

THE
TABERNACLE
AND
ITS TEACHINGS

WITH NOTES ON
THE CLEANSING OF THE SANCTUARY

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SUPPLEMENT
TO FEB. MO
“ZION’S WATCH TOWER
PITTSBURGH, PA., U.S.A.
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PREFACE

THIS pamphlet is prepared for thinking Christians especially those, who “by reason of use, have their senses exercised to discern both good and evil.” (Heb. 5: 11-14)

The author has sought to present not so much the details of the Tabernacle structure and its furniture, as an explanation of the teachings, and of the significance of the typical sacrifices. The former have been frequently described at length by other writers.

In the interpretation of the types we accept as correct, only such interpretation, as is found in harmony with other features of the same type, and with the plan and Word of God in general. When we find this, and we believe it to be the case in those explanations offered in this little work, then we feel sure that we have the truth on the subject.

As many of the thoughts are new, the readers will generally be more benefited by a second or third reading than by the first.

This pamphlet is dedicated to the Priests and Levites of the Gospel Age--The body of Christ, and Household of Faith--praying the God of all grace that it may be blest to such as have an "ear to hear."

THE AUTHOR

Pittsburgh, Pa., U.S.A., February 1, 1882

THE TABERNACLE

CHAPTER 1.

A DESCRIPTION OF ITS FURNITURE -- ITS APARTMENTS--ITS PEOPLE.

The Tabernacle which god commanded Israel to construct in the Wilderness, and in connection with which, all their religious services and ceremonies were instituted, is, as Paul assures us, a shadow of good things to come. (Heb. 8: 5; 10:1; Col. 2:17). In fact the whole nation of Israel, with their laws and their religious services and ceremonies, was typical of the spiritual Israel, with their higher privileges, developed during the Gospel Age.

This being true, our understanding of the plan and work of salvation now in progress, as well as its future developments, cannot fail to be greatly increased and cleared by a careful study of that Jewish shadow, which they repeated year by year continually for our edification, who live in this Gospel Age. (1 Pet. 1:12)

It is not simply to gain a historical knowledge of the Jewish forms, ceremonies, and worship, that we come to the investigation of this subject, but that we may be edified by understanding the *substance* from an examination of the shadow, as god designed in arranging it.

We would fail to attach sufficient weight and importance to the shadow, unless we realize how carefully God guided and directed all of its details: First, taking Moses up into the mount and giving him an illustration of just how things were to be made; Secondly, charging him to be very careful--"See, saith He, that thou make all things after the pattern showed thee in the mount." (Heb. 8:5, Ex. 25:40). So too, with all the minutia of the service; every jot and tittle must be performed in the type, because it illustrated something great and grand coming after. And in order that these shadows might all be *exactly* performed, and that the people might not become careless, the usual penalty for any violation was death:

For instance--2 Sam. 6:6, 7; Lev. 10:2; Ex. 28:43; Num. 4:15, 20:17: 13.

Realizing God's care in making the "*shadow*," should not only give us confidence in its correctness--that not one jot or tittle of it shall fail until all shall be fulfilled (Matt. 5:18)--But, it should also awaken in us so great an interest in god's plan, as would lead us to examine closely, and search carefully, for the meaning of those shadows: And this, with God's promised blessing we now propose to do, assured that among those who are truly God's consecrated ones--children begotten of the Spirit--"He that seeketh; and to him that knocketh, it shall be opened."

The Tabernacle represented spiritual (heavenly) conditions; the furthest--Most Holy--representing the perfect spiritual condition in which Jehovah's glory is seen. The glory within testified to the majesty of his presence, while the cloud without was a continual reminder of their separation from him.

The directions given to Moses for its construction may be found in Ex. 25 to 27, and the account of the performance of the work in Ex. 35 to 40. Briefly stated, the Tabernacle was constructed of a series of boards, "overlaid" or plated with gold and set on end into sockets of silver, and firmly fastened together by bars of the same wood (Shittim) also covered with gold.

This structure was 15 feet wide, 15 feet high, and 45 feet long (Shittim) also covered with gold. It was covered by a large linen cloth, with figures of cherubic woven into it, in blue, purple and scarlet colors. The open end, or front of the structure was closed by a curtain of similar material to the covering cloth--called the door, or first veil. Another cloth of the same materials and colors, and similarly woven with figures of cherubs, call "the Vail" (or second veil) was hung under the taches, thus dividing he Tabernacle into two apartments. The first or larger apartment (15 feet wide and 30 feet long) was called "The Holy."*

The second apartment (15 feet wide and 15 feet long) was called "The Most Holy." Over this Tabernacle proper, was a tent to shelter it and protect it from the weather. It was made of a covering of goat's hair, another of ram skins dyed red, and another of badger skins--seal skins.

The Tabernacle was surrounded by a yard or "court" toward the rear of which, it stood. This court 75 feet wide and 150 feet long was formed by linen curtains suspended from silver hooks, set in the tops of wooden posts 7-1/2 feet high, which were set in heavy sockets of brass (copper) and braced like the test with cords and pins. This enclosure was all holy ground, and was therefore called the "holy place"--also the "court of the Tabernacle." Its opening, like the door of the Tabernacle, was toward the east, and was called

“the gate.” It also was of linen embroidered with blue, purple and scarlet. It will be noticed that the three entrance passages, viz.: “the gate” to the court or “holy place”--“the door” to the “holy” and “the veil” to the “Most Holy” were of the same material and colors. *Frequently this in our translation is improperly called the “holy place;” and in such instances the word *place* will be found in italics, indicating that it has been supplied by the translators, as for instance in Ex. 26:33. This error is quite confusing as “the court” was properly called “the holy place.” When *place* is not in italics, “the court” is always means. See Lev. 14:13 and 6:27. In some instances “The Holy is termed “The Tabernacle of the congregation” and called “the Holy *place*” (*place* in italics.) Instances, Lev. 16:17, 20, 33. In our description we will call those apartments severally, “The Camp,” The Court,” “The Holy” and “Most Holy.”

THE FURNITURE OF THE COURT

consisted of but two pieces: the “Brazen Altar” and the “Laver.”

THE BRAZEN ALTAR

First on entering the gate and immediately in front of it stood the Brazen Altar. This altar was made of woodland covered with copper, it was 7-1/2 feet square, 4-1/2 feet high. It had various utensils belonging to its service--fire plans, called censers, for carrying the fire to the Incense Altar; basins to receive the blood; flesh-hooks, shovels, etc.

THE LAVER

Next, between the Brazen Altar and the door of the Tabernacle, was the Laver. It was made of polished copper which served as a mirror, and was a receptacle for water for the washing of the priests before entering the Tabernacle.

THE FURNITURE OF THE TABERNACLE

consisted of a Table, a Candlestick and a Incense Altar in the holly, and the Ark of the Testimony in the Most Holy.

THE TABLE OF SHEW BREAD

Within the Tabernacle on the right (north) stood a wooden table overlaid with gold, and upon it were placed twelve cakes of unleavened bread in two rows or piles with frankincense on top of each pile. (Lev. 24:6) The bread was for the priests; it was holy, and was renewed every Sabbath day.

THE GOLDEN CANDLESTICK

Opposite this table was the “candlestick” made of pure gold beaten work (hammered out) having seven branches and in each branch a lamp. It was the *only* light in “the holy,” for as we have seen, the natural light was obscured by the walls and curtains--there were no windows.

THE “GOLDEN INCENSE ALTAR”

Further on, close up the “the Vail” stood a small altar of wood, covered with gold, called the “Golden Altar” or “Incense Altar.” It had no fire upon it except as the priests brought it in the censers which they set in the top of this golden altar, and then crumbled the incense upon it, giving forth fragrant perfume.

THE ARK OF THE TESTIMONY

Beyond the vail, in the Most Holy, there was but one piece of furniture--the Ark. It was a rectangular box made of wood overlaid with gold, having a lid called the “Mercy Seat,” which was of pure gold. Upon it (and of the same piece) were two cherubs of gold--beaten work. Within this ark (under the mercy seat) were placed the golden bowl of manna, and Aaron’s rod that budded, and the two tables of the law. (Heb. 9:4) Upon the mercy seat, a supernatural light appeared shining out between the cherubim: This was the only light in the Most Holy.

It is noticeable that everything inside the Tabernacle was of gold, while in the court everything was of copper. Wood, which was used as the basis, and was covered by these metals was used, we believe, simply to make the articles lighter of weight, than if of solid metal. This would be an important consideration where they traveled continually. (The vessels of the Temple were of solid metals. 1 Kings 7:23, 48) These two metals, gold and copper, were used, we think, to represent two different natures--copper representing the human nature (in its *perfection*); and gold representing the *divine* nature--much alike in their appearance, yet different in quality, as the human is an image of the Diving Being.

It will be noticed that the arrangement of the structure formed three general parts--the

CAMP, COURT AND TABERNACLE

The Camp represented the condition of the world of mankind in sin, typified by all Israel. These were separated from all holy things by the curtains of white linen, which to those within represent a wall of unbelief which hinders their view of, and access to holy things within. The only view of, and access to holy things within. The only way to enter “the court” or “holy place” is to come

through the gate--"I am the way...no man cometh unto the Father but by me." John 14:6.

The Court represented the condition of justification entered by faith in Christ, the "gate." Into this court, only Levites (type of *believers*) were allowed to come. These have access to the brazen altar and laver, and do service in the court, but have no right as Levites (believers) to go into the Tabernacle; no, nor even to look into it. (Num. 4:19,20) Here all things are of copper representing the perfect human condition.

The Tabernacle represented the condition of all who have changed their nature; that is, those who have consecrated their human nature to death, and have become partakers of the Divine nature by being begotten of the Spirit. And no human being, be he ever so full of faith, be he washed from every sin and in God's sight justified freely from all things--reckoned perfect, can have any place or privilege in Divine things; not even to look into them. ("The natural man receiveth not the things of the Spirit...neither can he know them because they are spiritual discerned.") 1 Cor. 2:14

All things in the Tabernacle are of *gold* representing the Divine nature. Only those of the Levites who were consecrated to the work of sacrifice (the Priests) had access to the Tabernacle. So only those of the household of faith, who are *consecrated to sacrifice*, enter the Divine condition represented by the Tabernacle.

The court or justified human condition was entered by faith only; but while we must retain the faith that justifies, we must do more, if we would change our nature and become "new creatures"--partakers of the Divine nature. If we would enter the Tabernacle or Divine condition, we must crucify the justified flesh, presenting our human wills and bodies a living sacrifice to God; no longer to seek for human pleasure, honors, praise, etc., but to be dead to these and alive to the heavenly ones. Yet we come into this condition also, through Christ Jesus our Lord.

The two apartments of the Tabernacle, the Holy and the Most Holy, represented two phases of the Divine life. The Holy represented the *present condition* of those begotten of God through the Word. (Divine minded, "*new creatures*," dwelling this side of "the vail"--in the flesh.) The Most Holy represented our perfected condition as new creatures. When born from the dead in the resurrection. Then being beyond the vail--the flesh, we shall have our glorious spiritual bodies, as well as our spiritual minds. We shall be like our Leader, our forerunner beyond the vail, who, having entered, hath consecrated *for us* this new and living way (to the new life) beyond the vail, that is to say his flesh. The spiritual minded creature in the Holy, by faith looks forward through the

rent veil into the Most Holy catching glimpses of the glory, honor and immortality beyond the veil. (Heb. 6:19; and 10:20)

We see, then, that justification by faith, brings us into a condition of peace with God. Our sins being forgiven, we are a step nearer to God, but still *human*--in the court. If we would attain to the prize of our high calling which is of God in Christ Jesus, entering in through the Holy to the Most Holy, we must follow in

THE FOOTSTEPS OF JESUS

our Leader and Head--the High Priest of *our profession*. By faith in his ransom we have entered the gate to the court--the veil of unbelief is passed. By renouncing our human will and all our human aspirations and hopes, we pass the second veil, or veil of human mindedness, counting our human will as dead; henceforth not consulting it, but the will of God only.

We now find ourselves as "*new creatures*" in The Holy--in the first of the "the Heavenlies" or Holies (Eph. 2:6) E. Diaglott); and here we are enlightened by the Golden Candlestick, (God's Word) refreshed and strengthened daily with the truth as bread (lawful only for the Priests to eat). And thus enlightened and strengthened, we are daily offering up spiritual sacrifice at the Golden Altar, acceptable to God by Jesus Christ--a sweet perfume to our Father.

Thus, all such are in a heavenly or holy condition now--seated at rest and communion) with Christ in the first of those heavenly places" seated at rest and communion) with Christ in the first of those heavenly places" but not yet in the Holiest of all. No, another veil must first be passed: As the passing of the proceeding veil was the *death of the human will*, so the passing of the second veil is the death of the *human body*; and it requires both to complete our sacrifice: Both fleshly mind and fleshly body must first be passed before we shall be in the "Holiest of all"--made perfect--born into the Divine condition.

With these thoughts as to the three conditions represented by these three places--Camp, Court and Tabernacle, let us notice particularly the three classes occupying these conditions--viz., the World, Believers and Consecrated Believers; typified respectively by

ISRAELITES, LEVITES AND THE PRIESTHOOD

In understanding the significance of the Tabernacle service, it is necessary, not only to get a clear idea of the structure, its furniture, and their typical signification, but also of the actors and their significance, as types.

Israel is used in many instances to typify the Gospel Church. For instance: When they left Egyptian bondage, they were a type of

God's children who hear his call to come out from the world and engage in his worship.

The wilderness journey represents the tedious pilgrimage through which many pass, seeking the promised Canaan--"Come unto me and I will give you rest."

As in the type, so in reality, the promised Canaan of rest is not afar off, if they had faith enough to go up and *take it*. God has made abundant provision for them. Yet they journey through the wilderness of sin seeking rest, but finding none, because they lack faith in God's promises. Some wander thus a long time; some never enter the Canaan rest because of unbelief.

But while Israel according to the flesh, is thus an in many other ways used to typify the spiritual Israel; yet, it is a totally different type, as we are now examining it, in its relations to the Tabernacle.

Here, Israel unquestionably typifies the *whole world of mankind*. The sin offering sacrifices, atonement, etc. Made typically for them (and them only) were typical of better sacrifices and atonement, made on behalf of the whole world: "For He is a propitiation for our sins, and not for ours only, but also for the sins of the whole world." (1 John 2:2)

In a word, *Israel* was a type, as well as the Tabernacle, Priests, Levites, and Sacrifices. And that which was there done in pictures, is, since the first coming of Christ, being carried out on a higher plane and on a larger scale. The latter the reality, of which that was the type or shadow.

As Israel typified the world, so the tribe of Levites, we believe, typified the "Household of faith," or all believers in Jesus and his ransom.

The Priesthood--one body under one chief of High Priest--was typical of the "little flock" who are to be--with their "Head" or "High Priest--Kings and Priests, to reign on the earth. (Rev. 5:10)

But before these members of the body of Christ shall be united to their Head and begin their reign, they must first "*suffer with Him*" in making the sacrifices, as we will shortly see. (2 Tim. 2:12)

Peter tells us who were typified by the priests, when addressing those who are *sanctified*, he says: (1 Peter 1:2 and 2:5,9) "Ye are ...an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ. "*Ye* are...a royal priesthood."

That the head or chief of this priesthood--"little flock"--is Jesus, is repeatedly mentioned by the apostles. We give but one quotation: "*Holy* brethren (the Royal Priesthood) partakers of the Heavenly calling, consider the apostle and High Priest of our profession, Christ Jesus. (Heb. 3:1)

As we now pass to the consideration of the inauguration of the typical priesthood, we notice that the tribe of Levites (typical of

believers, or those on the *justified* plane) existed for a long time before the priesthood was instituted. So in the antitype, *the royal priesthood began* with the anointing of Jesus (at baptism, Luke 3:22, Acts 10:38) but believers, *justified* by faith in Christ, had lived long before that. For instance--Abraham who believed God and was *justified* by his faith. (Rom. 4:2,3) Though even the type had not yet come in his day, yet Abraham as a justified believer was a member of the "household of faith," typified by the Levites--though not of the "royal priesthood."

CHAPTER II

ANOINTING THE PRIESTHOOD

In this ceremony as in every other, relating to the ordination and work of the priesthood, it will be well to notice that Jesus was the *first*--the Leader, Captain, Forerunner--teaching clearly that none *preceded* him, hence that none of the Patriarchs or Prophets are of the "little flock"--"the royal priesthood"--the Bride, the Lamb's wife." Though they will be greatly blessed as the Lord's ministers--Levites, it will not be so grandly high as the position of priests. "The narrow way to life "(Immortality) was not opened up until Jesus came. He was the first to walk on it. He "brought life and immortality to *light*." (2 Tim. 1:10) And though all believers (Levites) shall become possessors of *everlasting life*, [and the world (Israel) also, if they will accept it--during the Millennial age] yet, only the priesthood, who overcome and follow their Leader in the narrow way to life--sacrificing the human--thus seeking glory, Honor and Immortality, will ever become the possessors of that unlimited degree of life called Immortality, as yet possessed only by Jehovah and our Lord Jesus. (See "Food for Thinking Christians," page 134, or "Zion's Watch Tower," Sept. 1881, page 7--"The narrow way to life.")

