

Frank Shallieu - The Jubilees

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While we won't be able to complete the subject, but to consider this evening at least those scriptures which pertain to the jubilee arrangement as they're found in the Old Testament.

We go to the 25th chapter of Leviticus.

Read a portion of Scripture there to refresh our memory concerning the institution of this holy day. A holy year arrangement.

I think that it might be well to commence earlier in the chapter to give a review of the sabbatical year arrangement too. Brother Norby, have you that scripture citation with you? Would you mind reading that for a while?

Second verse. Second. Children of Israel, and say unto them which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard and gather in the fruit thereof. But in the seventh year there shall be a sabbath of rest unto the land.

A sabbath for the thou shalt neither sow thy field nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed. For it is a year of rest unto the land, and the sabbath of the land shall be meat for thee and for thy servants, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, and for thy cattle, and for the beasts that are in the land shall all the increase thereof be me, and Thou shalt number seven Sabbaths of years unto thee.

Seven times seven years, and the space of the seven Sabbaths of years shall be unto thee 49 and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the 10th day of the seventh month. In the day of atonement shall ye make the trumpet sound throughout all your land, and ye shall hallow the 50th year and proclaim liberty throughout all the land unto all the inhabitants thereof.

It shall be a jubilee unto you, and ye shall return every man unto his possession and ye shall return every man unto his family.

A jubilee shall that 50th year be unto you. Ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine. For it is the jubilee, it shall be holy unto you. Ye shall eat the increase thereof out of the field. In the year of this jubilee ye shall return every man unto his possession.

And if thou sell ought unto thy neighbour, or buyest aught of thy neighbour's, and ye shall not oppress one another. I think, brother, that'll be enough now. Because we won't be able to cover all of this. At least now our minds have been refreshed by the reading of the. The greater part of what happened in that day, in that year.

Rather, the first thing we like to call your attention to is that the eighth. Thou shalt number seven Sabbaths of years unto thee seven times seven years, and the space of the seven Sabbaths of years shall be unto thee 49 and nine years. Now, here on the drawing board, there are seven of them. Semicircles represent seven years apiece.

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See? So if each of these are seven, you can see that seven times seven is 49 years. Introducing the 50th or Jubilee year.

Now, this is generally recognized and accepted, this arrangement, by practically all scholars, although some differ, and they make the Jubilee as this year and here this very latter portion of the seventh Sabbath year, but very few. So there's no problem there.

Now, some apparently have difficulty in fully being persuaded with this Jubilee arrangement. As enunciate by Pastor Russell. It didn't originate with him, but he adopted it, accepted it. That they feel that if, as we understand the Jubilee arrangement, if the cycles began to count after the 50th year, after this one year, and a new count would start, that would throw off this cycle arrangement, and so they feel that we have to draw this now on the board, do it a little smaller.

See here. This ends the first Jubilee after 50 years, 49 years, introducing the 50th year, and at the conclusion of the 50th year, that would be the end of the Jubilee. But now, when it comes to the commencement of the next jubilee cycle, according to the chronology that we have accepted, generally speaking, most of us, we find that if it starts at the end of this 50th year, you can see that when the next 50th year comes, it won't fall on the Sabbath day arrangement. Because, you see, this is not divided by seven.

For instance, they feel that the year before the Jubilee must be a sabbatical year. You see the way it's worded here. It says that after seven sabbaths of years, then this jubilee would come on the scene. Well, they feel that each one of these terminates with a Sabbath, each one of these cycles, and so when you come to the seventh Sabbath and the seventh Sabbath year of weeks, that the 50th would follow thereafter.

But that if you began the next cycle at the conclusion of this year and went on this 50th would not end at the end of the regular sabbatical year arrangement. We'll demonstrate this way. Now, here's 1, 2, 3, 4, 5, 6, 7. That's the 7th year. Then you'd have 1, 2, 3, four, five, six, seven.

It would be in here that the next seven would come and the next seven, and this would always be out of alignment. See what I mean?

Take the days of the week. The seventh day of the week is Saturday. According to even our calendar, let alone the Jews, the seventh day of the week is Saturday and it's always Saturday, right? In our calendar, the seventh day of the week is always Saturday. Well, they feel that the sabbatical year always follows in succession without any gap or interval between.

You count 1, 2, 3, 4, 5, 6, 7. That's the sabbatical year. One, two, three, four, five, six, seven is the next, and there's no interruption, there's no, you can't change in between those years, and we feel that's true as far as that goes, that part of the argument.

We feel that the sabbatical year arrangement always continues on. But now in our chronology, we find that while it would start all right as far as the first jubilee is concerned, thereafter we would find that there would be a year's difference as far as following falling on this sabbatical year. Because you see here, by going through with this other arrangement, we find that the seventh year is here and the 50th year is not in here. Because numerically speaking, there's not enough of a time interval in here to make it 50 years. So what happens?

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We have Grattan Guyness, Adam Rutherford and countless others who feel that Pastor Russell erred on this point and that we should be this way. They say it should be this way. But we'd like to consider this. Just a moment.

