

Jehovah's Significant Answer to Abraham

We need not suppose that Abraham perceived any symbolic meaning hidden away in the ages of the victims selected. This is one of the things "hidden from ages and generations," but now made known unto us by the Spirit. The three beasts were each three years of age; the two birds were young birds. We quote the Biblical comment on Genesis 15:9—"A bird is usually considered young up to one year old. Figuring thus, the ages of the animals represent 11 years. Eleven prophetic years of 360 literal years each equal 3,960 years, the time from the giving of this covenant to Abraham till the year 1915, when he will inherit the land." The method here used in obtaining the period elapsing from the giving of this covenant till Abraham should inherit the land is sound and in accord with other symbolism under which God hid or covered information until due time for it to be known. The period of 3,960 years seems a well fixed chronological period. However, we are absolutely certain that Abraham did not inherit the land in 1915. It may not seem improper, therefore, for the Bible student to carefully analyze the above comment, seeking an explanation. In doing this we can find no fault with the assertion that the 3,960 years begin to count "from the giving of this covenant"; yet, if the year 1915 is wrong as the date of the end of the 3,960 years, certainly the date fixed on in the comment as the date from which the 3,960 years begin to count is also erroneous. Evidently the comment begins the 3,960 years with Abraham's entrance into the land, 430 years before the exodus, or the year 2045 B. C. That is the date of the giving of the covenant, or the first feature of the covenant, meant for the spiritual seed only. It seems reasonable, however, that the period intervening until Abraham should inherit the land would begin with the giving of the covenant respecting the land. This is the covenant of Genesis 15:18. Regarding this as the second instalment of the great oath-bound promise (Genesis 22:16, 17; 26:3, 4), we are perfectly correct in saying that the 3,960 years begin with the giving of the covenant.

The points in regard to the covenant which were not noted in the comment are these:

1. Its two specific parts were given at different times.
2. The natural and logical date for beginning the 3,960 years would be the giving of the second part of the oath-bound compact. This was "in the same day" on which the ceremony attending the slaughter of the victims recorded in Chapter 15 took place. There and then God established his covenant with Abraham respecting the land.—Genesis 15:18.

WHEN "SECOND PART" OF COVENANT WAS RATIFIED

Has God left us a clue to this date? We answer, that we believe he has and it is found in Genesis 16:3. It is a rea-

sonable inference that the event herein recorded followed immediately upon those recorded in Chapter 15. It seems a plain deduction that Hagar was a type of the covenant or promise to the fleshly seed, typified by her son Ishmael. We are not speaking here of the Law Covenant, of which she was a type, but of the specific promise to the fleshly seed, included in and forming a part of the oath-bound covenant. The law was added 430 years after the promise to the spiritual seed of Genesis 12:3, and 420 years after Abraham took Hagar to wife.

The promise, so firmly ratified respecting the land and his earthly seed, greatly stimulated Abraham's desire for a son, and moved Sarah. (Chapter 16:1, 2) So Sarah, anxious to help, offered Hagar to Abraham. "And Sarah, Abraham's wife, took Hagar, her maid, the Egyptian, after Abraham had dwelt ten years in the land of Canaan and gave her to her husband Abraham to be his wife." (V. 3) Here at this point Hagar came into existence as a type of that portion of the Abrahamic Covenant which exclusively pertains to the fleshly seed. Sarah became a type at the same time that the portion of the Abrahamic Covenant pertaining to the spiritual seed was ratified, when Abraham entered the land. Hagar became a type at the same time that the portion of the covenant respecting the fleshly seed's inheritance of the land was confirmed. This was ten years after Abraham entered the land.

Hagar was, of course, a type of the Law Covenant and Keturah of the New. But these facts do not concern especially the present inquiry. It is true that the fleshly seed came under the law, but it is not true that Abraham or his seed will inherit the promise through (by keeping) the law. Abraham will inherit the land under the Abrahamic Covenant—that portion of it pertaining exclusively to him personally and his fleshly seed after him.—Genesis 15:7, 18; Acts 7:5.

