

Ed Heidelberg - Parallel Dispensations

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Good afternoon, brethren. Once again, it's a privilege to be here at this convention. This afternoon, we thought we'd give you something a little more meatier to chew on than we did this morning. I'm glad Sister Molly's online with us today because it was a few years ago. While visiting my mother, Sister Molly, I asked her if she noticed any changes in the Truth movement since her consecration at the age of 17.

Sister Molly will be 103 next September and grew up in the Truth, so she's been feeding her new creature for a little over 85 years. Now. There were two things that she had mentioned that stood out in her mind. The first was that more recently, there seems to be a lack of respect for Brother Russell as that seventh messenger to the church. A lack of respect for Brother Russell as that servant referred to in Matthew 24:45-46, where our Lord says, who then is that faithful and wise servant whom his Lord hath made ruler over his household to give them?

That's his household meat in due season. Blessed is that servant whom his Lord, when he cometh, shall find so doing. Now, the second change Sister Molly noted in her consecrated life was that in the last several years she hadn't heard as many doctrinal discourses as in years gone by, and she added, and I quote, including from you, meaning me. So we thought we'd fulfill her wish and give a doctrinal talk.

And what better topic than the Chart of the Ages in our discussion? However, we're not going to cover the entire chart. We wanted to focus on the parallel dispensations. Those periods of time seem to generate vibrant fellowship and some very stimulating discussion. In fact, knowing that some of you have different thoughts on the parallel dispensations, particularly the parallel to the harvest of each of the two ages considered, I asked the local brethren if they thought this subject would be appropriate to give at this convention.

It was approved, but asked to please distinguish between what Brother Russell presented and those of our own thoughts, which should be easy since just about all of what you'll be hearing are Brother Russell's quotes from volumes one through four, but extensively from volumes two and three. So I've tried to take taking care of doing that. Now, one of the big problems we ran into was trying to get everything Brother Russell taught on this subject into one hour. Unfortunately, we had to cut a lot of it out. So we thought, well, we'll just read it fast and get through it.

Until I heard how much Brother Wes Kramer appreciated Brother Peter's slow pace yesterday. So we thought it'd be best to go slow and apologize. Now, if we go over in time. The nice thing is that you all know where it's found and can refer to it. So we'll do the best we can in the Lord's providence.

Now, we also wanted to mention that it has never been our intent to change anyone's mind on any subject. You've all been in this way long enough to come to your own conclusions on any given subject, and those conclusions are between you and our Heavenly Father, and besides, I have all that I can do to make my own calling and election. Sure.

Our intent is to just stimulate thought to achieve a harmonious whole of God's revealed plan. Speaking of that, Brother Russell on page 11 of volume one says our subject as truth seekers should be to obtain the complete harmonious whole of God's revealed plan, and this as God's children we have reason to expect, since it is promised that the spirit of truth shall guide us into all

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truth. Then he cites John 16:13, which reads, Howbeit when it the spirit of truth is come, it will guide you into all truth. For it shall not speak of itself, but whatsoever it shall hear, that shall it speak.

And it will show you things to come.

Brother Russell presents a detailed explanation of the chart of the ages scripturally supported in the first volume, beginning on page 219. On page 220 of volume one, Brother Russell tells us that the Scriptures suggest that the first world, the first dispensation or world that was, was under the supervision the special administration of the angels, who were permitted to try to do what they could to recover mankind from the fall. Well, we all know how that worked out. Things got so bad that God, out of his love for them, had to destroy that world with a flood. If he hadn't, they may not have been recoverable in the kingdom.

The flood ended the angels opportunity to fix mankind and would never again be given that opportunity.

In volume one on page 67, we're told that the second great epoch or dispensation from the flood to the establishment of the kingdom of God, is under the limited control of Satan, the prince of this world, and therefore called the present evil world. Brother Russell continued to say that this second period, called the present evil world, is not because there is nothing good in it, but because in it evil is permitted to predominate. Or as Webster defines it, to prevail, to have controlling influence. Now that's in contrast to the third world or epoch mentioned as the world to come wherein dwelleth righteousness, and not because there will be no evil in it, but because evil will not produce, predominate, will not prevail, and will not have controlling influence. The blotting out of evil will be gradual, requiring all of the first thousand years.

Evil will not rule them, it will not prosper. It will no longer be the wicked that will flourish, but the righteous shall flourish.

This is an important point to remember in that it will help us understand why we see what we do going on in the world. Righteousness will flourish and evil eliminated, but it'll take the full thousand years to make that transformation.

You know, for the longest time, I assume Brother Russell coined the term present evil world when describing the second dispensation. The fact of the matter is that it was the Apostle Paul that referred to that period of time identified on the chart as the present evil world in Galatians 1, 3 and 4, where he says, grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world according to the will of God and our Father. Brother Russell pointed this out to us on page 219 of volume one.

