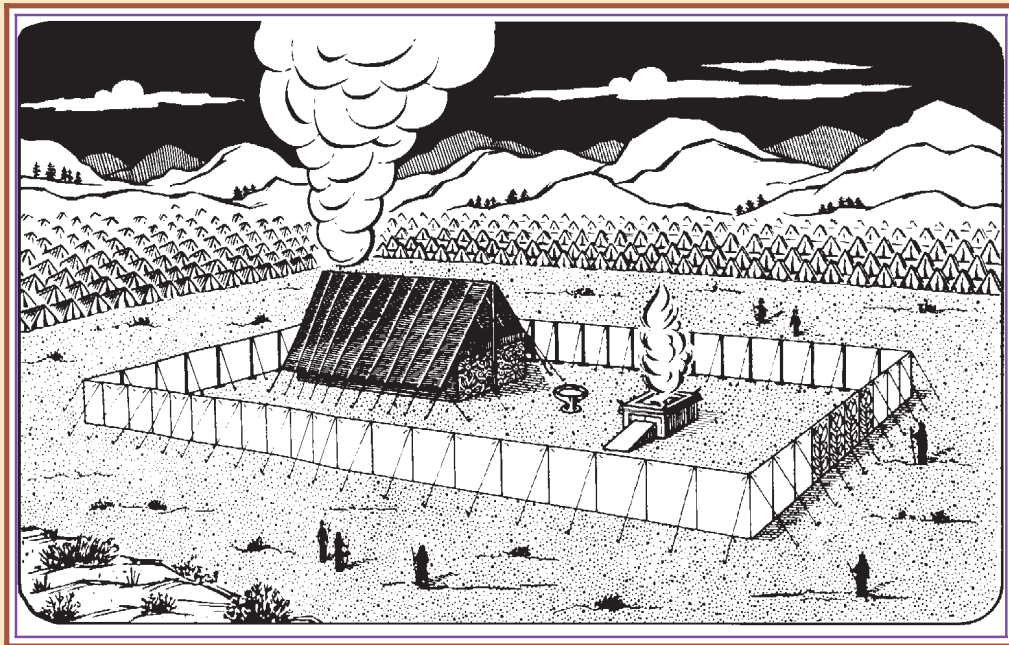


NOTES
on the
TABERNACLE



BY ANTON FREY

Preface

These notes are my own, and reflect my teachings on the subject for a period of about 40 years. As far as I know, they are in fullest accord with Bro. C.T. Russell's presentations as reflected in *Tabernacle Shadows of the Better Sacrifices* and *Zion's Watchtower* (up to October 1916).

There are, of course, some subjects, upon which he made no comments. Here I have with some reluctance, expressed my opinions. I am not dogmatic about these, though I sincerely believe them to be in harmony with the general tenor of his presentations.

It will also be noted that frequently I do quote from the works and writings of others; but this is not an unqualified endorsement of all else they may have written on the subject, or otherwise. Quite to the contrary, we differ widely from most of them in both theology and orthodoxy; yet, we believe, in the instances quoted, they have often expressed our own thoughts better than we could ourselves.

These notes were never intended for publication, but there have been numerous requests for copies of them. Generally I have insisted that those desiring copies make their own, thus, in a measure at least, proving their own sincerity in the matter.

Bro. Anton Frey

"Let none of the consecrated be in haste to rush into print with crude, undefined ideas, and thus become stumbling blocks in the way of many others. Be content to spread the truth you have received, and proved to your thorough satisfaction, before some other hungry saints; but keep the table clean; don't make up for your deficiency of knowledge by spreading out a host of idle speculations. Better is a pure morsel from a clean table than great abundance under other conditions. By and by to this morsel another morsel will be added, and in due time the wealth of divine bounty will be realized."
(R1475)



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Chapter 1

An Overview of the Tabernacle

“The Lord was represented first by the typical Tabernacle” (*D650*)

“The humble Tabernacle whose glories were all hidden, typified the presence of God with his people in the present time, while the glorious Temple typified the Church in glory during Christ’s Millennial reign.” (*R1237:4*)

The Tabernacle of old was to Israel, not only the symbol of the atonement, but was also the dwelling place of God among his people. It was built by Moses according to a pattern shown him in the mount. (Heb. 8:5; Exod. 25:40)

We like to think of that ancient edifice as a symbol or picture of Christ Jesus, who, while on this earth, was virtually a tabernacle or sanctuary in which God dwelt by his Spirit. As Moses was required to leave behind him, his people—the nation of Israel—and ascend into the mountain (Exod. 24:18) to obtain this vision, i.e., to “see” the pattern according to which he was to build the dwelling-place of God—the Tabernacle among the people—so too must we respond to the invitation of God by consecration to separate ourselves from the “people of the land,” and climb the “mountain of spirituality” in order to obtain from God that vision of Christ Jesus, according to which we too are to build our “tabernacles” to be the dwelling-places of God among the people. (See 1 Cor. 3:16.)

The Tabernacle of God is in 1 Sam. 3:3 called “the temple of the LORD.”

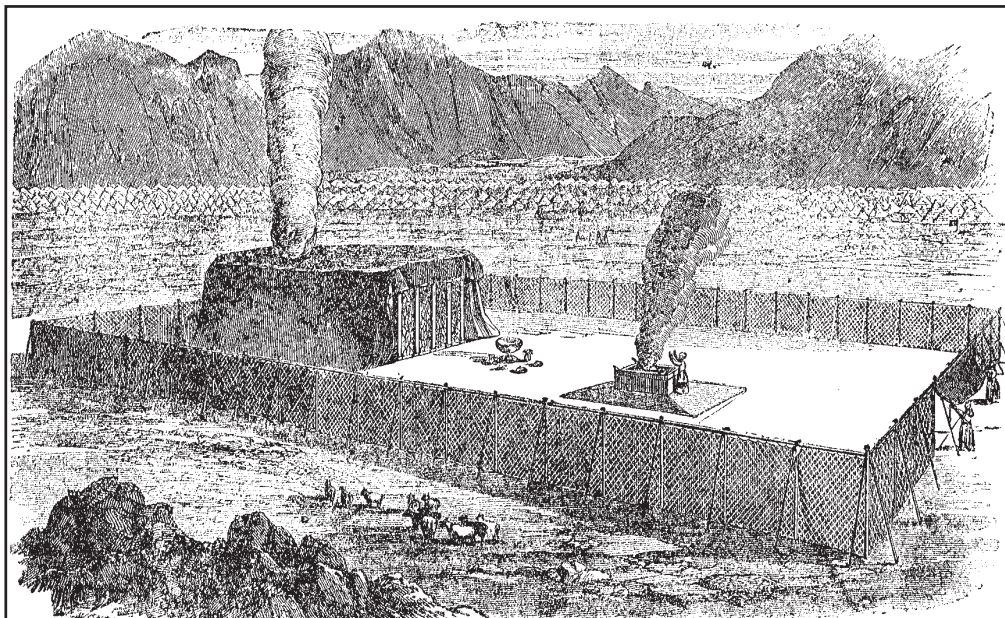


Figure 1: The Tabernacle in the Wilderness (flat roof)

“The Tabernacle of the Lord, in this study styled the Temple, was located at Shiloh, a few miles north of Jerusalem. The priest in charge was Eli.” (*R5615:1*)

“The Apostle speaks of each body, each member of the new creation, as a Temple, a Tabernacle, in which for the time being the holy Spirit dwells. From this standpoint we should be careful to have our bodies as clean, as pure, as holy as possible. We cannot transform our flesh to make perfect that which was born in sin and shapen in iniquity, but in proportion as the holy Spirit is received by us and in proportion as it has the control of us, in that same proportion there will be a gradual transforming power of the holy Spirit to work in us to will and to do God’s good pleasure . . .

“We firmly believe that all who receive that grace of God into good and honest hearts will surely experience a cleansing work—that the Truth will tend to make them cleaner physically as well as mentally. We are not advocating outward cleanliness as godliness, but an inward cleanliness which will do all it can to accomplish an outward cleansing. And very generally it succeeds—the filthiness of the flesh in various senses of the word begin to disappear. In proportion as the spirit of righteousness and truth and love enter into the heart, filthy words, filthy conduct, filthy habits, filthy appearance, all begin to come under the control of the transformed mind.” (*R3631:6*)

As Moses, so that he might receive an indelible imprint of the “pattern” upon his heart and mind, was in the presence of Jehovah God forty days and forty nights during which he fasted—for he neither ate nor drank (*Exod. 48:18; Deut. 29:9*)—so likewise must we “fast” from all such “food” and “drink” as are common, i.e., natural, for the natural man. Moses fasted for forty days and forty nights; but the period of our “fasting” is for the full period of our consecration to God.

“We remind our readers . . . that there are other appetites besides for food and drink which may properly be considered in connection with this matter of fasting—all the various desires of the flesh need restraining, and such self-restraint and the bringing of our minds, our thoughts, our words, our conduct and our food under such restraints as will be most beneficial to us as new creatures in Christ, is the very essence and spirit of true fasting, and such fasting will surely bring a blessing and permit a closer approach to the Lord and a keener realization of his love and favor.” (*R3006:2*)

“The pattern of the Tabernacle was delivered by God to Moses. (*Exod. 25:9, 40*) Bezaleel and Aholiab were the chief constructors, and it is said (*Exod. 31:3–6*) that they and the other workmen were filled with the spirit of God, in wisdom and in understanding, to make all that God had commanded. The people so freely offered for the service of the work, that they had to be restrained from bringing. The stuff was sufficient for all the work to make it, and too much. (*Exod. 36:6,7*) The tabernacle with all its furniture was brought to Moses when complete, and on the first day of the first month of the second year . . . he reared it up and finished the work. (*Exod. 40:2,17*) When the whole building was set in order, the cloud covered the Tent of Meeting and the glory of the LORD filled the Tabernacle. (*Exod. 40:34*) The cloud, the token of the Divine Presence, had the appearance of a fire by night and by its rising from or abiding on the Tent, determined the journeyings

and encampments of the children of Israel. (Num. 9:17,18) The Tabernacle accompanied the children of Israel during their wanderings in the desert, and in the different stages of the conquest of the land of Canaan. The conquest complete, it was fixed in Shiloh as the place which the LORD had chosen. (Josh. 18:1) Here we find it in the earliest (Judges 18:31) and latest days of the Judges (1 Sam. 1:3). At the time of the capture of that ark God forsook the Tabernacle, and the Tabernacle was removed from Shiloh. We find it some years later with its priests and its table of shewbread at Nob (1 Sam. 21:1), and in Solomon's reign with its altar of burnt-offering and ministered at by Zadok the high priest at Gibeon (1 Chron. 16:39,40). After the building of the Temple it entirely disappears from the history." (*The Cambridge Companion of the Bible*, p. 395)

"A state of things which was rapidly assimilating the worship of Jehovah to that of Ashtaroath, or Mylitta, needed to be broken up. The Ark of God was taken, and the Sanctuary lost its glory: and the Tabernacle, though it did not perish, never again recovered it. (1 Sam. 4:22) Samuel treats it as an abandoned shrine, and sacrifices elsewhere, at Mizpah (1 Sam. 7:9), at Ramah (1 Sam. 9:12; 10:3), at Gilgal (1 Sam. 10:8; 11:15). It probably became once again a movable sanctuary. For a time it seems, under Saul, to have been settled at Nob. (1 Sam. 21:1-6) The massacre of the priests and the flight of Abiathar must, however, have robbed it yet further of its glory. It had before lost the Ark: it now lost the presence of the high priest. (1 Sam. 22:20; 23:6) What change of fortune then followed we do not know. In some way or other, it found its way to Gibeon. (1 Chron. 16:39) The anomalous separation of the two things, in the original order, had been joined, brought about yet greater anomalies; and, while the Ark remained at Kirjath-jearim, the Tabernacle at Gibeon connected itself with the worship of the high places. (1 Kings 3:4) The capture of Jerusalem, and the erection there of a new Tabernacle, with the Ark, of which the old had been deprived (2 Sam. 6:17; 1 Chron. 15:1) left it little more than a traditional, historical sanctity. It retained only the old altar of burnt-offerings. (1 Chron. 21:9)" (Smith, *Dictionary of the Bible*, "Tabernacle")

Why was the Tabernacle so oriented as to make the approach unto the Shekinah in the Most Holy a movement from the east (the gate) to the west? There is undoubtedly some good reason for God having ordained it so, nor are we sure that we know the specific reason.

Perhaps (and this is merely by way of suggestion) this westward movement was intended to symbolize **obedience to the will of God AND its reward!** It is evident in the type that Israel's High Priest, after rendering faithful service (obedience) unto God as he moved westward through the Court and the Holy of the Tabernacle, was ultimately rewarded in the beholding of the Shekinah glory—the presence of God in the Most Holy.

It will be remembered that Abraham's obedience to the "call" of God was marked by his westward journey from Ur of the Chaldees to Canaan. For this faithfulness he was in due time rewarded by grace, favor, and covenant relationship with God. (Gen. 12:1; 13:14-17)

Again we might consider those wise men who, in obedience to the "call" of the star of God, moved westward and were also in due time rewarded by finding the new-born Savior in Bethlehem of Judea. (Matt. 2:1,11)

If this suggestion has any merit, then perhaps a movement in the other direction—eastward—might sometimes symbolize disobedience or a digression from the will of God. “Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.” (Gen. 4:16) Lot chose for himself that fertile territory in the valley of the plains and then “journeyed east” (Gen. 13:11) unto those cities where the people “were wicked and sinners before the LORD exceedingly” (Gen. 13:13), which cities, Sodom and Gomorrah, were eventually destroyed. (Gen. 19:24,25)

“In the days of the Tabernacle in the Wilderness, you remember when God told Moses to build the Tabernacle, he told him it should be situated that the gate must always be toward the East and the Tabernacle toward the West, it did not matter how the ground lay. You see the thought. The High-Priest could only get into the Most Holy by going in the opposite direction from the way the world was turning. So we can get into the Most Holy place only by following our Master, which is contrary to the course of this world.” (Benjamin H. Barton, *Souvenir Notes of Bible Students Conventions*, 1910, p. 27)

Symbolism of the Colors

WHITE bespeaks the fullness of light. It embodies all colors. It symbolizes sinlessness, i.e. righteousness and purity (Rev. 19:8) and by extension, also light, truth and life.

“Under the symbol of white raiment the Lord throughout his Word represents the righteousness of those whom he accepts as his people. Their righteousness in the future state will be personal righteousness or holiness.” (R2159:3)

BLUE is the color of the heavens when the sun is present in them. But let the sun depart, and these heavens become dark; and were it not for the light of the distant stars (suns) and at times of the moon, they would at such times be absolutely black. The blue then is the result of a most favorable reaction on the part of the heavens to light, to the presence of the sun. So too, the most favorable reaction a saint of God can give to the light and presence of the **TRUTH** is faithfulness. By this token, blue—the heavenly color—becomes a most apt symbol of faithfulness.

“The Hebrew word rendered blue is primarily the name of a shell-fish, and derivatively of the dye yielded by it. As the word is nowhere in the Old Testament affixed to any of the hues of nature, we look in vain to the Hebrew Scriptures for aid in determining whether it is correctly rendered ‘blue.’ Its equivalent in the Septuagint is a word applied by the ancients to the clear firmament and the deep sea. Philo and Josephus agree with the Septuagint in the selection of a Greek equivalent, and testify that the color intended is that of the sky. We are to understand, however, a darker sky than that of New England or Old England; for in the lands of the Bible the atmosphere is clearer, and the firmament consequently deeper and darker, than in moister climates. There are days when even in northern latitudes the transparency of the sky seems to extend to an infinite depth . . .

“The fact that the ancients attributed the same hue both to the firmament and to the sea, also indicates that, when speaking of the heavens as blue, they had in mind a very dark shade of the color, such as reflected from the

peculiarly saline waters of the Mediterranean.” (Atwater, *The Sacred Tabernacle of the Hebrews*, ppg. 211, 212)

“Blue implies faith. The very heavens cast this beautiful color into the eyes of all observers, and that while they reflect on the importance of a faithful law-giver. The necessity of maintaining full control of the stellar system is evidenced when we are told that the system containing more than a thousand million suns with their satellites is traveling at about twelve miles a second through space, and yet order and harmony are so accurate that positions and eclipses may be gauged thousands of years apart with perfect accuracy. ‘Thy faithfulness,’ says the Psalmist, ‘shalt thou establish in the very heavens.’ (Psa. 89:2)” (Frederick Lardent)

“The robe of blue of one piece shows his heavenly nature (blue is the color of the peaceful heavens).” (*R72:3*)

“The ‘Upper Robe,’ of blue, represented his faithfulness.” (*T30*)

“The colour . . . the lovely blue of the sky when it is purest and freest from cloud and storm . . . is the token of God’s faithfulness which, like the blue sky, is always behind every cloud and storm, undimmed and unchanged.” (Macmillan, *The Corn of Heaven*, p. 162)

SCARLET is the color of the shed blood which by the typical priests was sprinkled on and before the Mercy seat to bring in atonement for the sins of the people. It is a most fitting symbol of the sacrifice unto death. In the instance of Jesus, reference is, of course, to the RANSOM SACRIFICE whereby the atoning merit was supplied. It is very significant that the Hebrew text in Exod. 25:4, etc., where the translators have rendered it ‘scarlet’ is made of two words which literally translated mean ‘scarlet of a worm.’ This particular worm, by being crushed to death, furnished with its lifeblood the prescribed dye for the scarlet thread used in connection with the Tabernacle and its ritual. In Psa. 22:6, David speaking as it were for the ‘man of sorrows and acquainted with grief’ cries out, “I am a worm, and no man.” Thus was Jesus crushed, until on the cross of Calvary he cried, “It is finished” and bowing his head he died.—John 19:30

The Church too, has entered into a covenant of sacrifice with Jehovah, and like unto Jesus, her consecration is also unto death. And by God’s grace her ‘daily dying’ (1 Cor. 15:31) is accounted as the making up of that which is left behind of the afflictions of Christ, for the body’s sake. (Col. 1:23,24) Thus in faithfulness unto death—though supplying no ransom or atoning merit—she nevertheless, secures for herself the right and privilege to become the channel of that merit (of Christ’s Ransom Sacrifice) unto the world. Truly, we are baptized for the dead! (*F456*)

“The Hebrew original for crimson or scarlet is *tolaath* or *toleath*, which means worm, and in many passages is used for the worms or larvae of insects. In a restricted sense it was used for the crimson-worm or insect, and finally transferred to the color, or even a garment dyed with the color, obtained from the insect. (Isa. 1:18; Lam. 4:5)” (Gunther, *Condensed Bible Encyclopedia*, “Reptiles”)

“*Tolaath* signifies worm, of which this coloring matter was made.” (Clarke, *Commentary*, Exod. 25:4)

"In the Hebrew, this word 'worm' is *Tolaheth Shane*, and means 'scarlet worm.' It refers to certain worms gathered in the Arabian peninsula, for the purpose of producing a beautiful scarlet color of dye, with which the Orientals, at the time of Moses, the Israelites also, were accustomed to color their garments. Some of the furnishings of the tabernacle in the wilderness, and part of the vail, were this bright crimson color.

"The blood of the red or scarlet worm was different than the blood of other worms, also different than the blood of human beings, in that it would neither coagulate nor change color . . .

"In order to get the blood of these scarlet worms, the Orientals would take a mortar and crush them, and then dip their garments or curtains into the blood, and the fabrics would come out a most beautiful scarlet hue.

"The red worms had a certain monetary value, but it was only because their blood was useful as a dye; and consequently, they were worthless, as far as a dye was concerned, unless their blood was taken from them.

"This meant a crushing process—a squeezing out of every drop of blood, every bit of life. In a word it meant death! While the scarlet worms were alive, naturally their blood could not be used to color fabrics, but when death came their blood was available. Jesus, before his death, was God's potential sacrificial Lamb, but not until his blood was shed did he atone for the sins of the world." (Bostrom, *The Scarlet Worm*)

In Exod. 25:4; 26:1; 27:16; 28:5,6,8,15,33; 35:6,23,25,35; 36:8,35,37; 38:18, 23; 39:1–3,5,8,24,29, the Hebrew text reads *tolaath shanee* which literally means "worm scarlet" (or the scarlet of a worm), though most translators including Leeser and the Jewish Publication Society have rendered it merely "scarlet" or "crimson." The Newberry Bible (the Englishman's Bible) shows a marginal reading "worm" (see at Exod. 25:4 and Num. 4:8)! Prof. G.R. Berry in his *Interlinear New Old Testament* has rendered it "crimson (of worm)" in every one of these instances.

Bro. Russell has suggested in a general way that scarlet represents "the blood of the ransom" (*T34*) and by extension *death*. "Question: What did the blood of the bullock represent? Answer: The blood presented in the Most Holy represented the life, or life-rights of the one sacrificed; but the blood itself was a symbol of death." (*R4876:3*) Thus the ransom merit lies in the shed blood of the Lamb slain!

PURPLE is the color with which the royalty of ancient times arrayed itself; so too, the Caesars of a later day. It accordingly becomes the symbol of royalty. It is interesting to note that purple results from the blending of blue with scarlet. (These three colors are frequently in combination in the curtains, veils, and garments of the typical priesthood.) Symbolically, this seems to betoken that faithfulness (blue) unto death (scarlet) by which the anti-typical priesthood—Christ and his Church—attain unto the royalty (purple) of the kingdom. "Be thou faithful unto death, and I will give thee the crown of life." (Rev. 5:12; 2:10)

"In the early days of Rome, purple had been worn only by magistrates as a badge of office; but the progress of wealth and luxury was afterward so great, that the first of the emperors thought it necessary to put restriction on the use of it in order to preserve the significance of the ancient symbol.

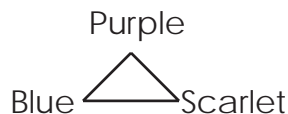
Still more stringent decrees were issued by emperors of later date, till certain fabrics of this color, including those held in highest estimation, were entirely interdicted to the Roman citizen, and reserved for the exclusive use of the imperial household.

“In the employment of purple as a mark of official distinction, the Romans followed the custom of some, if not all older nations. The king of Ithaca, if we may believe Homer, wore a mantle of this color at the siege of Troy; the kings of Midian were clothed in purple raiment when slain by the Hebrews under Gideon. The Chaldean king, Belshazzar, offered to any one who would interpret for him the fearful writing on the wall, that he should be the third ruler in the kingdom, and wear purple and gold as appropriate insignia of his high position.

“It must have been . . . a mark of distinction suggesting the idea of royal majesty and authority. Its appearance in the curtain of the tabernacle marked that central edifice as the habitation of the Ruler of the encampment. The purple in the garments of the priests indicated that they belonged to the royal household, were officers of the King.” (Atwater, *The Sacred Tabernacle of the Hebrews*, ppg. 216, 217)

It will undoubtedly have been noted that the order in which the colors blue, purple, and scarlet is set forth is always the same. (See Exod. 25:4; 26:1,31,36; 27:16; 28:5,6,8,15; 35:6,23,25; 36:8,35,37; 38:18,23; 39:1,2,3,5,8,24,29) This does not necessarily imply that this was the specific order in which they were to be woven into the fabric so long as the three were all finally included.

As we have suggested, blue is a symbol for faithfulness; scarlet is a symbol for death and sacrifice, being the color of blood; and purple—the royal color—bespeaks exaltation. Were we to represent this in a geometrical figure, we would use a triangle as follows:



The blue and the red being in the base of the triangle might suggest the earthly conditions in which faithfulness (blue) unto death (scarlet) are the requisites during this Gospel age for those who would attain the exaltation (purple) to the royalty of the Kingdom. (Phil. 2:8,9; Rev. 2:10)

Since the blending of the blue and the scarlet produces purple, it was appropriate that the covering cloth for the altar of burnt-offering was purple (Num. 4:13) to testify to this fact, that Jesus had been faithful unto death, and that for this God had highly exalted him to the royalty of the Kingdom!

“Wherefore God . . . hath highly exalted him, and given him a name which is above every name.” (Phil. 2:9)

“In history purple has been a sign of royalty, and mention is made of this fact so far back as the time of Israel’s judges. (Judg. 8:26)” (Frederick Lardent)

“The purple proclaims the **royal power** of the Kingdom.” (T34)

In passing we note that while most translators agree that the colors Moses was instructed to use in the Tabernacle were blue, purple, and scarlet (or crimson), some differ. In his German translation Luther says “yellow, scar-

let, and crimson.” The Douay says “violet, purple, and scarlet.” The Jerusalem Bible says “violet shade, purple, and scarlet.” It is possible the “violet” and “violet shade” of the Douay and Jerusalem Bible are not too far removed from the “blue” of other translators, nor are “scarlet” and “crimson” too different from one another. We have no explanation for Luther’s rendering!

BLACK is the antithesis of white, and being destitute of all light is really no color at all. It symbolizes sin, i.e. unrighteousness; and by extension, also darkness, error and death. No black was used anywhere in connection with the Tabernacle or its ritual.

“We note . . . how black objects will practically absorb all white light. They destroy every beautiful ray from the sun, so that darkness and blackness are apparent; and so too, for all who will not reflect divine grace and truth is reserved blackness and darkness forever. (Jude 13; 2 Pet. 2:17) The wearing of black mourning apparel tells the sad story of a ‘light’ gone from a home. Hence black is synonymous with death. Other scriptures are harmonious with the thought. (Cant. 1:5,6; Isa. 50:3)” (Frederick Lardent)

Symbolism of the Metals

GOLD is the most precious of all the ancient metals—the first and the last to be mentioned in the Bible—and is the symbol of that which is divine, and more specifically the divine nature itself. (T18)

“Gold will not oxidize in air.” (Fliedner & Teichman, *Chemistry, Man’s Servant*, p. 427)

“The metal is mentioned throughout the Scriptures in connection with things divine: the golden vials, the golden lampstand, the golden table of shewbread, the golden altar of incense, the golden crown, the golden breastplate with its precious jewels; also the ark of the testimony with its lid and cherubim of fine beaten gold.” (Frederick Lardent)

SILVER is the symbol of truth in general, but perhaps more specifically that TRUTH which centers and deals with the RANSOM—the redemption accomplished in Christ Jesus. (T114) The Tabernacle’s 100 sockets which supported the whole structure were made of silver—the ransom or redemption money paid as a poll tax by the Israelites. (Exod. 30:12–16; 38:25–27)

COPPER. While most all metals in a pure and unoxidized state have a silvery luster, copper is the exception—its color approaching most nearly that of gold. It is a symbol of that human nature possessed by Adam and wherein he was created ‘in the image’ and likeness of God, thus of human perfection.

“Most of the metals have a silvery color . . . Two exceptions are gold, which has a yellow color, and copper, which has a red color. . . . [Copper] soon obtains a protective coating of oxide, which gives it a reddish-brown color. . . . In moist air, water and carbon dioxide cause copper to form a coating of verdigris, a green basic copper carbonate. . . . When these coatings adhere firmly to the metal, they protect the metal from further corrosion.” (Fliedner & Teichman, *Chemistry, Man’s Servant*, ppg. 366, 423, 459)

Adam's original knowledge concerning sin was more or less theoretical. However, he soon learned concerning it from the practical standpoint when, as a result of it, he suffered death (dying, with all of its concomitant evils). Perhaps this practical knowledge, which will remain his after his regeneration, will serve (as does the verdigris to the copper, preventing further corrosion) as a preventative against contamination throughout all of his future existence.

"Still, God designed to permit evil because, having the remedy provided for man's release from its consequences, he saw that the results would be to lead him, through experience, to a full appreciation of 'the exceeding sinfulness of sin' and of the matchless brilliancy of virtue in contrast with it—thus teaching him the more to love and honor his Creator, who is the source and fountain of all goodness, and forever to shun that which brought so much woe and misery." (A124)

"Copper representing the human nature in its perfection." (T18)

"The word *nechosheth* is improperly translated by 'brass' since the Hebrews were not acquainted with the compound of copper and zinc known by that name. In most places of the O.T. the correct translation would be copper, although it may sometimes possibly mean bronze, a compound of copper and tin. Indeed a simple metal was obviously intended, as we see from Deut. 8:9, 33:25, and Job 28:2. Copper was known at a very early period, and the invention of working it is attributed to Tubal-cain (Gen. 4:22)." (Smith, *Dictionary of the Bible*, "Brass")

The translators of our Bible versions have not been very consistent in the rendering of the Hebrew word *nechosheth*. In some instances they have rendered it "brass," and in others "bronze," both of which are alloys, i.e., not pure metals. Undoubtedly what we read in Smith's *Dictionary of the Bible* is true: the ancient Hebrews were not acquainted with metallic compounds and therefore a simple metal such as copper is surely implied. An example of this inconsistency is quite apparent in Rotherham's translation. In Exod. 25:3 and Deut. 8:9 he renders *nechosheth* as "bronze"; in Exod 27:26 and Zech. 6:1 he renders it "copper."

Of course the original Hebrew language had no vowels and it is possible that the placement of the Masoretic vowel sounds may have something to do with the manner in which the translators dealt with them in the text. Then too can we be sure that the ancient patriarch used the proper vocalization when he passed it down to his immediate progeny, and that this was faithfully carried on ad infinitum for all subsequent generations? Who is there to say that the Masoretes during the Christian era were given the correct (proper) vocalization of the ancients?

We know that man in his original creation was absolutely perfect until he fell into sin, and that Jesus in order to redeem him had to be an exact corresponding price for him. This was reflected by the "copper serpent" (of a pure metal, not an alloy) that was suspended on the pole for the "bitten ones" to look at, and by so doing were made whole. (Num. 21:6–9) Of course the serpent symbolized sin, but who will deny that in some way that 'brazen serpent' must have represented the sinless Christ Jesus: for is it not by

looking upon him who was hanged (lifted up) upon the cross, that all who will are healed?

“The serpent on the pole represented Christ on the cross. True, the serpent represents sin, vileness, evil, pain, suffering; while our Lord Jesus could be our Redeemer only because he was holy, harmless, separate from sinners (Heb. 7:26) . . . The serpent represented the atonement transaction better than any other emblem could . . . ‘He was made sin for us’—treated as the one in whom centered the sin of the whole world.” (R3101:6)

“The lesson outlined in the type is that not only was it necessary that Christ should die for our sins, but that none could be saved through his death except by looking unto him, exercising faith in the merit of his great atonement-sacrifice.” (R4048:5)

“And he called their name Adam.” (Gen. 5:2)

“Gold is a yellow metal. Copper is a yellowish red metal.” (*Scientific Encyclopedia*, 7th Printing—VanNostrand)

“Adam, the name which is given in Scripture to the first man. The term apparently has reference to the ground from which he was formed, which is called in the Hebrew *Adamah*. The idea of redness of color seems to be inherent in either word.” (Smith, *Dictionary of the Bible*)

It is possible, also, that man in his original creation—in the blush of health—had a more ruddy complexion than he has today—the redness of his blood evidencing itself through the delicate, but immaculately perfect texture of his skin! Strong’s Concordance defines word #119 (‘âdam) as “to show blood (in the face), i.e. flush or turn rosy.” Be this as it may, he was created after the image of God, and after his likeness held dominion.

“Let us make man in our image. . . . God created man in his image.” (Gen. 1:26,27)

God is a free moral agent; so too, is man. But the image of God in man lies more particularly in the fact, that he has:

“Similarly mental powers of reason, memory, judgment and will, and moral qualities of justice, benevolence, love, etc. ‘Of the earth, earthy,’ he was an earthly image of a spiritual being, possessing qualities of the same kind, though differing widely in degree, range and scope.” (A174)

Thus, since gold—yellowish in color—is the accepted symbol for God and his divine nature, then, copper—yellowish-red (not reddish yellow)—is a most apt symbol for man, who though human in nature, was nevertheless created in God’s image.

“It is noticeable that all the furniture inside the Tabernacle was of gold, or covered with gold, while in the ‘Court’ everything was of copper . . . These two metals, gold and copper, were used, we think, to represent two different natures—copper, representing the human nature in its perfection, a little lower than the angelic nature; and gold representing the divine nature, far above angels, principalities and powers. As gold and copper are much alike in appearance, yet different in quality, so the human nature is an image and likeness of the divine, adapted to earthly conditions.” (T17)

Source and Use of the Materials

“Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them; **gold**, and **silver**, and brass [**copper**], and **blue**, and **purple**, and **scarlet**, and fine **linen**, and **goats’ hair**, and **rams’ skins** dyed red and badgers’ [**seals’**] **skins**, and **shittim wood**, **oil** for light, **spices** for anointing oil, and for sweet incense, **onyx** stones, and **stones** to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them.” (Exod. 25:2–7; see also 35:5–9)

This is the list of materials requested of the children of Israel by Jehovah God for the Tabernacle which was to be built as a dwelling place for Him among His people. In the course of time more than enough material was brought so that orders had to be given that no further contributions should be made. (Exod. 36:5–7) This is how these materials were used:

GOLD — 29 talents, 730 shekels (Exod. 38:24)

Altar (incense) ...its rings	Exod. 30:1–4; 37:25–27
...its staves	Exod. 30:4,5; 37:27,28
Ark ...its rings	Exod. 25:10–12; 37:2,3
...its mercy seat	Exod. 25:17,18; 37:6,7
...its staves	Exod. 25:13; 37:4
Boards ...their rings	Exod. 26:29; 36:34
...their bars	Exod. 26:29; 36:34
Candlestick ...its lamps	Exod. 25:31,37; 37:17,23
...its appurtenances	Exod. 25:38; 37:23
High Priest Garments ...bells	Exod. 28:33,34; 39:25
...Breastplate, rings & chains	Exod. 28:15–27; 39:8–16,19
...Ephod—its rings	Exod. 28:6,27; 39:2,20
—its curious girdle	Exod. 28:8; 39:5
—and shoulderpieces	Exod. 28:(7); 39:(4)
...Ouches—breastplate	Exod. 28:(20); 39:13
—shoulderpieces	Exod. 28:11,13; 39:6,16
...Plate (crown)	Exod. 28:36; 39:30
Pillars (door) overlaid	Exod. 26:37; 36:(38)
—their hooks	Exod. 26:37; 36:(38)
—their chapiters	Exod. 36:38
—their fillets	Exod. 36:38
—(vail) overlaid	Exod. 26:32; 36:36
—their hooks	Exod. 26:32; 36:36
Table ...its rings	Exod. 25:23–26; 37:10,11,13
...its dishes, etc.	Exod. 25:29; 37:16
...its staves	Exod. 25:28; 37:15
Taches (linen curtain)	Exod. 26:6; 36:13

It is also probable that the bars of Num. 4:10,12 on which the candlestick and its appurtenances, and the instruments of ministry of the Sanctuary, were carried were like the staves, made of shittim wood and overlaid with gold, though this is nowhere so stated.

SILVER

The silver redemption money consisted of 100 talents and 1775 shekels.

“When thou takest the sum of the children of Israel, after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them. This shall they give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary (a shekel is twenty gerahs), an half shekel shall be the offering of the LORD. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD. The rich shall not give more, and the poor shall not give less than half a shekel when they give an offering unto the LORD, to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shall appoint it for the service of the Tabernacle of the Congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.” (Exod. 30:12–16)

This is how that silver was used:

Board Sockets	Exod. 26:19,21,25; 36:24,26,30; 38:27
Court Pillar Chapiters	Exod. 38:17,28
...Fillets	Exod. 27:10,11,(12)(14)(15)17; Exod. 38:10,12,17,28
...Hooks	Exod. 27:10,11,(12)(14)(15)17; Exod. 38:10–12,17,28
Gate Pillar Chapiters	Exod. 38:19,28
...Fillets	Exod. 27:(16)17; 38:19,28
...Hooks	Exod. 27:(16)17; 38:19,28
Vail Pillar Sockets	Exod. 26:21; 36:36; 38:27

We are not told how much of this was gathered as a free will offering; nor are we told as to what purposes it was put. Apparently the only silver used in the Tabernacle and its furnishings was collected as redemption money:

“And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and three score and fifteen shekels, after the shekel of the sanctuary: a bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand five hundred and fifty men. And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket. And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them.” (Exod. 38:25–28)

COPPER — 70 talents, 2400 shekels (Exod. 38:29)

Altar (brazen) ...grate/rings	Exod. 27:1,2,4; 38:1,2,4,5,30
...its staves	Exod. 27:6; 38:6
...its vessels	Exod. 27:3,19; 38:3,30
Laver	Exod 30:18; 38:8
Pins	Exod. 27:19; 38:20,31
Sockets ...Court pillars	Exod. 27:10,11,17,18; Exod. 38:10,11,17,31
...Door pillars	Exod. 26:37; 36:38; 38:30
...Gate pillars	Exod. 27:17; 38:19,31
Taches (goats' hair curtain)	Exod. 26:11; 36:18

BLUE, PURPLE, SCARLET

Evidently some of this material was originally in the form of threads subsequently to be woven into cloth by the women (Exod. 35:25); yet some of it, as thread, had to be embroidered onto the white linen, or otherwise woven

into it (Exod. 35:35). We shall endeavor to here make the distinction between those things wherein the Blue, Purple, and Scarlet were woven into solid cloth (*Cloth*) and those where these materials were used as threads (*Thread*).

<i>Cloth</i>	Blue	Purple	Scarlet
Altar (brazen)		Num. 4:13	
Altar (incense)	Num. 4:6		
Ark	Num. 4:6		
Candlestick	Num. 4:9		
Inst. Ministry	Num. 4:12		
Lacers	—Breastplate Exod. 28:28; 39:21		
	—Crown Exod. 28:37; 39:31		
Robe	Exod. 28:31; 39:22		
Table	Num. 4:7		Num. 4:8

<i>Thread</i>	Blue	Purple	Scarlet
Door	Exod. 26:36; 36:37	Exod. 26:36; 36:37	Exod. 28:15; 39:8
Garments: —Breastplate	⇐ —	Exod. 28:15; 39:8	— ⇒
—Ephod	⇐ —	Exod. 28:6; 39:2	— ⇒
—Curious Girdle	⇐ —	Exod. 28:8; 39:5	— ⇒
—Linen Girdle	⇐ —	Exod. 39:29	— ⇒
—Pomegranates	⇐ —	Exod. 28:33; 39:24	— ⇒
Gate	⇐ —	Exod. 27:16; 38:18	— ⇒
Tabernacle Curtains	⇐ —	Exod. 26:1; 36:8	— ⇒
—Loops	Exod. 26:4; 36:11		
Vail	⇐ —	Exod. 26:31; 36:35	— ⇒

LINEN

Curtains ...Court	Exod. 27:18; 38:9,16
...Tabernacle	Exod. 26:1; 36:8
Door	Exod. 26:36; 36:37
Garments ...Bonnets	Exod. 28:(40); 39:28
...Breastplate	Exod. 28:15; 39:8
...Breeches	Exod. 28:42; 39:28
...Coats—Broidered	Exod. 28:39; 39:27
...Coats—Regular	Exod. 28:(40); 39:27
...Ephod	Exod. 28:6; 39:2
...Girdles—Curious	Exod. 28:8; 39:5
...Girdles—Linen	Exod. 28:39,40; 39:29
...Mitre	Exod. 28:39; 39:28
...Pomegranates	Exod. 28:(33); 39:24
Gate	Exod. 27:16; 38:18
Vail	Exod. 26:31; 36:35

GOATS' HAIR (cashmere cloth)

...Curtain (tent) Exod. 26:7; 36:14

RAMS' SKINS (dyed red)

...Curtain (covering) Exod. 26:14; 36:19

SEALS' SKINS

...Altar, etc. (brazen) Num. 4:14
 ...Altar (incense) Num. 4:11
 ...Ark Num. 4:6
 ...Candlestick, etc. Num. 4:10
 ...Curtain (topmost) Exod. 26:14; 36:19
 ...Instruments of Ministry Num. 4:12
 ...Table Num. 4:8

SHITTIM [ACACIA] WOOD

...Altar (brazen) Exod. 27:1,2,8; 38:1,2
 ...its staves Exod. 27:6; 38:6
 ...Altar (incense) Exod. 30:1; 37:25
 ...its staves Exod. 30:5; 37:28
 ...Ark Exod. 25:10; 37:1
 ...Bars Exod. 26:26; 36:31,(32,33)
 ...Boards Exod. 26:15; 36:20
 ...Pillars—Court (?)
 —Door Exod. 26:37
 —Gate (?)
 —Vail Exod. 26:32; 36:36

(It is also probable that the bars of Num. 4:10,12 on which the candlestick and its appurtenances, and the instruments of ministry of the Sanctuary, were carried, were like the staves made of shittim wood, overlaid with gold. Of course this is nowhere so stated.)

OIL

...Anointing Exod. 30:24
 ...Light (lamps) Exod. 27:20

SPICES

	Anointing Oil	Sweet Incense
Calamus	Exod. 30:23	
Cassia	Exod. 30:24	
Cinnamon	Exod. 30:23	
Frankincense		Exod. 30:34
Galbanum		Exod. 30:34
Myrrh—Stacte*	Exod. 30:23	Exod. 30:34
Onycha		Exod. 30:34

* “The Hebrew *nataph* signifies to drop or distill. As the exudation of all gums is in drops, the etymology does not help us. But it is evident from the context in Exodus that a fragrant gum is intended. Many identify the stacte here mentioned with the gum from the libneh. But stacte means primarily myrrh. . . . It is most likely then that *nataph* and its LXX and Vulgate equivalent stacte, refers to myrrh in drops or tears, which is the purest form.” (Hastings, *Dictionary of the Bible*)

“Celsius is of the opinion that it means the purest kind of myrrh, called stacte by the Greeks.” (McClintock & Strong, *Cyclopedia*)

PRECIOUS STONES

Agate (breastplate)	Exod 28:19; 39:12
Amethyst (breastplate)	Exod 28:19; 39:12
Beryl (breastplate)	Exod. 28:20; 39:13
Carbuncle (breastplate)	Exod. 28:17; 39:10
Diamond (breastplate)	Exod. 28:18; 39:11
Emerald (breastplate)	Exod. 28:18; 39:11
Jasper (breastplate)	Exod. 28:20; 39:13
Ligure (breastplate)	Exod. 28:19; 39:12
Onyx (breastplate)	Exod. 28:20; 39:13
Onyx (shoulderpieces)	Exod. 28:9,12; 39:6,7
Sapphire (breastplate)	Exod. 28:18; 39:11
Sardius (breastplate)	Exod. 28:17; 39:10
Topaz (breastplate)	Exod. 28:17; 39:10

It is highly improbable that the stones as named in the KJV are necessarily the ones actually referred to in the Hebrew text.

“All attempts to derive edification from the nature of these jewels must be governed by the commonplace reflection that we cannot identify them; and many of the present names are incorrect. It is almost certain that neither topaz, sapphire nor diamond could have been engraved, as these stones were, with the name of one of the twelve tribes.” (Chadwick, *The Expositor's Bible*, “Exodus,” p. 402)

“When ye go, ye shall not go empty; but each woman shall **ask** of her neighbor, and of her that sojourns in her house, jewels of silver, and jewels of gold, and raiment . . . ye shall spoil the Egyptians.” (Exod. 3:21,22, *Revised Standard Version*)

“Let every man borrow [“ask”—RSV] of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold.; and the LORD gave the people favor in the sight of the Egyptians.” (Exod. 11:2,3)

“He brought them forth also with silver and gold.” (Psa. 105:37)

“And the children of Israel did according to the word of Moses; and they borrowed [“asked”—RSV] of the Egyptians jewels of silver, and jewels of gold, and raiment: and the LORD gave the people favor in the sight of the Egyptians, so that they lent unto them [“let them have what they asked”—RSV] . . . and they spoiled the Egyptians.” (Exod 12:35,36)

The Hebrew word *shaal* means “ask” or “asked” (Young’s Concordance) and not “borrow” or “borrowed” as in the KJV. The corresponding action is “gave” and not “lent” as in the KJV. (See also Leeser’s translation.)

“It is important to note in this connection that the terms ‘borrowed’ and ‘lent’ in Exod 11:2; 12:35,36 are improper and misleading translations of the Hebrew word *shaal*, giving the impression of a command to dishonesty on the part of God and a dishonest transaction on the part of the Israelites. The Israelites did not borrow, but asked for (as in the R.V.) jewels of silver and jewels of gold and garments. And the Egyptians did not lend, but allowed their request. Thus the Israelites had some reward for their long service, though it was only granted by their oppressors under fear to refuse them.” (R1657:6)

It has been suggested that since the materials of which Jehovah God’s Tabernacle was made really was of that which Israel had received from their Egyptian hosts before their exodus in response to their requests (Exod. 3:21,22; 12:35,36), that what is here represented is what the world (represented by Egypt) has given us as an education, business acumen, etc.

This, however, does not seem quite logical to us, for that which we offer in dedication for the Lord’s Sanctuary must be in the nature of a free-will “heave-offering” (Exod. 25:2, margin), and is thus a dedication of what we are—**our hearts**, pure and simple. Insofar as our possessions are concerned, these must first be transmuted so as to become a part of the self which is then completely dedicated to the Lord. Then not only what we are but also what has become ours becomes an acceptable offering unto the Lord! This “transmuting,” insofar as Israel of old was concerned, had taken place for we read:

“And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.” (Exod. 36:5–7)

Silver Free Will Offering

Among the free will offerings of the children of Israel toward the erection of the Tabernacle and for its service, there were three metals: gold, silver and copper. (Exod. 25:3–7; 35:5–9,22–28)

We are specifically told in Exod. 38:24,29–31 as to how the gold and the copper were used, but not so about the silver. Verses 25–28 do tell us something about silver that was used for silver sockets, hooks, chapiters and fillets. But this, however, was not the silver of the free will offering of the

people, but rather of the redemption money—the poll-tax, assessed in accordance with God’s decree as set forth in Exod. 30:12–16.

Accordingly, we are not told as to the quantity of silver contributed as a free will offering of the people, nor is there anything said as to how or for what purpose it was to be used. Were it not for the fact that it is enumerated among the free will offerings—Exod. 25:3; 35:5—we might reasonably conclude that the only silver which came from the people was that by way of the redemption money.

Since, then, we are not justified in any such conclusion, we can only conjecture as to what purpose the silver of the free will offering served; but it will at best be just a guess. Is it possible, and probable, that it was used to remunerate those who used their time and talent to bring about the eventual erection of the Tabernacle? Edward E. Atwater has this to say about the matter:

“So far as appears, the silver contributed at the commencement of the work, be it more or less, was not used in the construction of the edifice or its furniture. Of course, the artisans who gave their time and skill to the work must have been paid out of the public treasury and it is not improbable that they were paid in silver.” (Atwater, *The Sacred Tabernacle of the Hebrews*)

Jesus himself declared that “the laborer is worthy of his hire.” (Luke 10:7) On the basis of the conjecture, and since silver is the symbol of the Truth, we are suggesting that God himself remunerates the “builders” of the antitypical Tabernacle with a knowledge of the Truth.

Who are these “builders”? All who have had anything to do with bringing about the development of the highest and noblest in the character of those who by way of suffering and persecution are thus perfected—made vessels of honor for the Sanctuary of God.

True, these “builders” may not always have known just what they doing; and we can well understand that many a laborer engaged in the work supervised by Bezaleel and Aholiab of old, may have been similarly ignorant of the true nature of his work. The candlestick, to glorify the Holy of the ancient Tabernacle, had to be of beaten work. (Exod. 25:31)

“The Lord’s followers in the present time are called upon to suffer persecution for righteousness’ sake, not because it is either reasonable or proper, but because the Lord, wishing to test, prove, and polish his people is willing to permit the evil, opposing influences to prosper and to persecute and oppose his ‘members,’ and thus to serve his cause in the preparation of his elect for a future work of service. Thus the persecutors of the body, as did the persecutors of the Head, are cooperating to fulfill the divine plan in a manner they little suspect.” (R4813)

So it is that many people in this world have had a share in the building of the antitypical Tabernacle of God, and in the fashioning of its vessels and furnishings. Ignorantly, they have misused and abused both Jesus (Acts 3:17) and his followers—the Church. He was not of this world (John 8:23), nor are we (John 17:16); if they hated him, surely they will hate us, too (John 15:18,19; Matt. 10:22). And yet, our God and Father overrules it all

(Rom. 8:22), so that by way of it we are made meet for “the inheritance of the saints in light” (Col. 1:12). Jesus was thus perfected by suffering (Heb. 5:8,9) at the hands of these “builders” and so also shall we be (1 Pet. 5:10).

“As the sufferings through which the Captain was made perfect as a new creature were the things which he endured through the opposition of the world, the flesh and the devil, and through the submission of his own will to the Father’s will, so with us; our sufferings are not the ordinary sufferings of pain, such as the ‘groaning creation’ shares, and which we share to some extent, as members of the world.

“The sufferings which count in the development of the ‘new creature’ are those voluntary and willing endurances on account of the Lord and the Lord’s Word and the Lord’s people;—the hardness which we endure, as good soldiers of the Lord Jesus Christ, while seeking to do not our own wills, but to have perfected in us the will of our Captain, the will of our Heavenly Father.” (E121)

We have suggested that Jehovah God will repay these “builders” not with special punishment for the things which they did in their ignorance, but with the “silver coin” of the Truth, because, unwittingly, they have accomplished some of God’s purposes concerning his people. Such “builders” are among the “world of mankind,” and are not of “the flesh,” per se, nor the devil who is not ignorant of what he does. Commenting on Lev. 16:28, Bro. Russell said:

“This seems to teach that those principally instrumental in reproaching, reviling and destroying the humanity of Jesus (the bullock) and the humanity of his Little Flock (the goat) will have no special punishment for it **because they do it ignorantly**—at the same time accomplishing God’s plan. They may wash and be clean and come into the camp—i.e., into the same condition as the remainder of the world, all of whom are by heredity sinners, all of whom have been ransomed from Adamic depravity and death, and all of whom await the return of the great High Priest and the blessing then to be extended to all.” (T75)

One reason why God will repay these “laborers” in the “silver coin” of the Truth, is that the Truth has the power to set men free (John 8:32). For over 6,000 years men have been in bondage to sin, ignorance, superstition and fear; but when the knowledge of the LORD covers the earth as waters cover the sea (Isa. 11:9; Hab. 2:14), it will make them free (as it has already made us) to serve the Lord. No wonder then, that “God will have all men to be saved (from Adamic death) and to come to **the knowledge of the truth.**” (1 Tim. 2:4) Only the Truth can afford them “the fullest opportunity of salvation from the curse” (T85) into the glorious liberty of sonship with God. (Rom. 8:21) What a beautiful symbol of the Truth is this silver!

“The word [silver] in the Hebrew is frequently translated ‘money.’ It was indeed the precious metal ordinarily in use in all transactions of buying and selling. Even at this day, in many countries, it is the current money of the merchant. Francs, dollars, thalers, scudi, are all coins of silver; and mercantile transactions are generally calculated in one or other of these coins in most of Europe, and indeed of the world.

“We have two memorable instances in Scripture where life was bartered for silver: Joseph for twenty (Gen. 37:28) and the Son of God (Zech. 11:12; Matt. 26:15) for thirty pieces. The idea, therefore, of price or value especially attaches to this metal. It ranks also with us as one of the precious metals: and though not displaying the brilliant glory of the gold, it is yet especially beautiful by reason of its soft purity and unsullied whiteness: and, like the gold, it corrodes not and wastes not in the fining pot, though subject to the intense heat of the furnace.

“The silver, used in the construction of the tabernacle, was all derived from the Atonement money.

“. . . [God] enjoined that, whenever Israel was numbered as His people, every man must give a ransom for his soul. The price was fixed by God Himself. Each man, whether poor or rich, must bring the same. One could not pay for another; but every one must tender his own ransom-money of pure silver and of perfect weight. ‘Half a shekel, after the shekel of the sanctuary (a shekel is twenty gerahs), a half-shekel shall be the offering of the LORD.’ (Exod. 30:13) Other Gospel truths here shine out. When the question came to be one of ransom, the poor and the rich, the foolish and the wise, the ignorant and the learned, the immoral and the moral, stood on the same level. Each person was estimated by God at the same price. He proved Himself no respecter of persons. And so it is still.” (Soltau, *The Tabernacle*, “The Priesthood and the Offerings,” ppg. 82–84)

Shittim [Acacia] Wood

Undoubtedly, the use of shittim wood in the construction of the Tabernacle and its furniture was to keep it light and portable. However, the fact that Jehovah so particularly specified shittim wood (Exod. 25:10,23; Exod. 26:15,32; 27:1,6; 30:1) leads us to wonder as to whether there might not also be some reason beyond the merely utilitarian that was here divinely intended.

We believe (though we have been unable to find it anywhere so stated) that the shittah tree from which this wood was obtained was, in some sense of the word, an evergreen. In Isa. 41:19, it is listed among other evergreen trees: “the cedar, the shittah tree and the myrtle . . . the fir tree, and the pine, and the box tree.” If this is a correct thought, then the tree was among those which did not pass through the cycle of “life and death” every spring and autumn, year after year. However, this much has been definitely established: insects did not attack it (Hastings, *Dictionary of the Bible*, v. 4, p. 507); it is aromatic or “scented” (Seymour, *The New Garden Encyclopedia*, “Acacia”); its wood was virtually incorruptible. It is interesting that the Septuagint renders the Hebrew “shittah” by a Greek word meaning “incorruptible wood.” This suggests everlasting though mortal life—i.e., mortality.

By mortality we mean that state or condition wherein death is a possibility, though not necessarily a probability. We do not here refer to that state or condition in which a man was born in sin and is unjustified, for he is already dead; but to one having been justified by faith, and who therefore enjoys a faith restitution, and may be considered as possessing mortality if

for no other reason than that of having something acceptable to lay down in sacrifice.

“The death of Christ is the basis of all reconciliation to God by actual restitution during the Millennium or by faith restitution for sacrificing now.”
(*R4554*)

If this is a correct thought, then the use of shittim wood as a basic material in the construction of the altars, the table of the shewbread, and the ark of the covenant, seems almost imperative.

Let us consider the altar of burnt-offering which stood in the Court and represented the ransom sacrifice of Christ Jesus. (*T22*) Though the doctrine of the ransom is the most basic tenet of the Christian faith, there is perhaps none that is less clearly understood.

Many fail to recognize that the term “ransom” implies an exact correspondence between that which is to be ransomed and that which ransoms. It is true, in common usage this is rarely associated with the term: one army General may be the ransom price for a whole regiment of common soldiers, or \$20,000 may be the ransom price for one kidnapped child.

In the Biblical sense, however, the thought of an exact correspondence is most certainly implied: “eye for eye, tooth for tooth.” (Lev. 24:20; see also Gen. 9:6) Since Adam, a perfect man, had sinned and therefore had been condemned to death, only another perfect man could ransom him from the power of death and the grave. The Apostle Paul states it clearly when he declares:

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men . . . but not as the offence, so also is the free gift; for if through the offence of one (man) many be dead, much more the grace of God, which is by one man, Christ Jesus, hath abounded unto many.” (Rom. 5:12–15)

If the so-called “orthodox” view were correct, Jesus could not have given himself a ransom for Adam, for it is claimed that his becoming a man was merely an incarnation—a putting on of flesh by him who, being God, was a divine and immortal being and therefore could not possibly really die. Surely, that which is inherently immortal cannot die! This would make the death of the “man” Christ Jesus a mere farce. Nor could a divine being, a God, give himself an exact corresponding price for a mortal man; no, not even an angel, though these too are mortal. It required a man for a man.

Undoubtedly, God in his wisdom and foreknowledge was able to anticipate the erroneous views of “orthodoxy.” So he established, in the types of old, pictures to reflect the truth. In due time, this truth would be clearly set forth in the New Testament; yet it would be generally misunderstood or completely ignored.

Copper, as Bro. Russell also suggested, represented human nature in its perfection (*T18*), which no angel nor other creature (save man) could ever have possessed. Mortality, the state or condition in which death is possible, is common to other creatures besides man.

As if to show that he who would give himself a ransom for Adam and his race would be a man (i.e., not an angel, nor any other being or creature)

and therefore mortal, God seems to have specified that the altar of burnt offering should be made of shittim wood overlaid with copper. Here we have mute testimony which says that the perfect humanity (copper) of Christ Jesus was identified with mortality (shittim wood)—a corroboration of that New Testament doctrine which teaches that it was the man Christ Jesus that gave himself a ransom for all. (1 Tim. 2:5,6)

By faith in this doctrine, the ransom sacrifice of Christ Jesus (the altar of burnt-offering), one enters the Court condition. In faith he progresses toward the door of the Holy. Here, by way of consecration, he is begotten to a new hope and a corresponding new nature. In these he remains until, passing the second vail, he enters the Most Holy—the spirit-born condition.

The present “in part” (1 Cor. 13:9,10) condition, represented by the Holy of the ancient Tabernacle, is for the saint of God the place of his spiritual growth and development. Here he receives the enlightenment from the golden candlestick; here he is fed by the bread of presence from the golden table; and in this light and strength he is privileged to offer incense at the golden altar. The light from the candlestick and the bread of presence both represent those deeper aspects of God’s Word which are so essential to the well-being of the new creature. Yet all this is only his in hope (the hope to which he has been begotten), and which hope is the “anchor of the soul, both sure and steadfast, and which entereth into that within the vail.” (Heb. 6:19)

What lies beyond the vail? It is the realization of the glorious hope that some day this “perishable puts on the imperishable, and the mortal puts on immortality” (1 Cor. 15:54, RSV—but see also Weymouth), and death is swallowed up of victory. This glorious hope which causes one to purify himself (1 John 3:3) is reflected in the articles of furniture placed in the Holy of the typical Tabernacle. The table and the incense altar were made of shittim wood overlaid with gold. Death is still a possibility while we tarry in the “in part” condition, and will be until it is swallowed up of that victory which shall be ours if we remain faithful unto death.

Beyond the vail stood the ark of the covenant, and it also was made of shittim wood overlaid with gold (we do not have reference to the lid). Placing it in the Most Holy beyond the vail was intended to show what the Church would inherit in passing “beyond the vail” of death. Thus did the ark represent the glorified Church, no longer living in hope of attaining glory, honor and immortality; but having attained it, possessing it—the perishable will have put on the imperishable, and the mortal will have put on immortality. Death will have been swallowed up and will no longer be a possibility.

He who is no longer dead in trespasses and sin and whose fleshly existence is now identified with Jesus (Gal. 2:20; Phil. 1:21; 2 Cor. 4:9,10; Col. 1:24) radiates a sweet fragrance—a benign influence upon all with whom he comes in contact. For, like Jesus, he will be seeking always to be doing those things that please the heavenly Father (John 8:29). Surely he will be doing good unto all men as he has opportunity (Gal. 6:10), and such a fragrance as this is never identified with the old condemned dead man. Thus is shittim wood fragrant.

Perhaps it is also that which makes the shittim wood fragrant that protects it against the onslaughts of insects. Thus even while a Christian still possesses mortality, because of his identification with Christ Jesus he possesses that same indwelling spirit by which sweet, benign influences emanate toward all men. This protects him against the onslaughts of destructive evils: “quarreling, jealousy, anger, selfishness, gossip, conceit, and disorder.” (2 Cor. 12:20—RSV)

“Briefly stated, the Tabernacle was a house constructed of a series of boards of shittim [acacia] wood, ‘overlaid’ or plated with gold.” (T13)

“Shittim (Hebrew: *ha-shittim*), the name of the wood which comes from the acacia tree, mentioned 26 times in connection with the tabernacle and its furniture (Exodus 25–38).” (*Zondervan Pictorial Bible Dictionary*)

“Shittah Tree, Acacia seya L. Dilile (Hebrew: *shittah*), a gnarled, rough-barked, thorny tree of the pea family. The acacia or shittah tree of Isaiah 41:18 is mentioned only this once in the Bible, but its wood (shittim) is referred to many times. Shittim wood is insect repellent; a very beautiful close grained wood, orange when cut, turning darker with age. It was used to fashion the Ark of the Tabernacle (Exod. 25:10). The shittah tree yields gum arabic and gum senegal.” (*Zondervan Pictorial Bible Dictionary*)

“The symbols of the tabernacle derived from the vegetable kingdom are acacia, cedar, hyssop, flour, wine, oil, spices of different kinds, pomegranates, and almonds. Of the two sorts of timber which stand at the head of this list, the latter was used only in rites of purification, and therefore in small quantity . . . When the Hebrews, many generations later in their history, erected a stationary and permanent sanctuary at Jerusalem, cedar was used to cover the walls of the edifice on the interior surface, fulfilling thus the same office as the acacia in the tabernacle. Both having extraordinary durability, either might be employed to represent that idea; and, as they were equally beautiful, the question which of the two should be elected might be determined by considerations of convenience. Acacia, easily procured in the vicinity of Sinai, was by its small specific gravity preferable to cedar for the portable sanctuary of the wilderness; on the other hand, cedar could be conveniently obtained by Solomon from the Phoenicians in exchange for the productions of Palestine, and was as little liable to decay as acacia. The substitution of cedar for acacia, because more conveniently obtained, goes to show that they were both significant by reason of the durability which belonged to them in common; and the most natural interpretation of this capacity to resist corruption would make it indicate the idea of life.” (Atwater, *The Sacred Tabernacle of the Hebrews*)

“As Moses looked, behold a bush burned near him, supposedly a thorn-bush, which sometimes grows to quite a height, and quite a thickness in that country, and is known as shittim wood—the kind of wood used in the construction of the Tabernacle.” (R3989:5)

It was probably not any group of Israelites who decided to substitute cedar wood for the Temple, but Solomon whom Jehovah had endowed with special wisdom (particularly in this matter); so that in the final analysis it was God himself who ordained the use of cedar wood for his Temple. (1 Kings 4:30; 2 Chron. 1:11,12; 1 Kings 5:2–6; 9:11)

Chief Artisans

Incidental to the erection of the Tabernacle, Jehovah God specially called (i.e., raised up) two artisans—Bezaleel and Aholiab. The two artisans specially called and endowed of God to build the antitypical Tabernacle are Christ Jesus and his Church!

It is interesting to note how God himself, through the Prophet Isaiah, has identified Christ Jesus as the antitypical Bezaleel. Let us observe this by comparing these two texts:

“And the LORD spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in understanding and knowledge, and in all manner of workmanship.” (Exod. 31:1–4)

“And there shall come forth a root out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the LORD.” (Isa. 11:1,2)

But the identification does not end here! The scriptures indicate that God called Bezaleel by name. This is but another way by which the holy Spirit of God would direct our attention to the deeper significance of the name. It is not a mere coincidence that Bezaleel means “the shadow of God.” Could any description of Christ Jesus be any more fitting than this? Does the Apostle Paul not speak of him as being “the express image” of the Father’s person? (Heb. 1:1–3)

Bezaleel was the son of Uri, and Uri means “light.” John bears testimony of Jesus, that he was “The true light, which lighteth every man that cometh into the world.” (John 1:9) And Jesus himself declared, “I am the light of the world.” (John 8:12)

Uri was the son of Hur, and Hur means “noble” according to Cyrus A. Potts’ *Dictionary of Bible Proper Names*. According to the Oxford University Press’ *Dictionary of Proper Names*, it means “cavern.” Both of these thoughts serve to establish the identity of the antitypical Bezaleel. Who will deny the nobility of Jesus, the one who was rich, but for our sakes became poor (2 Cor. 8:9); the one who left the realms of light to enter the shades of night, there to taste death for every man (Heb. 2:9)? Only the truly noble make such sacrifices! The shades of night involved not only an existence upon this sin-cursed earth, but a passing into the cavern—the grave, the state of death—by the only human creature who had the right to live forever. What a wonderful savior!

Hur was of the tribe of Judah, and Judah means “praised.” How significant! Jesus in his prehuman existence in the realms of heavenly glory, being the very highest and noblest of all God’s creatures, received the homage and praise of all the spiritual and angelic hosts. All during the Gospel age he has received the praise of all God’s truly consecrated saints. And throughout all of the ages of eternity he will be praised by all creatures in heaven and on earth. (Phil. 2:9; Rev. 6:9–14)

Thus he who in his prehuman existence was of the praised in glory, in order to become the light of the world, in the nobility of character, humbled himself under the mighty hand of God to become the man Christ Jesus.

And being found in fashion as a man, “he humbled himself, and became obedient unto death, even the death of the cross.” (Phil. 2:8) Thus God has highly exalted him and “given him a name which is above every name, that at the name of Jesus every knee shall bow . . . and every tongue confess that Jesus Christ is Lord, to the glory of God, the Father.” (Phil. 2:9–11) To him has God committed the major responsibility of preparing the materials for, and of erecting, the great antitypical Tabernacle of God.

After declaring (Exod. 31:4,5) how that he endowed Bezaleel “to work in gold, and in silver, and in copper, and in the cutting of stones, to set them, and in the carving of timber, to work all manner of workmanship,” God says, “And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan.” (Exod. 31:6)

Here too, we believe, the identity of the Church as the antitypical Aholiab is clearly indicated, for Aholiab means “the Father’s tent.” Can there be anything which more strikingly sets forth the Church’s true function during this age as the Tabernacle of God in which he dwells by his Spirit? That which is true of the church collectively, is of necessity true of each member individually. We are, even as the Apostle declares, sanctuaries of God. “Know ye not, that ye are a sanctuary of God, and that the Spirit of God dwelleth in you?” (1 Cor. 3:16)

Aholiab was the son of Ahisamach, and Ahisamach means “my brother has supported.” How true! Surely, without the support of Jesus, our elder brother, we could do absolutely nothing. We are merely branches and must look to the vine for support. “I am the Vine, ye are the branches . . . without me ye can do nothing.” (John 15:5)

Ahisamach was of the tribe of Dan, and Dan means “judge.” God has ordained that the Church shall in due time judge the world. (1 Cor. 6:2) But all those who shall be of that Church are admonished to judge themselves now. Under the caption “Proper Judging of Ourselves” Bro. Russell says:

“The Apostle Paul refers to our proper growth as a new creation and our proper judging or criticizing of ourselves, saying, ‘Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the reverence of the Lord.’ (2 Cor. 7:1) ‘Let a man examine himself’—let him note the weaknesses and filthiness of his fallen fleshly nature and seek to cleanse himself, ‘putting off’ the deeds of the ‘old man’ and being renewed, changed from glory to glory, more and more into the image of God’s dear Son, who is our Exemplar as well as our Redeemer and Lord. But the Apostle Paul urges that we cleanse not only our flesh as much as possible, but also our spirits, or minds, that the new mind, the holy resolution, or will, be given full control, and that every thought be brought into captivity to the will of God as expressed by and illustrated in Christ.” (*F409*)

Since the very purpose of raising up these two artisans was, as is clearly stated (Exod. 31:7–11), incidental to the building and the erection of the Tabernacle of God among the Israelites, is it unreasonable to conclude that the work of their antitypical counterparts, Christ Jesus and the Church, is also incidental to the “building” and “erecting” of the Sanctuary of God

(Heb. 8:2) the Tabernacle of God which is one day to be among men? (Ezek. 37:27)

“Then will be fulfilled that which was written: ‘The Tabernacle of God [God’s dwelling, 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 [the 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.” (T76)

It will be noted that it was Bezaleel who was specially “named” (Exod. 31:2) and was given the pre-eminence and special endowments “to devise cunning works, to work in gold, and in silver, and in brass (copper), and in cutting stones, to set them, to work in all manner of workmanship.” (Exod. 31:4,5) So it is also that the antitypical Bezaleel, Christ Jesus, has been given the pre-eminence “in all things” (Col. 1:18)

GOLD—those things that pertain to the divine and its nature.

SILVER—the Truth, and perhaps more particularly, with that Truth which has to do with redemption; for it will be recalled that the sockets supporting the Tabernacle structure as a whole, were made of the silver, the redemption money, paid by the Israelites as a poll tax. (Exod. 30:12–16; 38:25–27)

COPPER—the human nature of the man Christ Jesus and the justified humanity of the Church, sacrificed unto God so that the world of mankind may in the age which is to come have an altar unto which they may bring their “offerings.”

It is also he, Christ Jesus, the antitypical Bezaleel, who oversees in the matter of the:

CUTTING OF STONES—Surely he enters into and oversees all the trials and experiences which have to do with the “preparing” of the “precious stones” (Ezek. 9:11) the peculiar “treasure” of God, the jewels (Mal. 3:17) for their “setting” in the “breastplate of judgment” (righteousness). (T35,36)

CARVING OF TIMBER—In the type, the timber referred to was no other than the shittim (acacia) wood used exclusively in the Tabernacle. The counterpart of this, we suggest, is the perfect humanity of Jesus himself, and the justified humanity of the Church, but more particularly comprehended in the word “mortality.” The vessels of the Tabernacle, like the table of the shewbread, the incense altar, the ark of the covenant, and the boards, were all made of shittim wood, but were overlaid with gold; suggesting, perhaps that those identified with the antitypical Tabernacle have, first of all, a mortality which will in time “put on” “immortality, a corruptible (not corrupt) which must “put on incorruption.” (1 Cor. 15:53, 54) It is this mortality that is now being dealt with in a “cutting off” here and a “cutting off” there, involving what the Scriptures call a “circumcision of the heart.” (Col. 2:11; Rom. 2:29)

In a letter written by a Bro. M.E. Riemer, which Bro. Russell published without comment (*R4092:1*), it is suggested that the “carving of timber” spoken of in this passage of Scripture has reference to the fallen race, who, by way of this “workmanship,” would be blessed in their restitution. Though it is true “Bezaleel” will work with the fallen human race in due time, as one would with timber, it does not seem to us that the account of Exodus 31 has reference to this. The particular work for which Bezaleel was called was incidental to the establishment of the Tabernacle of God among the Israelites, which antitypically will be the whole world of mankind, being blessed by the presence of the Church, the Tabernacle of God with them.

Aholiab was Bezaleel’s chief assistant. So is the Church to Christ Jesus. She cooperates with him, her Head, her Lord, her Master, in bringing everything into subjection to that mind which was in and is Christ Jesus.

“Solomon was a type of the greater son of David who was also the Son of God. Solomon indeed built the typical house of the Lord, but Christ, the antitypical son of David and Son of God is now building the true, the antitypical temple, the church which is his body, a temple of the holy Spirit, a house of sons.” (*R2372:6*)

Most Bible aids such as books, dictionaries, encyclopedias, etc., say that the name Bezaleel means “IN the shadow of God.” I agree that Jesus’ life on this earth was a protected one, as if he ever and always walked in the very shadow of his Father, God. However, I also believe as did the Apostle Paul that he was “the express image of his person” (Heb. 1:3); and also that in him, as Benjamin Wilson declares in his *Emphatic Diaglott*, “dwells all the fulness of the Deity bodily” (Col. 2:9); that Jesus was really “the **shadow** of God.” This is also the significance of the words of Jesus to Philip:

“Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father . . . Believest thou not that I am in the Father, and the Father in me?” (John 14:9,10)

In the Hebrew tongue the name Jesus is *Yahshua* meaning “Yah(weh) is Savior.”

“Then Joseph her husband, being a just man and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the holy Spirit. And she shall bring forth a son, and thou shalt call his **name Jesus**; for he shall save his people from their sins.” (Matt. 1:19–21)

“Wherefore God also hath highly exalted him, and given him a **name** which is above every name: that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” (Phil. 2:9–11)

“Being made so much better than the angels, as he hath obtained a **more excellent** name than they.” (Heb. 1:4)

Moses’ Tabernacle [Tent]

“And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought

the LORD went out unto the tabernacle of the congregation, which was without the camp.” (Exod. 33:7)

“It was during the progress of this meditation that Moses, distracted by a double anxiety—afraid to absent himself from his wayward followers, equally afraid to be so long withdrawn from the presence of God as the descending of Sinai and returning thither would involve—made a double adventure of faith. Inspired by the conception of the tabernacle, he took a tent, ‘his tent,’ and pitched it outside the camp to express estrangement of the people, and this he called the Tabernacle. And God did condescend to meet him there. The mystic cloud guarded the door against presumptuous intrusion, and all the people, who previously wist not what had become of him, and now to confess the majesty of his communion, and they worshipped every man at his door.” (*The Expositor’s Bible*)

“Critics have gratuitously introduced here a confusion which is not at all in the narrative. This ‘Tent of Meeting’ (RSV) is obviously not the Tabernacle which had been described to Moses, but was not yet built. To assume that this tent is the Tabernacle is to judge that generations of Jews and Christians, including the original author or Editors of Exodus, have been so incredibly stupid as not to recognize the contradiction. What is stated here is that Moses set up a tent outside the camp, a temporary sanctuary where he met with Jehovah and to which those who sought the Lord might come.” (*The Wycliff Bible Commentary*, Moody Press)

“Moses removes his tent outside of the camp. Emphasis is laid on the fact that it was called by Moses the tent of meeting, showing that it was not the tabernacle itself which had been before described. The same is also shown by the fact that Joshua remains permanently in this tent to keep guard, and that Moses keeps up the connection between the camp and the tent by remaining a part of the time in the tent of meeting with Jehovah, to receive His revelations and commands. Thus Moses has secured a new stand-point designed to bring the penitent people to a renewed life. The people must go out to him outside the camp . . . and there seek Jehovah.” (Lange, *Commentary*)

“Not the tabernacle, of which a pattern had been given him, for it was not yet erected, but his own tent—conspicuous as that of the leader—in part of which he heard causes, and communed with God about the people’s interests; hence called ‘the tabernacle of the congregation,’ and the withdrawal of which, in abhorrence from a polluted camp, was regarded as the first step in the total abandonment with which God had threatened them.” (Jamieson, Fausset, & Brown, *Commentary*)



Chapter 2

Court

“[The Camp, Court, and Tabernacle] distinctly separated and differentiated into three general divisions, represent three distinct classes blessed by the atonement; and the two parts of the Tabernacle represent two conditions of one of these classes.