Under the Law the anointing was the ceremony by which the Priests were installed in God's service. The Priests were anointed to their office with a peculiar ointment, called the holy anointing oil, used upon none but the Priests, and unlawful for any one else to have or to make under penalty of death. Ex. 30:25-33 This oil typified the Holy Spirit of adoption whereby we are sealed. Only the consecrated ones are ever to be anointed thus. Aaron, the typical High Priest, represented Jesus the head, and the church as members of the body of the great High Priest. Being but a sinful man he had to be washed in order to fitly represent the purity of the antitype. Aaron was then clothed with the holy garments of "glory and of beauty," (Ex. 28) and then the anointing oil was poured on

his head. Each article of the glorious apparel was typical of qualities and powers of the Great Deliverer--head and body, which Jehovah discerned looking down to "the magnification of the Sons of God," and the fulfillment in them of his promises.

THE HIGH PRIEST IN GARMENTS OF "GLORY AND BEAUTY"

And these are the garments ...a breastplate, and an ephod, and an upper robe, and a brodered coat, a mitre and a girdle. (Ex. 28: 4)

The linen coat represents the High Priest's purity, while its embroidery showed the outgrowth of that character in works. The mitre, a strip of fine linen, worn around the forehead, to which was fastened with a blue lacer, the golden plate or crown, shows that the crown is righteously his. Upon the golden plate was inscribed, "Holiness to the Lord," thus proclaiming: This great High Priest is entirely devoted to the accomplishment of Jehovah's purposes. The golden crown proclaims his royalty: He is to be "a priest upon his throne"--a priest forever (for the age) after the order of Melchizedek. (Psa. 110:4) The linen girdle indicates a righteous servant; linen--righteousness; girdle--servitude.

The upper robe, made of blue represents his faithfulness. The fringe of it was made of golden bells and pomegranates. The pomegranate, being a choice fruit, showed that his faithfulness bore fruit; the gold bells, that God witnessed to his faithfulness.

The ephod was made of a cloth of purple, blue, scarlet, white and gold threads; interwoven skillfully and beautifully. It was of two parts, one hanging in front and the other over the back. These two parts were fastened together by two gold clasps which rested on the shoulders. This ephod, we believe, typified two covenants: the Abrahamic represented by the front part, and the New Covenant represented by the back part, both of which are thus shown to be dependent on this High Priest.

They are laid on him; if he fails to support them, they must fall to the ground. But thank god, they are firmly clasped on him by the Gold clasps, (Divine power) as well as bound to him by the "Curious girdle"--a cord made of the same materials as the ephod. This girdle seems to say, this is a *servant*; and as this is the girdle of the ephod it tells us that this one is--The messenger (servant) of the Covenant whom ye delight in." (Mal 3:1)

The Abrahamic Covenant truly, is partly fulfilled in the person of the High Priest--who is *the Seed*, the spiritual seed, which is to bless all. But we have seen that the Abrahamic covenant has two phases: the Heavenly, *spiritual seed*, and the *fleshy seed*, the literal descendants of Abraham; the latter the only one recognized by

Abraham, the spiritual being hid in the natural. During the Gospel Age the spiritual seed develops and becomes members of *the body* of the High Priest growing up into the head. But after this spiritual seed has been developed, that phase of the covenant, understood by Abraham and all his descendants to this day, will be fulfilled. So say Paul: "As concerning the Gospel (the spiritual part of the covenant) they are enemies for your sakes; but as touching the election they are (still) beloved for the father's sake. For the gifts and callings of God are not things he will repent of. For this is *my covenant to them*. There shall come out of Zion (the spiritual church) the delivered, [this great High Priest,* the servant of the covenant--Jesus the head and the "little flock" his body] and shall turn away ungodliness from Jacob. Rom. 11:26-29

So then, after the body of Christ, the spiritual seed is complete, the Abrahamic covenant must have a fulfillment to the fleshly seed; that fleshly seed must become great "as the sand by the seashore" as the heavenly seed is likened to the "the stars of heaven." They must first be turned to righteousness and truth, and then become an agency through which the spiritual seed will operate to bless all mankind with truth and knowledge.

Thus the *earthly phase* of the Abrahamic covenant is seen still to depend on and to be upheld by the Great High Priest, who is also the mediator of the "New Covenant which God promises to make when the Day of Atonement is ended and he has taken away their sins. (Jer. 31:31, Ezk. 11:19 and 36:24), Rom. 11:27) This new covenant is typified by the back part of the ephod.

The scarlet, blue purple, etc., which composed the ephod, indicated the conditions of the covenant; the *scarlet* shows how God provides redemption from the Adamic curse through the blood of the ransom; the *white linen* indicated the restoration of man to his original purity; the *blue* vouchsafes to him the ability to faithfully maintain his righteous character; the *purple* proclaims the restoration of the royalty of earth as possessed by Adam, earth's first monarch. All of these blessings are woven together--made sure, by the Divine power of the anointed Priest, as shown by the interwoven *golden thread*. That part of the Abrahamic covenant referring to the spiritual seed, is represented as complete in God's sight. They all as God sees them, are born of the spirit to the completeness of the Divine nature, represented by the gold, and in the person of the Priest.

Thus Jehovah has laid all these covenants upon one who is both mighty and willing to execute these glorious covenanted blessings--"in due time."

The Breastplate of Judgment was placed on the front of the ephod.

It was suspended by a gold chain from the clasps on the shoulders, and was fastened to the ephod by a lacer, through golden rings--this *fastening* being so concealed underneath, that to the casual observer it might appear to be a part of the ephod. (Exo. 28:26-28) This breastplate represents beautifully *the Law*. It was not a part of the *Abrahamic covenant* but "It was added" to it. (Gal. 3:19) As the Israelite regarded them, not seeing the hidden connection, the covenant to Abraham and "the law which was 430 years after," were all one: but Paul shows us that there are two parts--two seeds--to this covenant: the spiritual, and the natural. The covenant and the Law were distinct "to the end that the promise might be sure to all the seed; not to that only which is of *the Law*, but to that *also* which is of *the faith*." Rom. 4:16

This Law emblem (the breastplate) was one of the most beautiful of the High Priest's garments; it was made of the same materials as the ephod. It had in it, set in gold, twelve precious jewels, in which were engraved the names of the twelve tribes. It was bound on his heart, indicating that it was his delight to keep it. As a "breastplate" of righteousness" it was covered him. That which condemned all imperfect ones was his pleasure--"I delight to do thy will O my god; yea, thy *law* is within my heart." (Psa. 40:8)

The breastplate was two spans long and one wide, folded in the middle, i.e., a span long and a span wide *double*. The size, a span, indicates that the Law of God is the full measure of a *perfect man's ability*--Jesus, being perfect, was the only one who ever kept it literally, while his body has his righteousness imputed.

Its being *double* of the same size and measure represents the *letter* and the *spirit* of the law. The front part contained the jewels and was hung by the gold chain to the gold clasps of the ephod; the under part was fastened to the ephod. This latter, tied to the ephod (covenant) seems to represent the law in letter as presented to fleshly Israel. The former, or front part seems to illustrate the spirit of the law as kept by the true Israel--or *overcomers*--"the *righteousness of the law fulfilled in us*, who walk not after the flesh but after the spirit." (Rom. 8:4) The law of love. Pure gold being a symbol of *divine* things, the dependence of this part of the Law by a gold chain, from the gold clasps, seems to teach that the Law is kept by *divine* power; and so we know, it is by divine strength that we walk not after the flesh, but after the spirit. It is this phase of the Law which bears the "jewels" set in *gold* representative of the true Israel. "They shall be mine in the day that I come to make up my jewels." Thus embedded in gold (the divine nature) and upheld by the golden chain of divine promises, what wonder that "the righteousness of the law is fulfilled in us."

The equality of size, of the two parts of the breastplate seems to illustrate what we have seen to be frequently taught elsewhere in Scripture, viz.: that the Jewish and Gospel ages are of equal size and measure; the Jewish a type or picture of this age.

As Aaron stood there clothed in these typically glorious and beautiful robes and anointed with the holy oil, his head representing Jesus--the head of the priesthood, and his body representing the church complete in him, how impressive his significance, as a type of the World's High Priest, undefiled, and clothed with power and authority to carry out Jehovah's covenants. We see the body again typified individually by the under priests who wore bonnets covering their own heads to indicate that they were not the head of the Priesthood, but members of his body. God gave Jesus "to be the *head* over all things to the church which is his body." (Eph. 1: 22,23)

It is for this reason that Paul insists that a woman's head should be covered as indicating that she is not the head; the husband and wife being typical of Jesus and his Bride--the church of the first-born. These under priests were robed in linen garments, the imputed righteousness of Jesus, and girdled, showing that they were servants under their head.

As Aaron had the holy oil poured upon his head, so our head, Jesus was anointed with the antitypical oil--the Holy Spirit--when he was thirty years of age, on the banks of Jordan, at the time of this consecration. There He was "anointed with the oil of gladness above his fellows"--as *head* over all the joint heirs. A *measure* of the Spirit is given to every man who thus consecrates; but Jehovah gave "not the Spirit by measure unto Him." (John 3:34) John saw and bore record that our High Priest was thus anointed (John 1:32; Luke 4:1), and Peter adds his testimony (Acts 10:38) "How God anointed Jesus of Nazareth with the Holy Ghost and with power."

The anointing oil was poured *only* upon the *head*. The under priests were not anointed individually. Since they were recognized as members of the High Priest's body, they received their anointing through the head.

The oil "ran down even unto the skirts of his garments" (Psa 133:2) thus representing how the members of his body, are all to be partakers of the same anointing *after* their head. "The anointing which ye have *received of him* abideth in you." 1 John 2:27) This oil began to reach *the body* on the day of Pentecost and flows on down through this Gospel Age, anointing all who are truly baptized *into Christ*, to be with their head, Kings and Priests unto God; to reign a thousand years. (Rev. 20:6)

We thus see that Aaron robed and anointed represented the entire Christ (anointed one)--"The seed" in which God is about to

bless all the families of the earth. But let us not forget that we have been viewing the Great Deliverer from God's standpoint, and with Him looking down to the time of his manifestation--the dawn of the Millennial day--when all the members have come into the body and when the "holy oil" has run down "even to the skirts of his garments" anointing every member. Then he will begin the work of blessing mankind. For the glorious reign of this Kingly Priest, we constantly pray--"Thy kingdom come, thy will be done on earth."

CHAPTER III.

CONSECRATING THE PRIESTHOOD

Lev. 8:14, 33

This requirement of the Law was typical of the entire consecration of the human nature of Jesus and his body, to the will of Jehovah--his obedience even unto death; and the obedience of the members of his body suffering the same with him. All the body represented by Aaron's sons, as well as the Head, represented by Aaron, are by the sacrifices now being made, consecrated for their future work as kings and priests, to restore and rule and bless mankind. When this consecration is made, they have given ALL they had. But their extremity is Jehovah's opportunity, and when they have consecrated all they had to destruction, they are begotten of God to a new nature--the spiritual; and not only so, but to the highest order of the spiritual--the Divine nature; and as such they are owned as sons of God. (Gal 4: 4,7 and 2 Pet. 1:4)

The type now shows these two natures: the higher is represented by Aaron and his sons, while the human is represented by a bullock. The *bullock* for the sin offering was brought "and Aaron and his sons laid *their hands* upon the *head* of it, thus saying, this sacrifice represents our human nature. From that moment, all that happened to the bullock, represents what was to be done to Jesus and his body--the church--as human beings. The bullock is delivered up to "the Law"--(represented by Moses) to meet its demands. To thus meet the demands of the law, it must be slain--"And Moses slew it." Then he applies the blood to the horns of the altar. The "*finger*" of the "*Law*" thus pointed out that the altar of earthly sacrifices was acceptable to God by reason of the shed blood (the life given), and that all who realize the *power of the altar* (Horns are symbols of *power*) must recognize *first* the blood which sanctified it. The blood poured at the bottom of the altar, shows that through the blood of the sacrifice (life given) even the *earth* was purchased back from the curse which sin brought

upon it. See Eph. 1:14: “Unto the redemption of the purchased possession.”)

And Moses took the *bullock*, his hide, flesh, etc. And burned them with fire without the camp. (Vs. 17) Thus the humanity of the Christ complete--head and body--is made a sin offering, suffering the destruction to which the world was doomed, and from which, through the sacrifice, they shall ultimately be delivered. But while the human existence is destroyed, as represented by the burning of the bullock without the camp, God accepts the *loving zeal* which says, Lo, I come to do thy will O God.” “I delight to do thy will O my God”--as represented by the offering on the altar, of the fat and parts of the inward life-producing organism, as a sweet savor unto the Lord.

Other features of the same consecration are shown by the two rams mentioned in verses 18 and 22. The first mentioned is the ram for burn offering. Aaron and his sons laid their hands upon its head, thus indicating that it represented them. It was killed; its blood sprinkled the altar; and Moses “cut the ram into pieces and wash the inwards and legs in water” and “burnt the head and pieces, and the fat.” Thus Jesus and his body, the church are being presented before God on the altar, during the entire Gospel Age. The head was laid there first, and since, all who are “dead with him,” cleansed, as in the type, by the washing of water through the word. Its burning on the altar shows how God accepts this “as a sweet smelling savor.”

The *second ram*, “the ram of consecration,” shows what effect the sacrifice will have *upon us*, as the first showed how God received it. Aaron and his sons laid their hands upon its head--it represented them. And Moses slew it and took its blood--(*consecrated life* and put it upon each *separately*--(Consecration is an individual work). And he put it upon the tip of the right *ear*, thumb of right hand and great toe of the right foot. Thus, by our consecration, we are enabled to have the “*hearing of faith*” and to appreciate God’s promises as none but the *consecrated* can. Our hands are consecrated, so that whatsoever *our hands* find to do, we do it with our might as unto the Lord. Our feet are consecrated so that henceforth we “*walk* not as other Gentiles,” but “*walk* in newness of life,” *walk* by faith,” “*walk* in the spirit,” “*walk* in the light,” and even “as ye received Christ, so *walk in him*.”

The choice portions of the ram, inwards and fat, representing our *best powers*, were taken in their hands, and *waved*, passed to and fro, before the Lord representing the fact that a consecrated offering is not given the Lord for the moment, or day, or year, but continually we keep our affections and powers uplifted before our

Father, never ceasing until accepted of him as having finished our course. And Moses took them off their hands, God's acceptance shown by fire. When the love (*fat*) of our inmost being is laid upon the altar, it helps to increase the fire of God's acceptance. The more love there is connected with our consecration to God, the more quickly will it be accepted by Him as *entire consecration*.

Upon this wave offering, while in their hands, were laid three cakes from a basketful. This offering was laid by Moses upon the hands of both high and under priests.

The first unleavened cake, represented the actual purity of Jesus as a *man*, and the imputed purity of the church as men, as attested by the Law (Moses). The second unleavened cake mingled with oil, represented the indwelling spirit of God--Sanctification. The third wafer, mingled with honey represented our faith in the exceeding great and precious promises of Glory, Honor and Immortality. Honey, a type of the bliss of paradise, was never allowed to be burned in sacrifice; so it is earthly bliss and pleasure only which we consecrate.

Without these three elements, it is impossible for our consecration to be acceptable, viz: *Justification (purity) Sanctification* by the Spirit through the belief of the truth and faith in the promised *Glorification*.

This consecration is in progress during the entire gospel Age; even when as individuals our offering has been waved and accepted, we are to abide in the Tabernacle, eating of the cakes, growing in grace and knowledge continually, by partaking of the assurances and promises of God's Word--for we shall live by the words (promises) which proceed from the mouth of God.

The boiling of the flesh of consecration [vs. 31] was no part of the sacrifice; it was merely the preparing of the portion which they ate. It was all to be disposed of [ver. 32], showing how we are to be entirely consecrated and none of our time or powers *wasted*.

The *seven days* of consecration [vss. 33 and 35] show again that we are consecrated to God's service not a part of our time only, but *all of it, for seven* is the complete number in Scripture and signifies *all or the whole* of whatever it is applied to. ("Seven Seals," "Trumpets," "Plagues," etc.) Ver. 36 shows the completion of the work of consecration.