1, 2, 3, 5, 6, 7. Now, here's the seventh. This is the 50th year. These are seven years apiece. So it's 7, 14, 21, 28, 35, 42, 49, and the 50th year here.

This should be smaller actually in size. Then they start the next one here. Now, you see, they feel, alright, you get your first jubilee, but now when you go to count to the next cycle, they feel that you should start at the beginning of this year. Again, here's the 50th year. Instead of starting the new cycle at the conclusion of the year, you should start it at the beginning of the year, and therefore, when you come to the next 49 and you point out the 50th, it'll always fall this sabbatical year.

The year prior to the 50th year. That's their line of reasoning, and it sounds very forceful, sounds a very powerful and reasonable argument. But there are two difficulties we feel involved with that line of reasoning. For one thing, you start out here.

The 50th year will be the 50th year. But all the cycles after that will not be the 50th year, but the 49th year. Because by going back to the beginning of this 50th year, you're counting that 50th year in twice. Whether you know it or not, you're actually counting it in twice. You're counting it as ending the previous one and beginning the new one.

And so actually what happens, you shorten the time period from this Jubilee to this Jubilee. Instead of this being a 50 year span, it's 49 years. It's 49 years from Jubilee to Jubilee, which would not be harmonious with the picture to start with, even just from a simple line of reasoning along that line. Now, the next thing. Let's consider now this other method that is presented in the volumes.

Now, what's so terrible about the Jubilee not following the Sabbath? We read the account that when they started, this is the way they started. But after that, the main point of this is that it's seven times seven. It's seven times seven years equals 49 years, which introduces the 50th year. That's the principle.

But when they started this arrangement, everything started with it. When they entered the land, the sabbatical year arrangement started, and the Jubilee system started that first year. But from then on it changed after the first Jubilee. First thing, when we read the account in Leviticus, the 25th chapter, see, let's consider, say 10th, the eighth verse.

Now that's. That's the numbering part, the part that has to do with the rest. 11th verse is it, Ye shall neither reap that which groweth of itself, nor gather in the grapes in it of thy vine undressed. So we see here that in the type, even though it doesn't say that the Jubilee is a Sabbath, it's not called a Sabbath in the ordinary sense. Yet we find that when we read the account that the land rested, as far as that goes, there was no reaping done or harvesting done for that year, just as it was true with respect to the Sabbath years, the regular Sabbath years.

That's one observation. Next observation is that in the eighth verse when it says, thou shalt number seven sabbaths of years unto thee, we find that that's self explanatory as far as the first cycle is concerned, the first Jubilee. But we think that the next expression, seven times seven years, is put in there to show that it's the multiple of seven squared or seven times itself that points out the Jubilee thereafter, and that that's the way. Why it's worded that way, that seven times seven years, that that's the main theme of this reasoning.

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Now, let's take another line. In our current day, how we reckon things in our calendar.

You notice, say, take several holidays every year. Take Christmas, New Year's, the 30th of May. That's Declaration Day. Then you have July 4th, that's Independence Day, and you have Columbus Day and Memorial Day. Now, each one of these days are dates connected with them.

Now, does Christmas always fall on a Saturday or a Sunday or a Monday? Do any of these holidays, year after year, fall on the same day of the week? No, they don't. They vary from year to year, but the date is fixed. For instance, the New year is January 1st.

December is December 25th. July 4th is July 4th. No matter what day of the week it falls on, it's a fixed period of time. 25th day of December. Now, there's only a few days, in fact, only two, that we can think of offhand that don't use that principle.

And that is Thanksgiving. That's a Thursday. Now, that isn't determined like the 23rd of November. That date varies from year to year. Thanksgiving is the last Thursday, I think it is, of November.

Then we have another date too, that's Labor Day, which is in the fall, which is the first Monday, I think, in September. But it's not based on a fixed date, but it's stated that way, and we recognize it that way. But when it comes to the Jubilee, the Jubilee is set off by an exact time figure. It's a time interval just like the other holidays that we mentioned. They're pointed off by a time interval.

And as to what day they fall on, that's relatively immaterial. Therefore, the Jubilee actually could fall on the Sabbath year, and it could fall on another. I'm talking about the regular Sabbath year. Sometimes it would fall on the regular Sabbath year, and sometimes it would not fall on the regular Sabbath year. That would vary, but not the first one.

And that would be the thought that not in the last one. As far as the creative days are concerned, which is a different picture. We'll come to that later if we have time.

Now, the expression weak. The expression weak W E E K. We usually when we say the word weak, you think of a multiple of seven. Right away it's seven, and the Hebrew word is Shavua.

Then you take the word Sabbath, that's Shabbat. They're very similar. They're the same root meaning, same root words involved Sabbath and seven, and then you have Shaphathan. They're the only three words, those three words, and one is related to Sabbath.