There will be no slip-up. Abraham inherits the land by faith (as its reward); God's oath makes it certain. "The gifts and calling of God are without repentance." (Romans 11:29) The promise respecting the land is as absolute and unconditional as the promise respecting the spiritual seed. "To the end that the promise might be sure to all the seed."—Romans 4:16.

It seems a reasonable deduction from the foregoing that the date of the giving of the covenant respecting the land was coincident with the union of Abraham and Hagar. Here the 3,960 years begin to count. This union took place ten years after he entered the land. As he began his sojourn in the land in the year 2,045 B. C., it follows that the 3,960 years begin to count from 2,035 B. C. 2,035 plus 1,925 equals 3,960. Accordingly Abraham should enter upon the actual possession of his promised inheritance in the year 1925 A. D.

REPORT OF THE WESTERN CONVENTIONS

Leaving Aurora, Illinois, our journey was westward, the first stop being at Spokane, Washington. Here about three hundred of the friends had assembled from nearby classes for a one-day convention. The morning was spent in praise, prayer and testimony, which was very edifying and profitable to all. In the afternoon the friends were addressed by Brother Rutherford on "The Bond of Completeness," text being taken from Col. 3:14. The speaker pointed out the necessity of putting on this bond of completeness as we near the end of our course.

In the evening, a public lecture was given by Brother Rutherford at the Spokane Theater, the subject being, "Are We at the End of the World?" Fully two thousand people were present, many being turned away. This being a midweek meeting, it was considered unusually well attended. Interest was splendid and we hope much good may result.

The next evening, the 18th of August, a public meeting was addressed by Brother Rutherford at the Everett Opera House, Everett, Washington, about twelve hundred being present. Just one year to the day prior thereto, the speaker had addressed an audience in the same Opera House with reference to the War, at which time he stated that the United States would be drawn into the war before another year. The public press at Everett commented on this fact and the fulfillment of this statement, which probably had much to do with bringing out many of Everett's most substantial citizens. The interest at the evening lecture was unusually good, many leaving cards signifying a desire for further information.

TACOMA CONVENTION

Tacoma, Washington, was a four-days convention, August 16th to 19th, inclusive. The discourses were all listened to eagerly by the friends at each session of the convention, about fifteen hundred being present. The PHOTO DRAMA OF CREATION was exhibited in the evening at the theater where the

convention was held, it being packed to overflowing at each session. Seventy symbolized their consecration to the Lord.

Several months previous, the Mayor and Board of Trade of Tacoma had invited our ASSOCIATION to hold a convention at Tacoma, offering the use of the Stadium, which was accepted. The Stadium is a magnificent structure built on the very banks of Puget Sound, with a seating capacity of more than thirty thousand, and the acoustics are so nearly perfect that when filled, everyone can hear a speaker addressing the audience in an ordinary voice. Some weeks after the invitation had been accepted, some of the ministers of the city of Tacoma objected to our using the Stadium unless it was agreed that nothing would be said derogatory to the clergy, and the Stadium Board asked that this limitation be put upon the use of the place. We declined to accept it on these terms and had no idea of using the Stadium at all. The public meeting was advertised to be held at the Tacoma Theater, but it was evident that the Theater would not accommodate the people. The Mayor and Board of Trade then influenced the Stadium Board to withdraw all conditions on the Stadium and placed it at our disposal without restrictions. Only two days remained for advertising the meeting. The attendance Sunday afternoon was fully five thousand. The Mayor of the City presided and introduced the speaker, the subject being, "Are We at the End of the World?" During the course of the lecture, Dr. Dyer, said to be the leading clergyman of Tacoma, took exception to some things the speaker said, came to the platform and demanded that the Mayor suppress the meeting, which the Mayor refused to do; then, time and again he interrupted the meeting, going to the extent of standing on the platform and calling the speaker a liar three times. It was evident that the audience was against him, and when the meeting was over, the minister left the auditorium amidst jeers and many of his own congregation were heard to say