Brother Russell also tells us on page 219 that our Lord, at his first adventure in referring to the same present evil world, called it this world in several places. But we're only going to look at three of them. In Matthew 13:40, he said, as therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. In John 12:31, he says, now is the judgment of this world. Now shall the Prince of this world be cast out.

Finally, when our Lord was before Pilate, he said to him in John 18:36, My kingdom is not of this world. If my kingdom were of this world, then my servants would fight that I should not be delivered to the Jews. But now is my kingdom not from hence. In other words, my kingdom is not from here, not of this world. His kingdom is in a world to come.

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The important point here is that when our Lord returned in his second advent in 1874, it began that world to come that he referred to. It began his thousand year millennial reign, and as Brother Russell said earlier, that world to come wherein dwelleth righteousness does not mean that there will be no evil in it, but that evil will not predominate, will not prevail, and again will not have controlling influence. Our lord returned in 1874 as bridegroom, reaper, and king, and the very first thing he did was to begin his binding process of Satan. He immediately put a restraint on Satan.

Well, did that mean that sin ceased to exist? No. If our Lord completely bound Satan in 1874 and did nothing else to redeem the world, you think sin would have ended? No man so established or ingrained in sin would have continued on a downward course to self destruction. The point is that since our Lord returned, when he put the cuffs on Satan, he took control.

Particularly when the Gentile lease of power ended in 1914. This is his world. We're no longer in the present evil world. Sure, there's evil all around us. The world is steeped in sin.

But our Lord is in control and knows no other way to control it than in righteousness. He and the Church on the other side have a lot of work ahead of them. As his kingdom progresses into the mediatorial phase, when mankind will know what righteousness is and will be required to abide by it, they will be under the reign of righteousness when everyone will be held accountable for their level of obedience.

As mentioned earlier, we want to focus on our focus our attention on what Brother Russell had to say regarding the parallel dispensations. Not our words or thoughts. We want to harmonize what he wrote.

The study on the parallel dispensations begins on page 201 of volume 2B201. However, in the interest of time, we're going to jump Forward to page 209 under the subheading Time Parallels Measuring Shadow and Substance, Type and Nitype. In his introduction to this subject, Brother Russell says, we now come to the consideration of of that most wonderful feature of this typical correspondence, namely the time element, which in every instance sustains and corroborates the dates indicated by the Jubilees, the chronology, and the foretold close of Gentile times, and it's for this purpose particularly that this subject is here introduced that the force of this wonderful parallelism may increase and confirm the faith of God's children in the time element of his plan, as it was evidently intended to do. End of quote.

In a FOOTNOTE on page 210 of Volume 2, Brother Russell clarified the difference between the terms Gentile times or times of the Gentiles and the fullness of the Gentiles. He says, none should confound this fullness of or from out of the Gentiles with the times of the Gentiles mentioned heretofore. The times of the Gentiles, as has been shown, is the period of time during which The Gentiles are permitted to rule the world, while the fullness of of the Gentiles refers to the full number to be selected out from among the Gentiles to complete the Gospel Church, who with the remnants selected from among the Israelites, which would include the apostles, shall constitute the Church of Christ, the holy nation, the royal priesthood, the kingdom of God, to whom the kingdom and dominion of earth shall be committed. End of quote. We know from our studies that the fullness of the gentiles happened in 1881 when the General call ended and the number of the church 144,000 was complete, whereas the times of the gentiles ended in 1914 when the Gentile lease of power ended.

Brother Russell explains to us on pages 213, 218 of volume two that fleshly Israel was called of God to be his special people, separate from the world and received favor from God for 1845 years,

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beginning with the death of Jacob, the last of the patriarchs, when as the twelve tribes of Israel were recognized as a nation. That 1845 years of favor lasted until when our Lord rode into Jerusalem in AD 33 and a half and announced to them that their house was left desolate.

At that moment their favor ended and they as a nation began to fall until their complete and total destruction in AD 70. From that point forward, from AD 33 and a half, a higher and greater opportunity for a position in his kingdom was extended to individuals. Our Lord, recognizing that there was a faithful remnant in Israel that had already heard and accepted him, instructed his disciples to focus on those Jews for the next three and a half years. They were already a faithful remnant afterward. Now AD 37, the invitation was extended to those outside the Jewish household, to those referred to as the Gentiles.

Brother Russell tells us that Israel's period of disfavor would be the same length of time as their time of favor. It's referred to as Israel's Double or Mishnah. So Israel's favor wouldn't return for 1845 years, bringing us to 1878. Brother Russell also reminds us from Study 4 in Volume 2. It's on page 73B73, the Times of the Gentiles that even though Israel's favor would return in 1878, they would continue to be trodden down or oppressed until the times of the Gentiles be fulfilled or after 1915.