“The Camp represented the condition of the world of mankind in sin, needing atonement and desiring it and its blessings; however indistinctly it analyzes its cravings and its groanings. These were typified by the ‘Camp,’ the nation of Israel, and were separated from all holy things by the curtain of white linen, which represents to those within a wall of faith, but to those without a wall of unbelief which hindered their view of and access to the holy things within. There was only one gateway to enter the ‘Holy Place’ or ‘Court’; the type thus testifying that there is but one way of access to God—one ‘gate’—Jesus. ‘I am the way . . . No man cometh unto the Father but by me.’ (John 14:6) ‘I am the door.’ (John 10:9)

“The Court, represented the condition of Justification, entered through faith in Christ, the ‘gate.’ Into this ‘Court’ only Levites (typical of justified believers) were allowed to come. . . . These had access to the ‘Brazen Altar’ and to the ‘Laver,’ and did service in the ‘Court,’ but had no right as merely Levites (believers) to go into the Tabernacle; no, nor even to look into it. (Num. 4:19,20) In the ‘Court’ all things were of copper, to indicate that the class admitted there were justified men. The Court did not represent the condition of the spiritual class during the Gospel age, though the priests in sacrificing and washing, used it also.” (*T18,19*)

“Which takes place first: justification or consecration, and why? The answer depends upon the meaning attached to the word consecration. The Bible recognizes consecration from two different viewpoints: first, the consecration of the individual; and second, the making of this consecration valid by the Lord Jesus Christ and its acceptance by the Father. The consecration of the individual to do the Lord’s will, as typified by the tying of the goat to the door of the Tabernacle, precedes justification. But the second step is this: namely, that it is necessary for our Lord Jesus Christ to become the ADVOCATE for those who desire to become members of the royal priesthood, before they can be acceptable to the Father. Hence their justification by the Lord Jesus Christ, who imputes of his merit to them, follows their consecration of themselves and is immediately followed by the heavenly Father’s act of consecrating these, in the sense of accepting them as consecrated persons and giving them all the rights and privileges included in this covenant arrangement.” (*R5881:1*)

“In the Court is shown what we term a tentative justification—it is tentative justification from the time the individual begins to take the first step.” (*Q412, 414*)

In the final analysis, the Court of the ancient Tabernacle represented all the justified, spirit-begotten ones who attain life on the spirit plane, as being separated from the Camp—the yet unjustified of mankind. The “great company” is represented as occupying the Court itself. These are thus par-

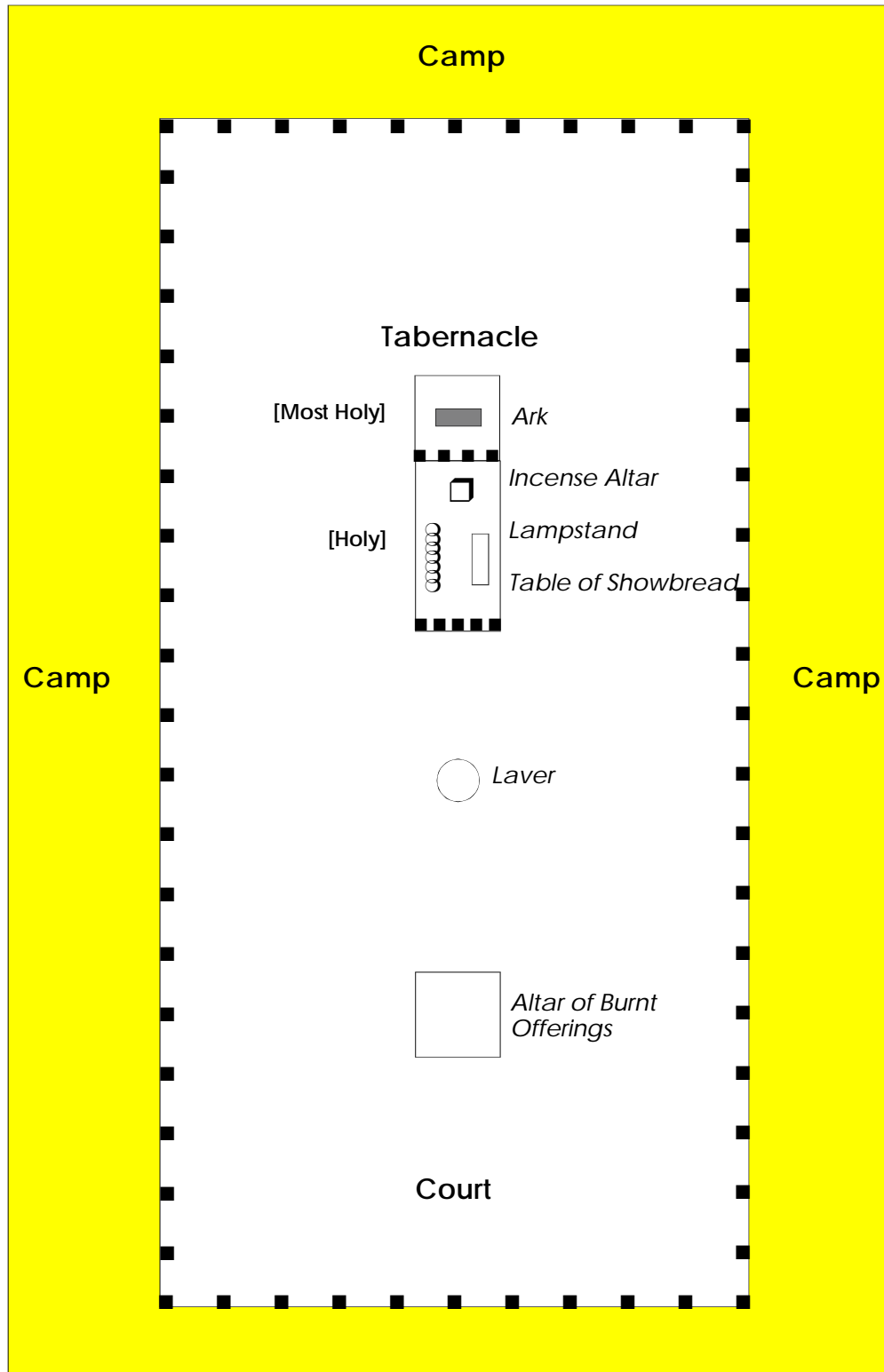


Figure 2: The Camp, Court, Holy, and Most Holy

takers of the spirit nature, here represented by the silver hooks (Exod. 27:17; 38:17,19) from which the Court curtains were suspended. Let it be noted, however, that the pillars (posts) supporting these curtains were only five cubits high and were made of wood.

The “little flock” is represented as occupying the Sanctuary, by a further separation, i.e., by way of the curtains of the Sanctuary (the “door” and the “vail”). The fact that the pillars (posts) of the Court were only five cubits high, whereas those of the Sanctuary were ten cubits high, we believe is intended to show (figuratively speaking) that the nature of the “little flock” (the divine nature) is “higher” than that of the “great company” (a lower spirit nature).

The fact that the pillars (posts) of the Court were apparently of wood, i.e., unplated, compared to the Sanctuary’s being gold-plated, seems intended to emphasize the fact of the “great company’s” spirit nature being mortal (corruptible) compared to the “little flock’s” being immortal (incorruptible).

“During this Gospel age the camp does not consist of the Jewish people because matters have changed. The camp today represents Christendom. For our Lord in his day to have gone outside the camp would have been to go outside the nominal church system of his time and to do the will of the Father irrespective of their support; and for us now to follow him thus outside the camp would be to go outside of the present environments, viz., outside of Christendom, in the sense of ignoring the views and teachings, the approval, the snares, of Christendom. It would mean to go outside of their influence and social position. The camp condition here does not represent people who are aliens in the sense of being evil-intentioned or of willfully rejecting God, but those who make some outward show and claim of being God’s people.” (R4607:3)

Partial (Tentative) Justification

“The Court condition and the Tabernacle condition on the Day of Atonement represented the condition of things in God’s plan **at the present time, during this Gospel age**. During this time all those who leave the Camp and desire to draw near to God approach the Court, which represents the justified condition of harmony with God. Only those inside the court can see the matters pertaining to the sacrificing and the entering into the Holy. In proportion as these take the necessary steps toward the Holy, in that proportion they draw nigh to God and experience a measure of justification, a measure of harmony, and become more prepared for complete justification and harmony with him.

“Washing at the laver is an important step, and as they go on to the door of the Holy and present themselves, it implies full consecration. Then they pass beyond the vail.

“Very few make such a consecration. Many prefer to stand around outside the door. And when the ‘harvest’ time shall come (it being here now), all such shall be thrust out . . . These, on account of their lack of obedience to the Lord, have rejected him and thus lose their **partial justification—it never becomes vitalized**. Similarly, those who have made a full consecration are subjected to severe tests and, if they prove unfaithful, they will not remain members of the royal priesthood. But this does not prove that these will be unworthy of some opportunity for serving the Lord. These will be

represented in the Levite class. All the Levites consecrated to God. But the 'more than conquerors,' are the selected ones, the ones who stand the tests and prove faithful. Such as fail to stand these tests, then, will be rejected from the condition represented in the Holy, which is the 'gold' condition and represents the divine nature.

"Being denied the liberty accorded to the priests, these will go out from this condition and will have merely the standing of justification, which, if they maintain will constitute them worthy of eternal life. But that life will not be human life, because they gave that up in order to become priests. Their failure puts them out of the Holy condition back into the Court condition. Only the priests will be in the Holy. Only the Levites will be in the Court. But even the chosen ones, while separated in their minds, will be co-mingling with the others so far as their persons are concerned. The Court, therefore, **in its last analysis, represents the spirit-begotten ones as separated from the world.** Their vitalized justification is represented by the white raiment and the white curtains which separated them from the Camp. The Great Company class are, therefore, not represented in the Camp, but are attached to the priests. The white linen curtain of the Court was suspended by silver hooks. Thus this class was represented by the 'silver' as in contradistinction to those who were represented in the 'gold' of the Holy and the Most Holy." (R4745:3,6)

"We have observed that tentative justification is not merely a mental assent to the fact that Christ died as man's Redeemer and that certain blessings of reconciliation to God were thus secured for the race, but that, additionally, in order to become a justified believer a certain amount of consecration is implied." (F151)

"While the Court condition seems to represent at the present time all those who are approaching God and loving righteousness and desiring harmony with Him, it appears as though, with the closing of this age, there will be an adjustment of matters by which all those who have not come to the point of full consecration and to the point of Spirit begetting, who would not belong to the household of faith and to the 'church of the firstborn,' in the absolute sense, will go out and cease to be recognized in the Court. Meantime, the class who have already made a consecration, 'presented their bodies living sacrifices,' and received the begetting of the Spirit and enjoyed for a time the privileges of being members of the body of Christ—these, failing to maintain their standing, are represented as separate from the 'little flock' class, at the end of this age. Their condition apparently is represented by the Court condition thereafter." (R4876:4)

"The Tabernacle 'building,' with its two parts, represented the two conditions of all who undergo a change of nature from human to spiritual. The first apartment, the 'Holy,' represented the condition of all those who (as Levites—justified believers) have consecrated their human nature to death, that they might become partakers of the divine nature (2 Pet. 1:4), having been begotten of the Spirit. Its second apartment, the 'Holy of Holies,' beyond the 'Vail'—death—represented the condition of the faithful overcomers, who will attain to the divine nature. These, after having completed their consecration in death, will be fully changed, born from the dead by the First Resurrection, to the divine nature and organism. 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 and reckoned perfect, can have any place or privilege in the spiritual things represented in the interiors of the Tabernacle and Temple. He cannot even look into spiritual things, in the sense of appreciating them. But during the Gospel age, such are 'called' to consecrate and sacrifice their human nature in God's service, and to inherit instead the spiritual nature—as members of the Body of Christ. 'The natural man receiveth not the things of the Spirit . . . neither can he know them, because they are spiritually discerned.' (1 Cor. 2:12–14)

"The fact that all things in the Tabernacle were made of gold, representative of the divine nature, implies that it represented the condition of such only as are called to the divine nature. Only those of the Levites who were consecrated to the work of Sacrificing (the Priests) had access to the Tabernacle; so only those of the household of faith who are consecrated to sacrifice, even unto death, enter the divine conditions represented in the Tabernacle." (T19, 20)

"The Court and the Tabernacle may properly be viewed from two different standpoints, the one representing the final accomplishment of those things typified and the other representing **tentative** accomplishment of those things and the progress toward their full attainment. For instance, not everyone who makes the consecration to death and passes beyond the first vail of consecration, into the holy or spirit-begotten condition will be a priest, and yet only the priests were allowed in the Tabernacle. Those who come into this Tabernacle now by consecration and fail to become priests will fail to keep their standing in this place. They purpose to live up to their consecration, but come short: hence they fail to maintain their standing as priests, but fall back and become Levites.

"Likewise some come into the Court and assay to be antitypical Levites who do not attain to all the privileges of Levites because they do not conform their lives fully to do all that is required of Levites. Such are reckoned as coming into the Court condition for a time, but failing to go on and make a consecration, lose their standing, the prospective standing of Levites. As it is only a **tentative** standing, originally, they must come up to certain requirements to make it sure, to make their selection as Levites firm, positive, lasting." (R4656:2)

"The 'Court,' the justified human condition, is entered by faith only; but while we must retain the faith that justifies, we must do more, if we would experience a change of nature and become 'new creatures,' 'partakers of the heavenly calling,' to be 'partakers of the divine nature.' Entering the 'Holy,' therefore implies our full consecration to the Lord's service, our begetting of the spirit and our start in the race for the prize of the divine nature—the terms of which are faithfulness to our vow, crucifying the justified flesh, presenting our human wills and bodies living sacrifices to God; no longer to seek human pleasure, honor, praise, etc., but to be dead to these and alive to the heavenly impulses. Yet, into this condition also, we still come through Christ Jesus our Lord, who not only opened for us the 'Gate' of justification through faith in his blood, but who also opened the 'Door' (the first vail) into the Tabernacle, 'a new way of life,' as spirit beings, through and beyond the second vail, by the sacrifice of our justified flesh.

"Hence the two apartments of the Tabernacle, the 'Holy' and the 'most Holy,' represented two phases or stages of the new life to which we are begotten by the holy spirit.

"The 'Holy', represented the present condition of those begotten of God through the word of truth. (Jas. 1:18) These as heavenly minded 'new creatures,' though still 'in the flesh,' have their real (inner) life and walk with God within the first vail of consecration, and beyond the intellectual sight of the world and the unconsecrated believers. These enjoy the inner light of the 'golden candlestick,' while others are in 'outer darkness'; these eat of the special spiritual food, represented in the unleavened 'bread of presence,' and offer incense at the golden altar, acceptable through Christ Jesus.

"The 'Most Holy' represented the perfected condition of those new creatures who, faithful unto death, gain the great prize of our high calling through a share in the first resurrection. (Rev. 20:6) Then, beyond both vails—the fleshly mind and the fleshly body—they will possess glorious spiritual bodies as well as spiritual minds. They will be like their Leader and Forerunner beyond the vail, who, having entered as our Redeemer, hath consecrated for us this new and living way, or new way of life. (Heb. 10:20; 1 John 3:2)

"The spiritual-minded creature in the 'Holy' by faith looks forward thro' the rent 'Vail' into the 'Most Holy,' catching glimpses of the glory, honor and immortality beyond the flesh; which hope is an anchor to the soul, sure and steadfast, entering into that which is beyond the vail. (Heb. 6:19; 10:20)

"We see, then, that justification by faith, our first step toward holiness, brings us into a condition of 'peace with God through our Lord Jesus Christ.' (Rom. 5:1) When our sins are forgiven, or reckonedly covered with Christ's righteousness, we are a step nearer to God, but still human—in the 'Court.' If we would attain the prize of the high calling which is OF GOD in Christ Jesus, and enter through the 'Holy' into the 'Most Holy,' we must follow

IN THE FOOTSTEPS OF JESUS

our leader and Head—the High Priest of our profession—i.e., the High Priest of our order of priesthood—the 'royal priesthood.' (Heb. 3:1; 1 Pet. 2:9)

"1. By faith in Christ's ransom-sacrifice, represented in the Brazen Altar, we enter the 'Gate' to the 'Court'—the vail of unbelief and sin is passed. This step is one which our Lord Jesus never took, because not being of the Adamic stock, but holy, harmless, separate from sinners, he never was outside the court condition.

"2. Renouncing our justified human wills, and all our human aspirations and hopes, we pass the first vail, or vail of human-mindedness, counting the human will as dead; henceforth consulting not it, but the will of God only. We now find ourselves as 'new creatures' in the 'Holy' in the first of the 'Heavenlies' or Holies (Eph. 2:6—Diaglott), and begin to be enlightened by the 'Golden Candlestick' (God's Word) respecting spiritual things—the deep things of God—and to be refreshed and strengthened daily with the truth, as represented in the 'shewbread,' lawful for only the Priests to eat. (Matt. 12:4) And thus enlightened and strengthened, we should daily offer up sacrifices at the 'Golden Altar,' acceptable to God through Jesus Christ—a sweet perfume to our Father. (1 Pet. 2:5)" (T20-22)

"When having been justified freely by faith in the ransom, they hear the call, 'Present your bodies a living sacrifice, holy, (ransomed, justified and therefore) acceptable unto God, which is your reasonable service' (Rom. 12:1); and when in obedience to that call, they fully consecrate their justified humanity to God, a living sacrifice, side by side with that of Jesus, it is accepted of

God; and in that very act the spiritual life is begun . . . From the moment of consecration these are reckoned of God as 'new creatures.' " (A196)

"Thus all the saints, all the consecrated, are in a 'heavenly' or 'holy' condition now—'seated (at rest and communion) with Christ in (the first of these) heavenly places,' but not yet entered into the 'holiest of all.' No, another vail must first be passed. As the passing of the preceding vail represented the death of the HUMAN will, so the passing of the second vail represented the death of the HUMAN body; both are requisite to complete our 'sacrifice' . . . Both fleshly mind and fleshly body must be left behind before we can enter into the 'holiest of all'—perfected as partakers of the divine nature and its spirit conditions: for flesh and blood cannot inherit the Kingdom of God. (1 Cor. 15:50, compare John 3:5,8,13)" (T22)

"In seeking for the lessons of the Tabernacle types we should remember that they represent both progress and completion." (R4579)

Q. "Is there any way to retreat from the antitypical Court condition without going into the second death?"

A. "Yes, and no. For any of the antitypical Priests and Levites to abandon the Court would mean to leave the condition of membership in the 'little flock' or in the 'great company' to go to some other condition. There would be no other condition for them to go to, except as suggested, the second death.

"On the other hand, let us keep in memory the fact that there are at present prospective or tentative Levites. We refer to those who are approaching through the Gate of faith past the Altar and the Laver, and before the first Vail, but who have never taken the consecration step, fully renouncing their earthly rights. These have had justification-peace only, and that conditional upon their obedience to the sacrificing terms of the 'high calling.' When they ceased to go forward, ceased to obey, their justification to peace began to die. These gradually go out of the Court, but not into second death condition—because their justification had never reached the point of vitalization in sacrifice." (R4580:4)

Most commentators and expositors of Exodus and Leviticus' types, have regarded "brass" (copper) to be the symbol of judgment; that the "brazen altar" being made of "brass" (copper) symbolized the divine judgment of sin. Accordingly, for them, the Court represented judgment, or the place of judgment. Thus:

"Wood is a type of humanity and brass of the Divine manifestation of judgment . . . Its being covered with brass speaks first of all, of the judgment of criticism Christ bore all through His life, for doing and teaching the will of God . . . In the next place, it speaks of divine judgment for sin He bore on the cross . . . Brass symbolizes the Divine manifestation in Judgment. (Num. 21:9; John 3:14; 12:31,33)" (Hottel, *Typical Truth in the Tabernacle*)

"Brass stands for judgment." (Miller, *The Tabernacle*)

"Brass in God's Word speaks of judgment." (Street, *Believer Priest in the Tabernacle*)

"Brass speaks to us of judgment." (Talbot, *Christ in the Tabernacle*)

“The altar of brass was the place where sin was dealt with according to divine judgment concerning it. . . . Brass is the symbol of righteousness demanding judgment of sin.” (MacIntosh, *Notes on Exodus*)

“Brass, symbol of judgment.” (*Scofield Bible*, Exod. 25:1)

Bro. Russell, however, took the contrary view, not ignoring the fact that the Altar was the place where sin was atoned for. He said it represented rather, the ransom-sacrifice of Christ Jesus (*T22*); thus justification was implied. The copper, he suggested, was the symbol of the perfect man Christ Jesus, by whose death justification of the sinner was made possible, and that the Court represents the condition of justification (*T19*) rather than judgment (or condemnation, which judgment implies).

“As the Court represented the condition of justification through faith in the sacrifice for sins in the atonement accomplished by the high-priest, so its brazen altar represented primarily the perfection of the man Christ Jesus, upon which his offering was accepted of God, as our sin-atonement, sanctifying in turn any offering of others that might be presented upon it.” (*R3053:6*)

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” (Rom. 5:1)

Basically, Bro. Russell’s view on justification did not change. In his last Foreword dated October 1, 1916, he said:

“The subject of Justification has not changed, but it has expanded and clarified. If writing this Volume today, the author would make some slight variations of language, but without any real change as respects the meaning and application of the word Justification.

“We now see that a justification to life is one thing, and a justification to more or less of friendship with God is another. Abraham, for instance, and the faithful before Pentecost, were justified to friendship with God and to have more or less communication with Him by prayer, etc.: **but they could not have full justification until the Blood of Atonement had been shed, and until it had been presented to and accepted by Divine Justice**—the Father. Just so the sinner today approaching God might be said to be in the way of justification—he would have more of God’s favor than if he faced toward sin.

“We once spoke of a sinner in this condition as being justified, because he believed in Jesus as his Redeemer and was reaching forward to a full consecration of himself. Now we see that while the sinner’s attitude, like that of the Ancient Worthies, might be styled ‘tentative justification,’ it could not reach the condition of a full, complete justification from sin until the sinner had fully presented himself in consecration to our great High Priest, Jesus, and had been accepted of Him in the name of the Father. Then, under the covering of the imputed merit of Christ’s sacrifice, the sinner would be acceptable to the Father under Christ’s Robe and begotten of the holy Spirit.” (*Fiii*)

In point of time justification of the sinner must precede his acceptance and sanctification by the Father. The “high-calling” as the Apostle Paul suggests, is to those only who have been first justified. (See Rom. 8:30)

“He shows that none will reach the grand position of the glorious elect of God except those called (accepted) to it by grace; and these must **previously have been justified**; because God calls, or invites none but believers to run in the race for this great prize.” (F182)

One so **justified**—being made right through the imputed merit of Jesus—is therefore no longer a sinner. In this justification he now stands in the “Court” where Jesus also stood, prior to his consecration at Jordan. In a sense he has become a son of God on the human plane. This justification is beautifully pictured in the posts which stood in the Court of the Tabernacle.

“The posts which stood in the ‘Court’ and upheld the white curtains, represented justified believers—the ‘Court’ represented the justified condition . . . although made of wood they were set in 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.” (T113)

It should be remembered that when Bro. Russell originally wrote *Tabernacle Shadows*, he did not have the more expanded view of justification which in later years enabled him to differentiate between a “tentative” and a “vitalized” justification. In harmony with his original thought, therefore, he wrote:

“We see, then that **justification by faith, our first step** toward holiness, brings us into a condition of ‘peace with God through our Lord Jesus Christ.’ (Rom. 5:1) When our sins are forgiven, or reckonedly covered with Christ’s righteousness, we are a step nearer God, but still human—in the ‘Court.’ If we would attain the prize of the high-calling which is of God in Christ Jesus, and enter through the ‘Holy’ into the ‘Most Holy,’ we must follow IN THE FOOTSTEPS OF JESUS, our Leader and Head—the High Priest of our profession’ (i.e., the High Priest of our order of priesthood) the ‘royal priesthood.’ (Heb. 3:1; 1 Pet. 2:9)” (T21)

As Bro. Russell’s understanding of justification expanded, he began to see that the “Court” of the Tabernacle could represent two different things; and so in 1910 he wrote:

“The Court and the Tabernacle may properly be viewed from two different standpoints, the one representing the final accomplishment of the things typified and the other representing the tentative accomplishment of those things and the progress toward their full attainment.” (R4650:1)

In this view, the one merely tentatively justified was not really justified at all; he was **still a sinner**, though moving in the right direction through the “Court” to attain justification. Note this:

“All the foregoing steps of the person desiring fellowship with God are proper steps, as outlined in the Word. We describe the person who has taken this course as being tentatively justified; that is to say, he is in the right course, doing what he is able to do to attain justification. While in this course, he would have blessings of mind and heart and the approval of his conscience, and would be favored of the Lord in the sense that divine providence would open up before him a knowledge of the proper course to take for his justifica-

tion, pointing out to him the necessity of the steps enumerated, including the devotion or tying of himself at the door of the Tabernacle. The **sinner** approaching God can do no more. It is now God's time to act. God's mercy toward the sinner is wholly through Jesus, who has been appointed the 'great High Priest.' It is the part of Jesus to accept the devoted one (the goat) and to sacrifice him. And those whom Jesus, as God's High Priest, accepts, are accepted of the Father, and such are begotten of the Father to the divine nature, etc. That moment when Jesus, and when divine justice, through Jesus, accepts the **sinner**, is the moment of justification.

"From the moment the sinner turned his back upon sin and began to seek the Lord and to walk as best he would be able in the ways of righteousness—putting away the filthiness of the flesh—from that moment this person has a new mind or will, different from the mind or will which he had when he loved and served sin. This new mind is a new mind of the flesh, because he has not yet been begotten of the holy Spirit . . . The new creature is not to be justified, because the new creature has done no sin to be justified from. It was the new-minded old creature that was justified, and at the moment of justification it dies sacrificially." (R5959:5)

If we consider the justified person of *Tabernacle Shadows* page 21, paragraph 3, as not merely approaching justification, but as one who has attained the utmost possible to be attained in the "Court"—full and complete justification—then **he is no longer a sinner**, for his "sins are forgiven, or reckonedly covered with Christ's righteousness"—he is a "step nearer to God, but still human—in the 'Court.'" He is now at "peace **with** God" (Rom. 5:1) but cannot yet enjoy the "peace **of** God." (Phil. 4:7)

Since the very purpose of his justification was to afford him the self-same opportunity which had been afforded Jesus, he now also consecrates his justified human will and all his human aspirations and hopes, to the will of the heavenly Father, and in so doing "passes the first vail, or vail of human-mindedness—counting the human will as dead; henceforth not consulting it, but the will of God only." Thus will he find himself a new creature in the "Holy." (T22) Now he is able to enjoy the "peace **of** God"—and his standing is now pictured in the posts within the "Holy." (T114)

"To have come into a condition of Peace **with** God means that one has become reconciled to God. This implies a former condition of alienation, of enmity through wicked works.' Peace **with** God, then, means that this estrangement from God is a thing of the past, and that the estranged one is now in harmony with God—that he has turned his back upon sin and is seeking to walk in the path of righteousness.

"But in our second text [Isa. 26:3] . . . the Prophet is referring to a class who have gone further than the condition of peace **with** God. He is speaking of a class who have come into possession of 'the peace **of** God, which passeth all understanding' as the Apostle Paul declares. This peace can come only to those who have given themselves unreservedly to God—their time, their talents, their influence, their life, their all. These have a peace that none others can know. This peace **of** God rules the heart even amid turmoil and trouble; it is an inward tranquillity and rest which is the direct result of a close, personal relationship of the soul with God. It is the peace **of** God

because it is a peace that God only can give, a peace which only his very own can fully know.” (R5431:3–R5432:1)

“This peace **of** God is not dependent upon the smile of fortune, nor upon physical health, nor upon a host of friends. But it is a peace which abides even when health fails, or poverty comes in, or death steals from us the treasures of our hearts. It is a peace which none of the changes and vicissitudes of this life can take away from us and which enemies are powerless to touch. What gift so rich could our Father give to his children!” (R5432:4)

While, as already stated, justification must of needs precede spirit-begetting and sanctification, they often follow each other so quickly that it would be equally true to say that they take place in one and the same moment. And thus we read:

“At the moment that the High Priest accepts him, imputes his merit, and the Father begets him of the holy spirit, **at that moment this one with the new mind is justified and begotten of the Spirit: he is a new creature.**” (R5959:6)

In harmony with the expanded view on the matter of justification, Bro. Russell wrote:

“To this class, fully consecrated, justified, accepted of the Father by the begetting of the holy Spirit, the Apostle’s words apply: ‘Therefore, being justified by faith we have peace with God through our Lord Jesus Christ.’ (Rom. 5:1) But this Scripture would not apply to any who have not come to the point of consecration and acceptance and **who are merely approaching** through the Court. These do, however, have a measure of peace, in proportion as they progress. A certain measure of peace and joy comes from finding that there is a way back to God through the endeavor to put away sin and to draw near to him; but the peace of the Church, mentioned by the Apostle in this text, can apply only to those who have come into the condition of Sons of God. God is not at peace with any others.” (R5960:1)

Under these circumstances there was no need to change the original wording of *Tabernacle Shadows*, page 21.

To the one who consecrates, Jehovah-God gives three things: justification, sanctification, and the hope of glorification. These were represented by the three cakes that Moses, at the time of consecrating the typical priesthood, took out of the basket of unleavened bread and placed in their hands. (Exod. 29:23,24; Lev. 8:26; see also T46) Moses here represented Jehovah-God himself.

Let it be noted that we do not receive glorification in our present “in part” condition (1 Cor. 13:10); but merely the hope of glorification. Thus it is that the Holy of the Tabernacle represented the condition of hope which cannot give way until that which is “perfect” is come in the Most Holy beyond the second Vail! This is beautifully illustrated by the fact that the table of shewbread and the altar of incense were made of wood overlaid with gold (Exod. 25:23,24; 37:10,11; see also T17; Exod. 30:1,3; T16) to illustrate, as it were, the hope that this “corruptible” will one day put on “incorruption” and this “mortal” will put on “immortality.” (1 Cor. 15:54) But one would remind us that the ark of the covenant was also made of wood overlaid

with gold. (Exod. 25:10,11; 37:1,2; see also *T17*) However, it stood beyond the second vail representing the fact that that which is “perfect” had come—hope has given way to realization. (*T121; SM253*)

“By whom also we have access by **faith** [Justification, the Court] into this grace wherein we stand, and rejoice in **hope** [Sanctification, the Holy] of the glory of God [Glorification, the Most Holy—implying love].” (Rom. 5:2)

“Now abideth **faith, hope, love** . . . but the greatest of these is love.” (1 Cor. 13:13)

“The Court of the Tabernacle represented a condition of divine favor. But the Tabernacle represented divine favor in a still higher sense and degree.

“In the present time the Court represents the condition of all those who, exercising faith in God, are approaching nearer and nearer to him and his service. Such are in favor with God because of their spirit of loyalty to him, which leads them to go on step by step to know and to do his perfect will. God’s perfect will respecting all those called in this age is that they shall present their bodies living sacrifices, holy and acceptable to him through the imputed merit of their Advocate—their Redeemer. But if, after full opportunity to know and to do his will, these hold back and refuse to make a consecration, from that time onward theirs will be a backward course in which there will be less and less of divine favor, until they will be back again in the world. But even then God’s purposes for them are generous, for they may share with mankind in general the gracious provisions of the New Covenant for the thousand years of Messiah’s reign.

“Those who make the covenant of sacrifice and thereby pass from the Court into the Holy enter into the highest favor with God, as children of God, and joint-heirs with Jesus. But if, later, they fearfully hold back and neglect to complete their sacrifice, they may not remain in so close a fellowship, but will eventually be expelled into the Court. There they will, indeed, be in God’s favor as the great company class, unless they entirely draw back, in which event their portion will be the second death.” (*R4922:5*)

“Israelites in general were not permitted within . . . the outermost of the Tabernacle enclosures, the Court.” (*R3053*)

Perhaps this should be understood to mean that the ordinary Israelite had no right to the use of the Court of the Tabernacle (as had the Levites), save as, after the Day of Atonement, they might wish to bring their free-will offerings to the priest, for him to offer the same on the altar of burnt-offering for them.

“To this altar the Israelite brought his free-will offering, as narrated in Lev. 1.” (*T97*)

“Only the members of one tribe of Israel, the tribe of Levi, were permitted within the sacred enclosure outside the Tabernacle tent, called the ‘court.’” (*R3605:1*)

“[The court of the tabernacle] was 100 cubits long by 50 cubits wide, with posts 5 cubits high and 5 cubits apart; standing, as it were, within reach of each other, yet too far apart to lean upon one another. Their only connection was the curtain, which, hanging upon each, tied them all together.” (*R100:3** by W.I. Mann)

“So, then, at the beginning of our Christian experience we are granted fellowship with God through a faith-justification, which continues available for

a reasonable time to permit us to come to a knowledge of the grace of God. It permits our coming to a knowledge of our privileges of sacrificing with our Redeemer; in becoming dead with him to all earthly interests, as well as dead to sin. The taking of this stand of consecration—self-sacrifice—brought to us divine acceptance, manifested by the begetting of the holy Spirit, and from that position as new creatures we must progress and make our calling and election sure. Those who, after coming to a knowledge of the truth and to an opportunity of consecration to sacrifice unto death, and then fail to respond obediently, lose their justification, in the sense that it fails to become vital—divinely approved.” (R4547)

Gate Pillars [Posts]

In figure 3, posts with numbers 10 or 20 are “anchor” posts and are **not to be counted twice!** They serve, as it were, as anchors to the adjoining curtains and cannot be counted as #1 of that series. It is for this reason that the Gate is said to have but four posts (Exod. 27:16—marked #4–7 in the figure). Post #3 is the last post to be counted in that portion of the East curtain lying to the south of the Gate (Exod. 27:14), even though it serves as the anchor post for the Gate. So likewise post #7 must not be counted twice, for though it is the last post supporting the Gate, it is also the anchor post for that part of the East curtain, lying to the north of the Gate, which was to have only three posts also (Exod. 27:15).

“And for the **gate** of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen . . . their pillars shall be four, and their sockets four . . . and their sockets of brass [copper].” (Exod. 27:16,17)

Some have reasoned that the number of pillars (posts) for the “gate,” in the KJV of Exod. 27:16 and 38:19, should read **five** instead of **four**, believing that some copyist erred in mistaking the Hebrew character *hay* signifying 5 for the Hebrew character *daleth* signifying 4 (as was done with 1 Kings 6:1—see B53). While this is possible, it seems to us unlikely that the same error would be made twice in two different texts (Exod. 27:16 and 38:19). Nor does the Septuagint bear out the thought, for in both instances it is rendered **four**. (In passing it might be well to note that in the Septuagint the verse references of Exodus chapters 36–39 are not the same as in the KJV. In the Septuagint Exod. 38:19 appears as verse 17!)

“We come to the Lord in the beginning and present ourselves living sacrifices. His acceptance of us and the imputation of his merit to us makes us **perfect beings from the divine standpoint**. Every one who is perfect in the flesh has a right to life, according to the divine law. But the fact that we have a right to life for the moment, does not prove that it will be everlasting.” (R5089:1)

The vitalized, justified humanity must be surrendered before Sanctification (spirit begetting) takes place:

“The New Creatures—not their mortal bodies—are the actual sons of God; indeed . . . God made the sacrifice of the flesh (even after it was justified) a condition precedent to our begetting, or acceptance.” (F631)

Justification does not imply a change of nature!

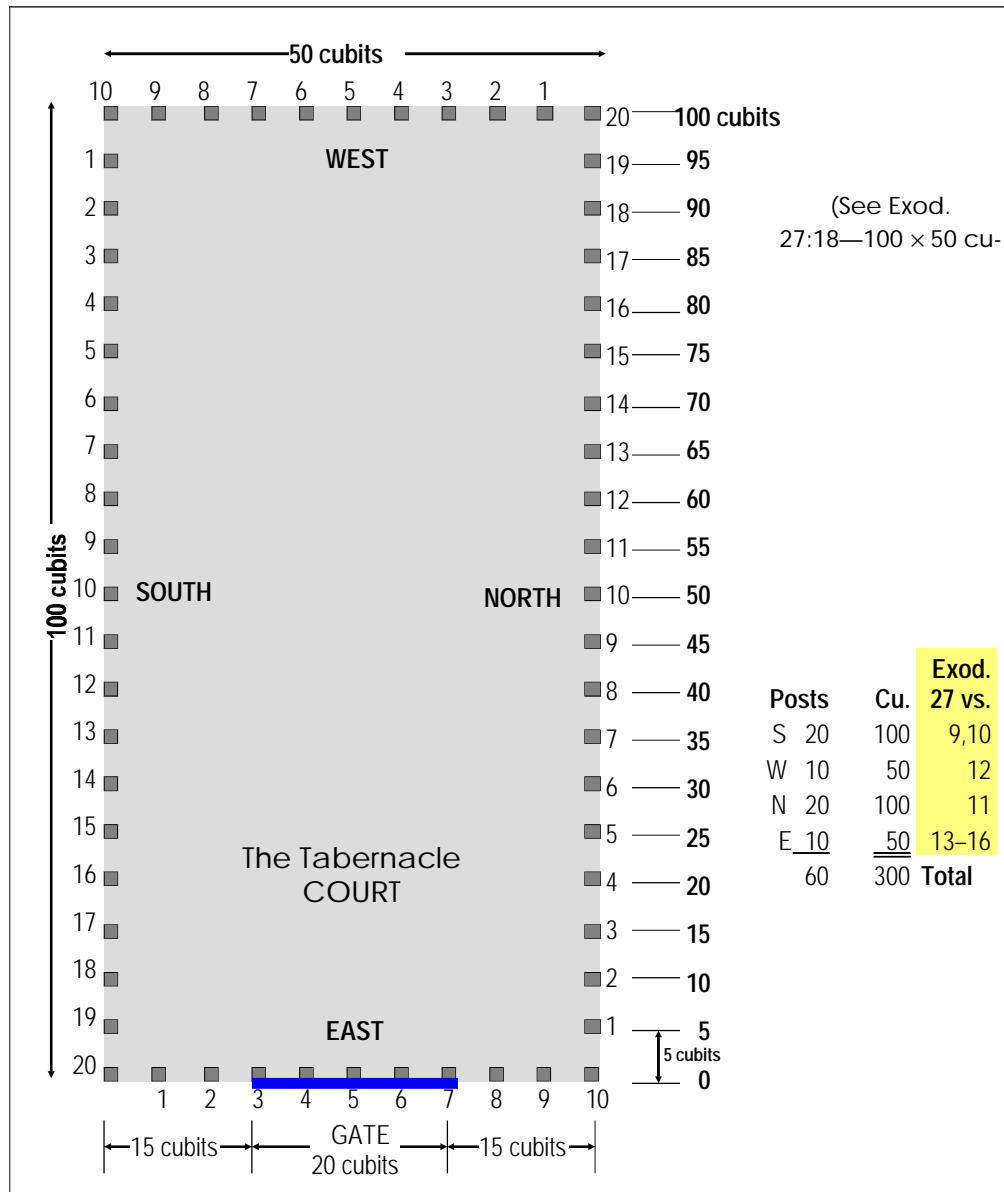


Figure 3: Court Posts and Curtains

“Justification means ‘to make right.’ It does **not signify a change of nature**, (it) merely means **to make right that nature which was . . .** God could not accept us as a sacrifice unless first we were justified . . . justification must come first for God cannot accept an imperfect sacrifice. We must be made right by the imputation of Christ’s righteousness; and we believe that the very instant after Christ has imputed His merit, the very next minute the Father accepts our sacrifice and grants us the indication that we are accepted by giving us the holy Spirit.” (Q408; CR349)

The posts inside the Gate have virtually the same significance as the rest of the posts supporting the linen curtain around the Court.

“[Those] posts were of wood, a corruptible material, thus implying that the class typified are not actually perfect as human beings; . . . although made of wood they were in sockets of copper, which teaches us that, though actually imperfect, their standing is that of perfect human beings.” (*T113*)

There is, however, a difference, inasmuch as these four posts did not support the white linen curtain, which latter represented “Christ’s righteousness as the covering” of those justified. (*T114*) The gate was made of the same white linen, but there were interwoven threads of “blue, and purple, and scarlet” (Exod. 27:16). This would seem to suggest more specifically that the justifying faith was in Him (the Gate—*T19*) who maintained his righteousness unto death (scarlet); and whom God has therefore highly exalted. (Phil. 2:8–11)

Court’s Posts, Curtain, and Hooks

“And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side: And the twenty pillars thereof; and their twenty sockets shall be of brass [copper]; the hooks of the pillars and their fillets shall be of silver. And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars: their twenty sockets of brass [copper]; the hooks of the pillars and their fillets of silver. And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten; and their sockets ten. And the breadth of the court on the east side eastward shall be fifty cubits. The hangings of one side of the gate shall be fifteen cubits: their pillars three; and their sockets three. And on the other side shall be hangings fifteen cubits: their pillars three; and their sockets three. And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four. All the pillars round about the court shall be filleted with silver; their hooks shall be of silver; and their sockets of brass [copper]. The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass [copper].” (Exod. 27:9–18)

“And the sockets for pillars were of brass [copper]; the hooks of the pillars and their fillets of silver; and the overlaying of their chapters of silver; and all the pillars of the court filleted with silver.” (Exod. 38:17)

“The posts which stood in the ‘Court’ and upheld the white curtains, represented justified believers—the ‘Court,’ as we have already seen, represented the justified condition. The posts were of wood, a corruptible material, thus implying that the class typified was not actually perfect as human beings; for since human perfection was typically represented by copper, those posts should either have been made of copper, or covered with copper, to represent actually perfect human beings. But although made of wood they were set in 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, which sustained by those posts formed the ‘Court,’ well illustrated the same justification or purity. Thus justified ones should continually hold up to the view of the world (the ‘Camp’) the pure linen, representing Christ’s righteousness as their covering.

“The silver hooks, by which the posts held up the curtain, were symbolic of truth. Silver is a general symbol of truth. The justified believers represented

by the posts in the 'Court' can thus really and truthfully claim that Christ's righteousness covers all their imperfections. (Exod. 27:11–17) Again, it is only by the aid of the truth that they are able to hold on to their justification." (T113)

When one leaves the Camp behind and enters through the gate into the Court, he evidences that he has a new mind, though this is still the mind of the old creature. He is still, so to speak, a sinner, since he has not yet made Christ all that he might make him—all in all. It is true, his entrance through the gate, i.e. his belief in the fact that Jesus was righteous (the gate was made of white linen), and that by way of his ransom sacrifice he maintained this righteousness faithfully (the gate had interwoven threads of blue) even unto death (there were in the gate also interwoven threads of scarlet); and that for this, God had highly exalted him (Phil. 2:9–11) to the highest, the royal, the kingly honor (the gate also contained interwoven threads of purple) (see Isa. 33:12; Eph. 1:20–22)—merits for him a "tentative justification," and this also affords him some measure of blessing and of peace with God.

However, after entering the Court, he must continue to make progress in the direction of the door. Passing the altar signifies that he has come to an appreciation of the need of the sacrifice. His desire to approach yet nearer to God will be manifested by his coming to the laver where to the best of his ability he washes himself from the filthiness of the flesh. From here, he must move onward until he reaches the door where having done all that he can he must now stand and wait for God to act. This God does through Jesus Christ, the High Priest of our profession, who imputing his own ransom merit, vitalizes the sinner's justification. (See R5959:6)

This **vitalized** justification does not constitute him a new creature at least not immediately. It merely gives to him, or rather accounts to him that righteousness which is identified with human perfection. It permits him, as it were, to stand where Jesus as a man always stood! But there is a difference: Jesus was actually perfect as a man, whereas he who in this age is justified is not actually perfect, for he still has his imperfect human nature. Yet his standing is in the human perfection of the man Christ Jesus; or to put it another way, he now **by faith** possesses that human perfection which would truly be his in the end of the Millennial age. How beautifully this is set forth by the posts which surrounded the Court. These posts were made of corruptible material—wood—but stood in sockets of copper.

However, not only does the justified believer have a standing as of human perfection, but additionally, his actual imperfections are covered with the Robe of Christ's righteousness so beautifully represented in the white linen curtain which hung from the silver hooks in the tops of the posts. These silver hooks well represent that truth which must ever be kept uppermost in the heart and mind of the justified believer, if the Robe is to continue to cover him. Another thing of considerable interest is the silver chapter (Exod. 38:17) which we believe was like a ferrule placed in the end of each and every post to keep the exposed wood from swelling. Is this not also the function of the truth? Is it not to keep our hearts from "swelling" and to the

contrary to inspire us with that meekness and humility which God is so pleased to honor?

Vitalization and the yielding of the “perfect humanity” unto the Lord take place virtually in the selfsame moment. (*R5959*) Technically, however, since one must have that which is to be offered before he can offer it an acceptable sacrifice unto the Lord, vitalization must come first. On this basis, it is highly improbable that these posts which surrounded the court were intended to represent a merely tentatively justified believer; and for reasons shortly to be seen, these posts could not have been intended to represent the spirit-begotten new creature. Rather it would seem that these posts in the Court represented that vitalized, justified condition lying just short of the point of consecration—the ultimate position to be attained in the Court. (See *R4656:2*)

It is nowhere definitely stated that the posts (pillars) surrounding the Court were made of wood. In fact, according to some translations we could assume them to have been made of “brass” [copper], their rendering of Exod. 27:10,11 being somewhat ambiguous:

“And the twenty pillars thereof and their twenty sockets shall be of brass . . . and his twenty pillars and their twenty sockets of brass.” (KJV)

Supporting this rendition are the American Standard, Revised Standard, Moffatt, Jewish Publication Society, and the Confraternity (Catholic). Rabbi Leeser, however, renders the text: “And the pillars shall be twenty, with their sockets of copper . . . and its pillars twenty with their twenty sockets of copper.” Supporting this rendition, we have Rotherham, An American Translation, Douay, and Thomson’s Septuagint.

Strangely, though, the KJV has rendered Exod. 38:10,11: “Their pillars were twenty, and their brasen sockets twenty . . . their pillars were twenty, and their sockets of brass twenty.”

Since the pillars supporting the Vails were made of shittim wood (Exod. 26:32,37), is it reasonable to suppose that the pillars’ curtains should be of the same? We do know that the pillars supporting the first and second Vails were overlaid with gold (Exod. 26:37; 36:36); but nothing is said in Exod. 27:9–17 nor in Exod. 38:9–17 about the pillars of the Court as having been overlaid with any metal, copper, silver or gold.

We conclude, therefore, that these Court posts were made of shittim wood, not overlaid with any metal; but standing in sockets of copper, their fillets and hooks being of silver, and only the chapters (capital of the pillar) being overlaid with silver (Exod. 27:17; 38:17). (*T113*)

“The Tabernacle, that is to say, the covered building, stood in the midst of an open space of ground, a hundred cubits long by fifty broad, which was enclosed by a hanging of fine twined linen, and a hanging for the gate, suspended on pillars; twenty of which stood on the south side, twenty on the north, ten on the west, and ten on the east; 60 pillars in all. The Word of God does not state of what these pillars were made. The sockets and capitals alone are mentioned; the former as being of brass [copper], the latter of silver. But as in Exod. 37:24 to the end, (where the quantities of gold, silver

and brass [copper] used in making the tabernacle, are expressed), no mention is made of either of these three metals as employed in forming the pillars of the court, it may be inferred that they were of shittim-wood." (Soltau, *The Tabernacle*, "The Priesthood and its Offerings," p. 117)

Chapters

"Chapter is an architectural term which appears 28 times in KJV. It means the capital or head of a column or pillar, and the *Oxford English Dictionary* states that it is still an occasional equivalent of 'capital.' ASV, RSV, and most modern translations use 'capital' in its place. The word occurs most often in 1 Kings 7:16–42." (Bridges and Weigle, *The Bible Word Book*, p. 63)

These references are all for the Hebrew word *kothereth*; but "chapters" in Exod. 36:38 and 38:17,19,28 is from the Hebrew word *rosh*, meaning the head or top (see Young's *Concordance*) understandably, also a capital, though not necessarily. In Exod. 27:10,11 and 36:10,19 the Hebrew word is *chashuqim*, which *The Oxford Gensenius* calls "fillets" or "rings."

It may not be too easy to visualize how the chapters and fillets were related to each other, though we do not believe the suggestion to be amiss that the chapters were placed as a head (capital) atop the pillars and were kept in place or fastened there by means of the fillets or bands. Both served to keep the head of the wood within from swelling or splitting apart.

The chapters, as capitals, were really **ornamental**; whereas the fillets were more particularly **functional**.

Many of the Tabernacle expositors have assumed that the fillets were some kind of connecting "rods" to hold the several parts of the Tabernacle together. Rotherham and Moffatt have rendered the Hebrew word *chashuqim* accordingly in their translations. This Hebrew word, however, according to *The Oxford Gensenius*, a Hebrew English Lexicon of the Old Testament, means "fillets" or "rings." Smith, in his *An American Translation*, and the *New Catholic Bible* (revised), have rendered it "bands." Leeser, the Jewish Publication Society, the KJV, the American Standard, and the Revised Standard, have rendered it "fillets," which we believe is probably more nearly correct.

The Winston (Encyclopedic) Dictionary defines "fillet" as "1. A narrow band of silk or metal worn across the forehead to encircle or hold the hair. 2. A thin, narrow strip or band."

We feel, then, that the silver fillets were silver bands, placed around the head of the wooden pillars, like a ferrule, to protect the wooden head against splintering or swelling. What a beautiful symbolism we have here of that Truth concerning our redemption, that it is not of ourselves but entirely the grace of God through Christ Jesus which should keep us from becoming proud or swell-headed. And if the fact that fillets are not mentioned with regard to the pillars supporting the Vail is significant, may it be a mute testimony to the fact that those who "pass beyond the Vail" are no longer in danger of becoming proud or swell-headed.

The height of the pillars of the Tabernacle's Court, Gate, Door, and Vail is nowhere specifically given. However, their height is easily inferred. We

reason that the Court pillars (including the Gate) were five cubits high since this was the height (and width) of the Court curtain (Exod. 27:18); and that the Door and Vail pillars were ten cubits high since this was the height of the boards of the chambers (Holy and Most Holy) to which they belonged. (Exod 26:16)

The pillars of the Court which represented the justified but human condition of believers (*T113*) were thus five cubits high (Exod. 27:18); whereas the pillars within the Tabernacle proper (those of the Door and the Vail) which represented the spirit condition (begotten or born), were all thus ten cubits high—just twice the height of the Court pillars.

This is also reflected in the Great Pyramid of Gizeh where the human state or condition of the world of mankind in the end of the Millennial age is represented by the Queen's Chamber on the 25th course of masonry whereas the spirit state or condition of the glorified Church is represented by the King's Chamber on the 50th course of masonry (*C331*)—just twice that of the Queen's Chamber!

“The White Curtain which, sustained by those posts, formed the ‘Court’ well illustrated the same justification or purity. Thus justified ones should continually hold up to the view of the world (the ‘Camp’) the pure linen, representing Christ's righteousness as their covering.

“The Silver Hooks, by which the posts held up the curtain, were symbolic of truth. Silver is a general symbol of truth. The justified believers, represented by the posts in the ‘Court’ can thus really and truthfully claim that Christ's righteousness covers all their imperfections. (Exod. 27:11–17) Again, it is only by the aid of the truth that they are able to hold on to their justification.” (*T114*)

“All the vessels of the tabernacle . . . and all the pins thereof, and all the pins of the court, shall be brass [copper].” (Exod. 27:19)

“The pins of the tabernacle, and the pins of the court, and their cords.” (Exod. 35:18)

“And all the pins of the tabernacle, and of the court round about, were of brass [copper].” (Exod. 38:20)

How these cords and pins were used is a matter of conjecture, since the Scriptures merely tell us they were to serve for both the Court and the Tabernacle. Undoubtedly, they were used to make secure (i.e., keep from moving, shifting or slipping) the things to which they were attached. Thus, combined as “cords and pins” they were the symbol of security.

The cords, whatever the material, we understand were made of numerous strands twisted together to form a single unit of great strength. We believe these cords might well represent the overruling providences of God, the numerous single strands of which would be his truth, his love, his grace, his will, his foreknowledge, etc.

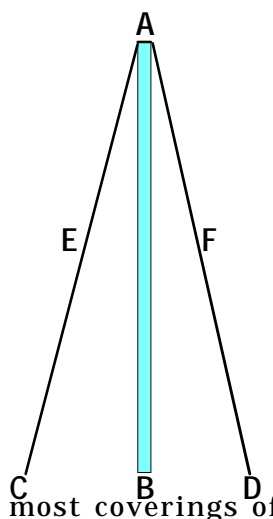
The pins were driven into the ground at such an angle so that, by way of the cords, they would offset the stress and strain caused by the blowing of any adverse wind against pillars (posts) and/or curtains. It seems to us that, of necessity, they would have to be used in pairs and in positions opposite each other, in order to make secure either the posts of the Court

or the curtains of the Tabernacle. Since they were made of copper (Exod. 27:19; 38:20)—normally the symbol of human perfection—we suggest that they represent the meritorious elements in both the life and death of the man Christ Jesus.

It is possible, and quite probable, that the cords and pins for the Court were used to secure the pillars (posts) so that they would not fall nor be removed from their sockets. Let us remember that the posts of the Court in their copper sockets represented believers, justified by their faith (*T113*); and that the linen curtain suspended from the silver hook in the head of each post showed, as it were, how these believers were, by way of the truth, enabled to hold before the world the righteousness of Jesus as their covering (*T114*). But posts supporting a curtain are subject to stress and strain from adverse winds which, blowing against the curtain, might cause these posts to be uprooted and to fall. The “ill winds” might well represent the endeavors of Satan and of the fallen angels (*R4880*) who thus, by these endeavors, seek ever and always to “unclothe” or “make naked” before the world those who through faith seek to please God—if haply they might thereby thwart the eternal purposes of Jehovah God. What greater security could there be against the wiles of the Adversary (“illwinds”) than which the justified believer (Court post) has in those overruling providences of God (cords) by which the merits of the man Christ Jesus (pins) are made all his “hope and stay.” (*Hymns of Dawn* #178)

In the science of physics, the law of resultant forces very beautifully illustrates this. Let AB represent a Court post, standing erect in socket B; C and D will then represent pins at equal distances from B (all in a straight line of each other). The pull on cord E being equal to that of cord F—both downward but in opposite directions—will result in an increase of force in the downward direction of post AB, securing it the more in socket B.

“Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.” (Isa. 33:20)



“When the work of reconciliation is complete, God will recognize the world of mankind, and place his sanctuary among men. Then will be fulfilled that which was written: ‘The Tabernacle of God (God’s dwelling, 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 (the 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.” (*T76*)

As to how and where the cords and pins of the Tabernacle were used, we cannot know positively. Our guess, since we have already assumed that the top-most coverings of the Tabernacle (the seals’ skins and the rams’

skins—Exod. 26:14) were placed over a ridge pole, is that some of the cords and pins were used to secure these (i.e., keep them from shifting, slipping or being removed). The outermost coverings were undoubtedly intended to afford “the dwelling place of Jehovah God”—the Tabernacle and its tent (Exod. 26:1,7–13) both protection against the inclemency of the weather and concealment from the eyes of the people. Perhaps the greatest danger to the ancient Tabernacle was that posed by the wind; and surely had it not been for the cords and pins, it might often have suffered an untimely exposure or been completely laid waste upon the ground.

Among the things which the contemporaries of Jesus could not “see” because of the seals’ skins covering his flesh (for they beheld no comeliness nor beauty in him—Isa. 53:2,3) was this, that he was the true Tabernacle in which God dwelt by His spirit. Had they been able to recognize this, they would never have turned him over to the Gentiles (Mark 15:1) to be crucified (1 Cor. 2:8; Acts 3:14,17). Yet, only so could the plan of God, the eternal purpose, have been accomplished (Luke 18:31) and thus was it necessary that the truth about Jesus should remain hidden from them until all that had been prophesied concerning him might have been fulfilled. (Acts 13:26–29; see also *R4452*)

Had Jesus never been crucified, there could never have been a resurrection, and we would yet be in our sins (1 Cor. 15:17) and without hope. Nor could there have been any Church, with the privilege of identification with Jesus: first, in his sufferings (as a sin-offering, Heb. 13:13, as represented in the goats’ hair curtain), and second, in his (eventual) glory—Rom. 8:17, as the Tabernacle of God that shall some day be among men—Rev. 21:3 (as represented in the glorious linen curtain). (See also *T76*)

The Adversary knew that if he could reveal who and what the man Christ Jesus really was, he could easily thwart the whole plan of God, including those features which involved the Church’s joint-heirship. Therefore, he began quite early, as an “ill wind” to blow hard against the “curtains” in an endeavor to remove them, and bring about just such a revelation. No sooner had the man Christ Jesus dedicated himself to the accomplishment of God’s will (Heb. 10:7), than Satan began his relentless and nefarious work of preventing, if possible, Jesus’ death as “the Lamb of God” to take away the sin of the world. If only he could succeed in causing Jesus to be unworthy before God; or reveal to the people that this was the Son of God, the long foretold, the long expected Messiah, Jesus would never be crucified to die a meritorious death. And so the Adversary came to Jesus saying, “If thou be the Son of God, command that these stones be made bread,” and “If thou be the Son of God, cast thyself down.” (Matt. 4:3,6) But the man Christ Jesus knew for what purpose he had come (Matt. 20:28), and that it was incumbent upon him to resist this wily foe at every point (Matt. 4:4, 7,10), and to do nothing which in any way would reveal to the eyes of “the wise and prudent” those things that God had decreed were to remain hidden from them (Luke 10:21; Rom. 11:25). Accordingly, we find Jesus continually requesting those whom he blessed in some particular way, to say naught about it. (Matt. 9:30; 12:16; 17:9; Mark 1:44,45; 3:11,12; 5:43; 7:36)

“Then charged he his disciples that they should tell no man that he was Jesus the Christ.” (Matt. 16:20)

“And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.” (Mark 1:34)

On the other hand, Satan was persistent, and relentlessly strove to accomplish his own ends; nor did he cease his endeavors when Jesus was finally hanged upon Calvary’s cross to die.

“And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests, mocking him, with the scribes and elders, said, He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him; for he said, I am the Son of God.” (Matt. 27:39–43)

“And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews save thyself. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.” (Luke 23:35–37,39)

The record tells us that, when he was reviled, he reviled not again; and that when he suffered, he threatened not (1 Pet. 2:23), but did always those things which pleased the Father (John 8:29). As he lived, so he died, leaving for us, the Church, the merit which Satan can never steal away. This merit enables us to become identified with Jesus—to be crucified with him (Gal. 2:20; *R3067*), in due time to share his glory in the first resurrection. If the world could know who and what we really are, we would undoubtedly be without the necessary trials, temptations, and persecutions so needful for us to make our calling and election sure (1 Pet. 5:10; Heb. 5:8,9). Satan would have us also fail before God; or expose us before the world, as he tried to do with Jesus. But the overruling providences of God (the cords) and the merits of the man Christ Jesus (the pins) guarantee for us “the secret place of the Most High, and the shadow of the Almighty.” (Psa. 91:1)

“We can see a reason why the Lord kept secret from the Jews in general his identity; for, as the Apostle Peter says, ‘had they known they would not have crucified the Lord of Glory.’ They did it in ignorance (Acts 3:17). We can see it was necessary that Christ should die; that he should lay down his earthly rights and earthly life and receive of the Father the higher life, and a spiritual realm, in order that he might have the earthly blessings to give, to dispense to Israel and to the world. We can see that otherwise no blessings of a permanent and eternal character would have been possible; hence, as our Lord explained to the disciples after his resurrection, ‘It was necessary that Christ should suffer and (then) enter into his glory.’ ” (*R4452:4*)

“ ‘Our old man (our justified human nature) is crucified with Christ that the body (organization) of Sin might be destroyed, that henceforth we should not serve Sin’—nor in any sense recognize Sin as our master.—Rom. 6:2–6” (*R3067:6*)

Consecration in Relationship to the “Holy”

“When the step of consecration is taken, Jesus, acting as our great High Priest, imputes his merit to cover our deficiencies of the flesh, and forthwith presents us to the Father. Our consecration of the earthly nature is thus

made acceptable, and in the divine reckoning we are from that moment dead according to the flesh, but alive according to the spirit—begotten again, not with corruptible seed, but by the spirit of God. All thus begotten are in the Holy in their relationship to God—that is to say, they are children of God, heirs of God. Thereafter they have the enlightenment of the truth as represented by the golden lamp-stand with the seven burners; the spiritual food as represented in the table of shewbread, and the privileges of worship as represented in the incense altar.” (R5418)

The begettal of the holy Spirit of God is unto the divine nature, for there is but **one hope** to our calling. (Eph. 4:4; see also R4665 and Q37) In this sense of the word one standing within the Holy possesses the divine nature as Paul says, “We have this treasure in earthen vessels.” (2 Cor. 4:7) And Bro. Russell so expresses himself:

“Hence these posts should illustrate this change, and so they do; for they were covered with gold, symbolic of the divine nature. Their being set in sockets of copper represented how ‘we have this treasure (the divine nature) in earthen vessels,’ i.e., our new nature is still based upon, and rests in, our justified humanity.” (T114)

But this begettal is merely an “in part” condition (1 Cor. 13:9,10); the birth has not yet taken place. In this sense, the divine nature is not yet really ours until we have made our “calling and election sure.” (2 Pet. 1:10) True, we have now the precious promises whereby, **if we are faithful**, we may be made partakers of the divine nature. (2 Pet. 1:4) And thus do we read:

“This new mental creation, or transformed mind, the embryo of the new creature, which shall come fully into being in the resurrection, is still identified with a human body, and thus the Apostle says, ‘We have this treasure (the new mind, the new nature) in earthen vessels.’ (2 Cor. 4:7)” (E195)

“We do not get this Divine nature . . . in the present life; our immortality is a hope and not an actuality.” (SM253)

“This ‘Holy’ apartment represented the state or condition of God’s consecrated people (typified by Israel’s priests) **while yet in the flesh**, and had its Golden Candlestick for their enlightenment, its table of Shewbread, representing their privilege of fellowship with God—drawing near to him in prayer, praise and communion.” (R2670:3)

The reasoning of our maturer years has led us to conclude that all scientific phenomena (in the natural world) are but the reflection of the greater spiritual laws established by the all-wise Lawgiver—our God and Father. Undoubtedly, this is the reason why Jesus when he would teach or proclaim some great and profound truth, invariably resorted to illustrations from nature! Examples are plentiful: the sower and the seed (Matt. 13:1–10); the mustard seed (Matt. 13:31,32); leaven (Matt. 13:33); the lilies of the field (Luke 12:27–30); trees (Matt. 7:17–20); the clouds, etc. (Luke 12:54–56).

It ought not surprise us then if we could draw from nature some analogy to beautifully illustrate the development of the new creature. In the field of biology—and bearing on the order of Lepidoptera—there is a process

known as metamorphosis which affords us just such an analogy. Concerning this process we read:

“The stages through which an insect . . . passes in its growth is called metamorphosis, which means a transformation through a series of changes . . . When the egg hatches, the young creature that comes forth does not resemble its parents, but looks like a worm and is called a caterpillar. This is the larval stage. It eats the soft green parts of leaves, rapidly shedding or molting its skin . . . until it reaches full size, when it ceases to eat and fastens itself to a twig or other object.

“After a final molt, it changes somewhat in form, and its skin hardens and develops into a chrysalis . . . In the development of the moth a silken cocoon is formed instead of a chrysalis. With either insect, this is the pupal stage in which it is apparently lifeless. However, it is not lifeless, for within the pupa case wonderful changes are taking place . . . The jaws, formerly used so effectively in eating leaves, are replaced by a long coiled tube which will be the organ for securing food in its new form of life . . . Finally, it emerges from the case a full-fledged butterfly or moth, it is now in its . . . adult stage.” (Clement, *Living Things*, p. 53)

“Caterpillars (young butterflies or moths) are wormlike, voracious creatures with jaws (mandibles and maxillae) for chewing . . . The caterpillar (larva) when full grown, stops feeding and becomes restless. It tends to climb . . . Important reconstructive changes are now going on in its body.

“After leaf feeding is over for good and all preparation is being made in the pupa to get rid of the jaws (mandibles and maxillae) and replace them by a tongue for sucking.

“Other important changes in adaptation for the new life have taken place. For example, the caterpillar had on each side of its head a row of near-sighted little eyelets (ocelli) . . . useful only in finding its way around the leaves of a plant. These have been replaced by the huge ball-like, compound eyes which stand out on each side of the butterfly’s or moth’s head. You cannot get very near a butterfly without being seen. Its compound orbs, made of thousands of tubes fitted together like cells of honey comb and pointed in every direction, are sensitive to any quick motion you make, even several feet away.

“Butterflies and moths, when adult, take only liquid food, nectar from flowers, sap, and whatever juices—preferably sweet—that the country presents.” (*The Marvels And Mysteries Of Science*, W.H. Wise & Co., Inc., ppg. 520–522)

The Tabernacle teaches that there was but one way of approach for one seeking to come into its Most Holy. He had first to pass from the Court into the Holy, then eventually by way of the Vail he would come into the Most Holy. Here, the Shekinah glory indicated the presence of God! Upon entering the Holy he would disappear from the sight of even those in the Court; nor would they again see him when he moved from the Holy into the Most Holy.

In the Tabernacle type, the Court represents the tentatively justified condition of the new-minded old creature; the first Vail, his consecration; the Holy, the spirit-begotten condition of the new creature; the second Vail, his

emancipation from the “earthly vessel”; and the Most Holy, the spirit-born condition, the divine nature!

The tentatively justified new-minded old creature, desiring to come closer to his God, finds there is a way; but it involves a consecration or dedication whereby he must crucify himself unto the world, and the world unto himself (Gal. 6:14). If, after counting the cost, he enters in upon this consecration, he will find himself in the first of the “heavenlies”—“the Holy”—in the “secret place of the Most High” (Psa. 91:1), a spirit-begotten new creature. Here, shut out from the world, as it were, great and phenomenal changes take place until in one final struggle at the “Vail,” he overcomes death, emerging into the “Most Holy,” a fully developed spirit-born new creature—a possessor of the divine nature! (See 1 Pet. 1:4; 2 Pet. 1:4)

In our analogy, the caterpillar corresponds to the tentatively justified condition of the new-minded old creature. There is for the caterpillar a higher, nobler existence to which it “aspires”; and as a step in that direction, it climbs to an exalted position on some nearby tree. This corresponds to the progress taking place in the “Court” on the part of the tentatively justified individual. The caterpillar on reaching this exalted position on the tree, concentrates all its efforts to the end that it may attain its ideal. The chrysalis (or cocoon) it builds, shuts out the world to itself, and itself to the world. The correspondence here is most beautiful; for he, who makes this consecration unto death, thereafter also concentrates all his efforts in the doing of but one thing—so as to attain his ideal. (“This one thing I do.”—Phil. 3:13.)

Marvelous indeed as is the metamorphosis by which the caterpillar during the pupal stage is transformed from an earth-ridden to an air-borne creature, more wonderful still are those changes which take place in the “Holy” whereby the once earth-bound becomes in time the spirit-born, divine, new creature—mortality having put on immortality!

The changes involved are interesting also from still other standpoints: The caterpillar in its larval stage has mandibles and maxillae with which to bite, chew and masticate its food—green leaves, etc. The butterfly (or moth) is no longer so equipped. It cannot eat that kind of food. It is now a “juice-sucker” and drinks the nectar from the flowers. So too, it is with the spirit-born, the glorified new creature. Its “food” is unlike that of mere mortals: it feeds upon an “ambrosia—nectar of the gods” making itself thereby immortal!

The caterpillar’s eyes are quite simple; it sees but a very short distance; whereas the butterfly (or moth) with its complex eyes, sees much further. Mortal man’s vision will always be far less than that of the glorified new creature who being like God, may “see” (know) the end from the beginning!

“In his chrysalis, as in the egg, he was incapable as an entity, of feeding himself. Protein had been available for use in his egg, but only he himself existed within the chrysalis. The work of feeding him must be done by his own transparent emerald blood which flowed without ceasing into every crevice and throughout all his parts. Present in it were infinite small components similar to white blood cells—the phagocytes—which must also be fed.

The phagocytes would feed upon the decomposing organs of the larva, and the waste products of the phagocytes would become in turn, the nourishment of the growing butterfly who would utilize nearly all of them.” (Brewer, *Wings in the Meadow*, p. 60)



Jo Brewer, a confirmed Evolutionist, would hardly, we believe at least, not knowingly be confirming any Biblical doctrines; and yet, these words of hers, are in fullest accord with, and in corroboration of the fact that the new creature (in the chrysalis state of development, i.e., in separation from the World—in full consecration and dedication to the will of Jehovah God) develops by way of the “decomposition” of the “old man”; so that eventually he emerges, no longer an earth-ridden creature (partaker of the human nature), but a spiritual entity (partaker of the divine nature) so beautifully represented in the butterfly—a creature of the air!

And, if this analogy is acceptable, perhaps the emerald green blood, referred to by Jo Brewer, might represent the spirit of begettal—green being indicative of the faith restitution accounted to us, and by way of whose sacrifice, eventually, the spirit-birth is made possible.

“This new mind is a new mind of the flesh because he has not yet been begotten of the holy Spirit . . . The new creature is not to be justified because the new creature has done no sin to be justified from. It was the new minded old creature that was justified.” (R5959:6)

“ ‘He who dwelleth in the secret place of the Most High [typified by the Holy of the Tabernacle] shall abide under the shadow of the Almighty.’ We thus place ourselves under the divine protection when, having come to a knowledge of God’s willingness to accept us as his children, we gratefully accept the invitation and approach in his appointed way, through Christ our Redeemer, and consecrate ourselves fully to his service. Such may sweetly rest in the precious promises of God, all of which are yea and amen in Christ Jesus. (2 Cor. 1:20) The world does not see the overshadowing wings of divine protection, but the faithful have a blessed secret realization of it. Praise the Lord!” (R4925:3)

It is, of course, true that this metamorphosis does not involve any change of nature as does the new creature from the human to the divine; but the illustration does reflect the change in the manner of existence. However, the butterfly is still an insect; but the new creature after his change is no longer a human being!



Chapter 3

Holy and Most Holy

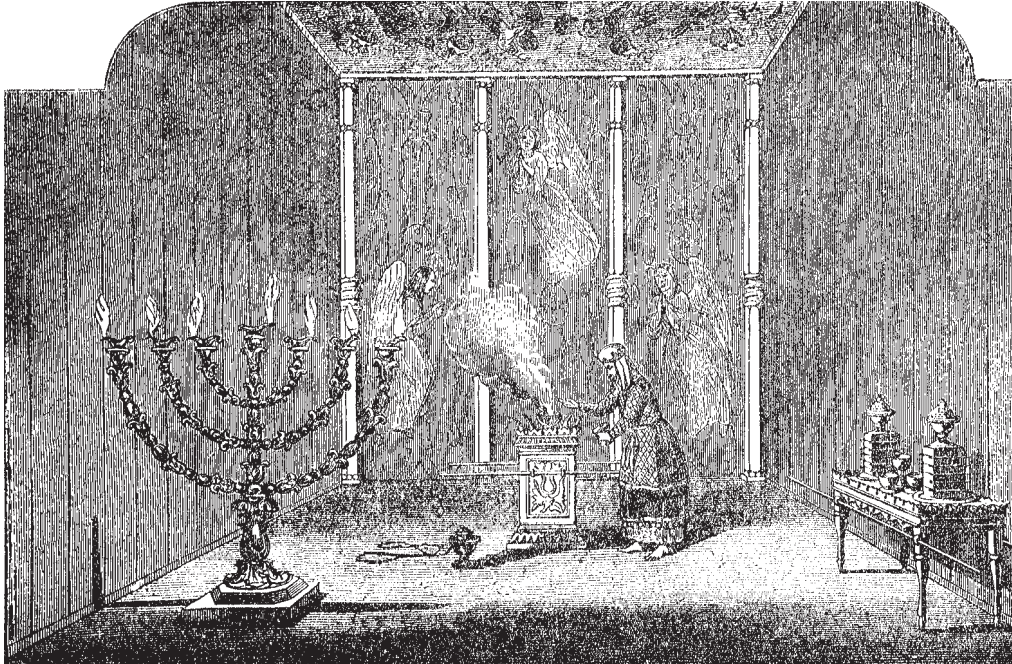


Figure 4: The Holy

In *Tabernacle Shadows*, Bro. Russell has a footnote on page 13, bearing on the matter of the translations. He says:

“In the English translation this [the ‘Holy’] is frequently, though improperly, called the ‘*holy place*’ and in such instances the word *place* will be in italics, indicating that it has been supplied by the translators, as for instance in Exod. 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 meant.¹ See Lev. 14:13 and 6:27. In some instances the ‘Holy’ is termed the ‘Tabernacle of the congregation.’

“The ‘Most Holy,’ or ‘Sanctuary,’ is also sometimes called the ‘*Holy place*’—*place* in italics. Instances, Lev. 16:17,20,23. In referring to these apartments, we will call them, severally, the ‘Court,’ ‘The Holy’ and ‘The most Holy.’

1. The reading of Lev. 24:9—“They shall eat it in the holy place” with place **not** in italics—is an exception, for in line with its context it is **not** the Court but the Holy of the Tabernacle that is here referred to. Bro. Russell has so regarded it (see *T20* and *T115* where he speaks of the antitypical priests eating in the Holy, not the Court).

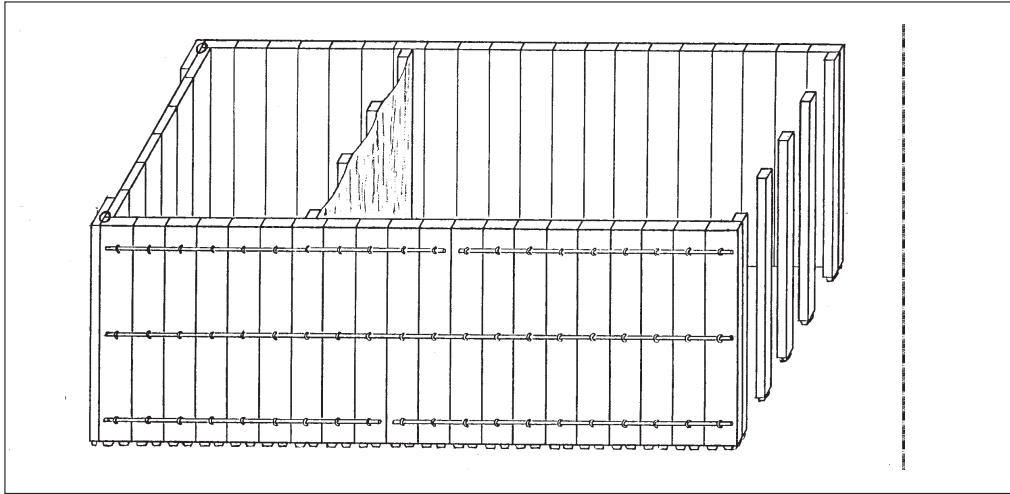


Figure 5: The Tabernacle's Wooden Structure

“A lack of appreciation of the interest of Christians in these typical pictures and of the necessity for uniform exactness on the part of the translators of Leviticus must have been the cause of the varied translations which have so aided in confusing the student.” (*T13*, footnote)

According to Webster's Collegiate Dictionary (5th ed.) the word “Tabernacle” means “a transient shelter; a tent.” The Hebrew terms as used in connection with the ancient Tabernacle are used quite loosely:

Kodesh, or *mishkan*: the holy, consecrated place;

Ohel: tent (Exod. 26:11–14,36);

Ohel moedh: tent of meeting.

The terms *kodesh* and *mishkan*, since they have reference to that which is holy or consecrated, have been applied to the:

WHOLE TABERNACLE in Exod. 25:8 “and let them make me a sanctuary (*kodesh*)”; Exod. 25:9 “the pattern of the tabernacle (*mishkan*)”; Lev. 12:4 “nor come into the sanctuary (*mishkan*).”

THE COURT in Lev. 6:16 “the holy (*kodesh*) place, in the court”; Lev. 6:26 “the holy (*kodesh*) place . . . in the court.”

THE HOLY in Exod. 26:33 “between the holy (*kodesh*) place and the Most Holy.”

THE MOST HOLY in Exod. 26:33 “between the holy and the most holy (*ha-kodesh*)”; Lev. 16:2 “into the holy (*kodesh*) place within the vail.”