The Finished Mystery

Have sealed the servants of our God.— See Rev. 19:20: 14:1. Satan is a diligent student of time prophecy (Luke 12:39); but not having the Holy Spirit he is unable to reach accurate conclusions. Seeing a definite Plan, and a definite time for every important feature of that Plan, his aim has ever been to thwart the purposes of the Almighty. This attempt to destroy the Seed began with the death of Abel and still continues. **No doubt Satan believed the Millennial Kingdom was due to be set up in 1915;** and no doubt, also, he knew that seven years prior to the time of the setting up of that kingdom the restraints upon the evil spirits would be lifted. **Be that as it may, there is evidence that the establishment of the Kingdom in Palestine will probably be in 1925, ten years later than we once calculated.** The 70 jubilees, reckoned as 50 years each, expire October, 1925. (B186.) Gen. 15:1-16:3, read connectedly, indicates that Abraham's vision as to when he would receive the Kingdom was not granted until ten years after the Covenant was made, or 2035 B. C. The ages of the animals offered aggregated eleven years, which, applied prophetically, on the scale of a year for a day, equal 3960 years, the length of time from the date of the visions to A. D. 1925 (Z.'07-79). It seems conclusive that the hour of Nominal Zion's travail is fixed for the Passover of 1918. (See Rev. 3:14.) That will be 7 years prior to 1925. At that time there is every reason to believe the fallen angels will invade the minds of many of the Nominal Church people, driving them to exceedingly unwise conduct and leading to their destruction at the hands of the enraged masses, who will later be dragged to the same fate. The great war now raging is most certainly the work of evil spirits, and the Kaiser is not the only clever ruler who has been deceived by evil spirits, as history will sometime show.— *Lu. 12:56.*

If our reasoning is correct, we inquire whether there was any indication of a move on Satan's part 7 years prior to 1915, showing that he expected the restraints to be removed from the evil spirits at that time; and we answer that there was something very definite indicated at that time. In the Vow, advised by Pastor Russell in that year, and in the experiences of many, for and against it, it is plain that the Enemy *then* attempted to come in like a flood, but was held back— restrained until the sealing work is done. (Matt. 10:25; Luke 22:42-44; Heb. 12:4; Isa. 63:3.) After the demons have been turned loose on the swine class, we shall see what happens. (Matt. 7:6 8:31-34.) Those now fearful that they might learn some thing will be terror-stricken then for a different reason.

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desperation they will seek vengeance against the French. It is a deplorable state of affairs.

EUROPE A BOILING CAULDRON

Austria is panic-stricken, and another revolution is expected any day. In Italy the revolutionists threaten to overturn the government, and fear has taken hold upon every one who is in power. In fact, all Europe is like a boiling pot, with the intensity of the heat ever increasing. If any one who has studied the Bible can travel through Europe and not be convinced that the world has ended, that the day of God's vengeance is here, that the Messianic kingdom is at the door, then he has read the Bible in vain. The physical facts show beyond question of a doubt that 1914 ended the Gentile times; and as the Lord foretold, the old order is being destroyed by war, famine, pestilence, and revolution.

The date 1925 is even more distinctly indicated by the Scriptures because it is fixed by the law God gave to Israel. Viewing the present situation in Europe, one wonders how it will be possible to hold back the explosion much longer; and that even before 1925 the great crisis will be reached and probably passed. The present conditions are strengthening to the faith of the Christian. His heart groans with others of the groaning creation, anxious to see the Prince of Peace bring order out of chaos and blessings to the people.

What a privilege is now accorded the followers of Christ! What a blessed opportunity of holding aloof from the strife and turmoil of earth and bringing to the people the message of peace and salvation and saying unto those of nominal Zion who have been looking for the Lord: 'Behold, the Lord is here; behold thy God reigneth!'

(To be continued.)

A REFRESHING SEASON

"And Jesus said unto them, Come ye yourselves apart into a desert place, and rest a while; for there were many coming and going, and they had no leisure so much as to eat."—Mark 6:31.