And sometimes the other is used in the sense of rest, the other as seven, and sometimes they're used both ways. In other words, the word weak in our language today is quite comparable to the word Sabbath as the Jew would understand it properly back there, not the way they understand today. Because there's mixed views on it. There are mixed views amongst the Jews as to the proper interpretation of the Sabbath.

Therefore, when we say the week or so, from one standpoint, when we speak of it as the week, we think of it in the standard ways it is on our calendars, and when you look at a calendar, your mind sees the first column as red letters. That red letter day is Sunday, which is the first day of the week. Generally we think Monday the first day of the week, but actually it isn't. It isn't on our calendar and it isn't in the Hebrew that Sunday is the first day of the week.

Now, that doesn't change, and you'll notice that from year to year, those lines, they keep in alignment all the way through and the dates change. But the days, they keep their sequence. So

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the holidays during the year don't affect the calendar itself. They don't change the arrangement of the regular week.

The regular week stays the same, keeps grinding on and on. Seven days, another seven, another seven. The same with the sabbatical years. They keep on continuing the exact same ways, and whether the Jubilee falls on a Sabbath or before is immaterial.

As well as other notable events in Jewish history, we find then the same principle applies there. Now, take another illustration. We say that this is Friday. Say, I'm going to go to Boston in a week. Well, what do you mean?

Well, generally you think the week. You take it in an accommodated sense as meaning, well, next Friday or Saturday, that the week would more or less start from what today. You don't necessarily say, well, it has to be a Monday or Sunday. Rather, you wouldn't say it had to be a Sunday. In other words, make it nine days in order to fit in with the.

The theoretical calendar. No, because you can use the word week in accommodated sense as meaning a unit of seven. The week, then becomes a unit of seven, and you say, I'm going to take my vacation in four weeks. You mean four weeks a month from now, approximately.

You intend to take your vacation? You don't. You're not thinking strictly of measuring it from the first day of the calendar, that it has to start with a Sunday to a Sunday, four weeks. No, because this is done in the same way with the counting of the Jubilee. We would understand that the 7 times 7 years is used in that way that keeps on counting, irrespective as to whether it falls on the regular sabbatical year or not, or changing it to days, whether it would fall on a Saturday or not, bringing it from years down to days.

Now, some feel, well, where do you get this idea of the square? The squaring of the Sabbath points out the Jubilee, or the squaring of the Jubilee points out Earth's antitypical Jubilee. Well, we find that in the very verse we read earlier, the eighth verse, 7 times 7 years is the unit squared. 7 squared points out the Jubilee, and we think that it would not be unreasonable to assume that, just as we find that seven days squared points out Pentecost, so seven years squared points out Jubilee, so seven Jubilees squared, or rather the Jubilees squared by themselves, just like the seven squared, the 50th squared, that that would point out another higher type, another higher picture.

Therefore, we feel that that's where this arrangement comes. 7 times 7 is 49, followed by 50th year. 50 times 50 equals to 2500 years, pointing out the great Jubilee or Earth's Jubilee.

Now, Brother Edgar, you'll notice just slightly differs with Pastor Oslie. He doesn't say it in his writing, but he feels, for instance, that the 2500 years by squaring that, that it's the following of that square that introduces the Jubilee, and so you'll notice that he puts the date 626 B.C. as the last Jubilee that was observed, and instead of 6:25, I think it is in the second volume with that Pastor Russell says, make up that.

And we feel that that's the proper date. Personally, we haven't time to go into all that tonight because this is going to be a long enough talk tonight just on this point.

Now we go to this calendar. Have we a little stick here or something?

Point to this, that chart.

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Of course, on the chart here we find that the Jubilee started when they entered the promised year. Back here after the wilderness, they entered the Promised Land, and that there counted the Jubilee cycles, or they commenced the observance of the type, and Brother Russell reasons, according to the chronology and according to the principles of the law, that these 50 years they could be observed by the Jewish people. They had opportunity of observing them until we came to the period of the desolation of the land for 70 years. We know that during that period they could not have observed the Jubilee, because 70 years is a period of time longer than the 50 years.

Therefore, it would mean that when they were in the land of Babylon, where they were there for 70 years, they certainly couldn't have observed the jubilee in captivity in a foreign land. All that's implied by that observance, and therefore that would mean that the Jubilee would have ceased here. As far as their ability to observe the Jubilee, they couldn't have observed it in this. Therefore it must have ceased to be observed sometime prior to this date.

So for what's the reason that. Well, they observed it at least perfunctorily earlier up until this time. Now, the way you can find out, you don't need to take the second Chronicles, the 36th chapter, take the 70 Sabbaths that are mentioned there to find this out. See what he did. He took 70 Sabbaths, were determined, they observed 19 of them, and then he subtracts this and gets the 51 times 49.

We'll go back to the other. All we need is the regular chronology to start with. Assuming this chronology is correct, which we feel personally it is. But let us take that as an assumption to start with, that the six years of the dividing of the land, the 450 years of the judges and the 513 years are correct and are taught in the Bible. Well, if these periods are so, well, then just by adding these up, the 6, 450 and the 513, by adding these years up, you'll see that it already adds to 969 years.

