

The Divine Combination of 6+1: Understanding God's Chronological Plan and the Reign of Christ

SLIDE 1

Greetings, my dear brothers and sisters in Christ. I bring loving greetings in the name of our Heavenly Father, and our Rabbi, Lord Jesus Christ.

It is with humility and joy that I **join you today** to share a few thoughts which I believe will deepen our appreciation of the Divine Plan.

SLIDE 2

Often, God teaches us not only through words, but also through patterns—simple combinations that carry profound meaning. One such pattern is what I would like to reflect upon with you today.

SLIDE 3

Beloved brethren, today we will be considering a remarkable scriptural pattern—**the Divine Combination of 6+1**—and how it reveals God's chronological plan and the reign of Christ.

What comes to your mind when we see this combination of the number 6+1? I call this combination of 6+1 the **DIVINE COMBINATION**, since this has been used by GOD in His plan in many aspects. It is not just a number—it carries meaning.

Now, where does this combination of 6+1 first appear in the Scriptures?

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If we turn to the very first page of the Bible, when GOD speaks of creation, we see that He works for SIX days and rests on the SEVENTH. So here we notice the divine combination of 6+1, which equals seven. We also refer to this as the creative week.

From this, it is clear that God intended us to recognize the idea of six periods of LABOR followed by one period of REST. God creates for six "days," and then He "rests" on the seventh "day." This is a pattern—work, then rest.

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God also added the concept of 6+1 in the Jewish law, so that the Jewish people would know the significance of this combination and also help us realize its importance. They were instructed to work six days and rest the seventh. They were to work in their fields for six years and then rest for the seventh year.

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Why was this done?

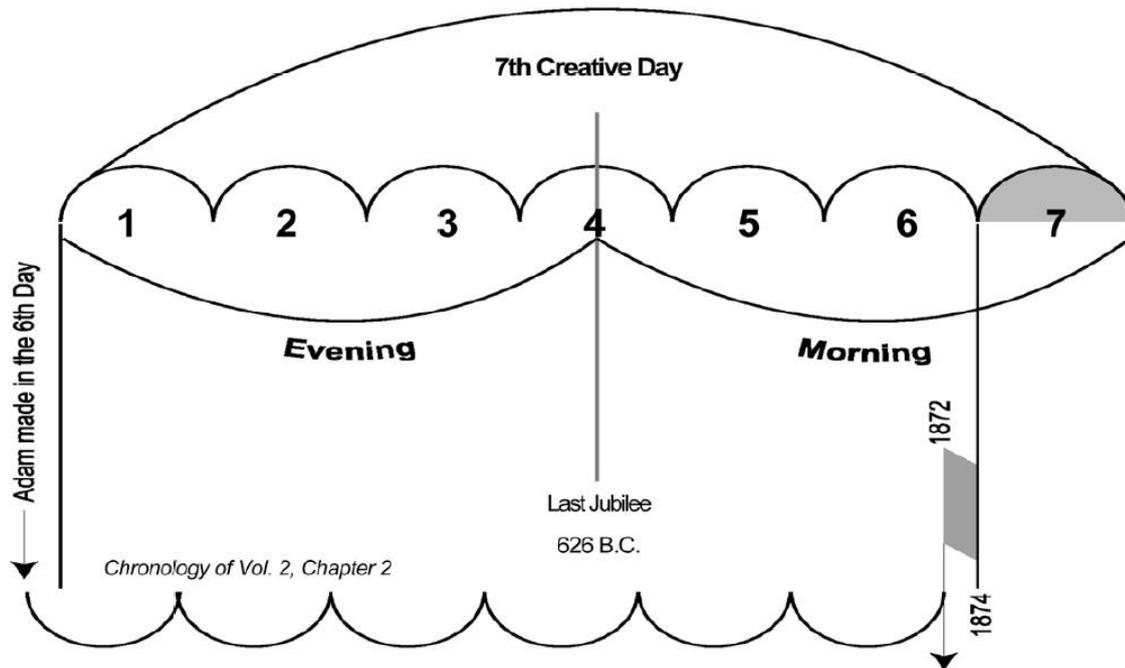
The Jews knew why—and in time, Christians understood it as well.

Bro. Russell refers to it as "the venerable tradition," yet it is a tradition founded on God's Biblical arrangement. It is not a "tradition" in the way that men make traditions.

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THE VENERABLE TRADITION

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The lesson is that mankind has to suffer FOR 6000 YEARS WITHOUT RELIEF UNDER SIN AND DEATH. And on the 7th thousand year, God would send Messiah to remove the curse and give the people REST.

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This is one of the traditions that the Apostle instructs us to "keep," as we read in II Thessalonians 2:15:

"So then, brethren, stand firm and hold to the traditions which you were taught, whether by word of mouth or by letter from us."

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The 6+1 Combination in the Law Covenant

Now, dear brethren, let us read about the 6+1 combination in the Law Covenant.

We read from Exodus 20:8-10:

Exo 20:8 — "Remember the sabbath day, to keep it holy."

Exo 20:9 — "Six days you shall labor and do all your work,"

Exo 20:10 — "but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you."

Here again we notice the divine pattern—six days of labor, and then the seventh for rest.

But this Sabbath rest that the Jews observed was not the final reality. It was **typical** and **prophetic**—pointing toward the coming restitution, peace, and blessing. And we can confirm this from the writings of Apostle Paul.

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Colossians 2:16 tells us:

"Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day—"

And verse 17 continues:

"things which are a mere shadow of what is to come; but the substance belongs to Christ."

So we see, brethren, that the Jewish holy days and Sabbaths were **shadows**. The sabbath day of Israel, with its duration of 24 hours, was a type. The Jewish Sabbath was typical of some higher blessing.

Therefore, from the writings of Apostle Paul, we can conclude that there is indeed an **ANTITYPE** for the Sabbath day, or the seventh day.

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Now, if the Sabbath in the Law was a shadow, we must ask: what is the antitype, and who is the Lord of that greater Sabbath?

We read in Mark 2:28:

"So the Son of Man is Lord even of the Sabbath."

Now, does our Lord say here that He is the Lord of the **typical** Sabbath?
NO! He is declaring that He is the Lord of the **antitypical** Sabbath.

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So, what is the duration of this antitypical Sabbath?

We know from the epistle of 2nd Peter that, for our Lord, one day is 1000 years and 1000 years is one day.