There never was a time when it was more necessary than now, to see to it that we “be dead with him,” and our every ability waved before God, that he may accept and make use of our talents to his glory. Especially is it of interest to those who believe that very soon *all the members* of the body will be accepted with the *head*--a sweet savor to God, and the work finished. And if we fail to be among the priests now during the *time of consecration*, we cannot expect to be one of them when they begin their service for *the people* in the “ages to come--when these *same priests* (now despised of men, but a “sweet savor to God,” shall have the tile of King added, and with their head--Jesus, rule and bless all nations. Do we wish to be among those who will sing to the praise of our great High Priest, “Thou hast made us unto our God, Kings and Priests and we shall reign on the earth?” If so, let us be fully consecrated now, for “If we suffer with him we shall also reign with him.” (2 Tim. 2:12)

CHAPTER IV

THE GREAT DAY OF ATONEMENT

Lev. 16:3-33

In considering this type we must, to appreciate it, remember that it is a *picture* by itself, of one particular part, of the work of the World’s High Priest, yet in the more full and complete sense he is the *head* and we the members of the body of the World’s High Priest, just as Aaron was high priest or chief of the under priests, while in a general sense, the whole priesthood was *one*, designed to minister for Israel who typified the world. These Levitical pictures primarily referring to the Head, when fully considered refer to the body complete. For instance, the *ceremony of anointing* commenced with the “*Head*,” but the anointing applied to all the body during the entire age as we have seen. As the *consecrating of the priesthood* includes all the members of his body, and requires all the Gospel Age to complete it, so also with the sin offering or the *sacrifice of atonement*: it commenced with the *Head* and we “fill up the measure of the sufferings of Christ which are behind,” and therefore this suffering requires all of the Gospel Age. The

atonement day, which in the type, was but a twenty-four hour day, we see then in the antitype, to be the whole Gospel Age.

So we see that all of these pictures are separate and distinct, and will all be complete at the end of the Gospel Age. And then shall the Great High Priest of the world (Jesus and His bride, made ONE, Head and members complete) stand forth *crowned* a King and Priest after the Melchizedek order.

There he will stand before the world (manifest, recognized but *unseen*) not only as King and Priest, but also as the Great Prophet--"A prophet shall the Lord your God raise up unto you of your brethren, like unto me, (Moses)...and it shall come to pass that the soul that shall not hear that Prophet, shall be destroyed from among the people." When brought to a perfect knowledge and ability, perfect obedience will be required, and all who will not render it will be cut off from life--the second death. (Acts 3:22,23)

There he will stand, Priest of the Most High God and King of Salem, i.e., "King of Peace"--"A Priest upon His throne.."

He came *typically* to the Jews in the end of their age as prophet, (teacher) as priest ("when he offered up Himself," Heb. 7:27) and as King (when he rode into their city at the close of his ministry). But they did not receive him in any of these offices. During the Gospel Age, his church or body has acknowledged him as "a teacher sent from God"--the great Prophet; as their High Priest and as their King or ruler. The word teaches however, that is not by the church only that he is to be accepted, but He (together with us as his body) shall be the Prophet *for the people*, the Priest *for all the people*, and the King *over all people, nations and languages*; Lord *of all*," Priest of *all*, Prophet or teacher of *all*.

In the type of the Priests' consecration, we saw Aaron and his sons representing Jesus and his body as "new creatures," and a bullock representing their humanity; but in the type now to be considered, we find Aaron representing the *entire anointed one* (head and body), and the two sacrifices, a bullock and a goat, representing the separateness, yet similarity in suffering of their humanity, as the sin offering. The bullock represents Jesus at the age of thirty years--the perfect man who died on our behalf. The High Priest as we have already seen represents Jesus, anointed to be the head, and also all whom God foreknew as members of his body. The distinction which is here made between the *human* and the "new creature," should be clearly understood. We understand that Jesus, the man at thirty years, was he who was previously rich

(of a higher nature), but who for our sakes became poor; that is, became a *man* that he might give the ransom for men--a man's life. (1 Cor. 15:21)

Since the penalty of man's sin was death, he must become a man or he never could redeem man. A man had sinned and the penalty was *death of man*, and if Jesus would pay the penalty he must be of the same nature, (but undefiled, separate from sin,) and die, that man might in due time be liberated from death. To do this Jesus made sacrifice of *all that was human*--glory as a perfect man, honor as a perfect man could claim it, comfort and ease as a perfect man could enjoy it, and finally *life as a man*. And this life, was all he had, having exchanged his life as a spiritual being, for the human, which he now makes "a sin offering" as typified by the bullock.

Such was the promise of Jehovah to him, viz: that he would highly exalt him above the human plane, and above his pre-human condition; above all angels, principalities and powers, to his own right hand, (condition of *chief* favor, next to Jehovah a partaker of immortality--the Divine nature. For these and other joys set before him, Jesus endured the cross, despising the shame and is set down at the right hand of the Majesty on high. (Heb. 1:3)

The *new* nature which was received instead of the human, and as a reward for its crucifixion, is what we understand to be here typified by the priest. While it is true that the sacrifice of the *human* was not finished until the cross, and that the *Divine* nature was not fully received until the resurrection, three days later, yet, in God's reckoning--and as shown in this type, the death of the human (the bullock) was complete when Jesus presented himself a *living* sacrifice at baptism--the type of his covenant of death. There he reckoned himself *dead*--dead to all human aims or hopes of human glory, honor or life, in the same sense that we are exhorted to reckon ourselves dead indeed to the world, but alive as *new* creatures unto God. Rom 6:11

This acceptance of Jesus by Jehovah as though dead indeed, was indicated by the anointing with the Holy Spirit--the earnest or guarantee of what he should receive when death had *actually* taken place.

Thus considered, we see that the death of the bullock typifies the offering by Jesus of himself when he consecrated himself. This is in harmony with Paul's statement, that when Jesus consecrated--saying, Lo I come (as in the volume of the Scriptures it is written of me) to do thy will O god--to die. There he took away the first, or set aside the typical sacrifices that he might establish or fulfill the real sacrifices for sin. (Heb. 10:9, 14) Yes, there the slaying of the

bullock occurred, and the three years of Jesus' ministry showed that all *human will* was dead, and the body reckoned so from the moment of consecration.

The anointed Jesus--filled with the Spirit; was the *new divine* creature (though not *perfected* as divine--until the resurrection) and that relationship he always claimed, saying--the works that I do are not mine [as a man] but the Father that dwelleth in me, he doeth the works--the word which ye hear is not mine, but the Father's which sent me. (John 14:10, 24) Not my will [as a man] but thine [Father--the divine] be done [in and to this earthen vessel consecrated to death]. (Mark 15:36)

When the bullock was slain--when Jesus was consecrated, the work was done in "the Court" which we have seen typified the plan of human justification or perfection--the condition of faith in and harmony with God as *men*--a sinless condition--the highest attainment of the flesh. Jesus was in this condition, as a perfect man when he offered himself (the bullock in type) to God.

Bearing in mind these distinctions, let us examine the work of the typical Atonement Day, that we may more clearly understand the reality. Aaron was washed, in order to fitly represent the sinlessness of the "new creature" (no one who has been begotten of God practices sin; because his seed abides in him and he cannot sin, because he has been begotten by God." 1 John 3:9, Em. Diaglott) The new nature cannot sin, and it keeps a constant watch over the old nature reckoned dead lest it come to life again. He was clothed with the linen garments, emblems of purity--the righteousness of saints. The robe of linen was an earnest of the glorious robe to follow; the linen girdle represented him as a servant though not so powerful as when girdled with the curious girdle of the ephod; the mitre of linen being the same as that belonging to the glorious apparel, proclaims his perfect righteousness now as then.

So the High Priest--the Divine minded--spiritually begotten one, though not yet born of the Spirit, is able to accomplish the sacrifice of atonement. Aaron now brings his typical sacrifice as we read: "Thus shall Aaron come into the Holy Place (The Most Holy) with a young bullock for a sin offering and a ram for a burnt offering." And Aaron shall offer his bullock of the sin offering which is for (represents) himself, and make an atonement for himself (the members of *his body*--the under priests) and for his house" (all believers, the entire "household of faith"--the Levites. And he shall kill the bullock of the sin offering which is for (represents) himself: "And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small [powdered] and bring it within the vail [the first vail "or

door”]. And he shall put the incense upon the fire before the Lord.” [The censer of coals of fire was set into the top of the golden altar in the “Holy” and the incense crumbled over it, gradually yielding a sweet perfume and smoke] that the cloud of the incense [penetrating beyond the second veil] may cover the mercy seat that is upon the testimony [or which covers the Law] that he die not.” (Ver. 3, 6, 11-13)

Looking through the type to the antitype, let us now, step by step, compare the doings of Jesus with the prophetic picture. When Jesus had consecrated, he immediately took the human life (blood of the bullock) to present it before God as the ransom for ours. But first before entering the “Most Holy” he must tarry in the “Holy” and make a sweet perfume before Jehovah. He therefore took with him along with the blood, fire from off the altar, and his two hands full of sweet incense which he crumbled over the fire to cause the perfume.

This illustrates how Jesus’ life, after consecration was a sweet and acceptable perfume to the Father, attesting at once to the completeness of the consecration and the perfection of the sacrifice. The sweet incense beaten small, represents the refined perfection of the man Jesus. The fire from the Brazen Altar represents the trials to which humanity is subject; and when the perfections of his being (incense came in contact with the trials of life, he yielded perfect obedience to the Divine will--a sweet perfume. Thus is shown his temptation in all points, yet without *sin*. It was all consumed in the fire; so he yielded all in obedience. It was his two hands full which he offered thus representing his full capacity and ability as being tested and required.

But while Jesus as a “new creature” was thus within the “Holy,” enjoying the light of the golden candlestick, fed by the bread of truth, and offering acceptable incense fed by the bread of truth, and offering acceptable incense to Jehovah, let us look out into the Court and yet further out, beyond the Camp and see another work progressing simultaneously. We last saw the bullock dead in the Court; now the fat of it has been placed upon the Brazen Altar and with it the kidneys and various life-producing organs. They are burning furiously, for a bullock has much fat. A cloud of smoke called “a sweet savor to God” rises, in the sight of all who are in the Court--Levites--believers.

This represents how Jesus’ sacrifice appeared to *believing men*. They saw the devotion, the self-sacrifice, the loving zeal (fat) ascending to God as a sweet and acceptable sacrifice. They all knew well that with him, God was ever well pleased. They knew from what they saw in the Court (in the flesh) that he was

acceptable, though they could not see the sacrifice in its full grandeur and perfection as it appeared in Jehovah's sight--in the "Holy"--a sweet incense on the Golden Altar.

But while these two fires are burning, in the Court and the Holy, and their perfumes ascending *at the same time*, there is another fire outside "the camp." There the body of flesh is being destroyed. (Ver. 27) This represents how Jesus' work was viewed by the *world*; to them it seem foolish to spend his life in sacrifice. They saw not the spirit of obedience which prompted, as the Father saw it; they saw not the loving perfections as the believers (in the court condition) saw them. No, nor did they see in him their ideal hero and leader; they saw only those elements of his character which condemned them, not being in condition to love and admire him. To them he was odious--and outcast--despised and rejected; they hid their faces from him.

Do we see then how Jesus' life for three and a half years fills all three of these pictures: His sacrifice of perfect manhood--in the sight of believers, a sacrifice acceptable to God; in the sight of Jehovah, "a sweet incense;"? Was entirely disposed of when Jesus cried, "*It is finished*--and died. Thus *the man*, Christ Jesus, gave himself.

The incense from the golden altar having preceded him and been satisfactory, the High Priest passed under the second vail into the "Most Holy." So with Jesus; having for three and a half years offered acceptable incense, he passed beyond "the vail, that is to say, his flesh." For three days he was under the vail--in death--but then arose in the perfection of the Divine nature and the "express image of the Father's person:" "Put to death in the *flesh*, but quickened (made alive) in *Spirit*" "sown a natural (human) body, raised a spiritual body." He was then in the "Most Holy," or perfection of spiritual being.

The next step was to present the blood (ver. 14)--The evidence of the redemption--for "yet were redeemed...with the precious blood (life) of Christ. (1 Pet. 1:19) This going into the presence of the Mercy Seat and sprinkling, or presenting the blood was evidently fulfilled by Jesus, when he, after forty days, ascended up on high, there to appear in the presence of God for us.

We now leave the High Priest before the "Mercy Seat" while we go out to "the court" to witness another work. We quote: "And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering. And he shall take the two goats and present them before the Lord at the *door* of the Tabernacle. And Aaron shall cast lots upon the two goats; one lot for the Lord and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell and offer him for a *sin offering*. But

the goat on which the lot fell to be the scapegoat, shall be presented alive before the Lord to make an atonement with him, or let him go for the scapegoat into the wilderness.” (Ver. 5, 6-10)

The two goats taken from Israel and brought into the “Court,” represent true Christians: First, taken from the world condition, they are brought into the Court or justified condition. There they present themselves before the Lord--desiring to become dead with Christ as *human* beings, and to enter the heavenly or spiritual conditions as Jesus did--first, the spiritual mind, and secondly, the spiritual body.

But as all who say: “Lord! Lord!” shall not enter the kingdom, so too, of those who say, “Lord, here I *give myself* away.” They know not what they ask, or what it costs or denial of self, to take up the cross daily and follow the *bullock*--to “go to him without the camp (to the utter disregard and destruction of the human hopes, etc.) bearing the reproach with Him.” (Heb. 13:13) So, we find in this type both classes of those who covenant to become dead with Christ--those who do really follow in his footsteps as he hath set us an example, and those who through *fear of* (this) death, are all their lifetime subject to bondage. (Heb. 2:15) The first is the Lord’s goat; the second the scapegoat. Both of these classes (goats) as we shall see, will have a part in the *atonement* work--bringing the world into complete harmony with God and his Law, when this “Day of atonement sacrifice (the Gospel Age) is ended. But only the first class (the Lord’s goat) who follow the Leader, are the first class (the Lord’s goat) who follow the Leader, are a part of the *sin offering*. (Ver. 9) “If we *suffer with* Him, we shall also *reign with* Him.” (2 Tim. 2:12)

The casting of lots to see which goat would be the “Lord’s” and which the “scapegoat,” indicates that God has no choice as to which of them shall win the prize. It shows that God does not *arbitrarily* select which shall become partakers of the divine nature and joint heirs with Christ our Lord. Whichever believer presents himself is acceptable, and he that keeps the covenant shall have the reward promised.

To return to the High Priest: He having sprinkled the Mercy Seat with the blood of the bullock seven times (perfectly) “*Then* shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood *as he did* with the blood of the bullock, and sprinkle it upon the Mercy Seat.” (Vss. 14-15) In a word, that which was done with the bullock was repeated with the blood sprinkled just the same; its *fat*, etc., burned on the altar in the Court also. [It is worthy of notice that a prime bullock is always very fat, while a goat is a very lean animal.] Its

body, was burned in like manner as that only those animals which were *sin offerings* were burned without (outside) the “Camp” (Heb. 13:11) and then he tells us to go to him without the camp bearing the reproach with him. (Heb. 13: 12), “The reproaches of them that reproached thee, are fallen upon me.” Psa. 69:9.

The Lord’s goat represented all of the “little flock,” they are all alike--they all came by the same “*narrow way*,” so what is true of the company as a whole, is true of each one in it; therefore the Lord’s goat typifies each one and his sacrifice, except that all must be complete and the sacrifice of each ended before the “blood” of the goat (representative of *all* the body will be presented on the Mercy Seat.

The blood sprinkled upon and before the Mercy Seat was in the design of a cross, with the top or head of the cross on the Mercy Seat. This is shown by the description: “He shall sprinkle it with his finger upon the Mercy Seat eastward (toward the “door”) and before (across, in front of) the Mercy Seat.” This is the full end of the sin offerings for the sins of the world. The bullock, as we have seen, was a *sin offering* for the “Household of faith” the under priests and Levites), and the goat, was the *sin offering* “for the people”--Israel--type of the (at present) unbelieving world.

Thus we see that this entire Gospel Age is an age of suffering and death, to those who crucify the human nature, to become partakers of the divine. Just as soon as the sacrifice of Jesus on behalf of his body and house was complete and presented before the Father, then came the evidence of its acceptance in the Pentecostal baptism. And this anointing (symbolized by the oil) which came upon the church, and continues ever since on all the living members of the High Priest’s body--this imparting of the *divine* mine to those consecrated ones, was the energy in them which *killed* each, as the “Lord’s goat.” Just as the Spirit of the Father enabled Jesus to kill the bullock, so it was the same spirit--the *spirit of God and of Christ* in the Lord’s goat company, which enabled them to crucify themselves as men--to kill the goat--in hope of the promised Glory, Honor and Immortality of the divine nature.

It was thus that Paul when possessed of the spirit of his Leader and *Head*, could reckon all things but loss and dross that he might win (a membership in) Christ, and be found *in Him*. Inspired by this hope and spirit, he could say: “I (the new creature) live, yet not I” (the old creature--the goat;) it is being burned with reproach and contempt of the world outside the camp. *My* earthly affections and powers have all been presented an offering to God--a living

sacrifice; now it is Christ living in me, the hope of glory--*Christ's mind in me*--crucifying and keeping under the human nature.