This tells us that their rise to favor would take 37 years from 1878 to 1914, the same amount of time it took for their fall from AD33 to AD70 another part of the Mishnah or double. We don't have time now, but you can ask me during the break about an interesting parallel between spiritual Israel and fleshly Israel. Between 1878 and 1914, Brother Russell continued the harvesting of the wheat of the Jewish age lasted for several years from A.D. 30 to the time when all the faithful remnant of the Jews left by AD37, when Favor was extended to the Gentiles. At the same time AD 37, the fire of trouble began to kindle, leading to that Nation's destruction in AD 70.

In both harvests, favor was extended to the true wheat for three and a half years to AD 37 and 1881 respectively, allowing them to get out before the trouble began for each house of Israel and lasting 33 years leading up to their complete destruction in AD 70 and 1914 respectively. Brother Russell continues to say on page 235 of volume 2 that similar periods are marked in the harvest of this age now closing, and he wrote this in 1889 corresponding to the features of that Jewish harvest. The fall of 1874, where the Jubilee cycles point out that our Lord was due to be present, corresponds to the same time of his baptism, an anointing by the Holy Spirit, when he became Messiah the Prince Daniel 9:25 and began his work of reaping the Jewish harvest, AD 30.

So AD 30 equates to 1874. The spring of AD 1878, three and a half years after, corresponds to the date that our Lord assumed the office of king, rode on the ass, cleansed the temple of its money changers, and gave up to the desolation that nominal church or kingdom and it marks the date when the nominal church systems were spewed out, Revelation 3:16 and from that time 18:78, they are not the mouthpieces of God, nor in any degree recognized by him. So AD 33 and a half equals is equivalent to 1878, and the three and a half years following the spring of 1878 ending in October of 1881 corresponds to the three and a half years of continued favor to the individual Jews in the last half of their 70th week of favor, as in the type of that date three and a half years after the death of Christ in AD 37 marked the end of all special favor to the Jew and the beginning of favor to the Gentiles. So AD 37 equates to 1881.

So we recognize AD 1881 as marking the close of of the special favor to Gentiles, the close of the High Calling. The high calling here refers to the general call or invitation to the blessings peculiar to this age to become joint heirs with Christ and partakers of the divine nature. As we have seen, this

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marks a great movement among the Jewish people toward Christianity known as the Kishinev movement, and now trouble is impending over nominal Christendom. But the storm is stayed until the wheat is garnered, until God's messengers seal his servants in their foreheads intellects with the truth.

And then he cites Revelation 7, 3, end of quote. We looked up Revelation 7, 3 and 4, and it says, hurt not the earth, neither the sea nor the trees, till we have sealed the servants of our God in their foreheads, and I heard the number of them which were sealed, and there were sealed a hundred and twenty four thousand of all the tribes of the children of Israel.

Well, the comments for hurt not the earth read until the 144,000 are all gathered out of Babylon. That comment was taken from reprint 2160 and reprint 2160 says, after telling of the sealing of the elect class, the spiritual Israel, the peculiar people, zealous of good works, the little flock, the bride, the overcomers, a Definite predetermined number, 140 and 4,000 gathered out of Babylon before the winds of the great tribulation are let loose upon the world, all of them bearing the seal or mark of God's favor in their foreheads, a noticeable intellectual evidence of divine favor, the impression of the spirit of the truth, as well as the word of truth, end of quote.

So the time of trouble on Babylon was held back until the number 144,000 was complete and sealed in 1881. At that time all 144,000 crowns were allotted. That ceiling of the last living member of the church was the evidence that the call ended. The work of the gospel age was over. If God extended it beyond 144,000, it would be like predestinating failure.

In other words, God could not call more than he intended to be of the bride class.

On page 211 of volume three, Brother Russell writes the present and this is written in 1890. The present is the time for the sealing of the servants of God in their foreheads before the storm of trouble bursts. Again citing Revelation 7:2, 3, and every wise version should appreciate this privilege of the present, both for his own intellectual sealing with the present truth, and also for engaging in the harvest work of sealing others of the weak class and gathering them into the barn of security before the night cometh and the door of opportunity to labor is shut. That the present most favorable opportunity is but a brief one is manifest from the fact that only 24 years of the harvest period remain, the close of which will witness the end of the reign of evil and the ushering in of the glorious millennial day, and within this period the dark night of the world's greatest tribulation must find place.

The great darkness which must precede the glorious day is drawing on. The morning cometh and and also the night a time of trouble such as was not since there was a nation. Observe that when this night cometh, when the reapers must cease their labors, it will prove that this final work of the gospel age is accomplished. That the elect number of the bride of Christ have all been sealed and gathered into a condition of separateness from the worldly into the Barn condition. Matthew 13:30.