So, our Lord is the Lord of the Antitypical Sabbath.

And what does the word "Lord" signify?

It means a **RULER**.

Therefore, the Gospel of Mark shows us that our Lord is the RULER of 1000 Years, which is also known as:

- the great antitypical Sabbath
- the great seventh day of a thousand years
- the great antitypical Jubilee

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We also read in Revelation 20:6 that Jesus will reign for 1000 Years.

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This 1000 Years in which Jesus reigns is the Sabbath day, the 7th day, and it is also known as the Kingdom of Christ.

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We can separate this 7th creative day into two parts as **6+1**. The 6 here represents 6000 years of sin and evil, and the 1 represents 1000 Years of RESTORATION.

This 1000 Years is also known as the Period of Restoration.

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So, dear brethren, in this discourse, we will find out:

- Whether the times of restitution began or not.
- Whether the Kingdom of Christ has begun or not.
- Whether the Church will reign with Christ for a full thousand years or not.
- Whether the complete 1000 years will be a peaceable one.
- Whether the elements of the Second world will be destroyed before 1000 years or **in** the 1000 Years.
- Whether the 7th stage of the church will be in the flesh when the 1000 Years begin.
- And whether the regathering of the nation of Israel will happen before 1000 years or **in** the 1000 Years.

So, dear brethren, these are the questions before us.

And in this discourse, we will try to answer everything **with the Scriptures**.

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First, dear brethren, let us begin with the point of whether **“The times of restitution have begun or not?”**

We read in Leviticus 25:8:

“You are also to count off seven Sabbaths of years for yourself, seven times seven years, so that you have the time of the seven Sabbaths of years, namely, forty-nine years.”

Then in verse 9:

“You shall then sound a ram's horn abroad on the tenth day of the seventh month; on the day of atonement you shall sound a horn all through your land.”

And in verse 10:

“You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants.

It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family.”

In type, the jubilee year is the period of restoration or restitution. And as we already read in Colossians, the holy days in the law are the shadows of great things in the antitype. So there must be a great antitype for this jubilee feature in the law.

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Now, we must find from the Scriptures when the antitypical jubilee will begin.

There is **only ONE Scripture** evidence that specifically states when Jesus returns.

Think about the importance of THAT Scripture!

And that Scripture is Acts 3:21.

We read in Acts 3:19-21:

"Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord;

and that He may send Jesus, the Christ appointed for you,

whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.”

From the verses in Acts 3rd chapter, we can clearly discern that the antitypical jubilee or the period of restoration will begin when our Lord Jesus will return.

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Do we believe our Lord Jesus returned? YES! I hope we all believe our Lord Jesus returned to earth's atmosphere in AD 1874. We know very well that there are many established scriptures to prove this date.

Dear brethren, if we believe that our Lord Jesus returned, then there will be NO WAY to believe that the antitypical jubilee has not begun. IT IS SO SIMPLE, RIGHT?

It is so clear that His second advent is SPECIFIED as the “Times of Restitution.”

So we all know that, as we read in Acts 3:21, heaven would no longer retain Jesus. If we find the date when heaven would no longer retain Jesus, WE DO find the date of the beginning of the TRUE 7th Millennium. And it is AD 1874.

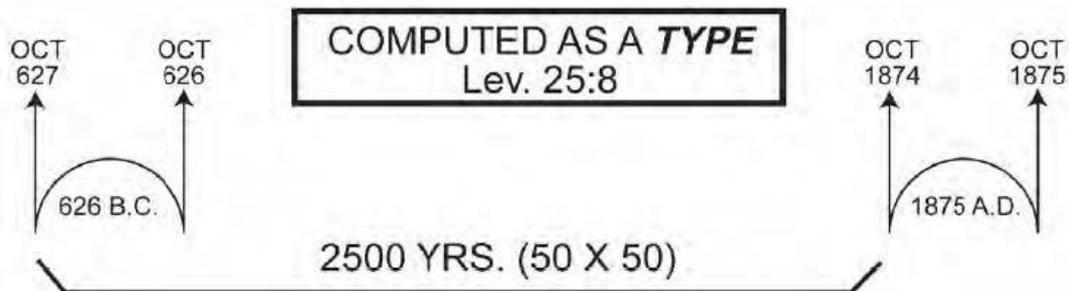
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THE JUBILEE

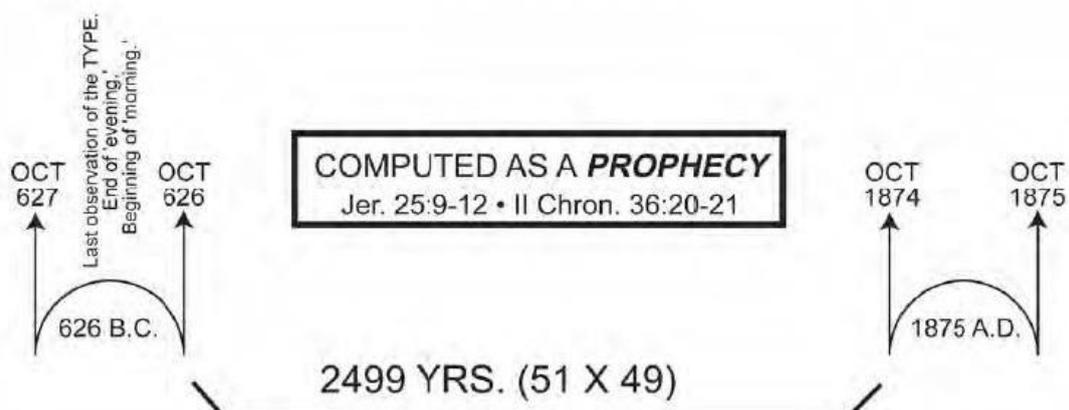
Symbolic Time Applied to the Second Advent
THE ONLY DIRECT CHRONOLOGICAL PROOF OF JESUS' RETURN

The Key Texts:

Matt. 5:18 • (Heb. 10:1; 8:5; Col. 2:17) • Lev. 25:8–10, 13 • Acts 3:19–21



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Next, dear brethren, we try to figure out whether the complete 1000 years will be a peaceable one, and whether the elements of the Second world will be destroyed **before** the 1000 years or **in** the 1000 Years, and also whether the Kingdom of Christ has begun or not.

To understand this, we will now examine Psalm 90 and II Peter 3. The reason we are examining these chapters is because these are places in the Bible where the word "1000 Years" appears.