You add that. Well, you divide 50 into 969 years and you find that it can only be divisible by 19 and a fraction. In other words, 19 of these jubilees fit here and the 20th one would fall in the period of desolation. Therefore, the last jubilee to be observed would be the 19th Jubilee, and it would be prior to the desolation, and to find out how far prior, how much, how many years was it prior to the desolation?

Well, all you have to do is 19 times 50 is 950. That covers the period of the Jubilees, and you subtract the 950 from the total period. 969, 950 from the 969 leaves, 19 years, meaning that this last jubilee which was observed was observed 19 years prior to the desolation of the land that's mentioned in the latter part of Kings and in the last book of chronic.

Now, in connection with the law, whether man observed these things or not, these types, they kept counting until their answer type came. We find here this principle.

We know that if these Jubilees are typical, now I think we would assume they were typical, wouldn't we? Jubilee that, and if we know that the Sabbath, say the Sabbath day is typical, well, certainly the Jubilee must be typical. Well, if the literal Sabbath day is typical, then we find that the six days that pointed out the seventh day as being the Sabbath day, that they are typical too. I mean, those six days introduced the seventh day which is the Sabbath.

If the Sabbath is typical, therefore, we find that the other six are typical. Well, therefore, if the rest, if the restitution or the Jubilee type picture is a type, well, then it would be reasonable that the cycles that the cycles which pointed out that type have their fulfillment in another picture pointing out the antitype. Otherwise we'd be only taking a part of the picture and saying this is an antitype and

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ignoring these cycles. Therefore, that would mean that the antitypical Jubilee, that the cycles which would point it out must far precede the fulfillment or the beginning of the fulfillment of the type itself, that is the. The Jubilee, the cycles which pointed it out would begin earlier.

Well, now here we come to a period of time where, strange as it seems, the Lord left them opportunity, he leaves them opportunity to observe it for 19, and then all of a sudden, whether they'd like to or not, they can't observe it. It would as almost be a suggestion that this is where the type ends as far as cycles, and that the antitypical cycles would begin at the moment that the type could not be observed, that it was impossible to observe it from then on, that where the last type was observed, that there would count the antitype. It's not by any one line of reasoning, but the threads of many lines of reasoning that force a chain in this chronology arrangement. We think that that's been presented by Pastor Russell, but let's proceed upon this basis.

All right. Now we find that the last Jubilee that could be observed is 19 years before the desolation of the land, or 625 or 26 BC. Now we notice this other date which is brought to our attention in the volumes verse rather in Chronicles, that's second book of Chronicles, the 36th chapter, the 22nd. Now, in the first year of Cyrus, king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished. The Lord stirred up the spirit of Cyrus, king of Persia, that he might make a proclamation throughout all his kings, so forth.

Now that isn't the one that we had in mind. 21st verse.

It tells about previously the Jews, all of them were taking away captivity. Finally, the 21st. To fulfill the word of the Lord by the word of Jeremiah. Until the land had enjoyed her sabbaths for as long as she lay desolate, she kept sabbath to fulfill threescore and 10 years. All right.

In other words, the Lord set aside a period of 70 years, and he said, now this land is going to lay desolate 70 years. Because I know my people are not going to perform this type the way it should be observed, and therefore the only way to make it so they don't sow and they don't reap and they don't do these things is the best thing to do is drive them out, and they can't do it.

And the land then gets its rest, and it says that it would rest for 70 years in order to fulfill its sabbath. Now, if these sabbaths in which the land lay rest were the normal sabbatical years, in other words, every seventh year in the law, the Jews were to let the land lay rest every seventh year. Now if it were those years that he was particularly finding fault with him in that he didn't observe it properly and that he set aside 70 years to make up that difference, well, we have some difficulties involved. If we think that the land lay desolate to keep the sabbatical years, well, then we find.

Here, just take this alone. Here we have 950 years. Why 70 times 70 times 7 years is only 490 years. So we find that, say half of this is only covered. What about the other half?

What about the parts down here that they didn't keep for the sabbatical years? You mean to say that 70 years fulfilled that that made up for all the. All the sabbaths that they didn't observe. The very fact that he set aside 70 of them to fulfill it, that the land might fill its measure of sabbaths. It shows that those sabbaths are not sabbatical years because they would only take a fraction of their history and it would terminate way back here because there were many sabbaths in here, let alone up until Jesus day and let alone up to our day.

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But if these sabbaths are considered as jubilees, if The Jubilee is considered a Sabbath. Well, then we can see that when it comes to 70 times 50, that's 3,500 years. That that would embrace the period, the entire period here, as well as the period down through history up until our current day. Therefore, we say that the Sabbaths in which the land lay rest were those years that are reckoned as Sabbath under the Jubilee arrangement. Even though it doesn't say the Jubilee is a Sabbath in plain words that way we think it says it in logic that it was a Sabbath year without using the terminology and that this 70 years then meets the picture.