For God will not permit anything to put an end to his work until it is finished. We believe that the barn condition to be the ecclesia arrangement. Brother Russell even wrote a sixth volume to tell us how to organize it. He continues, then all the true and faithful servants of God will have been sealed in their foreheads, and the work of the gospel age being finished, no more can enter into that work or reap, excuse me, that work or reap its rich reward foretold in the exceeding great and precious promises, as the reward of the faithful who enter while the door is open, second Peter 1:4.

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But we are not to gather from this, that all, as quickly as proved faithful, will at once enter into the reward. Possibly some such may live on far into the dark night of trouble, though our expectation is to the contrary. End of quote. Once again, Brother Russell wrote this in 1890 and expected the church to be gone about the time the trouble was to begin in 1914.

So he didn't expect any to live on into that time of trouble. All right, further down on page 212C. 212, brother Russell continues. The ending of the high calling to joint heirship with our Lord Jesus in the kingdom of God, it should be distinctly understood, is not the shutting of the door in the parable of the Virgins. Though the general call to this favor ceased in 1881, the door is yet open.

The call is the general invitation of God to all justified believers in the Redeemer to follow in his footsteps of self sacrifice, even unto death, and thereby prove their worthiness to reign with him in glory. This favor had a definite time for beginning. The waiting disciples were accepted to it on the day of Pentecost, and it was and has, and it has, as already shown in Volume 2, Chapter 7, a definite time of ending, namely October 1881.

Brother Russell further comments on page 165 of Volume 3 that between the time when Babylon is cast off falls from favor again in 1878, and the time when the plagues come upon her, the Lord's people are all to be gathered out of Babylon. We'll add that even though Babylon was cast off in 1878 and the call went out for his people to come out, the trouble on Babylon was held off until 1881, so that the balance of the faithful 144,000 then living, could come on. Then in 1881 the plagues began to be poured out. Brother Russell continues, just as soon as the sealing of the saints is completed, just as soon as this age shall be completed, then these four angels who are holding the four winds, will let them loose. That age Brother Russell is referring to as the Gospel age and its harvest, which ended in 1914.

Let's take another look back in Volume 3 on page 221. Study 5 the Time of the Harvest, c. 221. Brother Russell begins by saying that the careful student will have observed that the period designated the the time of the end is very appropriately named, since not only does the Gospel age close in it, but in it also all prophecies relating to the close of this age terminate, reaching their fulfillment. The same class of readers will have noticed, too, the special importance of the last 40 of those 115 years in 1874-1914, called the End or harvest.

End of quote.

What we're about to read next we thought to be important. It's found on page 124, volume three, it reads. After a careful perusal of the foregoing chapters of this and the preceding volume, the thoughtful reader will observe that while each of the time prophecies accomplishes a separate and distinct purpose, the central object of their united and harmonious testimony has been to mark with definiteness and precision, by either direct or indirect evidence or cooperative testimony, 1. The date of our Lord's second advent, and 2. The establishment of his kingdom in the earth, and also to mark the various stages and means of its establishment during the harvest period, End of quote.

Note that these time prophecies were not to indicate when the church would all be changed or glorified.

On the next several pages, Brother Russell covers again the parallels, reinforcing what he wrote in the second volume. Then on pages 129 and 130. He connects the prophet Daniel's writings where brother Russell says, we find that the date 1874 is also in Harmony's office of Daniel, Daniel 12:1, which fixes the advent of Michael in the time of the end, that is somewhere between 1799 and

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1914, and as the cause and precursor of the great time of trouble, when 75. Excuse me, when 75 years of this day of preparation from 1799 to 1874 had developed the proper conditions for the beginning of his great work, then the Master stepped upon the scene quietly, without outward show, in like manner as he went away, and the remaining 40 years of this day of preparation, 16 of which are already in the past, again written 1889, will accomplish the setting up or establishment of his kingdom in power and great glory.

In other words, in 1914, when the Gentile dominion ended, it allowed our Lord to step in and take control of his kingdom.

On the top of page 153 of volume three, we're told that the fall, plagues, destruction, and so forth, foretold to come upon mystic Babylon, were foreshadowed in the great trouble and national destruction which came upon fleshly Israel, and which ended with the complete overthrow of that nation in A.D. 70, and the period of falling also corresponds from the time our Lord said, your house is left unto you desolate, A.D 33 and a half to A.D 70 was 36 and a half years, and so from A.D 1878 to the end of A.D 1914 is 36 and a half years, and with the end of A.D 1914, what God calls Babylon and what men call Christendom will have passed away, as already shown from prophecy.

We want to cover what brother Russell had to say under the subheading and the door was shut.