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We read in Psalm 90:1:

*A Prayer of Moses, the man of God.
Lord, You have been our dwelling place in all generations.*

Psalm 90:2:

*Before the mountains were born Or You gave birth to the earth and the world,
Even from everlasting to everlasting, You are God.*

The first two verses of Psalm 90 show us why we should trust the Holy Word. God is our "sanctuary," no matter what age we live in. We cannot trust or learn anything from anywhere else. There has never been another source of truth, and there never will be except the **HOLY WORD OF GOD**.

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Psalm 90:3:

You turn man back into dust And say, "Return, O children of men."

Verse 3 tells the whole story of what sin has done to mankind. It is an overview of seven thousand years in just few words. The words "turned back into dust" represent that mankind returned to the dust because of their sins.

But the word "RETURN" reminds us that GOD will ultimately say to mankind to return to their former condition, as in the garden of Eden. This is the promise of "the restitution of all things," which ALL the prophets spoke about, as we read in Acts 3. We cannot help but be amazed by how few words the Bible uses to express eternal truths.

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Psalm 90:4:

*For a thousand years in Your sight Are like yesterday when it passes by,
Or as a watch in the night.*

In verse 4, it begins with the word "For," which is important for our discussion. Verse 4 comments on verse 3. The two events of verse 3 are man's fall and return. In verse 4, two one-thousand-year periods are depicted. The word "Yesterday" is shown as a thousand years, and the words "watch in the night" also represent a thousand years.

So "Yesterday" is equivalent to the first "1000-year day," the period of man's fall shown in verse 3. And it is past now. The words "watch in the night" need more attention, and they represent a thousand years.

This “watch in the night” is the equivalent of the time of “return” in verse 3.

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So, dear brethren, please remember:

verse 3 had two events — the fall and man’s return.

verse 4 also has two events — Adam’s 1000-year “day” and the 1000-year “watch” when man’s return would begin and progress.

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And we do not need to guess what is meant by the term “watch,” because our Lord Jesus used this same symbology in Luke 12:38. He must have picked up this term from this very Psalm.

We read in Luke 12:38:

"Whether He comes in the second watch, or even in the third, and finds them so, blessed are those slaves."

Jesus says that His second advent would be in either the second or third “watch.” Now, when we consider the “On the Third Day” scriptures, the 3rd day could parallel the 7th 1,000-year day if the 1st and 2nd days parallel the 5th and 6th 1,000-year days. Jesus spoke in the fifth thousand-year day since Adam.

So, the seventh thousand years—the Millennium—would be the third day from when He spoke. Clearly, Jesus returns exactly at the juncture of the **SECOND and THIRD WATCH**. In other words, He returns exactly at the point where the second watch ends and the third watch begins.

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His second advent is SPECIFIED as the “Times of Restitution” from the subject of the 90th Psalm. It is inescapable from these texts that the third thousand years (or the “third watch”) is the Times of Restitution, which is thus defined as **a thousand years in length**. Thus, this 90th Psalm has linked Jesus’ second advent to the “Times of Restitution.”

By the authority of this Psalm, it is 1874 that begins the thousand years known as the “third watch.” Effectively, this Psalm (along with Luke and Acts) conclusively identifies the last thousand years as beginning in 1874.

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Then we read in 2 Peter 3:1:

This is now, beloved, the second letter I am writing to you in which I am stirring up your sincere mind by way of reminder,

2 Peter 3:2:

that you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior spoken by your apostles.

Peter opens this chapter by stating that everything he is about to write is from the prophets, Jesus, and the Apostles' words.

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In this, Peter is going to mention "a thousand years." He links it with Jesus' "day" (i.e., His second advent or last thousand years).

Where did Peter get this? He got it from only two sources:

(1) Jesus told the Apostles about the "watch in the night" concerning His second advent in Luke.

(2) Psalm 90 combined this prophetic element with the thousand years.

Apostle Peter is not inventing something new! The Holy Spirit has enlightened his understanding, and he is going to give us a more in-depth look at what Psalm 90 and Jesus already taught.

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We read in 2 Peter 3:3:

Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts,

Peter was aware that what he is going to say would be ridiculed by the mockers in the last days. He knows this because Jesus' second presence, as it begins, will not be visible to the fleshly eye. People will say, "It's still the same old ugly world!" Even though our "day" is unusual, the scoffers will hesitate to acknowledge its uniqueness.

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2 Peter 3:4:

and saying, "Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation."

According to 2 Peter verse 4, Jesus's "second coming" (i.e., His PRESENCE) is the focus in Peter's writings. In Acts 3, Peter equated Jesus's second presence with the "Times of Restitution"—the very subject of Psalm 90. If we examine 2 Peter 3 and Psalm 90 carefully, it is difficult to miss that they are connected in Peter's mind.

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We read in 2 Peter 3:5:

For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water,

2 Peter 3:6:

through which the world at that time was destroyed, being flooded with water.

2 Peter 3:7:

But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men.

In verses 5–7, Peter makes a few other observations. Notice Peter’s source—his authority—as he calls upon it in verse 5: “by the WORD of GOD.” This recalls the first two verses of the 90th Psalm, as well as Jesus’ lesson on the Emmaus road. It is not by eyesight that Jesus’ 1000-year day will be recognized; it is by prophecy.

In these verses, Peter wants to establish a type-antitype relationship in our minds.

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He likely learned this relationship from Jesus’ words in Matthew 24:37-42.

We read in Matthew 24:37:

"For the coming of the Son of Man will be just like the days of Noah."

Matthew 24:38:

"For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,"

Matthew 24:39:

"and they did not understand until the flood came and took them all away; so will the coming of the Son of Man be."

Matthew 24:40:

"Then there will be two men in the field; one will be taken and one will be left."

Matthew 24:41:

"Two women will be grinding at the mill; one will be taken and one will be left."

Matthew 24:42:

"Therefore be on the alert, for you do not know which day your Lord is coming."

Apostle Peter wants us to know that the ignorance of prophetic fulfillment is **not new**. It was the same in Noah’s day as it is to be in Jesus’ day. The world will be in ignorance, but the saints will be enlightened.

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2 Peter 3:7:

But by His word the present heavens and earth are being reserved for fire, kept for the day of judgment and destruction of ungodly men.

Peter uses the comparison to show that the day of Jesus' presence would be characterized by "fire," which means destruction. If this were literal fire, the scoffers could not miss it!