THE words of this text were spoken by Jesus to his disciples shortly after the beheading of John the Baptist. The disciples had taken the body and buried it in a tomb. It was a trying and strenuous time for these dear men. The forerunner of Jesus, who had honored him by announcing his coming, had been imprisoned and then beheaded. Doubtless there was much excitement in Jerusalem. Many people were coming and asking the disciples the meaning of these things, and the disciples had been busy explaining and teaching the doctrines which they had learned. They were so busy and so wrought up by the conditions that they had no time for leisure, not so much as to eat. They came to Jesus with their burden, repeating to him what they had done and taught. He saw that they had need of some quiet rest and fellowship together, away from the strife and turmoil of the disordered condition. Lovingly he said to them: "Come ye yourselves apart into a desert place, and rest a while."

How like the Lord to provide a little season of rest and refreshing before engaging in a more active campaign! How appropriate that we come aside for a while in a quiet and isolated spot, such as Cedar Point is, and there have some rest of body and mind and sweet fellowship in the Lord! The peninsula and its appointments will all be ours for eight days. Beside the waters of beautiful Lake Erie we may sit down and rest a while and sing together songs of praise to God and to our Lord and offer our thanks and cheer each other by recounting the blessings of the past and pointing each other to the precious promises contained in his Word. May it be a real season of rest to the soul and joy to the heart of each one who comes.

REFRESHING FELLOWSHIP

The quiet fellowship together of those of like precious faith is always refreshing, particularly after a strenuous season of effort put forth to accomplish a purpose. The people of God for some time have been passing through trying experiences—just such as Jesus had foretold would come to his followers at the end of the world. During the great sorrows resulting from the war, famine, pestilence, revolutions, distressed conditions of the people, the wicked persecution of Christians, and other trying experiences, the truly consecrated have been answering questions and teaching those who have been disturbed in mind and sad of heart. They have been cheering many by words of comfort. The excitement and turmoil of the world increases.

Let us, therefore, dear brethren, for a time leave behind us the rush and turmoil, the confusion of tongues and the disturbance resulting from a disordered world, and in quietness and confidence come aside for a season of refreshment and blessing such as the Lord has in store for all who love him supremely and come with a sincere desire to glorify his name and to build each other up in our most holy faith. The Lord has promised that where two or three agree upon a thing and ask it in his name he will grant it. Let many of us agree, then, that we will constantly present the matter of this convention before the divine throne, that the Lord may open the windows of heaven and pour out his blessings upon the coming assembly of his people.

The convention will open Tuesday afternoon, September 5. It will close at noon Wednesday, September 13. For full information as to how to procure transportation, reserve accommodations, etc., see THE WATCH TOWER of August 1.

April 1, 1923

TEXT FOR MAY 2

"By one spirit are we all baptized into one body."—
1 Corinthians 12: 13.

The Apostle's argument in this text is, that as new creatures we must not be carnally minded, because in the new creature the holy spirit dwells; hence that we should cleanse ourselves from all filthiness of the flesh and of the mind, that we might be more and more made into the likeness of our Lord and Head. Following this instruction, it is to be seen that we should keep the body clean and in as healthy condition as possible, and that the clothing wherewith it is clothed should be always neat and clean, be it ever so common. Such things influence the mind toward cleanliness. An untidy, unclean thing has a tendency to lead the mind in the wrong direction.

Unselfish things, high and pure things, lead the mind in the right direction. Malice, hatred, ill-will, fault-finding, sensuality, selfishness, corrupt the mind; and if the mind is permitted to meditate and study upon such things, the tendency is to overthrow the will power to do right. On the contrary, when the mind is filled with good things the will of God is more clearly seen, thus enabling us to follow God's holy will.

The importance of proper thoughts was emphasized by St. Paul when he said: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Philippians 4: 8) The new creature, therefore, grows by concentrating his mind upon spiritual things, that is to say, by studying and meditating upon that which relates to God's character and to his plans and purposes for the deliverance of humanity into the realm of life and happiness. Thus using the mind, we ascertain what is the good and acceptable and perfect will of God concerning us and our course as Christians; and as we follow his will, the transformation progresses from one degree of glory to another, by the spirit of the Lord.

THE body of Christ is made up of many members. As soon as one is begotten of the holy spirit he is set or placed in the body of Christ by Jehovah, according to God's own pleasure. (1 Corinthians 12: 18) Each member of the body, then, has his separate functions to perform. This does not mean, however, that one member of the body is more important in its structure than others, and that some members may be ignored, as though there were no need for such in the body.