Beginning on page 195 of Volume 3, where he covers the study of the wise and foolish virgins, Brother Russell says again c.195. The proclamation of the bridegroom's presence, the going forth to meet him, and the entering in with him to the marriage, still continue, and will continue until all the wise virgins are sealed in their foreheads, with a knowledge of harvest truth sufficient to separate them from Babylon, and to enable them to enter in with the bridegroom to the feast prepared. Remember, these are those who recognize the Lord's presence and thereby seal in 1881 when the General call ended, he continues, then when all the virgins have been tested or sealed by this present truth, the door of opportunity will be shut. The general call ended, and no more will be permitted to enter to the feast. For, said the master, I am he that openeth, and no man shutteth, and shutteth, and no man openeth.

And when the foolish virgins came knocking and seeking admittance after the door is shut, in other words, after 1881, saying, Master, master, open it for us. He will answer them, saying, indeed, I say unto you, I recognize you not those who are ashamed of him and of his words now, and therefore indifferent to them. Of such will he then be ashamed when he is about to appear in glory and power with all his holy faithful messengers, the wise virgins, exalted and glorified with him. End of quote we don't have time to get into the wedding garment test on page 197 of volume three, except to quote one short paragraph on page 202 and on page 202 of volume three. Brother Russell says that the taking off of the wedding garment by a rejection of the value of Christ's ransom sacrifice first made its appearance amongst those in the light of present truth in the summer of 1878, and since that time it has been testing all who enter into the light of the guest chamber, the harvest light.

And we believe that the guest chamber refers to the separated ecclesia arrangement. He continues. In the very presence of the bridegroom, the air has gained a footing, and some are casting aside the indispensable wedding robe, and what a commotion it has caused among the guests. What division, what sifting.

Those who discard the robe seem anxious to have others do the same, and these strive while the faithful remonstrate. To remonstrate means to present strong reasons against an act, and we know

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that the faithful stood their ground and presented strong reasons against those that discarded their robe, and the work of division goes on even in the very guest chamber. In other words, not in Babylon anymore, but even in the ecclesia setting, and doubtless it will continue up to the very last hour prior to the marriage.

End of quote.

This is sad, but a blessing for us in that we replace those who have failed. Speaking of replacements, we want to take a look at the 11th hour parable. Brother Russell, on pages 223 to 225 of volume three covers that for us as well.

The parable is recorded for us in Matthew 20, verses 1 through 16. Brother Russell tells us that this parable tells of a class who entered the service of the Lord when the day's work is about done. At the 11th hour, the last hour, they are represented as some desirous of engaging in the master service, but too late. The general call having ended, the full number complete in 1881. They say, no man has hired us.

We were too late to get into the service under the call. In other words, the general call ended. No one will hire them. Can't call or invite if a crone isn't available, and again, to invite more than 144,000 implies a predestined failure.

Brother Russell continues, our Lord responds by pointing to the door of opportunity for doing and suffering in his service not yet shut, the close of which will be indicated by the coming of the night in which no man can work. But he says nothing about what the reward will be. In other words, he couldn't offer any reward because if all of the 144,000 that came in under the general call were faithful, there wouldn't be a reward or payment. He says, now we have come to the close of the gospel day of service to the 11th hour. It's past the time for calling laborers for this day.

Yet some are now standing by and saying, we've not been called into the work. No man hath hired us. We have no promise of labor nor of a reward if we should even find work. This again is because if all the remaining 144,000 that were still alive were faithful till their death, then there would be no reward, no labor.

The work would have ended. Brother Russell continues, the call is ended. The day's work is nearly done, and there are enough laborers without US 144,000. But to these the master would have us to say, as his mouthpieces, go ye also into my vineyard. In other words, consecration is always in order.

He says, I promise nothing. The general call is ended. The time is short. The time for labor is nearly ended. The night cometh wherein no man can work.

In other words, when the church is gone, there won't be any work. But go in, show your love and zeal, and leave the rewarding to my generosity. The work is for the church to make their calling and election sure. Brother Russell continues, and this is all we can say. The only hope we can hold out is that no man ever labored for our master, who will not receive abundantly more than he could ask or expect.

And then. Or on the other hand, we know that some of the places in the work will be vacated by reason of some not continuing faithful, and that the crowns of rewards set apart for such will be given to others replacements who by faithfulness and self sacrifice prove themselves worthy of the

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work and the reward.

So then, if any have recently come to know and love our Lord and desire to serve him and his truth, let them not be this is a continuing with Brother Russell wrote in this volume.

He's saying. So then, if any have recently come to know and love our Lord and desire to serve him in his truth, let them not be discouraged because the General call ended in 1881. If you see the door of opportunity for sacrifice and service open before you, enter in. But enter quickly, for the night of darkness and of intense opposition to the truth will ere long be upon us and will hinder you from engaging in the service. End of quote.