While actually in the world, he was not of it. To such an extent was this true that he could say--"The *life* which I now live, I live by *faith* in the Son of God." Yes, by faith he had become a partaker of the Divine nature, and was in the "Holy," feeding by faith on the "holy bread," enlightened daily by the *light* from the Golden Candlestick.

Thus furnished with knowledge and strength, he was able to offer incense acceptable to God by Jesus Christ, and to keep the goat nature always *sacrifice*. So, too, the same thing has been done by the other members of this "Lord's goat" company since, though none have been so generally known--his sacrifice sent up a very rich perfume.

As the goat filled up that which was behind of the *Sin offering* after the bullock, so do we "fill up that which is behind of the afflictions of Christ." (Col. 1:24)

The moment must sometime come when the last member of this "Lord's goat" shall have consecrated. [We believe that we are at just this point now, 1881--the door of opportunity *to consecrate* closed, though there is still time to carry out the consecration already made.] Then, soon after, when their sacrifice is consumed, as members of His body they shall pass beyond the second vail--beyond the flesh, in the perfection of the Divine nature already commenced in this mortal body--this earthly house. That passing of the second vail means to the *body* what it meant to the head--that we shall be made like unto Christ's glorious body, which is the express image of the Father's person. Oh! Blessed hope--"I shall be satisfied when I awake in Thy likeness," was spoken prophetically for Jesus; and how sublime the promise that "we shall be like Him--like unto Christ's *glorious body*." If I may but win this prize for which I run--

*Perish, every earth ambition,
All I've sought or hoped or known;
Yet how rich is my condition,
If winning Christ, I'm found in him.*

The Most Holy reached, we there present the evidence of the sacrificed life as typified by the blood of the goat sprinkled on the Mercy Seat.

It will be accepted, as was that of our glorious Leader, and then the

WORK OF RECONCILIATION

will commence. Sacrifice--the *sin offering*--was the basis of reconciliation and at-one-ment between Jehovah and the world of sinners. Now, the blood of the sin offering being sprinkled on the Mercy Seat covering the *Testimony*, (the Law, it was satisfied. The ransom paid to Justice was abundant, and now reconciliation will proceed--of which more again.

“And when he had made an end of reconciling the “Holy” [“Most Holy”] and the Altar [in the “Court”] he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat [scapegoat] and confess over him all the iniquities of the children of Israel [typical of the *world*], and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a *fit* man [anyone convenient] into the wilderness.” (Vs. 20-22)

As before expressed, we understand this “scapegoat” which presented itself for sacrifice with the other, but failed to perform it, and to walk in the steps of the bullock, to represent a very large class of God’s children who have made the same covenant as the others, viz: to become dead to the world, and to crucify their justified human nature, but have failed.

While this scapegoat class has existed throughout this Gospel Age, the one goat and the work done with it, at the close of the age is representative in a general sense of the dealing with each individual goat [person] of that company during the age.

Let us look first at the dealing with members of this company who will be living when the work of sin offering is complete--the last members of the scapegoat company--and *then* see how it will apply to the preceding members of the same class.

But let us first remind you that we are *now* dealing with things future: after the sin offering. The Lord’s goat is not yet wholly consumer, consequently the “little flock,” represented by the body of the priests, has *not yet* gone beyond the second vail into the *perfect spiritual condition*; and the work with living “scapegoat” is *after* all this.

Other scriptures show us (Rev. 7:9, 13-17 and 1 Cor. 3:15) that there will be a “great company” who during this age have entered the race for the grand prize of joint-heirship with Jesus, who do not “*so run*” as to obtain it; and that they, though “castaways” as regards the prize (1 Cor. 9:27), are nevertheless objects of the Lord’s affection and love, who, by his providences through the circumstances of life will cause them to come through “great tribulations,” thus accomplishing for them, “the *destruction* of the flesh, that the spirit may be saved in the day of the Lord Jesus.” (1 Cor. 5:5) Notice, they consecrated their justified human life, and God accepted of the consecration and *reckoned* them, according to their covenant, dead as human beings and alive as *new--spiritual--creatures*. But, by their failure to carry out the contract, they are cut off from the priesthood, from membership *in the body* of Christ--Every branch *in me* that beareth not fruit, he taketh it away.” (John 15:2)

These are in a pitiable condition; they have failed to win the prize, therefore cannot have the divine nature, nor can they have restitution to perfect humanity with the world, for in their consecration, they gave that up for the opportunity to run for the *divine* nature. But the Lord loves them, and will *deliver* those who through fear of death, (fear of contempt--fear of the reproach borne by the bullock and goat, beyond the Camp--in the Wilderness, or separated, dead condition) were all their lifetime subject to bondage--bondage of fear of *men* and men’s traditions and opinions which always brings a snare, and keeps back from obedience to God--even unto *death*.

Through the favor of the High Priest, this great company are to go into “great tribulations” and have the flesh *destroyed*. This will not place them as overcomers--the bride--the body of Christ--*on the throne* as Kings and Priests, but in a position “*before* the throne,” as perfect spiritual beings (though not of the highest order of the spiritual--the Divine)--not possessed of the *Crown* of life, Immortality). They shall be like unto the angels. “*These shall serve God in His Temple*” though not members of that symbolic Temple which is the Christ. (Rev. 7:14,15)

Now however this class will be sent to the Wilderness condition of separation from the world, forced thither by “the man of opportunity”--adverse circumstances--there to be buffeted by adversity until shown the vanity, deceitfulness and utter worthlessness of the World’s approval and until all human hopes and ambitions die; and they are ready to say--God’s will, not mine, be done. The world is every ready to scorn and cast out the

chastened and afflicted ones, though they so earnestly coveted it deceiving smile and its empty honors. The body of the scapegoat was not *burned* in the wilderness; only the sin offerings (bullock and Lord's goat) were burned. (Heb. 13:11) The burning of the sin offering represented the steady continuous submission of that class to the fiery ordeal of suffering--"faithful (willing sacrifices) unto death." Both classes suffer even unto death of the human will and body; but the first class die willingly, destroyed by continual crucifying of the flesh as shown by the symbol--fire, which burns continuously until there is nothing more to burn. The second class is simply taken out to the wilderness and there left to die. Their love of the world's approval perishes with the world's neglect and scorn and reproach and their spiritual nature ripens and blooms into life. Both these classes have been developing side by side throughout the age.

While thus in process of fulfillment throughout the entire age, yet it will be most marked in the case of the last of that *scapegoat* class. When the "little flock" have all gone beyond the vail, the hand of the Lord will set free those bound ones "who, through fear of death (to the world), are all their lifetime subject to bondage," by the overthrow of the many false theories, creeds, traditions of men, and great *nominal* Church organizations, in and to and by which, they are held and hindered from hearing and obeying the Lord's voice.

Thus forced loose by "Babylon's" fall, while realizing that the *great* prize has been lost, they will then hear the High Priest's voice and find themselves forced into the Wilderness condition.

At no other time perhaps have there been so many *consecrated* ones bound as at present; but through all the age, there have been some.

Going back to Paul's day we find that there were some then, who had consecrated but did not perform their covenant, and speaking of them he says: "I verily as absent in body, but present in spirit judged already---to delivery such an one unto Satan, *for the DESTRUCTION of the flesh, that the spirit may be saved* in the day of the Lord Jesus." (1 Cor. 5: 3,5)

This one we may reasonably presume passed through severe afflictions--"great tribulations" in having the flesh destroyed.

Thus we see that both classes of (*goats*) consecrated ones pass through great trials and afflictions, yet to one class they are esteemed light afflictions, taken joyfully, which they rejoice to be

accounted worthy to suffer. It is a *willing sacrifice*, like that of the Head. To the other class, they are burdensome, great afflictions, almost without joy--an *enforced destruction* of the flesh. And proportionately different are their positions and rewards at the end of life's race.

“And Aaron shall come into the Tabernacle of the congregation (“the Holy”) and shall put off the linen garments which he put on when he went into the Holy *place* (“Most Holy”) and he shall leave them there; and he shall wash his flesh with water in the holy place (“the Court”) and put on *his* [usual] garments [the garments of glory and beauty] and come forth and offer his burnt offering and the burnt offering of the people, and make [having made] an atonement for himself [the body--the church--the “little flock”] and for the people.” (Vss. 23 and 24)

These burnt offerings were two rams (Vss 3 and 5,): one representing the Bullock and the other the Lord's goat. These being alike, show the harmony and oneness of the sacrifices made by Jesus and his footstep followers, that in God's sight they are all one sacrifice. “For both he that sanctifieth (Jesus) and they who are sanctified (the little flock) are all of one; for which cause he is not ashamed to call them brethren.” (Heb. 2:11)

This is further shown in the treatment of each of these sacrifices. The rams of “burnt offering” were cut in pieces and washed and the pieces laid unto the head upon the altar and burned, making sweet perfume--a burnt offering of sweet savor unto Jehovah. Since both rams were thus treated, it shows that in Jehovah's estimation, they are all parts of one sacrifice; the members joined to the head, acceptable as a whole, as the *atonement* for the sins of the World--thus satisfying the claims of justice and purchasing the whole world of sinners.

As the sin offerings illustrate the necessary crucifixion and death of the redeemer, so the burnt offering illustrates God's manifested acceptances of the same sacrifice. Let us not forget that God does not *manifest his acceptance* of the “better sacrifices” than bulls and goats, until that sin offering is complete and the High Priest is robed in the honor and glory of his office.

It will be burned on the Altar in “the Court,” thus teaching that God will manifest His acceptances of the sacrifice of the whole body (head and pieces) in the sight of all in “the Court” condition, viz: *all believers*. But before this *manifestation* to believers, of God's acceptance of the work, the “scapegoat company” are sent away, and the robes of the Priest changed. As the white robes worn throughout the work of sacrifice--which *covered the body*--represented the justification of *the body*--their purity in God's sight

as new creatures, so now the glorious garments of glory and beauty represent the glories of position and work in the future, after the new creatures have been perfected--gone beyond the veil. The washing with water seems to show that though the white garments are laid aside--the body now clothed in majesty of power is still pure.

Thus ends this type of the development of the Priesthood and satisfaction of the world's sins.

We tarry to glance at a few verses of this chapter (Lev. 16) not directly connected with the narrative.

Vs. 17, "There shall be no *man* in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place* (sanctuary "Most Holy") until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." The Apostle Paul says--"The priests went always into the first tabernacle (the "Holy") accomplishing the service, but into the second (tabernacle--the "Most Holy") went the high priest alone, once very year" (on the "Day of Atonement," which was repeated annually).

The privileges of the tabernacle are only for those who are priests--members of the body of the Head Priest--so that whether we be now in the first of these heavenly conditions (spiritual-minded, new creatures in Christ Jesus), or whether we hope to enter into the second or perfected spiritual condition, it will in either or both cases be because we are *in* Christ Jesus, *new* creatures--no longer *men*. "For yet are not in the *flesh* (human), but in the spirit (spiritual, new creatures), if so be that the Spirit of God dwell in you." (Rom. 8:9)

Vs. 28, "And he that burneth them [the bullock and goat of sin offering] shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp." This seems to teach that those who were principally instrumental in reproaching, reviling, and destroying the *humanity* both of Jesus (bullock) and his "little flock" (goat) will have no *special* punishment for it, as they did it ignorantly--at the same time accomplishing God's plan. "Father, forgive them, they know not what they do." They wash and cleanse and come into the camp--i.e., come into the same condition as the balance of the world, all of whom are sinners, and all of whom are ransomed from that Adamic depravity and sin.

Vs. 26, “And he that let go the goat for the scapegoat, shall wash his clothes and bathe his flesh in water, and afterwards come into the camp.” This teaches the same lesson relative to those who shall be instrumental in bringing the trouble, and consequent destruction of the flesh, upon the great company of those represented by the scapegoat.

In the type, the Day of Atonement thus ended; and all Israel are reckoned no longer defiled and separate from God, but all are now made at one with God. Justice no longer condemns, but bids them realize god’s reconciled presence in their midst, to bless and protect and direct into the Canaan of rest and peace.

In the antitype, the day of atonement is this Gospel Age, during which, Jesus and his body, the Church, make sacrifices to Justice, in full satisfaction of the Adamic sin, thus purchasing the race of sinners. Because no longer condemned of justice, God will then recognize mankind condemned of justice, God will then recognize mankind and place his sanctuary among men. Then, will be fulfilled that which was written: “The Tabernacle of God (the glorified church) is with men, and he will dwell with them, and they shall be [become] his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things [reign of Satan sin and death] are passed away. And he that sat upon the throne said, Behold, I make all things new.” Rev. 21: 3-5

But while all these blessings shall result from the establishment of God’s residence, or sanctuary among men [“I will make the place of my feet glorious”--“Earth is my footstool,”] yet its blessing will be a gradual work requiring the Millennial age for its full accomplishment; i.e., death, pain, and tears will be in process of destruction (wiping away), but not completed until the end of the Millennial Age.

The gradual process by which man will be brought into perfection of being and fullness of harmony with Jehovah, is well illustrated in the typical sacrifices of Israel, made after the day of atonement, the antitypes of which will be fulfilled during the next age.

To rightly divide and understand these typical sacrifices, it must be recognized, that the present Gospel Age is the day of atonement toward God *for* the general sin of mankind; and that all sacrifices coming after the day of atonement in the type, represent

fulfillments or antitypes due after the Gospel Age is ended--during the Millennial Age--when the world of sinners may become reconciled to, or at one with God.

Thus we may see that *at-one-ment* has two parts--first, Justice *at one* with, and not any longer condemning and killing Adam and his children on account of his sin; and secondly, the sinner being brought to *at-one-ment* or reconciliation is brought about entirely by the Priest's sacrifice or what we shall term the "*Day of Atonement sacrifices.*"*

*The sacrifices relative to the consecration of the priests and parts of two types yet to be considered, we regard of course, as being the *same sacrifices* as those above mentioned as taking place on the Day of Atonement--they being merely different views or pictures of the same sacrifices.

The other--The reconciling of *the World* to God or the bringing of them into full *at-one-ment* and harmony with God, will be accomplished during the next age by the "Royal Priesthood" who, typified by Moses will be the Great Prophet whom the Lord will raise up to teach the people, to whom if they will not give heed, they shall be cut off from life--die the second death. (Acts 3:23)

This Priesthood is also typified by Melchizedek, King and Priest. These shall rule over to bless and represent before the Lord, all the families of the earth.

CHAPTER V

THE OTHER SACRIFICES

Those sacrifices which do not belong to the class we denominate the "Day of Atonement sacrifices," illustrate offerings and sacrifices which belong to the Millennial Age.

As in the type, the day of atonement sacrifices preceded all others, and were a basis of general forgiveness and acceptance with God for all Israel, but were followed by sacrifices after that day, for

individual sins, termed “Sin offerings,” “Trespass offerings,” etc., so in the antitype. After this day of atonement has brought the world into a justified condition, there will still be sins and trespasses committed, which will require confession and reconciliation of such transgressions afresh.

As in the *basis* of all forgiveness of sins in the next age, will be the “Day of Atonement sacrifices,” it would be appropriate for the sinner to bring some sacrifice, which would indicate a recognition of those sacrifices, as the ground for forgiveness anew. And so we find, that all offerings of the people after the Day of Atonement were of a kind which pointed back to, or recognized the sacrifices of that day. These offerings might be of cattle, or sheep, or fowl (turtle doves or young pigeons) or of fine flour, the article offered, depending on the ability of the offerer. But they all seem to be remembrancers of the atonement sacrifices.

During the Millennial age *all men* “will come to a knowledge of the truth” and be saved from the curse of Adamic death. (1 Tim. 2:4)

When we remember that this *death* includes all the sickness, pain, and imperfection to which humanity is now subject, we see that God’s plan includes a full restoration to human perfection; but perfection comes gradually and it will require the cooperation of the sinner’s will to ever reach it. He must do *what he can* to climb up again to perfection, and will have *all* the assistance *necessary*. This is shown by these sacrifices in general. They are to be according to every man’s ability. If very much degraded by sin and very imperfect, he must when he comes to a knowledge of the truth, present himself to God. If thus *poor* and degraded he may bring a *dove* or *pigeon*, if less degraded he is represented by a *kid*; if less degraded still, by a *goat*; and when *perfect* as a *man* his offering may be a *bullock*; just as a *bullock* was used to typify the perfect humanity (much fat) of Jesus’ sacrifice and as a goat (wayward and lean) was used to represent our imperfect human nature in the sacrifices of this atonement day, so those animals similarly represent the offerers (Israel--the world) in their sacrifices and consecrations.

When the whole world has been brought to *perfection* there will be no longer any who are *poor* in this sense--all will be perfect men and their offerings antitypical *bullocks*.