This is how *Kodesh* (“a holy thing; sometimes consecrated”—Gesenius) has been rendered in the KJV:

consecrated thing (1 time)	hallowed (2 times)	most holy (25 times)
holy day (1)	hallowed thing (7)	holiness (29)
holy portion (1)	most holy place (11)	holy thing (29)
saint (1)	most holy thing (11)	sanctuary (68)

consecrated (1)	dedicated thing (12)	holy (219)
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***Mishkan* (“a tent or tabernacle”—Gesenius)**

tent (1)	habitation (5)	dwelling place (6)
dwelt (1)	dwelling (6)	tabernacle (119)

***Ohel* (“a tent or tabernacle”—Gesenius)**

covering (1)	dwelling place	dwelling place (2)
home (1)	(with <i>mishkan</i>) (1)	tent (frequently)
	dwelling (1)	tabernacle (frequently)

This is how the translators have rendered *kodesh* in Lev. 16:16:

<i>sanctuary</i>	An American Translation, Confraternity (Catholic), Douay (Catholic), Darby
<i>holy place</i>	KJV
<i>sacred place</i>	Moffatt

The term *ohel moedh*, strictly speaking, means “tent of meeting.” “Tabernacle of the congregation” is not a very accurate rendering.

“And thou shalt lay them up in the tabernacle of the congregation (*ohel moedh*) before the testimony, where I will meet with you.” (Num. 17:4)

“And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation (*ohel moedh*), where I will meet with thee: it shall be unto you most holy.” (Exod. 30:36)

“It is clear, therefore, that ‘congregation’ is inadequate. Not the gathering of the worshipers, but the meeting of God with his people, to commune with them, to make himself known to them, was what the name embodied. Ewald accordingly suggested *Offenbarungszelt*=tent of revelation, as the best equivalent. This made the place a sanctuary.” (McClintock & Strong, *Cyclopedia*, v. 10, p. 128)

This is how the translators have rendered *ohel moedh* in Lev. 16:16:

<i>tabernacle of the congregation</i>	KJV, Newberry (Englishman's)
<i>tent of meeting</i>	An American Translation, Darby, Jewish Publication Society, Leeser, New World Translation, Revised Standard, Rotherham, Standard
<i>meeting tent</i>	Confraternity (Catholic), Holy Name Bible
<i>trysting tent</i>	Moffatt
<i>tabernacle of the testimony</i>	Douay (Catholic)

Both the Holy and the Most Holy are to be considered as the Sanctuary of God. In Lev. 21:23, even the KJV reads “sanctuaries” (plural). The New Testament Greek word *agia* is plural, and in Wilson's *Emphatic Diaglott* is rendered “holy places” in Heb. 13:11. If this be correct, then the blood brought into the Tabernacle of the Congregation for sin atonement (as in Lev. 4:5,16) must be considered as having been brought into the Sanctuary; and this would be reason enough for those bodies to have been burnt “without the camp.” (Lev. 4:12,21)

“Question: . . . Would [Heb. 13:11] show that the sin-offering is made in the antitypical Most Holy?

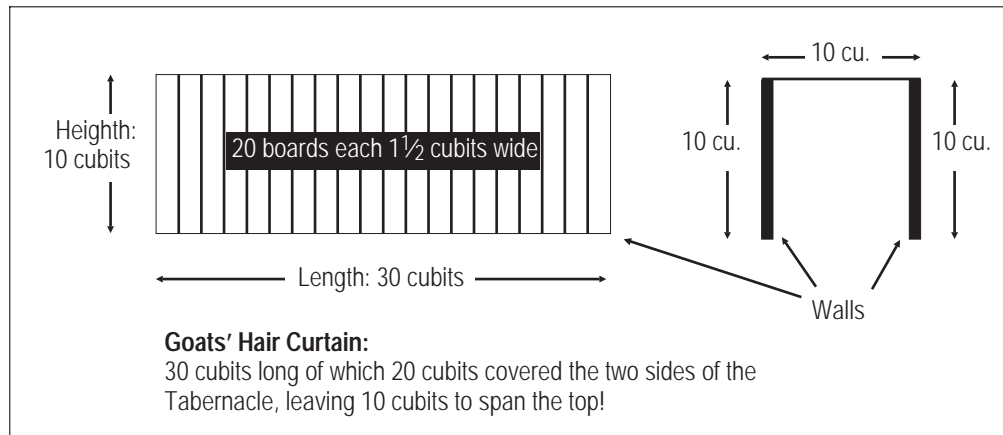


Figure 6: North and South Sides of the Tabernacle

“Answer: . . . Correctly translated, our text reads: ‘The bodies of those beasts, whose blood is taken into the Most Holy as an offering for sin, are burned without the camp.’ ” (*R4867:3*)

Let it be noted, however, that Bro. Russell’s remarks bear only upon the two sin-offerings specifically dealt with on Israel’s Day of Atonement. (Lev. 16:27) He did not at the time take into account such sin-offerings as the one for the anointed priest who sinned (Lev. 4:3) whereof the blood was taken into the Tabernacle of the Congregation (Lev. 4:5), and whose carcass, etc., was also burned “without the camp.” (Lev. 4:11,12)

“The boards of the Tabernacle stood 10 cubits high on the north and south sides; the space which separated them being the width of the Tabernacle, was also 10 cubits. A curtain therefore 28 cubits long, thrown over the top, and falling down each side, would leave a cubit on each side of the golden boards exposed: whereas one of 30 cubits long would exactly cover up the whole. This explains the meaning of the somewhat obscure passage: ‘A cubit on the one side, and a cubit on the other side, of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the Tabernacle, on this side and on that side, to cover it.’ (Exod. 26:13)” (Soltau, *The Tabernacle*, “The Priests and the Offerings,” p. 48)

The measurement of the Tabernacle (the Holy and the Most Holy) is not specifically given; but it may be determined from, and by way of, such measurements as are given for the boards, and the goats’ hair curtain.

The height of the Tabernacle, is of course, that of the boards—10 cubits. (Exod. 26:15,16) The length of the Tabernacle, since there were 20 boards on the north and south sides respectively, each measuring $1\frac{1}{2}$ cubits wide, is 30 cubits (Exod. 26:18,20). (The so-called corner boards of Exod. 26:23,24 need not be considered here for they were merely functional in this connection.)

The width of the Tabernacle is determined by way of the goats' hair curtain, which was 30 cubits in length (Exod. 26:8); and, since it covered these boards on the north and south sides for the full length of them (i.e., 10 cubits each, 20 cubits in all), it left just 10 cubits of this curtain to span the top of the Tabernacle; thus its width was 10 cubits. (cf., Exod. 26:2 and 26:13)

The Cubit

"Innumerable attempts have been made in the course of the last two centuries to determine the absolute length or lengths of the O.T. cubit . . . a few of the more noteworthy values proposed in recent years are as follows:

Conder (*Handbook of the Bible*) 16.00 inches

Beswick (1879) 17.72 inches

Watson (1897) 17.70 inches

Petrie (1892) 22.60 inches

Warren (1899) 17.75 inches

Petrie (Ency. Brit. 9th ed. v. 24, 484) 25.20 inches

To these may be added the estimates adopted in Smith's *Dictionary of the Bible*, from Thenius, of 19.50 inches. From these widely varying results it will be clear to every reader the reliable data for the exact evaluation of the Hebrew cubit do not exist." (Hastings, *Dictionary of the Bible*)

"The data for determining the actual length of the Mosaic cubit involve peculiar difficulties; and absolute certainty seems unattainable." (Smith, *Dictionary of the Bible*)

"In the Hebrews, as in every other system, measures of length are of two classes: the smaller measures of length and the measures for land and distance. The two are connected by having one unit, the cubit. The smaller measures of length were all originally derived from the measurements of certain parts of the human body, in every case, however, parts of the hand and forearm, while in Roman measurements the foot was in use.

"The unit was the cubit, originally the length of the human arm from the tip of the middle finger to the elbow. The ordinary equivalent for this is 18 inches, though in early times it was more, at one time even about 25 inches. The legal cubit of the Talmudists was about 22 inches. There are a great variety of these standards, as might naturally be expected." (Peloubet, *Bible Dictionary*)

"The length of the cubit has varied in different nations and at different times. Derived as the measure is from a part of the human body, and as the human stature has been of very dissimilar length, the cubit must of necessity have been various. The lower arm, moreover, may take in the entire length from the elbow to the tip of the third or longest finger, or it may be considered as extending from the elbow merely to the root of the hand at the wrist, omitting the whole length of the hand itself. If the definition of Celsus (viii,1) is taken, and the cubit is identified with the ulna, the under and longer of the two bones of which the arm consist, still a fixed and invariable measure is not gained. That the cubit among the Hebrews was derived from the human body is clear from Deut. 3:11, 'after the cubit of a man.' But it is difficult to determine whether this cubit was understood as extending to the wrist, or the end of the third finger . . . it appears measures of length were, for the most part, borrowed by the Hebrews from members of the human

body. Still no absolute and invariable standard presents itself.” (McClintock & Strong, *Cyclopedia*, v. 2, p. 598)

“This system, though adequate enough for man in the earliest times, was not so for an advanced stage of civilization, such as the Babylonians reached before the days of Abraham, and we find that they had introduced a far more accurate and scientific system. They seem to have employed, however, two cubits, of different lengths, one for commercial purposes and one for building. We have no undoubted examples of either, but judging by the dimensions of their square building-bricks, which are regarded as being two-thirds of a cubit on a side, we judge the latter to have been about 19 or 20 inches. Now we learn from investigations in Egypt that a similar cubit was employed there, being of from 20.6 to 20.77 inches, and it can hardly be doubted that the Hebrews were familiar with this cubit, but that in more common use was certainly shorter. We have no certain means of determining the length of the ordinary cubit among the Hebrews, but there are two ways by which we may approximate its value. The Siloam Inscription states that the tunnel in which it was found was 1200 cubits long. The actual length has been found to be about 1707 feet which would give a cubit of about 17.1 inches. . . . Of course, the given length may be a round number, but it gives a close approximation.” (*The International Standard Bible Encyclopedia*, “Weights and Measures,” v. 5)

“The Egyptians had a cubit of 20.6 inches and used, later, one of about 21.6 inches. The ancient Akkadians of Chaldea used a unit of 10½ inches; we do not know if this was used by Babylonians and Assyrians. The length of the Siloam tunnel (1,200 cubits) shows that in Hezekiah’s age, the Hebrew cubit cannot have exceeded 17 inches. According to Maimonides the building cubit was 16 inches and the smaller cubit 13.3 inches, equal to half an Arabic Draá, or ‘arm.’ The word cubit means a ‘forearm.’ The cubit was divided as follows:

Barley corn	.33 inches	Span	8.00 inches
Finger	.66 inches	Foot	10.66 inches
Palm	2.66 inches	Small cubit	13.33 inches
Hand	5.33 inches	Building cubit	16.00 inches
		Large cubit	18.66 inches”

(Dummelov, *One Volume Bible Commentary*)

“The ordinary cubit is equivalent to about 17½ or 18 inches today; it is once referred to as ‘the cubit of a man’—i.e., the distance which might be measured by a man’s forearm (Deut. 3:11; ‘the common cubit,’ RSV). There was a longer cubit, just as we today have a land mile (5280 feet) and a nautical mile (6080 feet). Ezekiel mentions a ‘long cubit’ which he equates with a cubit and a handbreath (Ezek. 40:5; 43:13, RSV), roughly equivalent to 20½ inches . . . The usual cubit in the Bible is the shorter one. The longer cubit used in Ezekiel’s measurements and possibly in Solomon’s Temple (2 Chron. 3:3 may be a reference to it). The chart below shows the equivalents.

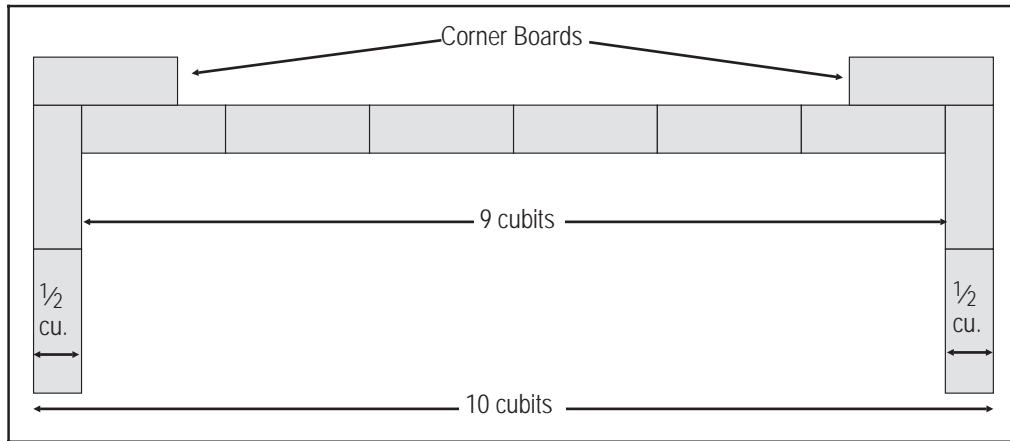


Figure 7: West End Wall of the Most Holy

“The Common Cubit, equals

finger	3/4 inches	
palm	4 fingers	3 inches
span	3 palms	9 inches
cubit	2 spans	18 inches”

(Tenny, *Zondervan Pictorial Bible Dictionary*)

Since the external measurement of the Tabernacle was ten cubits and the interior measurement was nine cubits, the north and south walls must each have been a half cubit in thickness. One reason for not believing that the sacred cubit used in connection with the Tabernacle was 18" as is generally supposed is that a half cubit would mean that the boards were really 9" thick. Now imagine if you will those boards of the Tabernacle were each of them ten cubits high. That would be 15 feet. They were also 1½ cubits wide (2¼") and a half cubit thick (9"). This is far, far too heavy and unwieldy for a portable structure!

Then too, its portable altar of burnt-offering measured five cubits long, five cubits broad, and three cubits high (Exod. 27:1). On the basis of an 18" cubit, this altar would have measured 7½" } 7½" } 4½". Surely not very portable! Considering merely its height of 4½" or 54" one can easily see that it would be quite difficult, if not impossible, for the priest to serve it without steps or a ramp. While it may be true that the injunction to have no steps to the Lord's altar (Exod. 20:26) might not apply to the altars of the Tabernacle and the Temple since these were not built of virgin soil nor unhewn stone; yet, the reason for having no steps, viz., so that the priest's nakedness might not be exposed, would seem to hold valid for any altar of the Lord. Nor is there anything said about a ramp in any account bearing upon the furnishings of the Tabernacle or Temple.

It is evident that we cannot now accurately know the length of the Hebrew (i.e., the Mosaic) cubit. Nor is this really necessary, save perhaps in formu-

lating some idea as to the size of the Tabernacle and its furnishings as per *Tabernacle Shadows*, ppg. 13–15. At best this can be only an approximation. When the Bible speaks in measurements, such as the cubit, we must consider the measurements in the language of the Bible and not in feet or inches regardless of any coincidences.

Concerning the Pyramid, Morton Edgar had this to say:

“It is Pyramid units, and not any other units of length, which unlock the symbolic and scientific secrets of the Great Pyramid. Therefore, all measures of the Pyramid must be expressed in Pyramid units.” (Edgar, *The Great Pyramid: Its Scientific Features*, p. 25)

For a similar reason since the Architect of the Great Pyramid and the Tabernacle was one and the same (Jehovah God), the unit to reveal spiritual truths in the Tabernacle must likewise be its unit of length (the cubit) as given in the Scriptures themselves.

It seems to us that Bro. Russell, at the time of writing *Tabernacle Shadows of the Better Sacrifices*, was aware of the fact that no one living any longer knew the actual length of the ancient, sacred cubit; and that he therefore, arbitrarily used 18 $\frac{1}{2}$ as an approximation for the measurements of the Tabernacle and its furnishings. (See *T13–15*)

“It was like a box about four feet long, two feet high and two feet wide.”
(*R5679:6*)

This description, of course, has reference to the Ark of the Covenant, the dimensions of which are given in Exod. 25:10 and 37:1 as 2 $\frac{1}{2}$ cubits in length, 1 $\frac{1}{2}$ cubits in breadth, and 1 $\frac{1}{2}$ cubits in height. At 18 $\frac{1}{2}$ per cubit, a length of 2 $\frac{1}{2}$ cubits is 3 $\frac{1}{2}$ (approx. four feet); a breadth and height of 1 $\frac{1}{2}$ cubits is 2 $\frac{1}{2}$ (approx. two feet).

However, it seems evident that if the Tabernacle is to speak by way of its measurements, the measurements will have to be in the very unit used by Jehovah God himself, viz., the cubit. Accordingly, it is not really necessary that we know the exact equivalent in feet of the Tabernacle cubit.

The Hebrew word *ammah* means, according to Strong's *Exhaustive Concordance*, “mother of measure,” thus a unit of length. Translators in general have rendered it “cubit.” Perhaps we can be reasonably certain that this Hebrew unit was based on the length of some part of the human body (Deut. 3:11) as was the span (Exod. 28:16; 39:9) and the handbreadth (Exod. 25:25; 37:12); but can we be sure that it was for the Hebrews much the same as it was for other nations?

The Septuagint translators rendered the Hebrew word *ammah* by a Greek word which according to Liddell & Scott's Greek Lexicon means “the forearm from the wrist to the elbow, Lat. Ulna.” We do not know whether these translators compromised here as they did in the rendition of the names of the stones of the High Priest's breastplate, because the true meaning of the Hebrew words was already lost!

Most modern translators have likewise rendered *ammah* as cubit. Expositors without number have concluded that it corresponded to the Roman

cubitus (“the space from the point of the elbow to the end of the little finger”), and that it was therefore about 18 $\frac{1}{2}$ in length. There are a number of reasons why we believe that the Hebrew “cubit” measured considerably less than this; yet, how much, we do not know. I. Benzinger says in *The New Schaff-Herzog Encyclopedia of Religious Knowledge*: “Among Hebrews . . . the cubit was designated *ammah*. Whether this term originally meant the forearm is not certain.”

We may not know exactly what part of the human anatomy the *ammah* was based on; however, since both the “hand breadth” (Exod. 25:25; 37:12) and the “span” (Exod. 28:16; 39:9) involved the human hand, it is likely that this Hebrew “cubit” may also have been related to the same, perhaps in multiples of hand breadths or spans. Some believe it was based on the human ulna (the forearm from the elbow to the wrist). In any event, we may find in them a symbolism for ministry and service. (Acts 20:34)

Is it not with these members of the human body that the major part of the service rendered by the body is performed? Of course, the feet and legs are useful and important too; but their service is less direct than that of the hands or forearm. It is with these latter that we gather flowers, and with these too, that we give them to those whom we love or would minister unto. It is with the hand and forearm that the Israelite brought his free-will offering, his burnt-offering, his peace-offering, his meal-offering and drink-offering, as well as his sin- and trespass-offering to the anointed priesthood. It was with these that all the work of making the Tabernacle and its furnishings, garments, etc., was accomplished; and with these, the edifice was in due time erected. All the services of the priesthood at the altar, in the Holy, and the Most Holy were performed by means of these. Thus it would seem that the “cubit” based on the length of these members is a symbolism of ministry and service.

In the Tabernacle the number ten seems to have been the basic or sacred number. The Most Holy measured 10 \times 10 \times 10 cubits; the Holy measured 10 \times 20 (20 = two times 10) cubits. Ten suggests completeness or a fulness of measure (a cycle). Thus there were ten commandments, ten temptations in the wilderness, ten virgins, etc. (See also Job 19:3 and Num. 14:22.)

The “cubit” is specially memorialized in the “boards” that constituted the Tabernacle structure, which structure seems to represent the Church as the dwelling place—the Sanctuary of God in which He dwells by His Spirit. These “boards” were made of shittim wood, all ten cubits high. (Exod. 26:16) This, we believe, was intended to show that the full measure—the complete measure (ten)—of service and ministry rendered by the “wise-hearted” (Exod. 31:6; 35:10; 36:1,2) of this Gospel age will result in the ultimate erection of the Tabernacle of God (God’s dwelling, the glorified Church) among men. (See Rev. 21:3; also *T76*); and the fact that the “boards” were plated with gold (Exod. 26:29) shows how that Jehovah God will crown the “work” of these “wise-hearted” men by clothing them with the divine nature—glory, honor, and immortality. (1 Cor. 15:53,54; 2 Pet. 1:4; see also *R5710:6*)

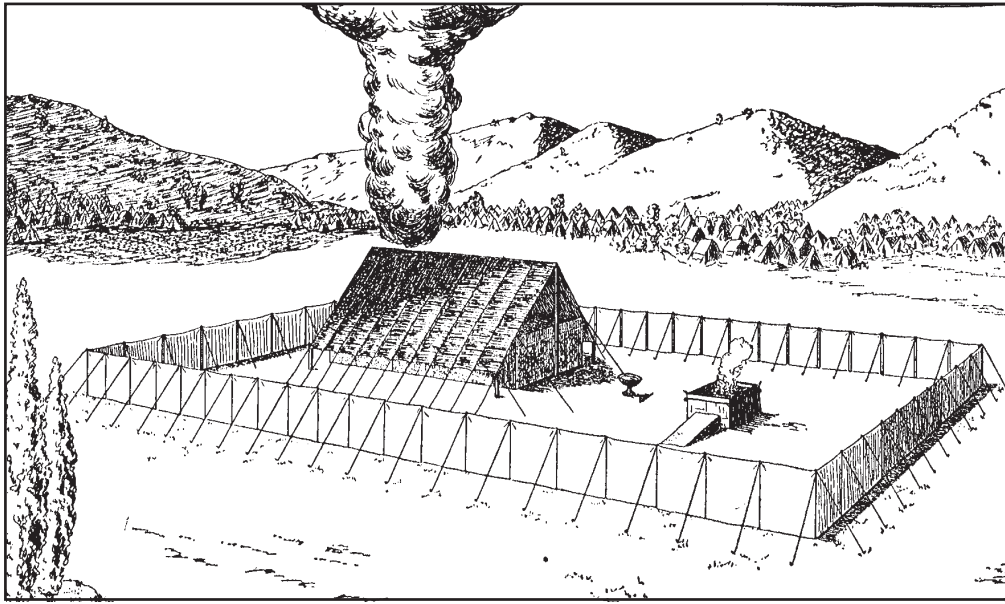


Figure 8: The Tabernacle in the Wilderness (peaked roof)

Roof of the Tabernacle

"The first question that arises here is whether the roof was flat, like that of Oriental houses, or peaked and slanting, as in Occidental buildings. The old representations, such as Calmet's, take the former view; but to this it may be forcibly objected that it would in that case be impossible to stretch the roof-covering sufficiently tight to prevent the rain and snow from collecting in the middle and either crushing the whole by its weight or flooding the apartments. Hence most later writers assume a peaked roof, although there is no mention of a ridge-pole nor of supports to it; but the name 'tent' given to the upper part of the edifice is itself conclusive of this form, and then these accessories would necessarily follow." (McClintock & Strong, *Cyclopaedia*, v. 10, p. 134)

"Over this whole structure, to protect it from the weather, were spread (just how we do not know) two coverings, one of rams' skins dyed red and the other of sealskins." (Jacobus, Nourse, Zenos, *A New Standard Bible Dictionary*, "Tabernacle," p. 881)

"It has been usually supposed that these coverings were thrown over the walls, like a pall is thrown over a coffin; but this would have allowed every drop of rain that fell on the Tabernacle to fall through; for, however tightly the curtains might be stretched, the water could never run over the edge, and the sheep-skins would only make the matter worse, as, when wetted, their weight would depress the center, and probably tear any curtain that could be made. There can be no reasonable doubt that the tent had a ridge, as all tents have had from the days of Moses down to the present day." (Smith, *Dictionary of the Bible*, p. 929)

"The great weight of these coverings, and the probability that during heavy rains the water would collect on a flat roof, are strong arguments in favor of the ridge-shaped tent." (Piercy, *Illustrated Bible Dictionary*, "Tabernacle")

“The information furnished in Exodus makes it difficult to decide whether the Tabernacle proper had a flat, somewhat sagging drapery roof, or one which was tent-like in shape with a ridge-pole and a sloping roof. Present day models of the Tabernacle vary in their interpretation of this question. Historically speaking, if the influence of the desert-tent was predominant there may well have been some peak or apex to the structure. If, however, the Tabernacle had anything in common with the design of contemporary Phoenician shrines, a flat roof would probably result.” (*Zondervan Pictorial Bible Dictionary*, p. 822)

“A large tent was placed over this Tent of Meeting, probably running over a ridge-pole and held in place by strong cords, something like a huge A tent, as an additional protection against the weather.” (Peloubet, *Bible Dictionary*, p. 660)

There is nothing in the Scriptures that specifically says that the Tabernacle had a ridge-pole! Some accept this as proof sufficient that there was none, and that therefore, the two outer most coverings—the seals’ skins and the rams’ skins—“were draped over the structure like the pall over a coffin.” Those favoring this thought, when confronted with the fact that rain would cause these heavy curtains to “belly-in” with the possibility of causing the whole Tabernacle to fall under this added weight, tell us that there just wasn’t any rain falling in the desert; or at least, that “the cloud” hovering over the Tabernacle protected it against any such inclemencies of the weather.

In the first place, the assumption that there was no rainfall in the desert is groundless; for it was a wilderness with much pasture land, capable of supporting at the least, Israel’s flocks and herds. Nor is there anything in the Scriptures that says there was no rain there. It is perhaps unfortunate that the KJV has in some instances rendered the Hebrew *midbar* as desert, when in 253 other instances it rendered it more correctly as wilderness.

“The ordinary meaning attached to the English word desert is not that which can be legitimately attached to any of the Hebrew words it is employed to represent. We usually apply it to ‘a sterile sandy plain, without inhabitants, without water, and without vegetation’ such for example, as the desert of Sahara, or that which is overlooked by the Pyramids, and with which many travelers are familiar. No such region was known to the sacred writers nor is any such once referred to in Scripture. . . .

“*Midbar* is of very frequent occurrence and is usually rendered ‘wilderness’ (Gen. 14:6; etc.), though in some places ‘desert’ (Exod. 3:1; 5:1; etc.) . . . It properly designates pasture-ground . . . It is the name commonly applied to the country lying between Palestine and Egypt, including the peninsula of Sinai, through which the Israelites wandered (Gen. 21:14,21; Exod. 4:27; 19:2; Josh. 1:6; etc.) . . . in this whole region streams of water are not found except in winter and after heavy rain.” (McClintock & Strong, *Cyclopedia*, v. 2, pp. 756, 757)

Secondly, there is nothing in the Scriptures which even remotely suggest that “the cloud” was there to protect the Tabernacle against such rains as might normally fall upon it. “The cloud” did protect Israel from the Egyptian hordes that followed them to re-enslave them (Exod. 14:19–24); but

generally it served merely to tell any Israelite who desired to know that God was still with his people, or when to move, and where. (Exod. 13:21; 40:36; Num. 9:17; 10:34)

If “the cloud” was to protect the Tabernacle against rain, then what was the purpose of the seals’ skins and rams’ skins curtains which we are told specifically were to constitute a covering over the tent? (Exod. 26:14) This also, we do know, that our bodies are the sanctuary of God—the “temple of the holy Spirit which is in you” (1 Cor. 6:19). Yet we are not spared any of the aches, pains, tirednesses, diseases, sorrows and sighings, etc., as are common to all others of mankind!

While Josephus is not considered a most accurate historian, it is, nevertheless, interesting to note what he had to say about these two outermost coverings (Exod. 26:14):

“There were also other curtains made of skins above these, which afforded covering and protection to those that were woven, both in hot weather and **when it rained**. And great was the surprise of those who viewed these curtains at a distance, for they seemed not at all to differ from the color of the sky.” (*Winston’s*, 3rd vol. ed., v. 1, p. 225)

Tabernacle’s Covering Curtains

“The ‘tent’ proper consisted of two sets of curtains, one of which was to serve as the covering for the other. The first set of curtains constituted the ‘dwelling.’ (Exod. 26:1) It consisted of ten curtains of fine twined linen in which figures of cherubim were woven or ‘embroidered’ in ‘blue and purple and scarlet.’ Each curtain was 4 × 28 cubits in size. The curtains were sewed together in two sets of five each, and the two sets were coupled to each other by fifty golden clasps (*taches*, A.V.) linked into fifty loops of blue thread sewed on the edge of each set. These ten curtains when so joined together made a covering 40 × 28 cubits in size, which was to be spread over a framework consisting of upright ‘boards’ so arranged as to make a structure 10 cubits wide by 30 cubits long and 10 cubits high. The covering when spread upon the framework, hung over each side to the length of 9 cubits (9 + 10 + 9 = 28) and at the rear to the extent of 10 cubits since the edge of the covering was flush with the front of the framework. Over this was spread the ‘tent’ made of eleven curtains of goats’ hair, 4 × 30 cubits, made in two sets of five and six curtains each, fastened together with loops and brazen clasps. The first curtain of the front set was doubled and hung over the front of the structure. Along the north and south sides this covering overlapped the under one by a cubit, but at the rear the edges of the two coincided.” (*A New Standard Bible Dictionary*, “Tabernacle”)

“There has been much dispute whether the tabernacle formed of these ten webs of drapery was suspended within, or laid over, the frame of acacia wood. Recent writers have generally followed Bähr to the conclusion that it was suspended in the interior. His argument is that this cloth of tapestry was regarded as par excellence the tabernacle, or habitation of God, that name being applied to it specifically, and that it is therefore improbable it would be allowed to hang concealed between the frame and the over-curtain, that this tapestry was exceedingly precious by reason both of its material, and of the amount of labor and skill bestowed on it, so that it would be an

incredible waste to hang it where only about one fourth part of it would fulfill the purpose for which such ornamentation is designed; that the figures of cherubs wrought into this tapestry were such as covered the interior walls of the temple in later times; and finally that there is no satisfactory way in which the drapery could be held in place if it hung on the outside, while it might easily be suspended from hooks within. He complacently adds that any of these four reasons is sufficient, but that jointly they put the matter fully beyond doubt.

"There is a great force, however, in the argument with which Friederich opposes this view. He claims that it is more natural, and more consistent with the specifications furnished to Moses, and with his description of the edifice, to conceive of this innermost curtain as falling down on the outside like the curtains above it; since, if it were to cover the inside of the walls, there would have been some intimation to that effect, which he cannot see in the application to it of the term 'tabernacle,' since this would be justified by the tapestry at the top as truly as if it hung down on the sides; that, however rich and beautiful the tapestry might be, it was no more so than the gilded pillars of acacia wood, which it would conceal if suspended in the interior; that Solomon's Temple was inwardly covered with gold, and not with drapery; that Philo and Josephus agree in testifying that the tapestry was on the outside; and that the passage in Exodus which directs that 'a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the second curtain, shall hang over the sides of the tabernacle on this side and on that side, to cover it,' can be explained only on the supposition that the first curtain hung down on the outside of the framework.

"The argument of Riegenbach, on the same side of the question, is, if possible, still more conclusive. He turns that fact that the innermost curtain was called the tabernacle against the very position which Bähr would establish by means of it; maintaining that the second curtain would not have been called a covering upon the tabernacle unless the tabernacle had been outside of the frame; and that by such an arrangement only would the excess in the measure of the second curtain over the first, namely, half web at the rear, and a cubit on each side, hang over the tabernacle to cover or protect it. The passage appealed to reads, 'And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle; and a cubit on the one side, and a cubit on the otherside of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.'

"Probably the disposition now prevalent to conceive of the inner curtain of the tabernacle as hanging down on the inside proceeds from respect for Bähr as an authority, rather than from respect for his argument on this point. There is nothing new in the position he takes, or in the allegations with which he supports it. Lund had discussed the question, weighed the arguments, and come to the conclusion that the inner curtain was laid over the wooden framework. All the world rested in such a belief till Bähr revived an old abandoned suggestion, and gave it the weight of his authority." (Atwater, *The Sacred Tabernacle of the Hebrews*, ppg. 21, 22)

"Within this was the tent or tabernacle, constructed of gold-covered boards on three sides with posts and curtains on the front or east end (Exod. 26:18-27) covered above with curtains of goats' hair, of rams' skins dyed red, and uppermost of badgers' skins. The inside of the tent was hung with

curtains of fine twined linen, and blue and purple and scarlet adorned with cherubim. This beautiful curtain evidently formed the ceiling and hung down each side **within** the tabernacle.” (*R100:2** by W.I. Mann)

However, this was not the view of Bro. Russell who evidently considered this beautiful linen curtain to have been draped over the **outside** of the gold-plated boards:

“Your husband has made such a consecration, has experienced such a death of his will as is represented by passing under that curtain, and he has arisen on the otherside of it a new creature, begotten of the holy Spirit. He tells you what he sees—**the golden walls** of the tabernacle proper.” (*R4479:6*)

Badgers’ [Seals’] Skins

“And a covering above of badgers’ skins.” (Exod. 26:14)

Practically all translators have had difficulty with the Hebrew term *tachash*, which in the KJV is rendered badgers’ skins at Exod. 25:5; 26:14; 35:7,23; 36:19; 39:34; Num. 4:6,8,10–12,14,25; and Ezek. 16:10. Not even Strong and Young in their concordances to the Bible were able to agree on an interpretation.

The Septuagint, the Latin Vulgate, and the Douay versions have rendered it as though it had reference to a color. Moffatt and the Jerusalem Bible have rendered it “leather.” Leeser, Darby, Rotherham, like the KJV, have rendered it “badgers’ skins”; the Confraternity “thalas skins”; the Revised Standard “goatskins.” The RSV, the Jewish Publication Society, An American Translation, and the New World Translation have all rendered it “seals’ skins.”

“Badger (Hebrew: *tachash*; *Meles taxus*)—The badger is found in Palestine, but the skins used as coverings for the Tabernacle were probably the skins of the sea-cow or dugong, common in the Red Sea. The Hebrew word may be a general term for all such like marine animals as the dugong, seals, or porpoises. The Revised version in Exod. 25:5 and Ezek. 16:10 translated the word by ‘seal skins,’ or in the margin, ‘porpoise skins.’” (Clow, *Bible Reader’s Encyclopedia*)

We have found Professor George R. Berry of the University of Chicago and Colgate University a very reliable translator. In his New Old Testament he has rendered the Hebrew word as “dolphins” which at least is an aquatic or marine animal which the badger is not!

Berry	<i>dolphins</i>
Green	<i>dugong</i>
Jewish Publication Society	<i>seals</i>
Leeser	<i>badgers</i>
Gesenius	<i>seal or badger</i>

Meyer (in his Sacred Scriptures) has left the Hebrew *tahash* untranslated!

In the Confraternity Bible the Hebrew *thahas* in Exod. 25:5 has this footnote: “Verse 5. *Thahas*: perhaps the name of a **marine animal** as the dugong or porpoise. The Greek and Latin Versions took it for the color hyacinth.”

“Hebrew *tachash*: occurs both as substance used for covering of the Tabernacle and (in Ezek. 16:10) as a material for women’s shoes. Our translators seem to have been misled by the similarity in the sound of the Hebrew *tachash* and, the Latin *taxus*, ‘a badger.’ The revisers have correctly substituted ‘seal skins.’ The Arabs of Sinai apply the name *tucash* to the seals and dugongs which are common in Palestine, and might occur in the Red Sea, and the skins of which are largely used as leather, and for sandals. Though the badger is common in Palestine, and might occur in the wilderness, its small hide would have been useless as a tent covering. The dugong, very plentiful in the shallow waters on the shores of the Red Sea, is a marine animal from 12 to 30 feet long, something between a whale and a seal, never leaving the water, but very easily caught. It grazes on seaweed, and is known by naturalists as *Halicore tabernaculi*.” (*The Illustrated Bible Treasury*, W. Wright ed.)

“The outermost covering is formed of the skins of an obscure animal (A.V. ‘badger,’ R.V. ‘seal,’ RVm ‘porpoise’), now most frequently identified with the dugong, a seal-like mammal found in the Red Sea.” (Hastings, *Dictionary of the Bible*)

“The outermost, of badger skins (so called in our version; but the Hebrew word probably signifies seal skins).” (Smith, *Dictionary of the Bible*)

“The fourth was probably of skins of the badger or seal, which were perhaps tanned so as to give a bluish appearance to the edifice; for Josephus says that to those who viewed these outer curtains at a distance, they seemed not at all to differ from the color of the sky. The Septuagint, and other ancient versions, understand the Hebrew word which our English translators have rendered ‘badger’ as denoting a blue color; but Gesenius says that this is a mere conjecture, having no support in the etymology or in the kindred dialects, and that the Talmudists and Hebrew interpreters almost unanimously hold that the word denotes an animal. To this view he accedes, and suggests that the Hebrews applied this name to the badger, the seal, and other animals, not distinguishing accurately between them.” (Atwater, *The Sacred Tabernacle of the Hebrews*)

“And another of seal skins (mistranslated badger skins).” (T13)

The seal is an aquatic animal, its natural habitat being the water. Jesus, in his prehuman existence was the Logos (the Word—John 1:1); his natural habitat being the spirit plane on which he was created. (Rev. 3:4)

- It was the outermost skin, **rough and unsightly** (T127), yet it served well to hide all that was beneath it; the rams’ skins, dyed red; the goats’ hair curtain; the glorious curtain (i.e., the Tabernacle proper—Exod. 26:1) as the dwelling place of Jehovah God; and, of course, its glorious mystery of atonement.

Jesus’ flesh did not reveal him to be what he truly was—the Messiah for whom Israel had so long sought. When he presented himself to them, “his own received him not” (John 1:11) for they beheld in him “no form nor comeliness . . . no beauty that they should desire him.” (Isa. 53:1,2)

“Not understanding that there must be a sacrifice for sin before the divine blessing could come, the Jews looked for a mighty hero, a conquering general, to deliver them from the Roman yoke. Hence their disappointment in

finding Jesus a gentle teacher, full of tenderness and compassion, laying down his life for the 'sheep.' He, indeed, had the blessing of purity and Godlikeness, but this was not the blessing of their dreams and hopes. The experiences endured by Jesus were misunderstood by man—misunderstood even by his disciples, one of whom said, 'Far be it from thee'—his crucifixion; and when the crucifixion did come, it was accepted by the many as an evidence of divine disapproval, as an evidence that Jehovah repudiated the servant and the service." (*R4831:6*)

"Is not this Joseph's son?" (John 1:45; 6:42)

"The people of Nazareth were interested in Jesus from the standpoint of selfishness—pride in him as the representative of their city—and hoped that the great miracles that he had wrought in other cities would be more than duplicated at his home. And so when he intimated that he would do no such miracles there they were chagrined. His citation of previous similar dealings in no measure placated their anger. They were filled with wrath and rose up and thrust him out of the city in the direction of a precipitous hill about forty or fifty feet high, with the evident purpose of killing or maiming him by pushing him over the brink." (*R3301:6*)

"Can any good thing come out of Nazareth?" (John 1:46)

"Have any of the rulers or the Pharisees believed on him?" (John 7:48)

"We [his own disciples] trusted . . . it had been he which should have redeemed Israel." (Luke 24:21)

- Its color was **drab**! He who left a heavenly glory to visit a sin-cursed earth had really left the realms of Light for the shades of Night (drab).

"With the glory I had with thee before the world was." (John 17:5)

"Though he was rich . . . became poor . . . that through his poverty [we] might become rich." (2 Cor. 8:9)

"Being in the form of God . . . made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." (Phil. 2:6,7)

- **No measurements** were given for it. The Love of God as set forth in the sending of his only begotten Son into this world of sin and death (John 3:16) is beyond the measure of mortal minds to grasp (appreciate). There are just "no measurements."
- It was **not divided**. There is no one who shared with Jesus in this great step of condescension and humility. In this, he was alone! This curtain was "not divided"!

Rams' Skins (dyed red)

"And thou shalt make a covering for the tent of rams' skins dyed red." (Exod. 26:14)

- A ram is a **male sheep**; it of course could be a lamb! When Abraham was about to offer Isaac, his son, upon the altar of sacrifice unto Jehovah, an angel stayed his hand and directed his attention to the ram caught in the nearby thicket which ram was then offered "in the stead of his son." (Gen. 22:2–13) Just so, Jesus was given by God as the ram (lamb of God) to take our place in death.

"Behold the lamb of God that taketh away the sin of the world." (John 1:29)

“Behold the Lamb of God.” (John 1:36)

- The skins were **dyed red!** Surely in this way did this curtain bespeak the RANSOM SACRIFICE of Christ Jesus!

“The Son of man came . . . to give his life a ransom for many.” (Matt. 20:28; Mark 10:45)

“He is brought as a lamb to the slaughter, and as a sheep.” (Isa. 53:7)

“The man Christ Jesus . . . gave himself a ransom for all.” (1 Tim. 2:5,6; also Matt. 20:28)

“The lamb slain from the foundation of the world.” (Rev. 13:8)

“Ye were . . . redeemed . . . with the precious blood of Christ, as of a lamb without blemish and without spot.” (1 Pet. 1:18,19)

- **No measurements** were given for it. The Love of God and His Christ is unfathomable, so great that nothing can possibly separate us from it.

“Who shall lay anything to the charge of God’s elect? (KJV) Will that God who justifies? Who is he who condemns? Will that Anointed One who died; and still more, who has been raised, who also is at the right hand of God, and who intercedes on our behalf? Who shall separate us from that love of God, which is in the Anointed Jesus? . . . I am persuaded that neither death nor life; neither angels nor principalities; neither things present nor things future; nor powers, nor height, nor depth, nor any other thing in creation will be able to separate us from that love of God, which is in the Anointed Jesus, our Lord.” (Rom. 8:33–39—Emphatic Diaglott)

“What manner of love the Father hath bestowed upon us . . . beloved, now are we the sons of God.” (1 John 3:1,2)

- It was **not divided!** No one but Jesus could give himself a ransom for the sins of the world; nor could anyone share with him in this for none had the requisite righteousness to accomplish an atonement.

“Without the shedding of blood there is no remission of sins.” (Heb. 9:22)

“We are all as an unclean thing, and all our righteousnesses are as filthy rags.” (Isa. 64:6)

“There is none righteous, no, not one.” (Rom. 3:10)

“None . . . can by any means redeem his brother, nor give to God a ransom for him.” (Psa. 49:7)

“I have trodden the winepress alone; and of the people there was none with me.” (Isa. 63:3)

Regarding the rams’ skin curtains symbolizing the ransom sacrifice, it is interesting to note that the male sheep (ram) was never used for a sin-offering as if to say, the place of the male sheep (ram) was reserved for use in the PASSOVER ritual. The fact that a goat might be used in this (Exod. 12:3, margin) is not relevant here since it was merely an allowable substitute where the lamb could not be supplied. It is true, a ram was used for the trespass offering (Lev. 6:6); yet here too the ram represented the ransom sacrifice of Jesus; for, as Bro. Russell says, “the trespasser’s recognition of his own imperfections” is involved, “and, the value of the ransom beshown by the ram presented.” (T99)

Goats’ Hair Curtain

“And thou shalt make curtains of goats’ hair to be a covering upon the tabernacle [*mishkan*]; eleven curtains shalt thou make. The length of one curtain shall be thirty cubits, and the breadth of one four cubits; and the eleven curtains shall be all of one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle [*ohel*: **tent**]. And thou shalt make fifty loops on the edge of the one

curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. And thou shalt make fifty taches of brass [copper], and put the taches into the loops, and couple the tent [*ohel*] together, that it may be one. And the remnant that remaineth of the curtains of the tent [*ohel*], the half curtain that remaineth, shall hang over the backside of the tabernacle [*mishkan*]. And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent [*ohel*], it shall hang over the sides of the tabernacle [*mishkan*] on this side and on that side, to cover it.” (Exod. 26:7–13; see also Exod. 36:14–18)

Two goats were brought for a sin-offering (Lev. 16:5), even though but one of these was sacrificed as such (Lev. 17:7–10). But the goat whose lot it fell to be the Lord's goat was slain in the same manner as the bullock; by the same high priest, who in turn did with its blood even as he had with that of the bullock (Lev. 16:15); he sprinkled of it on and before the mercy seat. Its hide, body, hoofs, etc., were likewise burned without the camp. (Lev. 16:27)

- This curtain, we believe, suggests the sin offering! But there are here two pictures which must not be confused nor confounded: 1) in which Jesus and his church are both represented in the two units of unequal size (of six and five strips respectively), and 2) in which the church only, as the secondary part of Jesus' sin-offering is set forth.

In the first picture one unit represents Jesus' share, and the other the Church's share in the sin-offering. The two units were united by means of clasps, making of the two, one curtain, as if to say that there are two separate and individual parts, yet these constitute but the one **sin-offering**. The clasps being made of copper, suggests that the bond of this union, is a common, but perfect humanity. It is the humanity of Jesus and his church that is represented in the Leviticus type (chapter 16) by the bullock and the goat respectively—the bullock representing the actually perfect humanity of Jesus; and the goat, that which though not actually perfect is by the grace of God, through the imputation of Jesus' merit, accounted so.

In the second picture the Church only, as the secondary part of Jesus' sin-offering, is represented. The purpose of this picture is to show forth that the merit of the sin-offering really lies in the **ransom sacrifice** of Christ Jesus. Thus the rams' skins curtain dyed red not only represented the ransom sacrifice of Christ Jesus, but also his share in the sin-offering, as possessing the full atonement merit.

“Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin.” (Isa. 53:10)

“For the bodies of those beasts whose blood is brought into the sanctuary for sin, are burned without the camp, wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. . . Let us therefore, go forth unto him without the camp, bearing his reproach.” (Heb. 13:11–14)

- This curtain was made of eleven strips each four cubits wide and 30 cubits long. (Exod. 26:7,8) The total width of this curtain was thus $11 \times 4 = 44$ cubits. However, since the extra strip (i.e., the sixth of the larger unit) was doubled over on itself (Exod. 26:9) making this strip only two cubits instead of four in width, the total width of the curtain was then $10\frac{1}{2} \times 4 = 42$ cubits. If we take the perimeter of this curtain ($42 + 30 + 42 + 30 = 144$ cubits) and multiply it by 1000, the Tabernacle's own

number, we get just 144,000, the exact number of those elect who share in the sin-offering—suffering with Christ that in due time they may share also with him the glory of the heavenly kingdom. (Rev. 14:1–4)

“I Paul am an able minister, who now rejoice in my sufferings . . . and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church.” (Col. 1:23,24)

“I am crucified with Christ: nevertheless I live, yet not I [the old creature, represented in the consecrated goat—T65], but Christ liveth in me.” (Gal. 2:20)

“The body is dead because it has been devoted to God in connection with the sin-offering.” (R5101:3)

“For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me.” (Phil. 1:29,30)

“Children . . . heirs . . . jointheirs with Christ; if so be that we suffer with him that we may be also glorified together.” (Rom. 8:17)

“If we be dead with him, we shall also live with him: if we suffer, we shall also reign with him.” (2 Tim. 2:11,12)

- This curtain **was** divided and had measurements given for it.

“We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us; we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our body: for we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh.” (2 Cor. 4:7–11)

In regard to the goats’ hair curtain symbolizing the sin offerings, we note that the goat consistently served as a sin-offering in the rituals of Leviticus 9 and 16. But it also served as a sin-offering for the rulers among the people. (Lev. 4:22,23) The female of the species also constituted a permissible sin-offering for any of the common people. (Lev. 4:27,28) This, we believe, to be reason enough for considering the goats’ hair curtain, which served as a tent over the Tabernacle, a symbolism of the sin-offering! (“Goat for a sin offering”—Num. 28:15,22,30; 29:5,11,16,19,22,25,28,31,34,38.)

It is also probably quite significant that this goats’ hair curtain was **not** dyed red! Could this be to show that all of the atoning merit was represented in the rams’ skin curtain which was dyed red? And that Jesus’ part or share in the sin-offering lies in the fact that by his death as the Passover Lamb (ram)—“the Lamb of God” who “taketh away the sin of the world” (John 1:29)—he supplied all of the ransom merit required for the whole world of mankind?

“The bullock represented Jesus at the age of thirty years—the perfect Man who gave himself.” (T51)

“But since `the man Christ Jesus’ gave himself as our RANSOM PRICE . . .” (T52)

“The sin-offering shows the manner in which the ransom price is applicable, or effective, to the cancellation of the sins of the whole world.” (R4493:6)

Let it be noted that in the passover account of Exodus 12 the **lamb** referred to in verses 3–5 is the rendering in English of the Hebrew word *seh*, which really means a sheep **or** a goat! (See Young’s Concordance) And, of course,

this is the reason that in verse 5, speaking of this *seh* (there rendered lamb) it says that it might be taken from the sheep **or** from the goats! Truly a lamb would be preferred because it would better represent the “lamb of God” who would in due time become the antitypical Passover Lamb (1 Cor. 5:7) that was to take away the sin of the world (John 1:29)! However, provision was here made for those who might be too poor to purchase a lamb for the occasion. For these, it would be a goat, so purchased that it would represent the “lamb of God.” Yet this ought not seem too strange for when Jehovah God, under the terms of the Law Covenant, made provision for sin-offerings, for the common people the animal was likewise to be (though a female) a sheep or a goat. (See Lev. 4:28,32)

There were also instances when the blood of the bullock and the blood of the goat were commingled and used as the blood of atonements (plural, probably here the plurality of majesty!) for in Leviticus 16 it is in this way that the Tabernacle of God, which had been defiled by reason of the uncleanness of the children of Israel, was reconciled. This necessitated the use of the commingled blood as we read:

“And he shall make an atonement for the holy place [the Most Holy] because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the Tabernacle of the Congregation [the Holy] that remaineth among them in the midst of their uncleanness. And he shall go out unto the altar [of burnt-offering—representing the Court or Holy Place] that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.” (Lev. 16:16,18)

This is also reflected in Exod. 30:10 where specific mention is made of the altar of incense and the “blood of atonements”! So close is the relationship of Christ and the Church that in the type they were represented in this “blood of atonements” as though it were but one blood. Again we might well be reminded of the fact that all the merit belonged to the “bullock” (the man Christ Jesus) but now possessed by the risen Lord. (See Lev. 14:6)

“For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.” (Heb. 13:11–14)

“In our text the Apostle identifies the Lord with the bullock and his faithful people with the goat. He reminds us that no other sacrifices than those of the sin offering were burned outside of the camp, and no other sacrifices ever had their blood sacrificed and sprinkled in the Most Holy to make atonement for sin. Then the Apostle says, ‘Let us go with him [Jesus] outside the camp, bearing the reproach of him.’ These are the ‘better sacrifices’ which do take away sin, as explained by St. Paul. The effect of this great sacrificing work of the high priest during this one sacrifice Day of Atonement will never need repetition. It will effect the full reconciliation of the world. The merit, of course, is in the sacrifice of the bullock. The bullock represented our Lord Jesus, while the goat represented a multitude of 144,000. The laying down of our lives in the Lord’s service accounts nothing of real value—nothing that would of itself ever take away sin. The entire merit of our sacrifice is through the justification which first applied to this goat class through the merit of the bullock’s sacrifice.” (*R4427:6*)

It is possible that ten of these eleven curtains of the goats' hair covering were intended to represent the completeness (10) of the Church, i.e., as to the number "called" up through October 1881 (when the "call" ceased—*R2676:1*), as also did the ten linen curtains show the completeness of the "glorified Church." However, since there were eleven curtains to represent the Church's share in the sin-offering instead of merely ten, this might indicate that there would be some who had already been accepted who would not make their "calling and election" sure, that time would be extended for the "supplanters" of this Gospel Age to come through the "door" still left open for these.

"But though the general 'call' has ceased, the 'door' is not yet shut. The end of the call and the shutting of the door are distinct and separate. The 'door' stands open for some to enter the race for the great prize of jointheirship in the kingdom after the general 'call' has ceased. God has predetermined a fixed number to constitute the church, 'the body of Christ,' and there can be neither one member superfluous nor lacking. (See this typically taught in Lev. 21:17–23.) It follows that he could not call or invite to that honor more than would complete the number that he had determined, and God's Word shows that this number had been secured (called) in October 1881. But since some of those who responded under the general call and made the covenant with him will fail to so run as to obtain the prize, the 'door' stands open after the general 'call' has ceased to permit the entrance to the race, to self-sacrifice in the service of the truth, of some (under the private or individual call) to take the places of such as may, during the inspection, cast aside the wedding garment of Christ's righteousness; and also such as, having made the covenant of self-sacrifice in the service, love the present world, become overcharged with its cares or pleasures, and fail to perform the requirements of their covenant." (*R2676:3*)

This is also reflected in the number of pillars (posts) that stood behind the first and second vails of the Tabernacle. Behind the "door" there were five pillars, but behind the "second veil" there were only four.

"The door posts at the entrance to the Tabernacle—at the 'door' of the Holy—were covered by the first 'Vail' . . . The consecration to death of a justified man . . . is the way into the Holy—passing through the death of the human will, the fleshly mind, the first veil. Hence these posts should illustrate this change, and so they do; for they were covered with gold, symbolic of the divine nature. Their being set in sockets of copper represented how 'we have this treasure (the divine nature) in earthen vessels' (2 Cor. 4:7); i.e., our new nature is still based upon, and rests in, our justified humanity." (*T114*)

"The door posts of the Most Holy were just inside the second 'Vail,' and represented those who pass beyond the flesh (vail) entirely, into the perfection of the spiritual condition. These posts were so constructed as fully to illustrate this. Covered with gold, representing the divine nature, but no longer set in sockets of copper—no longer dependent on any human condition—they were set in sockets of silver (reality, truth, verity) seeming to say to us, When you come inside this vail, you will be perfect—really and truly new creatures.—Exod. 26:32" (*T115*)

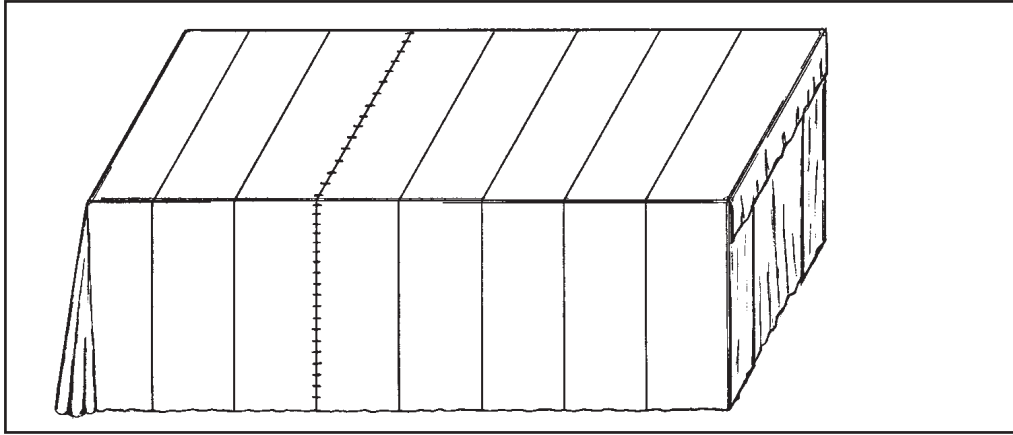


Figure 9: The Goats' Hair Curtain

Not all are “called, and chosen and faithful” (Rev. 17:14); but all who were “chosen” (accepted) were at least once identified with Christ Jesus in the sin-offering (typified by this goats’ hair curtain); but it would depend upon their faithfulness as to whether or not they will be in the finished picture—the “glorified Church”!

“The chosen ones, begotten of the holy Spirit and adopted as Spirit-begotten sons of God, are forthwith in the school of Christ, with a view to their development in grace, knowledge, love, and with a view to their testing as respects the thoroughness of their consecration even unto death. We well know that not all who reach this chosen place will prove faithful and win the crown. The great majority of the exhortations in the New Testament are addressed to this chosen class, accepted of God as probationary members of the Bride company, the little flock, the body of Christ. To these come the exhortations to ‘fight the good fight,’ to ‘bear much fruit,’ to ‘let their light shine,’ to ‘so run that they may obtain,’ to ‘lay aside every weight,’ to ‘strive to enter in,’ to be ‘faithful unto death, that ye may receive the crown of life,’ to be ‘filled with the Spirit.’ They are exhorted that if the various fruits and graces of the Spirit be in them and abound, an entrance shall be ministered to them abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.—2 Pet. 1:11” (*R4078:3*)

This goats’ hair curtain representing the Church’s share in the sin-offering of our Lord, is also called the “Tent” (Exod. 26:12–14)—a protection or “covering” (Exod. 26:7) for the Tabernacle! Thus the ten curtains of this goats’ hair covering served adequately to cover the white linen curtain (the Tabernacle—Exod. 26:1), for this it did so well that it was never seen by the people who congregated all about it. In a sense the eleventh of these goats’ hair curtains was an appendage to those ten, yet it served in this capacity too for it shielded and protected the Holy of the Sanctuary in two ways: 1) in the “forefront of the tabernacle” (Exod. 26:9) it covered the three sides of the “door” so that no light from the outside could penetrate into the Holy of the Sanctuary (the only light in the Holy was to be that of the golden candlestick); and 2) it kept the incense (fragrance; vapor) from seeping out

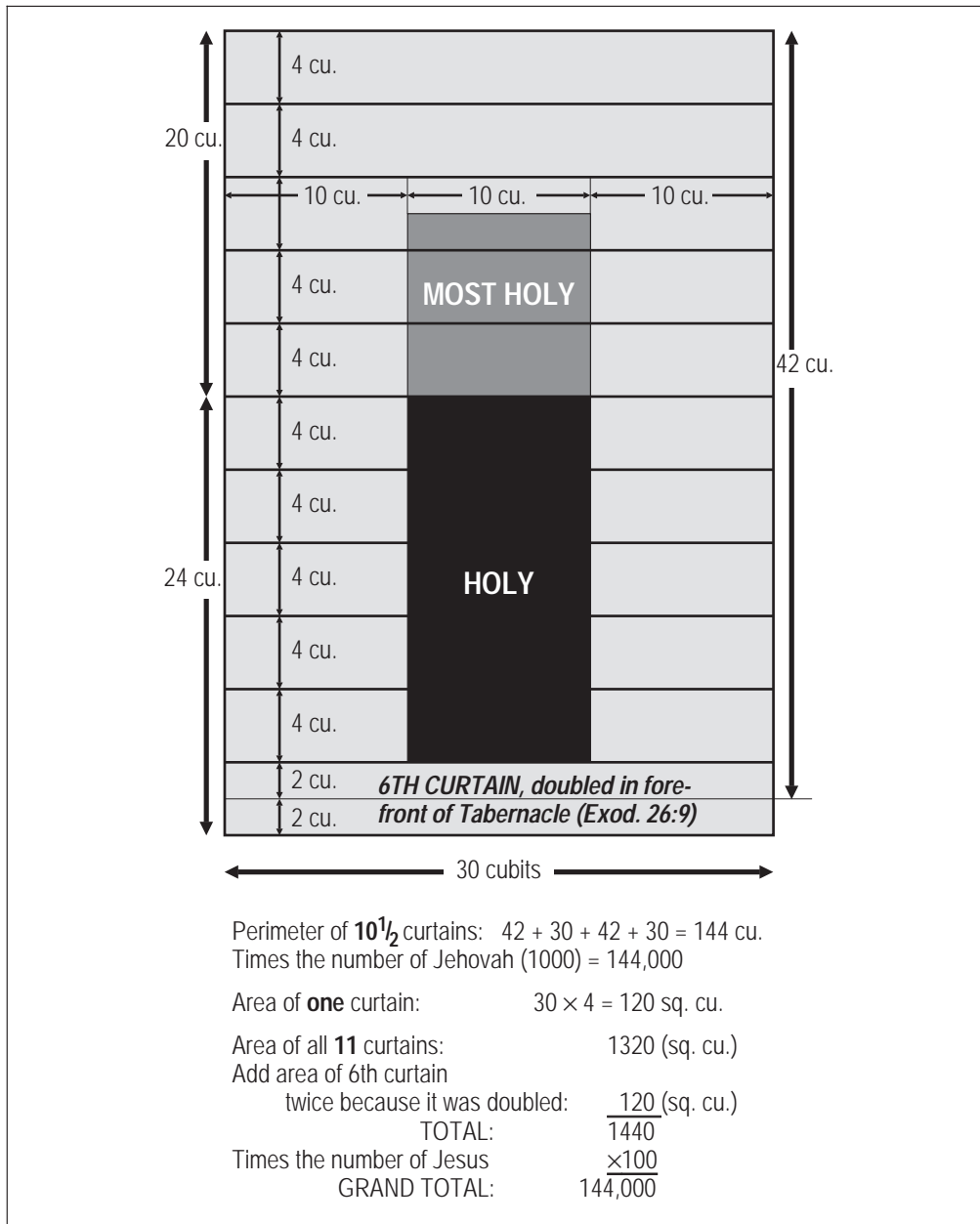


Figure 10: Goats' Hair Curtain over the Tabernacle

(for this incense was to drift beyond the second vail, thus preparing the way for the High Priest's access into the "holiest of all"). Has this not also been the mission of the Church throughout all of this Gospel Age? Have we not been called upon by way of our justified humanity to protect and defend the indwelling Lord against any and all assaults of the divine character? And has not this been by way of just living the Christ-like life (Gal. 2:20)?

Of course the two major sets of curtains constituting this goats' hair curtain represent the two sources from whence the 144,000 "saints" will be drawn: Jews and Gentiles.

The instructions given to Moses to the effect that by way of 100 "loops" the two major divisions of the goats' hair curtain were to constitute a single unit (Exod. 26:10,11) was prophetic inasmuch as it indicated that those who would eventually be identified with Christ Jesus in the glory of the Kingdom, to "reign with him" would also first have to be identified with him in his sufferings as a sin-offering. (2 Tim. 2:12) God had decreed that every one of the 144,000 would have to be conformed to the "image of his Son" (Rom. 8:29); they too would be called upon to "suffer" before entering into his glory. (Luke 24:26) It would be their privilege, as it was the Apostle Paul's, to "fill up that which is behind of the afflictions of Christ for his body's sake." (Col. 1:24) The apostle understood this matter, for it is he who says, when writing to the Hebrews: "For the bodies of those beasts, whose blood is brought into the Sanctuary by the High Priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate, let us go forth therefore unto him without the camp, bearing his reproach." (Heb. 13:11–13)

The 100 "loops," of course, represent Christ Jesus—for 100 is his number—as the unifying power of God.

"Neither pray I for these alone, but for them also which shall believe in me through their word. That they may be one; as thou art in me, and I in thee, that they also may be one in us . . . and the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one . . . Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world." (John 17:20–24)

But there were also copper taches (Exod. 26:11) by way of which the loops were able to bind the two units together and make of the two major units one curtain. There were only 50 of these for this curtain, but there were also 50 taches for the linen curtain, but these were of gold. The mystery of God is Christ in you the hope of glory. (Col. 1:27) 100 is Jesus' number in the numerical symbolism of the Tabernacle. So there are here altogether 100 taches—50 of copper (Exod. 26:11) and 50 of gold (Exod. 26:6). These 100 taches both represent Jesus, but God was here declaring prophetically that only such of the consecrated who suffered with Christ Jesus in the sin-offering (i.e., those who would suffer with him) would be privileged to reign with him. (2 Tim. 2:12) Thus those who are bound together with him in his flesh will also be bound together with him in his subsequent glory. In one instance the bond is in the flesh; in the other it is in the divine nature. This is what is reflected in the copper and the gold. (T28) Yet the glory to be revealed in the Church is made ours through the ministry of Christ Jesus.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33)

Linen Curtain

"Moreover thou shalt make the tabernacle [Hebrew: *mishkan*] with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.

The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvage in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle [*mishkan*].” (Exod. 26:1–6)

- This curtain, the most beautiful of all, was made of *shesh* (i.e., white linen) and was interwoven with threads of blue, purple, and scarlet. It bore figures of cherubim. Evidently it was intended to represent the heavenly state and condition of the glorified Christ. The white linen was to set forth the righteousness of Christ and his church.

“And to her was granted that she should be arrayed in fine linen, clean and white: for the linen is the righteousness of saints.” (Rev. 19:8)

The blue bespeaks their faithfulness in the matter of their covenant of sacrifice—a covenant which as the scarlet suggests, was carried out even unto death. The purple indicates their reward to be the exaltation to the royal, the kingly honor!

“Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of **Jesus** every knee should bow.” (Phil. 2:9,10)

“The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs of God, and jointheirs with Christ, if so be that we suffer with him, that we may be also glorified **together**.” (Rom. 8:16,17)

- The units in this curtain, unlike those of the Goats’ Hair curtain which were of five and six strips respectively, are equal both in number of strips and in their size. There were five strips to each unit as if to say that though the Church shares but the smaller part of the afflictions set apart for the Christ in the manner of his glory, both Jesus and his church share alike even as bride with bridegroom.

“Therefore will I [Jehovah] divide him a portion with the great [myself, Jehovah], and he [Christ Jesus] shall divide the spoil [glories and privileges] with the strong [the overcoming Church].” (Isa. 53:12)

The golden clasps by which the two units of this curtain were fastened together to make of it One Tabernacle suggests that here the bond of union is the divine nature itself. For this reason undoubtedly are the precious promises given unto the saints so that they might be inspired with the glorious hope which causes them to purify themselves even as he is pure. (1 John 3:3)

“As his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these, ye might be partakers of the divine nature, having escaped the corruption that is in the world.” (2 Pet. 1:3,4)

Each strip was four cubits wide and 28 cubits long, so its length was exactly seven times its width. Thus is memorialized God’s sacred number seven, setting forth divine perfection! And this is done ten times for there

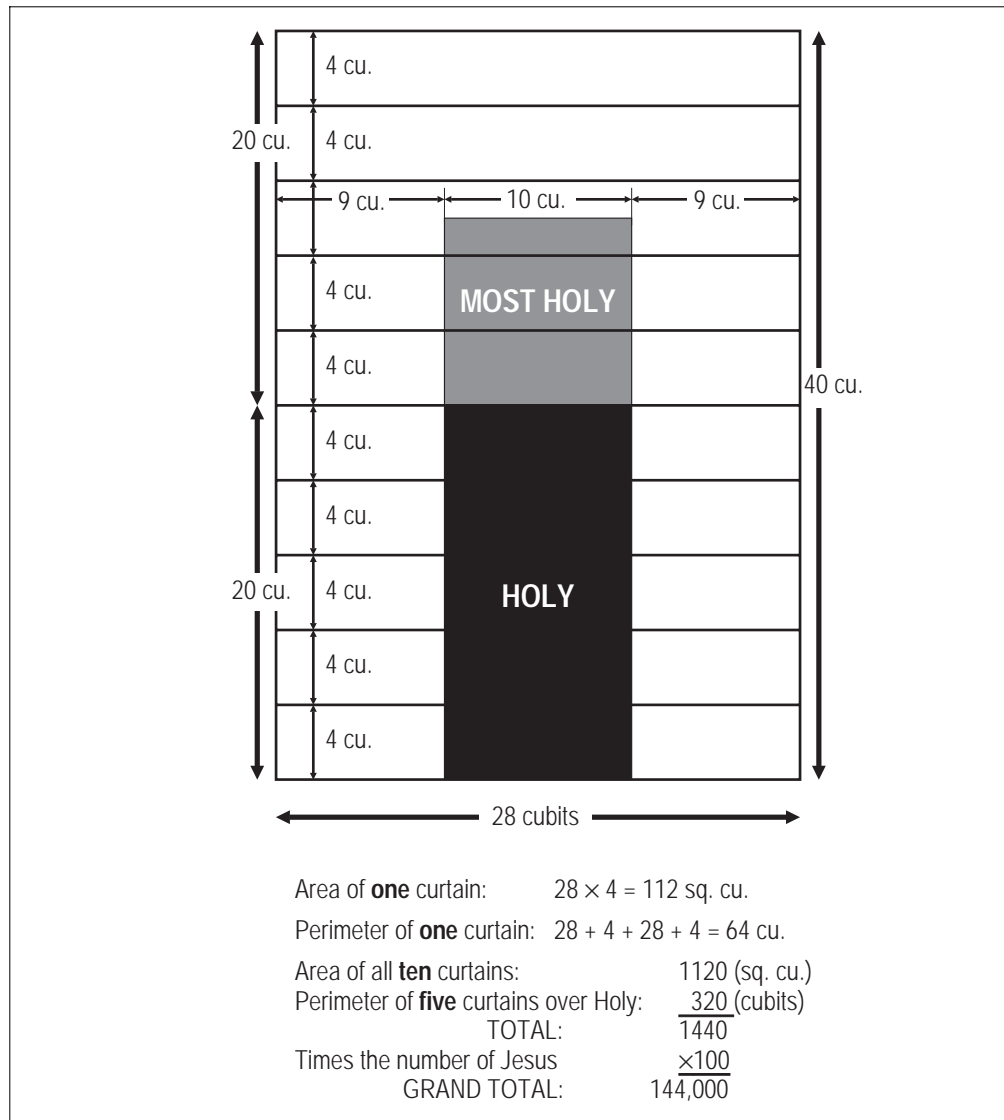


Figure 11: The Glorious Linen Curtains Over the Tabernacle

were ten strips. Perhaps the figure ten, which so often occurs in the Tabernacle's symbolism, is to emphasize the thought of fulness and completeness. (The complete cycle of Israel's temptations of God in the wilderness was ten (Num. 14:22); the number of the commandments comprising the Sinaitic Law was ten; etc.)

The bringing of the SEVEN of perfection and the TEN of fulness and completion together would thus signify the glorious fulfillment of God's eternal purpose in, by, and through The Christ, then glorified. This, of course,

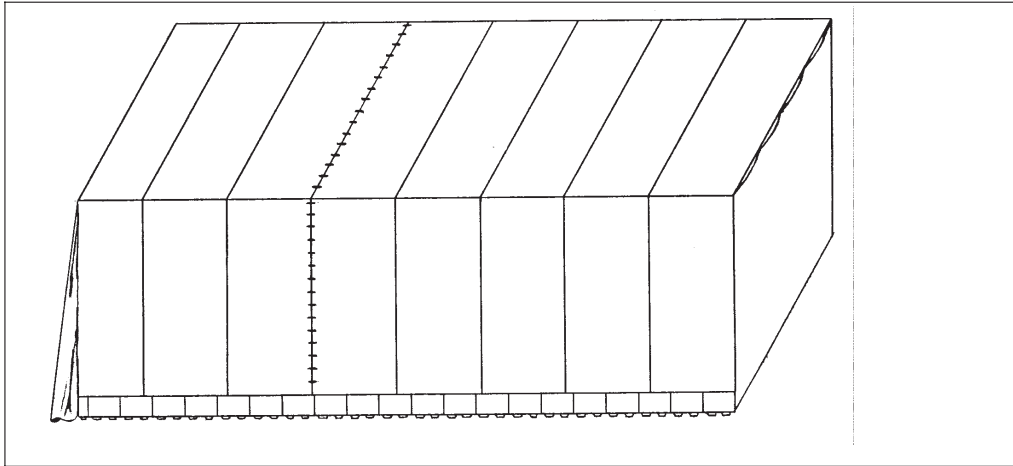


Figure 12: The Linen Curtain

involves an accomplished atonement which, in the type, took place on the **tenth** day of the **seventh** month!

- Let it be noted that this curtain **was** divided and measurements were given!

The goats' hair curtain (whose width was 30 cubits) touched the ground on all three sides (the west, north, and south). It represented something earthly—the sacrifice of the humanity of Christ and the Church—the sin-offering making possible the blessing of atonement to all the families of the earth.

The linen curtain (whose width was 28 cubits) represented something heavenly and came down only nine cubits on the north and south sides of the Tabernacle, but on the west side it came down all the way to touch the ground. This suggests, we believe, that the glorified Church (as the “Tabernacle of God”) will, one day, be the channel of heavenly blessing to all the world of mankind (Rev. 21:3–5)—the latter having become as it were, “Gershonites” (the “rescued”)—Levites all! (See *T76*)

“The people (Israel—the world)” (*T93*)

“Israel—typical of the believing world in the Millennium” (*T96*)

“Gershom . . . rescued . . . the saved world of mankind” (*F128*)

“Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubim of cunning work shalt thou make them.” (Exod. 26:1)

This seemingly implies that it is this curtain that really constitutes the Sanctuary of Jehovah God. This thought, of course, has much to commend it for neither on the south side nor the north side of the Tabernacle after it had covered the top of the wooden structure did it come down to touch the earth. (See Exod. 26:13) Truly it represented something heavenly: it represented the glorified Church—Jesus together with all those constituting his “body members” as the eventual Sanctuary of Jehovah God! (*T76*)

However, according to the reading of the instructions given in Exodus 26, it may be inferred that this linen curtain, like that of the goats' hair curtain (a "half curtain"—i.e., half of the unit which covered the top of the Most Holy) fell over the "backside" (west end) of the Tabernacle whence it came down to touch the earth! This is very beautiful for it reflects what is set forth in Revelation:

"And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (Rev. 21:3)

"The antitype of the 'Day of Atonement' is this Gospel age, during which Jesus and 'his body,' the Church (by virtue of the redemption and consequent justification), make sacrifice to Justice, in full satisfaction of the Adamic sin. When the work of reconciliation is complete, God will recognize the world of mankind, and place his sanctuary among men. Then will be fulfilled that which was written: 'The Tabernacle of God [God's dwelling, 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 [the 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)

"In other words, the close of the Millennium will witness what the Lord has declared, that nothing shall hurt nor destroy in all his holy kingdom. (Isa. 11:9) It will witness also what Jesus declared; namely, that from that time onward, there shall be no more sighing, no more crying, no more dying, no more curse, because all the former things shall have passed away. 'And he that sat upon the throne said, Behold, I make all things new.' (Rev. 21:3-5)" (*R5694:6*)

"The fifth verse . . . comprehensively grasps the entire Millennial age; our Lord Jesus, then in the throne of earth's dominion, declaring, 'Behold, I make all things new.' This expression does not relate merely to rocks and trees, etc., but to the great work which our Lord undertook; viz., the regeneration of humanity—of so many of Adam's race as would, under favorable conditions of knowledge, experience and assistance, develop characters in full accord with the divine will. The end of the Millennial age will see the work completed; all the wicked destroyed, all who will not hear the voice of that prophet, teacher, governor, cut off from amongst the people in the second death, and all the willing and obedient made new, brought to the complete perfection contemplated in the original divine plan." (*R2833:1*)

"The king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the **ark of God dwelleth within curtains.**" (2 Sam. 7:2)

"The cloth here spoken of as linen was the most beautiful and costly product of the loom known among the ancients. Luther renders the word as equivalent to silk; and our English translators, perhaps misled by him, have admitted the word 'silk' into the margin of the passage which relates how Pharaoh honored Joseph with the apparel and other appurtenances of royalty. (Gen. 41:42) If the Septuagint is right in applying the Greek word *bussos* to this cloth, it was the same as that which is spoken of as fine linen in the parable

of the rich man and Lazarus (Luke 16:19), and also in some of the last chapters of the New Testament. There is reason to believe that this *shesh*, as the Hebrews called it, excelled other fabrics not only in the fineness of its fibre, but in the purity of whiteness to which it might be bleached; for the name is derived from a word which signifies white; and, in the account we have of John's vision of the marriage of the Lamb, it is said that to his wife was granted that she should be arrayed in this fine linen, clean and white. (Rev. 19:8) Not only was the fibre of this vegetable naturally small, but care was taken in spinning it to produce a small and at the same time a strong thread; it having been specified in the directions that the curtains should be made of *shesh* that was fine-twisted." (Atwater, *The Sacred Tabernacle of the Hebrews*, p. 16)

"But in Exodus 28:42 and Leviticus 6:10 the drawers of the priests and their flowing robes are said to be of linen (*bad*); and the tunic of the high-priest, his girdle and mitre, which he wore on the day of atonement, were made of the same material. (Lev. 16:4) From a comparison of Exod. 28:42 with Exod. 39:28 it seems clear that *bad* and *shesh* were synonymous; or, if there be any difference between them, the latter probably denotes the spun threads while the former is the linen woven from them. . . . In no case is *bad* used for other than a dress worn in religious ceremonies, though the other terms rendered 'linen' are applied to the ordinary dress of women and persons in high rank." (Smith, *Dictionary of the Bible*, "Linen")

"Linen was worn among the priests in Egypt and Palestine, and was supposed to be preferable to woolen because it did not harbor vermin, which could not be said of any other fabric at the time." (Osborn, *Plants of the Bible Lands*, "Flax," p. 86)

Every one of the Tabernacle's (covering) curtains including the linen one was intended to reflect some phase or aspect in the life and experiences of the one who, in the beginning as the Logos, was the active agent of God in all the work of creation (John 1:3); and who condescended to become the Savior of the lost world of mankind, thus becoming "the man Christ Jesus"—the ransom sacrifice for the world of mankind. (See *T51, 52*) And for his faithfulness unto death, Jehovah God has highly exalted him (Phil. 2:9) so that he now possesses the divine nature (immortality). The four covering curtains represent Jesus in this way:

The **first curtain** (seals' skins) represented the beginning of the great condescension of him who was leaving the glory he had with the Father and became the man Christ Jesus. He was taken out of his natural element (the spirit nature) as the seals were taken out of the water! (See John 17:5; Isa. 53:1,2)

The **second curtain** (rams' skins dyed red) represented him as the ransom sacrifice for the sin of the world. (Matt. 20:28; John 1:29,36)

Note that these two curtains were **not** divided indicating that no one could have shared with Jesus in the things here depicted.