Understanding this parable, we feel, is significant for us. Who are these 11th hour workers? They would have had to have come in after 1881 when the General Call ended, just like us, replacing those who have lost their crown because of their lack of obedience to their covenant of sacrifice. Our experiences would seem to parallel theirs.

We we want to take a look at the the Subheading the End of the High Calling the end of the High Calling is not the closing of the door on page 205 of volume 3. In the interest of time, we'll just say that Brother Russell appears to point to a distinction between the end of the High Calling or door of opportunity into the High Calling and the close of Gospel favor or the end of the General Call, which also completed the 144,000 in number only in 1881. He says on page 206 of volume three that this parable of the Virgins merely portrays the events in the close of this age among those of the true Church living at that time. The door of this parable represents that certain special privileges, the consummation and goal of all the favors of the Gospel age will be open to the wise virgins in the time of the harvest and the closing of the door when all of this class, in other words, the virgins who recognize the presence of the Lord shall have availed themselves of such privileges. Represents the close of all the favor and privileges of the Gospel age because the feast represents in full the Gospel advantages and privileges, being a representation of the grand consummation to which all other favors lead the promised kingdom glories.

End of quote.

Brother Russell mentions on page 207 of volume three that there are three ways in which the closing of the door might be indicated, referring to the door of opportunity into the High Calling. First, by a definite Bible statement of the exact date. Second, by such a reversal of public sentiment with reference to the truth, that fidelity and zeal in its service would no longer meet with opposition, and when suffering with Christ for the truth's sake would no longer be possible, in other words, no one would care, or third, by such a condition of affairs in the world, that all opportunity for such service would be effectually obstructed, thus leaving no opportunities for candidates to enter into the work and to develop and prove their love and faithfulness by their activity and endurance. Then Brother Russell continues by saying, though we are definitely informed that the door will be shut sometime within the harvest period or end of the age, which he thought when he wrote this in 1890, thinking that it would be in 1914, he says the Bible does not give the exact date, and although addressing the second point, he says, and although after the great time of trouble there will be a grand reversal of public sentiment in favor of the truth and justice, we have no thought that such a condition of affairs will come until after the harvest period is fully ended.

But we have a clear idea that the door will be shut in the manner last named. For before the millennial day breaks, we are forewarned of a dark night wherein no man can work, the morning cometh, and also the night.

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Now of the three ways Brother Russell thought the closing of the door to the high calling might be indicated, he chose reason number three, that being when the dark night of trouble would obstruct or prohibit any work of the church, leaving no opportunities for candidates to enter into the work and to develop and prove their love and faithfulness with or by their activity and endurance. Today, however, over 100 years later, and after the great time of trouble, the great world wars, it appears more like reason number two. Since ignorance and blindness are gradually being removed, there has been a gradual reversal of public sentiment with reference to the truth.

And the evidence of that is the anarchist that are demanding truth and justice. Nowadays, we're in that anarchistic phase and it's all over the news. People are fed up with what's wrong with everything. They want what's right, what they want is what's righteous, but have no idea what that is. It's interesting to note, however, that Brother Russell himself said of reason number two, after the great time of trouble, there will be a grand reversal of public sentiment in favor of truth and justice.

But we have no thought of such condition of affairs will come until, he says, after the harvest period has fully ended.

Lastly, suffering.

And so, if we look at, if we understand the great time of trouble to be the world wars, and if we understand, the harvest has ended. We are in that time that he's referring to that he mentions as reason number two. We are in that particular turn and we still see the door open.

Lastly, suffering for the truth's sake is not like it used to be. We don't seem to be suffering for righteousness sake like our brethren of old have. Just ask Sister Molly why she and her sisters hated to go to school. Gradually, thanks to the work of our Lord in the Church, the truth is finding less opposition. Gradually.

Gradually all will know and love it.

We know that Brother Russell's expectation was that he thought that the Church would be complete in 1914. But as he stated in the forward to the second volume, the author acknowledges that in this book he presents the thought that the Lord saints might expect to be with him in glory at the end of the Gentile times. This was a natural mistake to fall into, but the Lord overruled it for the blessing of his people. The thought that the Church would be all gathered to glory before October of 1914 certainly did have a very stimulating and sanctifying effect upon thousands, all of whom accordingly can praise the Lord even for the mistake. Our mistake was evidently not in respect to the ending of the Gentile times.

We drew a false conclusion, however, not authorized by the word of the Lord. We saw or did see in the Bible certain parallels between the Jewish and Gospel age. We should have noted that these parallels follow the nominal systems to destruction in both cases, which is correct, but do not indicate the time of the glorification of the new creation, and remember what Brother Russell said earlier. The Bible does not give an exact date for the glorification of the Church.