David speaking of this says: “Then shalt thou be pleased with the *sacrifices of righteousness* (of right doing), with burnt offering

and whole burnt offering; then shall they offer *bullocks* (perfect sacrifice) upon thine altar.” (Psa. 51:19) Yet that David’s language should not be understood to teach the restoration of the literal bloody, typical sacrifices, is evident, for in the same connection he says, “Thou desirest not sacrifice,” (the typical)...The sacrifices of God are a broken spirit; and a contrite heart O God, thou wilt not despise.” (Psa 51:16-19) But all these sacrifices must be of the free will and desire of the offerer. (Lev. 1:3)

The entire consecration is shown by the death of the animal; that is each member of the race must consecrate his will; but it will neither be followed by the destruction of the human nature (burning of the flesh outside the camp) nor by taking of the life into a new nature,--shown in the case of the atonement sacrifices. No, when consecrated, they are accepted as human beings, their right to life as such, having been purchased by the Priesthood.

THEIR BURNT OFFERINGS

The burnt offering of the Priests was to be kept up continually on the Altar, and the fire never suffered to die out. “This is the law of the burnt offering; it is (called) the burnt offering because of the burning upon the Altar all night unto the morning, and the fire of the Altar shall be burning in it...It shall not be put out, and the Priest shall burn wood on it every morning, and lay the burnt offering in order upon it...The fire shall ever be burning upon the Altar; it shall never go out.” Lev. 6:9, 12, 13.

THEIR TRESPASS OR SIN OFFERING

“If a soul (being) commit a trespass and sin through ignorance in the holy things of the Lord;...if he sin and commit any of these things which are forbidden to be done by the Commandments of the Lord, though he wist it not, yet is he guilty, and shall bear his iniquity.” “And he shall bring a ram without blemish out of the flock,” and money according to the priest’s estimation of the trespass, with a fifth more, and this shall be their offering. And the priest shall make an *atonement* for him. And if any sin knowingly and damage or defraud his neighbor, he shall restore it in the principal, and shall add the fifth part more thereto (twenty per cent interest) and give it to the wronged one. And he shall bring a ram for the trespass offering unto the Lord. (Lev. 5: 115-19; and 6: 1-7)

This teaches that for every wrong, restoration must be made with interest, and a repentance or asking forgiveness of the Lord through the Church; their recognition of their own imperfection and the value of their ransom, being shown by the ram presented.

Now notice the difference between the treatment of this sin offering and the sin offerings of the day of atonement: Those were offered to God (Justice) as the ransom or purchase price of sinners; these are offered to the Priests who purchased the people, their acknowledgments being to their Redeemer; while the Priest takes a part and offers it to the Lord as a memorial, or a recognition that the whole plan of redemption as executed on the Atonement Day [Gospel Age] was His.

The Atonement Day offerings, we have seen, were always burned, (Lev. 6:30, Heb. 13:11,) but these sin offerings are not to be burned, but eaten by the priests.--"This is the law of the sin offering:...The priests that offereth it for sin shall eat it:...All the males among the priests shall eat thereof." (Lev. 6: 25-29)

So the whole world, having been purchased with the precious blood (human life) of Christ (the anointed), will present themselves, for forgiveness of trespass, to the Royal Priesthood who paid their ransom price; and their acceptance of it will be the forgiveness. To this agree Jesus' words to his disciples: "He breathed on them and saith unto them, Receive ye the Holy Spirit. Whosoever sins ye remit, they are remitted unto them; and whosoever sins yet retain (to them) they are retained." John 20:23

While this "ministry of reconciliation" belongs in its fullest sense in the next age--when all the sacrifices of atonement will be complete--yet even now, any member of the "Royal Priesthood" may say to those who believe: (the household of faith) "Thy sins are forgiven thee"--just as our Head said, by faith, looking forward to the completion of the sacrifices for sins, which sacrifice he had begun.

THEIR PEACE OFFERINGS

This offering must be of the herd or flock, and it might be made in fulfillment either of a vow (covenant) or as a willing "thank offering." Part of it was to be brought to Jehovah by the offerer--"His own hands shall bring the offerings of the Lord made by fire; the fat with the beast; it shall he bring," and the priest shall burn the fat on the altar, and wave the breast before the Lord. But the breast shall be the priest's, also the shoulder. The offerer must eat the sacrifice. (Lev. 3 and 7: 11-18, 30-34)

This seems to show, that if any would come into a condition of full peace and harmony (as all are to do or be cut off--the second death), they must eat or fulfill a covenant before God, of entire

consecration to him. If, after being thus perfected, they again become defiled with sin, they must die, (second death) as shown by the touching of unclean things. (Lev. 7: 19-21)

With this sacrifice there was presented an offering of unleavened cakes mingled with oil, and anointed wafers, representing the offerer's faith in Christ's character, which he will copy; and leavened bread indicating his acknowledgment of his own present imperfection at time of consecration--leaven being a type of sin. Lev. 7: 11-13.

THE MEAT OFFERINGS,

composed of fine flour, unleavened cakes, with oil, etc., were presented to the Lord through the priest. They probably represent praises and worship offered to the Lord by the world, through his church--"Unto him be glory in the Church by Christ Jesus throughout all ages." (Eph. 3:21) These were accepted by the priests; a sample being offered on the altar shows that it is acceptable to Jehovah.

CHAPTER VI

ANOTHER TYPE OF CHRIST'S SACRIFICES

LEVITICUS 9

This chapter seems to give a more condensed picture of the work and sacrifices of the Day of Atonement than the one already examined (sixteenth) and in addition, it furnishes certain features which, after the consideration of the sixteenth, will be of interest to us. It is another picture.

And Moses said, This is the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you. And Moses said unto Aaron, Go unto the Altar and offer thy sin offering and thy burnt offering and make an atonement for *thyself* [the members of his body required it] and for *the people*" [The World.]

This shows how Jesus [the bullock sacrifice for sins] was sufficient both to redeem his body, the "little flock," and also the

whole world of mankind. Our share in the sin offering could have been dispensed with entirely, and we might have been saved from death just as all mankind will be--with perfect human being restored. But it pleased Jehovah not only to choose Jesus to this great work of sacrifice, but also to make him the Captain or Head of His church which is His body, who, as well as their Captain, should be *made perfect as SPIRITUAL beings*, by suffering as sin offerings in the flesh.

Paul, referring to our intimate relationship to our Head, says: "Blessed by the God and Father of our Lord Jesus Christ, who hath blessed *us* with all spiritual blessings in heavenly places [the "Holy" and "Most Holy"] in Christ; according as he hath *chosen us in him* before the foundation of the world...to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." (Eph. 1:4, 6) God "called you by our gospel *to the obtaining of the glory of our Lord Jesus Christ*," (2 Thes. 2:14.)

To continue--After offering his own once *for all*, he was to "offer the offering of the people [the goat], and make an atonement for them as the Lord [Jehovah] *commanded*." [The arrangement for our having part in the sacrifice of atonement, was a part of our Father's original plan as Paul also attests.]

"Aaron therefore went unto the altar and slew the calf of the sin offering which was for himself. And the sons of Aaron brought the blood unto him, and he dipped his finger in the blood and put it on the horns of the altar; but the fat etc....he burnt upon the altar,... and the flesh and the hid he burnt with fire without the camp. And he slew the burnt offering (a ram), and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar. And they presented the burnt offering unto him; and he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar, with the pieces thereof and the head." [Much the same as the account in the sixteenth chapter, and having the same significance.]

Thus the burnt offering of Jesus has been burning all through the Gospel Age, evidence to all in the "court" God's acceptance of him and the acceptance of all the members of the body--laid to the head, on the altar.

"And he brought the people's offering, and took the goat which was the sin offering *for the people* (only) and slew it and offered it for sin as the first," i.e., treated it exactly as he treated the bullock. This goat is the same as the "Lord's goat" in the other picture, the scapegoat and other features being omitted in this more general

view. It is, however, confirmatory of the teaching, that only those who follow the Lord's footsteps are participants in the sin offering. Who could take exceptions to this?

“And he brought the burnt offering and offered it according to the (usual) manner. And he brought the meat offering, and took a handful of it and offered it upon the altar beside the burnt sacrifice of the morning.

He also slew the bullock and the ram for a sacrifice or peace offering which was for the people.” The peace offering, as already described, represents a vow of covenant. By this peace offering, made in connection with the sin offering of the High Priest, is signified the covenants and promises based on that sin offering. In the type, the *peace* was established between Jehovah and Israel on this wise: The sin offering having been made, and the burnt offering showing the acceptableness of it to God, there was peace between Jehovah and Israel because their former original sin was typically removed; and they were obligated to now live obedient to a covenant based on their forgiveness--i.e., they were to keep the Law--that he that doeth those things should *live* by (or as a reward for keeping) them. But as our sin sacrifices are better than the typical ones, so with the peace offering or covenant established by those sacrifices; it is a better covenant. Thus in this sacrifice of peace or covenant offering, the Priest is seen to serve unto the example and shadow of *spiritual* things--the mediator of a better covenant. Heb. 8: 6-13.

“And Aaron lifted up his hand toward the people *and blessed them* and came down from offering of the sin offering, and the burnt offering and peace offerings.”

Thus in the type we see illustrated the fact that though the *blessing* is not fully due to come upon the people until all sacrifices are finished, yet a measure of blessing comes upon mankind from the members of the Priest, even *now* during the age of sacrifice, before we all go into the “Most Holy” or perfected spiritual condition.

“And Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people.”

This shows how, when this age of sacrifice is over, the Priest (head and body) appears before God, giving evidence of having met all the claims of the Law against the people (world). Moses' going in also, seems to say, the Law will be fully satisfied and its

righteousness vindicated; and the Law (Moses) will testify on behalf of the world that it is *justified* to life through the sacrifices.

When presented, the sacrifices are “holy, acceptable to God”; and Moses and Aaron come out, and *together* they bless the people. So in the incoming age, the Christ will bless all the families of the earth (Gal. 3:8, 16, 29, Gen. 12:3); yet not by setting aside the Law of God and *excusing* sin, but by restoring men to the *perfection of humanity*, in which condition they will be able to keep the perfect Law of God, and be blessed by it. Now, by reason of our inherited imperfection, though the Law says--“He that doeth these things (obeys) shall live by them,” (shall have a right to continuous life)--yet none of the imperfect race can now have this everlasting life, because of inability to keep the Law. But, then, being made perfect and able to keep it, its conditions of “*do and live*” will be great blessings to all men, for whosoever will, may then obey and live forever in harmony and happiness and communion with Jehovah.

“And the glory of the Lord appeared unto all the people.” As the blessing progresses (restoring and elevating the race mentally and physically) the results will become manifest. The people--the world in general--will recognize God’s gracious love, more and more each day. Thus it will be that “the GLORY *of the Lord* will be revealed, and all flesh shall see it together.” (Isa 40:5) They will come to see gradually, the length and breadth and height and depth of the *love of God* which surpasses all understanding.

It is worthy of note that the blessing here mentioned was not a blessing to the under priests; no, they were represented in the *blessor*. The blessing came on *all the people*, who, as we have seen, represented *the world*. It is this blessing of the world by the one seed--the entire Christ, after all the afflictions are filled up by the body, (Col. 1:24) that Paul refers to, saying, that “The whole creation (all humanity) groaneth and travaileth in pain together--- waiting for the manifestation of the Sons of God” before they can experience deliverance from the bondage of corruption and restoration to the liberty of sons of God, as enjoyed by God’s first human son, Adam. (Luke 3:38)

It is doubtless this same blessing of all the people--salvation from death and its sting, sin--that Paul refers to, saying: “UNTO THEM THAT LOOK FOR HIM SHALL HE APPEAR THE SECOND TIME WITHOUT (a sin offering), *unto salvation*.” (Heb 9:28) The world has seen the Priest--head and body--suffer as a sin offering during the age. Jesus was manifested to the Jews in the flesh (as a sin

offering); and, as Paul could say, so can all the followers in his footsteps, viz.: Christ is manifest in our mortal flesh. (2 Cor. 4:11)

As the whole Christ has thus been manifest and suffered in the flesh, so they shall also be “glorified *together*” before the world; for the glory of the Lord shall be revealed, and *all flesh* shall see it together.” [“Ye are not in the flesh.” Rom. 8:9] When he shall *appear*, we also shall appear with him in glory. Col. 3:4.

But this great High Priest of the world, will be recognized only by them that *look* for him. If he were to appear in the flesh--or appear in the sky, it would be an appearance to *all*, whether *looking for him* or not but we have already seen that the Scriptures teach that the *head* has been perfected as a spiritual being, and that his “little flock” shall be “made like unto his *glorious body*.” We have seen that the way in which the world will see the glorified church will be by mental perception in the same sense that a blind person may properly be said to *see*. In the same sense we see the prize, the “crown of life,” while *we look* not at the things which are seen, but at the things which are unseen (by organic sight); for the things which are seen (thus) are temporal, but the things which are not seen (thus) are *eternal*. (2 Cor. 4:18) It is in this way that the entire church of this age has been “*looking* unto Jesus”--thus “*we see* Jesus.” (Heb. 2:9 and 12:2)

This is the only way in which the human can see or recognize things on the spiritual plane. Jesus expresses this same idea to the disciples--They who recognized his spirit or mind and thus knew him, would be acquainted with the Father also in the *same* way. “If ye had *known* me, ye should have known my Father also; and from henceforth ye know him and *have seen* him.” This is the only sense in which the world will ever see God, for “*no man hath seen God* at any time.” (“Whom *no man* hath seen, nor can see”)--the only begotten Son he hath *DECLARED* him.” (1 Tim. 6:16; John 1:18) Jesus *revealed* or caused the disciples to *see* him by making known his character--revealing him as a *God of Love*.

It was in this same way that the Papal *system* was shown by Luther and others, and *seen* by many as *the ANTI-CHRIST*, or as Paul had foretold, that wicked system--the man of sin, was *revealed*.

Thus it is, that Jesus the head (now present to gather the Jewels) is being *now revealed* to the living of the “little flock,” though all others continue to plant, build, etc. And *know not* of his presence. (Luke 17: 26-30)

And thus also it will be in the Millennial day, when the complete Christ--the Priest--is *revealed*, it will be only to those that *look* for him--only those shall *see* him. They will see him, not by organic sight, but as we now see all spiritual things--Jesus, the Father, the prize, etc.--by faith. Man will never see *the CHRIST* by organic sight, for the same reason that they will never see Jehovah--because on a different plan of being--one *spirit*, the other *flesh*. But *we* (the little flock) shall see him *as he is*, for we shall be like him--like unto Christ's glorious spiritual body, which is the express image of the Father's person. (1 John 3:2; Phil. 3:21; Heb. 1:3)

But though only those who *look* shall be able to recognize the Christ, as the deliverer who will save them from the dominion of death; yet this will embrace *all the world*, for the manner of *revelation* will be such that ultimately all must *see*. Every eye shall see him; and all in their graves, being raised to life--they that pierced him will realize that they crucified the Lord of Glory. He shall be *revealed* (in the sky? No) in flaming fire, (judgments) taking vengeance on those that know (recognize not God, and obey not (accept no) the gospel (good news--the deliverance). It will not take long for all mankind to recognize him under such circumstances. *Now* the good suffer; *then* shall ye discern between him that serveth the Lord, and him that serveth him not, for in that day a distinction will be manifested. (Mal. 3: 15-18) *Then* all, seeing clearly, may accept of him and have everlasting life; for "We trust in the Living God, who is the Savior of all men, specially of those that believe." (1 Tim. 4:10)

This the types illustrate--"And as it is appointed unto men (Aaron and his successors who were only types of the High Priest of the *new* creation) once to *die* (typically, as represented in the animals slain) and after that, (following as a result of those sacrifices) in the judgment (of God was manifested, as accepting the offering--the priest coming out to bless, for all whom he made atonement--all the people.) So Christ (head and body) was once offered (never will it be repeated) to bear the sins of many ("every man") and unto *them that look* for him, he shall appear the second time, without sin unto salvation." (Not again to be sacrificed for the sins of the people, but to bless them.) Heb. 9:27,28.

Many have been *looking* in an indefinite way for a good time to come, and the removal in some way of the curse, speaking of whom, Paul says: "The whole creation groaneth and travaileth in pain together until now, *waiting for the MANIFESTATION* of the

SONS OF GOD--Jesus the Head or Chief, and all the *body complete in him*. (Rom. 8: 19,22)

“And there came a fire out from before the Lord, and consumed upon the altar the burn offering and the fat, which, when all the people saw, they shouted and fell on their faces”--worshipped. This is the same thought expressed in another form. The fire symbolizes God’s acceptance; its being recognized by the people, shows that the world will realize the sacrifice and its value in God’s estimation as the price of their liberty from death and the grave; and when they realize it, they will worship Jehovah and his representatives--the Priest.

How beautifully these types teach of a restitution, and a full ransom for *all the people*, and a blessing coming upon all. Nothing in the types seems to make a distinction between the *living* and the *dead*, and some may be inclined to say, well, perhaps when the sacrifices of the High Priest are over and the blessing commences, those who are then *living* will be greatly benefited. Nay, but we answer, in God’s estimation the living and dead are alike--he speaks of them all as *dead*--all died in Adam, and all the little spark of life which any man possesses is really but one stage of *dying*. It is a *dead* race because of the sin of Adam (and Eve), and it will be a race *justified* to the same life then enjoyed and forfeited; and all who will, may have *it back*, whether they have gone all the way down into death, or whether they still linger on the brink--in “the valley of the *shadow* of death.

