, it must have been a wonderfully fearful morning!

We have just mentioned the second Psalm and called attention to the assembly of rulers for the purpose of containing that which they fear—loss of power and the loss of peace, which they rightly foresee as being their downfall. Indeed, twice within our lifetime two attempts have been made to maintain a semblance of peace through man-made organizations, but to no avail. First, the old League of Nations, which was made a shambles by the power and impulsiveness of Mussolini, Hitler and Hirohito; and now, the United Nations, whose peace-keeping has cost America alone nearly 50,000 young men (not to count the hopelessly injured, and also a king’s ransom—many kings’ ransom—in treasure). And while these things have been going on, the people—especially in America—have been hiding their fears and frustrations on the couch of pleasure: sports, social activities, alcoholism and a drug culture which has been whittling away at our moral conscience.

People have feared, in this our day, and with good reason. Ask Poland, France, the low countries; ask the people of England and the Balkans; even ask the people of Germany and Italy. Yes, ask the people of Korea, Indo-China; ask the hungry people of India, and ask the starving Biafrans; and—finally—ask the 6,000,000 Jews of Europe who were especially hunted down, caged and killed in the gas chambers of Hitler’s Third Reich! Yes, dear friends, the people do fear, and they will continue to fear until God, through His representative, Christ Jesus, Head and Body, says, “Peace, be still!” Then we will hear the people exclaim, in the words of Isaiah the prophet, “Lo, this is our God, we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His Salvation.” (Isa. 25:9) Then shall they walk in His paths, for “an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for them; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion

with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.” Isa. 35:8-19.

### **Concluding Remarks**

We trust that this lesson has been helpful in showing the relationship between that Third Day from our Lord Jesus’ first advent and the beginning of the Seventh 1,000 Year Day since the creation of Adam. We pray, too, that you were able to see the beauty of the Jubilee Trumpet, and are aware of the blowing of its antitype by our Lord Jesus Christ, the Michael of Daniel 12:1. We rejoice that not only has the Millennial Reign begun, but also that soon all the world will be blessed by the Mediatorial phase of this same Kingdom, raising, healing and blessing the people.