But most importantly, in verse 7 Peter introduces the word "**DAY**." He will build on this word. Let us take a moment to scan the context. We will see "DAY" in verses 7, 8, 10, and 12. And we will soon see that this word, in Peter's mind, is the equivalent of the thousand years we first encountered in Psalm 90.

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In verse 7, he mentions this "DAY" as the **DAY OF JUDGMENT**. If we catch the connection in the context of Peter, the "coming" of verse 4 is accomplished, and the "day of judgment" **has begun** — even though scoffers remain unaware.

So, let us carefully notice how Peter defines that Day.

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We read in 2 Peter 3:8:

"But do not let this one fact escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day."

In verse 8, Peter uses the term "day," and he wants to be certain that we do not miss that he is relying on Psalm 90 to define that "day" as a thousand years in length. Notice his emphasis: "*BUT do not let this one fact escape your notice.*" These are serious and important words. He is very intent that we do not miss this! And where did he get it? Psalm 90 was the **only available source**.

Peter wants us to apply this gem of truth every time he mentions the word "day."

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Can we possibly miss the parallel language in this verse compared to Psalm 90? Peter says, "*with the Lord one day is as a thousand years.*" Moses says, "*a thousand years in Thy sight are like yesterday.*"

Peter, as he promised, has brought this concept to our remembrance.

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We read in 2 Peter 3:9:

"The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance."

It is assured to us that if saints remain in the flesh once the thousand years of verses 7 and 8 have begun, they might jump to incorrect conclusions. Verse 9 is Peter's safeguard against such conclusions. In verse 9, he says, in effect, "Brethren, the Lord will not alter His chronology. The Day of Judgment WILL BEGIN ON TIME. God keeps His promises!"

But because the day's opening is not visible to the human eye, many will reckon that God has delayed — that the promise of the presence, the beginning of the thousand-year judgment day, has not happened.

But even though it will have happened, God's plans for the completion of His Church — the whole seventh stage of it — will still be going on. He will, even though the day has begun, be patient toward us, not rushing our development, so that we can, indeed, be faithful.

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We read in 2 Peter 3:10:

*"But the day of the Lord will come like a thief,
in which the heavens will pass away with a roar
and the elements will be destroyed with intense heat,
and the earth and all its works will be burned up."*

Again, in verse 10, Peter cautions us against misunderstanding:

"BUT, the day of the Lord **WILL HAVE COME.**"

Even though the Church will not yet be complete, **THE DAY WILL HAVE COME!**

He also gives the "day" an additional name: "**THE DAY OF THE LORD.**"

This clearly shows us that Jesus' assigned work period is a thousand years — no more, no less.

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Now, how does Peter characterize the qualities of this thousand-year day, or the 7th DAY?

He says: **IN it** all the religions ("heavens") will be passing away noisily.

He says: **IN it** the everyday "elements" of daily life will be eliminated because of great heat.

He says: **IN it** the "earth" (which means society) and its "works" (which mean society's objectives) will be destroyed — that is, "burned up."

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We now have a great knowledge regarding the "thousand years" of II Peter — and, consequently, about the thousand-year "watch in the night" of Psalm 90, from which Peter takes his cue:

ITS FIRST PART IS TROUBLE.

If any of us have imagined the “thousand years” entirely as a peaceable kingdom, we have imagined it incorrectly.

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It should be clear by now that Peter’s thousand years and the final thousand years of Psalm 90 **must be the same period.**

And we now know that it has two parts:

- first, trouble
- and then peace.

So, dear brethren, **NO!** the complete 1000 years will not be a peaceable one. And the elements of the Second world will **NOT** be destroyed before the 1000 years, because they are destroyed **IN** the 1000 Years. And **Yes!** the Kingdom of Christ has begun in AD 1874.

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Now let us try to see what Ap. Paul say about this.

We read in 1 Thessalonians 5:1:

Now as to the times and the epochs, brethren, you have no need of anything to be written to you.

1 Thessalonians 5:2:

For you yourselves know full well that the day of the Lord will come just like a thief in the night.

1 Thessalonians 5:3:

While they are saying, “Peace and safety!” then destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape.

1 Thessalonians 5:4:

But you, brethren, are not in darkness, that the day would overtake you like a thief;

1 Thessalonians 5:5:

for you are all sons of light and sons of day. We are not of night nor of darkness.

So, Ap. Paul says the day of the Lord — 1000 years — will gradually and stealthily take the world unawares. Its dawning cannot be discerned with the natural eye. If the second advent were to be an open, outward manifestation, would not the world know of it just as soon as the saints — the watchers?

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Now let us confirm the same thought from another Apostle - John in Revelation.

We read in Revelation 20:11:

“Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them.”

In this Revelation text, we see that Jesus returns and assumes His reign (that is, His throne) **before** earth and heaven pass away. These two words — *earth* and *heaven* — represent the **social order** and the **religious order** that exist when Jesus returns and assumes His reign.

They are **not** His social or religious orders. They are the social and religious orders of the **old world**, which Jesus will replace.

Hence, as the Revelator proclaims, they **FLEE AWAY** from Jesus’s reign. The time **between** His return and His peaceable kingdom is when this fleeing occurs.

But this Revelation text does not mean earth and heaven fled away *and then* Jesus sits on a white throne. Instead, it shows that the old heaven and earth **flee away in the presence** of the white throne. That is the order.

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So it is **so clear** from the Scriptures that the first part of the 1000-year kingdom will **not** be a peaceable one, since the old heaven and earth were destroyed **in it**, not before it.

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Daniel’s Vision and the Destruction of Gentile Kingdoms

Now let us see the book of Daniel, in which the dream of Nebuchadnezzar has been recorded. We all know the vision—the king of Babylon saw a vision, and it is about the Gentile kingdoms and their overthrow by the Christ kingdom. Since we all clearly know the details of these verses in Daniel’s 2nd chapter, I am not reading it entirely.

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We know the king saw a great statue in his dream. We read in Daniel 2:32:

*“The head of that statue was made of fine gold,
its breast and its arms of silver,
its belly and its thighs of bronze,”*

Daniel 2:33:

“its legs of iron, its feet partly of iron and partly of clay.”

In these verses, we see the parts of the “single great statue.” The man’s empire is detailed as a succession of four powers from Nebuchadnezzar’s day to Christ’s kingdom. This oversimplification would make historians feel sick!