This is the object of the sin offerings--to release mankind from the dominion of death, to the perfection of being which is essential to perfect happiness and *at-one-ment* with his Creator. This is the blessing which comes to all the families of the earth through “*The Seed* of Abraham. This is the *good news* which was preached to Abraham, as we read: God foreseeing that he would justify the heathen (all mankind--Gentiles) through faith, preached before the gospel (good news) to Abraham, saying, In thee, and in thy seed shall all nations be blessed--(*justified*)...which *seed* is Christ--primarily the *head*, and secondarily the *body*--for if ye be Christ’s (members) then are ye Abraham’s seed, and heirs according to the promises (above referred to--viz.: that we may bless all the families of the earth.) But the *Seed* must be *complete* before the blessing comes, as shown in the type just considered: The sin offerings must be ended before all the blessings resulting can flow out.

While the sacrifices of the people (Israel--the world) belong to the next age and will then be presented to the priests, yet in a

certain sense this has a very slight beginning now. Thus it is, that the worldly man who possesses wealth, and is in that sense a steward of God's things, can use that "mammon" and with it make for himself friends. That when this age of Satan's rule is no longer be the *Steward*, then, those whom he thus favored will bless him and minister to his necessities. If the worldly Stewards of wealth (the mammon or God of this age) were wise, they would use their means thus. For whosoever shall give a cup of cold water even, unto his reward when the kingdom of Christ is organized and rules. (Luke 16: 1-8 and Matt. 10:42)

On the contrary, the High Priest went in there often in after days. It was into the Most Holy that the High Priest went whenever he would inquire for Israel, using the breast-plate of Judgment and Urim and Thumim. Again, whenever they broke camp, which was often, the Priest went in and took down the Vails and wrapped up the "Ark" and all the holy vessels, before the Levites could carry them. (Num. 4: 5-16)

Again, whenever an Israelite offered a sin offering *unto the* priests (after the "Day of Atonement" sacrifices were over) they all ate it in the Most Holy. (Num. 18: 10) So with the antitype, after the present "Day of Atonement" is over we shall be in the Most Holy or perfect spiritual condition and there accept (eat) the sacrifices for sin, brought by the world, for all their own transgressions--not the Adamic sins which were canceled on the Day of Atonement. There in the perfect spiritual condition, the priesthood shall instruct as to all matters. (Urim and Thumin)

CHAPTER VII

OTHER SIGNIFICANT TYPES

In the preceding description we have purposely omitted an explanation of some interesting details which can be better understood by those who have, through careful study, obtained a clear understanding of the general plan of the Tabernacle, its service, and their typical signification.

The posts which stood in the court and held up the white curtains, represent *justified believers*. They are in the "Court," the

proper place for such, as we have already seen. They are of wood, a corruptible material. This shows that they are not actually perfect as human beings; for since human perfection is represented by copper, those posts should be either made of copper, or covered with copper to represent actually perfect human beings. They were made of wood, but were set into sockets of copper, which teaches us that, though actually imperfect, their *standing* is that of perfect human beings. It would be impossible to more clearly represent *Justification by faith*.

The white curtain, well illustrates the same justification or purity. These justified ones should continually hold up the view of the world (the camp)--Christ's righteousness as their covering.

The silver hook, by which the posts hold up the curtain, are symbolic of truth; they can really and truthfully claim that Christ's righteousness covers all their imperfection. Lev. 27: 11-17.

The Posts at the entrance of the Tabernacle--at the door of the Holy--were covered by the first vail. They were totally different from the posts in the court, and represent the difference between the justified and consecrated, or sanctified conditions. The consecration to death of a *justified man*, we have seen to be the way into the "Holy." The way into the *new* nature is by passing through, *the death of the human will*--the fleshly mind--the first vail. Hence these posts should illustrate this change; and so they do: they were covered with *gold*, symbol of the divine nature. Being set in sockets of *copper*, represents how "we have this *treasure* (divine nature in earthen vessels" (2 Cor. 4:7)--I.e., our new nature is based upon and rests in, our justified humanity. This, it will be remembered, corresponds exactly with what we found the "Holy" to symbolize, viz: our place or standing as new creatures, not yet *perfected*. (Exod. 26:37)

The Posts in the "Most Holy" were just inside the second vail, and represent those who pass beyond the flesh (vail) entirely, into the perfection of the spiritual condition. These posts were so constructed as to fully illustrate this--covered with gold, representing divine nature, but no longer set in sockets of brass--no longer dependent on any human condition; they were set in sockets of silver (reality--truth) which seems to say to us: When you come inside this vail you will be perfect--really and fully *new creatures*. (Exod. 26: 32)

"Finish then thy new creation"

The Golden Candlestick was all of one piece, hammered out; there was one central shaft with a lamp on top, and three branches on each side of it, each bearing a lamp, making seven lamps in all--a perfect or complete number. Does not this represent the complete church from the Head, Jesus, to and including the last member of the "little flock." He is taking out from among men, to be partakers of the (gold) divine nature? Jesus says, "The seven candlesticks which thou sawest are the seven churches." Rev. 1: 20. Yes, that candlestick represents the entire church of the first born. Not the nominal, but the true church is here meant however--the royal priests--wholly consecrated.

The form of workmanship was beautiful--a fruit and a flower, a fruit and a flower following successively, shows us that the true church ("whose names are written in heaven") is both beautiful and fruitful from first to last. The lamp part on top of each branch was shaped like an almond, the significance of which, we will see when considering Aaron's rod.

The oil for this lamp was the olive oil--beaten--refined; and the lamps were kept lighted always. It was for the benefit of the priest class only, and represents the *deeper spiritual* truths of God's Word, which are entirely hidden from the natural man (1 Cor. 2: 14), even though he be a believer--a justified man (a Levite). None are permitted to go or even to *see*, into this deeper royal priesthood. These *always* had access to the "Holy"; it was their right and privilege; it was intended for *them*. (Heb. 9: 6) The Levites could not see in because of the vail of human-mindedness which came between them and the *Sacred* things; and the only way to set it aside was to consecrate and sacrifice wholly the human nature. The lights were to be trimmed and replenished every morning and evening, by the High Priest--Aaron and his sons who succeeded him in office. (Exod. 27: 20-21; and 30: 8) So our High Priest is daily filling us more and more with the mind of Christ, and trimming off the dross of the old nature.

Are we sometimes puzzled to know why some who are in the church cannot see any but natural things--cannot discern the deeper spiritual truths of the Word? They can see Restitution for natural men, but cannot see our *heavenly* calling. These Tabernacle lessons show us why this is: "They are brethren, of the household of faith," but Levites--in the Court; they never *consecrated* as priests, consequently cannot enter the "Holy," nor see the things that were prepared for the priests only. The natural "eye hath not seen, or ear heard--neither have entered into the heart of *man* the things which God hath prepared for them that love Him. But God hath revealed

them unto us by His Spirit [light of the Lamp], for the Spirit searcheth [revealeth] all things--yea, the *deep* [hidden] things of God." (1 Cor. 2:9)

The church nominal has always included both the justified and sanctified classes--Levites and Priests. In Paul's day certain parts of his letters were addressed to the justified class (Levites), who had not consecrated. Thus, after exhorting in Gal. 5, he winds up by assuring them, that the things he complains of, are evidences that they do not belong to the *body of Christ* (Priesthood); for, he says, "They that are Christ's *have crucified* the flesh with the affections and lusts." Verse 24.

In the same way he addresses the Romans (Ch. 12: 1): "I beseech you therefore, brethren [believers--justified by faith in Christ--Levites], by the mercies of God [manifest through Christ in our justification], that ye present your bodies a living sacrifice; [that you consecrate wholly thus becoming priests] holy, acceptable unto God." Being justified freely by faith in Jesus, God reckons you as sinless--holy--and has agreed to accept every such sacrifice--"With such sacrifices he is ever well pleased." By so doing you become priests--members in particular of the High Priest's body.

The succeeding verse tells them what will result from so consecrating--viz.: The transformation of their minds. Their wills being renewed, they will be priests--new creatures, possessing the spirit of Christ. The fact that at this time they have not the spirit of sacrifice--glad obedience to God's will, is an evidence that they are not members of Christ, he is none of His." (Rom. 8: 9) And it seems evident to us, that by far the larger proportion of the early churches (much more so of the modern worldly mixture--confusion--Babylon, of the present day) were merely Levites, doing the *service* of the Sanctuary, but not *sacrificing*.

Looking back at the type in the Law, we find that there were 17,160 Levites appointed in the shadowy *service*, while only five Priests were appointed for the shadowy *sacrificing*. (Num. 4: 36, 40, 44, 48; Ex. 28:1) It may be that this, as much as the other features of that shadow, was designed to illustrate the proportion of justified believers to self-sacrificing consecrated ones. Though now the nominal church numbers millions, yet when a fair allowance is made for hypocrites, and one in every three thousand of the balance supposed to be living sacrifices, (a correct proportion according to the type,) it seems quite evident that the Lord did not make a misstatement when He said, that they who would receive the

kingdom (the Royal Priesthood) would be a “little flock.” (Luke 12:32)

The fact that we see believers who are trying to put away their sins, is not of itself evidence of their being Priests, for Levites, as well as Priests, should practice circumcision of the heart--”putting away the filth (sins) of the flesh.” Nor is a spirit of meekness, gentleness, benevolence, and morality, *always* a result of consecration to God. These qualities belong to a *perfect* natural man--(the image of God), and in occasional instances partially survive the wreck of the fall. These, when in the nominal church, not infrequently pass for the cream of Christianity.

Nor yet, when we see believers practicing self-denial in some good work of political or moral reform, is that an evidence of *consecration to God*, though it is an evidence of *consecration to a WORK*. Consecration to God says, *any work, any where*; Lo, “I delight to do *Thy* will, O God--*Thy* will in *Thy* way be done. CONSECRATION TO God, THEN, WILL INSURE A SEARCHING OF HIS REVEALED PLAN IN HIS WORD, that we may be able to spend and *be spent*, for Him and in His service.

Marvel not, then, that so few have ever seen the glorious beauties within the Tabernacle; only Priests can *see* them. The Levites may know of them only as they hear them described. They have never seen the hidden light and beauty; never eaten of the hidden bread; never offered the acceptable incense at the Golden Altar. No, for these they must pass the vail--in entire consecration to God.

The Golden Table bearing the shew bread, represents the church as a whole, including Jesus and the apostles--all “Holding forth the word of life.” (Phil. 2: 16) The great work of the true church during this age, is to feed and strengthen and enlighten all who enter the covenant--spiritual condition--The Bride of Christ is to make herself ready. (Rev. 19:7)

The Golden Altar seems also to represent the entire (consecrated) church in the present sacrificing condition. From this altar ascends the sweet incense, acceptable to God by Jesus Christ. Here is offered to God the priest’s willing services--*our* praises, our willing obedience, all things whatsoever we do, to the glory of God. Those who thus offer incense acceptable to God by Jesus Christ our head (1 Pet. 2: 5), come very close to their Father--close up to the vail; and if they have requests to make they may be presented with the incense “much incense *with* the prayers of the

saints.” (Rev. 8:3) The prayers of such *priests* of God are effectual. Jesus kept the incense continually burning and could say, “I knew that thou hearest me always.” (John 11: 42) So we will be heard *always*, if we continually expect to have requests recognized who do not thus keep their covenant--“If ye abide *in me* and my words [teachings] abide in you, ye shall ask what ye will and it shall be done unto you.” (John 15: 7)

We have learned through types previously considered, something of the glory of the Most Holy (the perfect, divine condition) which *no man* can approach in Christ Jesus--partaker of the Divine nature, will finally come. We would now endeavor to learn what God has designed to symbolize by the “Ark of the Testimony,” its only article of furniture. Its name suggests that it illustrates the embodiment of Jehovah’s plan, which he had purposed in himself, before the lapse of ages had developed even the head of the Christ, or the minutest beginning of his plan. It represented the purpose of God to develop a little flock, to be partakers of the Divine nature. It contained the Law showing how the Christ should meet in full, all the requirements of God’s perfect Law, and also that legal authority should be vested in him as the Law-giver.

The righteousness of the Law was actually fulfilled in our head, and it is also fulfilled actually in us *as new creatures* who walk not after the flesh, but after the Spirit; that is, who walk in obedience to the new mind. The infirmities of the old nature which we are daily crucifying, are not charged to *us* as *new creatures*.

When it is written that “the righteousness of the Law is fulfilled in us”--the end of our race--perfection is reckoned to us, because we are walking toward, or after the spiritual perfection, which, when we reach the Most Holy (Ark condition) will be completed.

Aaron’s Rod that budded, shows the select character of all the body of Christ, as members of the royal priesthood. By reading Num. 17, the meaning of the budded rod will be seen to be, Jehovah’s acceptance of Aaron and his sons--the head and under priests--as the only ones who might perform the priest’s office of Mediator. That rod, therefore represents the acceptableness of the “royal priesthood”--the Christ, Head and body.

It budded and brought forth almonds. A peculiarity about the almond tree, is, that the fruit comes before any leaves appear; so with the “royal priesthood;” they sacrifice or bring forth *fruit*, before the leaves, or professions are made.

The Golden Pot of Manna represents Immortality as being one of the possessions of the Christ of God. Jesus doubtless refers to this, when he says: “To him that *overcometh* will I give to eat of

the hidden manna.” (Rev. 2:17) Manna was the bread which came down from heaven--a life sustainer; so God provides life for all Israel (the world) that they may live forever--continually eating of it; but he offers to those who become joint heirs--members of the anointed boy (*all overcomes*) that they shall have a peculiar sort of manna, or life principal, the “*hidden manna.*” One peculiarity of this pot of manna was, that it was incorruptible; hence it well illustrates the immortal and *incorruptible* condition promised to all members of *the seed*--which is Christ.

Here then in the golden Ark, is represented the glory to be revealed in the Divine Christ; in the budding of the rod, God’s chosen priesthood; in the tables of the Law, the righteous law-giver; in the golden bowl of incorruptible manna, immortality in divinity.

Above this Ark, and constituting a lid, or head of it, was the Mercy Seat--a slab of solid gold, on the two ends of which, and of the same piece of metal were formed two cherubim, with wings uplifted as if ready to fly--their faces looking inward toward the center of the plate on which they stood. Here, between the cherubim on the Mercy seat, a bright light appeared, indicating Jehovah’s presence.

To our understanding that Mercy Seat, glory light, and cherubim, all together, represented Jehovah God. As with the Christ, so with Jehovah--He is here represented by things which illustrate attributes of His character. The *light* reminds us of Paul’s word: (1 Tim. 6: 16) God “only hath immortality, dwelling in light, which no man can approach unto.” Humanity cannot enter his presence; hence, the priesthood, head and body, represented by Aaron, must become *new* creatures, “partakers of the *divine nature* (having crucified and buried the human) before they can appear before that excellent glory.

The slab of gold or Mercy seat, we believe represents the underlying principle of Jehovah’s character--JUSTICE. His throne or mercy seat is based upon *justice*. “Judgment and justice are the habitation of thy throne.” (Psa 89: 14; Rev. 15:3; Job 36: 17 and 37: 23; Isa. 56:1)

The two cherubim represent two elements of our Father’s character as revealed in his Word--viz: mercy and love. These attributes--Mercy, Love and Justice, are in perfect harmony with each other. They are all made of *one piece*; they are thoroughly one: Neither Mercy nor Love can be exercised, until Justice is fully satisfied: Then they fly to help, to lift up and to bless--They were

on the wing but waiting, looking inward toward the mercy seat--Justice, to know when to act.

Now, see the High Priest as he approaches with the blood of the atonement sacrifices; will he put it upon the *cherubim*? No, neither the Mercy nor the Love of God require the sacrifice; he need not, therefore, sprinkle the cherubim. It is the Justice of God that will by no means clear the guilty--It was *Justice* that said that the wages of sin is death. When, therefore, the High Priest would give a ransom for sinners, it is to Justice that it must be paid. Therefore, we see why he sprinkled the blood upon the Mercy Seat.

Love, led to the whole redemptive plan. It was because God so loved the world that he sent his only begotten Son to redeem it, by paying to Justice the ransom. So *Love* has been active, preparing for the redemption ever since sin entered--yet "from before the foundation of the world." (1 Pet. 1: 20)

"Love first contrived the way
To save rebellious man."

When the sacrifices (bullock and goat) are complete, Love tarries to see the results of its plan. As the blood is sprinkled, Justice cries, it is enough. Then must come Mercy's time to work for those whom God so loved; and Love and Mercy wing their flight to bless the *ransomed* race through the Redeemer--the "Lord's anointed." When Justice is satisfied, Mercy starts out upon her errand which is co-extensive with that of Love, and uses the same agency--the Christ.