The **third curtain** (goats' hair) represented him as sharing with his "body members" in the sin-offering of atonement for the world of mankind. These so-called "body members" are frequently represented in the Exodus and

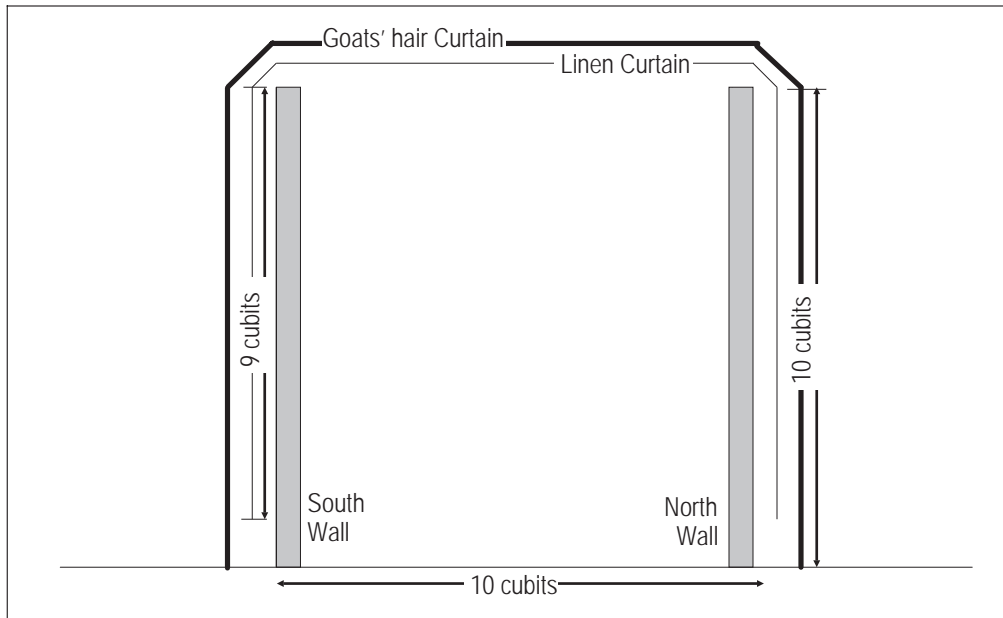


Figure 13: Goats' Hair and Linen Curtains over the Boards

Leviticus types as being in the body of Aaron, the ancient High Priest—under his head! (See *R5394:1*; *Psa.* 133:2; *T37*; *Matt.* 20:22,23; *Heb.* 13:13)

The **fourth curtain** (linen) represented him in his exaltation (*Phil.* 2:9–11) sharing his “glory, honor, and immortality” (*Rom.* 2:7) with the “members of his body” who shared in his sufferings. (*1 Pet.* 4:13)

Note that these curtains **were** divided indicating that there would be those (the Church of the Gospel dispensation) who would share in both his sufferings and his ultimate exaltation and glory. (*2 Tim.* 2:12)

One reason why the third curtain—of goats’ hair—is used to represent Jesus is because during the Gospel dispensation Jesus still suffers by way of the “members of his body.” (*Col.* 1:24) Thus the Church, though having merely the imputed righteousness of Jesus (*Isa.* 64:6), could not be represented by a bullock (*T95*) but by a goat!

Some time ago a brother speaking on the Tabernacle’s ten curtains declared that they represented ten doctrines under which the Church of this Gospel Age was developed. Those ten curtains, according to Bro. Russell, represented the **glorified** Church and not the Church still this side of “the Vail”!

“The antitype of the ‘Day of Atonement’ is this Gospel age, during which Jesus and ‘his body,’ the Church (by virtue of the redemption and consequent justification), make sacrifice to Justice, in full satisfaction of the Adamic sin. When the work of reconciliation is complete, God will recognize the world of mankind, and place his sanctuary among men. Then will be fulfilled that which was written: ‘The Tabernacle of God [God’s dwelling, the glorified Church] is with men, and he will dwell with them, and they shall be

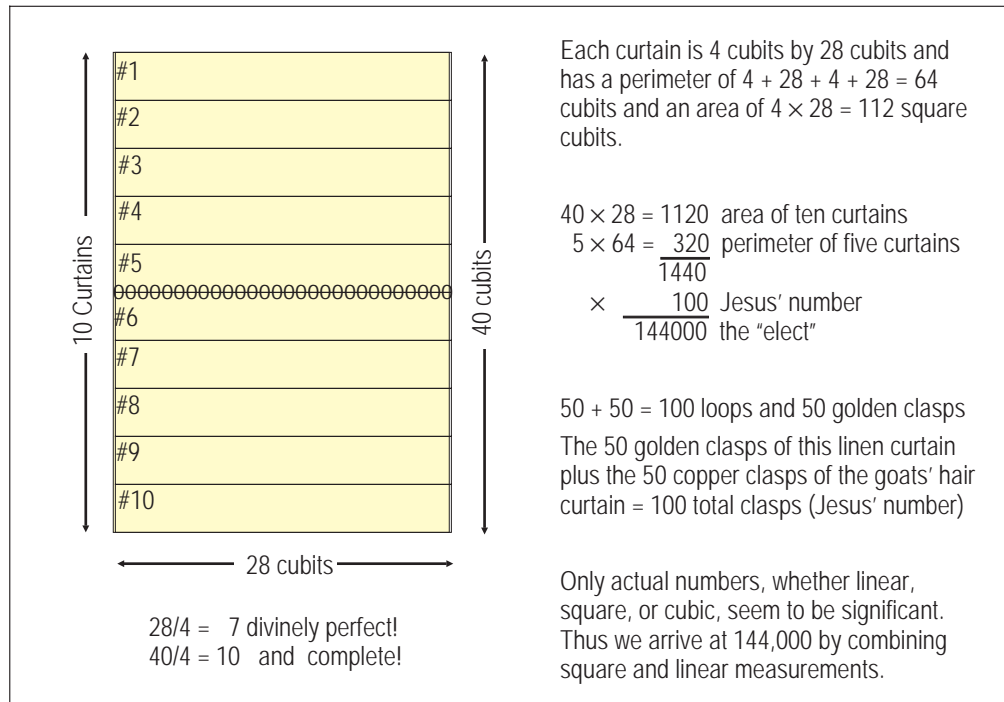


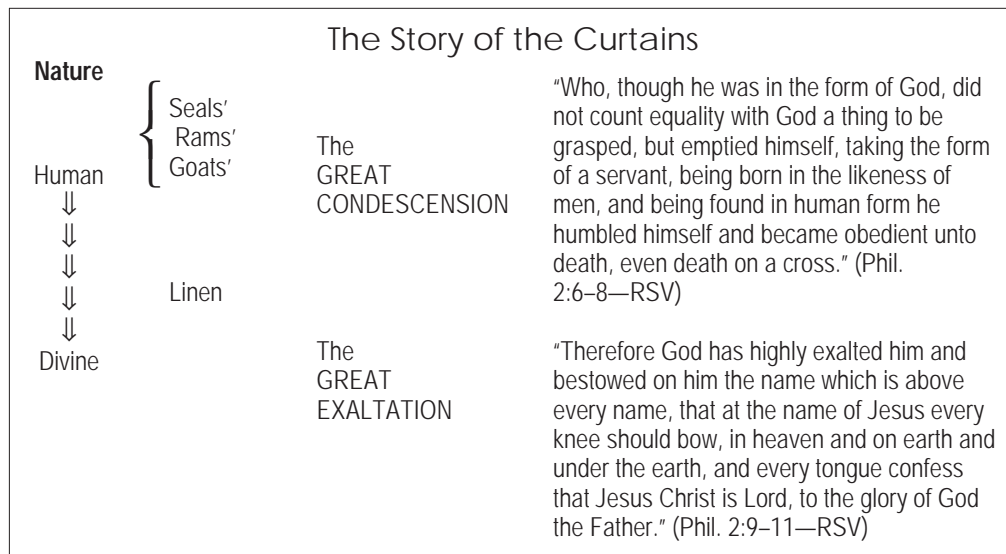
Figure 14: Linen Curtain Measurements

[become] his people, and God himself will be with them and be their God.' ”
 (T76)

You will note that this curtain was a cubit short of touching the ground on either the south or north side of the Tabernacle. However, when you come to the west end of the structure, the “half curtain” which falls down over the rear wall, goes down and does touch the ground, to indicate that this glorified Church will then be “with men,” as Bro. Russell so beautifully suggests, quoting Rev. 21:3–5.

The white linen of this curtain cannot represent the Church this side “the Vail,” for it bears Cherubim, and the white linen itself bespeaks the state or condition of the glorified church—“linen, clean and white: for the fine linen is the righteousness of saints” (Rev. 19:8)—no longer the imputed righteousness of Jesus! And the blue thread bespeaks the fact that she has been faithful, and the scarlet thread says that this faithfulness was even unto death, and the purple thread is indicative of her final exaltation to the glory of the Kingdom—its royalty! This Church is no longer **under** anything, but really **over** everything! That she will then be a partaker of the divine, the immortal nature is reflected by the golden clasps which unite both halves of this linen curtain by way of 100 “loops.” (Exod. 26:3–6) These 100 “loops” represent Jesus uniting us all together into one grand and glorious brotherhood—The Christ—(the “seed” of the woman [Gen. 3:15; Rom. 16:20]; the “seed” of Abraham [Gen. 22:18; Gal. 3:29]; saviours [Obadiah 21; Rev. 14:1]).

“Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. THEREFORE will I [Jehovah] divide him a portion with the great [myself, Jehovah], and he [Christ Jesus] shall divide the spoil [glories and privileges] with the strong [the overcoming Church]; because he hath poured out his soul unto death: and he was numbered with the transgressors; and bare the sin of many, and made intercession for the transgressors.” (Isa. 53:10–12)



The Tabernacle Coming Down to Earth

The Most Holy of the ancient Tabernacle represented the abode of God for He was manifested therein by the Shekinah (glory light) which appeared atop the Mercy Seat of the Ark of the Covenant between the two cherubim. (Exod. 25:22; Num. 7:89) But it also represented the spirit-born condition of the glorified Christ (Head and body) as partakers of the divine nature. (see *T120*)

During the Gospel age the Tabernacle has represented a progressive development of the “class” that is to be identified with Jesus as the “seed” of Abraham which in due time will bless all the families of the earth. (Gen. 22:18; Gal. 3:29) The original “seed” was the Israelitish nation which might thus have become the “royal priesthood” of God. (Exod. 19:5,6) That they would fail was attested by the prophet who declared for Jehovah, “Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.” (Hosea 4:6) That they did fail is evidenced by the words of Jesus unto them: “Your house is left unto you desolate.” (Matt. 23:38)

With the ending of the Jewish Age, another Israel was privileged to enter into covenant relationship with God, to become, as it were, the “royal priesthood.” (1 Pet. 2:5,9) It is this latter “Israel” that is pictured in the

Tabernacle types and shadows as making progress in the direction of becoming this “anointed priesthood” of God. It is their justification that is represented in the Court; their sanctification that is represented in the Holy; their glorification that is represented in the Most Holy!

When the last member of this “priesthood” has passed beyond the “Vail,” making his “calling and election” sure (2 Pet. 1:10), the Tabernacle will no longer represent a progressive development. Unlike the curtains—the gate, the door, and the vail—the west end of the Tabernacle was a wall, bespeaking finality, the end of all progress because the ultimate has been attained! And the “door” to the “Most Holy” and the “high-calling” will forever be closed. Those having entered in will constitute the true Zion (Isa. 2:3), the New Jerusalem, the Holy City which John was privileged to “see” in his vision (Rev. 21:2,10,11,16, etc.) coming down from heaven to the earth as the Tabernacle of God. (Rev. 21:3; *T76*)

This does not mean that there will be an actual transplanting of that “Tabernacle” but rather that its influence, its government, its rule, and the corresponding blessings will be visited upon the world of mankind. (The sun does not have to leave the sky itself for its warmth and light to be felt upon the earth.) This is undoubtedly what was intended by God, to be reflected in the glorious Curtain (the Tabernacle itself [Exod. 26:1]) which covered the structure, coming down only nine cubits on the south and north sides, but down to the earth itself by way of its being draped over the west (rear) wall. It, of course, represented something heavenly; and this is the reason why it did not touch the earth until first of all, all of the Holy and the Most Holy, including its rear (west) wall had been covered. Not until the Church, the antitypical “priesthood,” has first completed its consecration unto death and been glorified can it become the blesser of the world of mankind!

Changing the metaphor, the saints of God, when their number is complete, will become that “stone” cut out of the mountain without hands (Dan. 2:34) which on smiting the image of Gentile domination—breaking them into pieces—itself becomes a great mountain and fills the earth. (Dan. 2:35)

Thus by the end of the Millennial age the Church, the “royal priesthood,” will have accomplished its work of blessing the world of mankind with a full reconciliation unto God. And so . . .

“When mankind reaches perfection at the close of the Millennial age . . . they will be admitted into membership in this Kingdom of God, and given the entire control of earth as at first designed—each man a sovereign, a king. This is clearly shown in the symbolic prophecy of John (Rev. 21:24–26); for in vision he not only saw the people walk in the light of it, but he saw the kings enter it in glory; yet none could enter who would defile it. None can become identified with that city (kingdom) who has not first been thoroughly tested; none who would work, or love to work, deceit and unrighteousness; only those whom the Lamb will write as worthy of life everlasting, and to whom he will say, ‘Come, ye blessed of my Father, inherit the kingdom prepared for you.’” (*A296*)

“Its reign will be for a thousand years, after which a new dispensation will open, under new conditions, in which mankind (perfected) will be granted

the privilege of ruling themselves in harmony with the divine law.”
(*R2231:2*)

“We are to understand . . . that the heavenly country for which Abraham, Isaac and Jacob and all the faithful of the fleshly house of Israel waited as ‘pilgrims and strangers’ is after all to be earthly, in the sense of being on the earth, but it will be heavenly in the sense that its government, regulations, laws, etc., will be heavenly laws, etc., and not ‘earthly, sensual, devilish.’ Consequently, when the Apostle says that they ‘looked for a city which has foundations, whose builder and maker is God’ and that God ‘hath prepared for them a city,’ we must understand this promise, so far as they are concerned, to be in harmony with the other promises made to fleshly Israel.

“The ‘city’ referred to is not a literal city, but the symbolical one mentioned in Rev. 21:2,9–27. In symbol a city signifies a government, and this city which comes down from God out of heaven symbolizes the Kingdom of God, his rule of government, which will be established in all the earth. This ‘city’ or government will consist of the Christ —the ‘Bridegroom’ and ‘the bride the Lamb’s wife,’ ‘then shall the righteous shine forth’—the city will have the glory of God. When this Kingdom is established, the nations shall walk in the light of it.—Rev. 21:24” (*R2230:6–2231:1*)

“The antitype of the ‘Day of Atonement’ is this Gospel age, during which Jesus and ‘his body,’ the Church (by virtue of the redemption and consequent justification), make sacrifice to Justice, in full satisfaction of the Adamic sin. When the work of reconciliation is complete, God will recognize the world of mankind, and place his sanctuary among men. Then will be fulfilled that which was written: ‘The Tabernacle of God [God’s dwelling, 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 [the 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” (*T76*)

Thus there were ten curtains each 28 cubits long and four cubits wide. These ten curtains were next coupled together into major divisions of five curtains each, probably to show that the glorified Church would be made up of peoples from two major divisions: Jews and Gentiles. The “wall” which had separated these two divisions from each other was the law which God had imposed upon the Israelites at Sinai. Is this not what the Apostle Paul had reference to in his beautiful epistle to the Ephesians?

“And you hath he quickened, who were dead in trespasses and sins: wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, has quickened us together with Christ, (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained

that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.” (Eph. 2:1–15)

The instructions given to Moses to the effect that by way of 100 “blue loops” the two major divisions of the linen curtains were to become “one tabernacle” (Exod. 26:5,6) was prophetic, inasmuch as it foretold how the ultimate Sanctuary of God—“God’s dwelling”—the “glorified Church” (T76), the 144,000 “saints” gathered from among both Jews and Gentiles, would one day be so united together as to constitute his everlasting “dwelling place”; and all of this through the ministry of Christ Jesus as symbolized in the number 100. Now let us note how beautifully all this is reflected in the Apostle Paul’s words:

“And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace unto you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.” (Eph. 2:16–22)

The 50 “taches of gold” (Exod. 26:6) by way of which the “loops” of the two major divisions of this linen curtain were enabled to hold together to form “one tabernacle” (Exod. 26:6) are indicative of the divine nature (immortality) to which the 144,000 “saints” (represented by the linen curtain) will have been glorified together with Christ Jesus, their head! Why are there merely 50 taches instead of 100 to represent Jesus? God wanted us to know that only such as “suffer with him” will be privileged to “reign with him.” (2 Tim. 2:12) Accordingly the remaining 50 taches appear in the goats’ hair curtain; for while the linen curtain represents the “reigning phase,” the goats’ hair curtain represents the “suffering phase”—the sharing of the Church with Jesus in the sin-offering. However, these 50 taches were not made of gold but of copper (Exod. 26:11) representing, as it were, the perfect humanity (the earthly nature of both Christ Jesus and the Church in the sin-offering)—Jesus’ actual human perfection and the Church’s imputed perfection. Perhaps someone might remind us that the Church’s share in the sin-offering was a goat (Lev. 16:5,9,10) not representing human perfection as did the bullock. This is true, yet it merely reflects the Church’s inferior condition. Since the sacrifice was offered by the High Priest as his own sacrifice, she is thus really accepted as perfect “in the beloved” (Eph. 1:6)—a partaker of Jesus’ righteousness. How else could the sacrifice of the Church be “a living sacrifice, holy, acceptable unto God” (Rom. 12:1)? In the original consecration of the Aaronic priesthood there was but one sin-offering, a bullock (Lev. 8:2) and this was supplied, as it were, by Jehovah himself (in the type represented by Moses). Speaking about this bullock, Bro. Russell had this to say:

“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 us. From that moment, all that happened to the bullock represented what was to be done to Jesus and to his body, the Church, as human beings.” (T41)

“The ministry of reconciliation or atonement is participated in by the entire ‘Royal Priesthood’ of which Jesus is the Chief Priest or High Priest. All the Priests share in the ‘better sacrifices’ which have progressed throughout this Gospel age, and which will be finished with its close (Rom. 12:1); and all who thus share the sufferings of Christ shall likewise share his future glory as participators with him in the great and glorious ministry of reconciliation of the Millennial Kingdom.

“As for these underpriests, they ‘were by nature children of wrath, even as others,’ and needed first to be reconciled or at-oned to God before they could be called of God to this priesthood; ‘for no man taketh this honor to himself, but [only] he that is called of God.’ It is not until after we have received the at-one-ment at the hands of our Redeemer, the High Priest, that we are privileged to be reckoned as joint sacrificers, joint mediators, joint reconcilers, joint at-one-ers.” (E487)

This white linen curtain represented the “glorified Church” (T76), perfect (7), and complete (10). The white linen itself indicated how the Church would then be “arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints” (Rev. 19:8)—no longer merely the imputed righteousness of Jesus! The colored threads (Exod. 26:1) are indicative of the fact that these “saints” had proved themselves faithful (blue thread) unto death (scarlet thread); and because of which they had been exalted to the “royalty of the Kingdom” (purple thread)! The figures of the cherubim woven into the fabric (Exod. 26:1) were intended to show that theirs was now the heavenly nature.

In the type when this linen curtain was laid over the gold-plated boards, it came short just one cubit of touching the ground, the earth, on both the north and south sides of the Tabernacle. This was to reflect the heavenly nature of what it represented, the “glorified Church.” It took only $7\frac{1}{2}$ of the original 4-cubit wide curtains to cover the Holy and the Most Holy ($7\frac{1}{2} \times 4 = 30$ cubits which was the full length of the Tabernacle). The remaining $2\frac{1}{2}$ curtains ($2\frac{1}{2} \times 4 = 10$ cubits) fell down over the west end (rear) of the Tabernacle and touched the ground, the earth. This indicates the time when the Tabernacle of God would be among men (Rev. 21:3–5). However, despite the fact that the Tabernacle would be amongst men, they will still not be able to see it with their natural physical eyes, but by a mental perception.

“But this great High Priest of the world will be recognized only by ‘them that look for him.’ If he were to appear a flesh-being, in the sky or elsewhere, 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 spirit being, and that his ‘little flock will be like him,’ spirit beings, of the divine nature, which no man hath seen nor can see. (1 Tim. 6:16) 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 now see the prize, the 'crown of life,' 'while we look not at things which are seen (by physical sight); for the things which are seen are temporal, but the things which are not seen 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; 12:2) Thus with the eyes of their understanding the 'Watchers' discern the second presence of the Lord in due time, by the light of the divine Word. And later on the world, every eye, shall see him in a similar manner, but by the light of the 'flaming fire' of his judgments. —2 Thes. 1:8" (T85)

This is beautifully illustrated in the Tabernacle type where the linen curtain was completely covered by the goats' hair curtain even though the linen curtain actually touched the ground.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways past finding out." (Rom. 11:33)

Loops and Clasps [Taches]

There were 50 loops and their corresponding clasps in the selvege of both the linen and the goats' hair curtains. (Exod. 26:4–6,10,11) The loops in the linen curtain were blue (Exod. 26:4); but we are not told what color those of the goats' hair curtain were. It may not be unreasonable to assume that the latter also were blue; and, if we are right in this assumption, we have here a beautiful symbolism of faithfulness!

Since the clasps uniting the two parts of the linen curtain were gold (Exod. 26:6), symbolic of the divine nature attained by those represented by this curtain, viz., Christ and his Church; and the clasps uniting the two parts of the goats' hair curtain were of copper (Exod. 26:11), symbolic of the perfect human nature (actual or accounted) of those represented by this curtain—again Christ and his Church—the blue loops in each of these curtains suggest that those who are faithful in sharing with Jesus in the sin-offering, are those who will be rewarded with jointheirship of the divine nature, with him, in the glory of that Kingdom. Yea, those who suffer with him will also reign with him. (2 Tim. 2:12)

It is interesting to note that the 50 loops in each of the curtains total just 100. (There were 50 loops in the selvege of each half of the curtains—50 in one and 50 in the other—making the total for the two united curtains actually 100 loops.) This is Jesus' number in the Tabernacle, as if to say Christ Jesus is himself the tie that binds the Christ class together into a "oneness" both here and now, and there and then! (Exod. 26:6,11) How beautiful the thought! This same Christ Jesus is represented in the 100 clasps—50 in the goats' hair curtain, and 50 in the linen curtain. The fact that the 100 clasps are thus divided suggests that Christ Jesus, who while in the flesh (represented by the copper clasps) suffered as the sin-offering, is the very same one who, for this faithfulness, God highly exalted to the divine nature (represented by the gold clasps)—to glory, honor, and immortality. (Phil. 2:8–11)

If the figures of the linen curtain and goats' hair curtain are accepted as representing the 144,000—the "elect"—then, of course, Christ Jesus himself is represented by the 100 loops which bind the respective units to-

gether (50 loops in each of the half curtains—Exod. 26:3–5,10,11). There could be no unity (**oneness**—Exod. 26:6,11) without Christ Jesus: it is his love that constrains us, binds us together. (2 Cor. 5:14)

100 is Jesus' number. The Gate into the Court measured 5×20 which is 100 square cubits. The silver sockets that supported the Tabernacle's boards and the Vail's pillars were 100 in number. (Exod. 38:27) The 100 metal clasps ("taches") represent the **nature** of the bond: the 50 copper clasps of the goats' hair curtain—the human nature—and the 50 golden clasps of the linen curtain—the divine nature. The redemption money for the "firstborns" was five shekels according to the shekel of the Sanctuary (Num. 18:15,16) and since each shekel was worth 20 gerahs, the total was 100 gerahs.

The New Creature's present condition is an "in part" one of which the spiritual is divine, and that which is fleshly is human. It is sometimes referred to as a possession of a treasure in an "earthen vessel." (2 Cor. 4:7) It is well represented by the Holy of the Tabernacle whose entrance vail (the "door") represents the death of the human will, and whose exit vail (the "second Vail") represents the death of the human body. (T22) And so, "this 'Holy' apartment represented the state or condition of God's consecrated people (typified by Israel's priests), while yet in the flesh." (R2670:3)

Seemingly this is what is portrayed in the manner in which certain portions of the linen and goats' hair curtains were used to cover the top, and the north and south sides, of the Tabernacle.

Let it be remembered that the linen "curtains" were each 28 cubits in length and four cubits in width (Exod. 26:2), of which five were joined together to cover the Holy. Since the Holy measured 20 cubits in its length, it required just these five curtains to cover this area. The square area of this part of the linen curtains was thus $5 \times 28 \times 4 = 560$ cubits. This, of course, would represent that which is spiritual insofar as the New Creature in his present "in part" condition is concerned.

Let it also be remembered that the goats' hair "curtains" each measured 30 cubits in length and four cubits in width (Exod. 26:8), and though there were six of these set apart for use with the Holy, only five really covered the top, and the north and south sides, because the sixth was used in the "forefront" of the Tabernacle (Exod. 26:9). Thus the square area of these five curtains was $5 \times 30 \times 4 = 600$ cubits. This represented the fleshly insofar as the New Creature in his present "in part" condition is concerned.

The total square area of the linen and goats' hair curtains was thus $560 + 600 = 1160$ cubits.

Since the Most Holy represented the "perfect" condition wherein the New Creature is no longer identified with the flesh, only the linen curtain, representing the spiritual, need now be taken into account, for the New Creature is now a partaker of the divine nature (2 Pet. 1:4)—the "in part" or fleshly having passed away. (1 Cor. 13:10) Since the Most Holy was only ten cubits in length, only $2\frac{1}{2}$ curtains were required to cover its top, and

the north and south sides, respectively. The square area of this portion of the curtain is thus $2\frac{1}{2} \times 28 \times 4 = 280$ cubits.

By adding these two figures together, we arrive at $1160 + 280 = 1440$; and since there could be no “overcomers”—partakers of the divine nature—without Christ Jesus, the Head of this company, we multiply this figure by 100, the number representing Jesus, and get 144,000, the exact number of those who shall ultimately constitute the “body” members of the exalted and gloried Christ!

Gate, Door, and Vail Hangings

“And for the **gate** of the court shall be a hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with **needlework**.” (Exod. 27:16)

“And thou shalt make an hanging for the **door** of the tent, of blue, and purple, and scarlet, and fine twined linen, **wrought with needlework**.” (Exod. 26:36)

<i>the work of the weaver in colors</i>	Jewish Publication Society
<i>the work of the embroiderer</i>	Leeser, Revised Version, Standard
<i>in variegated work</i>	An American Translation
<i>with embroidered work</i>	Douay
<i>decorated work</i>	Moffatt

“And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of **cunning work**: with cherubim shall it be made.” (Exod. 26:31)

<i>the work of the skillful workman</i>	Jewish Publication Society
<i>of weaver's work</i>	Leeser
<i>the work of artists</i>	An American Translation
<i>the work of cunning workmen</i>	Revised Version
<i>the work of skillful workmen</i>	Standard
<i>wrought with embroidered work, and goodly variety</i>	Douay
<i>embroidered with designs</i>	Moffatt

The color-weaver and the embroiderer were both weavers in colors; the latter producing in his web figures of irregular shape such as the cherubs on the inner curtain and the partition-veil. The color-weaver probably produced figures of regular shape, like stripes and checks. (See Gesenius on the two words; also Keil and Delitzsch's *Commentary on Pentateuch*, v. 2, pp. 176, 182.)

“The entrance-curtain (door), though somewhat similar to that which hung between the two apartments, was not perfectly so; as there is no mention of cherubs either in the directions for making it, or in the description of it when made. It was of similar material, being woven, like all the hangings visible within, of the fine white linen which the Hebrews called *shesh*, variegated with blue, purple and crimson. It is described in the English version as wrought with the needle, or embroidered; but the word rendered ‘needle-work’ is now believed to denote a striped or checked pattern produced by the loom. Probably the only difference between this and the inner curtain was that the colors appeared in this in stripes or checks, instead of being wrought into figures of cherubs, as on the other.” (Atwater, *The Sacred Tabernacle of the Hebrews*)

The measurements of the door and the vail are not specifically given. However, since, like the Gate, they were to represent Christ Jesus (*T19, 20*) (Heb. 10:19,20), and the Gate measured $5 \times 20 = 100$ square cubits (Exod. 38:18), we assume that the Door and the Vail were also 100 square cubits (but 10×10 cubits)—square, the symbol of perfection!

It is suggested since the three portals—the gate into the court, the door into the Holy, and the vail into the Most Holy—were made of the same materials (basically white linen, *shesh*, but with interwoven threads of blue, purple and scarlet), that however much the places into which these led might differ one from the other, as entrances they had all one common significance: they represented that Christ who in his prehuman existence was the *Logos* with the Father, who had left that glory to become the man Christ Jesus. As such, and in loyalty to the heavenly Father, he consecrated his life even unto death, dying a most ignominious death on the cross of Calvary to accomplish Jehovah's glorious plan of redemption. As a reward for such loyalty God highly exalted him to the very highest position under himself. This is implied in these words of the Apostle Paul:

“Jesus Christ, who, though he was in the form of God did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee would bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.” (Phil. 2:5–11, RSV)

This at least is what seems to be indicated in the three portals themselves. Let us examine them a little more carefully.

The basic material was white linen; and surely this pictures the **righteousness** and **purity** of Jesus. Without these, there could be no basis for reconciliation or atonement.

The interwoven thread of blue seems to bespeak the fact that Jesus ever remained **loyal** and **true** to his heavenly Father; that he faithfully maintained his righteousness and purity at all costs.

The interwoven thread of scarlet seems to set forth that this loyalty and faithfulness was put to the severest tests, tests in which obedience to the will of God resulted in his **sacrificial death** on Calvary's cross.

The interwoven thread of purple seems to indicate that for this faithfulness unto death God indeed did highly exalt him to the **royalty** of the kingdom, even as it was set forth in this prophecy:

“Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.” (Isa. 53:12)

Nor can anyone approach unto God save by a recognition of this Christ who himself declared:

“I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (John 14:6)

“ ‘The Court’ represented the condition of justification, entered through faith in Christ, the ‘gate.’ ” (*T19*)

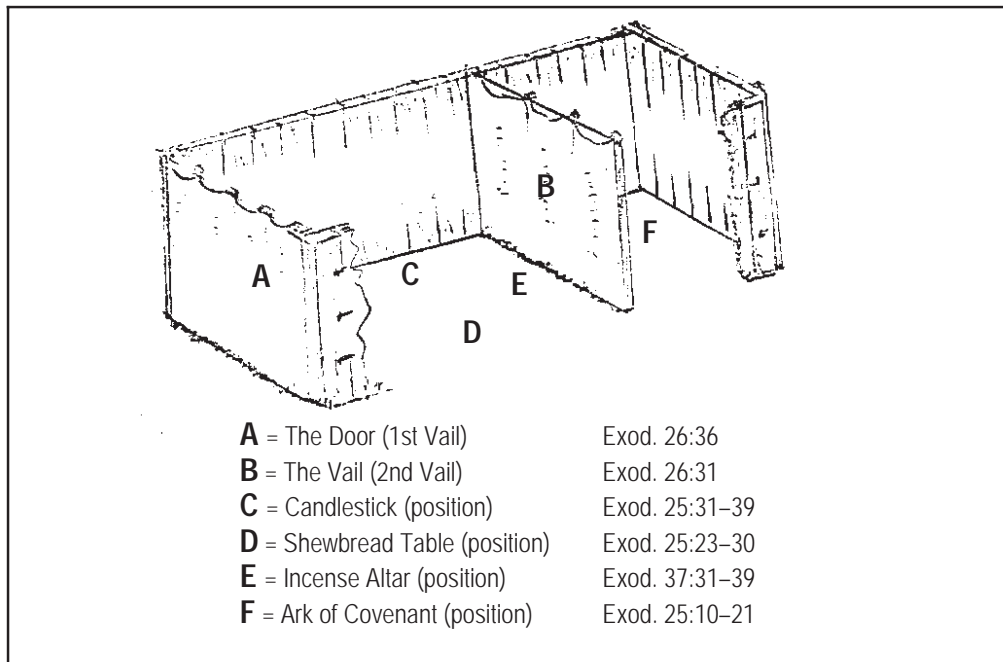


Figure 15: The Tabernacle Without Its Covering Curtains

"There was only one gateway to enter the 'Holy Place' or 'Court'; the type thus testifying that there is but one way of access to God—one 'gate'—Jesus. 'I am the way . . . No man cometh unto the Father but by me.' 'I am the door.'—John 14:6; 10:9." (T18)

"By faith in Christ's ransom sacrifice, represented in the Brazen altar, we enter the 'gate' to the 'Court'—the vail of unbelief and sin is passed." (T22)

There was but one entrance into the Holy, which Holy represented the present "in part"—the spirit begotten condition of the "**little flock**" class. It was with reference to the sheepfold that Jesus declared, "I am the door." (John 10:9) None but those whose consecrations have been accepted "in the Beloved" are represented as being in this Holy condition.

"Yet, into this condition also, we still come through **Christ** Jesus our Lord, who not only opened for us the '**gate**' of Justification through faith in his blood, but who also opened the '**door**' (the first vail) into the Tabernacle, 'a new way of life,' as spirit beings, through and beyond the second vail, by the sacrifice of our justified flesh." (T20)

There is but one entrance into the Most Holy which represents the spirit-born condition of glory, honor and immortality to which the faithful overcomers of this age became heirs. Here again, the portal represents Christ. For a certain period of time the door to the High Calling of the Church stands ajar. Jesus opened up this new way of life through the veil; that is to say, his flesh—his sacrifice. (Heb. 10:19,20) (R5407)

“Having therefore, brethren, boldness to enter into the **holiest by the blood of Jesus**, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh.” (Heb. 10:19,20)

“The Tabernacle picture was a temporary one, which ultimately gave place to the temple, and that temple represented the church in its glorified condition. Nevertheless, the things in the temple represented conditions pertaining to the present time. Our access to the Holiest of all was evidently represented in the vail being rent from top to bottom. The vail represents Christ’s flesh. Through that rent vail we may see into the things beyond and be ready to pass into the Most Holy.” (R4746)

“The **rending** of the Temple vail apparently took place at the same time as this earthquake—the moment of our Lord’s death. This was not the trifling matter it might appear from the word ‘vail,’ for this vail was an extremely large and extremely heavy curtain, the tearing of which would be no small matter, but would have required superhuman strength. Edersheim describes this curtain as being sixty feet long and thirty feet wide, and five inches thick; made of seventy two squares joined together. We have seen . . . that this vail was symbolical; that it represented the completion of our Lord’s sacrifice by which he opened up for us a new way of life beyond the vail, through the sacrifice of his flesh.” (R2788:4)

“The Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.” (Heb. 9:8)

“And, behold, the vail was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.” (Matt. 27:51)

“And in the Temple at Jerusalem the great vail which separated the Holy from the Most Holy was torn, not from the bottom toward the top, as would be the expectation if it were the result of wear, but from the top to the bottom, as indicating it was a manifestation of divine power. The vail or curtain is described as being sixty feet long and thirty feet wide, and its thickness about four inches. Josephus describes it as ‘of Babylonish texture, a wonderful stretch of white, scarlet and purple.’ The rending of this curtain represented symbolically the opening of the way between heaven itself and the heavenly condition of those in the world. Christ has opened to us a new and living way through the vail—that is to say, through the sacrifice of his flesh. True believers represented as being associated with Jesus as priests in the Holy, or outer apartment of the two. Here we have fellowship with God through the light of the golden candlestick, through the bread of the golden table, and through the incense that we are permitted to offer on the golden altar, and from this standpoint we can now by faith see beyond the vail—catch glimpses at least of the heavenly estate which God hath in reservation for them who love him, for the called ones according to his purpose, for the Christ, head and body.” (R3371:2)

If these figures can be considered accurate, then Bible numerics will corroborate the fact of the Church’s passing through the “vail”—Christ’s flesh (Heb. 10:19,20)—into the glory of the Kingdom; for, the number applying to the saints in the present “evil times” is six. (R3164:1) Jesus’ number is 100. By multiplying these together we arrive at (6 × 100) 600, the very same number produced by multiplying all the measurements of the “vail” as here given: $60 \times 30 \times \frac{1}{3} = 600$ [cubic feet].

"All these [gate, door, and vail] were made of the same materials, arranged in precisely the same order—'blue, and purple, and scarlet, and fine twined linen'—and all three were of the same dimensions as regards their area, for the gate of the court was twenty cubits long by five high, making a hundred square cubits. The door-curtain and vail each occupied a space of ten cubits wide by ten high, or a hundred square cubits each.

"The same truth seems therefore to be embodied in each of these typical curtains. The same Jesus . . . is portrayed in each. There could be no access to God, of any kind, whether of comparatively distant worship, or of closest intimacy, but through the one door, the Lord Jesus. 'I am the door.' (John 10:7)

"The Israelite, who came to the brazen altar with his sacrifice or gifts, must first pass through the gate of the court. The priest, that placed incense on the golden altar within the tabernacle, entered through a second door-curtain. The high priest, who alone had access into the holiest (on the Day of Atonement), passed through the vail, a third hanging of the same kind; and realized the thrice repeated truth of the only way to God." (Soltau, *The Tabernacle: Its Priesthood and Its Offerings*, p. 118)

"The door [gate] contained 100 square cubits [10 \ 10 cubits] of material . . . the second door [door] was the door of the tabernacle, or 'Tent,' a 'hanging' (R.V. 'screen') at the entrance into the Holy Place [the Holy]. This hanging was also of fine twined linen embroidered, or wrought with needlework, with blue, purple and scarlet; the same symbolism applies. It also contained 100 square cubits [10 \ 10 cubits]. At this door there were five pillars of acacia wood overlaid with gold, each set in sockets of brass [copper] (Exod. 26:36, 37). Here the brass [copper] was met by the gold and disappeared; no brass [copper] appeared in the tabernacle . . . the third door was The Vail, at the entrance of the Holy of Holies. It doubtless also contained 100 square cubits [10 \ 10 cubits] of material (Exod. 26:31–33)." (Miller, *The Tabernacle*, p. 121)¹

The "gate," the "door," and the "vail" were all really "hangings"! (Exod. 27:16; 26:36; 26:31,32) They were all suspended by way of metal (silver or gold) hooks from the pillars which supported them. (Exod. 38:19; 26:32,37)

There were no curtain rods nor any other device by way of which the "hangings" could be raised up or pulled to one side. Accordingly, anyone seeking entrance to the areas beyond them had to stoop, as it were, in order to pass "beneath" the respective "hangings." This, we believe, is significant, inasmuch as it reflects the humbling of one's self, or the recognition of that which is higher and nobler than the self.

Since the portals all represented Jesus, how beautifully is here set forth the fact that anyone who would approach Jehovah God can do so only by the recognition of Jesus, his merit, and the mind (of Jehovah) which was manifested in Christ Jesus!

It is very interesting to note that the "gate" into the Court of the Tabernacle (which represented Christ Jesus—*T18,19*), according to Exod. 38:18, measured five cubits in height and 20 cubits in length: 100 square cubits.

1. Words within square brackets have been supplied.

This beautifully correlates to the “redemption price” of the “firstborns” which was five shekels at 20 gerahs per shekel: 100 gerahs (also representing Christ Jesus)! (Num. 3:46,47; 18:15,16)

The “vail” which divided the Sanctuary into the Holy and Most Holy hung directly under the “taches” (Exod. 26:33) which united the two major divisions of the Tabernacle (Exod. 26:6) and its Tent (Exod. 26:11), and this was just 20 cubits from the east end of the wooden structure; this made the Holy 20 cubits in length and the Most Holy ten cubits in length (externally).

The Hebrew word *paroketh* occurs 24 times in the Old Testament, and in the KJV has been consistently rendered “vail,” having reference to that hanging which hung between the Tabernacle of the Congregation (the Holy) and the Most Holy; and which the Apostle Paul in the New Testament designates “the second vail.” (Heb. 9:3) Cherubim being heavenly (angelic) creatures suggests that those passing beyond this “vail” enter into the heavenly condition—life on the spirit plane—partakers of the Divine Nature.

When reference is to the “door” (first vail) or the “gate” into the Court, the Hebrew word is *masak*, in those 17 instances rendered “hanging.” However, in Num. 3:31, the reference is definitely to the second vail!

“The vail at the door of the Tabernacle represented the same thought as baptism—namely, death. When the priest passed the first vail, it represented him as passing out of sight, buried from the outward things; and his shut-in condition was enlightened only by the lamp and supplied by the shewbread—representing the spiritual nourishment and enlightenment granted all who are immersed into Christ.

“The second vail represented the end of the reckoned death in actual death; and the Most Holy represented the full fruition of all the exceeding great and precious promises made to those who become new creatures in Christ Jesus by sharing his death and also his resurrection.” (*R1544:1*)

“We find that the same great truths which were symbolically represented in the two apartments of the Tabernacle and the Temple, the Holy and the Most Holy, and their separating vails, are exactly matched in the Great Pyramid by the teachings of the two apartments, the ‘Ante-Chamber’ and the ‘King’s Chamber,’ and their low separating passages. The ‘Ante-Chamber,’ like the Holy of the Tabernacle, represents that condition of relationship to God, as a reckoned new creature, and joint heir with Christ of the divine nature and glory, which the believer enters when, after accepting forgiveness and reconciliation with God through the ransom, he presents his justified self a living sacrifice to God’s service. As the first vail of the Tabernacle represented the consecration or resignation or death of our own will, and the full submission to God’s will, so the low entrance to the ‘Ante-Chamber’ symbolizes this same great event, which begins the newness of life in all who will ever be members of the royal priesthood.

“This test, representing the laying of our all upon the altar, having been passed, the believer is no longer reckoned as a human being, but as a ‘new creature,’ a ‘partaker of the divine nature.’ Though, as a matter of fact, he will not be made an actual sharer of the divine nature until he shall have

faithfully learned the lesson of obedience to the divine will, in the actual experiences and daily sacrifices and schoolings of the present life (represented in the 'Ante-Chamber' walls, of peculiar construction, and in the Table of the Shewbread, the Golden Candlestick and the Incense Altar in the Holy of the Tabernacle): and not until he shall have passed through death itself (represented by the second vail of the Tabernacle and by the second low passage leading into the 'King's Chamber' of the Pyramid); and until, by a share in the First Resurrection, he shall have entered with Christ into the fulness of the promised divine nature and glory—his everlasting portion, symbolized in the 'King's Chamber.' " (C356)

Seemingly the Scriptures nowhere specifically speak of the "first vail," though the Apostle Paul in his Epistle to the Hebrews (9:3) uses the expression "second vail," implying that the "door" ("hanging" Exod. 26:36; 36:37) is the "first vail." This, of course, is reason sufficient for Bro. Russell's use of the term "first vail" or "preceding vail" in his writings as shown in this quotation (and elsewhere):

"As the passing of the preceding vail represented the death of the **human** will, so the passing of the second vail represented the death of the **human** body; and both are requisite to complete our 'sacrifice.' " (T22)

Door and Vail Pillars (Posts)

"An hanging for the **door** . . . of blue, and purple, and scarlet, and fine twined linen . . . five pillars . . . five sockets of brass [copper] for them." (Exod. 26:36,37)

"The door posts at the entrance to the Tabernacle—at the 'door' of the 'Holy' . . . They were totally different from the posts in the 'Court,' and represented 'new creatures in Christ'—the consecrated saints . . . represented how 'we have this treasure (the divine nature) in earthen vessels (2 Cor. 4:7); i.e., our place or standing as new creatures, not yet perfected. (Exod. 26:37)" (T114)

"**Vail** of blue, and purple, and scarlet, and fine twined linen . . . with cherubim . . . four pillars . . . sockets of silver." (Exod. 26:31,32)

"The door posts of the 'Most Holy' were just inside the second 'Vail' and represented those who pass beyond the flesh (vail) entirely into the perfection of the spiritual condition. Those posts were so constructed as fully to illustrate this. Covered with gold, representing divine nature, but no longer set in sockets of copper—no longer dependent on any human condition—they were set in sockets of silver (reality, truth, verity) seeming to say to us, When you come inside this vail you will be perfect—really and truly new creatures.—Exod. 26:32." (T115)

The hangings, constituting the Door into the Holy and the Vail into the Most Holy, may also represent death: the Door, the death of the human will; the Vail, the death of the human body. (T22) These hangings were not suspended from a pole or rod across the top of the pillars, but from golden hooks at the top of each of the pillars. (Exod. 26:37; 36:38; 26:32; 36:36)

The Door hung on five pillars (Exod. 26:37; 36:37,38) and, assuming that the two end pillars rested against the walls of the Tabernacle, this hanging formed four "vents" over as many draped sections. (See Figure 16.) The Vail hung on four pillars (Exod. 26:31,32; 36:25,36); and, assuming that the two end pillars rested against the walls of the Tabernacle, this hanging

formed three “vents” over as many draped sections. Thus there were in these two curtains just seven draped sections, symbolizing that which is divinely perfect and complete.

Since these two vails (the Door and the Vail) represent death, does not the fact of these seven draped sections bespeak this death to be that which is so precious in the sight of the Lord? (Psa. 116:15) This was beautifully evidenced when Jehovah broke the silence of heaven to show forth his pleasure in the death which Jesus underwent on the occasion of his consecration—baptism (the passing of the first vail, the door) (Matt. 3:17); and again at the end of that ministry, in anticipation of Jesus’ death soon to be accomplished on Calvary’s cross (the passing of the second vail). “This is my beloved Son in whom I am well pleased.”—Matt. 17:5

There were five pillars (posts) that supported the first Vail (the “door”) into the “Holy” (Exod. 26:37; Exod. 36:38). There were four pillars (posts) that supported the second Vail (the “Vail”) into the “Most Holy” (Exod. 26:32; 36:36). It may be that this ratio of 5:4, as suggested by Bro. Russell in connection with the five wise and five foolish virgins, is not of particular significance. “The numbers are not significant; neither are the proportion.” (C91) On the other hand, it is possible that in the case of the pillars (posts) supporting these respective vails—five for the “door” to the Holy and four for the “vail” into the Most Holy—may be intended to reflect the fact that there will be more who consecrate unto death than will actually make their “calling and election” sure, to become inheritors of the divine nature.

The Holy, of course, represents the present “in part” condition (1 Cor. 13:9) of the saints still in the flesh, those having, as it were, the treasure in an “earthen vessel” (2 Cor. 4:7). How beautifully this is set forth in the fact that the gold-plated pillars (posts) stood in copper sockets. (See T114)

The Most Holy, on the other hand, represented that which is “perfect” as having come to those faithful in their consecration vows (1 Cor. 13:10). They are then truly partakers of the divine nature, having been born on that plane of existence. This is reflected in the fact that the pillars (posts) supporting the Second Vail are now in silver sockets.

“Covered with gold, representing divine nature, but no longer set in copper—no longer dependent on any human condition—they were in sockets of silver (reality, truth, verity) seeming to say to us, When you come inside this vail, you will be perfect—really and truly new creatures.—Exod. 26:32” (T115)

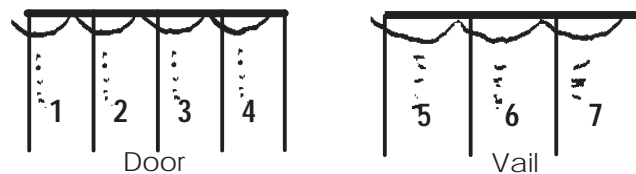


Figure 16: The Door and the Vail

	Court	Gate	Door	Vail
Pillars	Wood (?)	Wood (?)	Wood (1)	Wood (2)
Fillets	Silver (3)	Silver (4)	Gold (5)	–
Chapiters	Silver (6)	Silver (7)	Gold (1)	Gold (2)*
Hooks	Silver (3)	Silver (8)	Gold (1)	Gold (2)0
Sockets	Copper (9)	Copper (10)	Copper (11)	Silver (12)

1. Exod. 26:37; 36:38	7. Exod. 38:19,28
2. Exod. 26:32; 36:36	8. Exod. 38:19,28
3. Exod. 27:10,11,17; 38:10–12,17,28	9. Exod. 27:10,11,17; 38:10,11,17
4. Exod. 27:17; 38:19,28	10. Exod. 38:19,31
5. Exod. 36:38	11. Exod. 26:37; 36:38; 38:30
6. Exod. 38:17,28	12. Exod. 26:32; 36:36; 38:27

(* Exod. 26:32 and 36:38, in referring to the pillars supporting the Vail, say nothing about them having their chapiters overlaid with gold. We are merely told that the pillars were overlaid with gold. Of course, this could be an oversight on the part of some scribe, but we cannot be sure of this. We do know that, in describing the Door, the pillars, according to Exod. 26:37, are said to have been overlaid with gold; but in the correlative passage, Exod. 36:38, we are told that the chapiters were overlaid with gold. Are we then justified in assuming that the pillars of both the Door and the Vail bore similarly adorned chapiters?)

Again, in Exod. 26:37, no reference is made to the “silver fillets” for the pillars supporting the first vail—the Door; though in the correlative passage, Exod. 36:38, they are specifically mentioned. Here, however, we believe, it is not unreasonable to assume the correctness of the latter scripture, viz., to the effect that these pillars were filleted with silver.)

Figure 17: Facts About the Posts

Sockets

“Whether these sockets were wedge-shaped or pointed, and themselves went into the ground, or whether they were mere foot-plates for the plank, with holes for the tenons to pass through into the ground (the last more probable), is not intimated.” (McClintock & Strong, *Cyclopedia*, “Tabernacle”)

“The silver, derived from the atonement-money of the numbered Israelites, was chiefly appropriated to the sockets of the tabernacle. Each board stood upon two sockets; two tenons, at the extremity of each board, dropping into holes or mortises in the two sockets. As the number of men that paid the ransom-money was 603,550 (Exod. 38:26), half of this (viz. 301,775) is the number of shekels, because each man paid half a shekel; and as there were 100 talents, and 1,775 shekels, the hundred talents forming the hundred sockets, must have been obtained from the 300,000 shekels. That is, 3,000 shekels would form a talent or socket; and each socket would contain the ransom-money for 6,000 men, 3,000 shekels: and each board, therefore, stood upon the ransom-money of 12,000 men¹; for each board stood in two sockets.

1. This is not quite correct. Soltau failed to take into account the four pillars supporting the Vail whose sockets were also made of the 300,000 shekels (100 talents—Exod. 38:27). Since there were only 48 and not 50 boards, it is better to say that the 100 silver sockets represented the ransom price of [in round figures—Num. 11:21] 600,000 men.

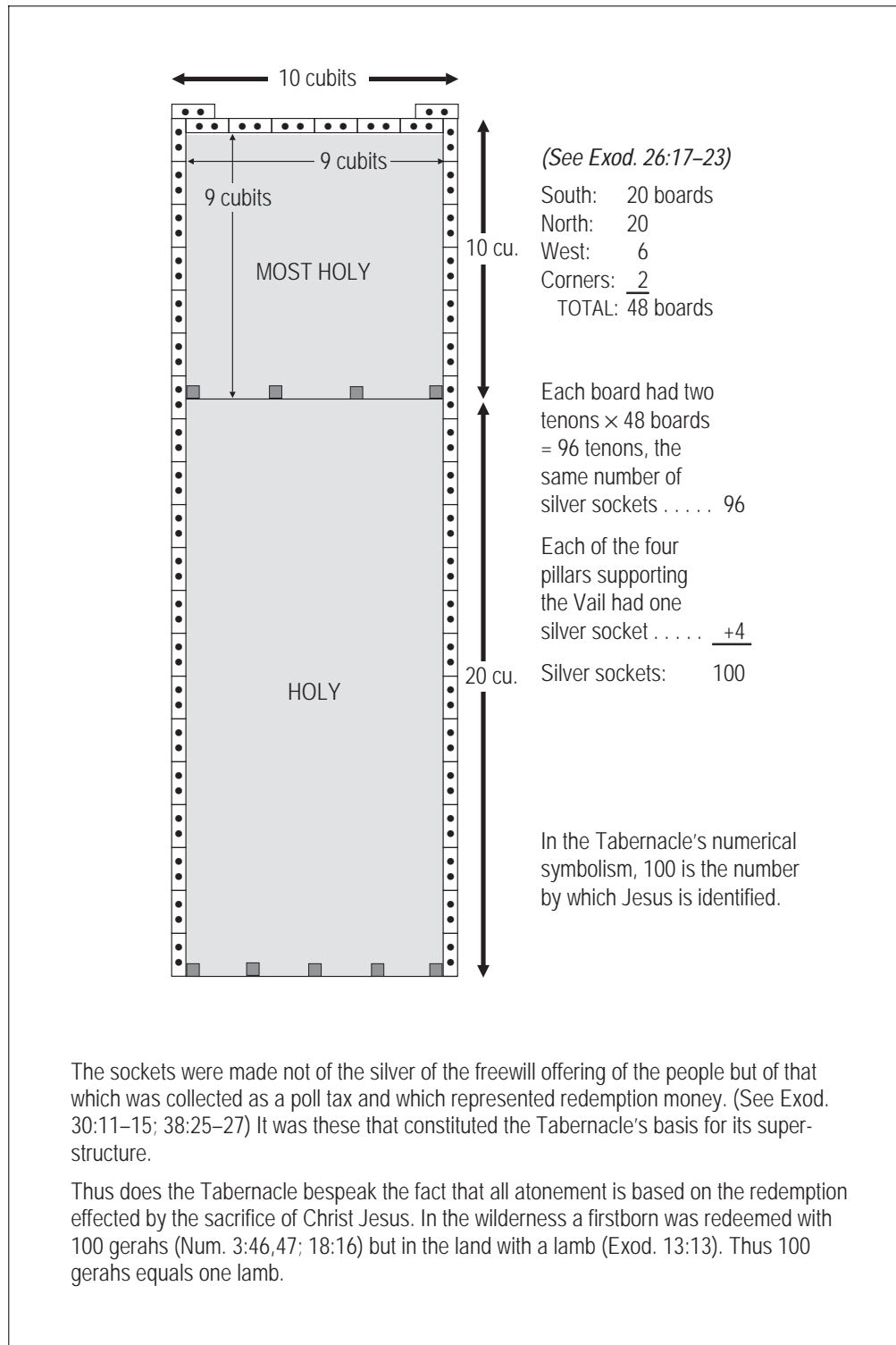


Figure 18: The Tabernacle's Silver Sockets

The whole massive framework of the tabernacle stood, as to its foundation, upon the atonement-money paid by the hosts of Israel." (Soltau, *The Tabernacle*, "Its Priesthood and Its Offerings," ppg. 96, 97)

"And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket." (Exod. 38:27)

Aside from the fact that the Scriptures tell us their number, of what they were made, and where they were used, we know very little about them. We are not told anything about their shape or design nor as to whether they were of the order of discs laid upon the ground (and therefore being wider than deep), or if they were partly, or entirely sunk below the level of the ground. The fact is, that for much of the Tabernacle, including these sockets, no specific details are given; and it is certain that Moses gave supplementary instructions to Bezaleel and Aholiab "according to the pattern" shown him in the mount. (Exod. 25:40; Heb. 8:5) Nor is it necessary that we always know the details or designs since the purpose is clearly set forth.

The pillars (posts) which surrounded the Court, including those for the gate, stood in copper **sockets**, and Bro. Russell tells us what these sockets represent: the justification to human perfection (*T113*), or the imputation of Jesus' righteousness to the justified believer.

There were also five **copper sockets** at the entrance to the Holy in which five gold-plated pillars (posts) stood supporting the "door" or first vail. These sockets show how those who by virtue of the acceptance of their consecration are sanctified, possess "the treasure" in an earthen vessel (justified humanity). (*T114*)

The four gold-plated pillars (posts) at the entrance of the Most Holy supporting the (second) Vail stood in four **silver sockets**, suggesting that those who have "passed beyond the Vail" now possess the treasure—the divine nature—in verity and in truth! (*T115*)

The gold-plated boards (panels) which supported the linen and goats' hair curtains stood in 96 silver sockets. If we add to this figure the four silver sockets referred to in the preceding paragraph, the number of silver sockets is just 100, the figure which we believe identifies Jesus. And how significant this is when we remember that these sockets were not made from a part of the free-will offerings of the Israelites, but of that which constituted the poll tax (Exod. 38:25,27) given by every man for the **ransom** of his soul (Exod. 30:12), yea, for his **atonement** (Exodus 30). As the Tabernacle stood upon these silver sockets, so does the atonement rest upon the redemption effected by Christ Jesus.

"Silver stands for redemption. Every man must give unto Jehovah, as a ransom for his soul, a silver half-shekel . . . each man from 20 years old upwards must give the same; the rich must not give more, nor the poor less; all were equal before Jehovah. It was called atonement money, redemption money, or redemption silver, the expiation money, the *kopher*, which was to cover up or wipe away guilt, as far as Jehovah was concerned, and to protect sinful man from punishment. (Exod. 30:11–16) This silver was appointed for the service of the Tabernacle, **100 talents of which were used for sockets** upon which the Tabernacle stood. (Exod. 38:25–28) Redemption was

necessary . . . Silver represents the price paid.” (Miller, *The Tabernacle*, p. 52)

“The silver derived from the atonement-money of the numbered Israelites was chiefly appropriated to the **sockets of the Tabernacle**. Each board stood upon two sockets; two tenons, at the extremity of each board, dropping into holes or mortises in the two sockets. The whole massive framework of the Tabernacle stood, as to its foundation, upon the atonement-money paid by the hosts of Israel.” (Soltau, *The Tabernacle*, p. 96)

Silver is often a symbol of Truth (see *T114*). Perhaps where the silver sockets for the boards and the pillars supporting the Vail are concerned (Exod. 38:27), the Truth particularly symbolized is that which centers in the ransom price of Christ Jesus, for these sockets were made from the ransom, or redemption, or atonement, money assessed by Jehovah God upon the Israelites according to Exod. 30:12–16.

SOCKETS OF COPPER		SOCKETS OF SILVER		+
For the pillars (posts) of the Court (Exod. 27:10–12,14–15,17–18; 38:10–12,14–15,17)	56	Beneath the boards (panels) of the Tabernacle: (Exod. 26:19,21,25; 36:24,26,30)		96
For the pillars (posts) of the gate: (Exod 27:16; 38:19)	4	For the pillars (posts) of the Vail: (Exod. 26:32; 36:38)	4	
For the pillars (posts) of the door: (Exod. 26:37; 36:38)	5	TOTAL (Exod. 38:25):	100	
TOTAL		65		

Boards

“And thou shalt make boards for the tabernacle of shittim wood standing up. Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board. Two tenons shall there be in one board, set in order one against another; thus shalt thou make for all the boards of the tabernacle. And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the second side of the tabernacle on the north side there shall be twenty boards: And their forty sockets of silver; two sockets under one board, and two sockets under another board. And for the sides of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring; thus shall it be for them both; they shall be for the two corners. And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and the two sockets under another board.” (Exod 26:15–25. See also Exod. 36:20–30.)

“And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars.” (Exod. 26:29. See also Exod. 36:34.)

The 48 boards constituting the Tabernacle’s framework were of shittim wood (acacia) overlaid or plated with gold. They stood in silver sockets made from the redemption money paid as a poll-tax by the Israelites.

While the ancient Tabernacle must to each Israelite have been a beautiful symbol of the atonement, it was nevertheless, above and beyond this, the very dwelling place of Jehovah God amongst the people. For this latter reason we are suggesting that it was also a type of that greater, mystical Tabernacle, the Church of the Gospel dispensation, for is it not in her that God

has been, and is now dwelling by his Spirit! (See 1 Cor. 3:16; Eph. 2:20–22; Exod. 25:40; Heb. 8:5.)

Acacia wood is from an evergreen tree—a tree that does not pass through the cycles of life and death like most other trees do. This we believe is quite significant, for it seems to symbolize the Church's justification to life—a justification wherein she now as it were, possesses by faith that restitution which would be hers in the Millennium. She has thus accounted to her a human (mortal) perfection in which while death is a possibility, it need not be a probability. Because she has consecrated, i.e., dedicated, this “perfect humanity” to God, to the doing of God's will, she has through sanctification received a hope—**the hope of glorification and the divine nature**, here so beautifully represented by the gold with which these boards were plated—the hope that this mortal might some day put on immortality, when the “perishable puts on the imperishable, and the mortal puts on immortality.” (1 Cor. 15:54, RSV)

There were 48 boards all of which had but one measurement. (Exod. 26:15,16) All were $1\frac{1}{2}$ cubits wide and 10 cubits high. Not a word is anywhere said as to the thickness of the boards. While it is possible to determine just what the thickness of these boards was, it is most significant that it was not given. Where God is silent, that silence is important! The square area of each board by the measurements given, taking into account both sides of the boards, is $(2 \times 1\frac{1}{2} \times 10)$ 30 square cubits. For 48 boards it will be exactly (48×30) 1,440 square cubits. Since these boards represent the Church, whose very existence as “the Tabernacle” or Sanctuary of God, **is based on the redemption which is in Christ Jesus**, we are not surprised to find them standing in the silver sockets made out of Israel's redemption money (Exod. 26:19,21,25; 36:24,26,30; 38:25,27). There were just 100 of these silver sockets supporting the Tabernacle's boards and the four pillars which upheld the Vail; and 100 seems to be Jesus' number in the numerical symbolisms of the Tabernacle. Now if we multiply the square area of the 48 boards which represent the Church, by the number which represents Jesus, we get $(1,440 \times 100)$ 144,000, the number of those who because of the sacrifice of Jesus will be privileged to become identified with the mystical Tabernacle—the Church which is his body!

“We read, ‘Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?’ ‘For ye are the temple of the living God; as God hath said, I will dwell in them; and walk in them; and I will be their God, and they shall be my people.’—1 Cor. 3:16; 2 Cor. 6:10

“In the picture which the Apostle thus brings to our attention, the church corresponds to the Tabernacle rather than to the Temple. As God was with the Children of Israel from the time they entered into covenant with him until the Temple was dedicated by Solomon, he indicated his presence by a manifestation of the Shekinah Light in the Most Holy of the Tabernacle. And so with us now as Christians: from the time we become sons of God—from the time of our consecration, justification, sanctification and begetting of the holy Spirit—our bodies are Tabernacles, or temporary dwelling-places of God's holy Spirit. His Spirit in us is represented originally by the begetting influence which we receive as the start of our new existence as new crea-

tures in Christ Jesus; and that light, or holy illumination, spread abroad in us fills us with the light of the knowledge of the glory of God more and more. The Tabernacle in one sense of the word was a temple, in the sense that any place where God is would properly be called a temple, a holy place. But, as suggested, it is preferable that we think of our fleshly bodies as tabernacles of God—his temporary dwelling-place. In a fuller sense, by and by there will be a great transfer. The Lord's saintly ones will be changed from flesh to spirit by the power of the first resurrection, and will thus be more perfectly represented by the beautiful Temple which Solomon built." (*R5713:3*)

In the fact that there were only 96 of the 100 sockets under the boards, with the remaining four being used under the pillars which supported the Vail, we read by way of symbolism that these 144,000 will one day pass beyond "the Vail" to realize that hope which until this time was but "an anchor to the soul, both sure and stedfast, and . . . entereth into that within the vail" (Heb. 6:8)—the actual glory of the divine nature (*T115*) as represented in the golden ark of the covenant (*T121*).

The two tenons under each board, we believe, very beautifully represent the justification and sanctification which are ours in Christ Jesus! "Rooted and built up in him." (Col. 2:7)

It is interesting to note how these members of the true Church here represented in the gold-plated boards, are related to the altar of burnt-offering which stood in the Court; which altar first of all represents the **ransom sacrifice** of Christ Jesus (*T22*) and then also the "altar" whereupon they, the Church, are privileged to be offered together with Him, as "sin-, burnt-, and peace-offerings" for the people. (*R4389:3*)

If we are correct in our deduction that the thickness of the boards was a half cubit, then the volume of each of these boards was $(1\frac{1}{2} \times 10 \times \frac{1}{2}) 7\frac{1}{2}$ cubic cubits. Multiplying this figure by the Tabernacle's sacred number 10, we arrive at $(7\frac{1}{2} \times 10) 75$ cubic cubits, the same volume as the Altar of Burnt-Offering $(5 \times 5 \times 3) 75$ cubic cubits!

"Now, the admitted symmetry of the whole sanctuary requires us to infer the area of the outer sanctuary is intended to measure 20×10 cubits, the measurement in both cases being exactly half those of the corresponding parts of the Temples of Solomon and Ezekiel. With this agrees the direction of the text, that twenty frames each $1\frac{1}{2}$ cubits wide, are required for the two long sides, and six for the shorter west side (verses 18,20,22). Now, an easy calculation shows that since the total area of the dwelling from curtain to curtain is 30×10 cubits, and the inside width of the short side is only 9 cubits ($1\frac{1}{2} \times 6$), we must allow half a cubit (9 inches) for the thickness of the woodwork of either of the long sides." (Hastings, *Dictionary Of The Bible* ppg. 660, 661)

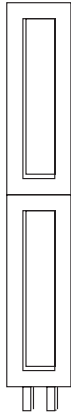
Hastings assumes an $18\frac{1}{2}$ sacred cubit to which, of course, we do not agree. If it were $18\frac{1}{2}$, the boards would have been far too long and unwieldy for a portable structure. Imagine, if you will, what those would be like. The account says they were ten cubits high and $1\frac{1}{2}$ cubits wide, with an inferred thickness of $\frac{1}{2}$ cubit. With an $18\frac{1}{2}$ cubit those boards would be 15 feet high, $2\frac{1}{4}$ feet wide, and $\frac{3}{4}$ of a foot thick. The altar of burnt-offering, which was

three cubits high, would be 4½ feet high, surely too high for the priest to lift the sacrifice to its top without there being a ramp to the altar, and nothing is said about having a ramp; in fact, there is something to the very contrary in Exod. 20:26 and 29:42,43.

“The point most open to discussion in the description of the Tabernacle is the term *qeresh* (pl. *q'rashim*, rendered ‘boards’). The usual theory, based on the probably erroneous ideas of the Septuagint and Josephus, regards them as pillars, and is advocated, e.g., by Benzinger (in E.B. art. Tabernacle). But this makes the whole structure a most unwieldy and impossible affair (each ‘board’ being a huge timber 10 × 1½ cubits . . . and weighing between 1,000 and 2,000 pounds. There is no evidence that *qeresh* means any such thing (cf. Nowack, Heb. Archaeologie, 11, p. 56, note). It is the plausible suggestion of A.R.S. Kennedy (HDB, IV, p. 659f., and cf. Driver in Cambridge Bible on Exod. 26:15) that the ‘boards’ were light, strong frames shaped somewhat like the accompanying figure, sufficiently rigid to sustain the weight of the curtains and give the necessary firmness to the walls and yet so open as to allow the rich embroidery of the inner curtains to be visible from the inside, which would be impossible on the ordinary theory that *qeresh* means a solid ‘board’ or pillar. The projecting legs (tenons) of these frames were set in sockets of silver each weighing a talent (Exod. 38:27), or about 96 pounds. On each of the N. and S. sides of the Tabernacle there were twenty ‘boards’ making up the total length of 30 cubits to the side. The W. end had but six ‘boards’ (9 cubits), but as the two corner ones were each doubled in some way, the total width of the 10 cubits was easily obtained. The ‘boards’ were overlaid with gold plate. The E. end was closed by a screen suspended on five acacia pillars overlaid with gold and with golden hooks. To add to the rigidity of the structure . . . the ‘boards’ on the N. and S. sides were joined by bars of acacia overlaid with gold, which passed through rings of gold. Five bars were used on a side, the middle one in each case extending the whole length of the side, the upper and lower ones being only half as long.” (*New Standard Bible Dictionary*, “Tabernacle”)

“It seems evident, therefore, that the *keresh* of P. must be a **frame of wood**, such as builders in all countries have employed in the construction of light walls . . . this sense suits Ezek. 27:6 admirably; ‘thy **panels** are of ivory inlaid in box wood.’ We may now translate verse 15ff thus, taking the parenthesis last: ‘And thou shalt make frames of the dwelling of acacia wood, standing up, two uprights for each frame, joined to each other by cross rails—10 cubits the height and a cubit and a half the breadth of the single frame.’ We now see how it is that a writer so fond of measurements as P. has omitted to give the third dimension: a frame has, strictly speaking, no thickness.” (Hastings, *Dictionary Of The Bible*, p. 660)

The external linear measurement of the Tabernacle (its wooden structure) is just 72 cubits. Multiplying this 72, by the Tabernacle’s sacred number 10, we arrive at a total of 720. And since those who are to constitute the “very elect” must all be identified with Christ Jesus in two different ways—in the flesh and in the spirit—(Phil. 1:21; 3:10; Gal. 2:20; Col. 3:1—see also *R5393:6 to 5394:2*)—we take Jesus’ number 100 twice, i.e., 200, and multiply the 720 by it (thus 720 × 200) and the result is 144,000, the exact number of the “very elect.”



Each board measured one and a half cubits wide, ten cubits long, and a half cubit thick, making the measurement $(1\frac{1}{2} \times 10 \times \frac{1}{2} =) 7\frac{1}{2}$ cubic cubits. Thus $13\frac{1}{3}$ boards—the number of either side of the Holy of the Tabernacle—would have a measurement of $(13\frac{1}{3} \times 7\frac{1}{2} =) 100$ cubic cubits. And let it be remembered, 100 is Jesus' number.

The fact that there were two sides (north and south) each measuring 100 cubits and thus totaling 200 cubic cubits (twice the Jesus' number) suggests that those who are represented in the "Holy"—the "in part," spirit-begotten condition—are identified with Jesus in two different ways: 1) in the flesh and 2) in the spirit. (Phil. 1:21; 3:10; Gal. 2:20; 2 Cor. 4:10,11; Col. 3:1)

"The result . . . is twofold; we become first of all, members of Christ in the flesh, and he accepts us as such. We are first baptized, or immersed, into death—his death, his baptism. Then the figure changes and we are raised up out of this baptism into death as new creatures. Thereafter, our flesh is counted as his flesh. So our relationship to Christ is two-fold; one appertaining to the flesh, the other to the spirit." (*R5394:1*)

On reaching the "Most Holy," their relationship to Christ will no longer involve the flesh—thus, the two sides of the Most Holy (corresponding to the north and south side of the Holy), together, are $13\frac{1}{3}$ boards which yield $(13\frac{1}{3} \times 7\frac{1}{2})$ 100 cubic cubits. The 100 is Jesus' number, as if to say, identity with Jesus will then be as full and complete partakers of the divine nature—the spirit-**born** condition; that "which is perfect will have come" (1 Cor. 13:10)—**the divine nature!** (2 Pet. 1:4)

Bars and Rings

"And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle. And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. [see alternate translations following] And the middle bar in the midst of the boards shall reach from end to end. And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars; and thou shalt overlay the bars with gold." (Exod. 26:26–29. See also Exod. 36:31–34.)

"... and five bars for the boards of the tabernacle, for the hinder part westward." (*Revised Version*)

"... and five bars for the frames of the side of the tabernacle at the rear westward." (*Revised Standard Version*)

"... and five bars for the boards of the side of the tabernacle, for the back wall, westward." (*Leeser*)

"... and five bars for the boards of the side of the tabernacle, for the hinder part westward." (*Jewish Publication Society*)

"... and five bars to the hinder posts, on the side of the tabernacle toward the sea." (*Septuagint*)

The bars, which were 15 in number, were like the boards, made of shittim (acacia) wood (Exod. 26:26; 36:31) overlaid with gold (Exod. 26:29; 36:34); and thus in symbolism bespeak that condition wherein the Church is yet identified with the flesh and in which **the hope** of glorification and immortality is yet a part of the treasure in the earthen vessel (2 Cor. 4:7). Note

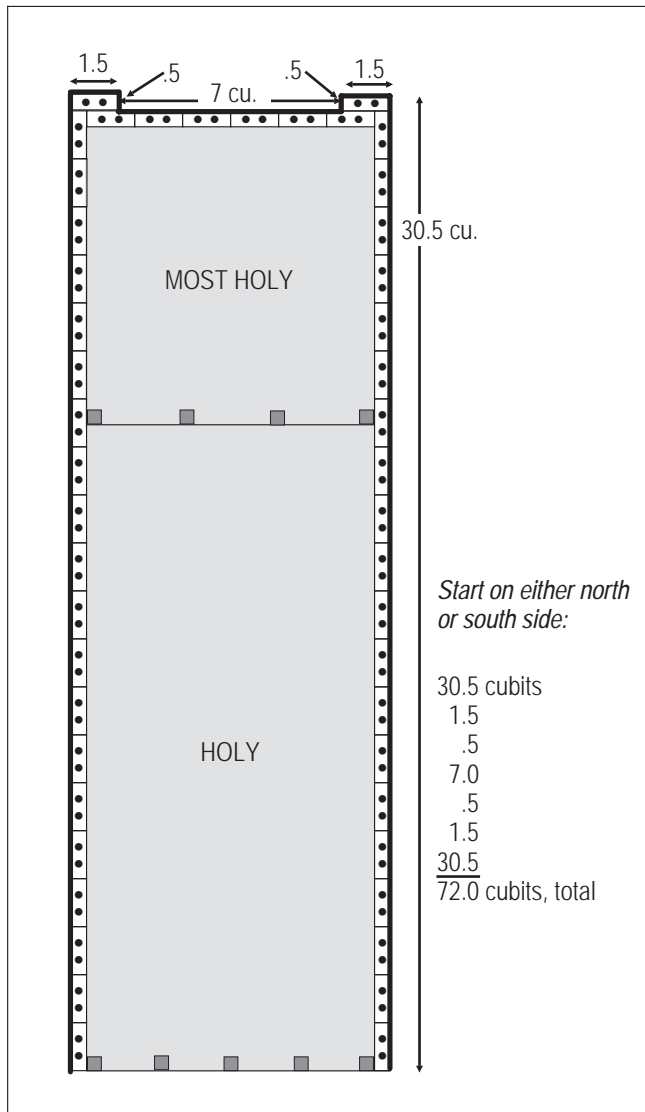


Figure 19: Perimeter of the Tabernacle's Boards

shoot through the boards from the one end to the other. And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.” (Exod. 36:33,34)

There is a difference of opinion with regard to the middle bar, probably due to the way in which some of the translators have rendered Exod. 36:33,34. Some have concluded that this middle bar was not on the outside of the Tabernacle's boards at all, but rather that it ran through (i.e., inside the boards), remaining entirely invisible from without. If such were the case, then it surely would not have needed to be covered with gold, nor would gold rings be needed to support it. There is, however, no such indication in the text; in fact, the rendering in the KJV of Exod. 26:28,29, because of its simplicity, is also very clear.

carefully, there was nothing to correspond to those bars in the Temple's structure, for the Temple did not represent the temporary and transient, but rather, the permanent, eternal abode of the Most High God!