By one spirit, the holy spirit of God, each member is immersed into the body of Christ; and from that moment forward it becomes his privilege, yea his duty, to look well to his own spiritual interests and also to look out for the interests of other members of the body. There must be a real family or reciprocal love between the members of the body; and such love will, and does, exist in the heart of each one who appreciates the fact that he is a member of the body of Christ. This love draws them together and holds them together.

Furthermore, there must be an unselfish love of each member for every other member, which leads each to do good to his brother as opportunity offers. Thereby is the spirit of the Lord made manifest. Wherever the spirit of oneness exists amongst Christians and each one manifests the proper spirit toward the other, a division in the class is an impossibility. As there is no division in the body of Christ, even so all who are diligently putting aside selfishness and being transformed into the likeness of our Lord will desire to hold together and will hold together. Appreciating the proper relationship existing between the members of the body leads each one thus appreciating it to be loyal to every other member of the body. By one spirit, the spirit of love, each one is placed in the body; and all are held together, growing into the likeness of the Head.

QUESTION AND ANSWER

Question: Did the order go forth eight months ago to the Pilgrims to cease talking about 1925? Have we more reason, or as much, to believe the kingdom will be established in 1925 than Noah had to believe that there would be a flood?

Answer: It is surprising how reports get abroad. There was never at any time any intimation to the Pilgrim brethren that they should cease talking about 1925. Anyone who has made the statement that such an instruction was sent out has made it without any authority or excuse or cause.

Our thought is, that 1925 is definitely settled by the Scriptures, marking the end of the typical jubilees.

Just exactly what will happen at that time no one can tell to a certainty; but we expect such a climax in the affairs of the world that the people will begin to realize the presence of the Lord and his kingdom power. He is already present, as we know, and has taken unto himself his power and begun his reign. He has come to his temple. He is dashing to pieces the nations. Every Christian ought to be content, then, to do with his might what his hands find to do, without stopping to quibble about what is going to happen on a certain date.

As to Noah, the Christian now has much more upon which to base his faith than Noah had (so far as the Scriptures reveal) upon which to base his faith in a coming deluge.

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OUR PRESENT DUTIES

"And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."—Isaiah 51: 16.

THE Lord lays certain duties and obligations upon his followers. Performance of these duties is not compulsory; but failure or refusal to perform them may cause one who has for some time been following him to fail and fall out. Faithful performance of our duties will surely result in attaining the promised blessings. This faithful performance must continue until the last. The Lord himself has said to his followers: "Be thou faithful unto death, and I will give thee a crown of life." And mere mental loyalty will not suffice; for "faith without works is dead." There must be an active demonstration of loyalty as opportunity is afforded.

²It will not do to say that 1925 is approaching and the work will not be finished during that year, and that therefore one can slack up for awhile and take on the work again some time later. Who knows that the work of the Church this side the veil may not be completed in 1925? It is unlike the Lord to tell his people just what day their work in any line will be completed and when they will enter another condition. He expects us to walk by faith, trusting him as to the result. But for the sake of argument, suppose that we assume the Church will not finish its work here in 1925. Would that be a just cause or excuse to slack the hand now? Could faithfulness be shown by ceasing for a time to advertise the King and his kingdom, and thus neglecting the interests committed unto us?

³Suppose the Lord should say to his people in 1925 words to the effect that several years more will be required to give the witness to the nations before all the body members shall be changed into glorious spirit beings. Would not the truly loyal ones respond in effect thus? "Gracious Lord, thy will be done. The place thou hast given me in thy cause to advertise thy kingdom is the most blessed one I have ever had or ever hope here to have. I love thee; and I am determined to be loyal to thee. Therefore gladly will I stay where thou requestest me to stay, and I will go when and where thou directest me to go. Whatsoever is thy will, that I shall do."