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We can see four metals of deteriorating monetary value representing four successive dominant ruling powers—gold, silver, copper, and iron.

Because the statue is in the form of a human, the two arms and two legs both conveniently show facts about the second and fourth empires.

Medo-Persia (even by its name) is represented as an amalgamation of two lands—hence the two arms. Rome, with its eventual division into eastern and western empires, is portrayed as having two legs.

Feet of clay and iron represent a church-state system.

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The central figure of the dream happens in verse 34.

We read in Daniel 2:34:

“You continued looking until a stone was cut out without hands, and it struck the statue on its feet of iron and clay and crushed them.”

While Nebuchadnezzar “continued looking,” no doubt in proud admiration, a tragedy occurs—in his viewpoint. A stone strikes the image on its feet of iron and clay. The action is specified to be aimed at **iron and clay**—that is, state and church. This must be the central purpose or focus of THIS prophecy.

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And it would be very difficult for any historically-oriented person to deny that one of the lasting effects of World War I was the death knell of “The Divine Right of Kings.”

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Now, what is this stone? Several approaches to this question exist. Perhaps the most important is Daniel’s own interpretation.

We read in Daniel 2:43:

“And in that you saw the iron mixed with common clay, they will combine with one another in the seed of men; but they will not adhere to one another, even as iron does not combine with pottery.”

Daniel 2:44:

“In the days of those kings, the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever.”

Prophet Daniel clearly explains what the stone is. He explains that **before the smiting**, the stone *is* the kingdom of “the God of heaven.”

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And Daniel pinpoints its establishment in the text as “in the days of those kings”—these kings being none other than the ten toes before the 1914 iron-clay separation.

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The symbolic sequence is:

1. The Kingdom (i.e., stone) is established **before** it strikes, as we read in verse 44.
2. It strikes specifically to “crush and put an end to all these kingdoms,” as we read in verse 44.
3. It then grows until it fills “the whole earth” as a “mountain,” as we read in verse 35.
4. Its progressive growth is simultaneous with the progressive failing of the old structure until the day when “not a trace of them” will be found, as we read in verse 35.

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But before we move further, we must be clear what this stone represents.

This evidence should be sufficient to define the “stone” which strikes. The prophecy precludes the STONE from being the completed Christ. Since the time of Babylon, this first prophetic vision in the book of Daniel has summarized how people have thought of their “glorious” governmental system. But the Gentile governments are not to be eternal. The God of Heaven has decreed its end. In this vision, He details it.

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In 1874, when the toes of the feet are still here—meaning the kingdoms of Europe are still reigning—at that time, in 1874, He secretly sets up His kingdom. This kingdom was portrayed as a “stone” in honor of the one who is its administrator — i.e., a **chief cornerstone** of a new edifice.

Having identified the stone as the Kingdom of Christ established in 1874, we must now examine the prophetic timing that marks when Gentile dominion ends and this kingdom begins to act. This leads us to the “seven times” of Israel’s punishment.

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The Seven Times and Their Fulfillment

We read from Leviticus 26:18:

‘If also after these things you do not obey Me, then I will punish you seven times more for your sins.’

God told Israel that He will punish them **SEVEN TIMES** if they disobey Him.

— How Long Is “Seven Times?” —

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The entire section of Leviticus 26 is based on the chronological “lease” given to four Gentile empires to keep their collective “foot” on Jerusalem until that lease expires. That is the core of a portion of Jesus' prophecy in Luke 21.

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It is clear that this “lease” is parallel to the time of punishment for Israel. The Gentiles are not the point of this prophecy. Israel is the point. The Gentiles are involved only because they enforce the punishment on Israel.

Thus, the “lease” for the Gentiles and the punishment for Israel are identical in length: **“seven times.”**

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The word “time” in chronological prophecy is common. Daniel 7:25 and 12:7, for example, prophesy “a time, times, and half a time.” The same period occurs in Revelation 12:14. It is called “forty-two months” in Revelation 11:2 and “twelve hundred sixty days” in Revelation 11:3.

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In prophecy, a “time” is used synonymously with a **year**—but not a literal year. It represents a symbolic year in which each day equals a literal year. Thus, a “time,” or a year, is actually **360 years** of time.

“A time, times (2 of them), and half a time” is, therefore, $3\frac{1}{2}$ prophetic years, or 1260 literal years. Thus, Revelation also calls it **1260 days** or **42 months**. All of these references are about the “ $3\frac{1}{2}$ times.”

SLIDE 62

But our Leviticus prophecy **doubles** that time to **SEVEN TIMES**.

Since the $3\frac{1}{2}$ times are actually 1260 literal years, the 7 times will be double that amount—**2520 literal years**.

With the information we have been given, calculating the “seven times” of Israel's special punishment is easy. Also easier now will be increased understanding of Jesus' words in Luke 21:20–24.

We read in Luke 21:20:

“But when you see Jerusalem surrounded by armies, then recognize that her desolation is near.”

Luke 21:21:

“Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city;”

Luke 21:22:

“because these are days of vengeance, so that all things which are written will be fulfilled.”

Luke 21:23:

“Woe to those who are pregnant and to those who are nursing babies in those days; for there will be great distress upon the land and wrath to this people;”

Luke 21:24:

“and they will fall by the edge of the sword and will be led captive into all the nations; and Jerusalem will be trampled underfoot by the Gentiles until the times of the Gentiles are fulfilled.”

SLIDE 63

It was in **606 B.C.** that Zedekiah’s crown was removed. Thus, 2520 years later (“seven times” later) brings us to the close of **A.D. 1914.**

We have 606 years of B.C. time plus 1914 years of A.D. time for a total of **2520 years.**

SLIDE 64

1914: The Year the World Changed

All historians know the date of the autumn of 1914 as the date the world changed. The First World War broke out. Its historical implications were enormous. But our focus is on one specially significant part of that event: its effect on Israel.

SLIDE 65

We read in Revelation 19:12:

“His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself.”

In Revelation 19:12, we find a reference to Jesus during the secret beginnings of His return to earth. Note that He wears “on His head many crowns.” Jesus’ taking the rule of earth is a very complex process.

SLIDE 66

We read in Luke 19:12:

“So He said, ‘A nobleman went to a distant country to receive a kingdom for himself, and then return.’”