These bars were in three rows on the north, south, and west sides of the Tabernacle, respectively; and were fastened to the boards by means of gold rings. (Exod. 26:29; 36:34) The middle bar was the only one which ran from end to end on all sides (Exod. 26:28; 36:33); the others, therefore, were of necessity, shorter—though the exact measurements for them are not given.

“And the middle bar in the midst of the boards shall reach from end to end. And thou shalt overlay the boards with gold, and make the rings of gold for places for the bars; and thou shalt overlay the bars with gold.” (Exod. 26:28,29)

“And he made the middle bar to

“And the middle bar in the midst [middle] of the boards shall reach [pass through] from end to end. And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars. And thou shalt overlay the bars with gold.” (Exod. 26:29,30 from *Lange’s Commentary*, p. 106)

“And he made the middle bar to shoot [pass along at the middle of] the boards from the one end to the other. and he overlaid the boards with gold, and made their rings of gold to be [for] places for the bars, and overlaid the bars with gold.” (Exod. 36:33,34 from *Lange’s Commentary*, p. 152)

Here are other translations of Exod. 36:33.

“The middle bar was made to run along the center of the frames from end to end.” (Berkeley)

“The middle crossbar, set half way up the frames, extended from one end of the Tent to the other.” (TEV)

“They made the center crossbar so that it extended from end to end at the middle of the frames.” (NIV)

“He made the middle bar, fixed half-way up, to run from one end to the other.” (Jerusalem)

“And one pole he made that should reach right along the frames from end to end.” (Knox)

“The middle bar was made to run right along the frames, from end to end.” (Moffatt)

What may these bars which performed the important function of binding and holding the boards of the Tabernacle together, represent? Perhaps the **love of Christ**, that holy spirit which does indeed bind or hold together, as it were, in one “body” all the “boards” of this mystical Tabernacle in which God dwells by his Spirit. There is a verse of Scripture which seems well to suggest this: “The love of Christ **constraineth** us.” (2 Cor. 5:14)

The Greek word *sunecho* here rendered “constraineth” in the KJV has been variously translated:

<i>compels</i>	20th Century New Testament
<i>constraineth</i>	Rotherham
<i>constrains</i>	Emphatic Diaglott
<i>controlled</i>	Moffatt
<i>controls</i>	Revised Standard; An American Translation
<i>impels</i>	New Catholic; Berkeley
<i>moving</i>	Basic English
<i>overmasters</i>	Weymouth; Montgomery
<i>sustains</i>	Ferrar Fenton

Liddell & Scott’s Greek Lexicon favors the thought of “holding or keeping together.” Basically this is the thought underlying each of the foregoing renderings. The same thought is set forth in this quotation:

“With each individual Christian standing fast in the liberty wherewith he was made free by the Lord (Gal. 5:1; John 8:32), and each individual Christ united in loyalty to the Lord which the Scriptures inculcated would be discerned and all true children of God, all members of the New Creation, would find themselves drawn to each other member similarly free, and **bound each to the other by the cords of love** far more strongly than are men bound in earthly systems and societies, ‘The love of Christ constraineth us’ (holds us together—Young’s *Concordance*). (2 Cor. 5:14)” (F242)

This constraining **love of Christ** may, however, be viewed from two different standpoints: 1) that of Christ's own personal love for the Church (Eph. 5:25); and 2) this same love of Christ as he is able to exercise and manifest it through those who are identified with him as his "body" members. His admonition to these latter was, and still is, "love one another **as I have loved you.**" (John 13:34; 15:12)

"It does not astonish us that the Lord directs that we love one another, but we stand amazed with the thought contained in these words, 'As I have loved you.' How can we love one another **with the same love** which the Lord has for each of us? is our first inquiry. We reply that this is impossible at first, but as we become more and more filled with the spirit of the Lord, we approximate more nearly to this standard of perfect love that not only would refuse to do injury to another, but a love which would delight to do good to a brother, yea, to do good at the expense of one's own time and convenience. Thus Jesus loved us all and redeemed us with his precious blood, and to whatever extent we grow in grace, knowledge and love of him, in that same proportion we are Christlike and have a Christlike love."
(R3547:3)

To the extent, then, that the mind (spirit, will, disposition) which was also in Christ Jesus, is in us (Phil. 2:5), to that extent also will **the love of Christ** in us be a constraining influence, binding us closer to each other, as well as to the dear Lord. With Christ Jesus this love was an all-encompassing one! (John 13:1) It is this, we believe, that is illustrated by the fact that the middle bars on all three sides of the Tabernacle reached "from end to end." (Exod. 26:28; 36:33) He loved his Church so much, so well, so fervently, that he even died for her. (Eph. 5:25,29)

His love, working in and through us, however, is handicapped by the fact that the vessel through which his spirit must operate is not yet perfect! Apparently to illustrate this, the 12 remaining bars on the sides of the Tabernacle were shorter than the three middle ones. O yes, we do love, and that for Christ's sake; but how limited often is its scope! As Jesus laid down his life for us, so are we also admonished to do, for our brethren (1 John 3:16); but how imperfectly, and how limitedly we do this! Nevertheless, praise the Lord, it is his love—in him, and in us—that by God's divine grace (the golden rings—Exod. 26:29; 36:34) keeps the "body" one united whole! No wonder that the Psalmist of old, likened this spirit of love unto that holy oil with which Aaron and all of his "body" members were anointed:

"Behold how good and how pleasant, it is for brethren to **dwelt together in unity!** It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." (Psa. 133:1,2)

Yes, the gold rings (Exod. 26:29; 36:34) on the north, south, and west sides of the Tabernacle held the 15 bars (five on each side—Exod. 26:26,27; 36:31,32) and were attached to the boards, i.e., were identified with them. This perhaps suggests (since the boards represented the 144,000 constituting the Tabernacle of God) that divine grace induced the affinity (need) on

the part of the “elect” for the binding restraint of Christian love (represented by the bars themselves).
Ⓢ

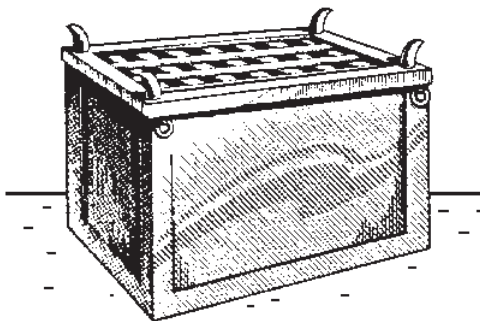
Chapter 4

Brazen Altar

“And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass. And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass. And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof. And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass. And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.” (Exod. 27:1–8)

Dimensions were 5 x 5 x 3 cubits	Exod. 27:1; 38:1
Horns	Exod. 27:2; 38:2
Appurtenances, pans, etc.	Exod. 27:3; 38:3
Grate under compass,* beneath, and in the midst (within) rings (in corners)	Exod. 27:4–5; 38:4 Exod. 27:4; 38:5
Staves rings (two sides)	Exod. 27:6; 38:6 Exod. 27:7; 38:7
Hollow	Exod. 27:8
Offerings made from NORTH side	Lev. 1:11
Ashes on EAST side	Lev. 1:16
* compass is the “circumference or boundary of an area” (<i>The Winston Dictionary</i>); “the enclosing limit, boundary, or circumference of any area.” (<i>Webster’s Collegiate Dictionary</i> , fifth ed.)	

“The ‘Brazen Altar’ was made of copper to represent the perfect humanity of the man Christ Jesus who as the lamb of God (John 1:29,36) gave himself a ransom for all (Matt. 20:28; Mark 10:45; 1 Tim. 2:5,6); and thus this ‘Altar’ in a particular sense represents also the **ransom sacrifice** itself.” (T22)



“The brazen altar represented primarily the perfection of the man Christ Jesus, upon which his offering was accepted of God, as our sin atonement, sanctifying in turn any offering of others that

Figure 20: The Brazen Altar

might be presented upon it." (*R3053:6*)

"We eat of this flesh of our altar. 'Except a man eat of my flesh and drink my blood he shall have no life in him.' (John 6:53) He was speaking to the Church . . . What does he mean by talking about eating his flesh? When we come to understand the real meaning, as we may now during this Gospel age, it is that his flesh represented his sacrifice which he gave for us, and which he finished at Calvary, and you partake of it, you eat it, you feed upon that which Christ sacrificed, you feed upon the merit of Christ's sacrifice, and you appropriate it to yourself; you have justification through faith in him, you have eaten of that flesh; you have partaken of that which he sacrificed for us. So have I. And in this way we have justification to life. This is the picture and the meaning of it as you and I come to see it through God's Word." (*Q703*)

"Copper can endure a high degree of heat. Its melting point is about 1982 degrees. . . . Brass was not known and therefore not used at the time of Israel's exodus from Egypt. Brass is a mixture of metals, but God did not allow such mixture. (See Deut. 22:9-11) Then too, brass has a comparatively low melting point and would not be practical for the Altar of Burnt-Offering, where the fire was kept burning continually. (See Lev. 6:12,13)" (Chambers, *Tabernacle Studies Illustrated*, p. 92)

"Brass occurs in the Auth. Vers. of the O.T. as the rendering of *necho'sheth* (i.e. the shining), and other kindred forms, but doubtless inaccurately, as brass is a factitious metal and the Hebrews were not acquainted with the compound of copper and zinc known by that name. In most places of the O.T. the correct translation would be copper." (McClintock & Strong, *Cyclopedia*, v. 1, "Brass")

"The word *nechosheth* is improperly translated by 'brass' since the Hebrews were not acquainted with the compound of copper and zinc known by that name. In most places of the O.T. the correct translation would be copper, although it may sometimes mean 'bronze' a compound of copper and tin. Indeed a simple metal was obviously intended, as we see from Deut. 8:9, 33:25, and Job 28:2. Copper was known at a very early period and the invention of working it is attributed to Tubal-cain. (Gen. 4:22)" (Smith, *Dictionary of the Bible*, "Brass")

This altar stood just inside the gate within the Court of the Tabernacle of the Congregation, making it necessary for anyone who would approach the dwelling place of Jehovah, first to pass it, thus figuratively setting forth the fact that none can have communion with God except he first recognize and appreciate the ransom sacrifice of Christ Jesus.

Thus the altar as well as the sacrifice offered upon it, represented Christ. But the typical priests failed to fully appreciate their altar's true significance as pointing to Jesus, else when the time came, they might have accepted him as their true "altar." Their failure so to do has excluded them from being partakers of this superior altar. Accordingly the Apostle Paul declares that "We have an altar, whereof they have no right to eat which serve the tabernacle." (Heb. 13:10)

"In this passage [Heb. 13:10] the Apostle is contrasting the Levitical priesthood, their services in the Tabernacle, and the table in the Holy at which

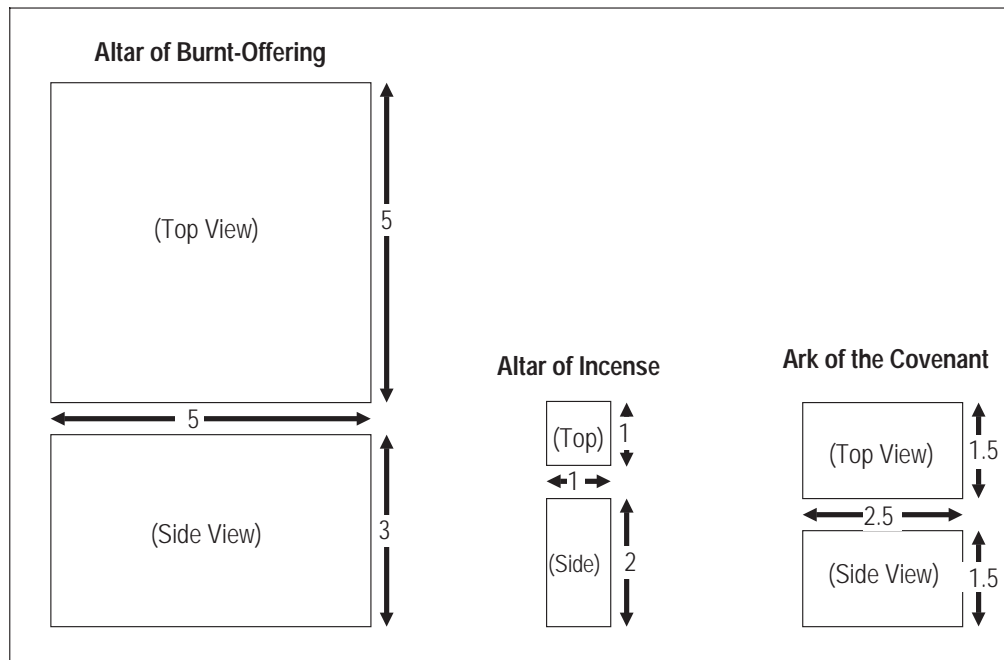


Figure 21: Dimensions of the Furniture (In cubits)

they ate the shew bread, with the antitypical Tabernacle and its better table. In this connection he points out that, so far as the priesthood of Aaron was concerned, not only could the church not be priests, but our Lord could not be: for this priesthood sprang from Levi, and Jesus was from another tribe, Judah. Therefore, if Jesus was on earth he could not be a priest. But now God had intended another order of priests, namely, the Melchizedek order, saying to David, 'The Lord hath sworn and will not repent; Thou art a priest for ever after the order of Melchizedek.' (Psa. 110:4; Heb. 5:6) It is evident, then, that if Christ was to be a priest after the order of Melchizedek, he would not be a priest after the order of Aaron.

"When the Apostle has proved that we, as priests, have no right to intrude into the typical Holy or Most Holy, he then shows that they, of the house of Aaron, have no right to our place. They have no right to come into this antitypical Holy, which we enter. If they become members of the royal priesthood, they may enter; but their standing as members of the Aaronic priesthood does not give them the privilege. Thus he shows a discrimination between these two priesthoods, the Aaronic and the Melchizedek. We have the 'better sacrifices'; we have the better services. We have on the higher plane, everything that they had, typically, on the lower plane." (*R4867:6*)

"... the altar (Christ)." (*R1872:4*)

Such offerings as the burnt-offerings and the peace-offerings were considered by God as His "food" or "bread" (Lev. 21:17,21) making this altar the **table of the LORD**. (Mal. 1:7,12) The Altar lifted all that was laid thereon upward!

“Now we have an altar of which they may not eat. What is our altar? Why, dear friends, **our altar is Christ, and his consecrated sacrifice**. The priest of the typical system ate the meat that was offered to God on the altar. Let me remind you that when a sacrifice was brought to the priest, not on the atonement day, but others, he took the fat and put it on the altar and burned it, but he took the flesh and the priests all ate it. Now, then, they were all partakers of the altar. The altar consumed the fat, etc., but the priests all ate the flesh. Now, says the Apostle, they can eat of that flesh, and can offer upon that altar, but we have a superior offering, and we have a superior altar.” (*Q703*)

But, let it be carefully noted that on their Atonement Day those typical priests could not be partakers with their altar, for as the apostle so clearly sets forth “the bodies of those beasts, whose blood is brought into the Sanctuary by the priest for sin, are burned without the camp.” (Heb. 13:11) Thus the fires completely consumed the flesh of the sacrifices leaving none for participation by the priests. However, it is different with us, the antitypical priesthood, for while those typical priests could not partake of their typical altar on the Atonement Day, it is absolutely necessary that we do partake of our superior altar on this great antitypical Atonement Day.

“And Moses took the blood . . . and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.” (Lev. 8:15)

“For whether is greater, the gift, or the **altar** that sanctifies it?” (Matt. 23:19)

“The blood poured at the base of the altar showed that through the blood of the sacrifice [life given] even the earth was purchased back from the curse. ‘Unto the redemption of the purchased possession.’—See Eph. 1:14.” (*T42*)

“The blood falling upon the earth, at the foot of the altar of sacrifice, represented that not only mankind had been purchased, but that the earth itself was included, and the blood was sprinkled upon it.” (*E443*)

This altar was first set apart (sanctified) as unto the LORD at the time of the Tabernacle’s dedication, and was accomplished with the use of the holy anointing oil. (Exod. 40:10) Subsequently, this altar was sanctified for use **by the priesthood**, and was accomplished with the use of **the blood of the sin-offering**. (Exod. 29:12; Lev. 8:15)

It will have been noted that both of these operations were performed by Moses who thus typified JEHOVAH—who during this Gospel age has been setting apart “an altar” unto Himself; sanctifying it, for the use of the **antitypical priesthood**, by way of the blood of the great “sin-offering”—the ransom sacrifice of Christ Jesus—(*T51, 52*)

“He . . . applied the blood to the horns of the altar. The ‘finger’ of the ‘Law’ thus pointed out that the altar of earthly sacrifice 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 first recognize **the blood which sanctifies it**.” (*T41, 42*)

“So its brazen altar represents primarily the perfection of the man Christ Jesus, upon which his offering was accepted of God, as our sin-atonement, **sanctifying** in turn any offering of others that might be presented upon it.” (*R3053:6*)

And while “our altar”—the altar of this Gospel age—is thus sanctified by the blood of the “sin-offering of Christ Jesus,” for use by us as the antitypical priesthood, in the matter of our consecration to become the priesthood of blessing, the altar of the Millennial age, though it be the selfsame altar, and is served by the selfsame priesthood (but now in the interests of the world of mankind—the then, antitypical Israel) will by reason of its defilement (“uncleanness,” Lev. 16:16) require a special rededication—sanctification—and this by the blood of the “better sacrifices” (Heb. 9:23) of the Gospel age. This, of course, is what is so beautifully depicted in the reconciliation of Lev. 16:18)!

In the May 1880 *Watch Tower*—before the publication of *Tabernacle Shadows*—Bro. Russell wrote concerning the horns of this altar:

“The horns are typical of the power of the altar; their being covered with the blood seems to say that none can fully appreciate the power of this altar of sacrifice without recognizing the blood. The horns of the altar reaching in every direction—north, south, east and west—so God’s power to all men is unlimited: but he chooses to cover all the power with the blood of atonement.” (*R96:1*)

In *Tabernacle Shadows* he later declared that the altar represented “Christ’s Ransom Sacrifice” (*T22*); for was it not the place where the sacrifice which typically represented the man Christ Jesus was offered to satisfy Justice, and thus bring in atonement?

“I do not think of any types or shadows representing the ransom, and for the very reason I do not think it would be shown. A bullock would not be found to represent the ransom price and there was no perfect man. The only illustration which we have is this one which God has given us—Jesus the ransom of father Adam.” (*Q562*)

“The ransom price relates to the valuable thing itself, namely, the blood or death of Christ—a ransom price sufficient for the payment of the penalty of one member of the human family or of all, as it may be applied. The sin-offering shows the manner in which the ransom-price is applicable or effective to the cancellation of the sins of the whole world.” (*R4493*)

“The bullock represented Jesus at the age of thirty years—the perfect man who gave himself and died on our behalf . . . Since the penalty of man’s sin was death, it was necessary that our Redeemer become a man, be ‘made flesh,’ otherwise he could not redeem mankind. A man had sinned, and the penalty was death; and if our Lord would pay the penalty it was essential that he should be of the same nature (but undefiled, separate from sin and from the race of sinners), and die as Adam’s substitute, else mankind could never be liberated from death . . .

“But since ‘the man Christ Jesus’ gave himself as our ransom-price, it follows that he cannot be restored to that manhood which he gave.” (*T51,52*)

This altar was five cubits square (Exod. 27:1); each side of which faced a different cardinal direction—north, south, east and west. We have represented this in Figure 22 in which we have also arbitrarily divided the top of the altar by way of two diagonals—each of which is approximately seven cubits in length—into four triangles whose bases face these cardinal direc-

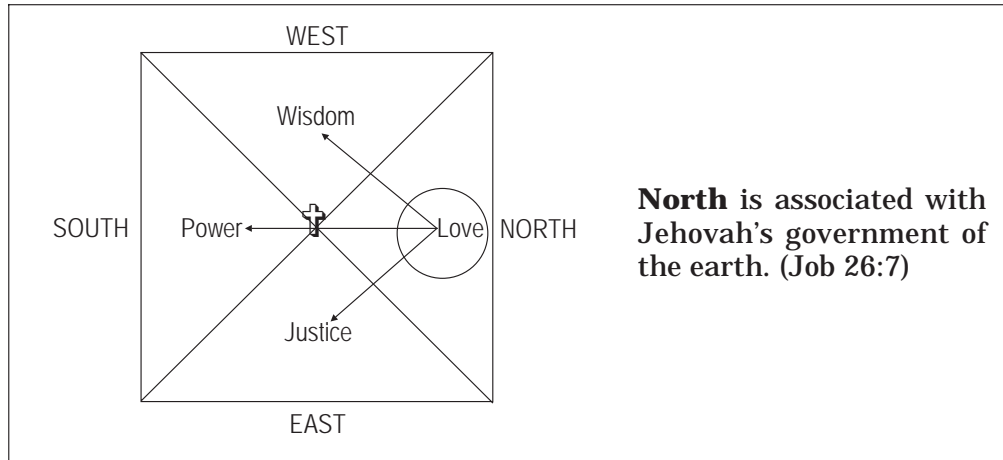


Figure 22: The Altar and Jehovah's Attributes

tions. We have also superimposed a cross upon this altar to symbolize more particularly that ransom sacrifice. It will be noted that the apexes of these four triangles all center in the cross!

Now since God through the sacrifice of Christ Jesus revealed himself, we feel justified in marking the four segments of this altar with the cardinal attributes of Jehovah God: Wisdom, Justice, Love and Power.

We suggest since Justice is the foundation of God's throne (Psa. 89:14, RSV), that we consider the triangle whose base faces east as representing God's Justice. The very first thing that one was called upon to recognize as he came into the Court of the Tabernacle through the gate was the Altar of Burnt-Offering, and that sin is a violation of God's Justice which by way of the sacrifices offered upon this altar might be satisfied. Those ancient sacrifices—the sin-offerings—typified the death of Christ Jesus as the ransom sacrifice for the sin of the world.

The triangle whose base faced the north we suggest be considered as representing God's Love. He, whose habitation is in the North (*R5710:3*) is Love. "God is love." (1 John 4:8) It was Love that found the way in which God could be Just and yet the justifier of those who would believe (Rom. 3:26); and, because it was the sacrifice of His beloved and only begotten son that revealed His Love for the world (John 3:16). All sacrifices at the typical altar, it seems, had to be offered from the north side. (Lev. 1:11)

"God is love, and since he was without beginning, so love was without beginning; because it is his character, his disposition: and he endureth forever, so love will endure forever." (*R3151:6*)

It is next suggested that the triangle whose base faced the south be considered as representing God's infinite Power. Only by it could Jehovah God have accomplished the change of nature of the Logos from the spirit to the human in order that as the man Christ Jesus—a perfect man—he might without the violation of divine Justice become Adam's redeemer. The same Power was involved in the raising of Christ Jesus from the dead; and will

be involved in the calling forth of all men from the tomb or death state, without destroying their identities. However, not until Justice is satisfied can Power—the Power of God—be thus exercised on man’s behalf. This was also very beautifully illustrated by the lid or propitiatory—the Mercy Seat—of the Ark of the Covenant. (See *T126*)

Finally it is suggested that the last of these triangles, the one whose base faced west, be considered as representing God’s Wisdom. On the Mercy Seat it will be recalled, the place of Wisdom was between the two Cherubim (*T123*; Psa. 80:1; 1 Sam. 4:4; 2 Sam. 6:6; Isa. 37:16) God’s Wisdom is transcendent. He can know the end from the beginning intuitively, that is without any process of reasoning. (*R1832:6*)

It is interesting to note that geometrically a square represents that which is perfect. God of course is perfect, and the four triangles we have been discussing here are arbitrary; they do not, when individually considered, really reflect God’s perfect character. Nor could any of God’s attributes, if taken separately, reflect his perfect character. In the final analysis, we shall have to say with Bro. Russell:

“All the Power, all the Justice, all the Wisdom, of God must be used in accordance with his character which is Love. It will, therefore, be loving wisdom, loving justice, which he will use toward all creation in the exercise of his loving power for their good.” (*R5210:6*)

“The Apostle Paul uses the Greek word for Mercy Seat or Propitiatory (*hilasterion*) when referring to our Lord Jesus, saying, ‘Whom God hath set forth to be a Propitiatory [or Mercy Seat] . . . to declare his righteousness . . . that he might be just and the justifier of him which believeth in Jesus.’ (Rom. 3:25,26) The thought here is . . . The Justice, the Wisdom, the Love, and the Power are God’s own as well as the plan by which all these cooperate in human salvation.” (*T124*)

Since the altar of burnt-offering represents or symbolizes the ransom sacrifice of the man Christ Jesus (*T21*), it must of necessity also bespeak forgiveness. Yet it is such forgiveness, as the Lord declared, that is contingent upon our forgiveness of others. (Matt. 6:14,15; Mark 11:25,26) Peter, on one occasion inquired of Jesus as to how many times one should forgive his brother: “Seven times?” (Luke 17:4; Matt. 18:21) You will recall the Master’s reply to the effect that it should be “seventy times seven” (Matt. 18:22), implying, of course, that one was not to count but to be always ready to forgive.

This thought, we believe, is reflected in the measurements of this altar. We are told that it was foursquare: five cubits long and five cubits broad. (Exod. 27:1; 38:1) The two diagonals, therefore, measured just about seven cubits each, and incidentally formed the mathematical sign \times for multiplication. Adding the length to the breadth produces a total of ten cubits. Then if we multiply this figure by the length of one diagonal we arrive at 70 cubits. The fact that there are just two such diagonals seems to suggest that we use the second seven also as a multiplier, and thus 70 times 7, the equivalent of Jesus’ words to Peter, “seventy times seven.” However, since the diagonals measure just a bit more than seven cubits (actually 7.071+

cubits), the altar seems to say, “Be liberal in the matter, but forgive and forgive and forgive, again and again and again.” How truly wonderful!

“Before describing the tabernacle, its furniture was specified. And so, when giving instructions for the court of the tabernacle, the altar has to be described: ‘Thou shalt make **the** altar of acacia wood.’ The definite article either implies that an altar was taken for granted, a thing of course, or else it points back to [Exod.] 20:24 which said ‘An altar of earth shalt thou make.’ Nor is the acacia wood of this altar at all inconsistent with that precept, it being really not an altar but an altarcase and ‘hollow’ (v. 8)—an arrangement for holding the earth together and preventing the feet of the priests from desecrating it.” (Chadwick, *Expositor's Bible*, v. Gen/Exod, p. 395)

This seems to us to be in direct violation of the instructions given; by building a case to hold the virgin soil or unhewn stones together, is one using the tool of man upon such an altar? (See Exod 20:25)

“You shall not plant any tree as an Asherah beside the altar of the LORD your God.” (Deut. 16:21, RSV)

Asherah has been wrongly translated “grove” in the KJV. The word has the following significances: 1) A goddess of fertility worshipped by the Phoenicians and the Canaanites. Her ritual of worship was lewd and sometimes was associated with the worship of Baal. She was taken over by the Israelites when they had fallen into idolatry. (1 Kings 16:32,33, RSV) 2) The “images” or symbolisms supposed to represent this goddess, generally a tree trunk often provided with branches and assuming the form of the tree of life. This “image” is referred to in 1 Kings 15:13, 2 Kings 21:7, and 2 Chron. 15:16, RSV.

Because Jehovah God, the God of Israel, was a jealous God (Exod. 20:5; 34:14) and did not intend to share either his glory or his praise with another (Isa. 42:8), he instructed Israel that on coming into the land of promise, they were to destroy these “images” (Exod. 34:13) and were not to place any of them near his altars. (Deut. 7:5; 12:3; 16:21, RSV)

North Side of the Altar

“And he shall kill it on the side of the altar northward before the LORD.” (Lev. 1:11)

The “North” as a biblical symbolism often represents the Throne or abode of Jehovah God. (*R5710:3*) It will be recalled that Lucifer, in his unholy ambition to be like the Most High, declared that he would “sit . . . in the sides of the north.” (Isa. 14:12–14)

That Jehovah’s Throne is situated in the north is borne out by the fact that the Psalmist declared “promotion cometh neither from the east, nor from the west, nor from the south,” implying that “God (who) is judge . . . putteth down one, and setteth up another” (Psa. 75:6,7), dwells in the north! A further confirmation of this is found in the prophetic statement with regard to the Church (head and body), which statement declares that, as mount Zion, her situation was to be beautiful; for she was to be accorded the very place once coveted by Lucifer (but denied him—Luke 10:18), namely, the “sides of the north, the city of the great king.” (Psa. 48:2)

We believe, therefore, that there is significance to the fact of Jehovah's instructions to the ancient Israelitish priesthood, to kill the animals to be offered and sacrificed upon His altar "on the side of the altar northward." (Lev. 1:11) Of the four sides of this altar, figuratively speaking, the side northward was closest to Him. And, that sacrifice which was to sanctify the antitypical altar—the **ransom sacrifice** of Christ Jesus—was graciously supplied by Him, Jehovah, out of His place in the north, as an expression of His LOVE for the world of mankind. (John 3:16) And thus, in obedience to and in emulation of Jehovah God, the antitypical priests serve the "altar" from the "side of the altar northward"!

"The North is the direction of the group Pleiades, the celestial center of the universe, the supposed seat of divine empire." (*C321; D653*)

"There seem to be fewer stars in the north than in any other part of the heavens. Thus the north seems to have been given a very prominent position, the other points of the compass giving it homage, as it were. This fact was observed by the ancients, as the Prophet Job declares: 'He stretcheth out the north over the empty space, and hangeth the earth upon nothing.' (Job 26:7) Throughout the Scriptures the north seems to be closely associated with Jehovah's government of the earth." (*R5710:3*)

"Beautiful for situation, the joy of the whole earth is Mount Zion, the city of the Great King." (Psa. 48:2)

"Such is the great promotion which God purposes to give his true saints of this Gospel age, and this promotion can be received from no other quarter than God himself, on his own terms. This is the glorious inheritance of Zion. When she has been exalted and glorified with her Lord, it will be said of her, 'Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the City of the Great King.' (Psa. 48:2) Thus the great eminence which Lucifer in his pride and presumption sought to grasp, that he might 'sit upon the sides of the **north**' (Isa. 14:12-14), will be granted as a reward to The Christ, Head and body." (*R5711:1*)

Grate

"And thou shalt set the altar of burnt offering before the door of the tabernacle of the tent of the congregation." (Exod. 40:6)

Perhaps all that we need to know about the altar of burnt-offering which stood in the Court of the ancient Tabernacle is what is given us in Exod. 27:1-8 and Exod. 38:1-7. There we are told that it was made of shittim wood overlaid with copper; that it was foursquare, its length and breadth, both being five cubits, and its height three cubits; that it had a grate; and four horns in its corners. For some, this description is too vague; therefore, they allow their imagination to run riot, reading into the account what is not specifically implied in the simple language of the text.

One feature of this altar that has been the subject of much conjecture, is the grate. Normally, of course, we would assume that the grate was that metal screen upon which the fire was built, and whereon the animal sacrifices were laid. It seems to us that the language of the KJV lends itself to this concept quite readily:

“And thou shalt make for it a grate of network of brass [copper]; and upon the net shalt thou make four brazen [copper] rings in the four corners thereof; and thou shalt put it under the compass of the altar beneath that the net may be even to the midst of the altar.” (Exod. 27:4,5)

The “compass” thus would have reference to the upper perimeter of the altar, and the “midst” to its interior. But this is not the way it is presented in Smith’s *Dictionary Of The Bible*, which among other things has this to say:

“Round the altar, midway between the top and bottom, ran a projecting ledge (*compass*, A.V.) on which perhaps the priests stood when they officiated. To the outer edge of this, again, a grating or network of brass was affixed, and reached to the bottom of the altar, which thus presented the appearance of being larger below than above. At the four corners of the network were four brazen rings, into which were inserted the staves by which the altar was carried.”

“Special mention, however, is made of the grating of the altar under the ledge or rim. ‘Upon the *karob*, the ledge or rim, the priests stepped when an offering was made, or when he wished to add more wood, or do anything else on the altar’ (Keil). Knobel has a different view, holding (that the rim was only an ornament, that such a ledge to step on would have disfigured the altar, and moreover) that the altar was so high that it could not have been served without steps; which is contrary to Exod. 20:26.” (Lange, *Commentary on the Holy Scriptures*)

“The precise construction cannot be determined, and it is useless to speculate where the instructions are so plainly governed by what was seen by Moses in the Mount.” (*International Bible Encyclopedia*, “Altar,” p. 108)

Some are willing to accept Jewish tradition as of almost equal weight to the Scriptures:

“A Jewish tradition affirms that the frame was filled with earth at each place of encampment. Perhaps the reason why Moses does not mention this is that a statute previously given required that all altars should consist of earth or unhewn stones; so that it was in his mind, a matter of course that the hollow box would contain, when ready for use, one of these canonical materials. The specifications being for use of the artisans, he had no occasion to inform them that it was to be filled with earth.” (Atwater, *The Sacred Tabernacle of the Hebrews*, p. 34)

Seemingly, this conjecture is based upon the instructions given by Jehovah God to Moses:

“An altar of earth thou shalt make unto me . . . in all places where I record my name . . . if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.” (Exod. 20:24,25)

These instructions, however, we believe, apply to all other altars, save to the one which was built according to the pattern Moses was caused to see in the mount. Surely, technically, the placing of soil, or stones within the altar to conform to its outlines, would be the equivalent of using tools upon them, so specifically forbidden. A footnote in Hastings’ *Dictionary of the Bible* (v. 4, p. 657) reads: “Nothing in the text suggests a mere foursided frame to be filled with earth, as is usually supposed.”

“Much of this description needs but little comment in the way of elucidation, but there is some question regarding the ‘grate of network,’ its form, place and use. The translation is generally accepted as correct, though the word ‘grate’ occurs only in this connection. It is derived from a word meaning to ‘plait,’ and from the same root we have the word ‘sieve’ in Amos 9:9. The ‘network’ which describes it is manifest. This grating was under the ‘compass’ of the altar. Here, too, we have a word nowhere else used, and whose derivation is not absolutely clear. It is said to be derived from a word meaning to ‘surround’: hence ‘border’ or ‘compass’ would be the proper rendering.

“Regarding this ‘border’ there have been various thoughts; some have regarded it as a shelf or ledge, placed at right angles to the altar, midway between top and bottom. Its purpose was then said to be for the priest to stand upon while offering sacrifice. Some consider that the ‘grating of network’ hung under this ledge, reaching to the ground, and making a sort of enlarged base or ornament to the altar, but do not explain in a satisfactory way the rings which were attached to the four corners of the grate. There would have to be four of these grates, and this carries us beyond the directions of Scripture.

“Others again would have the grate as a sort of rim reaching out horizontally from the altar to catch the fire that might fall off the altar. Still others have considered the ‘compass’ to be inside the top of the altar, filling up part of the space, and under it the grate filling up the hollow square which remained much as a picture, surrounded by a frame, the compass. But this, while giving use for the grate and for the rings, gives a somewhat forced meaning to ‘the midst of the altar,’ as though it meant half the area of the open top, the other half being filled by the ‘border.’

“Another possible thought is that the grating of network was a large square, like a square net set under the altar, and so much larger that when the staves were put in the rings, and the altar thus lifted, the network reached to the midst, or halfway up the sides. The objection to this view is that it seems a cumbersome and needless way of carrying the altar, giving no definite use to the net except the unusual one of being a sort of sack to carry the altar.

“We return then to the primary and natural thought of the ‘grate.’ It was for fire; therefore it must have been within the compass of the altar, not outside of it. But here we have a suggestion as to the ‘compass,’ that **it was not something made, but simply the rim. The grating was under this,** that is, not level with the rim, but below it; in fact, midway between the top and bottom of the altar. The only difficulty of a mechanical character would be the rings. If the grate was inside the altar and halfway down, how could they receive the staves by which the altar was carried? It is confessed that here is a question, and we can only suggest that these rings might have been passed through holes in the corners of the altar, and thus reached the outside, where they would serve for their intended purpose. This would give security to the altar as it was being carried.” (Ridout, *Lectures On The Tabernacle*, ppg. 409–411)

There is some ambiguity in the text relating to the “grating” and its placement in the altar of burnt-offering, which has led to a considerable amount of conjecture. At best, such conjectures are merely guesses, and therefore never can satisfy the inquiring mind of the saint as much as a clear “thus

saith the Lord.” Nor are these matters of the physical construction of the altar of burnt-offering of utmost importance; rather the altar’s antitypical or spiritual import is what should chiefly concern us.

The difficulty seems to center more particularly about the Hebrew word *chatsi* which according to *Young’s Analytical Concordance to the Bible* has the following meaning: “half, middle, midst,” and in the KJV has been rendered *half* 105 times, *middle* once, *midst* eight times,¹ *part* three times, *two parts* once. On page 298 in his *Hebrew-Chaldee Lexicon*, Gensenius gives three definitions for this word, the second of which is “middle” as in Judges 16:4. In the KJV this is rendered mid (night), i.e., the middle of the night! It is interesting, therefore, to note how the various translators have rendered it in Exod. 27:5.

<i>to the midst of the altar</i>	KJV, English Revised Version, Douay
<i>reach halfway up the altar</i>	Standard Version
<i>halfway down the altar</i>	Revised Standard Version
<i>halfway up the altar</i>	Moffatt, An American Translation, Jewish Publication Society
<i>half as high as the altar</i>	Confraternity
<i>to the very middle of the altar</i>	Darby
<i>to half of the altar</i>	Leeser
<i>toward the center of the altar</i>	New World Translation
<i>as far as half of the altar</i>	Berry (New Old Testament)
<i>reach unto the midst of the altar</i>	Rotherham
<i>halfway up the height of the altar</i>	Septuagint (Thomson)
<i>reach to the middle of the altar</i>	Luther (German)

We do not know the length of the sacred cubit. Eighteen inches is a mere approximation. Estimates range from between 13.33 inches (J.R. Dummelov in his one volume *Bible Commentary*) and 25.2 inches (Hastings, *Dictionary of the Bible*). Most authorities agree with Dr. Smith (*Dictionary of the Bible*) that “absolute certainty seems unattainable.” Therefore, we conclude, we cannot know exactly what the equivalent of the altar of burnt-offering’s height of three cubits is in feet or inches.

According to J.R. Dummelov, the “building cubit” measured 16 inches. If this is correct, the altar’s height was but four feet; surely not really requiring steps, stairs, nor ramp!

Nor are we sure that “to the midst of the altar” (Exod. 27:5) or “unto the midst of the altar” (Exod. 38:4) as in the KJV, here means halfway up or down the altar’s height; though many of the translators seem to favor the latter view. Were we to assume that the cubit here used was as Dummelov suggests—the “building cubit” of 16 inches—the altar’s height from the base to the top ledge would be four feet and its midway point would be at 24 inches; even more, were it a larger cubit. In any event, with the grating at this point it would have made the removal of the ashes from the altar a most awkward procedure; even were we to suppose that most of the ashes

1. As in “take me not away in the *midst* of my days.” (Psa. 102:24)

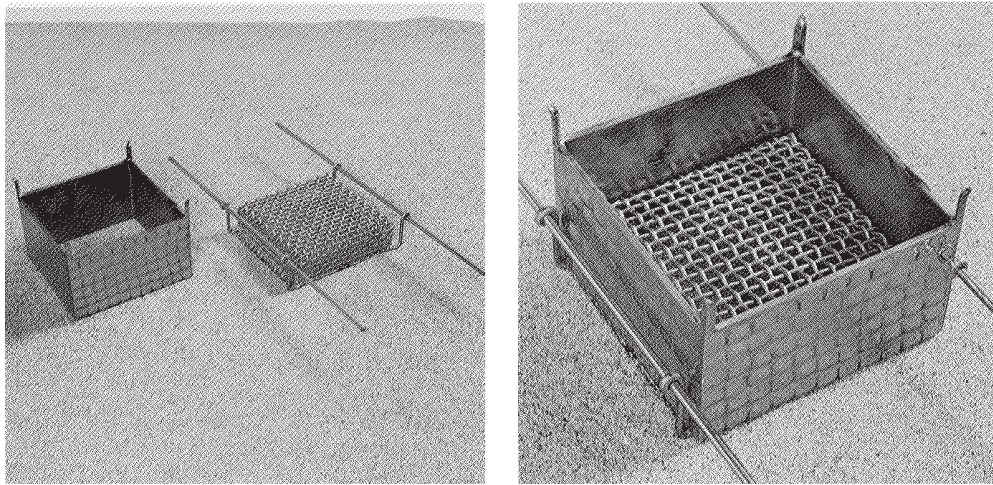


Figure 23: The Grate at the Halfway Point of the Altar

would have fallen through the grating to the ground. Or it may be that the height of the altar should be measured from the top of the horns to the base. If so, it would bring this midway point of the altar's grating a bit closer to the upper edge!

This halfway point is important when we remember that it governs the position of the carrying staves in the sides of the altar, since the rings for the staves are the identical ones which are in the four corners of the grate. (Exod. 38:5,6)

Horns

"And thou shalt make an altar of shittim wood. . . . And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass [copper, see Leeser]." (Exod. 27:1,2)

"And thou shalt make an altar to burn incense upon: of shittim wood thou shalt make it. Foursquare shall it be: . . . the horns thereof shall be of the same. And thou shalt overlay it with pure gold . . . and the horns thereof." (Exod. 30:1–3)

"The horn is, in cornute animals, the instrument of power, and thence becomes an emblem of strength, and as such is congruous with all the other elements combined in the altar as a symbol. It has accordingly, been commonly understood that the horns of the altar represented the power of its ministrations. But recently it has been suggested that, among the metaphorical significations of the horn, height was no less appropriate than strength as an attribute of an altar. The horn is the highest part of the animal, carried aloft as a badge of power and the honor consequent on power, and therefore used as a sign of elevation. To lift up the horn is to exalt, either in the physical or in a figurative sense . . . The horns of an altar may be intended, therefore, to symbolize still more emphatically the elevation of the earth on which the sacrifice is offered toward heaven, the residence of the Being to whom it is presented . . . The horns elevating the place of sacrifice nearer to heaven, the efficacy of the altar was especially con-

spicuous in these symbols of elevation.” (Atwater, *The Sacred Tabernacle of the Hebrews*)

The horns of the altar had sufficient power to afford at least temporary refuge or asylum to the one who had sinned against his fellow-man. (Exod. 21:14; 1 Kings 1:50; 1 Kings 2:28) The case of Adonijah, a fourth son of David by Haggith, is an interesting illustration of this:

“After the death of his three brothers, Amnon, Chileab, and Absalom, he became eldest son; and when his father’s strength was visibly declining, put forward his pretensions to the crown. David promised Bathsheba that her son Solomon should inherit the succession (1 Kings 1:30) . . . Adonijah’s cause was espoused by Abiathar and Joab, the famous commander of David’s army. His name and influence secured a large number of followers among the captains of the royal army belonging to the tribe of Judah (compare 1 Kings 1:9 with 25); and these, together with all the princes except Solomon, were entertained by Adonijah at a great sacrificial feast held ‘by the stone Zoheleth, which is by En-rogel.’ Nathan and Bathsheba, now thoroughly alarmed, apprised David of these proceedings, who immediately gave orders that Solomon should be conducted on the royal mule in solemn procession to Gihon, a spring on the west of Jerusalem (2 Chron. 32:30). Here he was anointed and proclaimed king by Zadok, and joyfully recognized by the people. This decisive measure struck terror into the opposite party, and Adonijah fled to **sanctuary**.” (Smith, *Dictionary of the Bible*, p. 20)

“And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar. And it was told Solomon, saying, Behold, Adonijah feareth King Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let King Solomon swear unto me today the he will not slay his servant with the sword. And Solomon said, If he will show himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die. So King Solomon sent, and they brought him down from the altar. And he came and bowed himself to King Solomon: and Solomon said unto him, Go to thine house.” (1 Kings 1:50–53)

Seemingly Smith suggests that it was the “altar of burnt-offering” which stood in the Court of the ancient Tabernacle that was here involved. There is additional support for this:

“By laying hold of these horns of the altar of burnt-offering, the criminal found asylum and safety (1 Kings 1:50; 2:28), but only when the crime was accidental (Exod. 21:14).” (McClintock & Strong, *Cyclopedia*, “Horns,” v. 4, p. 339)

However, Exod. 21:14 has reference to the altars of the “cities of refuge.” (See Num. 35:15 and compare with Exod. 21:12–14.)

Another thing is not quite clear here. In the “cities of refuge,” the local congregation would normally first put the “manslayer” on trial and, if he was found innocent of premeditated “murder,” would give him back his freedom but only for so long as he remained within the confines of their city until the death of the High Priest. (Num. 35:25) In the instances cited by Smith, and McClintock & Strong, it was Solomon who did this. Perhaps this is because Solomon was a type of the greater king who will be reigning during the Millennial age, vested with all power and authority.

"The death of David quickly followed on these events; and Adonijah begged Bathsheba who, as 'king's mother' would now have special dignity and influence, to procure Solomon's consent to his marriage with Abishag, who had been the wife of David¹ in his old age (1 Kings 1:3). This was regarded as equivalent to a fresh attempt on the throne; and therefore Solomon ordered him to be put to death by Benaiah, in accordance with the terms of his previous pardon." (Smith, *Dictionary of the Bible*, p. 20)

See also Joab who refused to come away from the altar and was slain there. (1 Kings 2:28–34)

"It had four horns to which the victims could be tied that were to be sacrificed, and to which persons in danger of being slain might flee for safety. (Psa. 118:27; 1 Kings 2:28). These evidently pointed to Christ as our Refuge, and to his abundance of power and grace to all who should come to him." (*R101:1** by W.I. Mann)

"But if a man come presumptuously upon his neighbor, to slay him with guile; **thou shalt take him from mine altar, that he may die.**" (Exod. 21:14)

"A premeditated murder was inexpiable, not to be ransomed; the murderer must surely die. Even if he fled to the altar of God, intending to escape to a city of refuge when the avenger ceased to watch, he should be torn from that holy place: to shelter him would not be an honour, but a desecration to the shrine. (Exod. 21:12,14)" (Chadwick, *The Expositor's Bible*)

"Arrived at the city of refuge, the culprit was not free; but was obliged to stand trial before the elders of the city, representing the congregation of Israel. He was received in the city and protected until such time as the trial could take place. His case was carefully investigated. Prof. Beecher remarks respecting these trials: 'Much stress is laid upon the previous conduct of the slayer, and the relations between him and his victim, whether he lay in wait for the slain man (Deut. 19:11), whether he 'hunted' for him or not (Exod. 21:13; Num. 35:20,22), whether he smote him 'in secret' (Deut. 27:24), was it presumptuous—that is to say, malicious? (Exod. 21:14) Was it with guile? (Exod. 21:14) Especially, was there enmity previously between the two men? (Num. 35:21,22) Was there hatred of the slain on the part of the slayer? (Num. 35:21,23; Deut. 19:4,6,11; Josh. 20:5!'" (*R3092:5*)

The horns of the Altar of Burnt Offering were in themselves symbols of power; yet this power came **from the blood which sanctified it**. As already seen, the Scriptures do set forth the fact that one guilty of a sin against his fellowman, when in danger of being apprehended, might flee for asylum to the altar—take hold of its horns, and find a safe refuge there. (1 Kings 1:50; 2:28)

In the case of Adonijah, one of the sons of David, he had sinned against his king (Solomon) and might have suffered death at his hands. But he fled to the Altar of Burnt Offering, took hold of its horns, and the avenger could not touch him there. However, he could not remain there forever. He now felt sorry for what he had done, and was truly repentant; yet he dared not

1. Smith seems to have taken license here, for nowhere in the Scriptures is it stated that Abishag had ever become David's wife; and we are definitely told that the "king knew her not." (1 Kings 1:4)

leave the altar until Solomon had declared that he would not slay him. So King Solomon promised him on one condition, that he (Adonijah) show himself to be a worthy man. On this condition or covenant, Adonijah was released. When subsequently he broke his promise (breaking the covenant), Solomon had him put to death. (1 Kings 2:23–25)

There is an allegorical lesson to be derived from this account. We too, have an altar, the power of which stems from **the blood of Christ Jesus**, that sanctified it. We too, had sinned against our King, who could justly have destroyed us. But we fled to the altar and found sanctuary, an asylum, a refuge, there. Our faith in the precious blood, justified us—made us free as it were; but only on one condition could we continue to be free and that was that we covenant with our King thereafter to walk “worthily.” Having entered into this covenant we are safe from the “avenger.” But should the time ever come when we would break that covenant by profaning the blood of the covenant by which we were sanctified—outraging the Spirit of grace (Heb. 10:29)—we would then fall directly into the hands of the “avenger” and be put to death—the Second Death!

No Steps, No Ramp

“And they were both naked. The man and his wife, and they were not ashamed.” (Gen. 2:25)

“And the eyes of both of them were opened, and they knew that they were naked . . . I was afraid, because I was naked, and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?” (Gen. 3:7,10,11)

“And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach. And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die.” (Exod. 28:42,43)

“The Hebrew altar was constructed without steps, though Canaanitish structures had no such prohibition. The regulation (Exod. 20:26) was designed to preclude any unseemly exposition of feet or legs by the officiating priest in the midst of the solemnities of sacrifice.” (*Zondervan Pictorial Encyclopedia of the Bible*, v. 1, p. 119)

What constituted “nakedness” insofar as the ancient priesthood of Israel was concerned? Surely not the fact of the hands and feet being exposed! Seemingly, however, if any part of the body from the loins down to the ankles was unduly exposed, it was considered indecent, but also unlawful! To guard against this, no altar of Jehovah-God’s was to have steps (nor a ramp) lest the priest’s “nakedness” be discovered.

“Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered.” (Exod. 20:26)

In addition to this, the priests were to wear at such times as they served the Tabernacle or its altar, white linen breeches, for the self-same reason, “to cover (hide) their nakedness.” (Exod. 28:42,43) The expression “from the loins even unto the thighs” is evidently here idiomatic; for with the regular garments of sacrifice (Lev. 16:4) there would not be much danger of the priests exposing that particular part of their anatomies. Undoubtedly

the “breeches” covered not only the priest’s loins even unto the thighs, but also the legs down to the ankles as well. Yet even without any steps (or ramp) to the altar, there would be the possibility when the priest stooped down to pick up the sacrifice, or reached up in placing the sacrifice upon the altar, that he might then unduly expose his legs above the ankles. This is the reason for the injunction to the priests, that they wear the linen breeches whenever “they came in unto the Tabernacle of the Congregation, or when they came near unto the altar to minister in the holy place; that they bear not iniquity, and die.”

“The Scriptures tend to avoid direct reference to the sex organs and to issues connected with sex. Frequently the O.T. writers avoid referring directly to the genitalia or the genital regions. Such terms as flesh (Gen. 17:11) and thigh or loin (24:9; Exod. 28:42) were used to avoid direct reference to the genitalia or genital regions. For example, when the Scriptures mention the rite of circumcision, the mention of the male sex organ is concealed by use of the expression ‘flesh of your foreskins’ (17:11). An injunction is given against the wife of a man who, while defending her husband from attack, seizes his adversary by the male sex organs (Deut. 25:11). However, the organs are not referred to directly but as ‘private parts.’ Reference is made to the desolation of Judah by the Assyrians as being as extensive as if one ‘shaved the hair of the feet’ (Isa. 7:20). Some believe that this usage of the word ‘feet’ and similar usage of the term (Ruth 3:1–4, 7–9 and also Deut. 28:57) is an indirect reference to the lower parts of the body including the genitalia and pubic hair. In a similar vein, a circumlocution is used to refer to the male penis (Deut. 23:1). The word ‘seed’ is used to refer to male semen and a variety of injunctions are given in relation to this term (Gen. 3:15; Lev. 15:16–18; 22:4). In general, the Scriptures seem to avoid direct reference to the male organs of reproduction.” (*Zondervan Pictorial Encyclopedia of the Bible*, v. 5, p. 365)

Nakedness of itself was no sin, for both Adam and Eve were brought forth naked, and they were perfect in the day of their creation. But it was sin which perverted their minds, bringing to them a consciousness of their nakedness, so that in shame they sought to be covered. Ever since, nakedness has connotated sin, though more particularly, inbred-sin,¹ and it is therefore a most apt symbol thereof. It represents that sin in which we were born—our imperfection as children of Adam—partakers of the Adamic curse!

Now, no amount of washing could ever remove this stain; and this is the reason why the typical priest who though thoroughly washed with the waters from the laver, needed additionally to wear the linen breeches (Exod. 28:42,43), which linen breeches so beautifully represent, we believe, the righteousness of Jesus made available to us through his death—the

1. “It is no more I that do it, but **sin that dwelleth in me** . . . for the good I would, I do not; but the evil which I would not, that I do . . . it is no more I that do it, but the **sin that dwelleth in me** . . . I see another law in my members, warring against the law of my mind, and bringing me into captivity to the **law of sin which is in my members.**” (Rom. 7:17–23)

only covering for inbred-sin. Surely, it is only in the righteousness of Jesus that our Adamic imperfections are completely covered. Despite all our washings with the waters of truth, we all, like the Apostle Paul of old, are conscious of our nakedness and with him cry for the deliverance from this body of death—corruption! (Rom. 7:24) Yet with him too, we rejoice in the covering afforded us in the righteousness of Jesus, for we know that while we are so covered that there is no condemnation against us. (Rom. 8:1)

Thus those who would as priests of God serve acceptably at his “altar” must ever see to it that in their approach they do not uncover their nakedness. Among the things which evidence this nakedness are ambition, pride, self-esteem, the seeking after personal glory or praise, etc. These are not only an abomination unto the Lord, but also an offense to all who are called upon to behold us. Is it any wonder then that God was so particular in establishing the type, warning the typical priest that indecent exposure would merit the penalty of death! (Exod. 28:43)

Merely thinking of ourselves more highly than we ought (Rom. 12:3) or refusing to sense the savoriness of another’s sacrifice, or belittling it, may for us be an approaching of the altar by way of “steps”—self-exaltation, self-esteem, spiritual pride. Let us consider for a moment Jesus’ parable of the two men who went up to the Temple to pray; surely, a very commendable thing. (Luke 18:9–14) The account begins with these words: “And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others.” One was a Pharisee and Jesus said that he stood and prayed **with himself**, “God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess.” The other, the publican, standing afar off, **would not lift up** so much as his eyes unto heaven, but smote his breast, saying “God, be merciful to me a sinner.” Jesus, commenting, said this publican went home justified rather than the Pharisee; and added that “every one that **exalteth himself** shall be abased; and he that humbleth himself shall be exalted.” Let us, dear friends, take heed then, that we glory not so much in what God has done **for us** and **not for others**, but in God himself. Then, and only then, will our offerings and sacrifices be acceptable to him.

Some believe that this altar had a ramp approaching it, if for no other reason than we read:

“And Aaron lifted up his hand toward the people, and blessed them, and **came down** from offering of the sin-offering.” (Lev. 9:22)

Of course, if this altar was (3 x 18 x 54) high, then, perhaps, it would require something like a ramp for the priest to reach its top with the sacrifices. However, we do not believe that the original Hebrew *ammah* “cubit” was 18 $\frac{1}{2}$ in length, for this would be far too long for a portable Tabernacle.

First, however, let it be noted that, the text does not say that Aaron came down **from the altar**, but rather from the offering of the offerings. And we are inclined to think that “down” is here a provincialism and is not, therefore, to be understood literally, but rather figuratively, much as we might

say to one thinking too highly of himself, “get down off your high horse.” Surely, the offering of the sacrifices of Leviticus 9 was something which was above the common level of their daily tasks! Aaron might thus “come down” to bless the people.

It is worthy of note that the Hebrew word *maalah* occurring in Exod. 20:26 and there rendered “steps” in the KJV, according to *Young’s Analytical Concordance to the Bible* means “a going up, ascent.” It would therefore cover even such a thing as a ramp, though this latter term has nowhere been used in the common version of the Bible. It has been rendered “stairs” (2 Kings 9:13; Neh. 3:15; 12:37; Ezek. 40:6; 43:17) and “steps” (Exod. 20:26; 1 Kings 10:19,20; 2 Chron. 9:18,19; Ezek. 40:22,26,31,34,37,49).

No priests were ever to enter the precincts of Jehovah—the Tabernacle’s Court, Holy, or Most Holy—without the linen breeches “to cover their nakedness” upon them (Exod. 28:42,43): the Court (wherein the altar of burnt-offering stood); the Holy (the Tabernacle of the Congregation); the Most Holy (the holy place as in Lev. 16:2,16). Especially is the injunction given that Jehovah’s altar was not to have any steps (stairs or ramp) unto it, since an approach by way of such would necessitate the “lifting of the robe” and the consequent exposure of the priest’s nakedness. (Exod. 20:26)

Altars in General

“An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep and thine oxen; in all places where¹ I record my name I will come unto thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.” (Exod. 20:24,25)

“It appears from this that an altar must be of earth,² or of earthy material, unmodified by human art. The earth was the scene of the sacrifice, as heaven was the home of the Being to whom it was offered. It was earth, however, raised up toward heaven, the conception of an altar including that of elevation. In both the Latin and Greek languages, the idea of altitude is conveyed in the etymology of the word which denotes an altar for the worship of the celestial deities . . . In Hebrew, the slaughter of the victims, and not the height of the platform on which they were slain, was suggested by the etymology of the word denoting that elevated platform. Height is, however, an essential to an altar for Hebrew worship as if contained in the name itself. It might be built of earth, or of stones in their natural state; but it must be elevated to show that the offering laid on it was a gift from earth to heaven, the party making the oblation thus bringing it as near to the other party as possible.

“It further appears, from the statute concerning altars in general, that they were places where God came to meet his people. An altar was, like the tabernacle, a place of meeting between the two parties, the people offering their gifts, and he communicating his blessing. As the site of the tabernacle is designated as the place where Jehovah had set his name, so in this statute he promises to record his name wherever his people erected an altar. The idea conveyed in the tabernacle with all its elaborate symbolisms was, in

1. See John 4:21,23.

2. “He was offered on the great altar—the earth itself.” (*R195:5*)

germ at least, contained in any pile of earth or unhewn stones built for the purpose of sacrificing; the worshipers being raised up by it, and God coming down to meet and bless his worshipping people. This statute, being promulgated before the direction to construct the tabernacle and its altars, provides, by the prohibition of steps, that the person who officiates shall not expose his nakedness; but such an exposure, so incongruous with the sacredness of the employment, was still more effectually guarded against in the service of the tabernacle by means of the drawers which the priests must not fail to put on before they ministered at the altar.” (Atwater, *The Sacred Tabernacle of the Hebrews*, ppg. 289–291)

“Men had nothing to do with the preparation of the Christ altar. Jesus was the Son of God direct. (Matt. 1:20; Luke 1:35; Isa. 7:14) Had he been the son of Joseph, he must needs have been what other men are—by nature a transgressor. He could not have been what he was—the lamb without blemish and without spot (1 Pet. 1:19,20); undefiled and separate from sinners (Heb. 7:26); without sin (Heb. 4:15; 1 John 3:5).” (Roberts, *The Law of Moses*)

This altar of virgin soil, or unhewn stone (Exod. 20:24,25) represented Jesus, as he came directly from the hand of God, our Father. No human instrumentality had aught to do with it: Jesus was not a son of Adam, nor of Joseph! Had he been, he could not have been “separate from sinners,” (Heb. 7:26; 1 John 3:5); but himself, a partaker of the fallen, sinful nature.

This altar has an entirely different significance from that which graced the Court of the Tabernacle; which latter was fashioned by man, though in accordance with the “pattern” shown Moses in the mount (Exod. 25:9), and which altar had horns (Exod. 27:1,2)! The Tabernacle’s altar of burnt-offering represents more particularly the ransom-sacrifice of Christ Jesus (T22)—the “altar” unto which the world of mankind in the Millennial age, will bring its sin-, trespass-, burnt-, and peace-offerings. (See T95,96)

The altar of virgin soil, or unhewn stone (Exod. 20:24,25), however, represents more particularly **our** “altar,” Christ Jesus, upon which, we as “priests” of this Gospel age, are privileged to present ourselves “living sacrifices” (Rom. 12:1)—“Better sacrifices” (Heb. 9:23) in a consecration and dedication unto death unto our God. Note, therefore, that this altar was to be used not for sin- and trespass-offerings, but for burnt-offerings and peace-offerings: sheep and oxen, animals that needed not to be redeemed. (See Exod. 20:24 and Num. 18:17.)

Two of the four Hebrew words rendered “altar” in the Old Testament of the KJV, are defined by Young’s *Analytical Concordance to the Bible* as:

harel, hill of God (Ezek. 43:15)
mitzbeach, slaughter place

The two Greek words so rendered in the New Testament of the KJV are:

bomos, a raised place (Acts 17:23)
thusiasterion, place of sacrifice

Altars in Canaan

“And there shalt thou build an altar unto the LORD thy God, an altar of stones; thou shalt not lift up any iron tool upon them. Thou shalt build the altar of the LORD thy God of whole stones:

and thou shalt offer burnt offerings thereon unto the LORD thy God: and thou shalt offer peace offerings.” (Deut. 27:5–7)

“As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lifted up any iron; and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.” (Josh. 8:31)

Altars seem originally to have been intended to lift an offering heavenward! Jehovah’s first instructions with regard to such altars is found in Exod. 20:24 and again in Deut. 27:6,7. These texts indicate that the altars were to be made of virgin soil or unhewn stones, and that no tool of man was to be used in fashioning them, thus making them unfit for service to Jehovah. In a sense, Christ Jesus is here represented in the virgin soil and the unhewn stones.

Perhaps the first altar was that which the “voice of the Lord God” utilized incidental to the slaying of the animal whose skin was to be used in providing Adam and Eve with coats to cover their nakedness. (Gen. 3:8,21) Figuratively at least, He (the “Voice of the Lord God”) raised a bit of the earth heavenward when He sacrificed that Lamb (Rev. 13:8), at the same time symbolizing that sacrifice of the man Christ Jesus—the “Lamb of God”—which was subsequently to be slain, to “take away the sin of the world.” (John 1:29,36)


It should be noted that these altars were to be used for burnt- and peace-offerings, respectively. They were not to be used for either the sin- or trespass-offerings. (Exod. 20:24; Deut. 27:6,7) This too is significant. Burnt-offerings and peace-offerings were free-will offerings (Lev. 19:5; 22:18–29); whereas sin-offerings and trespass-offerings were mandatory. Thus did Jehovah God indicate that the offerings of the antitypical priesthood upon His altar were to be of their own voluntary free will. Note that when Jesus could not be asked of the heavenly Father for either a sacrifice (sin-offering) or offering (burnt-offering), he declared, Lo, I come . . . to do thy will. (See Psa. 40:6,7; Heb. 10:6,7) Nor should it be any different with the antitypical underpriesthood: their consecrations too should be of their own voluntary free will.

And it is such sacrifices (the “better sacrifice”—Heb. 9:23) that constitute the “bread” (“food”—Lev. 21:17 margin) of Jehovah God upon which He “feeds.” Yet, not only does He (Jehovah God) feed upon such consecrations, such sacrifices upon His altars, but He has ordained that the underpriests, though blemished (imperfect and therefore unworthy of serving at this altar—Lev. 21:17–21) are to feed upon these too. How blessed that I should be privileged to feed upon your consecration and dedication, and be strengthened thereby also!

The fact that the altars of the Tabernacle and the Temple were fashioned with tools—made “foursquare” (Exod. 27:1; 30:2)—should not be understood to militate against what has already been said above, but rather should be understood to set forth that God wished to teach still other significant lessons by way of the measurements and geometric configurations.

“The faithfulness of the ancient worthies, even unto death, could not take away sin, and could not be presented before God as a sin-offering, nor as a sacrifice at all [see *T105*], the altar [Christ] not having been set up. (Matt. 23:19)” (*R1872:4*)

“Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?” (Matt. 23:19)

As for us, the antitypical priesthood of this Gospel age who are privileged to use this altar (Christ Jesus), in presenting our bodies “a living sacrifice, holy, acceptable unto God” (Rom. 12:1), is it not the altar that sanctifies the gift? 

Chapter 5

Laver

“Thus shalt . . . thou make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein, For Aaron and his sons shall wash their hands and their feet thereat: When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near the altar to minister, to burn offering made by fire unto the LORD: so shall they wash their hands and their feet, that they die not: and it shall be a statute forever to them, even to him and to his seed throughout their generations.” (Exod. 30:18–21)

“And he made the laver of brass, and the foot of it of brass, of the looking glasses [mirrors] of the women assembling at the door of the tabernacle of the congregation.” (Exod. 38:8)

“And thou shalt set the laver between the tent of the congregation and the altar and shalt put water therein.” (Exod. 40:7; see also Exod. 40:30)

Next, between the `Brazen Altar and the door of the Tabernacle, was the `Laver. It was made of polished copper and was a receptacle for water; at it the priests washed before entering the Tabernacle. (*T15*)

The Laver well represented the Word of God, for it contained that which symbolized the waters of divine truth made available for the cleansing of God's antitypical priesthood.

As a means of attaining the glorious end of their calling they are **to cleanse** themselves from defilement, and for their use in this respect the **Word of God** has been provided: it is at once a mirror to show them their blemishes, and water wherewith to cleanse themselves the stimulus for the correction of life being the exceeding great and precious promises set before them in the Scriptures. (*R2671:5*)



Figure 24: The Laver

The KJV tells us that the Laver was made of the looking-glasses (mirrors) of the women assembling at the door of the Tabernacle of the Congregation. Incidentally, the words the women have been supplied by the translators. Reference is here to the first Tabernacle probably Moses tent which, after the episode of the golden calf, he moved, pitched . . . without the Camp, afar off from the Camp, and which Tabernacle he called, the Tabernacle of the Congregation. (Exod. 33:7) This Tabernacle had no court so it is not strange that women could be assembling at its door. However, when the second Tabernacle was erected the one which Moses built according to . . . the pattern shown him in the mount (Exod. 25:9,40) there was not only a duly anointed priesthood to serve therein, but there was also a very restricted area the Court not open to the assembling of any women.

At a later date, when both the priesthood and its tabernacle service had deteriorated in the days of Eli, women of questionable character were found assembled at the door of the Tabernacle of the Congregation, and Jehovah God was much displeased.

“Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation. And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.” (1 Sam. 2:22,23)¹

The laver was made of copper the symbol of human perfection and we suggest that of the man Christ Jesus: for even as one looked into the laver and through the clear, clean waters which it contained, he could see its copper surface; and so, by looking into and through the waters of divine truth one can see therein portrayed the one perfect man who was born holy harmless undefiled and separate from sinners (Heb. 7:26) the man Christ Jesus.

In the type, the laver and its waters were ever and always identified with each other: the mere mention of the one, of necessity implied the other. The priest who would be cleansed had therefore to recognize the laver which made the waters available. Nor is it very different today! And, so close is the identity between Christ Jesus and the truth, that he could honestly declare, I am the truth (John 14:6), and he who would know the cleansing power of the divine truth is called upon to recognize him whose ransom sacrifice has made the application of its waters possible.

The account specifically tells us that the laver was made of looking glasses [mirrors], that is, the copper was highly polished. It served therefore to reflect the image of anyone who looked into it. What a picture this was! Who, of the antitypical priesthood has not upon looking into the Word of God, not merely seen therein set forth the standards of absolute human perfection which so beautifully marked the man Christ Jesus, but also by the same token, a reflection of his own image with its shortcomings and imperfections. Such an one, surely, has been called upon to lift up his voice in praise to God for all the provisions he has made whereby he not only is permitted to see his own need of cleansing; but has also been provided with the means whereby this cleansing can be accomplished.

Before those called to be priests could be acceptable and serve as such, and thus be privileged to enter the Holy and the Most Holy of the Tabernacle, they had first to be washed with the waters supplied by the laver. And so too, is it with those called to be God's antitypical priests. Their cleansing (represented by the Laver) of necessity must precede their entry into the spirit-begotten and the spirit-born conditions (represented by the Holy and Most Holy, respectively).

To us who live since Pentecost and who may, therefore, have a clear conception of the deep things of God under the guidance and instruction of the holy Spirit our Lord's mention of water (John 3:5) may have a still fuller significance. We see that symbolical water represents truth, and that our

1. See 1 Sam. 3:11 14; 4:11; 1 Kings 2:27.

begetting of the holy Spirit is said by the Apostle to be also a begetting 'through the Word of truth. (Jas. 1:18) We remember also that the same thought is expressed by the Apostle Paul, who declares (Titus 3:3-5), 'his mercy saved us through **the washing of regeneration** and the renewing of the holy Spirit. Putting these matters together we have the thought that our regeneration or begetting again by it come to us in connection with the **washing or cleansing** which is effected in us by the operation of the truth the divine message. This is beautifully symbolized in Israel's Tabernacle service, in which the priests, before entering the Holy and thus typically becoming new creatures, **first washed** at the laver which represented the Word of God, the truth, the water of regeneration, by which we come into that condition of consecration to the Lord in which he is pleased to accept us, to grant us the spirit of adoption into his heavenly or spiritual family. (R4124:6)

Not only at the time of their inauguration into the priesthood, did the typical priests require to be washed with the waters from the Laver, but the Word of God tells us, that ever thereafter, having been accepted as priests, they needed still to wash their hands and their feet before serving the Tabernacle or its altar. (Exod. 30:20,21)

The laver between the altar and the house . . . is not described in the specifications. It provided, however, for a very significant ceremony, since it contained a supply of water that the priests might wash their hands and their feet when they went into the habitation, or ministered at the altar. The entire function of the priesthood consisted in the two branches of service here indicated, since it was with the feet that they entered the sanctuary, and with the hands that they served the altar. Hence the requirement that the **hands** and the feet, rather than other parts of the body, should be washed. It denoted that, though consecrated to the sacred office, they nevertheless on account of their uncleanness by nature and by contact with the impurities of the people, needed a special purification before every official act. They might not touch the vessels of Jehovah with their hands, nor place their feet within his dwelling, without a reminder that he is holy, and has chosen his people that they also may become holy. (Atwater, *The Sacred Tabernacle of the Hebrews*, p. 294)

A cleansing . . . of all the filthiness of the flesh **and spirit** on the part of those in the justified condition as preparatory to their entering the Tabernacle itself. (R3054:1)

The fact that we see believers who are trying to put away their sins is not 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. All this is symbolized in the Laver of water in the 'Court, at which both priests and Levites washed. Nor is a spirit of meekness, gentleness, benevolence and morality always indicative of consecration to God. These qualities belong to a perfect natural man (the image of God), and occasionally they partially survive the wreck of the fall. But such evidences not infrequently pass as proofs of full consecration in the nominal Church. (T119)

It is very evident that they who would bear the vessels of God, or minister in any way in his service, must be clean. (Isa. 52:11) This is true whether

they who serve be either priests or merely Levites, for we are admonished to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. (2 Cor. 7:1) This, indeed, is the washing to be accomplished daily at the laver.

In our studies of the `Tabernacle Shadows of the Better Sacrifices, we saw that every one who took part in the priesthood was required to wash his hands and feet at the laver. We saw that the laver represented the Word, or message of God, and that the water, therefore, represented the truth; and thus it is the truth which is to cleanse the royal priesthood from the defilements of the flesh. As a whole we are clean, being covered with the robe of Christ's righteousness; but in our contact with the world we are to seek to put away the defilements of earth which come to us in connection with our daily walk and service, represented by our feet and our hands. (*R3267:1*)

The more refined forms of evil which still infest the flesh, even of those who have the new mind, and which require to be mortified, rooted out, cleansed away. How `close girdling are these sins that are mentioned how many of the prospective members of the royal priesthood find that they have defilements along this line, malice, guile, hypocrisy, evil speaking! It is safe to say that every one has some, if not all of these weaknesses in the flesh to contend with especially at the beginning of his entrance upon the priestly vocation. How carefully all should seek to put all these away! how each should scrutinize, not only every act of life and every word and every thought, but additionally, every motive underlying his words, thoughts and actions, so that they may be more and more purified from the earth defilements and be more and more acceptable to the Lord. (*R3267:2*)

After washing at the Laver **putting away the filthiness of the flesh** the believer approaches close up to the door of the Tabernacle and `ties himself there obligates himself by consecration vows, devoting himself fully to the Lord and his service, whatever that may be. (*R5959:3*)

This washing of the feet is for the cleansing from defilements that may have gathered in our walk through this world. There may be no outward failure: it may be only inward, or even the lack of that spiritual vigor that would keep us in spirit unspotted from the world. The priest was not to have failed exactly when he washed his hands and feet before offering the sacrifices or before entering the Tabernacle. But it reminded him that he was in a scene where the dust and defilement gathered imperceptibly and so he had constantly to apply the water. Thus the scene of John 13 does not mean some glaring failure mud, if I may use the expression but that which comes in to hinder full communion with the Lord. Just as the cares of this world, the deceitfulness of riches, or the lust of other things can choke the Word, so, in the believer, household cares, daily duties, business affairs, yea, even Christian service, may be allowed to practically mar communion with the Lord. Let any one beware how he takes for granted that communion goes on undisturbed without submission to this action of our Lord washing the feet constantly! One may have been preaching the Gospel or ministering to his brethren, yet, if he has not gone to the Lord for the practical cleansing as from pride, self-sufficiency, self-complacency, etc., he will find some iniquity connected with his holy things, that he gathered defilement even in Christian service. (Ridout, *Lectures on the Tabernacle*, p. 463)

Since there are no measurements given for the Laver, may it not be intended to reflect the fact that God's provision for the cleansing of his people by the Word (the WORD, and the Word of Truth) is so great that it may be said to be immeasurable!