⁴How could any one be loyal to the Lord even unto death and take any other course? Let no one now be

deceived by calculations as to just when the Lord will cease his work with the Church on earth. The year 1925 is a date definitely and clearly marked in the Scriptures, even more clearly than that of 1914; but it would be presumptuous on the part of any faithful follower of the Lord to assume just what the Lord is going to do during that year. Each day the faithful will do with his might what his hands find to do as though it is the last day; and he will look forward to being loyal to the Lord in continuing to do his holy will whether he be in the flesh many months or many years.

⁵The reports from the field show that there are not quite so many active workers in the field now as there were a year ago. The reports also show that those who are in the field are placing more books in the hands of the people, and are giving a more effectual witness and showing better results than they did a year ago. This proves conclusively that the withdrawal of some from the field is not due to slowing up of the work or that there is less to do; but it proves exactly the contrary. If some fail to do the work, the Lord will take away that which they have and commit it into the hands of others. The reports conclusively show that the Lord is blessing those who persist in advertising his kingdom.

⁶Of course, there may be some who are so handicapped by conditions over which they have no control that they cannot continue to engage actively in the field service. If one is doing what is within the reasonable scope of his power, and what he has opportunities to do, then surely that is pleasing to the Lord; and he would require no more. But the question is, Have some turned aside from advertising the King and his kingdom in order to gratify some earthly desire? Have some turned their minds to money-making, contrary to the admonition of St. Paul? (Hebrews 13: 5, *Diaglott*) Examine the context of the Apostle's words in the text last cited; and it will be found to relate specifically to the time in which we are now living; hence indicating that some would yield to the temptations of this world and neglect faithfully to perform the duties devolving upon them as representatives of the Lord.

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WORK FOR THE ANOINTED

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach the good tidings unto the meek: . . . to proclaim . . . the day of vengeance of our God; to comfort all that mourn."—Isaiah 61: 1, 2.

THE paramount duty devolving upon every intelligent creature is to glorify God. It is the expressed will of Jehovah that the unfolding and outworking of his plan shall be to his glory. When the divine program relating to man is complete, every feature thereof will reflect the dignity, majesty, and glory of God. Christians, being the chief recipients of Jehovah's favor, should always be eager to do something to the glory of God. Working in harmony with the divine plan, and being prompted so to do by unselfish devotion to the Lord and to his cause, will accomplish for the faithful this desired end.

The year 1925 is here. With great expectation Christians have looked forward to this year. Many have confidently expected that all members of the body of Christ will be changed to heavenly glory during the year. This may be accomplished. It may not be. In his own due time God will accomplish his purposes concerning his own people. Christians should not be so deeply concerned about what may transpire during this year that they would fail to joyfully do what the Lord would have them to do.

A Christian is one who is begotten and anointed of the holy spirit. He has agreed to do the will of God. The obligation devolves upon him to perform faithfully his part of the covenant. This he must do before he can enter the heavenly kingdom. The Lord is not taking men to heaven merely to save them, but that his purposes concerning the entire human family may be accomplished and that his own name may be glorified. There are some things for the Christian to do before he is taken to heaven. A failure or refusal to do those things would necessarily bar his entrance into the kingdom. Nor will the thing that the Christian actually does be the most important thing, but the spirit or motive by which he does it will be the deciding factor. That which should chiefly concern the Christian for this year then should be: Am I faithfully performing my covenant in the spirit of Christ?

The word "anointed", as related to the Christian, means his divinely-given commission or warrant of

authority. A commission is a formal statement conferring power and authority upon one or more creatures authorizing or commanding the doing of certain things. One receiving such commission will, if he is discreet, from time to time consult the terms or provisions of that commission, and ascertain whether or not he is performing those duties.

The anointed ones must hold fast to that which they have learned, to wit: That the Lord Jesus Christ, the Redeemer and Head of the Church, is now present and has taken his power and begun his reign; that the great fundamental truths of God's plan have been restored to the Church, which restoration was foreshadowed by the work of Elijah; that the Lord has come to his temple and is examining the members thereof: that the present work of the Church this side of the veil was foreshadowed by the work of Elisha, who did both a slaying and a comforting work; that the part of the commission given to the Church yet unfulfilled is: To declare the day of vengeance of our God, and to comfort all that mourn.