Now, there's other things that come to our attention in the back here. By squaring the 50th year, you get 2,500 years. In other words, just as the seven times seven year that arrangement kept going until here, and now we have, instead of the 7 years squared, 50 years squared begins to point out the antitypical cycles which would point out the beginning of the antitypical jubilee. 50 times 50 is 2500 years.

If we take the 2500 years and the 625 B.C. from it, or rather take the 626, we find that the date that ends here would be 1874 or 1875. You notice that Brother Russell, he says that sometimes 1874 and sometimes 1875, and I think the reason is that in connection with this, he wasn't sure as to which end of the year is involved because he wouldn't do that. In my line of reasoning, I can't see how a man would say 20 times on different writings make it 1874 and an equal number of times say it's 1875.

We feel that the reason is, we feel that he wasn't positive as to whether it was 625, whether to reckon it from the one end of the year or the opposite end, and Brother Edgar said, suggested the 626 date and instead of the 625 in the second volume, we think that is correct. Now, we feel that this arrangement, see, Brother Russell feels that we have two cords of evidence, the 2500 year picture, which points out the 1874, and he said the last year of the 2500 pointed out the antitype, the millennial age. Well, we feel that while that may be true with regular types, that in this arrangement it must follow not be the last one, because the 7 times 7 is 49, which points out the 50th.

Now, the 50th is not a part of the 49. Therefore the 50 squared 50 times 50 is 2500 years that it would be, and at the conclusion of 2500 years, that the year then starting would mark the time of restitution, and therefore we would go along with Brother Edgar on that particular point and start that at that date, 626 BC instead. Now, while it is true, we have one picture, the 50 squared, pointing out recitation or the Jubilee, the earth tube Jubilee. Brother, what the reasons now, what about the 70 Sabbaths here?

Are these 70 Sabbaths that were observed? Well, if he feels that, well, in God's mind there were 70 determined, well, he is. Now, if 19 of these already are in the past, 19 of the 70, well, then you just subtract. 70 minus 19 is 51, that 51 have not been completed. But he feels that since they're not going to observe the jubilee from that time on, instead of saying that this 51 is 51 times 50, he makes a 51 times 49 and gets 2499 here.

And he starts it that way and in that way, starting the 70 jubilees here and starting the 50 jubilees here. Under this arrangement, the 19 times the 50 and the 51 times 49 that they both point out the date 1874. Well, I don't. I feel that under this jubilee arrangement that there's another picture here that confirms the chronology that we already have, that when the last time type was Observed, we'll say 625 BC just to use some date definite when that last date was observed, that there began the counting out of the antitype. But we feel that there was the counting out of two antitypes at that time, the 50 times 50 and the 70 times 50.

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The 50 times 50 tells us when the times of restitution would begin. The 70 times 50 would point out when the times of restitution would end, and therefore you can see the simple arithmetic that 70 times 50 is 3,500 years and 50 times 50 is 2,500 years, and if one points out the beginning and the other points out the end, the difference between the two is exactly a thousand years, and therefore we feel that the date of the times of restitution as having commenced in the past, as the pastors put it, is in harmony, we feel with another line of evidence with respect to this 70, and that it shows us then that the time of restitution, instead of being one year, one year like it is back here in the type, there's a jubilee year in the antitype, it's a thousand years instead of the one year, because it's a higher type.

Therefore, we feel that the beginning and ending from this pointing from this date, 625 B.C. marks the millennium as being 1,000 years in duration and as having already started. Now, we'd like to go into a few other things.

There's so many points to talk on. We just. We just have a few scratched things here to remind us. Let's take some other things. Now, in the 40th chapter of Ezekiel, it shows us there that Ezekiel had a vision in the 40th chapter.

And he gives us a time element with respect to the time in which he received this vision.

In the 5 and 20th year of our captivity, in the beginning of the year and the 10th day of the month, in the 14th year after that, the city was smitten. In the selfsame day, the hand of the Lord was upon me and brought me hither. Now it gives us the 30th year. Now, I was trying to find that. My eyes are starting to get out of focus here a little.

In that chapter, it mentions the 30th year. Which verse is that?

That's what I read, but I didn't see it. This is all right. Now, it came to pass in the 30th year, in the fourth month, in the fifth day of the month, as I was among the captives by the river at Kebar, that the heavens were opened and I saw visions of God. Now, some feel that this means that that year, that the 30th year used there means that it's the 30th year with respect to the jubilee cycle, that it was the 30th year of the Jubilee cycle, that in that 30th year he had this vision. The other part we can see is in the.

In the second verse, in the fifth day of the month of the fifth year of the captivity, Jehoiakim's captivity, that's relating it from another standpoint. But this 30th year. Well, we'd like to talk on that. For one thing, from Ezekiel's forebears, we know that Ezekiel was a priest and that we don't feel that this represents the jubilee, let's put it that way, to start with, so you know where we stand, that the 30th year here is related to his beginning of his ministry as a priest in his 30th year, not the 30th year of a Jubilee, but in his 30th year, he began his priesthood, and just like Jesus.