In the parable of Luke 19:12, Jesus portrays the time between His two advents as His going away “to receive a kingdom for himself and then return.” So, at His second advent, He has the kingdom — He wears its all-important crown.

But prophecy wants us to understand that He will **conquer** as He establishes and expands that rulership until, in the words of Daniel, it becomes “a great mountain and fills the whole earth” (Daniel 2:35).

SLIDE 67

It is because of this growing expansion that Jesus assumes the multiple crowns of Revelation 19.

SLIDE 68

It was clear in Ezekiel 21:26 and 27 that the crown of Israel rests on no one's head until it is given “to him whose right it is.” Since this restoration of Israel's crown must manifestly await the end of the Gentile “lease” of “seven times,” it seems the accurate conclusion that Jesus assumed the crown as Israel's king in 1914 and promptly removed the “foot” of the Gentiles off of the land over which Jesus was then the new and rightful ruler.

SLIDE 69

In 1914, the Ottoman Empire disintegrated. Its foot was no longer on the Holy Land. Soon after the 2520 years of the Gentile lease to have their “foot” on Jerusalem expired in 1914, the British General Allenby marched into Jerusalem to ensure that no other Gentile empire would again take over rulership.

We might suppose that General Allenby was British, and, therefore, assume that the British took over. But not so. The British were careful to specify that they were not taking over, but were merely serving as **a protectorate** over the Holy Land — to be certain that no one else should take it over.

SLIDE 70

Before the war ended, Lord Balfour in 1917 issued his famous declaration to define the British purpose. He published the acclaimed Balfour Declaration stating that His Majesty's government viewed with favor the establishment of a homeland for the Jewish people in the land of Palestine.

SLIDE 71

The Gentile foot was gone. The invisible new king had maneuvered the workings of men and kingdoms to fulfill the words in Luke, in Leviticus, in Ezekiel, and in Daniel!

So, in 1914, that kingdom strikes the old order to destroy its pretensions of a connection with God, to undermine political stability from that point forward, and to remove the Gentile “foot” off of Jerusalem.

So, dear brethren, it is **so clear** from the prophecy in Daniel that the full 1000 years will **NOT** be a peaceable one. Because **in it**, the toes of the feet will be destroyed.

SLIDE 72

Dear brethren, as we already saw, in “On the Third Day” Scriptures, the 3rd day could parallel the 7th 1,000-year day if the 1st and 2nd days parallel the 5th and 6th 1,000-year days.

SLIDE 73

We read in Hosea 6:1-2:

*“Come, and let us return unto the LORD; for He hath torn, and He will heal us; He hath smitten, and He will bind us up.
After two days will He revive us:
in the third day He will raise us up, and we shall live in His sight.”*

This is a direct Bible prophecy, not a type.

The smiting of Israel began in AD 33 on the 5th 1,000-year day, when Jesus said, “Your house is left unto you desolate.” The balance of the 5th day and the 6th 1,000-year day ended with the Lord’s return. Israel’s return to favor in 1878 is a sign of Christ’s Presence.

Israel was not only to be revived on the 3rd day/7th 1,000-year day, but they were to be healed and live in God’s sight. At the least, this includes their receiving the holy Spirit, which is the work of the Mediatorial Reign.

Sometimes revised chronology wrongly applies the 3rd day of Hosea 6 to the 6th 1,000-year day, not the 7th. But actually, Hosea 6:1-2 proves that Christ’s return and Israel’s healing and receiving the holy Spirit require the 3rd day of Hosea 6 to be fulfilled on the 7th 1,000-year day.

SLIDE 74

We are clearly witnessing the revival of the nation of Israel with our own eyes.
So it is so inescapable that we are living at the beginning of the 1000 years.

SLIDE 75

The Church’s Role During the 1000 Years

So now, finally, we will see whether the Church will reign with Christ a full thousand years or not. And will the Church be in the flesh when the 1000 Years reign begins?

SLIDE 76

We read in Revelation 20:4:

*“Then I saw thrones, and they sat on them, and judgment was given to them.
And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God,
and those who had not worshiped the beast or his image,
and had not received the mark on their forehead and on their hand;
and they came to life and reigned with Christ for a thousand years.”*

Revelation 20:5:

“The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection.”

SLIDE 77

THRONES symbolize the authority of judgment — not just kingship.

At times, the millennial rule is shown by a single throne (as in Revelation 20:11 and 3:21).

At times (here and in Matthew 28, for example), it is shown by multiple thrones.

The concept is simple: there is **ONE RULE**, but shared by many in harmony.

SLIDE 78

“SOULS” (as in Revelation 6:9) is a symbol for the *remembered lives* of saints who are dead.

This is an important point and will help us understand the end of verse 4.

The thrones we see are present as the thousand years begin in 1874. They are not yet actually occupied by new creatures. They are **assigned** to those who have made their election sure; hence, they (the “souls”) are said to sit on these thrones and have the occupation as judges assigned to them.

Now, skip the middle of the verse temporarily — those things which describe the character of these “souls.”

SLIDE 79

The NAS excels the KJV in its translation:

“... judgment was given to them, even the souls of those, ... AND THEY CAME TO LIFE and reigned ...”

This is an accurate translation. “And they lived and reigned” (KJV) is NOT the thought.

This verse is talking about the **first resurrection**.

These saints have been “under the altar” (Revelation 6:9) since making their election sure.

They are dead in 1874 when the thousand years commence; but they **do** have these thrones of judgment promised to them and assigned to them.

In 1878 they **COME TO LIFE** and begin their reign with Him.

SLIDE 80

As verse 5 says (without its spurious part):

“THIS IS THE FIRST RESURRECTION.”

Thrones are assigned to the faithful dead. They come alive to inhabit them and reign with Christ. THIS — coming alive and reigning with Him — IS the first resurrection.

There is a **special blessing** for those in the first resurrection: they are immortal; death can never again be a threat to them.

SLIDE 81

On top of this personal blessing, there is the collective blessing of being priests — mediators between fallen man and perfect God — and of reigning for the entire judgment period.

Note carefully the switch from “he” to “they” (KJV), or “one” to “they” (NAS). The PERSONAL blessing of immortality is to “the ONE” who has part in the first resurrection. The COLLECTIVE blessing is that THEY reign with Him.

SLIDE 82

THIS is a vital part of understanding the reign for a thousand years. A personal thousand years is NOT guaranteed to any individual. CHRIST is guaranteed the thousand-year reign. Those who arrive beyond the veil after the thousand years have begun reign WITH HIM for whatever years are left. The BODY reigns the whole period; an individual does not.