The relationship and oneness of all of that *divine* family [Father, Son and his bride], represented by the Ark and its cover is shown in the fact that the Mercy Seat was the lid of the Ark, and hence a part--the top or head of it. As the head of the church is Christ Jesus, so the head of the entire Christ is God. (1 Cor. 11:3) This is the oneness for which Jesus prayed, saying: Father "I pray not for the world, but for those thou has given me"--"that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us--that the world may [then] believe." (John 17: 9, 21)

IT IS SIGNIFICANT ALSO,

that any member of the priesthood that had a blemish of eye, hand, nose, foot, or in any way, could not fill the office of Priest (High Priest); neither any man having any superfluity, such as an extra finger, or toe. This seems to each us all of the perfection of every

member of that body--they are all “overcomers:” and furthermore, that when the body of Christ is *complete*, there will be no additions permitted--no superfluity. If then, we are not called; if we have heard the invitation to become members in particular of his body, and have accepted it, let us seek to make our calling and our election (as members of that “little flock”) sure, by so running to obtain the prize. If we miss the prize, some one else will win in our place, for the body must be complete; not one member lacking, no one superfluous. Take heed “that no man take *thy crown*.” Rev. 3:11.

It has been a matter of surprise to some, that the glories and beauties of the Tabernacle--its golden walls, its golden and beautifully engraved furniture, and vails of curious work--were so completely covered and hidden from view of the people; no sunlight from without even to illuminate its glorious beauty. But this is all in keeping with the lessons we have received from its services. As God covered the type and hid its beauty under skins and curtains, so the glories and beauties of spiritual things are seen only when within by those who enter--the Royal Priesthood. These, too, enter a hidden glory which the world and all outside fail to appreciate. Their glory also and their standing as new creatures are hidden from their fellow men.

*“Ah; these are of a royal line,
All children of a King,
Heirs of immortal crowns divine,
And lo, for joy they sing!*

*Why do they, then, appear so mean?
And why so much despised?
Because of their rich robes unseen
The world is not apprised.”*

CHAPTER VIII

THE CLEANSING OF THE SANCTUARY

THE ABOMINATION OF DESOLATION IN THE HOLY PLACE

“When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place,” etc. Matt. 24: 15; Mark 13: 14.

In relating to his disciples the things which should come to pass before his presence, and before the end (harvest) of the Gospel Age (vss. 3-14), Jesus told them there would be many wars and commotions, etc., and that this Gospel must first be preached *for a witness* unto all nations. Then, calling their minds backward on the streams of time, he tells them of the great abomination of desolation, and indicates that it will be something very marked.

The words *holy place* in this text, and sanctuary in the corresponding passage in Daniel, signify *sacred place*. We believe that Jesus made a twofold use of it, referring to the desecration of the Holy Land and its desolation, and the giving over of that people (the typical sanctuary and the host) to their enemies. But we believe that the prophecy of Daniel, and also Jesus' reference to it, apply really and with tenfold emphasis, to things typified by that people and holy land, viz: a desolating abomination which would gain control over the Christian “host”--believers--and tread them down, while defiling their dwelling place--the Sanctuary of truth. We have seen that what to the Israelite was a *holy place*, is to the Gospel Church a holy condition; place being used to typify condition. Our condition is *sanctification* in the truth, and when the truth was corrupted by the introduction of errors which made void the Word of God, it was an abominable pollution of *our* “Sanctuary”--a desolating abomination which caused the overthrow of the Lord's people (the “host”--believers).

This double significance, we think, is true of very much of Jesus' teachings--as well as of the prophecies. The desolating abomination to the Holy Land was the Roman army under Titus, who destroyed and made it desolate literally; and the abomination which desecrated the Sanctuary of truth was Papacy, (the “Man of Sin”--the world united to the degenerated church, thy twain

becoming one) which trampled the truth of God into the dust, and exalted the traditions of men. She, the harlot church, was made drunk with the blood of the saints and the martyrs of Jesus, and deceived all nations, and has so impregnated them with her *false doctrines*, that they must, with her, drink of the wine of wrath of God ere they will be prepared for the blessings of his kingdom. The latter is the *real* abomination in the *real* holy place, while the former is its shadow.

Jesus referred us to Daniel, therefore let us examine his works: Out of the Grecian Empire came forth (or after it) “a little horn” (Rome-pagan), and “it waxed great even unto the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.” (Dan. 8:).

Rome, became great and strong, and persecuted the true saints and cast down and abused some of them; both of the (stars) teachers and of the (host) believers.

“Yea, he magnified himself even unto the prince of the host” (vs. 11), i.e., Rome became Papal--the prince or head of the church. In the union of empire and church, the church (women) lost her personal identity and was recognized as part of the “Man of Sin.”

“And by him the *continual sacrifice* (Young’s translation) was taken away, and the base of his sanctuary was cast down.” (Vs. 11) By the influence of the empire the “Mass” --or *missa* was introduced in the fifth century. The significance of the *mass* is not generally understood by Protestants. Roman Catholics regard it as a *real sacrifice of Christ*. In what is called the doctrine of “Transubstantiation,” the Roman church teaches us that in the wafer and wine, Jesus’ body and blood are *actually present*, and that when broken and poured, the sacrifice of Jesus is accomplished afresh. They believe that only through the repetition of this sacrifice can the sinner approach God.

By the introduction of the “mass” or special sacrifices, they set aside the one real sacrifice which should be esteemed a CONTINUAL SACRIFICE. And thus the influence of the “horn” (empire) took away the “*continual sacrifice*” by introducing the “mass”; thus the base of his sanctuary (or fundamental underlying principle of truth) was cast down.” “And the host (nominal church) was given over (to this deplorable condition) for (or because of) the transgression against the “*continual sacrifice*.” (Vs. 12, Margin--Young’s trans.)

“And it (the Roman horn or power) cast down the truth to the ground, and it practiced and prospered.” It had great success (Vs. 12). Thus, this Roman power by overcoming the church, has defiled God’s sanctuary. This is that of which Paul speaks, concerning this same horn power, or “man of sin”: That he would oppose and exalt himself above all that is called (after the name of) God (God’s sons) so that he as God (the chief--instead of their head--or as Christ’s *vicar*) sitteth in the temple (church--sanctuary) showing himself that he is God (the ruler or head of the temple or church). (2 Thess. 2:3)

Then Daniel heard one inquire of another how long this abomination of error would continue to desolate and desecrate the sanctuary--”the holy” and the host, the nominal church. And he heard the answer: “Until 2300 days, then is the holy place declared right.” (Vss. 13, 14, Young’s trans.)

Since we are interested in ascertaining when the Sanctuary will be cleaned of defilement, we would count the number here given. Daniel did not understand, and made the vision a subject of prayer, in answer to which Gabriel is sent to give him a partial explanation (for *our* sakes) which is recorded in chapter (: 22-27. Seventy weeks (490 days) of this 2300 days would be of special interest to Daniel, as that part of it measured Israel’s favor. Sixty-nine of these weeks were to reach unto Messiah the Prince (Jesus’ baptism and anointing), and one to follow.

These were not literal days or weeks, but were *fulfilled as symbolic time* --each day a year: the 69 weeks reaching to the anointing; the 70th week reaching 3-1/2 years beyond the cross, October A.D. 36. Messiah was cut off--died--in the midst of the 70th week. All must be symbolic time, if a part was. If, then, 490 years of this 2300 years ended in A.D. 36, we can ascertain readily where the whole number will end. Deducting from A.D. 36, which, added, shows us that the 2300 days were full in October, 1846; and there the Sanctuary or “holy” should be “cleansed” or “made right,” or *purified* from the abominations and errors brought into it by the influence of the Roman Empire (“horn”).

But the inquiry comes: In what sense was this cleansing from those errors accomplished in 1846? We look backward and see how the sanctuary of truth was defiled. The church, as established in the truth of God, was *all* wheat, but soon the enemy brought in false doctrines developing tares. This evil, Paul said, already began to foment and defile in his day, and would increase unto the more ungodliness, ultimately resulting in the harlotry of the church--her

union with the world, etc., and the development thus, of the “man of sin” in the control of the Sanctuary, or holy things of the Lord. Paul also tells of the *Reformation*, when the power of this man of sin and his erroneous teachings would begin to *consume*--“Whom the Lord shall consume with the Spirit of his mouth.” (2 Thess. 2:8) This--the Spirit of Christ’s mouth--the truth--has been doing the cleansing work.

When Luther began to question the teachings of Papacy on various subjects, *venerable* with age, and *respectable* because of their almost universal acceptance among the people, and hallowed because of the superstitious reverence for the clergy of the Church of Rome, who advocated them--then the *cleansing commenced*.

We repeat that when Luther *and others*--as member of the “*royal priesthood*” began to see in God’s holy place--*Sanctuary*--such abominations as the selling of “indulgences”--absolution of sins past or future for money; the doctrine of Transubstantiation or the *actual presence and repeated sacrifice of Jesus* in the Mass; the doctrine of the infallibility of the church and its creeds as the exponents of truth; the claim that the Pope is the head of the church, or Vicar of Christ, etc., they saw the defilement, and forthwith commenced its removal.

Luther claimed justification by faith and not by works; that Christ was the only *head* and all truly his are his members, and are brethren; that the Word of God in the only rule of faith and practice; and that any doctrine unsupported by it is unworthy of acceptance, though it be hoary with age. He pointed to Papacy as the “man of sin,” or as shown in another symbol (Rev. 17) the woman seated on, (controlling) the beast (empire), drunken with the blood of the saints and martyrs of Jesus; having a golden cup in her hand full of filthiness, the abominable errors of doctrine and practice) having in her forehead the name written MYSTERY (*of iniquity*)--BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH-- the abomination that defiled and made desolate, the holy place. And he began to overturn those filthy traditions and to cleanse the Sanctuary.

He did, perhaps, his share of the great work, but soon *reformation* ceased in the church he established. It rested from its labors self satisfied, that it had obtained all the truth, and got rid of all the *abominable error*. But still the *work* went on; one truth after another being discovered hidden under Papal error, and brought to light by new reformers, each in turn, however following the same

course--organizing a sect contented and satisfied that they had all truth and no error.

Among the more prominent of these later reformations, which after developing a neglected truth, were themselves laid aside, because they became proud and sectarian and ceased to carry on reform, we might cite the following: Presbyterians and Congregationalists as among the most prominent exponents of the doctrines of Calvin. The principal value of the doctrines of Calvin as off-setting Papal errors, were we believe, the teaching of the necessity of applying rules of holy living to the people, as well as to the priests; the accountability of each to God direct, and the greatness, omnipotence and foreknowledge of God, and the immutability of his promises and plans.

The Baptists represented another long lost sight of doctrine, and called the attention of the world to how Papacy had changed the outward form of baptism, from immersion to sprinkling.

A later reform was instituted by a people calling themselves "Disciples" or "The Christian Church," organized in 1827. The leader was Alex. Campbell, and the reform advocated was in respect to church organization, discipline, creeds, and the abrogation of all titles for its ministers, etc. Its aim was to be as much as possible like the Apostolic arrangement, embodying simplicity and liberty. Its design was good and to some extent successful, but it ceased to carry forward the reform to liberty of teaching, and study of the word. Though bound by no written creed, yet respecting traditions and honors of men, it has also become a fixed *sect* which no longer *leads* in the search for truth, and the cleansing of the sanctuary from Papal errors, but is like others, self-satisfied.

While we mention only a few of these reform movements, let no one understand us as ignoring others; the reform has been general, and all earnest true Christians have participated in it to some extent.

But while all these reforms had been for good, and each had removed some of the musty and worshipped error, yet some remained until about 1846. Do not misunderstand us; much still exists, and is still worshipped by God's children; but there we think for the first time for nearly 1300 years, a little company of people got free from all of Papacy's snares of entangling error--The sanctuary of truth was cleansed.

This last reform received its first impulse from William Miller, in America, who having for some years studied the Prophetic Scriptures, and having convinced himself and some friends, that the Lord would come and the world would be destroyed by fire in 1843 or 1844, began to preach it. He attracted the independent thinking Christians from all denominations, and by his preaching greatly stirred them up to the private study of the Scriptures, and developed, and made strong, the right of private judgment, as to what are the teachings of Scripture. "The Bridegroom tarried"--their expectations were not realized; but that movement had a widespread influence nevertheless. The "*wheat*" among the disappointed ones had obtained some new ideas. They had learned that doctrines they had supposed fixed by the Word of God, had no better basis than the decrees of a corrupt church which God called an "*abomination*." They had learned that the reformers had only uncovered a part of the truth; that truth had not all been revealed in past ages, but, that God had declared to the Prophets that some truths were "sealed" up and closed "*until the time of the end*," when knowledge should increase, and the (heavenly) wise should understand things "which from the beginning of the world hath been hid in God:" "even the mystery which hath been hid from [former] ages and generations." (Dan. 12: 4, 9, to; Eph. 3:9; Col. 1:26.)

This was a valuable lesson, as it led them the more to study God's Word, rather than follow the example of others, in studying the traditions and creeds of past ages. They had been freed from servility to honor and respect in the various denominations from which they had been cut loose by their obedience to their convictions, in regard to Mr. Miller's teachings. Honesty to convictions of duty, always brings some blessing: even as Paul going to Damascus, we meet the Lord on the way.

Hence, though disappointed in the Bridegroom's tarrying, they had been greatly blessed, and were prepared for *any truth* which could be found in Scripture, no matter how unpopular with men; or the rejection of any doctrine found unscriptural, however popular--a very necessary position to be in, to be taught of God.

Consequently we find them, or among them, some who took a more advanced stand than any who preceded them in the Reformation work, or cleansing of the *Sanctuary* of truth. Thus, 1846--the end of the 2300 days--found a company who not only agreed with "*The Disciples*" in simplicity of church government and abolition of all titles; with the *Baptists* relative to the outward form of baptism--immersion; and with Luther in his teachings that

the Papal system was the “Man of Sin,” and the degenerate church, the “mother of harlots and abominations;” showing also the daughters which had engaged in their mother’s crime--adultery with the world; but also while recognizing Jesus as both Lord and Head over all, and a partaker of the divine nature, proved that the incomprehensible doctrine of Trinity, was of Papal decree, and without any foundation in Scripture save a part of a paragraph *interpolated* to prove the doctrine--so acknowledged by all students. (1 John 5: 7, 8) See New Translation.

But still another item of the abominable, sanctuary-defiling error, did they boldly cast out, viz.: the teaching of Papacy--without the slightest Bible proof--that man is by nature immortal. That is to say, that, though God can create a man (or an angel), when once created, he can never destroy him. Absurd as this doctrine may seem, that He who has power to create, cannot destroy, it is nevertheless accepted, by nearly all of the church nominal, as well as by the world who disbelieve the Bible entirely. In fact, it should be easier to believe it, while denying the Bible, because it distinctly affirms that God “only hath Immortality,” (1 Tim. 6: 16,) and holds it up as a reward to all who follow Jesus in self-sacrifice. (2 Pet. 1: 4)

The wide influence of this last named abomination of error cannot be fully appreciated, until we remember that it is the very foundation of Papacy’s *purgatory*, and of Protestantism’s *eternal torment*; neither of which, find support in Scripture, though the translators of the Bible being believers in these doctrines, have done what they could to have it support this, the most awful, most abominable, most God-dishonoring doctrine, of all which defiled the Sanctuary of truth. It contradicted Jehovah exactly; for when His Word declared that God “*only* hath Immortality,” it cast the lie in his face, and declared that all men possessed it. When he declared: “The soul (being) that sinneth, it shall die,” the reply of this abomination was a repetition of Satan’s words, “Ye shall *not* surely *die*” (Gen. 3:4), but ye must live forever in torment for ye are immortal. When Jehovah declared that the broad road leads to *destruction*, this error told God’s children: nay, God *cannot* destroy man--it must be understood to mean *preserve* in torment.

Jehovah says: “All the wicked (willful transgressors) will He destroy” (Psa. 145: 20), but the Devil delights to malign the character of God, and deceive “the host” into believing that such will be tortured, either by mental or physical pain, endlessly, hopelessly, forever and forever; with the heart of the Eternal so

cold that he enjoys their misery, or the arm of the Omnipotent so weak that he cannot destroy them.