An abundant entrance into the kingdom of our Lord and Savior is the sincere desire of each one of the anointed. To this end it is essential that he hold fast in these precious truths. He must hold fast with fortitude; he must increase in knowledge, hence the necessity for the study of the Word of God: he must exercise self-control and cheerfully drink the potion which the Lord has poured for him; he must grow in godliness, manifesting love for the brethren and an unselfish devotion to the Lord and his cause. The doing of these things will require the faithful performance of the obligations laid upon the Christian by his divinely given commission. The promise is, that if he gives diligence to the doing of these things he shall never fall, and he shall have an abundant entrance into the everlasting kingdom. It seems clear, therefore, that activity in proportion to opportunity is now required of all who will from this time forward enter into the kingdom.

The commission to the Church shows there are two classes that are the objects of comfort, namely: (1)

seventy jubilees kept. (Jeremiah 25:11; 2 Chronicles 36:17-21) A simple calculation of these jubilees brings us to this important fact: Seventy jubilees of fifty years each would be a total of 3500 years. That period of time beginning 1575 before A. D. 1 of necessity would end in the fall of the year 1925, at which time the type ends and the great antitype must begin. What, then, should we expect to take place? In the type there must be a full restoration; therefore the great antitype must mark the beginning of restoration of all things. The chief thing to be restored is the human race to life; and since other Scriptures definitely fix the fact that there will be a resurrection of Abraham, Isaac, Jacob and other faithful ones of old, and that these will have the first favor, we may expect 1925 to witness the return of these faithful men of Israel from the condition of death, being resurrected and fully restored to perfect humanity and made the visible, legal representatives of the new order of things on earth.

Messiah's kingdom once established, Jesus and his glorified church constituting the great Messiah, shall minister the blessings to the people they have so long desired and hoped for and prayed might come. And when that time comes, there will be peace and not war, as the prophet beautifully states: "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above

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the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it."

—Micah 4:1-4.

EARTHLY RULERS

As we have heretofore stated, the great jubilee cycle is due to begin in 1925. At that time the earthly phase of the kingdom shall be recognized. The Apostle Paul in the eleventh chapter of Hebrews names a long list of faithful men who died before the crucifixion of the Lord and before the beginning of the selection of the church. These can never be a part of the heavenly class; they had no heavenly hopes; but God has in store something good for them. They are to be resurrected as perfect men and constitute the princes or rulers in the earth, according to his promise. (Psalm 45:16; Isaiah 32:1; Matthew 8:11) Therefore we may confidently expect that 1925 will mark the return of Abraham,

Isaac, Jacob and the faithful prophets of old, particularly those named by the Apostle in Hebrews chapter eleven, to the condition of human perfection.

RECONSTRUCTION

All the statesmen of the world, all the political economists, all the thoughtful men and women, recognize the fact that the conditions existing prior to the war have passed away and that a new order of things must be put in vogue. All such recognize that this is a period now marking the beginning of reconstruction. The great difficulty is that these men are exercising only human wisdom and have ignored the divine arrangement. We are indeed at the time of reconstruction, the reconstruction not only of a few things, but of all things. The reconstruction will not consist of patching up old and broken down systems and forms and arrangements, but the establishment of a new and righteous one under the great ruler Christ Jesus, the Prince of Peace. The Apostle Peter at Pentecost, speaking under divine inspiration, and referring to that time, said: "Times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive [retain] until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began".
—Acts 3:19-21.

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Examination of the prophecies from Moses to John discloses the fact that every one of the prophets foretold the time coming for restitution blessings. Reconstruction and restitution mean the same thing—i.e., the restoration of mankind to the things which were lost. The reward of the church in heaven is not that which man originally had; but is given as a great reward for faithfulness to the Lord under trying conditions and circumstances. Restitution means the blessings that will be given to mankind in general through the divine arrangement and therefore restoring him to life, liberty and happiness on the earth, once enjoyed by the perfect man Adam and which was included in the promise made to Abraham. This blessing comes to the world through the seed, the exalted, elect class, the Messiah, the Christ.