As it is necessary to a thorough cleansing of our natural bodies that we should wash with `pure water, so much the more is it necessary to this cleansing of which the Apostle speaks, the cleansing of our moral characters, that we should have the pure water of divine truth, and not the muddy and polluted teachings of the adversary. . . . How important, then, is the truth, and how much meaning we find in our dear Redeemer's prayer to the Father on our behalf: `Sanctify them through thy truth; thy Word is truth. Let us not attempt to sanctify ourselves through any other washing than this; let us not be satisfied with anything short of the `pure water, the pure Word of God, the pure truth. (*R2671:4*)

As a means of attaining the glorious end of their calling they are to cleanse themselves from defilement, and for their use in this respect the Word of God has been provided; it is at once a *mirror* to show them their blemishes, and *water* wherewith to cleanse themselves the stimulus for the correction of life being the exceeding great and precious promises set before them in the Scriptures. (*R2671:5*)

Nor will it answer to assume, as some do, that baptism belonged among the ceremonies of the Jewish Law, and that with all other features of the law it ended at the cross where our Lord `made an end of the law nailing it to his cross; for baptism was not a part of the Jewish law. The washings enjoined in the law, performed at the laver in the court of the tabernacle, were neither immersions, nor sprinklings, but simply cleansings, and were not practiced upon the people. The one tribe of Levi alone had access to that washing. (*R1539:6*)

It is worthy of note that the Word of God, the Truth (the Bible), is represented in both the Laver in the Court (*R3267:1; R2671:5*) and in the Golden Candlestick in the Holy (*T22*). The difference? The Laver was made of polished copper (Exod. 30:18; 38:8) and contained water for the cleansing of the priesthood that served the Tabernacle (*R2671:5*), whereas the Candlestick was made of beaten gold (Exod. 25:31; 37:17) and its lamps contained **oil** for the enlightenment of those who served within the Tabernacle of the Congregation.

The light of this lamp was from olive oil, `beaten or refined; and the lamps were kept always lighted. This oil was symbolic of the holy Spirit, and its light represented holy enlightenment the spirit of the truth. Its light was for the benefit of the priests only, for none others were ever permitted to see it or to profit by its light. Thus was represented the spirit or mind of God given to enlighten the Church, in the deep things of God, which are entirely hidden from the natural man (1 Cor. 2:14) even though he be a believer a justified man (a Levite). None but the truly consecrated, the `Royal Priesthood, are permitted to see into this deeper light, hidden in the `Holy. (*T116*)

As will be seen from the foregoing, there is a corresponding difference with regard to the particular aspects of the Truth, reflected in these two fur-

nishments, respectively. The one in the Court—the Laver, made of copper—bespeaks the basic elements of the Truth, never hidden from those of humankind who would see the perfections of the man Christ Jesus; and their own need of cleansing, ere they would be able to follow in His footsteps into the Sanctuaries of God.

The elementary aspects of the Truth are such as the Apostle Paul designated—first principles of the oracles of God—the milk of the Word. (Heb. 5:12,13) These involve repentance from dead works, faith toward God, baptisms, the laying on of hands, the resurrection of the dead, eternal judgment (Heb. 6:1,2), all of which center in the ransom sacrifice of the man Christ Jesus; and where there is faith there is a consequent justification. **The Laver stood in the Court.**

The Laver which stood in the Court full of water, at which the priests washed their hands and feet . . . is a symbol of the cleansing effect of the truth upon the outward conduct of believers in general. It symbolizes the putting aside of filthy practices—lying, stealing, etc., and the putting away of filthy communications out of our mouths—slanders, envy, strife, backbiting, etc., a cleansing as proper for the natural man as for the consecrated saints. (*R1543:6*)

On the other hand, the Candlestick, made of beaten gold, bespeaks the deeper, diviner elements of the Truth, to those only who by consecration of their justified alls unto the Lord have died to their human hopes, interests and ambitions, and, as sanctified and anointed priests, are now in the light of the Candlestick privileged to fellowship and communion with God as is suggested by the golden Table of the Shewbread (*R2670:3*), and as priests to offer sweet incense unto the Lord, as is suggested by the golden Altar of Incense. (*T120, 22*)

The deeper aspects of the Truth are such as the Apostle Paul designated—strong meat (Heb. 5:14), and involve membership in the (royal) priesthood with a recognition of Christ Jesus as the High Priest (Heb. 3:1), membership in the Seed of Abraham (Heb. 6:12–17; Gal. 3:29), membership in the body of Christ (1 Cor. 12:13), the sharing of Jesus' cup in a communion of saints (1 Cor. 10:16), and the hope of glorification with Jesus (Heb. 6:12,19) which belongs only to the predestinated, foreordained responders to the high calling (Rom. 8:24,29; Phil. 3:14; Heb. 3:1). Thus does this deeper aspect of the Truth involve sanctification by God's holy Spirit. **The Candlestick stood in the Holy** of the Tabernacle of the Congregation.

Let it be further noted that no ordinary Israelite, nor even the ordinary Levite, ever saw the lighted Candlestick. When the Camp traveled, it was covered, outwardly with a seals' skins covering (Num. 4:9,10) so that not even its gold was visible to the people. How significant! And let it also be remembered that no one, not even a priest, had the privilege of being enlightened by the golden Candlestick within the Holy unless he had first been washed with the waters at the Laver in the Court. (Exod. 30:19–21)

“And Moses brought Aaron and his sons, and washed them with water.” (Lev. 8:6—see also Exod. 29:4)

Aaron, the typical High Priest, represented **Jesus**, the Head, and the **Church** as members of the body the great antitypical High Priest. Being but a sinful man, like others, Aaron had to be **washed** in order to represent the purity of the antitype, Jesus, who knew no sin, and his Church, cleansed through his precious blood, and the **washing of water by the Word**.

After being washed, Aaron was clothed with the holy garments of glory and beauty (Exodus 28) and lastly the anointing oil was poured on his head. Each article . . . typical of qualities and powers of the Great Deliverer Head and Body as Jehovah discerned them, looking down into the future . . . and the fulfillment in them of his promises. (T29)

“He shall put on the holy linen coat, and shall have the linen breeches upon his flesh . . . ; these are holy garments; therefore shall he wash his flesh in water, and so put them on.” (Lev. 16:4)

Aaron was **washed**, in order fitly to represent the purity, the sinlessness, of the new creature the **Head and his body members**. (No one who has been begotten by God practices sin; because his seed abides in him, and he cannot sin because he has been begotten by God. 1 John 3:9, *Diaglott*) (T54)

“And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.” (Lev. 16:24)

As the white robes worn throughout the work of sacrifice covered the body and represented the justification of the body, their purity in God's sight through Christ, so the garments of glory and beauty, put on subsequently, represent the glories of the Church's position and work in the future, after the new creatures have been perfected, after they have gone beyond the Vail. The **washing with water** at this time signifies that, though the white garments (imputed righteousness of the body) are now removed, it does not signify the reimputation of sin, but the completion of the cleansing, making the body perfect in resurrection completeness the garments of glory and beauty representing the glory, honor and immortality of the First Resurrection to the divine nature. The washing further shows that the sins of the people for which atonement had been made do not attach to or contaminate the purity of the priest. (T74)

Sometimes the Septuagint is helpful when it appears that a portion of the Hebrew text seems to be missing, though we cannot always be sure that the Septuagint version has not itself been tampered with. What follows, therefore, is merely of passing interest; nor does it merit our endorsement. No mention of the transportation of the Laver is made in the Hebrew text of Num. 4:5-15, but in the Septuagint and agreeing with the Samaritan Pentateuch, and the Samaritan version, a method is described, viz., that it **was covered** with a purple cloth and above this the seals skins covering; and that it was carried on staves (bars?). (See McClintock & Strong, *Cyclopedia*, Laver)

Chapter 6

Golden Candlestick

“And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick. And in the candlestick shall be four bowls made like unto almonds, with their knops and their flowers. And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold. And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. And the tongs thereof, and the snuffdishes thereof, shall be of pure gold. Of a talent of pure gold shall he make it, with all these vessels. And look that thou make them after their pattern, which was shewed thee in the mount.” (Exod. 25:31–40; see also Exod. 37:17–24)

“And thou shalt set . . . the candlestick over against the table on the side of the Tabernacle toward the south.” (Exod. 26:35; see also Exod. 40:24)

The Golden candlestick or lamp stand which stood opposite the Golden Table and gave light to all in the Holy was of gold—all of one piece hammered out. It had seven branches, each of which held a lamp, making seven lamps in all—a perfect or complete number. This represented the complete Church, from the Head, Jesus, to all including the last member of the “little flock” that he is taking out from among men, to be partakers of the divine (gold) nature. Our Lord says, “The seven candlesticks which thou sawest are the seven churches” (Rev. 1:20)—the one Church whose seven stages or developments were symbolized by the seven congregations of Asia Minor. (Rev. 1:11) Yes, that candlestick represented the entire Church of the First-born—not the nominal, but the true Church, whose names are written in heaven, the true light-bearers, the “Royal Priesthood.”



Figure 25: The Golden Candlestick

“The form of its workmanship was beautiful—a fruit and a flower, following successively—representing the true Church as 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 shall see when considering the significance of Aaron’s rod.

“The light from this lamp was of olive oil, ‘beaten,’ or refined; and the lamps were kept always lighted. This oil was symbolic of the holy Spirit, and its light represented holy enlightenment—the spirit of the truth. Its light was for the benefit of the priests only, for none others were permitted to see it or profit by its light. Thus was represented the spirit or mind of God given to enlighten the Church, in the deep things of God, which are entirely hidden from the natural man (1 Cor. 2:14), even though he be a believer—a justified man (a Levite). None but the truly consecrated, the ‘Royal Priesthood,’ are permitted to see into this deeper light, hidden in the ‘Holy.’ The priests (the consecrated body of Christ) always have access to the ‘Holy’; it is their right and privilege; it was intended for them. (Heb. 9:6) The Levite class cannot see in because of the veil of human-mindedness which comes between them and the sacred things; and the only way to set it aside is to consecrate and sacrifice wholly the human will and 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; 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—the wick through which the holy Spirit operates.” (*T115, 116*)

There is also a sense in which this beautiful piece of furniture—the Golden Candlestick—represented the **truth**, i.e. the Word of God.

“Renouncing our justified human wills, and all our human aspirations and hopes, we pass the first veil, or veil of human-mindedness—counting the human will as dead; henceforth consulting not it, but the will of God only. We now find ourselves as ‘new creatures’ in the ‘Holy’—in the first of the ‘Heavenlies’ or Holies (Eph. 2:6—*Diaglott*), and begin to be enlightened by the ‘Golden Candlestick’ (God’s Word) respecting spiritual things—‘the deep things of God’—and to be refreshed and strengthened daily with the truth, as represented in the ‘shew-bread,’ lawful for only the Priests to eat. (Matt. 12:4) And thus enlightened and strengthened, we should daily offer up sacrifices at the ‘Golden Altar,’ acceptable to God through Jesus Christ—a sweet perfume to our Father. (1 Pet. 2:5)” (*T22*)

“While it was to give light throughout the holy place, the candlestick is mentioned in connection with each article in the room. It was set ‘over against the table’ (Exod. 40:24,25) which would thus be completely illuminated by it. It is also spoken of in connection with the burning of the incense on the golden altar (Exod. 30:7,8); and its lamps were to give light ‘over against the candlestick,’ to illumine it and bring out the beauty of its construction. Thus each article of furniture stood out clearly in the light of the candlestick, and service could be rendered from each in connection with its light.” (Ridout, *Lectures on the Tabernacle*, p. 321)

“Their aggregation on one stand, and the significant seven by which the number of them is determined, both indicate that they were placed here to assist in the representation of religious thought. Their position with reference to the table suggests the possibility that the light was, in its symbolism, the complement of the shewbread.

“With this hint, we ask, What is it of which light is the natural emblem? Sometimes it is used for knowledge, and especially for the knowledge of God and his relations to man. Knowledge is light and to impart knowledge is to enlighten. The figure is capable, however, of expressing something broader

and deeper than intellectual appreciation of truth. In fact, the import of light in the Scriptures usually extends beyond the spheres of the intellect into that of the conscience, covering the domain of duty as well as of verity. The children of light are those who obey, as well as perceive, the reality of the invisible and the eternal. Hence, those who are the light of the world not only impart knowledge to the ignorant, but reproof to the erring. The text, 'Ye were sometimes darkness, but now are ye light . . . and have no fellowship with the unfruitful works of darkness,' (Eph. 5:8,11) implies that a holy life reproves sin as light shames into indecency those who in darkness would do abominable deeds. The admonition, 'Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life' (Phil. 2:14-16) involves both obedience to the word of life in those who hold it forth, and a diffusive influence in such obedience." (Atwater, *The Sacred Tabernacle of the Hebrews*, p. 301)

The immediately preceding excerpt has not a wholly proper application to the candlestick which stood in the Tabernacle of the Congregation, and which enlightened the priests who alone were permitted to enter there. Nevertheless, the suggestion that the children of God—the saints—are themselves represented in the Golden Candlestick is very good and quite different from the thought suggested by most commentators who see Christ, and Christ alone therein portrayed. The suggestion as it stands, involving the Church as light-bearers, and therefore reprovers of sin, etc., in the world, well applies to the candlesticks of Rev. 1:12—a candlestick (or rather candlesticks) wherein the true saints, so well as the church nominal are represented. (See *R3569:3*.)

"`And he made the lampstand of pure gold; of beaten work made he the lampstand. His shaft, his branch, his bowls, his knops and flowers, were made of the same.' (Exod. 37:17) We feel almost discouraged sometimes at the rough handling we seem to receive—the knocks and the blows. We forget the branches must be like the shaft—all beaten work. No machine-made lords of the flock, no church ornaments cast wholesale in a mold, about this lampstand; as is the shaft so are the branches—all of beaten work." (*R243:5**)

"The candlestick was not only made of gold, but was beaten of one piece (cf. Exod. 25:36). The candlestick had to be brought into shape by the process of beating, not by pouring the molten metal into a mold. There was no alternative. It was to be 'one beaten work of pure gold.' Our Lord was beaten (cf. Isa. 53:4,5) and assuredly 'the servant is not greater than his Lord.'

"Human nature rebels against suffering, hardship, and the beating process . . . The candlestick had to be beaten, beaten until formed into a beautiful and serviceable piece of furniture to give light in the holy place (the Holy). We often hear Christians pray, 'That I may know him and the power of his resurrection,' but they seemingly neglect to pray the rest of Paul's prayer, 'That I may know him and the fellowship of his suffering.' When the flesh is called on to suffer, the inevitable question is 'Why?'

"`Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be

revealed, ye shall be glad also with exceeding joy.' (1 Pet. 4:12,13) Rejoice then, for the candlestick is being made and His glory shall ultimately be revealed. 'If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you.' (1 Pet. 4:14) Our only excuse for existence is that we might be to the praise of His glory. So when called on to suffer and endure the beating process, let us be jubilant and say with Peter, 'Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.' (1 Pet. 1:3-7)

"No warrant gives Christians authority to say, 'Why?' to God's beating process in their lives. The suffering of the Christian is no mystery, for we have the plain Word of God which says, 'For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us' (Rom. 8:18) . . . So beloved, count it not strange concerning the fiery trial. God's beating process is at work in your life. The candlestick can be made no other way.

"If no beating process is going on in our lives, we might well question the love of God, for we are reminded, 'For whom the Lord loveth he chasteneth . . . now no chastening for the present seemeth joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.' (Heb. 12:6,11) When you become concerned over the beating process in your life (and that is not an anxious concern to ask 'Why?'), inevitably you will say, 'Lord, what dost thou want to teach me?' The believer-priest who has come into right relationship with his Lord, sin having been put away at the brazen altar and at the laver, never asks 'Why?' but 'What?' In implicit confidence he says, 'Lord, I take my stand of Rom. 8:28 and accept this that has come into my life as from thee and for thy glory and my best. But what art thou trying to teach me in this experience?' Whether we are laid aside by sickness, whether we lose our home, or whether that dear one who has meant so much in our lives is taken—whatever the experience is, we can say in implicit confidence, 'I thank thee, Lord. I take this from thy hand, teach me thy lesson.'

"God has purposed in Christ that his 'masterpiece' should be beautiful. 'The king's daughter is all glorious within: her clothing is of wrought gold.' (Psa. 45:13)." (Street, *The Believer—Priest in the Tabernacle Furniture*, p. 69-75)

"The wick no longer reaches the oil. There is still some oil in the wick, but there is no fresh inflow. It may be the wick is not at once conscious of it; others may notice it first . . . Soon a disagreeable odor will draw people's attention to the wick. It always shows that there is something wrong when people talk about the wick. They never do when the lamp burns brightly. We are ambassadors for Christ. May Christ be glorified, not the ambassador. May we be effaced in our message. Does the wick no longer reach the oil? Is there a lack of inflow? . . . The trouble with us preachers is that we read the Bible for others instead of for ourselves. Your Bible-reading will only be

blessed when through the Word you are reading, the Holy Spirit can speak personally to you. He will give you what you need for the day. The wick must touch the oil." (Dolman, *Simple Talks on the Tabernacle*, p. 177, 178)

"The oil represents the holy Spirit, which burning in the true believers, causes the illumination of the sanctified in Christ Jesus." (R1491:1)

The lamps of the "Candlestick" being oil lamps, required daily attention, for which the High Priest was duly charged (Exod. 27:20,21; Lev. 24:3,4) and for which he was supplied with tongs and snuff-dishes.

"`The seven lamps' were there, no doubt; but priestly energy and diligence were needed in order to keep them trimmed and lighted. The priest would continually need `the tongs and snuff-dishes' for the purpose of removing aught that would not be a fit vehicle for the `pure beaten oil.' Those tongs and snuff-dishes were of `beaten gold' likewise, for the whole matter was the direct result of divine operation." (C.H.M., *Notes on the Book of Exodus*)

"The very snuffers, all of gold, used wisely by the high priest to trim the flames, are significant of those processes by which our dear Lord is often obliged to cut away the unevenness of the wick, and to cause us a momentary dimming of light that we may afterwards burn more clearly and steadily." (Meyer, *The Way into the Holiest*, p. 107)

"And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick." (Num. 8:4)

"How little Satan and those malicious Jewish priests and Pharisees and those heartless Roman soldiers knew that they were assisting in the working out of the divine plan when insulting, mocking and crucifying the Lamb of God. And so it is with the many afflictions of God's people—especially those of the little flock, the Bride of Christ. Trials are designed to fit and polish them for the greater usefulness and honor in the future development of God's great plan. Thus, regardless of the willfulness or the ignorance of the persecutors, these trials of faith and patience are working out for such a `far more exceeding and eternal weight of glory.'" (R5402:2)

"The Lord's followers in the present time are called upon to suffer persecution for righteousness' sake, not because it is either reasonable or proper, but because the Lord, wishing to test, prove, and polish his people is willing to permit the evil, opposing influences to prosper and to persecute and oppose his `members,' and thus to serve his cause in the preparation of his elect for a future work of service. Thus the persecutors of the body, as did the persecutors of the Head, are cooperating to fulfill the divine plan in a manner they little suspect." (R4813:6)

"`And he that burneth them [the bullock and the goat of sin-offering] shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.' (Lev. 16:28) This seems to teach that those principally instrumental in reproaching, reviling and destroying the humanity of Jesus (the bullock) and the humanity of his `little flock' (the goat) will have no special punishment for it, because they do it ignorantly—at the same time accomplishing God's plan." (T75)

Olive Oil

“Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.” (Zech. 4:11–14)

“In one of the visions of Zechariah he saw a golden lampstand between two olive trees from which through golden pipes flowed the needed oil. The Angel explained that these lamps did not burn by human wisdom or knowledge, ‘not by might, nor by power, but by My Spirit; saith the Lord of hosts.’ The prophet was further told that ‘these are the two anointed ones (Hebrew: sons of oil) that stand by the Lord of the whole earth.’ This helps us to understand the symbol of the two witnesses in Revelation 11, for it is written ‘these are the two olive trees, and the two lampstands standing before the God of the earth.’ Thus we perceive they are the **Old and New Testaments**; the **source of light from which the church** (the spiritual channel) **may draw her supply of oil**. These witnesses were to be clothed in sackcloth (symbolic of mourning and probably of the clothing in a dead language, Latin) during 1260 years, while they testified for God. They were killed in the Babylonian city—Rome—and exposed in one of her ten streets—France—during the three and one half years (1793 and onward). Since then, they have been caught up to heavenly places, in symbolic language—a position of honor and power, and translated into nearly every tongue, (and) have witnessed to all nations as Jesus foretold.” (*R244:4**)

“Olive Oil, . . . important product of Palestine, is found in the symbolism of the tabernacle. In domestic life, it answered three different purposes. It was to the Hebrews, as butter is to us, a palatable ingredient or accompaniment of bread; it illuminated their dwellings with its flame; it supplied what an arid climate rendered very desirable, an agreeable and salubrious unguent for the skin.

“In correspondence with these three methods of secular use, the oil of the olive served as a religious symbol, being applied, when mixed with certain spices, as a chrism both to persons and things; furnishing fuel for the lamps of the holy place; and accompanying, or entering as an ingredient into, every offering of bread which was laid on the altar . . .

“Oil of unction must have derived its significance as a religious symbol from the effect it produced on the body when used in common life. Rendering the skin soft, smooth, and shining, its influence was not merely superficial, but invigorating to the whole system, penetrating to the bones (Psa. 109:18). It diminished the evaporation of the fluids of the body, from which those who dwell in hot and dry countries, and wear but little clothing, are liable to suffer. It rendered the joints more supple, and the muscles more responsive to the vital force, and thus imparted new strength for the duties of life. Such, at least, was and still is the opinion of the Orientals, who are better qualified to judge of the effect of such an application of oil to the skin, in a region where the heat is sometimes intense and protracted, than the inhabitants of more northern regions. This use of oil was, however, by no means confined to the hottest season of the year. Custom rendered it so agreeable, that the Hebrews practised it daily, and omitted it only in times of mourning . . .

“Anointing oil being, then, a symbol of the Holy Spirit received from God, and penetrating the whole man to refresh and invigorate him for work, the question arises, whether oil as used otherwise than for anointing had, so far as the oil itself is concerned, the same significance, and differed from the oil of unction only as it was differently employed.

“There seems to be no reason for disbelieving that oil for illumination had the same symbolic power as anointing oil. The lamps in the tabernacle when supplied with it gave a permanent and sufficient light, but without such supply could do nothing to dissipate the darkness: so the people of God shine as lights in the world only by reason of the constant influence upon them of his Spirit.” (Atwater, *The Sacred Tabernacle of the Hebrews*, ppg. 238–241)

“The Lord uses oil in the Scriptures as a symbol of the holy Spirit, the source both of spiritual nourishment and enlightenment to his people.” (R3431)

“From earliest times God has used oil as a type of the holy Spirit.” (R2225:1)

Holy Anointing Oil

“Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: And thou shalt make it an oil of holy anointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.” (Exod. 30:23–25)

The anointing oil, with which both the high priests and the kings of Israel were anointed, was a very precious ointment consisting of five ingredients: olive oil, myrrh, cinnamon, calamus and cassia (Exod. 30:23–25). It was neither to be made nor used for any purpose other than that specified by Jehovah (Exod. 30:31–33) under penalty of death.

Chief Spices: Represents the composition of the holy Spirit.

Flowing Myrrh: A symbol of wisdom—knowing what to do. There are two kinds of myrrh, one of which is only yielded after the bark is punctured, the other which is yielded freely. It is the latter that was used in the holy anointing oil. The wisdom so typified is not one forced, but which, like the myrrh-stacte, is yielded freely.

Myrrh is a substance quite fragrant to the smell but bitter to the taste. This undoubtedly is to reflect the thought that Bro. Russell suggests in connection with the gifts brought by the Magi to Jesus, viz., submission and a willingness to serve, even to the extent of bitterness and suffering. (R4534:6; R3703:4,5) Surely we are the counterpart of those “wise men from the East,” inasmuch as we, like unto them, bring our gifts in loving adoration of him who was born to be our Savior. Does not the dedication of ourselves imply our sincere willingness to serve him (herein lies the sweetness to the smell) even if this means suffering for righteousness’ sake (herein lies the bitterness)? Certainly, the holy Spirit will bind to us that grace which finds pleasure in the service of God at any cost—the fragrance that arises from the sacrifice as a sweet savour unto the Lord.

Myrrh had many uses: it was an astringent, a stimulant, a medicine, and sometimes even an antiseptic. The holy Spirit has made it incumbent upon

us to fulfill similar functions toward all with whom we have to do. Are we not admonished to do good unto all men (Gal. 6:10)? to bind up the broken-hearted . . . to comfort all that mourn (Isa. 61:1,3)?

“God gives to those whom he has accepted, opportunity to use in his service in the present life talents which he has entrusted to them. They are, as far as they are able, to bind up broken hearts and give ‘the oil of joy for mourning,’ and thus to help to allay the suffering of others, especially of the Lord’s household, though they are to assist any as they have suitable opportunity.”
(R5537)

500 Shekels: The amount of myrrh was equal to the amounts of cinnamon and calamus combined, so God in our anointing gives us wisdom equal to our understanding and knowledge combined.

Sweet Cinnamon: A symbol of understanding which we have of all the knowledge we receive from God. The sweet cinnamon is indeed very fragrant, and comes from the bark of an evergreen tree native to Ceylon. It may grow to a height of 30 feet. The tree belongs to the laurel family, the laurel itself being a symbol or mark of distinction. A crown of laurel indicated academic honors, hence: honor, distinction.

We suggest that the constancy of our loyalty unto Jesus and of our friendship toward the brethren is here indicated by cinnamon. Who will deny that the holy Spirit binds this grace unto us?

Sweet Calamus: A symbol of knowledge which we receive from God’s word. The sweet calamus was also very fragrant. It came from a reed plant known as the sweet flag. One peculiarity of the reed plant is that it is easily bruised or broken; but a characteristic of this reed plant is that it will perfume the instrument that bruises or breaks it. What a wonderful picture is this of those whose sense of justice—of right and wrong has been made very keen through the word of truth—and who therefore may be unusually sensitive to unkindnesses resulting from unthoughtfulness on the part of those who should know better; instead of retaliating, or reviling, they shower kindnesses upon the offending—another grace bound to us by the holy Spirit. Do you find kind things to say about those who hurt you? Can you bless those who curse you, or say all manner of evil against you? If so, it is an indication that the anointing which came upon Jesus (who reviled not again—1 Cor. 4:12) had also come upon you.

250 Shekels: The amounts of cinnamon and calamus were equal showing that God by his holy Spirit will give us understanding of whatever knowledge we obtain from his word.

Cassia: A symbol of deputyship, described in other scriptures as workmanship and as counsel and might. God gives knowledge but for one purpose: he establishes our faith by giving the understanding thereof, then gives us wisdom to know what is expected of us, and finally blesses us with the advice and ability (counsel and might) necessary for good workmanship in the accomplishment of his purposes. All that is expected of us is full consecration to the Lord and his service, and all the rest he will supply in knowl-

edge, understanding, wisdom, counsel and might. With more than this he cannot anoint us.

Cassia was frequently used as an unguent; and also by the ancients as a perfume at funerals. Two very beautiful thoughts are suggested here. Surely, we who are partakers of Jesus' anointing will always be seeking to allay all suffering, and to ease or take away, as far as possible, the sting of every "burn" to which humankind is heir. On the other hand, the perfume used by the ancients at funerals reminds us that in other days dead bodies did send forth or emit foul odors which, of course, were minimized through the use of fragrant spices as perfumes. In this connection, we cannot help but think of this body of corruption which we have bound to us (Rom. 7:24) and the "foul odors" which continually arise from it—in our natural human traits, ways and mannerisms. How comforting it is to know that the anointing which we have received does greatly minimize the evil effects thus produced! The "fragrance" of the new creature's life should be sweet, that the "old man" and his evil ways will not even be recognized. Seeing how much we need this perfume to cover our own shortcomings, how kindly should we be disposed towards others similarly afflicted. As far as our brethren are concerned, we should no longer know them according to their flesh. (2 Cor. 5:16) Let us, therefore, breathe in the "fragrance" of their lives rather than expose for others to see their little weaknesses and frailties, which sometimes may so annoy us.

Olive Oil: A symbol of light through the holy Spirit. Oil, such as this olive oil, was used for light, for food, for medicine and as a balm.

This holy anointing oil was very, very fragrant. One did not have to see the high priest to know that he was present. Nor did anyone need to ask him whether or not he had been anointed with the holy anointing oil. The fragrance of the oil would be appreciated by all within a reasonable distance of the high priest.

So should it be with us who have been anointed of God's holy Spirit. It ought not be necessary to ask any one of this priestly order whether or not he had received an anointing of the Lord. The fragrance of that anointing ought so to manifest itself in knowledge, in understanding, and the wisdom of God's Word, and by the workmanship made possible by the counsel and might of Jehovah, that every one who comes in contact with him, or even near him, should be able to recognize his priestly anointing.

The olive oil, in the original formula represented that holy Spirit of God by way of which Jesus and his Church have been anointed as the great antitypical High Priest. The "fragrance" here is those sweet and benign spiritual influences which flow from out of the hearts and lives of such as have been made partakers of his anointing. (2 Cor. 1:21; Psalms 45:7; Hebrews 9:1; Psalm 133:1,2) These fragrant "spices" or ingredients of this holy "anointing oil" are:

2 units myrrh: “submission to the will of God” (consecration)

1 unit cinnamon: “constancy—i.e., steadfastness (loyalty)

1 unit calamus: “long-suffering kindness”

2 units cassia: “self-denial”

all suspended in:

1 unit olive oil: “the holy Spirit”

This totals seven units, a symbol of divine perfection (i.e., divinely perfect anointing oil).

The olive oil was the base for this ointment, and held the four principal, but aromatic spices, in suspension. This oil, which in itself had many uses, was obtained by crushing the olive. Though the whole olive might be used for food, it was the crushed olive which yielded the oil that could then be used for light, for food, for medicine, as a balm, and for protection against the burning heat of the sun.

In this connection we cannot help but think of Jesus as the choicest, ripest and richest of olives. He had to be crushed so that from him there might flow out unto us that holy Spirit which so richly blesses us with the light of truth, and food for our hungry souls. This crushing of the “olive” began at Gethsemane—so named because it was the place of an olive-press.

However, the olive oil itself was not the precious ointment—the aromatic spices were important ingredients, too; and the oil was merely the base holding these in suspension. How beautifully this fact reflects the function of the holy Spirit in binding to us those sweet, benign and benevolent elements of character that also graced our Lord.

The proportions of the spices may likewise be significant, but in a qualitative rather than in a quantitative sense. On the surface it might appear that submissiveness (myrrh) and self-denial (cassia) are more important ingredients than are constancy (cinnamon) and long-suffering kindness (calamus) because in the original formula the weight of the myrrh and the cassia was 500 shekels each as compared with that of the cinnamon and the calamus which were but 250 shekels each. Such reasoning, however, is fallacious since it does not take into account the fact that the potency of those ingredients of which a lesser amount is sufficient may exceed that of those for which a greater amount is required. In the ultimate, let it be carefully noted that it is the fragrance of the compound (all of the spices together) and not the preponderance of any one or two ingredients that is sought after.

Let us make no mistake about it: submissiveness to the will of God (myrrh) and self-denial (cassia) are important. In fact, there is just no such thing as an acceptable consecration unto God without them. (Matt. 16:24; Luke 9:23) Yet, who is there among us that is able at all times to be perfectly submissive? Due to the imperfections inherent in the fallen flesh, we cannot do what we would. (Rom. 7:18,19) Because of this, we waver in our submissiveness—sometimes doing quite well and at other times not even nearly so. The element most often lacking—is it not constancy—i.e., steadfastness (cinnamon)?

“If I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing; love suffereth long and is kind.” (1 Cor. 13:3,4)

Essentially, the fragrance of this “holy anointing oil” with which we have been anointed is love—the love of God and of our fellow-man. (Matt. 22:37, 39; Rom. 13:10) The former is manifested in our submission to the will of God, and the latter in an unfeigned love for the brethren, and the desire to do good unto all men as we may have opportunity. (1 Pet. 1:22; Gal. 6:10)

“It is important that we should keep in mind the fact since true love on our part will manifest itself in obedience, then disobedience is an evidence of a loss of love, as viewed from the Lord’s standpoint, a deflection from loyalty, a failure to endure the tests. We must agree that the Lord’s standpoint of judgment is a reasonable one. Should one ask, How would it be if we should disobey through ignorance? The answer is, that the Lord has made provision against our ignorance; first, He has given us the Word of Truth, ‘that the man of God may be perfect [perfectly informed], thoroughly furnished unto all good works’; and second, He has promised to supply such helps to the spirit of holiness and the understanding of his Word, as will enable us to do what is pleasing in his sight.—2 Tim. 3:17; John 16:13,14.

“Love is the crown of all graces, ‘the fulfilling of the law.’ Without a fervent, glowing love, it will be impossible to render obedience or to stand the tests for development and crystallization of character arranged for by divine love. Our Lord tells us that he was beloved of the Father; and the Father himself declared, ‘This is my beloved Son.’ We can readily see why our Lord Jesus was greatly beloved, for he expressed and fully manifested the Father’s love. But it astounds us to know that this same love is exercised by the Father toward us! ‘Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!’ ‘The Father himself loveth you!’—1 John 3:1; John 16:27.” (R5082)

And so, despite the fact that our submissiveness to the will of God (myrrh) wavers, for we lack measurably in constancy (cinnamon), and our self-denial (cassia) does not always savour of all the long-suffering kindness (calamus) it should, because we have a willing heart and mind (2 Cor. 8:12), we have imputed to us whatever we may be lacking in these. The “fragrance” can always be the same, though the measure of it be less. The imputation is, of course, of that which belongs to Jesus. The thought is here similar to that expressed by Bro. Russell in connection with the incense which the High Priest of old offered in connection with his own sacrifice for sin on the Day of Atonement (Lev. 16:11–13):

“The incense which he offered up, in a certain sense and to a certain degree, represented the whole church . . . Hence, in offering up his own perfections, he was offering up that which would, by imputation, be our perfection, as his members.’ (R4922)

Yes, the “fragrance” of our God-given anointing is the result of our responsiveness to his will; and like faith, we may call it our own, though it is really the gift of God—ours in Christ Jesus. Jesus said, “I am the Vine, ye are the branches . . . without me, ye can do nothing.” (John 15:1,5)

“And I have filled him [Bezaleel] with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.” (Exod. 31:3)

“And the Spirit of the LORD shall rest upon him [Christ], the spirit of wisdom, and understanding, the spirit of counsel and might, the spirit of knowledge, and the fear of the LORD.” (Isa. 11:2)

Anointing Oil	Bezaleel	Christ
Exod. 30:23	Exod. 31:3	Isa. 11:2
Olive Oil, one hin	Spirit of God	Spirit of the LORD
Myrrh, 500 shekels	Wisdom	Wisdom
Cinnamon, 250 shekels	Understanding	Understanding
Calamus, 250 shekels	Knowledge	Knowledge
Cassia, 500 shekels	Workmanship	Counsel-Might

The symbolism shown here appeared in a letter which a Bro. M.E. Riemer wrote to Bro. Russell and which was printed in the Watch Tower of November 15th, 1907 without comment. (R4092,4093) A similar suggestion appeared in H.W. Soltau's *The Tabernacle, The Priestly Garments, and The Priesthood* (ppg. 151–154) published in London, England, during the 1850s.

C.J. Woodworth borrowed these same symbolisms for his article “An Outline for the Study of the Song of Solomon.” (R4232) However, when writing the “Seventh Volume” he chose rather to ignore them. (See “The Bridal Anthem,” *The Finished Mystery*, p. 339)

The picture of the anointing of Israel's ancient High Priest is, of course, a most beautiful one. As a result of the anointing a fragrance attached itself to him and to his garments—a fragrance which manifested itself wheresoever he went.

The will of God is that we be sanctified (1 Thes. 4:3); but isn't it also true that it is the doing of God's will that sanctifies us? (Lev. 20:7,8; T41) The life that is lived in obedience—i.e., in submission to the will of God, will breathe out upon others the fragrance that is inherent in that will. Thus does the anointing of the holy Spirit bind to the antitypical High Priest (Jesus the Head, and the Church his Body) the sweetness of the surrendered life. In self-denial, long-suffering kindness, etc., it blesses, even here and now, all with whom he comes in contact. (Lev. 9:22; T82)

“The elect church is to be a ‘royal priesthood’ (king-priests) under their Lord and Head—‘members of the body of the Anointed [the Christ].’ The Holy Spirit of anointing which came to our Lord Jesus at his baptism at Jordan, and with ‘all power in heaven and in earth,’ when he was raised from the dead by the Holy Spirit or power of the Father (Matt. 28:18; Eph. 1:19,20), he with the Father's approval ‘shed forth’ or poured out as the antitypical anointing oil upon the representatives of his Church at Pentecost. There (keeping in thought the type) the anointing oil passed from the ‘Head,’ to his ‘body,’ the Church, and thenceforth the faithful, abiding in the body, were recognized in the divine Word as ‘the very elect’ of God, anointed of him (in Christ) to rule and bless the world after being first ‘taught of God’ under the guidance of the anointing Spirit.” (E281)

“The signification of unction (and its Greek original *chrisma*) is smoothness, oiliness, lubrication. From custom the word carried with it also the thought of fragrance, perfume. How beautifully and forcefully this word represents

the effect of God's influence toward goodness . . . holiness, gentleness, patience, brotherly kindness—love! What a sweet, pure perfume does this anointing of the Holy Spirit of love bring with it to all who receive it!" (E281)

It should be noted that in the type all of the holy anointing oil was poured on Aaron's head; and, while it was the very same oil that flowed down over his beard and down over his garments to their hem, and had the very same fragrance, it was of necessity less in quantity than what had been poured upon the head. Just so, we receive of that same anointing of the Spirit as came upon Jesus, our Head, save that he received it without measure (John 3:34), but we only with measure.

"Our Lord Jesus was begotten of the Holy Spirit at his baptism, his consecration; and so likewise the members of his body, his Church, we have seen, are 'begotten' at their 'baptism into his death,' at the moment of their full consecration: but there is a distinction to be always remembered; viz., that our Lord Jesus, the Head of the Church, received the Holy Spirit without measure, unlimitedly (John 3:34), while his followers receive it by measure, or limitedly—a measure of the Spirit is given to every man (in the Church). (1 Cor. 12:7; Rom. 12:3) The reason for this difference is that our Lord was a perfect man, while we, his followers, although accepted as reckonedly perfect (justified by faith), are actually very imperfect. The perfect man as the very image of God could be in the fullest harmony with God and with his Spirit of holiness, in every and all particulars; but in proportion to the degradation through the fall, our harmony with God and with his Spirit of holiness has been impaired, though it is the duty and privilege of each to thoroughly seek to know and to do the Lord's will and to have no will in opposition to his; yet no member of the fallen race is capable of receiving the Lord's Spirit to the full—to be in absolute harmony with God in every particular. And hence, amongst those who believe, and who consecrate themselves, and who receive the Holy Spirit of adoption, we find it possessed in different measures, these measures depending upon the degree of our fall from the divine image, and the degree of grace and faith attained since coming into the body of Christ. And the rapidity with which we may acquire more and more of the Holy Spirit, coming into fuller and fuller knowledge and accord with every feature of the divine plan, is dependent largely upon our realization of our own imperfections, and the degree of our consecration to the Lord—to the study of his will, in his Word, and to the practice of the same in the affairs of life." (E184)

"The anointing of the high priest in the type represented the divine appointment to office. Aaron was thus anointed of God. The Apostle Paul says that 'no man taketh this honor unto himself, but he that was called of God, as was Aaron.' Even Christ took not this honor upon himself. God appointed him, saying 'Thou art a priest forever, after the order of Melchizedek.' (Heb. 5:4–6) God's direct dealings were with the Lord Jesus Christ. He was the one acceptable to the Father. God gave his holy Spirit to our Lord in fullest degree. Jesus himself tells us that God gave not his Spirit by measure unto him, because he was able to receive the holy Spirit in full measure. Those who are counted as his members are not able to receive the holy Spirit in full measure. Those who are counted as his members are not able to receive the spirit in full measure, because of their imperfection. The less fallen man can receive more of the spirit, and the more fallen man can receive less.

“When Christ appeared in the presence of God for us, and applied his merit for those who would offer themselves to become members of his body, to be associated with him in the glorious kingdom work, he received divine approval and sanction, which was manifested by the begetting by the holy Spirit of those who had presented themselves in consecration, the holy Spirit being first given at Pentecost. The Apostle Peter says that God fulfilled his promise to Jesus by granting him the holy Spirit to shed forth upon his disciples. (Acts 2:33) It is of the Father, and by the Son.

“It was not necessary that the heavenly Father should pour out his holy Spirit upon each individual member of the body. We understand that the picture given in the type is quite complete. The holy Spirit being poured out upon the Head of the great High Priest, and flowing down over the skirts of his garments, all his body is thus anointed. We each receive our share of the anointing when we come into the body, and under the robe.” (*R5424*)

“Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” (Heb. 1:9)

“It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments.” (Psa. 133:2)

“Under the divine arrangement with the nation of Israel their high priests, who represented the entire priesthood, were inducted into the office by an anointing with a peculiar kind of rich perfume called the holy anointing oil. This oil was made according to a special prescription, and the people were not permitted to use it, upon penalty of death. After Israel became a kingdom, the kings were also anointed with this anointing oil.

“These two offices of priest and king were afterwards shown to be typical of a united service which would find its antitype in One who was to be a Priest upon his throne—a royal priest, a priestly king. The Scriptures give us a type of this united office in the person of Melchizedek, of whom it is written that he was King of Salem and priest of the Most High God. (Gen. 14:18–20; Heb. 7:1–17)” (*R5549:1*)

Candlestick as a Picture of the Church

“The seven candlesticks which thou sawest are the seven churches.” (Rev. 1:20)

“The same seven lamps . . . are brought to our attention in the Book of Revelation (1:20) and there explained to symbolize the church of Christ during the present time. The seven represents perfection or completeness; hence as a whole the lampstand(s) represents all the true saints or light-bearers in all the various phases of the Nominal Church development. (Rev. 2:1,5)” (*R1491:1*)

“In the **Tabernacle**, and subsequently in the **Temple** of Solomon, the golden candlesticks or lampstands were placed by the Lord’s direction—**not seven candlesticks**, but **one with seven branches**, representing the whole church, the complete church during this Gospel age. In Revelation the same candlestick or lampstand is brought to our attention, but the parts are separated—the union, the relationship between them, being supplied by our Redeemer, the antitypical High Priest. The lampstand symbolized the Lord’s nominal people of this Gospel age, including his ‘members.’ It holds forth the light of life, the light that shines in the darkness and which he directed should be so let shine before men that they might see our good works and glorify the Father in heaven. Alas! the Master evidently found but few good

works, but little glorifying light shining out from his earthly representatives in many of these epochs. This is represented by his messages, chidings, encouragements, etc., given to each of these epoch churches represented by the different candlesticks or lampstands. It is to be noted that the lampstand represented the nominal church of Christ rather than the true. This is shown by the fact that in the Lord's addressing each of these lampstands or churches he finds fault with the many and approves the few, especially so in the last, the seventh, the Laodicean church of our day." (R3569:4)

"The difference between the figures of the star and the candlestick is manifest: the star light is the heavenly light, the spiritual enlightenment or instruction; the lamplight is the earthly light, representing good works, obedience, etc., of those who nominally constitute the Lord's church in the world and who are exhorted not to put their light under a bushel, but on a candlestick, and to let their light so shine as to glorify their Father in heaven." (R3570:4)

"The golden candlestick is a wonderful symbol of the union between Christ and His disciples. Our Lord is the center-shaft. We are His branches. More even than this, our Lord is not only the shaft, but He is the candlestick itself . . . As the branches are part of the tree, so are we joined to our Lord. The candlestick had flowers and knops. Our Lord used a similar type: when on His way to Gethsemane, pointing to a vine, He drew their attention to the close union between them. 'I am the vine, ye are the branches.' (John 15:5) 'For as the body is one, and hath many members and all the members of that one body, being many, are one body: so also is Christ.' (1 Cor. 12:12)

"Branches and candlestick are one. Our Lord does not say: 'I am the stem of the vine, ye are the branches.' He says: 'I am the vine itself.' Separated from the vine, the branch is valueless . . . It is no use even as a nail to hang something on it. It is only good for firewood and little good for that. (Ezek. 15:3,4)

"Six branches shall come out of the sides of it. (Exod. 37:21) Is six a perfect number? No, it denotes incompleteness. It is only when the branches are joined to the shaft that we get the perfect number seven. Separated, apart from the shaft, they would not even be able to stand upright, in fact they would have no standing, no right to be in the sanctuary at all." (Dolman, *Simple Talks on the Tabernacle*, ppg. 166, 167)

The candlestick is a most apt symbolism for the Church (T115), which later Jesus likened unto the Vine and the Branches: "I am the Vine, ye are the branches." (John 15:5) In the Candlestick, the centershaft well represented Christ Jesus, himself; and the arms (branches), his "body" members. The centershaft, representing Jesus, had four "knops and flowers", which we believe, were intended to represent the four cardinal graces or attributes of Jehovah—his Wisdom, Justice, Love and Power, as these were so beautifully reflected in the life and character of Christ Jesus. (Col. 2:9) (T122, 124) The arms (the six branches), representing the "body" members of the Christ, bore 18 "knops and flowers," corresponding in a way, to the 18 graces of the Spirit of God, referred to in Psalm 119 which are to be reflected in the life and character of his saints:

English Word	Psalm 119 verses	Hebrew Word
way	1,3,37	1. derek

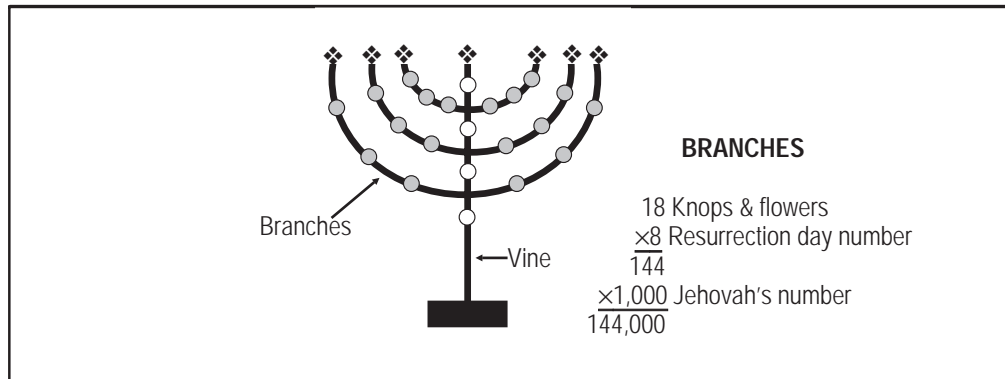


Figure 26: The Church as Shown in the Candlestick

English Word	Psalms 119 verses	Hebrew Word
law	1,18,34	2. <i>torah</i>
testimonies	2,22,24	3. <i>edah</i>
	14,31,36	4. <i>eduth</i>
precepts	4	5. <i>piqqudim</i>
statutes	5	6. <i>choq</i>
commandments	6,10,19	7. <i>mitsvah</i>
judgments	20,30	8. <i>mishpat</i>
ordinances	91	
word	11	9. <i>imrah</i>
righteousness	123,172	10. <i>tsedeq</i>
mercies	77	11. <i>rachamin</i>
	41	12. <i>chesed</i>
merciful	58,132	13. <i>chanan</i>
hand(s)	73,173	14. <i>yad</i>
kindness (loving)	88,149	12. <i>chesed</i>
salvation	123,166	15. <i>yeshuah</i>
mouth	13,72,88	16. <i>peh</i>
faithfulness	90	17. <i>emumah</i>
name	55,132	18. <i>shem</i>

These 18 Hebrew words have been variously translated in our KJV. Sometimes one Hebrew word (e.g., *mishpat*) has been rendered as both *judgments* (vvs. 20,30) and *ordinances* (vs. 91); likewise the Hebrew word *chesed* has been rendered as both *mercies* (vs. 41) and *kindness* (vvs. 88,149). However, we take the 18 different Hebrew words to correspond roughly to the English translations because 18 is the number required for our interpretation of the symbolism!

If Jesus is represented in the center shaft—the Vine—then, of course, the Church must be represented in the arms, the branches, bearing the light and fruitage, so to speak, of the Spirit. This being the case, is it unreasonable to expect that in some way, the very number of the elect should be set forth? Since the arms (or branches) bore only 18 of the 22 “knops and flowers,” it is suggested that all of the elect were to be showing forth these 18 graces of God by way of their “resurrection-life,” which latter is symbolized

by the figure 8! Multiplying 18 by eight, we arrive at 144. Now, the Candlestick was in the Tabernacle, in the “Holy”—the “secret place of the Most High”—Jehovah. Thus belonging to him, we multiply this 144 by Jehovah’s number, 1000, and find it yields just 144,000, the number of those whom he will bless in joint heirship with Jesus, with the divine nature!

“They love the truth and the God who gave it: they treasure it up in their hearts and con it over again and again; and as they look into it, and admire its **symmetry and beauty**, they strive more and more to conform their own characters to the same lines of beauty and seek to comment it by **word and conduct** to others, that they also may be blessed by it.” (*R1950:2*)

This Candlestick’s center-shaft might well represent Christ Jesus himself and, as such, he is the support for the six branches which accordingly represent the Church in her present “unperfect” (Psa. 139:16), i.e., “in part” condition,¹ standing, as it were, **perfect and complete, in his righteousness**; nevertheless, looking forward to that perfection which shall be hers, when glorified “beyond the Vail” (1 Cor. 13:10) it will be granted **her** to be “arrayed in fine linen, clean and white”—**her own righteousness**—“the righteousness of the saints.” (Rev. 19:8)

The relationship of the Church to Christ Jesus throughout all the ages of Eternity will be that of Bride and Bridegroom, numerically symbolized by the number two. Both will be possessors of the resurrection life represented by the number eight. Accordingly we raise the number two to its eighth power. The result is 256. Multiplying that by $5\frac{5}{8}$, a number representing the cubic measurement of the Ark of the Covenant (*T121*), gives us 1440. Since the Church is represented by the arms or branches of the Candlestick and which depend upon the Centershaft, Christ Jesus, for support (John 15:5) and whose number is 100, we multiply 1440 by 100 (Jesus’ number) and arrive at 144000, the number of those who will constitute the “very elect”—the Church, the Bride of Christ, the Lamb’s Wife! (Rev. 21:9)

Candlestick as a Picture of God’s Word

The Golden Candlestick is a symbolism which speaks in two ways—objectively, and numerically. When it speaks objectively, its significance is more or less fixed by the very nature of the object itself; as for example, when we—because of the fact that the Candlestick furnished the light for the priesthood which served in the Tabernacle—declare that it represents God’s Word which enlightens the antitypical priesthood now serving God in the antitypical Holy of the antitypical Tabernacle. That it does represent God’s Word, including both the Old Testament and the New Testament, finds corroboration in the fact that the candlestick had seven branches, the seven here not merely representing the Bible’s divine perfection and inspiration, but also its sevenfold division as follows:

1. “Their number, six, might indicate that it refers to the Lord’s people in the present time of evil, because the number six is a symbol for imperfection and evil condition, as seven is the symbol for completeness.” (*R3164:1*)

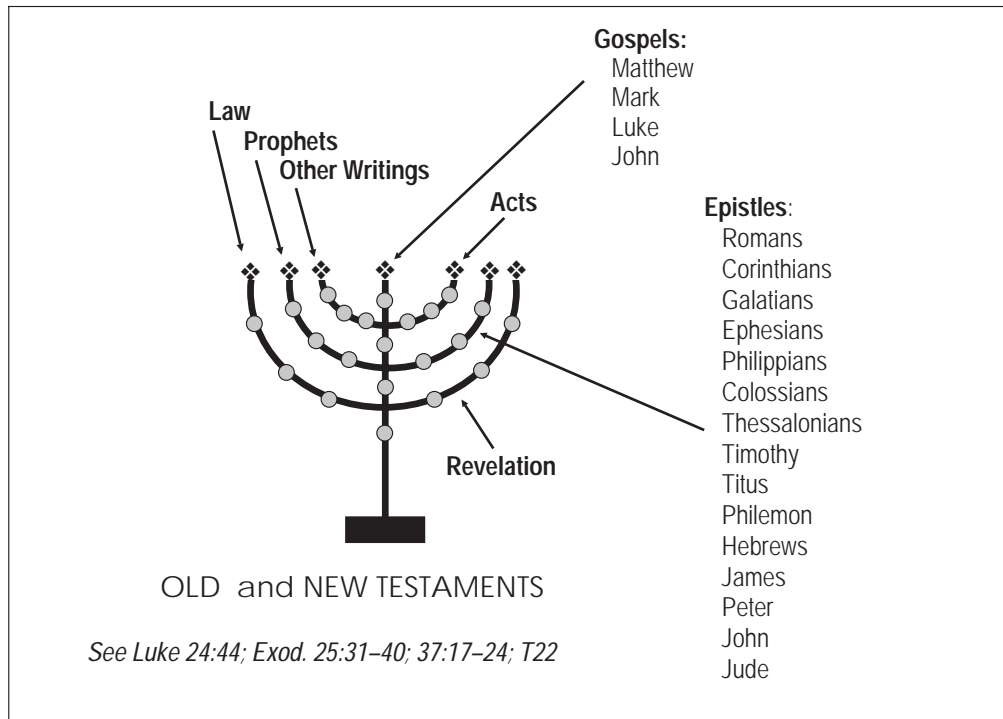


Figure 27: The Candlestick as a Symbol of God's Word

The Old Testament:	(1) The Law	▲
	(2) The Prophets	▲
	(3) The Other Writings	▲
The New Testament:	(4) The Gospels	Christ
	(5) The Acts	▼
	(6) The Epistles	▼
	(7) The Revelation	▼

“Ye search the **scriptures**, because ye think that in them ye have eternal life; and these are they which **bear witness of me**.” (John 5:39)

“In him dwells all the fulness of the Deity bodily.” (Col. 2:9, *Emphatic Diaglott*)

“No prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God.” (2 Pet. 1:21, *Revised Standard Version*)

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and **the express image** of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.” (Heb. 1:1-3)

All the divine attributes of Jehovah-God were evidenced in Christ Jesus when he was here and walked among men:

“The Justice, the Wisdom, the Love and Power are God’s own as well as the plan by which all these cooperate in human salvation: but it pleased God

that in his well beloved Son, our Lord Jesus, all of his own fullness should dwell, and be represented to mankind." (*T124,125*)

At his first advent he had not yet gotten to be the "express image" of Jehovah's person. This had to await the time of his exaltation:

"However, the Apostle's reference in the above text was not to his prehuman existence nor to his earthly glory as a perfect man, but to the glory which he attained in his resurrection, as the Apostle declares, saying, 'Wherefore, God also hath highly exalted him and given him a name that is above every name, that at the name of Jesus every knee should bow, of things on earth and things under the earth.' (Phil. 2:9,10) This, we believe, was the particular time to which the apostle referred." (*R4667:3*)

Yet synecdochically, the Old Testament could represent, or stand for, the whole Bible. The "Scriptures" referred to by Jesus were none other than the books constituting the Old Testament; there was as yet no New Testament.

And it is possible that the three arms which extended on either side of the candlestick's main or center-shaft, were intended to represent the three major divisions of the Hebrew Bible: the Law, the Prophets, and the Other Writings. (See Luke 24:44)

In the description of the candlestick as given in Exod. 25:31–40 (see also Exod. 37:17–24), there is reference to 22 "knops and flowers." Now it may be a mere coincidence that there are 22 letters in the Hebrew alphabet:

1. a aleph	7. z zayin	13. m mem	19. q qoph
2. b beth	8. j heth	14. n nun	20. r resh
3. g gimel	9. f teth	15. s samekh	21. c shin
4. d daleth	10. y yod	16. u ayin	22. t taw
5. h he	11. k kaph	17. p pe	
6. w waw	12. l lamed	18. x sadhe	

But surely it is no mere coincidence that there are just 22 books in the Hebrew Bible:

Law	5	Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
Prophets	8	Joshua, Judges–Ruth, Samuel (both parts), Kings (both parts), Isaiah, Jeremiah–Lamentations, Ezekiel, and the "Twelve" (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi).
Writings	9	Psalms, Proverbs, Job, Song of Songs, Ecclesiastes, Esther, Daniel, Ezra–Nehemiah, Chronicles (both parts).

"Josephus says, 'For we have not myriads of discordant and conflicting books, but 22 only, comprising the record of all time, and justly accredited as Divine.' . . . The statement of Josephus as to the 22 books acknowledged by the Jews is confirmed, with some variation of enumeration, by the lists preserved by Eusebius (*Historia Ecclesiastica*, vi.26) from Melito of Sardis (cir. 172 A.D.) and Origen (186–254 A.D.), and by Jerome (Pref. to O.T., cir. 400 A.D.)—all following Jewish authorities. Jerome knew also of a rabbinical division into 24 books. . . . This number is obtained by separating Ruth from

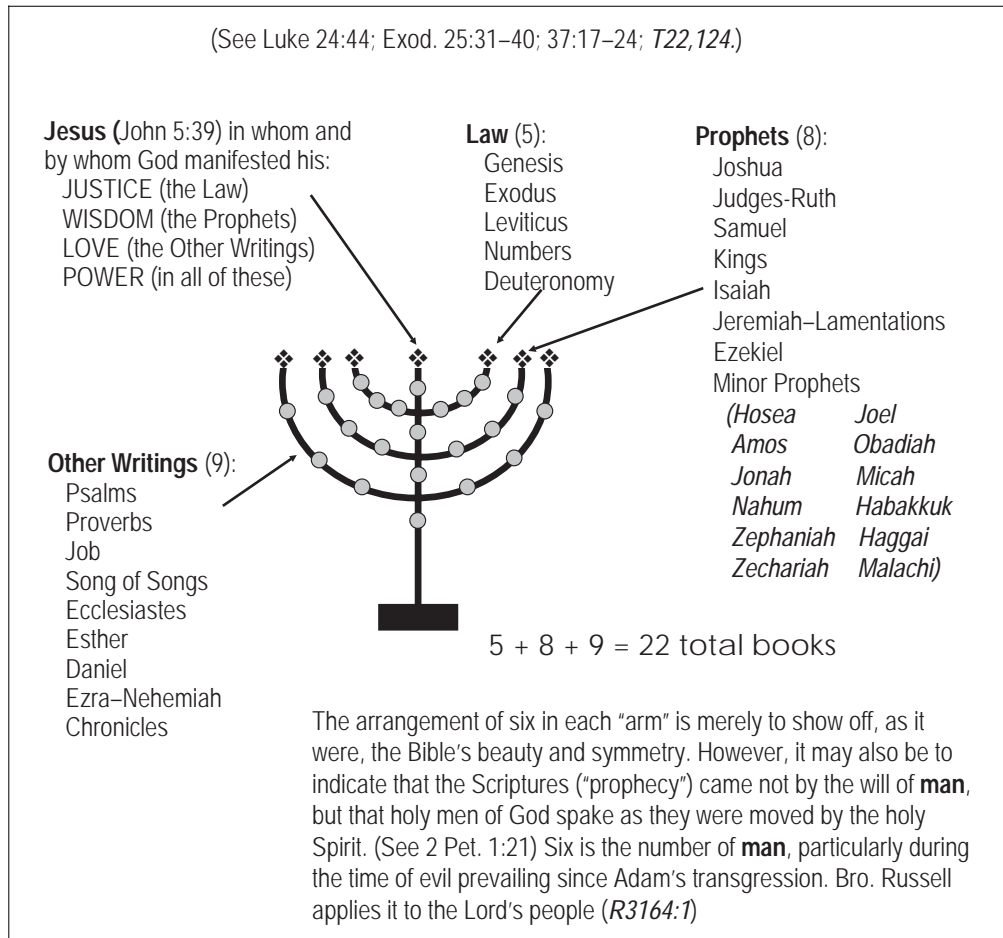


Figure 28: The Candlestick Symbolizing the Old Testament

Judges, and Lamentations from Jeremiah." (*The International Standard Bible Encyclopedia*, v. 1, p. 461)

"Besides the division of the Old Testament into 24 books, the number of letters in the Greek alphabet, there is evidence from Josephus (37–103 A.D.), Jerome (340–420), and others, that there was also in use in Alexandria and Palestine another three-fold division of 22 books, the number of letters in the Hebrew alphabet. This was made by considering Ruth as a part of and an appendix to Judges, and Lamentations as part of and an appendix to Jeremiah. There was some slight difference in the order of the books. Jerome states that the number 22 is correct, but adds that some get 24 by placing Ruth and Lamentations in the Hagiographa. Some regard the number 22 as fanciful, of later date, and of little importance, but there are reasons for thinking that it is the older, that in the earlier Hebrew manuscripts Ruth and Lamentations were in the second section, where they would naturally belong, and that after the second century A.D., they were put into the third section for liturgical purposes, that is, for use in public services. Surely Ruth is an appendix to Judges, and is needed there to complete the history and to

show the ancestry of the Davidic line of kings. Lamentations was written by Jeremiah, and is a fitting appendix to his prophecy.” (Miller, *General Biblical Introduction*, p. 93)

“As to the form of the Old Testament, Jerome notices that the number of the books, according to the Jewish division, (five books of the Law, eight of the Prophets, and nine Hagiographa,) answers exactly to the twenty two letters of the Hebrew alphabet; and that as there are five double letters in the Hebrew, so there are five double books, namely, two Samuels, two Kings, two Chronicles, two Ezras, (which we call Ezra and Nehemiah), and two Jeremiahs, (that is, Jeremiah and the Lamentations).” (Jukes, *Types of Genesis*, footnote, p. viii)

“Melito of Sardis (c. A.D. 170), Origen (c. A.D. 250) and Jerome (c. A.D. 400), following Jewish authorities, confirm Josephus’ 22-book division with some variation of enumeration. Jerome was also acquainted with the rabbinic 24-book division, which was obtained by separating Ruth from Judges and Lamentations from Jeremiah.” (Unger, *Bible Handbook*, 1966, p. 4)

Undoubtedly the 22 “knops and flowers” represent these 22 books (which correspond to our 39) in their three major divisions in the Hebrew Scriptures: *Torah*, *Nebhiim*, and *Kethubhim*. Their arrangement—six in each “arm”—is merely to show off, as it were, the Bible’s beauty and symmetry. However, it may also be to indicate that the Scriptures (“prophecy”) came not by the will of man, but that holy men of God spake as they were moved by the holy Spirit. (See 2 Pet. 1:21) If this be correct, then we have here God’s own answer to the age-old question concerning the canonicity of the books constituting the so-called Apocrypha!

When this symbolism speaks numerically, the object or objects are always subordinate to the number of times they are used. So, for example, the “knops and flowers” need not necessarily always represent specifically the 22 books of the Old Testament; but the number of times they occur in differing combinations becomes highly significant, inasmuch as other great truths concerning the Bible are thus clearly set forth.

In this connection let it be noted that there are just six “knops and flowers” in each of the three arms of the candlestick. That in this numerical symbolism they do not represent the specific books of the Old Testament becomes evident from the fact that the three arms (representing the three major divisions of the Hebrew Bible) contained only 18 “knops and flowers”—six in each arm. This would mean that each division of the Hebrew Bible contained six books, a total of eighteen in all, which of course, is not so. It appears to us that God chose here rather to show forth the Bible’s beauty and harmony! and for this reason, instead of having five “knops and flowers” in the arm representing the Law, and eight “knops and flowers” in the arm representing the Prophets, and nine “knops and flowers” in the arm representing the Other Writings, with none in the center-shaft at all, he had them arranged symmetrically—six in each arm and four in the center-shaft. Surely, there is no better way in which the beauty and symmetry of the Bible could have been depicted numerically in the golden candlestick.

But six seems to be the number of man (especially in his fallen state and imperfect condition); and so the fact that there were six “knops and flowers” in each of the three arms may have been intended to signify what is obvious enough, viz., that though the Bible is divinely inspired (the candlestick was made of gold and had seven branches), it came by way of, or through man. The Scriptural testimony is that “holy **men** . . . spake as they were moved by the holy spirit.” (2 Pet. 1:21)

The center-shaft supported the three arms, and in doing so, divided them into six branches, making of itself a seventh. This peculiar combination whereby the six plus the one brings us to the number seven seems to corroborate this testimony concerning the “holy men” and their being moved by the **holy spirit of God** to bring forth what seven so well stands for—the divinely inspired and perfect work through imperfect men!

This center-shaft bore four “knops and flowers.” If we add the six of any one arm to the four of this center-shaft, we get ten, the number which in Biblical symbolism seems to signify completeness. It is time and time again memorialized in the Tabernacle—its measurements, etc. Thus the major divisions of the Old Testament—the Law, the Prophets, and the Other Writings—as represented in the three arms, each finds its completeness by identification with, and the incorporation of, the testimony represented by the center-shaft. The particular testimony of the Word of God which unifies all Scripture, making all, parts of the one perfect, complete, grand and glorious whole—giving them each and severally support—is that specific and prophetic testimony which centers in Jesus as the Messiah. Jesus himself, in referring to the Old Testament Scriptures said, “Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.” (John 5:39)

If we add the three “knops and flowers” of any of the six branches to the four of the center-shaft, the total is seven, the number which best symbolizes that which is divinely perfect. Thus the Word of God, including both the Old Testament and the New Testament is not only complete, but also divinely perfect as well. The 22 “cups, knops, flowers” do not here represent the number of individual books in the Old and New Testament combined, though the arrangement—six in each “arm” is still intended to show off the complete Bible’s beauty and symmetry.

Using the Biblical method of counting, there are in the complete Bible just 43 books:

In the O.T.	22	2 + 2 =	4	
In the N.T.	<u>21</u>	2 + 1 =	<u>3</u>	
TOTAL	43	4 + 3 =	7	the symbol for completeness and perfection!

“Knops and Flowers” and Jehovah’s Attributes

Perhaps the four “knops and flowers” of the center-shaft may have been intended to indicate that **fourfold** revelation which God was making of himself in the prophetic testimony concerning the Messiah. Surely, even though it be but vaguely suggested in the Old Testament, in the light of the

New Testament that testimony bespoke God's **justice, wisdom, love and power!**

Justice is the foundation of God's throne (Psa. 97:2, KJV). It is therefore basic and fundamental. How appropriate then, that this characteristic of God should be so clearly set forth in the first (and perhaps chief) division of the Hebrew Bible—the Law! Surely, the measure of Justice is ever and always the Law! In this section of the Bible we note that man in his original creation was righteous and just, for the Law of God was written in his very being. When sin entered, that Law of his being, was violated and death resulted. Yet, even here, in this most remarkable section of God's Word, there is already the suggestion that Justice, the Justice of God, would one day be satisfied, and this not merely in the death of the sinner, but rather in man's redemption from the power of the grave. The skins of which God made the coats for Adam and Eve (Gen. 3:21) required the death of an innocent creature—the shedding of whose blood would provide a covering for them—and pointed to Christ who by his own death would provide man's covering—the ransom.

Wisdom seems particularly reflected in the second division of the Hebrew Bible—the Prophets. The wisdom of God surely is manifested in that foreknowledge by which His prophets were enabled to foretell the place of Messiah's birth (Micah 5:2); the manner of his birth (Isa. 7:14; 9:6); his rejection by his own people (Isa. 53:2,3); his betrayal for thirty pieces of silver (Zech. 11:12); that he would be smitten and spat upon (Isa. 50:6; 53:4); that he would be dumb before his accusers (Isa. 53:7); that he was to be wounded and bruised (Isa. 53:5); that he would be pierced (Zech. 12:10); that he would be buried in a rich man's tomb (Isa. 53:9); etc. Concerning this Messiah the testimony set forth in the Prophets is that "by his knowledge [wisdom] shall my righteous servant justify many." (Isa. 53:11)

The **Love** of God finds a very large place in the third division of the Hebrew Bible—the Other Writings. The Psalms are rich in the expressions which show forth the Love of God as this was to be made manifest in his "righteous servant," who in his own person was to suffer ignominy and shame in order to reveal it. The New Testament tells us that "God so loved the world that he gave his only begotten Son." (John 3:16) And what finite mind can know what a cost this was to the Father? To redeem the race of mankind, the blessed One had to die a most shameful death on the cross, from whence the cry of his heart was set forth in Psa. 22:1,6–8:

"My god, my God, why hast thou forsaken me? . . . I am a worm, and no man; a reproach of men, and despised of the people, all they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusteth on the LORD that he would deliver him: let him deliver him, seeing he delighted in him." (See Matt. 27:46, also Matt. 27:39,41–43)

But the love of God triumphed, and the grave could not hold its prey, he was raised up out of it, leading captivity captive. (Eph. 4:8) This resurrection too, was foretold by David in Psa. 16:9–11, and to which the Apostle Peter referred in these words:

"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: he seeing

this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.” (Acts 2:30,31)

Still more of the love of God as it was revealed in Christ Jesus is found in another section of this division of the Hebrew Bible, viz., in the Song of Songs (Cant. 6:3), where we read: “I am my beloved’s and my beloved is mine.” Commenting on this text, Bro. Russell wrote:

“Our text deals especially with another part of this great **love story** of the Scriptures. Our loving Father, having provided a redemption for all our race through Christ Jesus, did more: he highly honored and glorified our dear Redeemer as a reward for those things he endured faithfully through obedience to the Father (Phil. 2:8–11), and in addition to this arranged to select a bride and joint-heir in glory for his Son, our Lord Jesus. It was not an individual that was chosen to be the bride, but many individuals, and yet in all, compared with the world, a ‘little flock,’ called and in the process of selection and perfection, to be ‘the bride, the Lamb’s wife.’ ” (R4783:4)

O what wondrous love the Father hath bestowed upon us!

The **Power** of God, while not particularly the subject matter of any one division of the Hebrew Bible, nevertheless permeates them all. Yet, in a sense, it also transcends them: for though holy men spake as they were moved by it, and some under its influence wrought great signs and wonders, these all were but dim and inadequate foreshadowings of that divine power which was in due time to be manifested in the Christ of the New Testament dispensation. Thus does the Old Testament pay complement to the New (Testament).

When the man Christ Jesus “died” at Jordan at the time of his consecration, John took the “dead man” Christ Jesus and buried him under its water. The Jesus who emerged from those waters was no longer the mere man, but the new creature Christ Jesus. Symbolically, he had been put to death in the flesh, but was made alive a quickening spirit. (1 Pet. 3:18) Unlike the prophets of old, who were moved mechanically by the power of God, he now possessed it as an indwelling spirit, and lived thereby a “resurrection life.” It should be noted that from this time on, the power of God manifested itself solely in connection with this resurrection; in fact, the Apostle Paul in later days referred to it as “the power of his resurrection.” (Phil. 3:10) This power of God came upon the Church at Pentecost; for the church there became identified with Jesus in his baptism, and thus, being buried with him, she was also raised up by the power of his resurrection to walk in a newness of life. (Rom. 6:4–6) To these, the Apostle addresses his words when he says, “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on the things on earth, for ye are dead, and your life is hid with Christ, in God.” (Col. 3:1–3)

This is the burden of the Scriptures, the WORD of GOD, to reveal the Justice, Wisdom, Love and Power of God in Christ Jesus, and to this end we find:

The New Testament in the Old [Testament] concealed; The Old Testament in the New [Testament] revealed!

“Thus the permission of evil resulted in the manifestation of God’s **Love** in a manner that otherwise would hardly have been revealed. The infliction of the death sentence for so long has, likewise, demonstrated the persistence of Divine **Justice** and its penalty. The recovery of the dead by a resurrection will demonstrate, as nothing else could, the **Power** of God. And when the entire Plan of God shall have been outworked, and shall have been made known to angels and men as a whole, it will demonstrate the **Wisdom** of God, as it never could have been known, had He not adopted the plan He did of temporarily permitting a reign of Sin and Death.” (SM66)

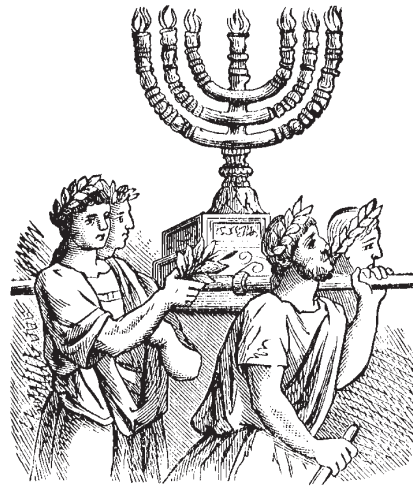


Figure 29: Candlestick as Depicted on the Arch of Titus

Almond-blossom Design

From the instruction given with regard to this Candlestick, we gather that it was made of pure gold (Exod. 25:31; 37:17); having in each of its six branches, and in its center or main shaft, a beaten-work design of an almond-blossom, whose

<i>knops and flowers</i>	KJV; Jewish Publication Society; Standard
<i>knobs and flowers</i>	Leeser
<i>knobs and petals</i>	New Catholic—Confraternity edition
<i>apples and blossoms</i>	Rotherham
<i>capitals and flowers</i>	RSV
<i>calyx and petals</i>	An American Translation (Meek)
<i>calyx and flower</i>	Moffatt

are specifically mentioned.

The expression “bowls” (KJV and Leeser) or “cups” (Standard; RSV; Jewish Publication Society; An American Translation; Moffatt; Rotherham; New Catholic) has reference to the flower as a whole, of which the calyx and the petals are but a part. (See Exod. 25:34; 37:20)

The Candlestick represents first of all, the Word of God (*T22*) and secondly, the Church (*T116*) in her present spirit-begotten state, serving as a light-bearer unto the priesthood in the “holy” of the antitypical Tabernacle. (*T115, 116*)

Why was a flower chosen for the design to be borne 22 times in this Candlestick? Perhaps because a flower is a living thing, which most beautifully depicts this Word of God as a living thing; and also that the true Church is a truly living entity! A flower is a living thing which unlike man or beast, received its life by way of its utter reliance and dependence upon the providences of God!

The two parts of the flower specifically mentioned, are what in Botany are called the calyx and the corolla, respectively. The former is made up of

green sepals and serves to protect the essential organs of the flower “from cold, rain or biting insects” (Peabody and Hunt, *Elementary Biology*, p. 88); the latter is made up of the petals, which while they are intended to attract insects for the purpose of cross-pollination, are also beautiful and fragrant for the delight of man!

Translating these facts into the pictures of the candlestick as representing the Word of God, the calyx might represent the sacredness with which Israel was instructed to regard the Word of God, so that its promises, etc.—having to do with the blessing of life for all the world of mankind—might be kept inviolate throughout the ages which preceded the coming of Christ and his church. The petals might thus represent the unfolding of that WORD in a “beauty” and “fragrance” that have attracted us to it!