SLIDE 83

We read in John 6:44:

“No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.”

John 6:54:

“He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day.”

In these verses, our Lord Jesus is EXPLICITLY saying that He will raise the church in the LAST DAY, which is the 7th thousand year. If the Church’s resurrection begins IN the 1000- year kingdom, then how will it reign the full thousand years? It is impossible for the church to reign full thousand years according to the scriptures.

SLIDE 84

Abstract of Revelation 20

We must next look at how Revelation 20 presents the thousand-year reign.

This abstract provides a conceptual overview of the chapter. Understanding the broader picture often makes the details easier to grasp.

Since the time of Bro. Russell, many have struggled with interpreting the details of this chapter, often leading to mistaken conclusions. However, by grasping a few key points, these struggles can be resolved, making the details fall into place more naturally.

At this point, it helps to step back and view Revelation 20 as John presents it, section by section.

SLIDE 85

The "I Saw..." Markers

The Lord guided John to divide Revelation into sections using specific markers: "And I saw," "And I looked," or "And I heard." These markers indicate when a new or more focused perspective should be taken.

Revelation 20 includes four instances of "And I saw."

It's a mistake to treat the chapter as one continuous narrative; instead, each section should be considered separately for its distinct purpose.

SLIDE 86

Here's how Revelation 20 can be initially interpreted, based on these markers:

Verses 1-3:

This section discusses the restraint and subsequent powerlessness imposed by the new King (Christ) on Satan's kingdom during the Millennium. This restraint is described as a process.

Verses 4-10:

This section describes the establishment of Christ's Kingdom, which replaces Satan's kingdom during the Millennium. It also mentions an attempt to re-establish Satan's influence after the Millennium.

Verse 11:

This verse emphasizes one key point: the mediation for the judgment of individuals cannot begin until the old heaven and earth have completely disappeared. Judgment would otherwise be flawed. The removal of the old order is part of the 1,000 years mentioned in the previous two sections.

Verses 12-15:

After the old "heaven and earth" have fled away, the mediation, or "peaceable kingdom," and the judgment of individuals will occur. This judgment will not last 1,000 years.

This entire chapter is logically structured, covering: (1) the removal of old rulership, (2) the establishment of new rulership, (3) the necessity of both before individual restitution can begin, and (4) personal restitution. The chapter presents a coherent and satisfying sequence.

SLIDE 87

Many have mistakenly based their understanding of "the thousand years" solely on Revelation 20. However, good Bible study must include the other two biblical references to a thousand years, found in Psalm 90 and 2 Peter 3. Ignoring these sources makes understanding Revelation 20 impossible.

2 Peter 3 clearly states that the thousand years of the "Day of the Lord" include the trouble that removes Satan's Kingdom. This is crucial for interpreting Revelation 20. The thousand years described cannot all be the peaceable kingdom. Therefore, the events in Revelation 20:1-3 are part of the 1,000 years, and the events in verses 4-10 also begin before the trouble is over—and even before the Church is complete.

Psalm 90 offers less detail but still provides valuable insights. Studying the entire Psalm can enhance our understanding, though here we focus on one key point.

SLIDE 88

Psalm 90:4 first refers to the 1,000 years of Adam's "day" but also describes a thousand years as "a watch in the night." Jesus uses this symbolism to teach us that his return occurs at the juncture of the second and third "watches" (Luke 12:38-39), which includes the breaking up of Satan's kingdom—the very subject of Revelation 20:1-3.

These watches correspond to 1,000-year periods within the seventh creative day. Jesus was born in the 5th millennium after Adam, and the 7th millennium began in 1874, which is the "third watch." Jesus returns at this juncture of the second and third watches, as described in Revelation 20:1.

SLIDE 89

The thousand years mentioned in all these texts are literal. When it says "a thousand years," it means exactly that. Revelation 20 is no exception.

SLIDE 90

However, we now need to consider the relationship between this period and Christ's reign.

There is a key text, not mentioning a thousand years, that is crucial for understanding the entire subject of Jesus' reign. It provides stability to the concept. Since the thousand years of Revelation 20 are synonymous with Jesus' reign, pinpointing either one will define the same period.

SLIDE 91

In Revelation 11:15-19, we hear the report of the 7th Trumpet. It may surprise us that, even though Bro. Russell, the 7th Trumpeter, gave many messages, the summary of the 7th Trumpet gives only one: the kingdom (reign or sovereignty) of Jehovah and His Christ begins when the 7th Trumpet sounds, in 1874.

SLIDE 92

We cannot help but notice that the description of what happens when this reign begins is nearly all about trouble! In other words, the 1,000 years in 2 Peter, the 1,000 years of binding and reigning in Revelation, and the time of the 7th Trumpet are all about the beginning of Jesus' reign—a reign consisting of two parts: trouble (removing the old heaven and earth) followed by blessings (restoring individuals to perfection). Neither part lasts exactly 1,000 years, but together, they span a total of 1,000 years.

SLIDE 93

Now we come to another key symbol in Revelation 20—the **dragon**.

Revelation 20 partially focuses on the binding and suppression of "the dragon" (verse 2). This is not the personal devil but represents civil power, the same dragon mentioned in Revelation 16:13 and 12:3, 9. It symbolizes Satan's 6,000-year-old "mountain," which Jesus intends to destroy (Matthew 17:20, 21:21, Mark 11:23).

SLIDE 94

For example, in Revelation 16:13, the dragon, beast, and false prophet are depicted. The two religious entities are destroyed in Revelation 19:20, but the civil-social-economic factor (the "dragon") is not destroyed until the end of the "little season" (Revelation 20:10).

SLIDE 95

In summary, Revelation 20 is not about the binding of the personal devil (Jesus addresses that separately), but about the binding of Satan's "mountain." While the personal devil operates behind the scenes, Revelation 20 focuses on the suppression of the old power structures. Without understanding this distinction, Revelation 20 will not make sense.

SLIDE 96

To fully understand verses 1-3, we must clarify one final element: Jesus is depicted with two tools, a chain and a key, used in the suppression of Satan's "mountain." These are not the same, and the casual use of the term "the binding of Satan" often leads to confusion.

The chain represents the accumulated truths now shining on the old world, exposing its weaknesses, errors, lies, flaws, and inadequacies. Jesus uses this chain to restrain the influences of the old order—a process that has been ongoing since his return.