See Jesus when he was 30 years of age. He came to Jordan and he was baptized, and the heavens, the heavens were open to Jesus when he began his ministry in an official capacity, because that's when he started his ministry, when he was 30 years of age. Now, Ezekiel does the same thing. He's 30 years of age, he presents his ministry, he has his public ministry, and he has an experience very much like Jesus.

The heavens were open to him, and he sees these very unusual visions. The glory of God. That's what he. This whole chapter describes the cherubim and the wheels, and it ends up thus.

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He saw the vision of Jehovah in his glory. That's what he saw in this. In this experience. So we feel that that 30th year is no proof of the Jubilee, and we would offer the suggestion that it was. Referring it to his life in his 30th year is the thought in Josiah with King JOSIAH in the second book of Kings, the 22nd and 23rd verses, it shows that Josiah started a reform.

And in connection with that reform, it tells different things he did, and that there he reinstated or got the people awakened to observing the Jubilee arrangement, and that being that the Jubilee year fell at this time, that that's why he was so stirred up to do his work in Israel as king in harmony with this arrangement. But we don't find anything in there that gives that clue at all. It tells about Passover and feast of Tabernacles, but there's nothing about the Jubilee day that's in this, or rather the Jubilee year.

That's an assumption that I don't see it's warranted because there's not the least hint, not the least hint in either of these chapters that this was. So it is true that in the Jewish Encyclopedia that it says that the 16th Jubilee occurred in that year where it mentions these events. But that's what we find in the. The Jewish history says that. But the Jewish chronology as well as the Jewish history is not thoroughly reliable.

Neither is Josephus, who in these instances is generally relied upon to point out these Jubilee years. In fact, you can go to the. The Talmud and point out contradictory evidence right in the Talmud, let alone by one writer. I think it's. It's a little dangerous to go to history and try to just single that out.

And then when you try to find out any more detail, it's very scrappy information. You get just very meager information, but with a lot of pictures about that sound very fictional too. I mean, some of it may be true, but you don't know where the one ends and the other begins.

I think there's enough in the word of God on these fine points to help us to understand the picture as to whether this line of reasoning is right this time. Check Theory of the Jubilee, we feel, has a lot of other obstacles that it brings up to the surface, not to the ordinary reader, because most people, they think, oh, this sounds wonderful, and maybe this stupid, maybe what we have believed isn't right, and but when you measure it and weigh it out, there's a lot of other things that are problems and there's a lot of juggling done by these to make these things come out on other dates, and so they juggle history to fit these other jubilees that are related and they'll quote authors. That's true, but we question as to the authenticity of many of these statements that they have.

So therefore we feel at the Josiah that the 16 Jubilee that it isn't referring to that, and there's no mention of the word at all in the chapter, and it's pure supposition, nothing more or less the same as that with regard to Ezekiel, the 40th chapter, or the first chapter, rather. Now, there's another point. Now, this term Sabbath, we generally think of the seventh day, the Sabbath, the seventh day.

But when we went into the meaning of the word Shavua, Shabboth and Shabbaton that this can be, there's a little looseness with the application of these words. The context has a great deal to do with the proper interpretation. Now, for instance, there are there were at least five other holidays in the Jewish year which were Sabbaths, and yet they were not the seventh day. They were not the ordinary Sabbath.

They did not fall on the seventh day. For instance, take the feast of the Passover you had the 15th day was the observance of the feast of the Passover, not the eating of the lamb, but the feast of the seven days of unleavened bread, and that's a Sabbath. That day was a Sabbath. You go to the

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seventh month, the first day of the month with regard to the blowing of the trumpets, that was the Sabbath day.

But we know that from year to year that the first of the Jewish calendar wasn't always a Sabbath, that first day, and then to make it even more difficult, the 15th day, the 10th day of the seventh month is also a Sabbath. That's the day of atonement. The day of atonement was a Sabbath. Now, how can the first day be a Sabbath and the tenth be a Sabbath in the ordinary sense when seven doesn't go into ten, it isn't divisible by ten.

From that standpoint, there has to be something given from year to year. It varies. So the day of atonement sometimes fell on one day, sometimes it fell on another day. But whatever day it fell on, it was considered as a holy Sabbath in addition to, in addition to the regular seventh day or seventh year Sabbath. So the word Sabbath, while frequently has the word thought of seven in it.

It's not always that way. Therefore, we feel that the word Sabbath is very much like our word weak, and sometimes it has the thought of meaning cessation or rest. So you find in Young's concordance, he doesn't know how to give an interpretation to it because it's very difficult. So he has the same meaning for the word Shabbat as Shabbathon, even though they're two distinct words in the Hebrew, because he puts cessation, see and rest.

But sometimes if you put Sabbath in, it's all right and rest, and sometimes the thought of seven isn't there. It's the context, it's the reasoning on the context that determines as to what is referred to or meant.

And the 15th day, the seventh month also was the Sabbath, and the 22nd day of the seventh month was also a Sabbath day, and yet they did not fall on the regular Sabbath, except maybe once every six or seven years when it would come around to that time when the Cal nu automatically according to solar system or the sabbatical arrangement would come in line and hit it once in a while coincide with it.