This flower, the symbol of a living thing—unlike man or beast—is also thus, the symbol of the Church in her present spirit-begotten state. Man is a restless creature, seemingly never satisfied— always complaining against the providences of God: if it isn’t too cold, it’s too hot; if it isn’t too wet, it’s too dry, etc. As for the beast, generally speaking, it is carnivorous (flesh-eating), therefore unclean. So, neither man as he is at present, nor the beast, could be a suitable symbol of the church. However, a flower, most admirably reflects what a new creature in Christ Jesus should be, since the holy Spirit or power of God sustains him. Did you ever hear a flower complain about the providences of God? What if there is a drought! It humbly bows its little head, as if in fullest submission to the will of God. It doesn’t toil for its food; it doesn’t spin its raiment, yet, Solomon, in all his glory, was not arrayed like one of these! (Luke 12:27) Both the life and beauty of the flower come from God; and its fragrance is the result of its full compliance unto the will of God. How beautiful, then, does the flower depict the Church of God in an utter resignation to the divine will, being fed and clothed by him. Only such as these are worthy to be identified with the “Golden Candlestick” as true light-bearers in the “holy” of his tabernacle! The calyx might here represent God’s protecting and overruling providences; while the petals might represent those holy and benign and benevolent influences which emanate from the Church to the blessing of all who come into their presence!

The almond-blossom, generally speaking, is white; but there is a very delicate tinge of pink (a shade of red) in the petals near to where they seem to connect with the essential organs of the flower. This we think, bespeaks the righteousness of the saints, made possible through the imputed merit of Jesus’ sacrifice.

“The almond tree was another and much more attractive feature of the Palestinian scene, getting its name from the fact that it was **the first of all trees to wake up** in the spring after its winter sleep.” (Heaton, *Everyday Life in Old Testament Times*)

“Almond, the name of various shrubs and trees of the large genus PRUNUS, of the rose family. The species of P. Amygdalus, sometimes classified as a

Exodus 25:31,33 — Various Versions**American Standard**

(vs. 31) candlestick . . . beaten work . . . its cups, its knobs, and its flowers . . . (vs. 33) cups made like almond blossoms . . . a knop and a flower.

An American Translation

(31) lampstand . . . beaten work . . . its cups, each with its calyx and petals . . . (33) cups shaped like almond blossoms, each with calyx and petals.

King James Version

(31) candlestick...beaten work...his bowls, his knobs, and his flowers . . . (33) bowls made like unto almonds . . . a knop and a flower.

Confraternity (Revised Catholic)

(31) lampstand . . . beaten gold . . . its cups, and knobs and petals . . . (33) cups, shaped like almond blossoms, each with its knob and petals.

Darby

(31) lampstand . . . beaten work . . . its cups, its knobs, and its flowers . . . (33) cups shaped like almonds . . . a knob and a flower.

Douay

(31) candlestick . . . beaten work . . . the cups, and the bowls, and the lilies . . . (33) cups as it were nuts . . . a bowl withal, and a lily.

Jewish Publication Society

(31) candlestick . . . beaten work . . . its cups, its knobs, and its flowers . . . (33) cups made like almond blossoms . . . a knop and a flower.

Leeser

(31) candlestick . . . beaten work . . . its bowls, its knobs, and its flowers . . . (33) bowls, almond shaped with a knob, and a flower.

Moffatt

(31) lampstand . . . beaten work . . . its cups, both calyxes and flowers . . . (33) cups like almond blossoms, each cup with a calyx and a flower.

New World Translation

(31) lampstand . . . hammered work . . . its cups, its knobs, and its blossoms . . . (33) cups shaped like flowers of almond . . . knobs and blossoms.

Rotherham

(31) lampstand . . . beaten work . . . its cups, its apples, and its blossoms . . . (33) cups like almond flowers . . . apple and blossom.

Revised Standard

(31) lampstand . . . hammered work . . . its cups, its capitals, and its flowers . . . (33) cups made like almonds, each with capital and flower.

Septuagint

(31) candlestick . . . graven work . . . its bowls and its knobs and its lilies . . . (33) bowls fashioned like almonds . . . a knop and a lily.

separate genus *Amygdalus*, has botanical varieties which are sweet or bitter, hard or thin shelled.” (*Collier’s Encyclopedia*)

“Almond . . . so called from its early blossoming, as if watching for the spring; cf. the play on the name in Jer. 1:11. The almond of W. Asia, was well-known in Palestine and was a delicacy much esteemed in other countries, such as Egypt, to which it was exported from S. Palestine. (Gen. 43:11) The almond blossom was imitated in the making of the golden candlestick (Exod. 25:33; 37:19), each of the bowls being shaped like its calyx (so Dillman).” (Jacobus, Nourse, and Zenos, *A New Standard Bible Dictionary*)

“The almond, *Amygdalus communis*, L., belongs to the order Rosaceae, tribe Amygdaleae, and is a tree with an oblong or spherical comus, from fifteen to thirty feet high. The branches are somewhat straggling, especially in the wild state. The leaves are lanceolate, serrate, acute, three to four inches

long, and most of them fall during the winter. About mid-winter the bare tree is suddenly covered with blossoms, an inch to an inch and a half broad. Although the petals are pale pink toward their base, they are usually whitish toward their tips, and the general effect of an almond tree in blossom is white. As there are no leaves when the blossoms come out, the whole tree appears a mass of white, and the effect of a large number of them, interspersed among the dark-green foliage and golden fruit of the lemon and orange, and the feathery tops of the palms, is to give an indescribable charm to the January and February landscape in the orchards of the large cities of Palestine and Syria. Soon after the blossoming, the delicate petals begin to fall in soft snowy showers on the ground under and around the trees, and their place is taken by the young fruit; and, at the same time, the young leaves begin to open, and the tree is covered with foliage in March." (Hastings, *Dictionary of the Bible*)



Figure 30: An Almond Branch

Most translators seem to agree that the candlestick's flowers were shaped like the almond blossom, having a "bowl" or "cup" with calyx (of sepals) and corolla (with petals). The term "almond" therefore here means the blossom (or flower) rather than the fruit (or nut)!

"Knop is an archaic word for the bud of a flower or for an ornamental knob or boss. It is used in Exod. 25:31–36 and 37:17–22 as part of the description of the 'candlestick' or lampstand of pure gold which Bezaleel made, under Moses' direction, for the tabernacle. It there represents the Hebrew word *kaphtor*, which occurs also in Amos 9:1 and Zeph. 2:14, where it is translated 'lintel' with a marginal note 'or knops or chapiters.' The RSV uses 'capital' in all these cases." (Bridges & Weigle, *The Bible Word Book*, p. 196)

Both the copper Laver and the golden Candlestick are symbolisms of The Truth: the Laver because of the water it contained for washing representing more particularly its cleansing aspects, the Candlestick because of the oil it contained in the lamp-reservoirs representing its deeper, spiritual, enlightening aspects unto that "priesthood" which serves within the Holy.

These things cannot be appreciated by the world of mankind, who "see" this candlestick only as it is covered by the "seals' skins covering." (Num. 4:9,10)



Chapter 7

Table of Shewbread

“Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them. And thou shalt set upon the table shewbread before me always.” (Exod. 25:23–30; see also Exod. 37:10–16)

“And thou shalt set the table without the vail . . . and thou shalt put the table on the north side.” (Exod. 26:35; see also Exod. 40:22,23)

“Within the Tabernacle, in the first apartment the ‘Holy,’ on the right (north), stood the Table of ‘Shewbread’—a wooden table overlaid with gold; and upon it were placed twelve cakes of unleavened bread in two piles, with frankincense on top of each pile. (Lev. 24:6,7) This bread was proper for the priests only to eat: it was holy, and was renewed every seventh or Sabbath day.” (T16)

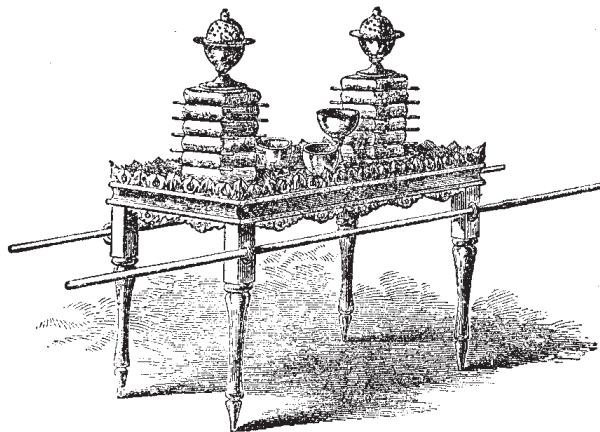


Figure 31: The Table of Shewbread

“The Golden Table, which in the ‘Holy’ bore the shewbread, represented the Church **as a whole, including Jesus and the apostles**—all the sanctified in Christ who serve in ‘holding forth the word of life.’ (Phil. 2:16) The great work of the true Church during this age has been to feed, strengthen and enlighten all who enter the covenanted spiritual condition. The Bride of Christ is to make herself ready. (Rev. 19:7) The witnessing to the world during the present age is quite secondary and incidental. The full blessing of the world will follow in God’s ‘due time,’ after the Gospel age (the antitypical Day of Atonement with its sin-offerings) is ended.” (T115)

For “God’s consecrated people (typified by Israel’s priests) . . . its table of shewbread, representing their privilege of fellowship with God—drawing near to him in prayer, praise and communion.” (R2670:3)

Shewbread

“And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the LORD. Every sabbath he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron’s and his sons’; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.” (Lev. 24:5–9)

“*Asakarah*, translated ‘memorial,’ is a sacrificial term describing the act ‘which brings the offerer into remembrance before God, or which brings God into honorable remembrance with the offerer’ (cf. Num. 5:26). The verb form is *zakhar*, ‘to prick,’ ‘pierce,’ ‘penetrate’; hence, of impressing on the memory (Deut. 8:2); to keep in mind (Jer. 2:2); remember (Jer. 44:21); to offer a memorial sacrifice (Isa. 66:3).” (*Zondervan’s Encyclopedia*)

The “priesthood”—the Church of this Gospel age—is to be strengthened by way of eating the “shewbread” held forth to it within the “Holy” of the antitypical Tabernacle. (T22) This “shewbread” represents the Truth; but not the truth in any abstract sense, but rather as it is embodied in Christ Jesus. (John 14:6) Let it be recalled that when Jesus was talking to those who one day would be identified with him, he said, “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” (John 6:53) Of course, this means metaphorically, i.e., figuratively. It is in the same sense in which the Apostle Paul reminds us that Christ Jesus is our “pass-over [lamb] sacrificed for us.” (1 Cor. 5:7) We live only by way of appropriating, as it were, the merits of the man Christ Jesus—who gave himself a ransom sacrifice for us.

The shewbread was a meal-offering, and was made of fine flour (Lev. 24:5). Fine flour bespeaks evenness and smoothness. We are not told that the shewbread was made of unleavened flour, but since leaven is a type of sin (R5192:4) and was forbidden to be used upon God’s altar (Lev. 2:11) we may reasonably assume that it had no place within the Sanctuary of God: and that, therefore, the flour used was unleavened.

“Tradition adds that the bread was always unleavened: a few have called this in question: but this has been only on theoretical grounds, and without evidence; and when we remember how stringent was the prohibition of leaven even in any offerings made by fire upon the altar of the outer court, must less is it likely that it could be tolerated here in the Holy Place immediately before the vail.” (Kellogg, *The Expositor’s Bible*, “The Book of Leviticus,” p. 477)

“Let none of us forget to ‘put away all **leaven**’—**sin**—in preparation for the eating of the Passover. ‘Let us cleanse ourselves from **all filth of the flesh and of the spirit**, perfecting holiness in the reverence of the Lord.’ (2 Cor. 7:1; 1 John 1:7) Thus the remainder of life will be a feast of unleavened bread.

“Do not make the serious mistake that leaven symbolizes merely false doctrine (Matt. 16:6–12); remember that it is also defined by the Apostle to signify a wicked disposition. Not merely a wickedness which would steal and lie and murder (the grosser forms of wickedness), but a form of wickedness

more likely to assail those who have even nominally accepted Christ; viz., 'malice,' producing hatreds, envyings, strifes, back-bitings, evil surmisings, and other works of the flesh and the devil. Let the spirit of love come into our hearts and purge us of the old leaven of malice. (See 1 Cor. 5:6–8; Eph. 4:31; Col. 3:8; Tit. 3:3)" (*R2283:1*)

"If, however, after being thus reconciled to God and reckoned righteous, our course of conduct proves that we no longer love righteousness; if we do not endeavor to make the reckoned righteousness an actual thing by a constant endeavor to purge out the old leaven **of sin**; if we are content to let it remain and to work in us, and if we neglect to strive against it, then we are proving by such a course that our love of righteousness is growing weaker and we are proving our unworthiness of the Lord's gracious reckoning in our favor." (*Z3096:3*)

"Leaven being a type of **sin**." (*T98*)

"Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind." (*R5192:4*)

One more thing should be noted that is not expressly stated: there must have been some moist ingredient, perhaps olive oil, as in the case of other meal offerings (Lev. 6:21), for one cannot bake cakes with just flour. The flour represented the spotless, immaculate Jesus (Heb. 7:26) and the olive oil, that holy Spirit of which he had been begotten at Jordan, and which glorified the man Christ Jesus for 3½ years. Thus was Jesus, who declared, "I am the way, the truth, and the life," (John 14:6) beautifully represented in the "shewbread." The baking process represented the trials of life, by way of which he was made an edible food for us.

The oil as an ingredient indicates the measure of divine supervision of the holy Spirit involved in the giving of the Word, by way of man. (2 Pet. 1:21; Matt. 18:18) This latter was signified in the fact that there were **six** cakes in each of the two rows. Six is the number of man, especially while he is yet imperfect, or while evil and imperfect conditions prevail! (*R3164:1*) It should also be noted that **wheat** and **oil** are the creations of God; whereas, the baked **loaves** (cakes) are of man!

Bro. Russell suggested, basically, that the shewbread represented the truth (*T22*)—the word of Life (*T115*)—in other words, the scriptures themselves. "The bread of life"—Jesus. (John 6:35) "The word of life" (Phil 2:16; *T115*)

Now the fact that there was just 2/10th deals of flour involved becomes very interesting, because it reflects something else that is very beautiful, and is only understood by those who will study the subject in depth.

In Num. 15:6 it will be observed that the 2/10th deals of flour is there identified with a "ram," not with a bullock nor a lamb (Num. 15:9; 15:4,5). In the scriptures Jesus is often symbolized by a ram in such expressions as the "rams' skins dyed red" (Exod. 26:14) and a "ram without blemish" (Lev. 5:15). The term "the man Christ Jesus" too, must have reference to him who on being old enough (at age 30), offered himself unto God, and in due time became the ransom-sacrifice for the sin of the world of mankind.

How beautiful is this picture that God has prepared for **us** in the “shewbread,” that Christ Jesus—the embodiment of the truth centering in him, who by Jehovah’s grace is the “passover” sacrificed for the “firstborns” of this Gospel age—that “priesthood” which is one day to be exalted with its Head, as the Royal Priesthood after the order of Melchizedek. (Rev. 20:4)

“Our term ‘shewbread’ is a translation of that used by Luther (Schaubrod), which, in turn, may have been taken from the Vulgate, (*panes praepositionis*). The Scriptural name is ‘Bread of the Face’; (Exod. 25:30; 35:13; 39:36) that is ‘of the presence of God’ just as the similar expression ‘Angel of the Face’ (Isa. 63:9) means the ‘Angel of His Presence.’ From its constant presence and disposition in the sanctuary, it is also called ‘perpetual bread’ (Num. 4:7) and ‘bread of laying out’ (set in order), which latter most nearly corresponds to the term used in the New Testament. (Matt. 12:4; Luke 6:4; Heb. 9:2).” (Edersheim, *The Temple*, p. 152)¹

“And thou shalt set upon the table **shewbread** before Me alway.” (Exod. 25:30, KJV)

<i>shewbread</i>	KJV, Confraternity, Lamsa, LXX (Bagster)
<i>showbread</i>	Jewish Publication Society, Leeser, New American, Assemblies of Yahweh, Berkeley, Holy Name Bible, New World Translation
<i>showbread (the bread of Presence)</i>	Amplified
<i>showbread (margin: Presence bread)</i>	Standard (R.V.)
<i>bread of Presence</i>	Revised Standard Version, Green, Sr., Young’s (literal), Gesenius, New International Version
<i>Presence bread</i>	An American Translation, Moffatt, Rotherham
<i>bread of the face</i>	Berry
<i>sacred bread</i>	Today’s English Version
<i>loaves of proposition in my sight always</i>	Douay
<i>loaves of bread</i>	
<i>which are to be continually before me</i>	Knox
<i>bread of continual offering</i>	Jerusalem

Evidently this shewbread (Lev. 24:5) was of the punctured, i.e., the pierced, variety; and so, in a special sense would reflect that “bread of life” (John 6:35,48) which was “smitten . . . and afflicted . . . wounded for our transgression . . . bruised for our iniquities.” (Isa. 53:4,5)

“The cakes were sometimes punctured, and hence called *challah*. (Exod. 29:2,23; Lev. 2:4; 7:26; 24:5; Num. 15:20; 2 Sam. 6:19), and mixed with oil.” (McClintock & Strong, *Cyclopedia*, “Bread,” v. 1, p. 881)

“They shall look upon me whom they have pierced.” (Zech. 12:10)

“They pierced my hands and my feet.” (Psa. 22:16)

“One of the soldiers with his spear pierced his side.” (John 19:34)

The Hebrew words rendered “shewbread” in Exod. 25:30 are *lechem panim* the meaning of which according to Young’s *Analytical Concordance* is “bread of presence.” To understand this, one must keep in mind that the

1. Edersheim’s quotations are from the English Version. See the Newberry (Englishman’s) Bible, and its marginal references and also the Revised Standard Version.

Tabernacle for the Israelites was God's dwelling among them. It was the place where He had promised to be and to meet with them.

"This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak unto thee. And there will I meet with the children of Israel, and the tabernacle shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God. And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God." (Exod. 29:42–46)

This is the reason why the Standard, and many other versions and translations, now use the term "Tabernacle of **Meeting**" rather than "Tabernacle of the Congregation"!

However, none of the children of Israel did ever see God, for they had no access into the Tabernacle proper; of which the first compartment was called the "Holy" and the second the "Most Holy." Nor did their priests ever see God, though the High Priest at certain times when he had access to the Most Holy might recognize Him by the shekinah-glory-light which appeared from between the two cherubim atop the Ark of the Covenant. (Exod. 25:22; Psa. 80:1)

And, though thus, Jehovah was invisibly present in the Tabernacle—both in the Holy and the Most Holy—whoever and whatever was within those boards and curtains was in His presence! And thus did those priests who had access to the "Holy" and/or "Most Holy" have communion with God, and feed upon the "bread of presence" also known as the "bread of the face." (See George Ricker Berry, *A New Old Testament*, at Exod. 25:30.)

"These, as heavenly minded 'new creatures,' though still 'in the flesh,' have their real (inner) life and walk with God within the first vail of consecration, and beyond the intellectual sight of the world and the unconsecrated believers . . . these eat of special spiritual food, represented in the unleavened 'bread of presence.'" (T21)

"Refreshed and strengthened daily with the truth, as represented in the 'shewbread,' lawful for only the Priests to eat. (Matt. 12:4)" (T22)

Antitypically, the shewbread represented the "word of life" (Phil. 2:16—see T115)—the Truth, upon which the "royal priesthood" serving in the "Holy" of the Tabernacle must of needs eat—feed upon! Yet, we cannot help but think that He who declared, "**I am the bread of life**" (John 6:35,48) and "**I am . . . the truth**" (John 14:6) must also be represented in the shewbread; for in appropriating unto ourselves the merits of Christ Jesus, are we not feeding upon the true "bread" or "word of life"? In Him, the pure and unadulterated truth (the unleavened wheat flour), and the sanctifying influences of the holy Spirit (the oil), were, by the trials of life (heat) baked into a most edible form—the "bread of life" for us, the antitypical priesthood to feed upon.

Then too, we wonder if God did not intend a still further significance to this shewbread, for it will be recalled that there were just twelve of these loaves, undoubtedly in the type representing the twelve tribes of Israel, as

did also the twelve stones in the High Priest's breastplate. In this connection, however, Israel could not have typified the whole world of mankind, but rather the true Israel of God—the Church. This becomes quite apparent when we consider that Israel of old was called upon by God to be “my peculiar treasure . . . above all people . . . a kingdom of priests, and an holy nation.” (Exod. 19:5,6) As such, they were most precious to the High Priest, who wore these twelve stones upon his heart, whenever he appeared in the presence of God (their names being engraved upon them, and upon the two onyx stones which constituted the shoulderpieces of his garments of “glory and of beauty”). But we must also remember that Israel of old failed in the matter of this “calling,” and that the Apostle Peter makes application of the promise to the antitypical Israel, saying, “Ye are . . . a royal priesthood, an holy nation.” (1 Pet. 2:9) Thus did the twelve stones of the breastplate represent the “little flock” of 144,000 (Rev. 14:1)—the Lord's jewels.

“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 divine; and we know, also, that it is by Divine aid that we are enabled to 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, the Lord's ‘little flock.’** ‘They shall be mine, saith the LORD of hosts, in that day when I make up my jewels.’ (Mal. 3:17) Thus embodies 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.’ (Rom. 8:1,4)”
(T36)

May it not be that this same spiritual Israel of God, the Church, is also represented in the 12 loaves of shewbread? If so, they who are thus represented, must in their lives also, be the embodiment of the Truth—the “word of life”; and in laying down their lives in obedience to their covenant of sacrifice, will themselves become “food” for their brethren in the “Holy” to feed upon. (1 John 3:16)

From (Lev. 21:17,21), we learn that the sacrifices offered upon the altar unto God were considered by Him to be His “food”; and from Lev. 21:22 we further learn that the priesthood also were partakers with Him of His “food.” And while it at first would appear that the food of which the priesthood partook was literally that of the animals slain, the “bread of his God” has a far deeper significance. God needs not to feed upon these sacrifices as such. The true significance of the term “bread of his God” becomes evident on considering the words found in Psalm 50 which read:

“Hear, O my people, and I will speak; O Israel, and I will testify against thee . . . I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. I will take no bullock out of thy house, nor he goats out of thy folds, for every beast of the forest is mine, and the cattle upon a thousand hills . . . if I were hungry, I would not tell thee:—for the world is mine, and fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? **Offer unto God thanksgiving;** and pay thy vows unto the Most High.” (Psa. 50:7–14)

Accordingly, we see that God does not desire “sacrifice and offering and burnt offerings and offering for sin” (Heb. 10:5,6,8), but rather the love and thanksgiving of an obedient heart, which like unto Jesus' declares, “I come . . . to do thy will, O God” (Heb. 10:7,9), and again, “I delight to do thy will,

O my God; yea, thy law is within my heart.” (Psa. 40:8) Who will deny that the faithful, loving sacrifice of Jesus was the acceptable “bread of his God”? Just so, our faithfulness in rendering thanksgiving and praise to our God by way of carrying out our consecration vows “unto the Most High” will be “food” not only for God, but also for our brethren. Thus, by living the Christ-life (2 Cor. 4:10,11) we will be “holding forth the word of life” to others. The frankincense placed upon each row represented praise (*R3703:4*) to Jehovah. This frankincense, was, of course, not eaten, but offered by the priest as a “memorial” upon God’s altar “for an offering made by fire unto the LORD.” (Lev. 24:7) For a time, the frankincense was identified with the shewbread, though in no way a part of it. So the element of praise is not itself a part of the Word of Life—the TRUTH: but it is called forth by it! Thus he (the antitypical priest) who has been “refreshed and strengthened . . . with the truth, as represented in the ‘shewbread’ . . . should daily offer up sacrifices at the ‘Golden Altar,’ acceptable to God through Jesus Christ—a **sweet perfume to our Father.**” (*T22*) Such sacrifice upon the “Golden Altar” are of **praise and thanksgiving** (Heb. 13:11; Psa. 50:5,14) unto Jehovah God. “Praise ye the LORD. Praise God in his Sanctuary.” (Psa. 150:1)

“Frankincense representing praise. . . . Frankincense—of heart, adoration, appreciation, and gratitude” (*R3703:4*)

While, for the priest of ancient Israel, the **sabbath** was but a single day in each week; for those—the antitypical priesthood, who have entered into God’s Rest (Heb. 4:3,10),¹ every day of the week is a sabbath, so that both their offering of the incense of praise, as well as the partaking of the bread of Truth, is to be a daily matter, by an everlasting covenant! (See *T22*)

Table Covered When Moved

“And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon: And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers’ skins, and shall put in the staves thereof.” (Num. 4:7,8)

When the “table of shewbread” moved through, or with the Camp (Num. 4:1,7,8) the shewbread was upon it; but both the “table” and the “shewbread” were covered so that neither was seen by the people of the Camp. It is interesting to note that the outermost covering was of seals’ skins—rough and unsightly, representing our flesh, which to the world has no more beauty nor comeliness than did that of Jesus to the people of his day. And as this covering hid both the table and the shewbread from the sight of the people, so does our common, ordinary flesh, not reveal our true nature and position before God! Beneath the seals’ skins covering there were two cloths, one scarlet, and the other blue. (Num. 4:7,8) Symbolically, these set forth the faithfulness (blue) unto death (scarlet) of those here represented. And only the table, of all the furnishings of the Tabernacle, was thus covered! We believe, that God in this way intended to show that our

1. Regarding the Christian’s Sabbath, see *F392, 393*.

faithfulness unto death is like that of Jesus in a special sense, “for the body’s sake” (Col. 1:24)—for our brethren, though this cannot be recognized by the world. If in this sense, then, we are broken for each other, may it not be that we too are represented in the twelve loaves of shewbread, as the twelve tribes of antitypical Israel, who because of our faithfulness now in “holding forth the word of life” will one day be among those of whom the Revelator speaks, who shall be standing with the Lamb on Mount Zion? (Rev. 14:1; 7:4–8) ©

Chapter 8

Incense Altar

“And thou shalt make an altar to burn incense upon; of shittim wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof; the horns thereof shall be of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof: and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. And thou shalt make the staves of shittim wood, and overlay them with gold. And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the LORD throughout your generations. Ye shall offer no strange incense thereon, nor burnt-sacrifice, nor meat offering: neither shall ye pour drink offering thereon. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in a year shall he make atonement upon it, throughout your generations: it is most holy unto the LORD.” (Exod. 30:1–10; see also Exod. 37:25–28)

“And thou shalt set the altar of gold for the incense before the ark of the testimony.” (Exod. 40:5)

“And he put the golden altar **in the tent of the congregation** before the vail.” (Exod. 40:26)

“And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is **in the tabernacle of the congregation**.” (Lev. 4:7)

In some instances the `Holy is termed the `Tabernacle of the congregation.
(T13, footnote)

Close to 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 what the priests brought in the censers which they set in the top of this `Golden Altar, and then crumbled the incense upon it, causing it to give forth a fragrant smoke or perfume, which, filling the `Holy, penetrated also beyond the `second vail into the `Most Holy or `Holy of Holies. (T17)

The Golden Altar in the `Holy would seem to represent the `little flock, the consecrated Church in the present sacrificing condition. From this altar ascends the sweet incense, acceptable to God by Jesus Christ the willing services of the priests: their praises, their willing obedience all things whatsoever they do to the glory of God. Those who thus offer incense acceptable to God (1 Pet. 2:5) come very close to their Father close up to the `Vail which separates from the `Most Holy; and if they have requests to make they may be presented with the incense `much incense with the prayers of saints. (Rev. 8:3) The prayers of such priests of God are effectual. Our Lord Jesus kept the incense continually burning, and could say, `I know that thou hearest me al-

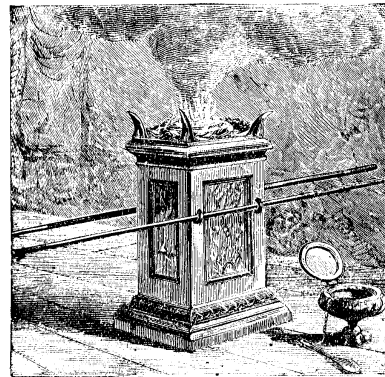


Figure 32: The Incense Altar

ways. (John 11:42) So the underpriests, `members of his Body, will be heard always if they continually offer the incense of faith, love and obedience to God: and none should 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) The necessity of a clear apprehension of Christ's teachings as a guide to our requests and expectations, that we may not `ask amiss and out of harmony with God's plan, is clearly shown by this scripture but seldom noticed. (T120)

He [Paul] was living in the `Holy condition, feeding on the `shewbread, and enlightened continually by the light from the `Golden Candlestick. Thus furnished with knowledge and strength, he was able to offer `incense acceptable to God through Jesus Christ; that is to say, the Apostle Paul's sacrifice, because of Jesus' merit imputed to it, was acceptable to God. Thus he kept the goat nature always sacrificed; not only did he keep the fleshly will dead, but so far as possible he kept the fleshly body `under subject to the new will. So, too, the same thing has been done by other members of this `Lord's goat company though others have not been so widely known. Paul's sacrifice sent up a very rich perfume; his was a sacrifice of very sweet odor to God, yet like ours it was acceptable to God, not on account of its own value, but because of being offered upon and partaking of the merit of Christ, the Redeemer, the `Golden Altar. (T65)

It must not be assumed from Exod. 30:10 that no other blood but that of the sin-offering of `atonements was ever placed upon the horns of the altar of incense. From Lev. 4:6,7,18, we learn that the blood of the bullock offered for the priest that is anointed or for the whole congregation of Israel when these sinned through measurable ignorance, and somewhat against the commandments was placed upon the horns of this altar of incense. Let it be noted, however, that these atonements were separate and apart from, yet based upon, the national atonement, the blood of which alone is called the blood of atonements.

I have not been able to find any scripture which indicates that the blood of all sacrifices offered upon the altar of Burnt Offering was placed upon the horns of the Altar of Incense except for that involving the bullocks offered for the priests (Lev. 4:6,7) and for the congregation as a whole (Lev. 4:18), and that of the blood of atonements (Exod. 30:10; Lev. 16:16-19)!

Upon its horns was placed the blood of the sin-offering for the sin of the priest, or of the whole congregation (Lev. 4:7,18); also once a year, upon the day of atonement (Lev. 16:18). Its constant use was for the burning of the divinely prescribed incense, morning and evening (Exod. 30:7,8), in connection with the trimming and lighting of the lamps. (Ridout, *Lectures on the Tabernacle*, p. 353)

"And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin-offering of atonements: once in a year shall he make atonement upon it throughout your generations: it is most holy unto the LORD." (Exod. 30:10)

The Hebrew word rendered atonements in the KJV is actually plural even though most translators, including those of the Standard and the Revised Standard versions, have rendered it in the singular. Rotherham,

recognizing that the word is plural, rendered it so in his translation, but used another term, viz., propitiatory coverings.

Golden Censer vs. Golden Altar

"The first . . . had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second vail, the tabernacle which is called the Holiest of all; which had the **golden censer**, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant." (Heb. 9:1-4)

The Greek word *thumiaterion* here rendered *censer* has been rendered as follows in these versions and translations:

" <i>altar of incense</i> "	Rotherham (1897), Weymouth (1902), Montgomery (1924), Moffatt (1934), Standard Version, Revised Standard, New English Bible
" <i>incense altar</i> "	American Translation (1935), Phillips
" <i>vessel...for burning per- fumes</i> "	Basic English (1941)
" <i>golden censer</i> "	KJV, Confraternity, New World Translation

Evidently, the term *golden censer* in the KJV might more correctly have been rendered *altar of incense*, since if it were not so it would be the only piece of furniture within the Tabernacle not to be mentioned. Yet, even were we to assume that the *golden censer* here mentioned is in reality the *golden altar of incense*, we would still be confronted with the difficulty arising from the fact that it would place this piece of furniture in the Most Holy, whereas the Old Testament puts it in the Holy. (Exod. 40:26; Lev. 4:7,18)

Some, recognizing this difficulty, and endeavoring to harmonize the two accounts, have been led to raise the question as to whether the language of the Old Testament could not be understood to support that of the New Testament, and that therefore the traditional view, viz., that the incense altar stood in the Holy, is erroneous. They claim that the language of Exod. 30:6 "And thou shalt put it [the incense altar] before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I shall meet with thee" is ambiguous, for it does not say which vail (first or second), nor does it explain what is meant by *before the vail*. One could stand in the Most Holy, they say, facing east, with his back toward the ark of the covenant, and then declare that whatever stood between him and the vail would be *before the vail*.

But there is really no reason for doing such violence to the simple yet plain language of the Old Testament. It proves itself: *before the vail* in this instance can only mean east of the second vail, that is, in the Holy of the Tabernacle. Such passages as the following surely do establish the fact that the Incense Altar stood in the Tabernacle of the Congregation:

"And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the Tabernacle of the congregation." (Lev. 4:7)

"And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation." (Lev. 4:18)

In Leviticus 16 we learn of the three places which called for reconciliation by means of the commingled blood: the Most Holy, the Holy, and the Court. The three pieces of furniture representatively identified with these were the ark of the covenant, the incense altar, and the altar of burnt-offering.

“And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness . . . and he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about; and he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel; and when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat.” (Lev. 16:16–20)

Here the altar has reference to the Court, the tabernacle of the congregation to the Holy, and the holy (place) to the Most Holy. Now there can be no doubt but that the Most Holy was reconciled by way of the ark of the covenant and, from these scriptures, that the Court was reconciled by way of the altar (which is specifically mentioned). If then, it can be proved that on the Day of Atonement the blood was put upon the incense altar, it ought to establish as fact that this altar stood in the tabernacle of the congregation, i.e., the Holy. And we do read in reference to this altar:

“And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin-offering of atonements: once in a year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.” (Exod. 30:10)

If then, the Old Testament record is thus correct in setting forth that the incense altar stood in the Holy, what shall we say about the New Testament (Heb. 9:3,4) which seems to place it in the Most Holy? Perhaps there is something wrong with the translation, or even with the manuscripts that support such a view. And this evidently is the thought of Professor Benjamin Wilson:

“For a tabernacle was prepared—the first—in which were both the lampstand, and the table, and the loaves of the presence, and the Golden Altar of incense; this is named the Holy place.” (Heb. 9:2, Diaglott)

Significantly he adds this footnote:

The reading of the Vatican MS. has been adopted as giving a solution of an acknowledged difficulty, and as perfectly harmonizing with the Mosaic account.

Or could it be possible that what Paul meant to be inferred was that though the Altar of Incense was rightly placed in the Holy of the ancient Tabernacle (Exod. 30:6), it really belonged to the Most Holy (1 Kings 6:22)?

The following excerpt from another scholar bears on this same matter:

In our author's description of the second room of the tabernacle which is called the Holy of Holies, there are . . . points of difficulty. At first glance it seems as if he had made a mistake and put the `altar of incense which, as we recall, stood on this side of the second vail and in the first room, within the Holy . . . This difficulty led the translators of both the King James

version and of the English Revised version to translate the Greek word `censer of incense instead of `altar of incense. The Greek word is `a neuter adjective importing anything having regard to or employed in the burning of incense (Alford) and `may therefore mean either an altar upon which, or a censer in which, incense was burned. If the word is to be translated `censer of incense, then the reference must be to a special golden censer which tradition says the high priest used on the day of atonement, or to some censer stand upon which the high priest placed his golden brazier in which he carried the incense into the Holy of Holies, thus leaving his hand free for the sprinkling of the blood. But there are strong reasons for rejecting the reading of both the King James Version and the English revision in favor of `altar of incense as in the American Revised Version. In the first place, if this word does not mean `altar of incense, then the writer in what appears to be a most careful inventory of the furniture of the tabernacle does not mention the important and necessary `altar of incense at all. This seems incredible. In the second place, we have no mention in Scripture, unless here, of such a special `golden censer used on the day of atonement; and even if it were so used, it could not by the very nature of the case have been kept in the Holy of Holies, for in that case the high priest would have been compelled to go in there to get it; this would have been a very improbable thing for him to do, considering, as Professor Bruce says, `that the very purpose of its use was to make it safe for the officiating priest to go within the veil, under the protecting cloud of rising incense. In the third place, a more careful study of our writer's language and of the position and purpose of the altar of incense in the arrangement of the tabernacle will relieve the difficulty of the problem very much. Our author, who has already shown himself to be a master of accurate language and well acquainted with Judaism, has made no mistake here; but, while he speaks of the first tabernacle `wherein were the candlestick and the table, he carefully changes the form of expression with reference to the second room: `having a golden altar of incense. The altar of incense did not stand within the Holy of Holies, but it belonged to it. And this is rigidly accurate, for in 1 Kings 6:22 we read, `Also the whole altar that belonged to the oracle he overlaid with gold, the reference being unquestionably to the altar of incense. In the original directions concerning the placing of the altar of incense its position is very accurately fixed: `Thou shalt put it before the veil that is by the ark of the testimony, before the mercy-seat that is over the testimony where I will meet with thee (Exod. 30:6). This position `by the ark and `before the mercy seat was an indication of its peculiar sanctity . . . As the great altar of burnt-offering was a sort of a doorway and means of entrance into the Holy . . . so the altar of incense was the doorway into the Holy of Holies. Though it stood just this side of the veil, it belonged to the Holy of Holies. This altar of incense was made of acacia wood, overlaid with gold and was not used for ordinary sacrifices, but, `as a stand for the vessel in which the sacred frankincense was burnt. Live coals were brought morning and evening from the great altar of burnt-offering outside and placed in this vessel for the offering of incense, incense being the symbol of praise. (Shepardson, *Studies in the Epistle to the Hebrews*)

The base area of the Incense Altar was 1 \ 1 cubits (Exod. 30:2; 37:25), or one square cubit. The base area of the Most Holy was 10 \ 10 cubits, or 100 square cubits externally. By dividing the Most Holy's area (100) by that of

the Incense Altar (1), the quotient is 100 which is Jesus' number. May this not be mute testimony that the Incense Altar, despite the fact that it stood in the Holy of the Tabernacle, really belonged to the Most Holy even as it was suggested concerning the Temple of old when it was declared, the whole altar that belonged to the inner sanctuary. (1 Kings 6:22, Standard and RSV) (See also Rev. 8:3)

1 Kings 6:22

"Also the whole altar that was by the oracle he overlaid with gold."	KJV
"The whole altar that belonged to the oracle he overlaid with gold."	Standard
"The whole altar that belonged to the inner sanctuary he overlaid with gold."	Revised Standard
"The whole altar that was before the debir ; and he overlaid it with gold."	Leeser
"The whole altar that belonged to the Sanctuary he overlaid with gold."	Jewish Pub. Society
"And he overlaid with gold all of the altar that belonged to the oracle ."	J.P. Green, Sr.
"The whole altar of the oracle he covered with gold."	Douay*
"The whole altar before the sanctuary was also overlaid with gold."	New American
"The whole altar of the oracle he covered also with gold."	Confraternity
"Nothing in the temple but was sheathed in gold, the altar that stood before the shrine with the rest."	Knox*
"An altar of cedar wood in front of the debir , and plated it with gold."	Jerusalem
"An altar of cedar in front of the inner room and covered it with gold."	An American
"He completely overlaid the whole house with gold, as well as the entire altar of the sanctuary ."	Berkeley
"Also the whole altar that was by the oracle he overlaid with gold."	Darby
"Also the whole altar that was by the oracle he overlaid with gold."	Holy Name
" In front of the inner shrine he made an altar of cedar."	Moffatt
"He also overlaid with gold the altar that belonged to the inner sanctuary ."	New International
"And all the altar that was toward the innermost room he overlaid with gold."	New World
"Even all the altar that was by the shrine , and overlaid it with gold."	Rotherham
"And he made an altar in front of the oracle , and covered it with gold." (v. 20)	Septuagint* (Bagster)
"Also the whole (incense) altar that (stood outside the door but) belonged to the holy of holies he overlaid with gold."	Amplified
"Then he overlaid the interior of the remainder of the Temple—including the cedar altar—with pure gold."	The Living Bible
"Was covered with gold, as well as the altar in the Most Holy Place ."	Today's English
"And overlaid the altar with cedar."	Young's Literal
"Also the whole altar that belonged to the oracle he overlaid with gold."	Sacred Scriptures (J.O. Meyer)

(In translations marked by an asterisk this text appears in the third book of kings.)

Note: the third definition of the word oracle in Webster's *New World Dictionary* is the Holy of Holies of the ancient Jewish Temple: 1 Kings 6:16,19-23. The Hebrew word *debir* according to *Young's Analytical Concordance to the Bible* has been rendered oracle in 1 Kings, 2 Kings, 2 Chronicles, and Psalm 28:2.

“And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not.” (Lev. 16:13)

Both the incense and the blood had to do with the satisfaction of justice. We read that the incense must cover the Mercy-Seat. (Lev. 16:13) In other words, unless the incense had gone forth the high priest would not have lived. This shows that unless our Lord had rendered up his human life satisfactorily he would have forfeited his right to life. In consecration he had agreed to this and had surrendered his earthly life-rights. If he proved faithful to his engagement, he would receive a higher life beyond the veil. So the satisfaction of justice, represented in type by the incense preceding the high priest beyond the veil, would be a satisfaction for himself and would testify that he had faithfully fulfilled the required conditions.

But as for the satisfaction of the sins of the church and of the world, this is accomplished subsequently, not by the incense, but by the blood. (*R4868*)

It should be remembered that only the priest was authorized to approach this Altar to offer the incense to the Lord. One of Judah's kings Uzziah undertook it (2 Chron. 26:16) and was punished with leprosy (v. 20).

Those whose eyes of understanding have never been opened to a realization that Jesus is the Divine Appointee for the reconciliation of the world to God may be excused if they approach God in prayer aside from him. Their prayers may be answered to a limited extent if offered in sincerity, from the heart, and because, as the Apostle intimates, God 'winked at their ignorance of his arrangements.

But as King Uzziah knew of the Divine arrangement, that his prayers as incense could be offered to the Almighty on the 'Golden Altar' only by the priest, so those who now have come to a realization of the fact that Jesus is the great antitypical Priest through whom communication with the Father has been opened up would come under condemnation should they intrude into the Divine presence in prayer, otherwise than as provided in the Divine arrangement, as King Uzziah was smitten with leprosy for his presumption and pride.

Leprosy, Scripturally considered, is a type of sin. Uzziah's experiences, therefore, signify typically, that whoever would approach God aside from his ordained Priest, having a knowledge of the impropriety, would come under Divine sentence as a willful sinner. The penalty would be in proportion to the degree of enlightenment previously enjoyed. (*R4786*)

The Incense

“And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices, with pure frankincense: of each shall there be a like weight: And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof; it shall be unto thee holy for the LORD. Whosoever shall make like unto that, to smell thereto, shall even be cut off from the people.” (Exod. 30:34–38)

The incense was offered upon the Golden Altar whenever the High Priest trimmed or lighted the lamps in the Holy of the Tabernacle.

“And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the LORD throughout your generations.” (Exod. 30:7,8)

It was offered by the High Priest in connection with his own sacrifice on the Day of Atonement.

“And Aaron shall bring the bullock of the sin offering which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for 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, and bring it within the vail: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not.” (Lev. 16:11–13)

Israel's High Priests of old had no right of access into the Most Holy where the shekinah glory represented the presence of Jehovah unless they had first caused the sweet incense to prepare the way in advance for them. (Lev. 16:12,13) Nor can we, the members of the royal priesthood, either in our prayers or ultimately by way of the second vail, find acceptable access without the sweet incense of faith, love, obedience and praise (*T120*) having preceded us, preparing the way into the Holiest of All into His glorious presence. Incense in biblical symbolism has a double significance. It may represent 1) the prayers (Psa. 141:2) of the saints (Rev. 5:8), and also 2) that which makes those prayers acceptable (Rev. 8:4). Both of these, however, are comprehended in the life which is a prayer i.e., the life in which the heart's sincere desires to do always those things which please the Father (John 8:29) is ever being manifested. Such a life will continually be yielding and this more particularly under the heat of trials, a sweet savor unto the Lord. So was it with Jesus whose life was so much a prayer that it was not even necessary for him to express his heart's desire in formulated words, for God could read his own will Jesus sanctification, in the faith, love, obedience and praise of his beloved Son. (John 11:38–42)

That offering of the incense by the priest in the Holy represents to us the light in which our heavenly Father viewed his Son and his offering of himself in the trials and difficulties of his life during the three and a half years of his consecration. As a whole it was sweet incense to the Lord, a fragrant incense, holy and acceptable. (*R3708*)

The term incense is applicable in two different ways or senses: 1) To the incense (i.e., the spices themselves), a symbol of the perfect humanity of Jesus; 2) To the sweet fragrance arising as a perfume upon the incense's contact with the coals of fire, a symbol of that obedience which Jesus rendered unto Jehovah under the most trying of circumstances.

As High Priest, Jesus slew the bullock; at baptism he offered the sacrifice of his humanity. The typical priest took his two hands full of incense and crumbled it in the fire on the incense altar that represented the three and one-half years of our Lord's ministry. This picture of the incense falling upon the fire represented the glorious qualities of Jesus as He came in contact with the trials of life. In every case His faithfulness yielded a sweet perfume.

... The sweet incense went before Him and appeared in the presence of God before He finished His course at Calvary. His death upon the cross was the last crumb of incense falling into the fire, in the antitype. (R5731)

The faith, love, obedience and praise which marked the man Christ Jesus in his consecration unto God represent the ingredients of the sweet incense which he had to offer; and correspond to the stacte, onycha, galbanum, and frankincense of the original formula as set forth in Exod. 30:34. Of these ingredients, frankincense is perhaps the most familiar to us.

The word in the original is from the root meaning `to be white. Thus Mount Lebanon, the same word, received its name probably from the white limestone rock of which it is largely composed. The name has been supposed to be given to the frankincense because of the whiteness of the pure gum; this would also suit the white flame with which it burns. The Greek word is a transliteration of the Hebrew, and the English frankincense refers to its freely burning qualities . . .

Here, then, we have a fulness of suggestion as to our Lord who, `as a root out of dry ground, grew in the arid wilderness of this world, where naturally there was nothing to sustain. The characteristic number five, stamped upon so much of the Tabernacle, would suggest, in the flowers, fruit and species of this plant, the Truth of Him who was the Word made flesh. That it should extract nourishment and fragrance from marble, suggests the two-fold thought that He flourished in that pure and perfect will of God which put Him in a barren world, but where He gathered in every way that which was fragrant to God. The incision through which the gum flowed reminds us that His piercing drew forth the sweet perfume of entire submission to God priceless indeed to God as a sweet savor, and the perfect antidote to Satan's poison with which he drugged man, a healing medicine for the deepest ills of the soul. (Ridout, *Lectures on the Tabernacle*, ppg. 370, 371)

Normally, it was the duty of the High Priest to offer the incense at the Golden Altar. This occurred at least twice daily, in connection with the care of the Golden Candlestick (the Lamps), according to Exod. 30:7,8. But it occurred also on the Day of the Atonement, just prior to the High Priest's entering the Most Holy with the blood of his own sacrifice (the bullock), according to Lev. 16:12,13. In the latter, he represented Jesus and Jesus alone as our High Priest. However, there is a sense in which each and all of the consecrated are expected of the Lord to offer incense at the Golden Altar:

We now find ourselves as `new creatures in the `Holy in the first of the `Heavenlies or Holies (Eph. 2:6 *Diaglott*), and begin to be enlightened by the `Golden Candlestick (God's Word) respecting spiritual things `the deep things of God and to be refreshed and strengthened daily with truth as represented in the `shew-bread lawful for only the Priests to eat. (Matt. 12:4) And thus enlightened and strengthened, we should daily offer up sacrifices at the Golden Altar, acceptable to God through Jesus Christ a sweet perfume to our Father. 1 Pet. 2:5. (T22)

But those who made the consecration and who fail to burn the incense on the Golden Altar may not remain in the Tabernacle they must go out again

into the Court. They lose the priestly privileges, but not their Levite privileges and right to remain in the Court condition. Only a willful, deliberate rejection of the Lord's grace and turning to sin—anger, malice, hatred, envy, strife, etc., works of the flesh and of the devil, which would mean their utter destruction in the second death—would exclude them from the Court of favor. (*R4579*)

Before considering the ingredients of the sweet incense specifically, it is worthy of note that the fragrance, the sweet aroma, resulted from contact with coals of fire. As if to say, the sweet incense which prepares our access into the presence of God is not constituted of a faith untried; nor a love which has not suffered, but still is kind; nor an obedience which has not endured the contradiction of sinners against itself and has overcome evil with good; nor a praise, save such as might arise from the stricken, as does the fragrance from the flower whose petals have been crushed. All this and more is suggested by the four ingredients of which Moses was instructed to make the sweet incense.

[**STACTE**] The Hebrew *nataph* signifies to drop or distill. As the exudation of all gums is in drops, the etymology does not help us. But it is evident from the context in Exodus that a fragrant gum is intended. Many identify the stacte here mentioned with the gum from the libneh . . . But stacte means primarily myrrh . . . It is most likely then that nataph, and its LXX and Vulgate equivalent stacte, refers to myrrh in drops or tears which is the purest form. (Hastings, *Dictionary of the Bible*)

As suggested, stacte corresponds to the first ingredient of the sweet incense—**faith**. But this faith is not the mere intellectual or mental assent or belief in the existence of God; but, rather, that heart appreciation of God, whom it has found to be its comfort and solace in all of the bitter and trying experiences of life. Is it not this that is suggested by the tear-like exudation of this myrrh plant? Myrrh itself means bitter. In this connection it is necessary only to think upon those Ancient Worthies who obtained a good report through faith, because they failed not to believe in and trust in God, despite the bitterness of their trials and experiences. Surely, a faith that will manifest its trust in God when undergoing severe trial, cannot help but inspire all who are called upon to witness it. Thus does its fragrance cling to the garments and permeate the very atmosphere through which it moves. How often have others breathed in the fragrance of our faith as it was emitted in some deep sorrow or trial of life, when we, like Job of old, have declared, though he slay me, yet will I trust him. (Job 13:15)

[**ONYCHA**] The operculum of a shell fish . . . When burned it emits a pungent aromatic odor, from the combustion of the animal matter which it contains. (Hastings, *Dictionary of the Bible*)

This second ingredient corresponds to **love**, and not a love which is either sentimental or sensual. Nor is reference here to the *phileo* or duty love. It is rather to that love which comes closest to being like God's and whose fragrance is evidenced in suffering long, but still being kind. It is that love—the *agape*—which moves us to lay down life itself in the service

of our brethren. In this connection let it be particularly noted that the fragrance (the pungent aromatic odor) of the onycha resulted from the combustion of the animal matter which it contained. What a precious thought is this!

The second substance is a pulverized shell of a mollusk, something obtained by crushing; the meaning of this is readily understood, vid. Psa. 51:19 (17). 'According to modern authorities, when burnt alone it [the onycha] has a bad odor; but everywhere . . . it is made the fundamental ingredient of incense, and imparts to the materials of the incense their real strength (Knobel). (Lange, *Commentary*, Exodus-Leviticus, p. 128)

[**GALBANUM**] A gum resin, *Ferula galbaniflua* . . . It occurs in the form of tears and lumps . . . Pliny and Virgil (Georg iii 415) say its smoke drives away serpents. (Hastings, *Dictionary of the Bible*)

This ingredient corresponds to **obedience**, but not an obedience which costs nothing. Quite to the contrary, this obedience is learned by way of suffering (Heb. 2:10; 5:8). It is not always easy to hold one's peace, to be quiet, to say nothing, not to retaliate, not to revile, when all manner of evil is spoken against us, falsely; or when mean and unjust things are done unto us. But it is from the overcoming of just these things that the sweet incense of the life of prayer arises unto the Lord, and merits for us the abundant entrance into His presence.

We cannot know how true the statement of both Pliny and Virgil may be, but we do know that a positive, a deliberate, a firm, determined, definite stand, taken in obedience to the Divine Will, will spare us much that is evil and injurious, which might otherwise overtake us.

[**FRANKINCENSE**] This gum is obtained in Arabia, and is of a bitter taste. It comes from a tree bearing flowers with five petals and ten stamens; the fruit is five-sided, and there are five species of the plant. It grows upon almost bare marble rocks, deriving its sustenance from these. The gum is obtained from incisions, and is very valuable. Besides being in demand for incense, it is useful as a medicine, and an antidote for poison. (Ridout, *Lectures on the Tabernacle*, p. 370)

This last ingredient corresponds to **praise**; but as suggested, a praise that arises from the soul which in the midst of trial or difficulty recognizes that all things work together for its good, and that the trial or difficulty is God's will permissive or otherwise concerning it. So, like the great Apostle Paul, it will glory even in tribulation. Yea, we ought always to praise God for our trials, for are they not the chastenings which prove that God is dealing with us as sons (Heb. 12:5-8)? If, then, this type of praise is essential as an ingredient of the sweet incense which must arise with the prayers of the saints, it is quite evident that no murmurer can ever expect to get into the presence of God. Let us see to it, then, that we neither murmur nor repine at what the Lord's providence may permit, since faith can firmly trust Him, come what may.

Often one's attitude of praise to Jehovah will react like a medicine to cure another's thoughts of bitterness and self-pity; and such thoughts do come at times to each and every one of us, to rob us of our peace with God. Any

thought which thus deprives us of the joy we should ever be having in Him is a poison, for which the praise of Jehovah for all of His goodness to usward is the best antidote.

Frankincense representing praise. (*R3703*)

Frankincense of heart, adoration, appreciation, and gratitude. (*R3703*)

“So will I sing praise unto thy name for ever, that I may daily perform my vows.” (Psa. 61:8)

Such then, must the prayer life, the life of prayer be, that it glorifies God, and ministers to our brethren. Thus, it calls for the deepest sincerity; and any simulation is but hypocrisy an abomination unto the Lord. This is the reason why those of old were forbidden to make unto themselves anything like this sweet incense (Exod. 30:37,38), under penalty of being cut off from among the people of God.

‘Let my prayer be set forth before thee as incense. [Psa. 141:2] This is the same thought elsewhere expressed in the Bible that the prayers of God’s people rise before him as a sweet perfume. (Rev. 5:8) And, by the way, we remember that the incense of old, which typified the prayers of the saints, was composed of a rare mixture of spices, giving forth a particularly sweet odor; and that nobody was allowed to make that incense except the priests who were to offer it. (Exod. 30:34-38; 37:29) (*R5692*)

David, to whom Psalm 141 is ascribed, was not a priest; yet he was very familiar with the priest’s functions. Among these was that of daily offering the incense, and the morning and evening burnt-offerings to which he here alludes not to the incense, nor the sacrifices which the High Priest offered on the Day of Atonement. (Lev. 16:12,13, etc.; Exod. 30:7,8; 29:38-42; Num. 28:3-8)

The chief thing in offering incense is not the producing of the smoke which presses like prayer towards heaven, but the spreading of the fragrance . . . Looking upon incense in connection with the other ceremonial observances of the Mosaic ritual, it would rather seem to be symbolical, not of prayer itself, but of that which makes prayer acceptable, the intercession of Christ. In Rev. 8:3,4, the incense is spoken of as something distinct from, though offered with, the prayers of all the saints. (McClintock & Strong, *Cyclopedia*, v. 4, p. 539)

It is worthy of note that the incense (the admixture of stacte, onycha, galbanum, and frankincense) which Israel’s High Priest had to crumble over the coals of fire in his censer, was according to the divine formula to have been beaten small. (Lev. 16:12)

The reason for this is that when these ingredients are beaten small (pulverized), they are able to present a larger surface area to the burning coals of fire in the censer, thus assuring a quicker yielding of the fragrance, and a speedier consumption of the incense.

In the case of Jesus, the sweet incense beaten small may well be considered to have been represented in his human perfection, which perfection, when it came in contact with the trials of life, enabled him to yield a perfect obedience in faith, love, obedience and praise, unto the divine will a sweet perfume, indeed! (*T56*) Because of this perfection, all areas of his be-

ing (i.e., his complete self) were gladly and willingly exposed to the various trials of life which the heavenly Father poured as a cup for him to drink. (*R4602*) Not only could he honestly and truthfully say that he did always those things which pleased the Father (John 8:29); but also that he delighted in the doing of His will. (Psa. 40:8; John 4:34)

With us (the church), it is a bit different. The incense which we offer (*T22*) is often quite lumpy. Having been born in sin and shapen in iniquity (Psa. 51:5; Rom. 3:10), we are imperfect, and thus prone to be fearful of exposing ourselves, fully, completely, gladly, and willingly, to the trials of life. We are afraid that something we ought to do may hurt someone near and dear to us. It was not thus with Jesus.

So, we are glad that the type of Leviticus 16 shows the incense being offered in this connection by the High Priest, and this but once. Thus are we called upon to realize that the incense which Jesus our High Priest offered was for us i.e., it represented us, the whole Church (*R4922*); that we, by the grace of God, are accepted in the beloved. (Eph. 1:6) (*E445*)

“And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy.” (Exod. 30:35)

In the KJV there is a marginal reading for *tempered* which would indicate that the Hebrew word has the significance of *salted*. (See also RSV.) Among the translations which have given the Hebrew word *malach* the inflection of *salted* or *seasoned with salt* are the American Standard (RV), Berkeley, Jewish Publication Society, Moffatt, New American (Roman Catholic), New Old Testament (Berry), and Lamsa.

However, among those giving another inflection are An American Translation (Meek) which uses the term *clarified*, Leeser (Hebrew Rabbi) which has *well-mingled*, and Knox (Roman Catholic) which says *well tempered together*. These seem to be well in accord with Bagster's English translation of the Septuagint which gives the thought of *tempered with the art of a perfumer*. It is true that God did instruct his ancient people to offer with every oblation of their meat-offering *firstfruits* or otherwise *a seasoning of salt* (Lev. 13:13); but reference here is to the *meat* (meal) offering. (Lev. 13:1)

We lean to the thought suggested by Meek, Leeser, and Knox that the thought is merely that the ingredients were to be well mixed. However, should the rendering of the others prove to be correct, then the significance of the salt must be that of a preservative; antitypically that every saint of God as a priest offering the incense of faith, love, obedience, and praise must see to it that these graces are never permitted to get into the state of decadence!

The Golden Altar in the `Holy would seem to represent the `little flock, the consecrated Church in the present sacrificing condition. From this altar ascends the sweet incense, acceptable to God by Jesus Christ the willing services of the priests: their **praises** [frankincense], their willing obedience all things whatsoever they do to the glory of God. Those who thus offer incense acceptable to God (1 Pet. 2:5) come very close to their Father close

up to the `Vail which separates from the `Most Holy; and if they have requests to make, they may be presented with the **incense** `much incense with the prayers of saints. (Rev. 8:3) Jesus kept the incense continually burning, and could say, `I know that thou hearest me always. (John 11:42) So the underpriests, `members of his body, will be heard always if they continually offer the incense of **faith** [stacte], **love** [onycha], and **obedience** [galbanum] to God: and none should 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) The necessity of a clear apprehension of Christ's teachings as a guide to our requests and expectations, that we may not `ask amiss and out of harmony with God's plan, is clearly shown by this Scripture but seldom noticed. (*T120*)

There is a sense in which the incense represents the creature who offers it, even as the bullock of the sin-offering represented the priest who offered it in the Court. In fact Bro. Russell seems to suggest this when he says when the perfections of his being (incense) came in contact with the trials of life (fire), he yielded perfect obedience to the divine will a sweet perfume. (*T56*) This figure is one of transmutation even as matter can be changed from substance into energy, so is it with our offering of ourselves our all unto God. The destruction of the flesh yields, as it were, the sweet fragrance of faith, love, obedience and praise unto and so is pleasing to Jehovah God, our heavenly Father!

Storing the Incense

"And thou shalt beat some of it very small, and **put** of it before the testimony in the tabernacle of the congregation." (Exod. 30:36)

There is really nothing in the Scriptures to indicate where the bulk of the sweet incense may have been stored. From our reading of Exodus 30:34-38, we gather that its four ingredients were merely thoroughly mixed (tempered mingled together according to Leeser) and stored somewhere; and only when the priest was ready to offer some of it upon the Altar of Incense within the Holy of the Tabernacle of the Congregation was any of it beaten small. Some have concluded from the wording of the KJV that the incense was stored in the Tabernacle of the Congregation. The Hebrew text should have been rendered much as Rabbi Leeser rendered it in his translation: and offer it before the testimony in the tabernacle of the congregation. The Hebrew word *nathan* here, like that of the Hebrew word *bo* in Lev. 16:12,13, because of a faulty translation in the KJV, has given rise to much unnecessary controversy. (See *R5961:3*)

It is, therefore, possible that the bulk of the mixed ingredients the sweet incense unbeaten was stored in one of the copper vessels, which together with the Laver and the Altar of Burnt Offering, graced the Court (Exod. 27:3) perhaps a basin such as was used for the commingled blood of atonements which was subsequently put upon the horns of the Altar of Incense (Exod. 30:10).

Let it be remembered that it was the anointed priest (*T56*) that offered that sweet incense; and for this purpose had to resort to the Court, there to

procure the copper censer (firepan) belonging, as it were, to the Altar of Burnt Offering, to carry therein the coals of fire from the Altar in the Court to the Altar in the Holy. Should it seem strange then, if at the same time he took from another copper vessel in the Court the necessary incense which after being beaten small he would use on the Altar of Incense before the testimony in the tabernacle of the congregation? Seemingly, this is the thought that caused Bro. Russell to write as follows:

The High Priest took with him (along with the blood) fire from off the altar, and his two hands full of sweet incense to cause the perfume; and so our Lord Jesus fulfillment of his vow of consecration, during the three and a half years of his ministry, was a sweet and acceptable perfume to the Father, attesting at once the completeness of the consecration and the perfection of the sacrifice. The sweet incense beaten small represented the perfection of the man Jesus. The fire from the `Brazen Altar` represented the trials to which he was subject; and its being carried by the Priest signifies that our Lord must, by his own course of faithfulness, bring his persecutions upon himself. And when the perfections of his being (incense) came in contact with the trials of life (fire), he yielded perfect obedience to the divine will a sweet perfume. Thus is shown his temptation in all points, yet without sin. As the incense must be all consumed in the fire, so he yielded his all in obedience. It was the Priest's two hands full which he offered, thus representing our Lord's full capacity and ability of righteousness, required and yielded. (T56)

After the Jewish high priest had crumbled the sweet incense upon the fire of the golden altar, after its fragrance had penetrated beyond the second veil and had covered the Ark of the Covenant and the Mercy Seat, he then himself passed beneath the veil. Every time the high priest raised the vail thus to pass under it he probably feared; for in case he had failed in any particular to carry out his sacrificial work acceptably he would have died as he passed under the vail. So our Lord Jesus knew that his work must be acceptable in the most absolute sense, else he would forever forfeit his existence. He would become as though he had not been; he would lose all.

There was no earthly being to give our Lord encouragement along this line. There was no one to say, You have done everything perfectly; you could not have done better. So the Master went alone to the Father for this assurance and for strength and courage. He prayed, `not my will, but thine be done;` and the Father heard his prayer and gave him the needed assurance and strength. He was heard in respect to that which he feared; and during all that night and the following day, up to the hour of his crucifixion, he was calm and courageous. (R5712:5)

The draping of the Vail from the four pillars (Exod. 36:36) formed three vents through which the incense (perfume) from the Golden Altar might in turn flow through into the Most Holy to cover the Mercy Seat, making safe the High Priest's access into the Holiest of All. (Lev. 16:3)

However, by the same token, the incense, after filling the Holy, might also seep through the four vents over the first Vail or Door, into the Court. It should here be recalled that the sixth curtain of the tent which covered the Tabernacle was doubled in the forefront of the Tabernacle (Exod.

26:9). This served to seal the Door, so that the incense could not escape in that direction.

We have assumed that the Vail measured 10) 10 cubits. Since the inside of the Tabernacle, from wall to wall, measured only nine cubits, it will readily be seen that the draping of the Vail from the four pillars, left fairly large vents.

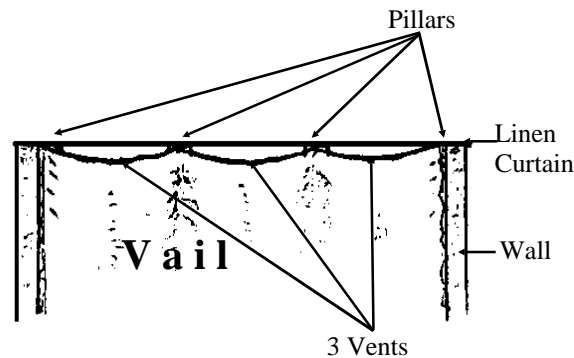


Figure 33: The Three Vents in the Vail

Censers

“And thou shalt make an altar . . . And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his **firepans**: all the vessels thereof thou shalt make of brass [copper].” (Exod. 27:1,3)

“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, and bring it within the vail. And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the Mercy Seat that is upon the testimony, that he die not.” (Lev. 16:12,13)

It can be reasoned that the censer (Lev. 16:12) belonged to the Altar of Burnt-Offering, inasmuch as the Hebrew word *machtah*, rendered (in the KJV) firepans in Exod. 27:3, is rendered censers in the following instances: Lev. 10:1; 16:12; Num. 4:14; 16:6,17,18,37,39,46. A censer was indeed a firepan for in it the high priest carried the coals of fire from off the Altar of Burnt-Offering in the Court to the Altar of Incense in the Holy. There were two different types of censers used by the Jews and two different names were used to identify them:

Those in daily use were called *miktereth* (occurs only in 2 Chron. 26:19; Ezek. 8:11) . . . whereas that used on the Day of Atonement is distinguished by the title of *machtah* (something to take fire with) or coal pan (often `firepan in the English version). We learn also that the daily censers were of brass¹ (Num. 16:39) . . . whereas the yearly one was of gold (Josephus, Ant. 14,4,4)² . . . The latter of the above Hebrew words seems used generally for any instrument to seize or hold burning coals, or to receive ashes, etc., such as the appendages of the Brazen altar and the golden candlestick mentioned in Exod. 25:38; 37:23 . . . It, however, generally bears the limited meaning which properly belongs to the former word, viz., a small portable vessel of metal, on which the incense was sprinkled by the priest to whose office this exclusively belonged (2 Chron. 26:18; Luke 1:9). (McClintock & Strong, *Cyclopedia*, Censer, v. 2, p. 181)

1. Read copper.
2. There is no Scriptural evidence for this; furthermore, Josephus is not regarded as a very accurate historian.

In KJV censer is used as a translation of two Hebrew words, viz., *mahtah* and *miktereth*. The former word is generally rendered 'censer, sometimes 'fire-pan, and in three cases (Exod. 25:38; 37:23; Num. 4:9) 'snuffdish. It denoted a bowl-shaped vessel used for different purposes, viz., (1) a censer, in which incense was burnt (Lev. 10:10); (2) a fire-pan, made of bronze, used in connection with the altar of burnt-offering (Exod. 27:3); (3) a snuffdish i.e., a receptacle to hold pieces of burnt lamp-wick removed by tongs or snuffers (Exod. 25:38). Probably in all these cases the same kind of vessel was meant, viz., a bowl-shaped utensil with a handle, not unlike a saucepan. The other Hebrew word (derived from the same root as the word 'incense) denoted a vessel for conveying incense (Ezek. 8:11; 2 Chron. 26:19) (*The International Standard Bible Encyclopedia*, Censer)

The following quotation is from a letter written to Bro. Russell by W. Crawford, of England, which Bro. Russell printed in the Watch Tower of September 15th, 1916, without comment. Evidently he endorsed the thought suggested, which is in itself in accord with *T55*.

Turning up the *Diaglott* at the latter text [Heb. 9:3,4] I find a footnote there which satisfactorily explains the evident contradiction here between the Old and New Testament records of the A.V. on this point.

Apparently from the reading of this verse [Lev. 16:12,13], the Censer, full of burning coals of fire, as well as the Incense, were both taken by the Priest beyond the second vail. There is no doubt that from a comparison of Scripture, the vail referred to here is the one between the Holy and the Most Holy. On closer examination, however, I find that the apparent contradiction of this verse rests entirely upon a poor translation of one word. The word 'bring in this verse is from the Hebrew word 'bow, which, according to Professors Young and Strong, literally means 'to cause to come in or 'to send. The action implied in this word does not refer to the censer or the fire, but only to the incense. This is admitted even by the singular number of the pronoun supplied by the translators of the A.V.

How then does the Priest cause the incense to come within the vail? Analyzing verse 12, it would mean something like the following: He shall take a censer full of burning coals of fire from the altar (in the court) before the LORD (and place it in the top of the incense altar in the Holy); then 'he shall take his hands full of sweet incense beaten small and bring (cause it to enter) within the vail. The Priest standing at the incense altar in the Holy and crumbling the incense on the fire in the top of the altar would cause the sweet perfume of the incense to enter the presence of Jehovah beyond the vail. (Rev. 8:3,4) (*R5961:3**)

According to 1 Kings 7:50 Solomon's Temple had censers made of gold. However, it should be remembered that the Temple represented the glorified church (*R4296:4*) in contrast to the erstwhile traveling condition so beautifully pictured in the Tabernacle. There is also a Golden Censer in the Revelation (8:3-5).

It is probable that each priest had his own censer which we deduce from the fact that Nadab and Abihu had each his censer. (Lev. 10:1)

The censer that Aaron used on the Day of Atonement (Lev. 16:12) and which he was also instructed to use in staying the plague (Num. 16:46)

was, according to the Hebrew text, **the** censer. Whether this was Aaron's own individual censer is not definitely stated.

In Numbers 16:17,18, we read that Korah (a Kohathite Levite) and his company took every man his censer and put incense therein. We incline to the thought that normally none others aside from the priests were to have censers; but that Korah and his group, seeking a place in the priesthood of God, had made their own censers in order to contest the claim of Moses and Aaron.

'Korah and his company were bidden to take `censers, with which, in emulation of Aaron and his sons, they had perhaps provided themselves . . . ; and Moses tells Aaron to take **the** censer (not `a as in the A.V.), i.e., that of the sanctuary or that of the High Priest, to stay the plague by atonement. (McClintock & Strong, *Cyclopedia*, Censer, v. 2, p. 181)

The censer was the copper vessel used by Israel's priests to carry live coals from the Altar of Burnt-Offering in the Court to the Altar of Incense in the Holy. The censer with its live coals was placed atop this Golden Altar and fragrant spices were dropped into it, giving rise to a sweet perfume which filled not only the Holy, but carried over into the Most Holy as well.

The New Creature is a spiritual entity, whose rightful body beyond the vail will be spiritual in substance. However, while the New Creature is still this side of the vail, it must of needs have a body. This body, for the time being, is a fleshly one the body of the old creature which for the Church is justified and accounted perfect. In a sense, this perfect humanity was offered unto God, a willing sacrifice upon his altar.

Christ kept the Law and satisfied divine Justice for all who become his during the Gospel age; and his merit is imputed to those who keep the law in their heart and are hindered from keeping it absolutely by the weakness of their fallen flesh which they are unable to control. And so St. Paul says that the righteousness of the law is fulfilled in us who walk not after the flesh but after the spirit. First of all, through the imputation of his merit to their mortal bodies, their flesh, our Redeemer covers their natural imperfections. Second, because that body is devoted, is justified, is sacrificed, he reckons them dead as human beings. They are then begotten to a new, a spirit, nature. Thenceforth their mortal body is counted as the body of the New Creature, no longer as a human body; for this was sacrificed. Actually, however, it is quickened to be the servant of the new creature. Being still actually human, it must be given a robe of righteousness to wear until the end of the present life. This is furnished by our Savior. (R5918)

The earthen vessel is not the New Creature . . . we might say that the body belongs to the New Creature . . . Draft the mortal body into the service of the Great King as alive from the dead that is the thought. (Q508 [1912])

In the Atonement Day type, this sacrifice was represented by the sin-offering, of which only the inwards the liver, kidneys and their fat were actually burnt upon the altar (T57; Lev. 16:25; 4:8,9); the remainder of the animal slain in the Court was burnt with fire without the Camp. (Lev. 16:27) But there was another sacrifice on that Atonement Day, the blood of which was not brought into the Sanctuary, but whose whole body was con-

sumed upon the altar in the Court; this was the burnt-offering. (Lev. 16:24; 1:8,9,12,13) The sin-offering and the burnt-offering reflected two different aspects of one and the same consecration unto death (*R4389:3*); the burnt-offering merely showed **how** God accepts the sin-offering. (*T44,45*)

The body of the New Creature, however, in another sense, must even here and now be a living one — one in, and by way of which, the New Creature may be perfected for its future work and glory, including the blessing of all families of the earth — a body in which it will also be able to serve and worship God acceptably. Of course, this is the same body (justified humanity) already accounted dead, but here it is to be regarded as a (faith) restitution body, temporarily loaned to the New Creature for its development.

We suggest that it is this body of the New Creature that is represented by the copper censer, which Israel's ancient priesthood used in their ministrations about the Tabernacle. The High Priest used the censer to carry the coals of fire from the Altar of Burnt-Offering in the Court, to the Altar of Incense within the Holy where he then offered the sweet incense unto the LORD. It should be noted that he never took this censer with him into the Most Holy, beyond the Vail. How significant!

This body is never forfeited (because of sin) and in the ultimate is merely that mortality which in due time is to be exchanged for immortality. It is this, we believe, that is so beautifully reflected in the fact that the censer was never transported into the Most Holy. In the case of Jesus, this censer was his actual human perfection — i.e., his perfect fleshly body; whereas ours, as already suggested, is only reckonedly so.

Thus the censer, appropriately, was made of copper (copper being the symbol of human perfection — *T18*). It played a most important part in the Atonement Day ritual; so important, in fact, that the very life of the priest was dependent upon its rightful and proper use. (Lev. 16:12,13) This too is significant, for while the New Creature is represented by the High Priest himself, his very existence as such is dependent upon the rightful and proper use of the fleshly body, that he die not to his priestly calling. Paul may have had this in mind when he said, I keep under my body, and bring it into subjection (1 Cor. 9:27), lest he should become a castaway, dying to all the rights and privileges of membership in the future priesthood of blessing.

What constitutes the rightful use of this censer? The priest in the type was to take from off the Altar of Burnt-Offering, coals of fire, put them into the censer, carry them into the Holy, there placing the censer atop the Altar of Incense. The priest was then to crumple the fragrant spices upon the burning coals, causing thus a sweet incense (perfume) to arise, not filling only the Holy, but penetrating the second Vail into the Most Holy, and there covering the Mercy Seat, thus preparing the way for the priest's access into the holiest of all — into the very presence of God himself.

The fragrant spices which fell from the hands of the priest represented, we believe, the very same as did the inwards of the animal (sin-offering) burnt upon the altar in the Court, viz., the heart devotions of the conse-

crated priest. The sweet fragrance which arose from these spices when they came into contact with the coals of fire, represented these selfsame heart devotions under trial, yielding faith, obedience, love and praise unto God. (*T120*)

The coals of fire upon the altar accordingly represented such experiences and trials as Jehovah God in his infinite wisdom and love permits or ordains to come upon us for the purpose of making us meet to be partakers of the inheritance of the saints in light. (Col. 1:12)

The coals of fire upon the altar, that which caused the burning of the fat, would not seem to represent anything that our Lord had or did, but rather experiences from the ordinary affairs of life. Wood doubtless was used on the altar, as we read in some places, and the glowing embers from this fire upon the altar were taken inside the veil to constitute the basis of the offering on the Golden altar, the offering of the incense. This shows, therefore, that the fire was the same kind in all three of these pictures—wood-fire that burned the animal outside; wood-fire that burned the fat in the Court; and wood-fire or coals of fire that burned the incense upon the Golden altar.