SLIDE 97

Verse 3, however, addresses a different subject. It is about casting the old "mountain" into the "bottomless pit," rendering it completely powerless. Because Jesus holds the key to this pit, he intends to release this powerlessness after the Millennium, during the "little season."

Thus, while truth (the "chain") will gradually bind error throughout the 1,000 years, all of Satan's kingdom's ability to function will be confined to bottomlessness (invisibility and total lack of influence) during the peaceable part of Christ's Kingdom.

The subject of the "Binding of Satan" has been misunderstood and distorted over the years, leading to extreme misinterpretations of Revelation 20.

SLIDE 98

Finally, we must be precise about the phrase "with Him" in the thousand-year reign.

In the second section of the chapter (verses 4-10), we see that the saints reign "with Christ" (with Jesus) for 1,000 years. The point is that HE is the one who reigns for a thousand years, as seen in the 7th Trumpet message. Psalm 90 and 2 Peter both confirm that the 1,000-year reign began in 1874, and it is certain that no saint reigns for a full thousand years. The first saints joined Jesus in his reign starting in 1878.

To be clear: the saints reign with Jesus. He reigns for 1,000 years, and they reign with him during this period. There is no other interpretation if we want to remain consistent with the scriptural proofs provided by David, Peter, and John. Revelation 20 does not state that the saints reign for a thousand years with him, but rather that they reign with him during his 1,000-year reign.

SLIDE 99

Now, let us hear the report of the seventh trumpet, which anchors the beginning of this reign.

We read in Revelation 11:15:

"Then the seventh angel sounded; and there were loud voices in heaven, saying, 'The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever.'"

SLIDE 100

Charles Taze Russell is the 7th Messenger to the Church and the blower of the 7th Trumpet. It is no accident that the subtitle of Bro. Russell's journal was "**A Herald of Christ's Presence.**" The historical record of Pastor Russell's ministry is truly astounding. Like all good trumpets, his message was heard over a great distance — virtually all over the face of the earth.

In his day, it is likely that no religious leader was better known. While the world as a whole did not follow his leadings (even though they were fascinated with them), many did. And they spoke openly, widely, and forcefully in support of his presentations. Hence we have the statement that "**there arose loud voices in heaven**" — that is, in the religious world — in support of what they were learning.

SLIDE 101

These "loud voices" (saints) — along with the Trumpet — said:

"The Kingdom (the rule or sovereignty) of the world has become the Kingdom of our Lord (Jehovah) and of His Christ (head and body)."

THIS is the primary message of the 7th Trumpet. Whatever else we might have learned from the Laodicean Messenger, the point of this Scripture is clear:

the REIGN BEGUN was THE message for Laodicea.

Indeed, if the reign did not begin when the Trumpet sounded, then the Trumpeter is, in fact, a liar! And so would be the testimony of the 24 Elders in the next two verses. This possibility is an impossibility.

SLIDE 102

The KJV is inaccurate here. “Kingdom” should be singular. The Lord does not adopt the kingdoms of this world into His own. He **abolishes** them and places His own rule in their stead.

SLIDE 103

We note that the Kingdom becomes the Kingdom of TWO entities:

- Jehovah
- and His Christ.

The Christ reigns only a thousand years.
Jehovah’s reign is perpetual — “forever and ever.”

Thus, when this verse says “**He will reign forever and ever,**” there are no longer two entities. “He” is singular. “He” refers to Jehovah, whose reign begins with a temporary delegating of His power to Messiah — a delegation which will end once all things are subdued (1 Corinthians 15:25 & 28).

But Jehovah’s Kingdom, having begun through Christ in 1874, has **no end**.

As Daniel 7:27 shows.

SLIDE 104

The Chart of the Ages pictures this well:

- The Third Dispensation, unlike its two predecessors, does not have its arch ending.
- It points forward into the eternal future.

The **Messianic Age ends;**
the **Kingdom does not.**

SLIDE 105

So, it is **so clear** from the Scriptures that the seventh stage of the Church begins exactly when the Kingdom of Christ begins. Therefore, when the 1000 Years’ reign **began**, the 7th stage of the Church was still **in the flesh**.

Even though many of us have passionate viewpoints on these matters, the simple testimonies of Scripture make it nearly inconceivable that any thousand years other than that which began in 1874 is meant by Moses, by Peter, and by John.

SLIDE 106

After seeing all these points, we can now look at the simple drawing and ask ourselves:

“How long is this period?”

Most of us would answer: **“seven thousand years.”**
But how do we know that?

There is only **ONE** scriptural answer:

We know the length of the last (or seventh) part.
Therefore, we can know the length of the whole picture.

But *how* do we know the length of the seventh part?

We may not have carefully examined this question — but the truth is, we know it **only** because of Revelation 20.

If Revelation 20 does not begin with 1874, then we have **no chronological anchor**.

Bro. Russell, in teaching us chronology, looked for the end of six thousand years from Adam’s fall because he knew that Christ’s Sabbath of healing would be one thousand years long. Therefore, the “work week” of sin and death must have been six thousand years long.

He calls it **“the venerable tradition.”**

It is venerable — worthy of respect — because it is not merely tradition, but rooted in Biblical types and prophecies.

The **six-plus-one** pattern is the Bible’s standard for chronology.

It is no accident that genealogy and history place **1872** as the end of six thousand years from man’s creation.

It is no accident that prophecy places **1874** as being six thousand years from man’s fall.

But those numbers are useless and erroneous if the reign of Christ does not begin in 1874.

If the 7th period does not begin where the previous six end, then something is terribly wrong.

SLIDE 107

Men — and even brethren — may look at 1874 and say (as Peter predicted), **“Where is this fulfillment?”**

But if the Millennium of Revelation 20 is yet future, then the venerable tradition (God’s tradition — Volume 2, page 39) is false. Adding up six thousand years from Adam

becomes meaningless, and the entire question of Biblical chronology becomes meaningless.

SLIDE 108

So, dear brethren, let us gather these witnesses together and conclude.

The testimonies of Moses, Jesus, Peter, and John say: There is **ONE PERIOD** — a thousand years in length — which is the *third watch*, the *times of restitution*, the *coming (presence) of the Lord*, the *day of judgment*, the *day of the Lord*, the *day of God*, and the reign of The Christ.

We are in it.

SLIDE 109

AMEN.