The Scriptures clearly show that this great time of blessing is immediately preceded by a great time of trouble. This trouble is now on the world. The word Michael used in the following text means "who as God", or representing God—Christ Jesus, the great captain of our salvation. His second coming and the establishment of his kingdom has been the hope and desire of Christians for centuries past. In referring to this time, then, the prophet Daniel under inspiration wrote: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never

that a plan of redemption exists and that the way is open for him to accept the terms of it and live. Knowledge being essential, it precedes the reception of blessings from the Lord; and knowing this fact, it is easy to be seen why the adversary, the devil, and his agencies so diligently strive to prevent the people from knowing the truth. But when Messiah's kingdom is established we are definitely informed (Revelation 20:1-4) that Satan will be restrained of his power that he might deceive the nations no more; and then the people shall know the truth and nothing shall hinder them from knowing it.

POSITIVE PROMISE

The words of Jesus must be given full force and effect because he spake as never man spake. His speech was with absolute authority. And in God's due time his words must have a fulfillment, and they cannot have a fulfillment until that due time. Jesus plainly said: "Verily, verily, I say unto you, If a man keep my saying, he shall never see death". (John 8:51) As above stated, no one could keep the saying of Jesus until he hears it, until he has a knowledge of God's arrangement. Throughout the Gospel age none but Christians have had this knowledge and all who have kept this saying and keep it faithfully until the end will receive life everlasting on the divine plane. (Revelation 2:10) The remainder of mankind have not heard it; therefore could not keep it. They will hear, however,

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in due time after the establishment of the kingdom. Then it shall come to pass that every one who will keep the saying of the Lord shall never see death. This promise would not have been made by Jesus if he did not intend to carry it into full force and effect in due time.

Again he said: "Whosoever liveth and believeth in me shall never die". (John 11:26) Do we believe the Master's statement? If so, when the time comes for the world to know, then they who believe and, of course, render themselves in obedience to the terms have the absolute and positive statement of Jesus that they shall never die.

Based upon the argument heretofore set forth, then, that the old order of things, the old world, is ending and is therefore passing away, and that the new order is coming in, and that 1925 shall mark the resurrection of the faithful worthies of old and the beginning of reconstruction, it is reasonable to conclude that millions of people now on the earth will be still on the earth in 1925. Then, based upon the promises set forth in the divine Word, we must reach the positive and indisputable conclusion that millions now living will never die.

Of course, it does not mean that every one will live; for some will refuse to obey the divine law; but those who have been evil and turn again to righteousness and obey righteousness shall live and not die. Of this we have the positive statement of the Lord's prophet, as follows:

approval of him and visited him and graciously granted to him a marvelous vision, which is recorded as a part of the Holy Scriptures. With ecstasy that inspired witness of the Lord wrote: "And I saw a new heaven [invisible ruling power] and a new earth [organized society]: for the first heaven and the first earth [the old order] were passed away; and there was no more sea. And I John saw the holy city [the kingdom of Messiah], new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; *and there shall be no more death*, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."—Revelation 21:1-5.

No one can gainsay this positive and conclusive promise that under the Messiah's reign death shall be destroyed, and sorrow, sighing and crying shall cease, and that all who are obedient shall be restored to life, liberty and happiness. And since the old order is passing away and the new is coming in, we can with confidence proclaim the glad message that millions

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now living on the earth will be granted the opportunity for life everlasting and those who obey shall never die, but shall be restored and live in happiness, joy and peace upon the earth forever.

Reader, have you found the foregoing pages of interest? Would you like to have further detailed and corroborative proof establishing beyond a doubt that the war, profiteering, famine, pestilence, the falling away of the clergy and their union with the financial powers and professional politicians to oppress mankind, were long ago foretold in the Bible? If so, at once supply yourself with a copy of "The Finished Mystery".

"The Finished Mystery" is the first and only book that has ever made clear the prophecies of Revelation and Ezekiel. It supplies additional detailed and abundant proof that the present unrighteous systems must be shortly supplanted by Messiah's government of righteousness in the earth, in which every honest man is interested. Your personal interest and that of your family demand that you read "The Finished Mystery".

It is obtainable from the International Bible Students Association, Brooklyn, New York, U. S. A., at the nominal cost of \$1.00. See advertisement on page 126.