Oh yet, this was the greatest and most abominable of all the defilements of the Sanctuary of truth; and since its falsity and its lack of Scriptural support have been discovered, it lifts the veil which once shrouded so much of God's plan. We see now, that death--destruction--was the punishment for sin--eternal, everlasting punishment--and it shows us the necessity of the "*sin offering*" and "Day of Atonement" to redeem all mankind from destruction. We can now see the great justice of God, and the inflexibility of his law, which was executed against the race, not withstanding. He "so loved the world." It shows us, too, His love and mercy in making ample provision for the recovery and restitution of all who will receive it, to perfection and to his fellowship--in this "*at-one-ment*" sacrifice, which He provided, "Who *redeemeth* thy life from *DESTRUCTION.*" (Psa. 103: 4) "For ye were redeemed not with corruptible things...but with the precious blood (human life) of Christ." (1 Pet. 1: 18)

As the teachings of Luther had been uttered before his day, but never amounted to much, so the subject of man's non-immortality had been advocated by a few before this cleansing of 1846. One of the charges against the reformers of Luther's day, was, that they stated that "All which had been said about the immortality of the soul was invented by Anti-Christ for the purpose of making the Pope's pot boil." The writings of Wm. Tyndale (translator of the first Bible published in the English language) show clearly that he believed the Bible statement--that *God* "*only* hath immortality."

Of the 95 theses, or propositions of dissent, from the teachings of Papacy nailed on the door of the church at Wittenburg, October 31, 1517--the starting of the Reformation fires--the 27th objection was to this doctrine of man's inherent immortality. Those propositions having been denounced as heresy by Pope Leo X., Luther in his reply (1520) denounces the teachings of transubstantiation, man's immortality, and the Pope's claim to be the Emperor of the world, king of heaven, and God upon earth, as monstrous opinions to be found in the Roman dunghill of decretals.

But nevertheless this item from the Papal dunghill was thought too precious to be discarded, and even those called Lutherans carefully avoid all reference to his 27th Thesis, and still hold to Papacy's teachings, rather than the teachings of God's Word. And thus does this like the other daughters, resemble the mother church.

The Evangelical Alliance of 1846, the exact ending of the 2300 days, composed of representatives from all the sects, clearly defining their belief in man's immortality and adding it as the ninth article to the common creed, thus shut out from fellowship all who do not hold to this Papal dogma. Thus were separated from others, a people who rejected even this last and strongest abominable desolating error, which defiled the sanctuary of truth.

The sanctuary of truth being thus totally cleared of papal and pagan rubbish, and cleansed from the defilements which desolated it, a way was opened for the replacing of many glorious truths which had been misplaced by those errors.

But strange to say, this last mentioned reformation, seems to have closely followed the example of its predecessors. Becoming somewhat numerous and seeking less odium, they have settled down to the believe that what they first learned was all that could be learned. They have rested and have made no progress since.

But if the rubbish was all cleared out in 1846, the time since should be a time for unfolding and developing the glorious plan of God, in place of the abominations removed. This work of opening up truth and seeing its beauty, is legitimately due now, and is being accomplished. We thank God for the privilege, of being engaged with others in this blessed work of bringing the golden vessels (truths) of the Lord, back from the captivity of "Babylon the Great," and replacing them in the Sanctuary; and we offer fraternal greetings to all co-laborers in the mine of truth, and members of the anointed body. Blessed those servants whom their Lord, when he has come, shall find giving meat in due season to the household. (Matt. 24: 45, 46 Let scholars critically note Greek text.)

*“We are watching, we are waiting,
For the bright, prophetic day;
When the shadows, weary shadows,
From the world shall roll away.*

*“We are watching, we are waiting,
For the beauteous king of day;
For the chiefest of ten thousand,
For the Light, the Truth, the Way.*

*“We are waking, for ‘tis morning,
And this beauteous day is dawning,
We are happy, for ‘tis morning,
See! The shadows flee away.*

*Lo! He comes! See the King draw near!
Zion, shout, the Lord is here.”*

CHAPTER IX

ANOTHER DESCRIPTION OF THE DESOLATING OF THE SANCTUARY

DANIEL 11: 31 - 12: 13

Here the same things already referred to are described in other language. Verses 1 to 31 seem to correspond with verses 3 to 8 of chapter 8, in describing the changes preceding Papacy.

Daniel 11: 31--(Young’s translation) reads: “And strong ones out of him stand up and have polluted the Sanctuary--the stronghold--and have turned aside the continual sacrifice and appointed the desolating abomination”--the system of Papal error. The strong ones here answer to the “horn” or Roman Empire of Daniel 8: 9.

“And such as do wickedly against the covenant [covenant breakers] shall he cause to dissemble.” [Margin} That is, those who were anxious to unite with the world and get Imperial favor, did so in opposition to their covenant, which was, in effect, that

they were to be *dead* to the world--"love not the world," etc. This class was ready to dissemble, or tied to serve both God and Mammon, and such were led astray, and became subject to the "abomination that made desolate," and defiled the Sanctuary of truth.

"But the people that do know their God shall be strong and do exploits; and they that have understanding shall instruct many: yet they shall fall by the sword and by flame and by captivity many days." (Vss. 32 and 33)

This shows that through those long years of persecution of truth, God never left himself without a witness, and many of them sealed their testimony for truth with their lives, for the "harlot" was "made drunk with the blood of the saints and the martyrs of Jesus." (Rev. 17:6)

"Now, when they shall fall, they shall be holpen with a little help." The Reformation was a little help which kept the truth from becoming totally choked out.

"But many shall cleave to them with flatteries [dissemblingly] and some of them of understanding [teachers] shall fall to [thus] try them, and to purge, and to make them white." Thus was foretold that even when the Reformation movement would commence, *many* would cleave to the old abominations--dissemblingly--and would fear to make a bold stand against all of those abominable errors--fail to cleanse the *sanctuary* of truth of all those defilements. And further, the trial would be increase by many of the great *teachers* thus falling back into a partial acknowledgment of those errors. But the effect of all this is, to make truth all the more valuable, that it might be hid from the worldly wise and prudent, and revealed unto the babes--the simple-hearted children of God. Thus God was separating, purging, and making white, a "little flock," while the multitude of His children were still suffered to be deceived because not faithful to their covenant of entire consecration.

The spoiling many days (years) was to continue "till the end of the time--for it is yet for an appointed time." Vs. 35, Young) This "time appointed," is mentioned repeatedly--It is the 3-1/2 times (three and a half symbolic years=1260 years) of Daniel 12: 7, and of Rev. 12: 14. The same is referred to as 42 months and "1260 days" of Rev. 12: 6; and 13: 5; and 11: 3, all of which symbolize the period of time (1260 years) during which Papacy had persecuting power, and which ended in 1798, when Pope Pius VI,

was taken a prisoner to Paris (where he died, and a Republic was established in Rome--the first government opposed to Papacy which was recognized by the people, from the time of Papacy's exaltation--or, when it was "*set up*." This is confirmed by the 36th and succeeding verses: We believe this describes Napoleon's career--he who overthrew Papacy (and subsequently restored it with some authority, as his agent). Napoleon disregarded the Pope (who claimed and was recognized by the people as being "Emperor of the world, king of heaven, and God upon earth." He magnified himself, and spake, by both word and act, marvelous things against this so-called God, or Mighty one of mighty ones--so much so, that when he crossed his will, he imprisoned him. (Pope Pius VII was also imprisoned by him, for disobedience.)

Neither did he regard "the desire of women:" At that time many sects (churches--women), had been born, and while they were glad of his treatment of their *Mother*--the Church of Rome--and would have desired so mighty a one to espouse their respective causes, yet he would not; he disregarded the desire of women; nor did he regard any God (ruler); he exalted himself as ruler of the world, and commanded obedience of all. The only God he recognized was the "God protectors" [marginal reading]--the army. He acknowledged it, and bestowed many favors upon it and his under generals. "Thus he did--in the strong holds--In the countries he conquered, he caused his generals to rule. Thus he "divided the land for gain"--or made a division of the honor, that was profitable to himself. In his conquests he went into Egypt, conquered it, and advanced into Palestine, and pitched his palatial tent among those time-honored mountains, one battle being fought at Mt. Tabor, supposed to be the Mount of the transfiguration of Jesus. But Turkey (king of the south) and England (of the north) pushed at, or opposed him--1798. Finally, he returned to Europe, where his career ended and none helped him. (Dan. 11: 45)

Thus we see that the chain of prophecy reaches down to the year 1798--the year of the virtual canceling of Papal power, and describes minutely the career of the man who did it--the most notable character known to the pages of history.

THE 1260, 1290, AND 1335 PROPHETIC DAYS

Daniel heard further that it would be 3-1/2 times (years)=1260 symbolic days, to the end of *these* wonders. (Symbolic time allows 360 days to a year) Then all those things would be finished. It

would be after Daniel's people the Jews, had been completely scattered--*long after*, we now know. Dan. 12: 6, 7. This 1260 reaches back from the end, to 538 A.D., as the time when the abomination was "set up"--or brought into power; which agrees well with history.

Thus the 1260 of Daniel and Revelation becomes the key to these other mentioned prophetic periods, 1290 and 1335. They evidently have a common starting point.

The 1290 years, from 538, end in 1828. There, we believe, we entered what is scripturally termed, "The time of the end"--or the period until which, the vision was sealed and hidden, and since which, those led of the Spirit are coming to more and more clear understanding of these matters. So we read that Daniel inquired, "O my Lord, what is the *latter end* of these?" The angel said "Go, Daniel, for hidden and sealed are the things till THE TIME OF THE END"... "From the time of the turning aside of the perpetual sacrifice, and the giving out of the desolating abomination, are days a thousand two hundred and ninety." (Vss. 9, 11) (Until *the time of the end* when the wise shall be able to understand. The wicked--those consecrated ones who do not keep their covenant--"wicked and slothful *servants*"--shall not be able to understand; but the wise shall understand. The wicked--those consecrated ones who do not keep their covenant--"wicked and slothful servants"--shall not be able to understand these things, even in "the time of the end." The wise--those keeping their covenant of entire consecration--shall understand. [These *wise virgins* will all recognize the Bridegroom's *presence*, and will go in to the marriage, while the foolish virgins will know not of his presence.]

Verse 12--"O the blessedness of him who is waiting earnestly [watching], and doth come to the days a thousand three hundred thirty and five!" [Young's translation]

The 1335 days, by the same measure, would date from the same point, 538, and end with the year 1874. How many of us can exclaim in the words of the Angel: "O the blessedness" of those living since 1874, who are waiting earnestly--watching--who are keeping their consecration covenant, and who may all have understanding of the vision?

Other prophecies and New Testament utterances, show us that in 1874 the Lord Jesus became present to gather his jewels, and that the time since is called the "Harvest" which "is the *end* of the age" (Matt. 13:39)

Yes, the light of truth has shown out wonderfully since 1874, and is still shining and still there's more to follow. How glad we are that we are free from all bondage to human creeds and isms, so that we can receive and enjoy the "meat in due season." And we would love to see all of God's dear children rejoicing in these revelations of his glorious plan, who are yet hindered from seeing light in his light, because they are committed solely and only to a creed, made from 50 to 1300 years ago; who consequently cannot "grow in grace and knowledge," beyond those who formed the creeds.

We walk in the light when we follow our guide, but we only truly follow him when walking in the light of his Word. There is no other sure, safe light, to follow--"The true light."

But, not only was a blessing to be upon some of the living, when this "harvest" or end of the age should come, in 1874, but Daniel was told that *his hope* lay here. Sometime during this "harvest," (which commenced at the end of the 1335 days, and which from other prophecies, we learn will last for 40 years, or until 1914,) Daniel was to have a resurrection--"Go thou thy way till the end [harvest] be, for thou shalt *rest*, and stand in thy lot at the end of the days." (Verse 13)

CHAPTER X

THE SANCTUARY TRODDEN DOWN

REV. 11: 1-2

Here we have another picture of the same, defiling of the citadel of truth, or Holy City. "And there was given to me a reed like to a rod [a straight measuring stick], and the messenger stood saying, 'Rise and measure the sanctuary of God and the altar, and those worshipping in it; and the court that is without the sanctuary leave out--and thou mayest not measure it, because it was given to the nations, and the holy city [citadel of holy truth] shall they *tread* forty-two months.'" (Rev. 11: 1, 2 Young's translation)

For 42 symbolic months (1260 years), the desolating abomination of error, had not only "*made void*" the word of God

by false traditions, but by claiming the decrees of the church to be infallible, they had measurably abandoned the Bible. Very few Bibles were written, and then only in dead languages, veiled--hidden from the *people*. As the next verse pictures it, the two witnesses--the Old and New Testaments--were clothed in *sackcloth* (a dead language) for 1260 years.

This continued in great measure until the end of those 1260 years--1798--when the *treading down* of the word of truth by tradition ceased, and there began the organization of almost all the Bible Societies, which since then have scattered Bibles like autumn leaves, in *every land gauge*. In that *Word of God*, thus set free and "exalted up to heaven" (Compare Matt. 11:23 and Rev. 11: 12)--to the adoration and esteem of all Christians, we believe we have the *straight* MEASURING ROD by which, in this day, we are to measure all creeds and doctrines and teachings. This measure is given to *John*, the representative of the last phase of the little flock who will be alive in the day of our Lord's *presence*:--"If I will that he (the *John class*, antitypical) tarry till I come"--John 21: 22.

The revelation of God's Word, as now made to the *John class*, is a more perfect measure than it ever was before: We have many excellent translations, some of them from very ancient manuscripts. (The writer has *eight translations*, which are valuable assistants.) And by these, as well as by numbers of valuable helps, such as English, Greek and Hebrew Concordances, a more perfect understanding of the text can be had, as well as of correlative passages, than was ever before possible to either learned or unlearned. The injunction to the *John class* is, "Rise (arouse yourselves to an important work, requiring all your effort), MEASURE the *Sanctuary*. Test, try, prove, by the rule given you, the sanctuary of truth--the position you occupy as the Lord's "royal priesthood." Prove all things, "hold fast that which is good," and reject all not up to the measure of your "*rod*."

Not only measure the doctrines in which the church are standing, but measure *those who* WORSHIP *therein*. Let this Word, these two witness which the church is now worshipping, be heard. Let the Word of God be the only rule of FAITH, doctrine, teaching and also the rule of *practice*. Oh, how many worship these two witnesses in word, and worship *in heart* the degrees of councils and assemblies--the creeds and commandments of men. Whoever is on the Lord's side; whoever is on the truth's side; whoever is of the *John class*; to you, the word comes--Arise and shake thyself from the dust of the traditions of men. Rise, *measure* the Sanctuary

of truth; and every worshipper, let him, measure himself with the Golden rod of Divine truth.

But he was also to measure the ALTAR--and, beloved, we have in this little work, been endeavoring to measure it. To the surprise of many (joyfully, we hope) we have seen the size of the Altar to be a hundred fold longer and broader than we had before supposed. Yes, the ALTAR is so large that on it is being laid during this Gospel Age, the burn offering acceptable to Jehovah as the RANSOM of the *whole* world. Yes, once we supposed that Jesus had provided only for the "little flock"; but now we find, since the *golden rod* is put into our hands, that "Jesus Christ, by the grace of God, tasted death for every man--to be testified in due time," and to prove of practical value and benefit to all. Once in our ignorance, misguided by the creeds of men, framed in the dark ages, we supposed that all probation would cease with this Gospel Age--that the "little flock" *only* would be saved. But now we measure it by our *Rod*, and learn that while yet sinners, God so loved *the world* as to give his only begotten Son to die *on their behalf* and as their RANSOM.

And by means of the knowledge afforded in measuring the Sanctuary and Altar, we have come to "*Trust* in the living God, who is the *Savior of ALL MEN*--especially of *them that BELIEVE*." And now, while seeking the great, grand prize of our (believers) HIGH CALLING TO the Diving nature, we can rejoice in the *love of God* in the general salvation of mankind, and their restoration to the *perfection of humanity*--IN DUE TIME. Oh, the length and breadth, the height and depth of the love of God which passeth all understanding.

Again, it was while we were engaged in measuring the ALTAR, that we came to see more fully, what sacrifice is expected of those who have *consecrated* to become followers in the footsteps of Jesus. We have covenanted to become dead with Him--living sacrifices--if we might be of the Royal Priesthood and reign with him, in the Millennial Age of glory to the church and blessing to the world.

"And the *court* that is without (outside) the Sanctuary leave out; and thou mayest not measure it, because it was given to the nations." The court class includes believers in general--the *nominal* church; it is not essential that these be measured by this rod. No, the nominal church is so wedded to the world--given up to worldly ideas, that the measuring rod of God's Word would be foolishness to them. When the "Gentile times" are ended, this class will be

measured, as well as all mankind. (Luke 21: 24) Now, the work is to measure the *Sanctuary* and *Altar*, and the *truly* SANCTIFIED--the worshippers of truth. Amen.

*“Now the world is full of suffering,
Sounds of woe fall on my ears,
Slights of wretchedness and sorrow,
Fill my eyes with pitying tears.*

*“Tis the earth’s dark night of weeping,
Wrong and evil triumph now;
I can wait, for just before me
Beams the morning’s roseate glow.*

*“I am waiting, hoping, praying
For Messiah’s glorious reign,
For I know He’ll rule in justice,
Right and truth will triumph then,*

*Worldly pleasures cannot win me,
While I wait for that bright day,
Worldly splendor cannot charm me,
While its light beams on my way.”*

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-AND-

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