Now, was it so strange for Brother Russell to expect the Church to be complete in 1914?

After all, the number of the 144,000 was complete in 1881. All they had to do was stay faithful for 37 years. Even if some did fall away, which he saw many do, there had to be many ready and

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waiting in and among the household of faith to take their place. Remember, this was the height of the Truth movement. Our Lord was present at this time for the harvest message to go out.

There was a flurry of truth activity. Brother Russell's sermons were published in thousands of newspapers across the country. So it would not have been unreasonable to think that it was very possible for the Church to be complete at that time.

As 1914 approached, Brother Russell saw thousands of Spirit begotten brethren still living and realized the only possible way for them to make their change by 1914 was to die of unnatural causes. He thought that they would suffer and die at the hands of their persecutors. Well brethren, we know that didn't happen, and to this day the door of the high calling is still open, and one by one each member of the church is quietly leaving the scene.

Brother Russell would have never expected the completion of the church to take this long. It's been over 100 years since 1914. As we said before, that should tell us that if we want to be faithful till we die, it's going to take a lot of work. That work of making our calling and election. Sure that bar is raised, dear brethren.

Our King is marching on. Our Lord and the Risen Saints are very busy getting things done. They are moving forward with or without us, and I'm sure there will be plenty for us to do during the remainder of the thousand years. Thank you.

And may the Lord add his blessing.

Thank you Brother Ed. We appreciate your thoughts on that parallel dispensations. There's a lot there to think about. We'll close with the last two verses of Hymn 171 and ask Brother Ed to close with prayer.

It foreign and gracious Loving Heavenly Father, Dear Lord, we come before thy throne of grace to thank you for your many blessings. Thank you for your love for each of us. We thank you for the gift of your dear son to redeem the world and this privilege we have of of being a part of that sacrifice, being part of that kingdom process. We're thankful for the meat and due season that thou has provided us through the pen of the Pastor. We're thankful for living in the time we're living in when we can see the effect of the work of your dear Son and the Risen Saints accomplishing what's necessary to bring in the kingdom.

And we look forward to the mediatorial phase and we pray that for your help in making our calling and election, sure that we may participate in that endeavor. Father, we pray your blessing upon all those that are calling out to Thee in need. Bless them who keep them in the hollow of thy hand, and Father, it's in Jesus precious name that we pray. Amen.

Thank you Brother Ed. We appreciate that again and thank you for your service, and we'll pick up back here at 3 o' clock with our final presentation from Bro. Peter.

Brother Ed, I have a question for you. How do you reconcile this with reprint 50 where brother also says the harvest has not yet ended in 1916?

I've noticed that there are two definitions of harvest. There's the harvest out of the nominal church and the call in 1878 went to for them to get out before partaking of the plagues that came in 1881. Then Brother Russell refers to a harvest into a heavenly garner. Now, in order to get into that heavenly garner, you have to die. You made your calling and election.

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Sure. So the terminology is confusing in that the harvest into the heavenly garner has no. There's no. The time that's restricted is when that church is complete. But I prefer to use the term harvest with regard to the harvest out of those nominal churches in 1878.

That was the significance of the truth movement, the significance of the wheat and tares growing together until that time when they were to come out. But you have to understand the differences in the terminology used in, in. In the word harvest. So in 5950, then, which harvest do you think he's talking about? Because he talks about the harvest work in which he had been involved in continuing since.

And he would, of course, would have defined that as the harvest of the nominal system. So are you saying in 19, in 1960, in this 5950, he was talking about which harvest? Well, if you. When talking about going a harvest into the heavenly Gardener, that's been going on since the risen saints in 1878, they were, they were asleep and then they, they, they rose, and of course they're in the spiritual phase.

So that, that would have been going on since the Risen Saints or the saints were raised.

Okay, so. So you're suggesting which harvest is he talking about then? 5950. I'm still confused. I'm sorry, I'm just trying to understand.

Well, define it for me. Tell me exactly which harvest you're referring to. Are you referring to a harvest in the Heavenly Gardener, or would you be referring to when the call went to come out? Well, I don't believe there's two harvests like you do, so I wouldn't define it that way. In reprint 5950, brother also says the title of the article says the harvest not yet ended.

Some of us were quite strong and convinced that the harvest would be ended by now, but our experience must not allow the weight. Anything against the facts is what he said. That's how he starts the article. So I'm asking, do you think he's saying there that the harvest is continuing? I think he's saying the harvest continuing.

Are you suggesting. Yeah, in the way that's applied, yes. That harvest into a heavenly garner continues and will continue until the last Member of the church is gone.

So in Matthew 13, do you think it's those two harvests are separated there?