Now the next thought would be this, about the earth's the creative days. Now we've considered that pointing out of restitution from this type here in the law, in the law and based upon the changing the ending of the type being superseded by the counting of the cycles of the antitype. Now we see in this another picture that would be implied and fits very beautifully and that has to do with the seven creative days. 2, 3, 4, 5, 6, 7. Better shorten the sub.

Now put this in 1, 2, 3, 4, 5, 6, 7, and this would be a higher. Now these creative days are great periods of time. Therefore the type and the antitype in this are much broader than any of these other pictures. For instance, Pentecost was a jubilee day.

Pentecost was the 50th day, that was a jubilee day. But that's a jubilee as respects the church. That has to do with the Lord's disciples.

The seven times seven years introducing the fiftieth year is a jubilee of the land and of the people. It's the public's jubilee, the public's jubilee, where Pentecost is of the church and both are causes of rejoicing. Jubilee or jubilation is attached to it, just like at Pentecost when they got the Holy Spirit and a fresh start there. So we find here we have another one there. That's the earth's jubilee.

Now, when we come to one, it's even higher. There's the jubilee day, the jubilee year, and Earth's jubilee of a thousand years. Now there's another jubilee that's even higher than that, and that's the

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everlasting jubilee, the grand jubilee of jubilees that will never end. It's not a thousand years.

It's not a day or a year. It's forever. It's a full restoration. Now that's the creative day. Now, in each of these creative days, there was a period of 7,000 years.

Each of these creative days was 7,000 years long. So we come all the way down here to the seventh. Now, seventh, seven times 7,000. See, that's each of these periods is 7,000. Seven times is 49,000 years.

And after the 49,000 years would come the 50th thousand year, which would introduce the age beyond the millennium as being the great jubilee of jubilees, and there we feel that that will apply at the conclusion of the millennial age, where Jesus said that those that are accounted worthy to be called children of the resurrection and to obtain or enter into that age, he says they'll be like the angels. They'll never die. Neither will they marry nor sin anymore, and so forth. They won't die.

Well, it's not the. He's speaking just as the holy angels back in the flood, the angels that did not sin, they will never sin again. Any angel back there who did not fall were the other angels. We can be guaranteed that not one angel has fallen from the. From the flood, because in reasoning and brother and Jesus logic, it would have to be this way.

Because he's saying that those that get past this date, if they can live and get beyond this date as a boundary line, they'll never die anymore, just like the angels. Well, he's not speaking about the fallen angels. He's speaking about the holy angels which passed their test, just as the holy angels passed their test and will never die anymore. The holy angels. Therefore, those that get beyond this age get into that 50th thousand year period down here, will never die anymore.

Now that will be restitution in the fullest sense. But we find that just as in the type that does not come about all in one day, when they get by that period, then they will have been fully restored. But this other picture points out the beginning of that process where the restitution starts, culminating in this great victory that mankind will have at the end of the millennial age. Now, just as in the type take your Jubilee year, your Jubilee year would start now. Everything wasn't restored at the beginning of that year.

There back in the type, there would be the examination of rights and deeds, and to see what people were involved in and to get them to be freed and back to their homesteads that they used to have would require searching of rights along different lines, and it would take time, and there'd be a lot of commotion in the beginning, and the people who had enjoyed holdings would have to give up holdings when the jubilee year come, and so to them, while they might in their hearts go along with the Lord's arrangements, yet it would be a trial, because they would have to give up something when that year came.

The holders, the one that had and those that didn't have anything, when they looked forward to it, they look forward to it with more rejoicing. So we find that the kingdom will be proven the beginning. The ones who will receive it with the most joy when it's made manifest will be the oppressed class. They will be the more joyful class in the final analysis, when it's made apparent to mankind that this process has started in connection with the inauguration of the kingdom. Now, there's some other points we'd like to speak on.

Now, some feel that the creative days does point out this Jubilee, and they say the 50th thousand year, that that's the real Jubilee. Well, we feel that that is the real, the highest Jubilee. That's the

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grandest Jubilee, and it's the one that there'd be the most rejoicing in, because it would mean that sin and sorrow will have forever passed away once they get beyond that date. During the millennial age, it says, he that doesn't hear the voice of that prophet will be cut off.

The sinner shall live a hundred years old, see, before he's cut off, and so there will be deaths during the millennial age, but those deaths will be based upon primarily disobedience. But there will be deaths. But this other age will be one where there will be absolutely none. So we find that while we feel that this is the higher one, at the end of the millennial age.

Nevertheless, this other one that's taught in the second volume, which points out the date 1874 and the time of restitution as having commenced there with our Lord's second Advent, we feel that that's a necessary cycle and fulfillment to observe equally as well in importance as a part of the whole. For instance, it says, whom the heavens must retain until the times of restitution of all things. In Acts we're told. Now if we say that the times of restitution haven't started, but is future just a flat statement, well, then we have this other one that causes a puzzler. Whom the heavens must retain until the times of restitution of all things.

