

The Time is at Hand, Volume 2, Chapter 5 **Our Lord's Return - Its Object, The Restitution of All Things**

April 14, 2026, Br. Aaron Kuehmichel

Overall Outline of this Series -

- Volume 1 Chapter 6, p.89 - "Our Lord's Return - Object, The Restitution of All Things."
- **Volume 2 Chapter 5 - "The Manner of Our Lord's Return and Appearing."**
- Volume 4 Chapter 12 - "Our Lord's Great Prophecy Mt. 24; Mk 13; Lk 21:5-36; 17:20-37."
- Volume 4 Chapter 13 - The Establishment of the Kingdom, and How It Will Manifest Itself"
- Volume 4 Chapter 14 - "Jehovah's Footstool Made Glorious."

B 138: "Our King will thus reveal himself gradually..."

49. Ultimately "every eye shall see [horao--discern] him." (Rev. 1:7) How do we explain an invisible presence when this text seems to say the opposite?

50. "...he cometh with clouds;" What is the sense of the prophetic image of clouds? Support your thought with scripture. (R1796)

51. Since Christ's Kingdom is a period of "mediation" *of a prophet like unto Moses*, explain "laying justice to the line and righteousness to the plummet." (Isa. 28:17) (R3915)

B 139: "As the trouble increases..."

52. Revelation 6:15-17 lists every class of society — kings, great men, rich men, captains, mighty men, bondmen, free men — all hiding together. Let's read and discuss how this is connected with Isaiah 2:19 that echoes Rev, when and how this will take place?

53. Br. Russell talks about idolatry of money, what kind of crisis would make money feel worthless to the people who were previously mad to accumulate?

54. What is the difference between experiencing the judgement of the Lord and understanding it as a result of His presence?

B 140: "That will be a time of retribution..."

55. The passage says the trouble *"might be greatly lessened could men see and promptly act upon principles of equity, relinquishing all unjust privileges."* But selfishness prevents it. Is the severity of trouble caused by man-himself? What do you think about this idea of God using human nature as the instrument of judgement?

See V2, Ch 4, p 100-102, paragraphs starting with *"But our examination..."* and *"The sword of truth..."*

B 140-141:

56. The paragraph opens with, *“But not until the great day of trouble is about closing - not until the Gentile kingdoms are ground to powder and utterly removed, no place being found for them..”* Let’s discuss what “ground to powder and utterly removed” means. What conditions exist before mankind recognizes / responds to Christ’s reign? Is destruction of “Babylon” literal? Is Babylon completely destroyed? Must the entire world be in complete and total anarchy? Is this a progressive process? Is it sudden and complete? Please support your reasoning.

B 141-142

57 The next two paragraphs starting with *“Some will learn the significance of the trouble more quickly than others...”* and *“The true teacher and light bearer ([Matt. 5:14](#))”* talk about *“those who bear witness”* and the church *“not left in darkness”*. Let’s discuss who is being talked about and the timing implied in the last several paragraphs.

Br. Russell taught and expected the following sequence of events.

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| 1. Harvest begins Autumn 1874 | Lord's invisible presence begins gather wheat starts |
| 2. Nominal church rejected 1878 | God doesn't recognize Babylon's systems as His;
"the door" begins closing |
| 3. Sealing of the 144,000 | Ongoing through harvest; last member must be sealed
before any glorification |
| 4. Completion of the Church | Originally expected by October 1914; after 1914,
explicitly acknowledged as still future |
| 5. Glorification / change | "Beyond the veil" each saint at death since 1878; full
Church glorification awaited |
| 6. Fall of Babylon | Originally by October 1914; after 1914, pointed toward
1918; precedes the kingdoms' fall |
| 7. Kingdoms' fall | Armageddon proper — revolution and anarchy
consuming all civil institutions |
| 8. Millennial Kingdom established | Christ and the glorified Church begin restitution work for
the world |

Seemingly Conflicting Scriptures

B142-143

58 The next three paragraphs starting with, *“There are some statements”,* *“For instance, our Lord said”* and *“These scriptures plainly state”* address [Rev. 16:15](#); [Luke 17:26,27,20](#); [Matt. 24:38,39](#). How are we to understand

these verses?

B143-144

59 The following three paragraphs starting with, "*On the other hand*", "*As seekers after truth*" and "*Christians generally make*" address [1 Thess. 4:16](#); [2Thess. 1:7,8](#); [Matt. 24:30](#); [Rev. 1:7](#). How are we to understand these conflicting verses?

What can we learn about the strategy of exposing both sides of the argument?

When endeavoring to interpret these apparently conflicting texts, what principle must be applied in order to harmonize the figurative with the literal statements? Page 144, par. 2

B144-145

60 The following two paragraphs starting with, "Christians generally make", and "In our examination of the subject" addresses interpretation of scripture. What are the strategies to understand conflicting verses? Explain the cited verses.

B145-146

61 Explain the relationship of the verses referred to in the following three paragraphs starting with, "*The Lord himself shall descend from heaven with a shout*," and "*Thus Paul, John and Daniel evidently refer*" and "*WITH A SHOUT*."

B147

62 The following two paragraphs starting with, "*THE VOICE OF THE ARCHANGEL*" and "The same thought is differently expressed..." examine phrases of the verse ([1 Thess. 4:16](#)). What is the point being made?

B147-B148

63 The following five paragraphs starting with, "*THE TRUMP OF GOD*." examine phrases of the verse ([1 Thess. 4:16](#)). What are the points being made in the first two (2) paragraphs?

B149-B150

64 Starting with paragraphs, "*Thus we find the 'shout,' the 'voice of the Archangel'*" and "*the trump of God*"..." we continue the examination of the phrases of verse ([1 Thess. 4:16](#)). What are the points being made in the

next two (2) paragraphs?

B149-B150

65 In paragraph, “*We have already* ([Vol. I, p. 237](#))...” we conclude the examination of the “*The Trump of God*” phrase of verse ([1 Thess. 4:16](#)). What is the summary being made? What harvest work activities are discernible today?