The parable of the wheat and tares, do you think that is separated? That harvest is good? Yeah. Now that. Yeah, that's the separation that took place when the call went to come out of her.

Come out of her, my people, in 1878, and they would have been separated and separated into the ecclesia arrangement, into the barn, and they were no longer to sit in the same pews as the false church of Christendom, and that was the test upon the church during that harvest period.

Brother Russell does say that the I don't want to say argument, you know, I'm just trying to understand. Yeah, I understand. It is confusing your position because he calls the. He calls the barn the heavenly condition. He uses those phrases in the third volume.

It's the heavenly condition. So you're saying it's the. I think I heard you say it's the ecclesia. Is that what you're saying? The ecclesia arrangement?

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It was, and same thing with the guest chamber. Because he talks about. Now he's talking about those. That.

Those saints that are still living. You can't be in the barn condition living. You would have to be, you know, you'd have to have your spiritual body. You're not living, and I think that's an important distinction when we look at that.

Is who he's referring to already in the heavenly garner, or are they still living? Are they still trying to make their calling Election? Sure. Are they still trying to be faithful till death? That's, to me, is where there's a distinction between who is referred to.

So the first thing you got to look at is, okay, who's he talking about? Is he talking about those that have gone beyond, or is he talking about those that were struggling during the separation period or harvest period to get out of those churches before they were destroyed?

I appreciate the explanation. It's not one that we're going to agree on. I know, and you know what, Brother Mark? I really appreciated you allowing me to, you know, I.

We thought the Lord would indicate to us to give this, and then it realized that, you know, that a lot of the brethren don't agree with this, and so that's one of the reasons we asked ahead of time if you thought it would be appropriate, and so we appreciated your allowing us to present this, and.

And we love you very much for it. Thank you. I haven't been married over 30 years. People disagreeing with me it's really crazy.

Thank you. I would suggest that Brother Russell does use the word regular harvest in 5950. So however we want to. The other thing that on this whole idea that concerns me, or at least in my mind kind of makes me wonder is that this was, this idea that the harvest was ended was actually floated by the Judge in 1919, and you can see that in reprint 6426 if you have the old seven, number seven of the green watchtowers.

But that the idea actually In April of 1919 they say the harvest is not yet ended, and then in 1919 of April, in May, they say the harvest is ended. Well, there again that was put forth by the judge in from that standpoint. So Brother Mark at that time, about three months after the reprints in September of 1919, he turns around, goes the other way. So you got to understand that he was very unstable and he had all different kinds of viewpoints and but unfortunately that's not in the reprints.

Those reprints only go up to June. But I have to happen to have the second half of 1919 towers as well.

Just, just I'd bring that out so that that's not the final word of the judge. Thank you, that's very helpful, and again, Brother Mark, if you're reading about the harvest again, look at who it's referring to. If it's those that are gone beyond already, then it's that harvest into the heavenly gardener. If it's those that are still living, then it would be the harvest of the getting of the true church coming out of the nominal system.

I think that's the. In fact, I just asked Brother Brian this morning were some of the comments that came into the comment book from. Because I saw some references to certain scriptures. One of them pointed to the completion of the church, referring to those that are gone beyond, and another comment referred to those that living that were endeavoring to make their calling and election.

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Sure, and two very distinct thoughts, and so it is confusing, but those are some of the things that in my mind help me differentiate between when somebody says that there's a. A harvest into the heavenly garner versus a harvest of the ripe wheat to come out of the system, the separation of the wheat and the tares. Yeah, I understand your position on that, Brother Ed, and I thank you for the advice, but I think I'm going to stick with what I know to me Brother Russell's writings and from Matthew 13 talk about one harvest.

Now I know in your mind for your what you. How you've got that figured out. That might indicate to you two harvests. But I only see the one harvest, and I think that the harvest, the garner, the barn, is the heavenly condition.

So when a person dies, they go into the garner, you know, from that standpoint. But again, okay. Differences are not something that. I don't think it's the wrong thing to have differences with the friends. It's important for us to all prove it out for ourselves.

Yeah. It's designed to stimulate our thinking. To stimulate our thinking, and it's actually for that reason.

To me, it's less confusing if I look at. Especially when it comes to the. To the parallels when we're talking about individual church members that were told to come out and were still living, had to be faithful and struggled during that period of time. But I appreciate your desire to study that and make it your own. That's important.

And that's like when we open. Our intent is not to change anybody's mind or trying to convince otherwise. We just wanted to present, and I appreciate you allowing me to do that. Present what Brother Russell wrote.

And, and I wanted to be. Be it to be his words, not my words, and, and I know you wanted that too.

Not our thoughts. It's never our thoughts. But I really thank the. The Hope ecclesia for allowing me to do that and present that and.