Well, then how could the Master come before the times of restitution? The future? Well, he couldn't, because it says here, he'll be retained in heaven until this time. Therefore, we feel that by adopting this, just this one side of the picture as presented in the sixth volume, and ignoring the other, and belittling the other and undermining it, many probably don't realize the damage that it causes along other lines and will ultimately have an effect in their own faith as time goes on. Because other theories would have to be justified to meet this view.

As time goes on, the void has to be filled with something.

Now, it's interesting that in Acts, when the apostle Peter speaks of the times of restitution, that he puts it in the plural. That's one thing that's interesting. He doesn't say the time of restitution of all things promised by God and all his prophets. He doesn't say the time, but the times, plural. That shows that this period of restitution, that there would appear to be different beginnings involved in connection.

There would be seasons, plural of refreshing, that there'd be times and seasons of refreshing. In other words, it doesn't come about all at once. There's a definite beginning. A definite beginning. But that isn't the only one.

That there are other seasons involved or other periods that would be seen to be separate in some respects, aside from the initial one that commenced the whole series starting from the face of the Lord, the prosepion of the Lord. Now, some might feel, well, has the Lord turned his face yet? They might feel, well, that's future. Therefore, how can the times of restitution even start from this standpoint? It must be future because the Lord hasn't turned his face.

Well, we would understand that in a little different sense than that.

We feel that the very fact of Jesus coming here at his Second Advent. Even though he doesn't deal with the world right away, just with his church, like he says, the kingdom is like a nobleman that went into a far country to receive a kingdom and to return, and when he returns, he reckons with his servants, he sits down and does a harvest work with respect to his people, sickling them. Now, this sickling isn't done in one day. It's a harvest period of time.

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It's a sitting. It isn't just one swish motion and the harvest is done. There's a time element, and he sits as a refiner. He sits as one on the seashore sorting out the good and bad fish.

There's a time interval involved and, and then he stands up as regards the world. After he finishes that work, then he assumes his authority over the nations and in no uncertain terms in the establishment of his kingdom. So we find here that when he comes back, there is a blessing first to the church, there's seasons of refreshment. Oh, the blessedness of him that cometh, waiteth and cometh to the end of the 1335 days.

Well, we can't go into that now. That was also ended in 1870. We find then another.

This from the face of the Lord. Now let's take this and analyze this. In the first advent, when Jesus came as a baby and he was born, it tells that the shepherds in the field, they got this vision and that the angels of heaven sang this song because the promised Messiah had arrived, and they said that peace on earth, God's good will manifested to earth in the arrival of the Savior. Now, supposedly, if we.

If we think of God's turning his back on everything, we would be little difficulties involved. We have to consider each in their own perspective, in their own picture. When Jesus arrived here and was born as the Savior, that was an evidence of God's favor and of his goodwill. That was an evidence of his goodwill toward men. But it didn't start right then and there.

There was a time interval. It was 30 years before he grew up, and then only a few, only a few, a handful received him and the nation rejected him, and it's been the same thing down through the gospel age. But that act of his arrival was such a concrete step that God's program had advanced to the stage where the Savior appeared at his first advent, that that was a reason for great joy and a manifestation of God's favor.

So we feel that same thing down here in 1874, that when the day came of our Lord's second and secret advent that great things came for the church enlightenment on God's word. There was an evidence of the divine program having taken another giant stride, another big stride had been taken, and God's favor towards not only us, but towards the world. Another evidence of as having coming out from before his face, not in the sense that he's looking on man. He won't look on man in the direction of the millennium, that it says that when he had put all enemies under his feet, the last enemy, which is death, then he would turn over this kingdom to the Father.

So the Father doesn't even receive the kingdom until at the end of the millennium. But the evidence of his favor doesn't await until the very end of the millennial age. The whole age, the whole millennial age is an evidence of God's favor. Even if there's storm and trouble and all sorts of things involved. Yet the fact that the clock has struck that note commencing the millennial age and we see things starting to happen there, the wheels turning in a very definite way is evidence for joy.

But the world doesn't appreciate this yet. They don't appreciate that. But they do appreciate other things. They're proclaiming their rights. The Negro wants his right.

The African nations and the nations of the Far east and Asia, they all want their independence. They don't want to be colonies anymore. They want to have their own stand on their own two feet and so forth. So there's that liberty we find that is in harmony with the type, but it isn't bringing the blessing that's desired, and this is in harmony with the type.

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Now let's go back to the type once more. We are in that period as regards the world is concerned, and that while the trumpet is blown at the first day of the month, the blowing of the 10th day is so much louder in its accomplishment and fulfillment that the other one is almost lost sight of. What I'm saying is this. We proclaim that the times of restitution have started.

And we can see that some people are demanding their rights, but it's not bringing the blessing that should be theirs. Because in the beginning there's a lot of commotion, and the selfishness in man's heart takes these blessings, and selfishness in man's heart takes these blessings.

It.