What does fire here represent? We answer that, as usual, fire represents destructive influences. Was there anything peculiar about these destructive influences that would mark them as separate and distinct from many other destructive influences? Our thought is that the fact that they are connected with the altar and were typified by the fire which burned only on the altar, implies that they were connected with the sacrificing; not the destructive influences which might come against mankind in general, as disease, or war, or famine, or pestilence, or from some other general source of fire, trouble, destruction, but rather here a sacrificial fire, sacrificial influence, something connected with what was being offered; therefore such adverse influences as would be of the Father's appointment and for the very purpose of accomplishing this test or sacrifice; as our Lord expressed it, using another figure: 'The cup which my Father hath poured for me, shall I not drink it? It was not the Jews that poured that cup for him; it was not the Pharisees that poured that cup; it was not the Romans; it was not the people nor hypocrites; it was not the scribes that poured that cup; but it was the Father who provided the cup.

We would understand, then, that all these coals of fire represent those classes of circumstances and conditions which the Father provides for the very purpose of proving the character and the loyalty and the genuineness of our devotion. Carrying the coals into the Holy would seem to identify those two altars as expressing to us in symbol or type that the spirit of devotion which believers see consuming the sacrifice that is voluntarily offered to the Lord and which, while in line, in harmony with righteousness, is not commanded by the divine law, is the sacrificing principle which is so acceptable in God's sight. It was in harmony with this, therefore, that our Lord offered up himself, in the sense of crumbling the incense upon the fiery coals. Thus day by day he laid down his life, allowed himself to come in contact with these experiences, which served to destroy his earthly nature and sent forth a sweet fragrance to God. It was not any and every tribulation, as before intimated, but simply those which the Father had provided and were connected with his sacrificial experience. (*R4602*)

Thus does it seem that the copper censer, as it was used by Israel's high priest on the typical Atonement Day, most beautifully depicts the use made by the New Creature—the antitypical priest—of the fleshly body during the antitypical Atonement Day—the Gospel age.

The death of the sin-offering, it is true, made the blood of atonement available; but it needed first to be sprinkled on and before the Mercy Seat in the Most Holy by the priest who slew the animal and caused its inwards to be burnt upon the altar of Burnt-Offering in the Court ere the blessing of atonement could be brought to the people. Nor could he present that blood until the sweet incense from the Golden altar in the Holy had first preceded him into the Most Holy. Had the sweet incense not so preceded him, he would have died beneath the vail as he sought to enter in; in which event, the blood could not have been sprinkled upon the Mercy Seat, and Israel would have remained without atonement.

Each time a priest went into the 'Most Holy' on the Atonement Day he risked his life; for if his sacrifice had been imperfect he would have died as he passed the 'Second Vail'. He would not have been accepted into the 'Most Holy' himself, nor would his imperfect sacrifice have been acceptable as an atonement for the sins of the people. Hence any failure meant his death, and the condemnation of all for whose sins he attempted to make reconciliation. (T87)

Moreover, since the typical Priest represented the 'body' as well as the 'head' of the antitypical Priest, the Christ, it follows that each member of the Church must pass this 'judgment'—that although many have been called none will be chosen as finally acceptable 'members' of the Christ body, branches of the true Vine, except as they shall be 'overcomers'—faithful unto death. (Rev. 3:21) (T89)

The picture we have endeavored to present here is the general, not the specific one. In other words, there is a sense in which there is but one High Priest, Jesus, who did once offer the incense upon the Golden altar. This, of course, is the specific view. In the other—i.e., the general view—each consecrated child of God is himself a priest commissioned to offer incense at the 'Golden altar'. (T22)

Censers of Korah and His Company

"Now Korah, the son of Ishar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Reuben, took men: And they rose up before Moses with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them; wherefore then lift ye up yourselves above the congregation of the LORD? And when Moses heard it, he fell upon his face: And he spake unto Korah and unto all his company, saying, Even tomorrow the LORD will shew who are his, and who is holy; and will cause him to come near unto him; even him whom he hath chosen to come near unto him. This do; Take you censers, Korah, and all his company; And put fire therein, and put incense in them before the LORD tomorrow: and it shall be that the man whom the LORD doth choose, he shall be holy: ye take too much upon you, ye sons of Levi. And Moses said unto Korah, Hear, I pray you, ye sons of Levi: Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle

of the LORD, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? For which cause both thou and all thy company are gathered together against the LORD: and what is Aaron, that ye murmur against him? . . . And Moses said unto Korah, Be thou and all thy company before the LORD, thou and they, and Aaron, tomorrow: And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer. And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron . . . And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense. And the LORD spake unto Moses, saying, Speak unto Eleazer the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their souls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel. And Eleazer the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering for the altar.” (Num. 16:1–39)

The censers used by Korah and his company were undoubtedly made of copper for they were subsequently made into a covering for the brazen altar. (Num. 16:38,39)

We have suggested that the copper censer used by the High Priest, Aaron, on the Day of Atonement represented the perfect humanity (fleshly body) of Christ Jesus, used by him as the vessel by way of which the priest, the New Creature, offered the sweet incense of faith, love, obedience and praise unto God, at the Golden altar. (Lev. 16:12,13; *T56*) We, as underpriests, are privileged to follow in his footsteps, using also our reckonedly perfect humanity as censers out of which there should arise unto God an acceptable sweet incense. (*T22,120*)

Korah, and probably most of his company, were Kohathites i.e., of that division of Levites from whence emanated the priesthood Aaron and his sons. Let it be carefully noted: it was not the censers that God was displeased with (for they were hallowed Num. 16:37); but with the rebels themselves (Num. 16:30), for they too offered strange fire (scatter thou the fire yonder Num. 16:37).

All the Levites were consecrated unto the LORD, (Num. 3:6 12; 8:6 19); but the Kohathites among them were specially blessed in having committed unto them the charge of the most precious things of the Tabernacle the Ark, Table, Candlestick, etc. (Num. 3:30,31; 4:4 15) We believe, therefore, that these Kohathites may have been intended to represent such of the Lord's consecrated saints of the Gospel age to whom divine treasures have been committed, but who, by rebellion against certain providences of God, sin the sin unto death, for which they are destroyed as spiritual entities. Their share of the imputed merit of Jesus which, by way of justifying their humanity, had constituted the same as censers from whence there might have arisen the acceptable sweet perfume unto the Lord is, therefore, returned to its source. This is beautifully reflected in the fact that in the type, the censers¹ were beaten into memorial plates

1. Note: The censers neither came from, nor were returned to the Altar. The metal

for the altar. (Num. 16:38-40) This altar, it will be recalled, represented the ransom-sacrifice of Christ Jesus (*T22*) the source of the justifying merit.

Perhaps the memorial plates which were in due course affixed to the Altar of Burnt-Offering, will antitypically serve a very particular purpose for the Israelites of the Millennial age. Is it not possible that the Reubenites (Dathan and Abiram Num. 16:1; 26:9) and any others of Korah's company who were not Kohathites, may represent presumptuous peoples of the next age who, in spirit at least, will be allies of the Korahs of the Gospel age? If so, these too will be destroyed from the presence of the Lord and the people by the righteous judgments of an offended God.

Although these men (Korah and his company) did not die the Second Death, but will in due time share the benefits of the great atonement accomplished by the antitypical Priest, nevertheless they typified persons who enjoy great favors of the Lord, misappropriate these, applying them selfishly and in pride, will die the Second Death, and with them their allies, sharers in their sin. (*R3100*)

Golden Censer of Revelation

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense that he should offer it with the prayers of all saints upon the Golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound." (Rev. 8:1-6)

In some respects, it will be noted, this picture differs from the one of the typical Tabernacle. There is nothing in the type which says, or even suggests, that the incense was offered a second time i.e., in connection with the High Priest's sacrifice of the Lord's goat. Nor is there any suggestion of the use of more than one, and that the copper, censer.

The Revelation scene features both the altar of burnt-offering and the altar of incense; but its censer is of gold. (Rev. 8:3) Evidently, the relationship of

(copper) of which they were made was the same as that of the altar; and which altar represented the perfect humanity of the man Christ Jesus, laid down in sacrifice (the ransom sacrifice), and bequeathed to the fallen human race. In a sense, therefore, this Altar might be said to represent Jesus' redeeming merit. Symbolically, then, the memorial plates into which the censers were beaten, and eventually affixed to the altar, bespeak the return of the merit (of which the rebels had proved themselves unworthy) to Jesus. Without this merit (by imputation, or application) none of Adam's race will have the right to live. Every Israelite as he approached the Altar was called upon to recognize that his very existence before God, was owed to it; and that he could lose his life by rebelling against the providences of God, as did Korah and his company. This will be true also of the Israelites of the Millennial age. Thus will the memorial plates then, too, bear their witness to any who might be tempted to be rebellious.

these two pictures is not that of type and antitype, though certain features, it is certain, are common to both.

It would seem that the scene of Revelation is laid at the very beginning of the Gospel age, and perhaps (?) even during those 40 days which preceded Jesus' ascension.

Jesus, the Lion of the Tribe of Judah, had by faithfulness (obedience) unto death, won the right to open the seals of the book written within and on the backside (Rev. 5:1,2,7) i.e., he was found worthy to execute the remainder of the plan of God. (*R2208, 2209*) One feature of this plan involved his intercession on behalf of those who were to be called to joint-heirship with him. As the High Priest of their order or profession (Heb. 3:1), he is here represented by the angel who came and stood at the altar, having a golden censer and to whom there was given . . . much incense, that he should offer it with (add it to) the prayers of the saints, upon the golden altar before the throne of God. (Rev. 8:3) The seven angels referred to in Rev. 8:2, are not the same as the special messengers to the seven churches; and it should also be noted that these angels did not prepare to sound their respective trumpets until after the angel had taken the censer, filled it with fire from the altar (of burnt-offering) and cast it upon the earth (cf. Rev. 8:5,6). Since the angel with the censer stood by the altar, which in the type of Lev. 4:7 and Exod. 30:6 was in the Tabernacle of the Congregation

before the vail we assume that the time here is that period of 40 days during which Jesus, the New Creature, was already in possession of his new (spiritual) body, the golden censer, but had not yet ascended up on high (in a sense, had not yet passed beyond the vail to make intercession for his disciples the Church).

We are told that to this particular angel there was given much incense, for the specific purpose of his offering of it with the prayers of the saints. (Rev. 8:3) At this time, Jesus having made his own calling and election sure, was given back the merits of the man Christ Jesus which he now no longer needed for himself but which he now, with the heavenly Father's approval, might impute to the disciples and all saints. The prayers of these saints do not represent merely their audible prayers, but their hearts' sincere desires to live acceptable lives before God, which in their imperfect bodies they would find themselves unable to do. However, when these desires (prayers) are augmented by the imputed merits of the man Christ Jesus (the sweet incense) through the intercession of the High Priest, they then do reach the very heart of God. Perhaps this is the reason why, in the Tabernacle type, the High Priest's offering of the incense occurred just once, and this in connection with his own sin-offering, for was this not for himself and his house. (Lev. 16:11)

So we might say that the incense which he offered up, in a certain sense and to a certain degree, represented the whole church . . . Hence, in offering his own perfections, he was offering up that which would, by imputation, be our perfection, as his members.

In view of the fact that nothing was said about offering the incense the second time, and since we do not go into the Holy as individuals, but as

members of his Body, we are safe in saying that we are, 'in Christ, a sweet savor to God. (Eph. 5:1,2; 2 Cor. 2:15; Rev. 8:3,4) (*R4922*)

The same thought of the perfections of the man Christ Jesus, being intended for both Jesus and his Church, is suggested by the fact that in the ritual of Leviticus 8, Moses supplied for Aaron and his sons, but one animal (a bullock) for the sin-offering (there was no goat); and that Aaron and his sons, all laid their hands upon the head of this animal. (Lev. 8:14; *T41*) And so do we read and the smoke [remembrance] of the incense, which came with the prayers of the saints, ascended up before God out of the angels hand. What a beautiful picture is this!

The copper censer of old served to link the altar of burnt-offering in the Court with the altar of incense in the Holy. Thus did the type beautifully set forth two aspects of the antitypical High Priest's consecration, both of which were necessary if he was to attain eventual access into the holiest of all. (Lev. 16:2,3,12,13 that he die not Heb. 9:27) The same trials and experiences (coals of fire) which in the court brought about the destruction of Jesus humanity his flesh enabled him in the Holy and while still in the flesh (2 Cor. 4:7) to demonstrate his heart devotion and loyalty, under trial, to the most perfect will of God. His faithfulness in both the Court and the Holy won for him the right in due time to enter into the Most Holy the very presence of God himself. The vessel (copper censer) employed to accomplish this could have been none other than his own perfect humanity his flesh. The trials borne in his fleshly vessel enabled him to prove his heart devotions to Jehovah.

In the Revelation, however, the censer is of gold, representing the divine or spiritual body of our Lord after his resurrection; having been faithful unto death, he now possessed a body just as dedicated to God as was the erstwhile human body, but now no longer mortal.

The fact that this angel took the golden censer and filled it with fire of the altar (of burnt-offering) and then cast it upon the earth after he had offered the much incense with the prayers of the saints, seems merely to signify that those who of the earth would share the divine membership in the glorified Body of the Christ (the Church beyond the veil) would first have to share the identical trials and afflictions which God had ordained as part of Jesus cup i.e., they would have to share in those afflictions of Christ which were left behind for the body's sake (Col. 1:24), for only if they suffer with him shall they also reign with him. (2 Tim. 2:12; Rom. 8:17) This picture in the Revelation clearly sets forth also that Jesus could not offer the privilege of joint-heirship with him in the kingdom, nor could he even succor his disciples until he himself had been given his glorified body; not before this could he actually intercede for them.

The voices, the thunderings, lightnings, and the earthquake, which followed (Rev. 8:5) undoubtedly represent the events and controversies, etc., that marked the Church's beginning. The voices may have reference to the Apostolic teachings such as Jesus had prophetically referred to before his crucifixion (Matt. 18:18) and confirmed thereafter (John 20:23); the thunderings such controversies as would quite naturally be associated with

the transition from the old order to the new from Moses to Christ; among these were such as were precipitated by the Judaisers who continually plagued Paul; the lightnings would represent the dissemination of the Truth perhaps more particularly its deeper aspects as brought to light by Paul; the earthquake may have reference to the earth-shaking doctrine, that the Gentiles were as acceptable as the Jews to God.

When our Lord had proven his loyalty to the heavenly Father by his obedience, not only in humbling himself to take man's estate for the suffering of death, but also in his obedience even unto death, and still further, even unto the (ignominious) death of the cross, then and thereby he did prove himself worthy of every confidence and trust. As the Apostle declares, 'Wherefore him hath God highly exalted and given him a name that is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things on earth. (Phil. 2:9-11) It is at this point that the picture we are considering (Rev. 5:9-13) shows our Lord Jesus as the Lamb that had been slain, before whom obeisance was made, and who was proclaimed, Worthy the Lamb! 'Thou art worthy to take the scroll and to open the seals thereof, because thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation. Thus is pictured to us the high exaltation of the heavenly Father's representative, the 'Messenger (servant) of the Covenant. Because of his humility and complete submission and obedience to the Father's will he is proclaimed thenceforth the sharer of the Father's throne, and, by the Father's own arrangement, the proclamation was made throughout the heavenly hosts, 'Worthy is the lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing; and finally every creature shall catch the thought that Jehovah has very highly exalted his Only Begotten Son, even to association with himself in the Kingdom, and shout their approval, saying, 'The blessing, and the honor, and the glory, and the power be unto Him that sitteth upon the throne (of the universe Jehovah) and unto the Lamb for ever and ever! No wonder, then, that we are instructed that henceforth all men shall honor the exalted Son. (E37)

The symbolical panorama proceeds, and shows us the Lamb approaching Jehovah and receiving from him 'the mystery of his will, the great plan of the ages, as mapped out in the divine purpose from before the foundation of the world. As soon as the 'mystery of God was committed to 'the Lamb of God, who had already fulfilled an important part of that plan by redeeming the world with his own precious blood, he receives homage, as it is written: 'Him hath God highly exalted, and given him a name that is above every name, that at the name of Jesus every knee should bow of things in heaven and things on earth, and 'that all men should honor the Son even as they honor the Father. (R2208:6) a

Chapter 9

Ark

“And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. The staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark the testimony which I shall give thee. And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.” (Exod. 25:10–22; see also Exod. 37:1–9)

“And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony . . . And thou shalt put the mercy seat upon the ark of the testimony in the most holy place.” (Exod. 26:33,34)

“And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded.” (Exod. 40:21)

“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 or cover of pure gold called the Propitiatory or ‘Mercy Seat.’ Upon it (and of the same piece), were two cherubs of gold—beaten work. Within this ‘Ark’ (under the Propitiatory) were placed the golden bowl of manna, Aaron’s rod that budded, and the two Tables of the Law. (Heb. 9:4) Upon the Propitiatory a supernatural light appeared, shining out between the cherubim, representing the Divine presence. This was the only light in the ‘Most Holy.’” (T17)

“The Ark of the Covenant or ‘Ark of the Testimony’ was the only article of furniture in the Most Holy. (Heb. 9:2–4 *Diaglott* footnote) Its name suggests that it illustrated the embodiment of

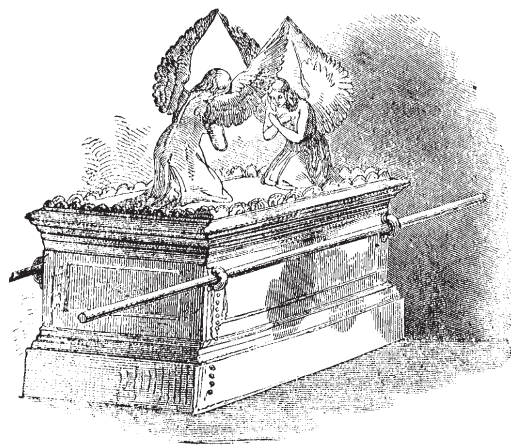


Figure 34: The Ark of the Covenant

Jehovah's plan, which he had purposed in himself, before the beginning of the creation of God—before the minutest development of his plan had taken place. It represented the eternal purpose of God—his foreordained arrangement of riches of grace for mankind in the Christ (Head and Body)—‘the hidden mystery.’ It therefore represents Christ Jesus and his Bride, the ‘little flock,’ to be partakers of the divine nature, and to be imbued with the power and great glory—the prize of our high calling—the joy set before our Lord, and all the members of his Body.

“As before stated, it was a rectangular box overlaid with gold, representing the divine nature granted to the glorified Church.” (T121)

“In the golden Ark, was represented the glory to be revealed in the divine Christ: in the budded rod, God's chosen priesthood; in the tables of the Law, the righteous Judge; in the incorruptible manna in the golden bowl, immortality, the divine nature.” (T123)

“The value . . . attributed to the decalogue results from its being a testimony of God, revealing not merely, as perhaps we have been accustomed to think, what he wills, but what he is. The ‘ten words’ inscribed on these tablets do, indeed, contain commandments; but first of all they testify that God is a deliverer. The inscription commences, ‘I am Jehovah thy God, which have brought thee out of the land of Egypt, out of the house of bondage.’ (Exod. 20:2) By its requirements and prohibitions, the document testified that Jehovah was holy, and required holiness of his people. Because of this witness which the inscription bore concerning Jehovah, it was called the testimony; and because its Author had propounded it as the basis of the covenant he wished to make with the Hebrews, and they had formally and solemnly consented to receive it as such, it was also called the covenant. For corresponding reasons the ark was sometimes termed the ark of the testimony and sometimes the ark of the covenant.” (Atwater, *The Sacred Tabernacle of the Hebrews*, p. 309)

“And thou shalt put into the ark **the testimony** which I shall give thee.” (Exod. 25:16)

“And thou shalt put therein the ark of **the testimony**.” (Exod. 40:3)

“And they departed from the mount of the LORD three days’ journey; and the ark of **the covenant** of the LORD went before them.” (Num. 10:33)

The ark was made by Bezaleel (Exod. 37:1) in accordance with instructions received by Moses in the Mount. (Exod. 25:9,40; Heb. 8:5) It was made to preserve the two tables of stone on which the Covenant between God and his people was engraved. (Exod. 25:16) In due time it contained also “the golden pot that had manna” (Exod. 16:32–34; Heb. 9:4) and “Aaron’s rod that budded.” (Num. 17:10; Heb. 9:4)

When the Tabernacle was first erected “on the first day of the first month” (Exod. 40:2) “in the second year” (Exod. 40:17) after Israel’s departure from Egypt, the ark was “brought” into the Tabernacle (Exod. 40:21)—into the Most Holy (Exod. 26:33,34), and was there consecrated and dedicated to the service of God by way of an anointing with the holy anointing oil. (Exod. 30:26; 40:9)

During Israel’s march toward Canaan, its place seems to have been in the midst of the Camp (Num. 10:21); though there were times when it moved

in advance—i.e., in front of the Camp, the host of Israel (Num. 10:33), or as when crossing the Jordan. (Josh. 3:6)

When it traveled, it was covered with the vail, a seal-skin covering, and a cloth of blue (Num. 4:5,6), and was carried on the shoulders of the Kohathite Levites (Num. 3:30,31; 4:4,15; Deut. 10:8; 1 Chron. 15:2,15), and on special occasions by the priests. (Josh. 3:6,14; 6:6)

“And their charge shall be **the ark**, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.” (Num. 3:31)

“But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders.” (Num. 7:9; see also Num. 4:15)

“And Joshua spake unto the **priests**, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.” (Josh. 3:6)

“It was not the business of the priests at all to transfer the ark, although they ranked high in the Lord’s services; it was the Levites who were commissioned to bear the ark by its staves on their shoulders.” (*R4259:4*)

Probably the Kohathite Levites were under the direct supervision of Eleazer (an underpriest and successor to Aaron in due course), for we read:

“And to the office of Eleazer, the son of Aaron the priest, pertaineth the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, and the oversight of all the tabernacle, and all that therein is, **in the sanctuary**, and in the vessels thereof.” (Num. 4:16)

After reaching Canaan, the Tabernacle was erected at Shiloh (Josh. 18:1) with the ark set up in its proper place. It was later taken into battle against the Philistines at Eben-ezer (1 Sam. 4:2–5) and was captured by them. (1 Sam. 4:10,11) The Philistines brought it from Eben-ezer to Ashdod, into the house of Dagon. (1 Sam. 5:2) Ill befell this god in the presence of the ark (1 Sam. 5:2,4), his priests (1 Sam. 5:5) and the people (1 Sam. 5:5,6,9,12). The Philistines then moved it to Ekron (1 Sam. 5:10,11) from whence they returned it to Israel by way of Bethshemesh. (1 Sam. 6:12) The ark had been with the Philistines for seven months. (1 Sam. 6:1) It had been desecrated by the Philistines; but, what was worse, it was now desecrated by the Israelites of Bethshemesh and these latter were smitten for their audacity. (1 Sam. 6:19)

“The method chosen for the conveyance of the Ark to Jerusalem was not, however, according to the Law which prescribed that it should be reverently borne by the Levites, but patterning after the example of the Philistines in returning it to Kirjath-jearim they set it upon a new cart drawn (probably) by oxen. While God tolerated the ignorance and inability of the Philistines, who were not his people, to comply with the requirements of his law in this matter he did not so regard the forgetfulness or carelessness of Israel, but gave them a severe reminder of his displeasure. In the midst of the general joy and rejoicing with music of many voices and all kinds of instruments the sudden jostling of the cart seemed to endanger the position of the ark so that Uzzah put forth his hand to steady it, when instantly he was stricken down dead.” (*R2003*)

The ark was then moved from Bethshemesh to Kirjath-jearim (1 Sam. 7:1), and remained here at the house of Abinadab for twenty years. (1 Sam. 7:1,

2; 2 Sam. 6:4) An endeavor was made to move it to Jerusalem on an ox-cart, when Uzzah is smitten for his effort to steady it (2 Sam. 6:6,7); thus the ark remained at the house of Obed-edom, the Gittite, for three months. His household was blessed. (2 Sam. 6:10,11)

“King David’s spiritual nature, so marked and represented in his Psalms, began to assert itself in respect to the government of Israel. It was not sufficient that idolatry should not be tolerated amongst God’s covenant people. The symbols of God’s presence should be honored once more. The Tabernacle at Nob had fallen into disuse when King Saul destroyed the priests because they gave comfort to David; and King Saul had had the Tabernacle removed to Gibeon; but the ark was not in the Tabernacle, and had not been for a long time.

“We recall that the wicked sons of Eli had taken the ark with them into battle with the Philistines; that in the defeat it was captured by the Philistines; that in its presence, Dagon, the Philistine idol, fell down broken and that in whatever city the ark rested, there were chastisements from the Lord until the Philistines returned it to Kirjath-Jearim. There it had remained for seventy years¹ until the events now noticed. King David made the transfer of the ark to its new tent, or Tabernacle, a very important affair, sending word to various parts of the nation, assembling some thirty thousand warriors and multitudes of people of deep religious inclination who desired to be witnesses to this great new religious movement, which all hoped would mean the bringing of God’s blessing back to the nation, as of old.

“King David, intent upon honoring God, nevertheless neglected to look particularly into the divine law regulating the ark and its movement—who would touch it, etc. Divine providence now gave him a great lesson in respect to reverence for the Almighty and carelessness in respect to the laws. He had esteemed the ark, but not highly enough. Really, it was the most important of all the various furniture of the Tabernacle.

“The divine direction was that the priests should cover the ark in a particular manner, symbolical of certain things; and that then only the Levites should have the care of it, to bear it upon their shoulders. Neglecting these matters, the king had a new cart made and oxen to draw the cart, as though this would be a more dignified way to bring it than any other thought of. But it was not God’s way; and a lesson of reverence for God and for the ark, which symbolized his character and his mercy-seat, must be given.

“The appropriate time came when the oxen, drawing the cart over a smooth, sloping, stone surface, allowed it to tilt a little. Then it was that Uzzah stretched forth his hand to steady the ark, and was immediately smitten dead with a bolt of lightning. This evidence of divine displeasure with the procedure brought all the festivities to a sudden termination; and King David feared to bring it too near him, lest it should do other injury. The procession stopped; turning aside, the ark was delivered to the home of Obed-edom the Levite, possibly a priest.

1. Although this article reads “seventy years,” this seems to be an error (typographical or otherwise), for 1 Sam. 7:2 says, “And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was **twenty years**: and all the house of Israel lamented after the LORD.”

“The whole people thus learned the lesson of reverence—a lesson, by the way, which seems to be as much needed today as at any time. Irreverence is frequently manifested by the world; but this does not astound us as much as when we find irreverence manifested by those who profess to be the Lord’s consecrated people, his royal priesthood. It is sometimes irreverence of manner, sometimes irreverence of language, sometimes the making of jokes on religious things or on passages of Scripture. Everything of the kind is surely injurious to the individual, as well as to his influence with others.

“We are not to forget that Uzzah was not sent to eternal torment; but that he merely fell asleep in death, and that his mistake, which taught a good lesson in his time, will not inure to his disadvantage in the future. Meantime, another lesson was taught; for the ark at the home of Obed-edom began to bring blessings, of just what character we are not informed, but blessings of such a nature that they attracted the attention of many. Among them King David noticed. Again his heart turned to the original thought that Jerusalem should be not only the City of David, but the City of God, God’s dwelling place, as represented by the presence of the ark and the Shekinah-light which shown between the two cherubim, as indicating the presence of God with his people, Israel.” (*R5679:3*)

Finally David does bring it to Jerusalem (2 Sam. 6:12–17); but it was removed from there by Zadok, the priest, during the revolt of Absalom, but on David’s directions was returned. (2 Sam. 15:24–29) In due course it was transferred to Solomon’s Temple (1 Kings 8:6–9); 2 Chron. 5:2–9; 35:3), where it seems to have remained until the destruction of Jerusalem by Nebuchadnezzar, for Jer. 3:16 proves that the Israelites felt they were in possession of the ark up to this time.

It is of interest to note that when the ark was transferred to its rightful place in the Temple of Solomon and the staves were drawn out—as if to say its traveling days were now over—it no longer contained tables of stone—the Law. (1 Kings 8:8,9)

Speaking of the Ark and its contents, Conybeare & Howson in *The Life and Epistles of St. Paul* (p. 804, Heb. 9:6, note 8), say “ . . . (all which had been burnt by Nebuchadnezzar with Solomon’s Temple).” We have been unable to find the historical basis for this statement, unless it be 2 Chron. 36:19, which we believe has reference to the vessels of the palaces of Jerusalem and not to the Temple’s vessels. Would it not be reasonable to suppose that the Ark was among the vessels of the Temple which Nebuchadnezzar had removed to Babylon (2 Chron. 36:18) and which Cyrus, in due course had returned to Jerusalem (Ezra 5:13–15)?

Mercy Seat

The slab which covered the Ark of the Covenant was called the “Mercy Seat” or Propitiatory (Exod. 25:17; Exod. 37:6); and yet it represented more particularly that most basic and fundamental attribute of Jehovah’s character—one that can know no mercy, Justice. (See *T124*.)

It was here that Israel’s high priests had once each year to sprinkle the blood of atonement, to satisfy the demands of a violated Justice. Only then

could the high priest come forth as the administrator of God's mercy, to bless the people with forgiveness and peace.

In the New Testament, our Lord Jesus is referred to as both the propitiation (*hilasmos*)—1 John 2:2; 4:10—and propitiatory (*hilasterion*)—Rom. 3:25, Rotherham, Fenton, Wilson. The former of these expressions means "satisfaction" whereas the latter means "the place of satisfaction"—i.e., the place where satisfaction is made; *hilasterion* has been so translated in Hebrews 9:5. (See also *E442*.)

Putting first things first, we see that God's Mercy (an essential element of his love) could not act on behalf of sinners until Justice had been satisfied. How beautifully this also is illustrated in the position of the two cherubim representing Love and Power upon the "Mercy Seat."

"Neither Love nor Power can be exercised until Justice is fully satisfied. Then they fly to help, to lift up and to bless. They were on the wing, ready, waiting; looking inward toward the 'Mercy Seat' toward Justice, to know when to move." (*T125*)

Over yonder is the stream of God's Mercy, dammed up by Justice. In the dam, however, is a sluice gate, representing that God intended to find a way in which he could remain just and yet justify the sinner who would believe. The sluice gate would permit the waters to pass beyond the dam if someone would only open it. This is just what Jesus did by way of his ransom sacrifice, so that the gate which once was an integral part of the dam of God's Justice, now becomes the channel of blessing. It is just so that the cover of the ark first of all represents God's Justice, but after the sprinkling of the blood of atonement upon it, it becomes the "Mercy Seat" or channel by way of which God's Mercy flows manward.

"Mercy and truth are met together; righteousness [by extension: the realm of truth] and peace [by extension: the realm of mercy and love] have kissed each other." (Psa. 85:10)

In the Ark of the Covenant were placed by Divine command an omer of manna and Aaron's rod that budded, and the two tables of the Law.

"Take this book of the law, and put it in the side of the ark of **the covenant** of the LORD." (Deut. 31:26)

"And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be **kept for a token against the rebels**." (Num. 17:10)

"And after the second vail . . . the ark of the covenant . . . wherein was the **golden pot that had manna**, and **Aaron's rod that budded**, and **the tables of the covenant**." (Heb. 9:3,4)

"It contained the two Tables of the Law (Deut. 31:26), Aaron's Rod that budded (Num. 17:8), and the Golden Pot of Manna (Exod. 16:32). The Law showed how the Christ would meet in full all the requirements of God's perfect Law, and also that legal authority would be vested in him as the Law-executor.

"The righteousness of the Law was actually fulfilled in our Head, and it is also reckonedly fulfilled in all the new creatures in Christ, 'who walk not after the flesh but after the Spirit'; i.e., who walk in obedience to the new mind. (Rom. 8:1) The infirmities of the old nature which we are daily crucify-

ing, once covered by our ransom-price, are not again charged to us as new creatures—so long as we abide in Christ.

“When it is written that ‘the righteousness of the Law is fulfilled in us,’ it signifies that the end of our course (perfection) is reckoned to us, because we are walking after or toward that actual perfection which, when reached, will be the condition in the ‘Most Holy,’ represented by the Ark of the Covenant.

“‘Aaron’s Rod that budded’ showed the elect character of all the Body of Christ as members of the ‘Royal Priesthood.’ By reading Numbers 17, the meaning of the budded rod will be seen to be Jehovah’s acceptance of Aaron and his sons—the typical priesthood, representatives of Christ and the Church—as the only ones who might perform the priest’s office of mediator. That rod, therefore, represented the acceptableness of the ‘Royal Priesthood’—the Christ, Head and Body. The rod budded and brought forth almonds. A peculiarity about the almond tree is that the fruit-buds appear before the leaves. So with the ‘Royal Priesthood:’ they sacrifice or begin to bring forth fruit before the leaves of professions are seen. (The leaves of profession cannot come first.)

“The Golden Pot of Manna represented immortality as being one of the possessions of the Christ of God. Our Lord 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 as a life-sustainer for Israel. It represented the living bread, supplied to the world by God through Christ. But as the Israelites needed to gather this supply of manna daily or else want and starve, so it will be necessary for the world ever to seek supplies of life and grace if they would live everlastingly.

“But to those who become Christ’s joint-heirs, members of the Anointed Body, God makes a special offer of a peculiar sort of manna, the same and yet different from that given to others—‘the hidden manna.’ One peculiarity of this pot of manna was that it was incorruptible; hence it well illustrates the immortal, incorruptible condition promised to all members of the ‘Seed’—which is the Church. The manna or life-support fed to Israel was not incorruptible, and must therefore be gathered daily. So all the obedient of mankind who shall by and by be recognized as Israelites indeed, will be provided with life everlasting, but conditional, supplied and renewed life; while the ‘little flock,’ who under present unfavorable conditions are faithful ‘overcomers,’ will be given an incorruptible portion—immortality.—Rev. 2:17

“Here, then, in the golden Ark, was represented the glory to be revealed in the divine Christ: in the budded rod, God’s chosen priesthood; in the tables of the Law, the righteous Judge; in the incorruptible manna in the golden bowl, immortality, the divine nature.” (*T121-123*)

“To spiritual Israelites there is a lesson in connection with the manna also: it is Scripturally called the ‘bread of angels,’ and again, the ‘bread of the mighty,’ and again, the ‘bread of heaven.’ (Psa. 78:25) It was a food supplied by the Lord’s providence. Our Lord Jesus tells us that he was the antitype of this bread—that it typified the life-giving qualities which he possessed and which he sacrificed on our behalf; that all the dying race might profit through his death and obtain a right to life eternal. Thank God that some of us have had the eyes of our understanding opened to hear the message of good tidings respecting its value. More than this, some of us have already

tasted that the Lord is gracious, and we have already fed on this bread from heaven, rejoicing the while that it is not only for the first-born but for all Israel—for all who eventually shall desire to come into accord with our God. It was some of this manna that by divine direction was put into the golden pot which was hidden in the ark with the scroll of the Law under the golden mercy seat, typifying, illustrating, the immortality which the Lord has provided for the church of the first-born, to whom he has sent the message, 'To him that overcometh will I give to eat of the hidden manna.' (Rev. 2:17) That incorruptible hidden manna in the golden pot represents the grace of God in the church of the first-born, and teaches what is elsewhere plainly stated in the Scriptures, that the 'little flock' shall enjoy the incorruptible life, immortality." (R4011)

"Our Lord declared himself to be the Bread from heaven . . . They failed to see that our Lord personified the truth, the great plan of God which centered in him . . . As we partake of our Lord's qualities they become ours, as we feed upon him in our hearts we become strong in faith and in all the graces of his spirit." (R4012)

While Israel was still in the wilderness of Sin—they had not yet reached Sinai where the Law was given to them and where the great Tabernacle was first set up—we read:

"And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept." (Exod. 16:33,34)

"Come near before the Lord—This has been supposed to refer to some particular place where the Lord manifested his presence. The great tabernacle was not yet built, but there appears to have been a small tabernacle or tent called the Tabernacle of the Congregation which, after the sin of the golden calf, was always placed without the camp; see chap. 33:7ff. 'And Moses took the Tabernacle and pitched it without the camp, and called it The Tabernacle of the Congregation; and it came to pass that every one that sought the Lord went out unto the Tabernacle of the Congregation, which was without the camp.' This could not be that portable temple which is described in chapter 26 etc., which was not yet set up till the first day of the first month of the second year, after their departure from Egypt (chapter 40) which was upwards of ten months after the time mentioned in this chapter; and notwithstanding this, the Israelites are commanded (verse 34) to lay up an omer of manna before the testimony, which certainly refers to an ark, tabernacle, or some such portable shrine already in existence. If the great tabernacle be intended, the whole account of laying up the manna must be introduced here by anticipation, Moses finishing the account of what was afterwards done, because the commencement of those circumstances which comprehend the reasons of the fact itself took place now." (Clarke, *Commentary*, Exod. 16:9)

George M. Lamsa's translation of Exod. 16:33,34 from the ancient Peshitta (Syriac) is interesting:

"And Moses said to Aaron, Take a pot, and put an omer full of manna therein, and lay it up **before the LORD**, to be kept for your generations. As the LORD commanded Moses, so Aaron **laid it up as a testimony**, to be kept."

“Our Lord’s body was . . . supernaturally removed from the tomb because had it remained there it would have been an insurmountable obstacle to the faith of the disciples who were not yet instructed in spiritual things—for ‘the spirit was not yet given.’ (John 7:39) We know nothing about what became of it except that it did not decay or corrupt. (Acts 2:27,31) Whether it was dissolved into gases or whether it still is preserved somewhere as a grand memorial of God’s love, of Christ’s obedience, and of our redemption, no one knows;—nor is such knowledge necessary. That God did miraculously hide the body of Moses, we are assured (Deut. 34:6; Jude 9); and that as a memorial God did miraculously preserve from corruption the manna in the golden bowl, which was placed in the Ark under the Mercy Seat in the Tabernacle, and that **it was a symbol of our Lord’s flesh**, the bread from heaven, we know (Exod. 16:20,33; Heb. 9:4; John 6:51–58). Hence it will not surprise us if, in the Kingdom, God will show the world the body of flesh, crucified for all in giving the ransom on their behalf—not permitted to corrupt, but preserved as an everlasting testimony of infinite love and perfect obedience. It is at least possible that John 19:37 and Zech. 12:10 may have such a fulfillment. Those who cried, ‘Crucify him!’ may yet as witnesses, identify the very body pierced by the spear and torn by the nails and thorns.” (B129)

“Possibly it is preserved incorruptible as a great object lesson for the future, that men may actually look upon him whom they have pierced, actually see the remains of him who died for them.” (R3387:1)

“And again another scripture saith, They shall look on him whom they pierced.” (John 19:37)

“And they shall look upon me whom they have pierced, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.” (Zech. 12:10)

“The slab of gold called the ‘Mercy Seat’ (or more properly the Propitiatory, because on it the Priest offered the blood of the sacrifices which propitiated or satisfied the demands of divine justice) represented the underlying principle of Jehovah’s character—justice. God’s throne is based or established upon Justice. ‘Righteousness and justice are the foundation of thy throne.’—Psa. 89:14; Job 36:17; Job 37:23; Isa. 56:1; Rev. 15:3.

“The Apostle Paul uses the Greek word for Mercy Seat or Propitiatory (*hilasterion*) when referring to our Lord Jesus, saying,—‘Whom God hath set forth to be a Propitiatory¹ (or Mercy Seat) . . . to declare his righteousness . . . that he might be just and the justifier of him which believeth in Jesus.’ (Rom. 3:25,26) The Justice, the Wisdom, the Love and the Power are God’s own as well as the plan by which all these cooperate in human salvation: but it pleased God that in his well-beloved Son, our Lord Jesus, all of his own fullness should dwell, and be represented to mankind. Thus in the type the High Priest, coming forth from the Most Holy, was the living representative of Jehovah’s Justice, Wisdom, Love and Power to men—the living representative of divine mercy, forgiveness, appeasement. Although the divine being is veiled, hidden from human sight, his divine attributes are to be displayed to all men by our great High Priest, who, as the living Mercy Seat,

1. By some means the translators of the Common Version Bible mistranslated *hilasterion* “propitiation.” The word *hilasmos*, signifying satisfaction, is properly translated “propitiation” in 1 John 2:2 and 4:10. [T124, footnote]

will at the close of this age draw nigh to mankind and make all to understand the riches of divine grace.

“The two Cherubim represented two other elements of Jehovah’s character as revealed in his Word, viz., divine Love and divine Power. These attributes, Justice, the foundation principle, and Love and Power of the same quality or essence and lifted up out of it, are in perfect harmony. They are all made of one piece: they are thoroughly one. Neither Love nor Power can be experienced until Justice is fully satisfied. Then they fly to help, to lift up and to bless. They were on the wing, ready, but waiting; looking inward toward the ‘Mercy Seat,’ toward Justice, to know when to move.

“The High Priest, as he approached with the blood of the Atonement sacrifices, did not put it upon the Cherubim. No: neither divine Power nor divine Love independently required the sacrifice; hence the High Priest need not sprinkle the Cherubim. It is the Justice quality or attribute of God that will by no means clear the guilty, as it was Justice that said: ‘The wages of sin is death.’ When, therefore, the High Priest would give a ransom for sinners, it is to Justice it must be paid. Hence the appropriateness of the ceremony of sprinkling the blood upon the ‘Mercy Seat’—the Propitiatory.

“Love led 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 price. So Love has been active, preparing for the redemption ever since sin entered; yes, from ‘before the foundation of the world.’—1 Pet. 1:20.

“‘Love first contrived the way to save rebellious man.’ When the Atonement Day sacrifices (bullock and goat) are complete, Love tarries to see the results of its plan. When the blood is sprinkled Justice cries, It is enough; it is finished. Then comes the moment when Love and Power may act, and swiftly they wing their flight to bless the ransomed race. When Justice is satisfied, Power starts upon its errand, which is co-extensive with that of Love, using the same agency—Christ, the Ark or safe depository of divine favors.” (See *T124-126*)

“‘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. Between the cherubim, on the ‘Mercy Seat,’ a bright light represented Jehovah’s presence.

“As the Ark represented the Christ, so the ‘Mercy Seat,’ Glory-light and Cherubim together represented Jehovah God—‘the head of Christ is God.’ (1 Cor. 11:3) As with Christ, so with Jehovah, he is here represented by things which illustrate attributes of his character. The light, called the ‘Shekinah glory,’ represented Jehovah himself as the Light of the universe, as Christ is the Light of the world. This is abundantly testified by many scriptures. ‘Thou that dwellest between the cherubim, shine forth.’—Psa. 80:1; 1 Sam. 4:4; 2 Sam. 6:2; Isa. 37:16.” (*T123*)

“The relationship and oneness of the divine family—the Son and his Bride, represented by the Ark, in harmony and oneness with the Father, represented by the Cover—was 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, ‘I pray not for the world, but for those whom thou hast given me’—‘that they all may be one; as thou,

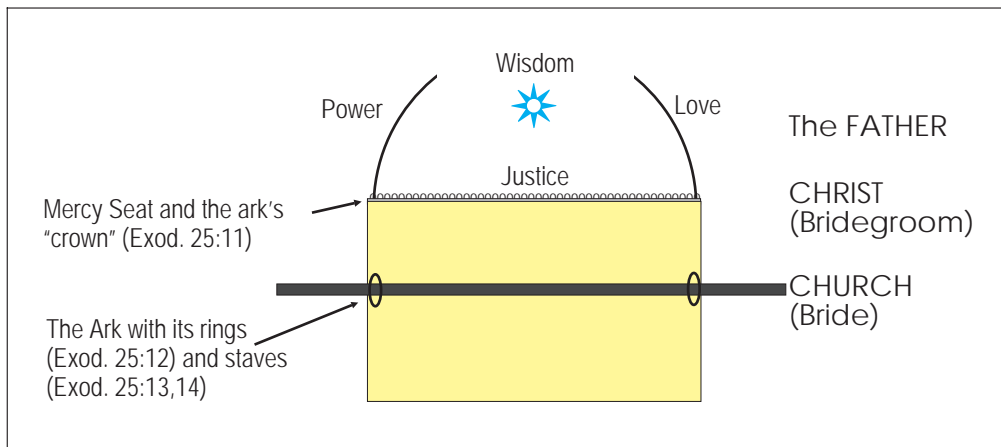


Figure 35: Oneness of the Divine Family

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.” (*T126*)

“As soon as man violated the divine law, Justice stepped forward, pronouncing him a rebel, who had come under the sentence of death, and drove him from Eden, from the source of subsistence previously arranged for him, and delivered him over to Satan to be buffeted by evil circumstances, and to the intent that the full penalty of the violated law might be inflicted—‘Dying thou shalt die.’ While this element of the divine character (Justice) was dealing with man, the Love element was not indifferent, but it was powerless, for two reasons: First, it could not oppose Justice, could not hinder the execution of the sentence, could not deliver man from the power of Justice, because it is the very foundation of the divine government; secondly, Love could not at that time interfere to relieve man, by paying the ransom-sacrifice for sin, because that would have been in opposition to the plan already marked out by infinite Wisdom. Thus divine Love and divine Power were held for the time, unable to relieve mankind, and compelled to assent to the Justice of his execution and to the Wisdom which permitted it to proceed through six thousand years of groanings, tribulation—death. In harmony with this, Love did not move to man’s release, except to encourage and instruct him through promises and typical sacrifices, foreshadowing the method by which Love eventually, in Wisdom’s due time, would accomplish man’s rescue. Thus Love waited patiently for the auspicious moment when, under Wisdom’s direction, it might act, and later might call to its aid divine Power.” (*E451*)

“All the power, all the justice, all the wisdom of God must be used in accordance with his own character, which is love. It will therefore be loving wisdom, loving justice, which will be used toward all creation in the exercise of his loving power for their good.” (*R5210*)

“The true accent of the Gospel is love. Nowhere in the Bible is it declared that God is justice, or righteousness, or wisdom, but only that ‘God is love.’ Love is not one of His attributes, it is all of them. The light of the sun is white, but when it falls upon the prism, it is broken up into all the colours of

the rainbow. The light which streams from God is love, and all His moral attributes are but the inflections and reflections of His love.” (Edwin Lincoln House, *The Drama of the Face—The Psychology of Love*, p. 74)

“‘God is love.’ He has other qualities; but this quality of love is the especially predominating, the overruling quality of his character. God’s justice operates in conjunction with his love, and his wisdom would not attempt to carry out any plans that love would not approve.” (*R5978:3*)

“The Scriptures everywhere represent that in God’s estimation love is the principal thing. Neither justice nor other qualities, other virtues, are ignored; but this quality is placed at the very top of the list of Christian graces.” (*R5757:1*)

Even the Law (i.e., the ten commandments given to Israel at Sinai—see Exod. 20:1–17; Deut. 5:6–21) was epitomized by Jesus (and by Moses before him—see Deut. 6:5 and Lev. 19:18) as love:

“The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt **love** the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, this is the first commandment, and the second is like, namely this, Thou shalt **love** thy neighbor as thyself. There is none other commandment greater than these.” (Mark 12:29–31)

The term “mercy seat” in the Old Testament, as a translation of the Hebrew *capporeth*, is peculiar to the KJV and its revisions. Actually, and perhaps most literally, the Hebrew word means “cover.” However, it is interesting to note the following comments:

“Mercy Seat: This appears to have been the lid of the Ark of the Covenant, not another surface affixed thereto. It was that whereon the blood of the yearly atonement was sprinkled by the high priest; and in this relation it is doubtful whether the sense of the word in Hebrew is based on the material fact of its ‘covering’ the Ark, or derived from this notion of its reference to the ‘covering’ (i.e., atonement) of sin.” (Smith, *Dictionary of the Bible*)

“A mercy seat, *capporeth* from *capbar*, to cover or overspread; because of an act of pardon sins are represented as being covered, so that they no longer appear in the eye of Divine justice to displease, irritate, and call for punishment.” (Clarke, *Commentary*, Exod. 25:17)

One of the texts in which this Hebrew word occurs is Exod. 25:17, and this, in the KJV, reads: “And thou shalt make a mercy seat of pure gold; two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.” Note, however how various versions and translations have rendered this identical term, in the identical passage:

<i>mercy seat</i>	KJV, Standard (Revised) Version, Revised Standard Version, Berkeley, Lamsa, Young's Literal, Green
<i>propitiatory</i>	Douay (Catholic), Confraternity (Catholic), Rotherham, Septuagint (Thomson's), New American (Catholic), An American Translation
<i>cover</i>	Moffatt, Leeser, New World
<i>ark cover</i>	Jewish Publication Society
<i>expiatory lid</i>	New Old Testament (Berry)
<i>throne of mercy</i>	Jerusalem (Catholic)
<i>throne</i>	Knox (Catholic)

In the New Testament, the term “mercyseat” occurs but once in the KJV (Heb. 9:5), and it is there the translation of the Greek word *hilasterion*. This same Greek word does occur once more in the manuscripts in Romans 3:25, and here the KJV has incorrectly rendered it propitiation instead of propitiatory. (T124)

This is how the various versions and translations have rendered *hilasterion* in Hebrews 9:5:

<i>mercy seat</i>	KJV, Standard (Revised) Version, Weymouth, English Revised Version, Revised Standard Version, Confraternity (Catholic), Ferrar Fenton, New World, N.T. in Modern English (Montgomery), Basic English, Berkley, Emphatic Diaglott
<i>propitiatory</i>	Douay (Catholic), Moffatt
<i>lid on which blood was sprinkled</i>	An American Translation
<i>cover on which atonement is made</i>	20th Century Translation
<i>place of expiation</i>	New English Bible
<i>ark's covering, known as the mercy seat</i>	Phillips

“In the Greek Version of the Septuagint the word *hilasterion* is used, which signifies a propitiatory, and is the same name used by the apostle in Hebrews 9:5 . . . As the word *hilasterion*, propitiatory or mercy seat, is applied to Christ, Romans 3:25, whom God hath set forth to be a propitiation¹ through faith in his blood—for the remission of sins that are past; hence we learn that Christ was the true mercy seat, the thing signified by the *cap-poreth*, to the ancient believers.” (Clarke, *Commentary*, Exod. 25:17)

“The Hebrew name for this solid gold slab is *kapporeth*, which is best rendered in English as ‘propitiatory.’ The paraphrase ‘mercy seat’ by Tyndale was adopted from Luther’s rendering ‘*Gnadenstul*.’ Martin North suggests that Luther did this on the basis of the Greek and Latin translation of the Hebrew.” (*The Zondervan Pictorial Encyclopedia of the Bible*, v. 4, p. 190)

“Two Greek words are rendered ‘propitiation.’ *Hilasmos* is correctly rendered ‘propitiation’ in two texts (1 John 2:2; 4:10), but *hilasterion* is incorrectly rendered ‘propitiation’ in Rom. 3:25; it signifies propitiatory, i.e., place of satisfaction or propitiation. The ‘Mercy Seat’ or covering of the Ark of the Covenant was the place of making satisfaction—the propitiatory or *hilasterion*; but the Priest in sprinkling the blood of atonement, the blood of the sin-offering, on the *hilasterion* accomplished *hilasmos*, i.e., he made satisfaction or propitiation for the sins of the people.” (E442, footnote)

1. Note: It would have been more correct for Dr. Adam Clarke to have used the word “propitiatory” here.

The Hebrew word *kapporeth* occurs in Exod. 25:17,18,19,20,21,22; 26:34; 30:6; 31:7; 35:12; 37:6,7,8,9; 39:35; 40:20; Lev. 16:2,13,14,15; Num. 7:89; 1 Chron. 28:11. In each instance in the KJV it has been rendered “mercy seat.” According to Young’s *Analytical Concordance to the Bible*, the meaning of the Hebrew word is “a lid, place of covering (sin).”

Perhaps it would not be amiss to say that this slab of gold was merely a lid to the Ark of the Covenant until it was sprinkled with the blood of the sin offerings for atonement when it became, as it were, the “Mercy Seat.”

“And without shedding of blood is no remission [**covering for sin**].” (Heb. 9:22)

“Whom God hath set forth as a propitiatory **covering**, thro’ faith in his blood.” (Rom. 3:25, Rotherham)

“The Two Cherubim represented two other elements of Jehovah’s character, as revealed in his Word, viz., divine Love and divine Power. These attributes, Justice, the foundation principle, and Love and Power of the same quality and essence, and lifted up out of it, are in perfect harmony. They were all made of one piece: they are thoroughly one. Neither Love nor Power can be exercised until Justice is fully satisfied.” (T125)

While Bro. Russell has not said it in so many words, he seems to have implied that the “Glory-light,” the “Shekinah glory,” represented the fourth element (i.e., cardinal element) of God’s character—Wisdom.

“He is never confused, bewildered, perplexed, anxious or careworn, nor in the least fearful that his plan will miscarry or his purposes fail; because all power and wisdom inhere in him. The scope of his mighty intellect reaches to the utmost bounds of possibility, comprehends all causes and discerns with precision all effects; consequently he knows the end from the beginning, and that, not only upon philosophical principles, but also by intuition. As the Creator of all things and the originator of all law, he is thoroughly acquainted with all the intricate subtleties of physical, moral and intellectual law, so that no problem could arise the results of which are not manifest to his mind. ‘God is light, and in him is no darkness at all.’—1 John 1:5” (R1832)

“Light is peculiarly expressive of the character of God and of his people. ‘God is light,’ says the beloved John. James calls him the ‘Father of lights with whom there is no variableness, neither shadow of turning.’” (R243)

“In the Scriptures light is used as a symbol of the illuminating power of the holy Spirit.” (R5129)

“The holy Spirit . . . in the true believers, causes the illumination of the sanctified in Christ Jesus.” (R1491)

“Everywhere throughout the Scriptures light is used to represent God. His truth, His Righteousness, His servants and their messages; and contrariwise, darkness is the synonym for Satan, the Prince of Darkness, and all his deluded followers, the children of darkness, and the wickedness with which he is identified, the works of darkness.” (SM240)

“God is light and in him is no darkness at all.” (1 John 1:5)

While it is true that the Israel of old seeking enlightenment from God—as to the course they should or should not follow—had to rely upon the High

Priest and his Urim and Thummim to determine this for them, in the ultimate it was not the Priest nor his Urim and Thummim but God himself by way of the Shekinah presence in the Most Holy who gave the necessary illumination in these matters.

“It was into the ‘Most Holy’ that the High Priest went whenever he inquired of Jehovah for Israel’s welfare, etc., using the breastplate of judgment, the Urim and Thummim.” (T91)

“And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.” (Exod. 25:22)

The “crown” was in no way attached to the lid, but to the container or box below it, undoubtedly at its upper edge, extending just far enough above it to form, as it were, a rectangular retainer for the lid. Thus the final purpose of God for the Church is that throughout all the ages of eternity, she shall ever be holding Christ to be her “head.” (Eph. 1:22,23; Col. 1:18)

“And thou shalt cast four rings of gold for it, and put them in the four **corners** thereof.” (Exod. 25:12)

The Hebrew word *paam*’ translated “corners” in the KJV means, according to Young’s Concordance, “tread; feet,” has in the Revised Standard, Rotherham, Jewish Publication Society, New International, J.P. Green, and others, been rendered “feet.” Of course the Ark of the Covenant was, like the *palanquin* (rendered “chariot” in Song of Solomon 3:9, KJV), to have no feet upon which to stand. It was to be carried.

While the ark was identified with the typical Tabernacle as it moved from place to place upon the earth, it was to find thereon no resting place, for it represented a spirit-born condition to be attained by the consecrated only after their earthly sojourn would be over. Thus, while all the other furnishings of the typical Tabernacle representing the Church while still in the flesh, could find resting places here—as is borne out by the fact that the staves of these were drawn out at each station—it was not so with the Ark. (Exod. 25:15) Its staves were not drawn out until the Ark reached its final resting place in the Most Holy of Solomon’s Temple which represented, then, the “glorified” Church—a partaker of the Divine Nature! (1 Kings 8:8)

Perhaps the reason for using the term *paam*’—meaning “feet”—was to indicate that so long as the Ark was identified with the Tabernacle (representing an earthly condition) it was carried on the shoulders of the priestly Levites who themselves represented those who during the Gospel age would, as antitypical priestly Levites, be carrying the antitypical Ark, and who themselves, though still sojourning in the flesh, in this world, nevertheless really were not of it either. (John 17:14)

Shekinah

“. . . a word, though not occurring in the Bible, that is employed by some Jews and by Christians to describe the visible presence of Jehovah. It is alluded to in such places as Isa. 60:2 by the phrase ‘his glory’ and in Rom. 9:4 by the phrase ‘the glory.’” (*Pictorial Bible Dictionary*—Zondervan)

“. . . a word not found in the Bible, but used by the later Jews, and borrowed by Christians from them, to express the visible majesty of the Divine Presence, especially when resting or dwelling between the cherubim on the mercy-seat in the Tabernacle and in the Temple of Solomon; but not in Zerubbabel's temple, for it was one of the five particulars which the Jews reckon to have been wanting in the second Temple (Castell, Lexic. x.v.; Prideaux, Connect. i, 138).” (McClintock & Strong, *Cyclopedia*)

The prophet Isaiah declared: “Verily thou art a God that hideth thyself, O God of Israel, the Saviour.” (Isa. 45:15) The reason for this is quite clear, for as Jehovah told Moses of old, **no man can see God** and live. (Exod. 33:20)

“What did our Lord wish us to understand by his words, ‘He that hath seen me hath seen the Father’? We answer, he meant us to understand that it is impossible for man (a fleshy, earthly being) to see God, a spirit being . . . He meant them to understand what the Lord declared to Moses, ‘No man can see my face and live’; hence that if the Father would show himself to humanity, it could only be either by miraculously opening man’s eyes to discern the spiritual glory (thus exposing man to death), **or else by God’s manifesting himself in a body of flesh**—in such a manner that men could discern something of his character by contact and intercourse.” (E76)

“**The perfect man is a perfect image of the invisible God**, and hence the best conception or illustration that could be present.” (E77)

In the days before Jesus came, and in fact during his days, God hid himself by way of “shekinahs,” generally the “cloud.” On the mount of transfiguration with Jesus, Peter, James and John, there was a “**bright cloud**” that overshadowed them, from whence came a **voice** (that of God) which said, “This is my beloved Son, in whom I am well pleased, hear ye him.” (See Matt. 17:1–9) That too, was a “shekinah”!

The term “shekinah” does not appear anywhere in the Scriptures. It does, however, appear in the Targums and in the Talmud, both of which originated in the early centuries of the Christian era. Since then it has been used by both Jews and Christians to represent the presence of the invisible God! The “Glory-light” (T123) which appeared between the cherubim atop the Mercy Seat, in the Most Holy of the Tabernacle, served also as a “cloud” for God himself said to Moses, “Speak unto Aaron . . . that he come not at all times into the holy [Most Holy] within the vail before the Mercy Seat, which is upon the Ark; **that he die not: for I will appear in the cloud upon the mercy seat.**” (Lev. 16:2) The Psalmist seems to have sensed this for he says, “thou that dwellest between the cherubim, shine forth.” (Psa. 80:1)

The presence of God was indicated by a cloud which appeared above the Tabernacle (Exod. 40:34), and in Lev. 16:2 we are told that God would appear in the cloud upon the Mercy Seat. The association of “light” with the cloud probably stems from the fact that the cloud over the Tabernacle during the day became a fiery pillar at night, as when it had first appeared at the time of their exodus from Egypt as they neared the Red Sea. (Exod. 13:21) Bro. Russell said this about the Shekinah:

“The Israelites remained at Mt. Sinai about a year. This was a time of preparation. The people were learning important lessons, as a result of their new conditions, so different from those of Egypt. The component parts of the Tabernacle were prepared, and it was set up as a meeting place between God and the people. God was represented in it by the pillar of cloud, which rested upon the top of the Tabernacle, and which at night had a flame like a torch at its top.

“God’s presence on the inside of the Tabernacle was seen only by Moses and Aaron, in conjunction with their privileged services. He was represented by the glorious Shekinah brightness, which rested upon the Mercy Seat.” (*R5306:1*)

When we remember that there was no other light in the Most Holy of the Tabernacle, it seems logical that there should be light and brightness to that which represented God’s presence. In 1 John 1:5 He is identified with Light!

“The thought is that as God in olden times was represented in the tabernacle by the Shekinah glory of the Most Holy, and was also represented in the literal temple of Jerusalem, so he is represented now in all those who are begotten of his holy Spirit, and will be represented further by all who walk in harmony with their spirit-begetting and continue to abide in the Lord’s love.” (*R5831*)

“Everywhere throughout the Scriptures **light is used to represent God**, His truth, His righteousness, His servants and their messages.” (*SM240*)

“It was the transgression of God’s law by Adam that brought separation from Eden and from God’s favor, and a sentence of death, resulting in the mental, moral and physical decay and death of himself and his race, under Sin, his new master. And God’s way, by which his love operated to rescue us from the control of Sin and death was, first, by payment of the legal penalty or sentence against Adam and his race, under which Sin and death held power or authority; and secondly, as a result of this redemption from the dominion of Sin and death by the Lord Jesus’ death, he shall restore to physical perfection all of the class described, who with their minds serve the law of God, and who desire full deliverance from the control of Sin and death.” (*R1224:4*)

Aaron’s Rod that Budded

“‘Aaron’s Rod that budded’ . . . brought forth almonds. A peculiarity about the almond tree is that the fruit-buds appear before the leaves. So with the ‘Royal Priesthood’: they sacrifice or begin to bring forth fruit before the leaves of professions are seen.” (*T122*)

The expression “leaves of professions” applies to the present experiences of the saints and not to those which are to be theirs when they have passed “beyond the Vail.” The fruit-bearing and professing must all be done here and now as a witness to those who in due time will be called upon to recognize the elect character of those who once lived among them; yea, the testimony concerning the saints which the world of mankind is some day to give is that such and such an one was born in Zion. (Psa. 87:3,5,6) Even so did Aaron’s rod bud, blossom and bear fruit as a witness to the people ere it

was placed within the Ark of the Covenant for a perpetual memorial. Surely, the fact of its having been placed there after it bore its fruitage is mute testimony to the effect that after we shall have borne our testimony before men we shall be glorified in the Christ beyond the Vail.

The bearing of the fruit ere the leaves of professions appear—so beautifully characteristic of the almond tree—seems to signify that before we even bear testimony by word of mouth, our lives manifest the fruitage of the indwelling Spirit—the spirit or power of God. Only this power could cause a dead stick, so long separated from the living tree, to again show forth signs of life, and this independent of the tree (Adam, himself) now long dead and therefore incapable of begetting life in any of its branches.

“The rationalist may sneer at it, and raise a thousand questions. Faith gazes on the fruit-bearing rod, and sees in it a lovely figure of the new creation in which all things are of God. Infidelity may argue on the ground of the apparent impossibility of a dry stick budding, blossoming, and bearing fruit in the course of one night. But to whom does it appear impossible? To the infidel—the rationalist—the skeptic. And why? Because he always shuts out God. Let us remember this. Infidelity invariably shuts out God. Its reasonings are carried on and its conclusions reached in midnight darkness. There is not so much as a single ray of true light in the whole sphere in which infidelity operates. It excludes the only source of light, and leaves the soul wrapped in the shades and deep gloom of a darkness that may be felt.” (C.H.M., *Notes on Numbers*, p. 305)

To further corroborate the suggestion that the expression “leaves of professions” has reference to the present and not to the future experiences of the Christ, Head and Body, the following is presented:

“The declaration that there was nothing in the Ark save the tables of stone on which was inscribed the law, seems at first to be in conflict with the Apostle’s statement in Heb. 9:4, where he mentions also the golden pot of manna and Aaron’s rod that budded. We are to remember, however, that this description related to the Tabernacle and not to the Temple. The golden bowl of manna which did not corrupt was a type or illustration of the immortality or incorruptibility which the Lord has provided for the royal priesthood, and the budded rod was a reminder that the blessing and fruitfulness and privilege of service belong to the antitypical Levite, but as types both of these will end in the present dispensation. They met with the Tabernacle conditions; they will not be needed in the future conditions of glory, honor, and immortality represented by the Temple, because there the glorious things (there) typified by these will have been fully entered into by the overcomers of the church. But the law will still be an integral part of the divine covenant. As the Apostle explains the fulfilling of the law is love, and love never faileth. It will always be the divine requirement and essential to participation in any of the blessings connected with the divine favor represented in the Ark of the Covenant.” (*R3283:1*)

“[The almond tree] often blossoms in February, and this early activity is repeatedly alluded to in the Bible. Jeremiah opens his heavy visions thus: ‘The word of the LORD came unto me saying, Jeremiah, what seest thou? and I said, I see the rod of an almond tree. Then said the LORD, Thou hast well seen, for I will hasten my word to perform it’—just as this tree hastens

to bud long before any other has begun to wake out of the repose of winter, and before it has put forth its own leaves.

“This same thing is implied, according to the general economy of miracles, in the selection of rods from this tree by Moses to be laid up in the tabernacle, in order to settle the controversy in regard to the family that should be clothed with the priestly office: ‘And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.’ [Num. 17:8] This was miraculous rapidity certainly, but a rod was selected for the purpose from the tree which, in its natural development is the most expeditious of all; and not only do the blossoms appear on it suddenly, but the fruit sets at once, and appears even while the flowers are yet on the tree—**buds, blossoms, and almonds together on the same branch**, as on this rod of Moses.

“In that affecting picture of the rapid and inevitable approach of old age drawn by the royal preacher, it is said that ‘the almond tree shall flourish or blossom!’ [Eccl. 12:5] The point of the figure is doubtless that fact that the white blossoms completely cover the whole tree, without any mixture of green leaves, for these do not appear until some time after. It is the expressive type of old age, whose hair is white as wool, unrelieved with any other colour.” (Thomson, *The Land and the Book*, p. 299)

“Crowns”

It is unfortunate that the KJV should have rendered the Hebrew word *zer* by the English word “crown” in Exod. 25:11,25; 30:3,4; 37:2,11,12,26,27. The word most certainly does not mean crown in the commonly accepted sense of that word. Rather, it signifies a bit of “ornamental molding” having the utilitarian purpose of circumscribing a specific area for a particular purpose. Some of the earlier and most of the more modern translations reflect this thought:

(circa) B.C. 300	Septuagint (Greek)	<i>wreath</i>
A.D. 1532	Luther (German)	<i>wreath (kranz)</i>
A.D. 1609	Douay (Catholic)	<i>crown</i>
A.D. 1611	King James	<i>crown</i>
A.D. 1853	Leeser	<i>crown</i>
A.D. 1885	English Revised	<i>crown</i>
A.D. 1896	New Old Testament	<i>wreath</i>
A.D. 1897	Rotherham	<i>rim</i>
A.D. 1901	American Standard	<i>crown</i>
A.D. 1917	Jewish Publication Society	<i>crown</i>
A.D. 1924	Moffatt	<i>molding</i>
A.D. 1935	An American Translation	<i>molding</i>
A.D. 1944	Knox	<i>coping</i>
A.D. 1952	New Catholic	<i>molding</i>
A.D. 1952	Revised Standard	<i>molding</i>
A.D. 1957	Lamsa	<i>crown</i>
A.D. 1959	Berkeley	<i>molding</i>
A.D. 1961	New World	<i>border</i>

A.D. 1966	Jerusalem	<i>molding</i>
A.D. 1976	Good News (Today's English)	<i>border</i>
A.D. 1978	New International Version	<i>molding</i>

It seems that we may gather from these translations the fact that the table's outside edge (its perimeter all around) bore a "crown" (i.e., a molding or wreath) and that the "handbreadth" referred to would thus have a "crown" (molding or wreath) not only on the outside border, but on the inside border as well: thus making the two "crowns" atop the Table just a "handbreadth" apart.

It should be noted that these "crowns" were not made of shittim wood overlaid with gold, but merely of gold, as were also the Candlestick and the lid of the Ark of the Covenant. This is significant inasmuch as the furnishings of the Tabernacle that represented the Church were, with one exception, made of shittim wood overlaid with gold. The one exception was the Golden Candlestick; and this was an exception probably because it represented not only the Church as a light-bearer (*T115*) but also the Bible—"God's Word" (*T22*).

Accordingly, these "crowns" could not in any sense represent the Church, per se. They were symbols of certain divine, specific purposes, ordained for accomplishment at certain definite stages of the Church's development. These purposes involve both time and place. The time features are suggested by the placement of the furnishings to which the "crowns" were attached.

The "crowns" on the Table of the Shewbread and the Incense Altar represent divine purposes to be accomplished upon the Church while she is still in the "Holy"—the spirit-begotten condition "this side the Vail." That on the Ark of the Covenant represent the divine purpose to be accomplished upon the Church in glory—the spirit-born condition "beyond the Vail."

The fact that the Table of the Shewbread was opposite the Golden Candlestick, whereas the Incense Altar was farther on, just in front of the Vail, seems to imply that the Church as an antitypical priesthood, must first be "enlightened by the 'Golden Candlestick' (God's Word) respecting spiritual things—the deep things of God," and "refreshed and strengthened daily with the truth, as represented in the 'shewbread,' lawful for only the Priests to eat (Matt. 12:4)," ere it can offer sweet incense at the Golden Altar. (*T22*)

There is also in this lesson on the progressive development and achievement of the Church, the suggestion that he that girdeth on his harness ought not to boast as he that is ready to put it off. (1 Kings 20:11)

There were but three pieces of furniture belonging to the ancient Tabernacle that had such "crowns." These were the Ark of the Covenant (Exod. 25:11; 37:2), the Altar of Incense (Exod. 30:3,4; 37:26,27), and the Table of the Shewbread (Exod. 25:24,25; 37:11,12).

First, upon entering the Holy, the priest approached the Table of the Shewbread. This stood on the north side (Exod. 40:22) of the Tabernacle of the

Congregation, opposite the Golden Candlestick. It represented the Church (*T115*) while the shewbread itself represented the Truth, God's Word (*T22*). The fact that the shewbread was upon the table in an area circumscribed by two "crowns," an handbreadth apart, seems to suggest the two-fold purpose of God concerning the Church, with regard to the "Word of Life." The table had first to "receive" the bread ere it could hold it forth. So God has decreed it is His purpose that at this stage of the Church's progressive development she shall have become not only the recipient of the Truth but a dispenser of the same as well. Yea, before we can feed others any item of Truth, we must first have appropriated it unto ourselves—made it our own. Is not this what the Apostle Paul implied when writing to the early Church he declared that he had been a nursing mother unto them? (1 Thess. 2:7—Rotherham, Weymouth, Emphatic Diaglott)

The "handbreadth" which separated the two "crowns" seems to be a symbol of service, bespeaking the fact that the "hand" which appropriates the Word is the same as the one which holds it forth. It is thus but a single service, for it follows that we must appropriate the deeper aspects of divine Truth if we would feed and strengthen others thereby.

In passing, it is interesting to note that in Psalm 39:5 in the KJV, the Hebrew word *tephach* has been rendered "handbreadth": "Behold thou hast made my days as an handbreadth." The two "crowns" of the Table of the Shewbread were an "handbreadth" (Hebrew: *tophach*) apart. (Exod. 25:25; 37:12) Perhaps the "handbreadth" represents "a span of life." In that event, the two golden "crowns" which circumscribed the space of an handbreadth may have been intended to signify that the "life span" of the consecrated, spirit-begotten saint of God is to be marked as a period in which he receives the Word of God. Also, it would mark the period in which by way of service he holds forth that Word of Life as food unto others of the anointed priesthood living within the confines of the antitypical "Tabernacle of the Congregation"—the "Holy."

The next furnishment to bear a "crown" was the Altar of Incense which stood in front of the Vail (Exod. 30:6) and which also represented the Church (*T120*) "this side the Vail." Its "crown" circumscribed the area wherein the copper censer was to be placed when, on the Day of Atonement, the High Priest offered incense before entering the Most Holy. The censer—when thus in use—could not be left upon the floor, placed upon the Table, nor hung from the branches of the Candlestick. No; there was but one place for it—the restricted area atop of the Altar of Incense.

The offering of the incense at this golden Altar was the last function performed by the priest in the Holy, the one which finally determined his worthiness of entrance into the Most Holy. (Lev. 16:13) We suggest, therefore, that the "crown" attached to the Altar of Incense here represented God's purpose, to the effect that in the Church's progressive development "this side the Vail" there shall be a time when, and a place where, each member shall have proved his worthiness of identification with Jesus in the glory "beyond the Vail."

The fact that the ancient High Priest had offered himself in the sacrifice for the people, though necessary (Lev. 16:2,3), was not sufficient. Sweet and acceptable incense had to precede him (Lev. 16:13) ere he could enter the Most Holy, there to present the merit of his sacrifice—the blood—“upon the mercy seat eastward; and before the mercy seat.” (Lev. 16:14)

“Thus shall Aaron come into the Holy [and 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 underpriests] 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 yielded a smoke of sweet perfume], that the cloud of the incense [penetrating beyond the second vail] may cover the mercy seat, that is upon [covers] the testimony [the Law], that he die not [by infracting these conditions, upon which alone he may come into the divine presence acceptably].—Lev. 16:3,6, 11–13.” (T55)

“A text directly connected with our subject, as is evident from its context, yet one more frequently misapplied, misunderstood, than perhaps any other in the Bible, reads, ‘And as it is appointed unto men [Aaron and his successors, who were merely types of the High Priest of the new creation] once to die [typically, as represented in the animal slain], and after this [following as a result of those sacrifices] the judgment [of God, approving or disapproving of the sacrifice], so Christ 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 [neither blemished by the sins borne, nor to repeat the sin-offering, but] unto salvation’ —to give the everlasting life to all who desire it upon God’s conditions of faith and obedience.—Heb. 9:27,28.” (T87)

“Moreover, since the typical Priest represented the ‘body’ as well as the ‘head’ of the antitypical Priest, the Christ, it follows that each member of the Church must pass this ‘judgment’—that although many have been called none will be chosen as finally acceptable ‘members’ of the Christ Body, branches of the Vine, except as they shall be ‘overcomers’—faithful unto death. (Rev. 3:21)” (T89)

The third and last furnishment to bear a “crown” was the Ark of the Covenant. This stood in the Most Holy (Exod. 26:33) and also represented the Church, but this time in glory—“beyond the Vail.” The “crown” was in no way attached to the lid, but to the container or box below it—undoubtedly at its upper edge, extending just far enough above it to form a rectangular retainer for the lid. Thus, the final purpose of God for the Church is that through out all the ages of eternity, she shall ever be holding Christ to be her “head.” (Eph. 1:22,23; Col. 1:18)

As a frame (molding) sets apart and glorifies the picture within it, just so is the Church set apart, sanctified and glorified as the divine decrees and purposes are accomplished in and upon her.

The decrees or purposes of God, as suggested by these “crowns” are:

- On the **Table**—that the Church not only “receive” the Word of Life, but that she also hold it forth to others.
- On the **Altar**—that the Church within a specified time develop a crystallized character likeness unto Jesus. (Rom. 8:29)
- On the **Ark**—that throughout all the ages of eternity, the Church shall “hold” Christ Jesus to be her “head.”

Although the Hebrew *zer* has in this connection been arbitrarily rendered “crowns,” the reference is in reality to something like a molding or framework. However, were we to retain the thought of “crowns” as such, we would suggest that they represented, for those who are striving for joint-heirship in the Kingdom, their hope of “glory, honor and immortality.” (Rom. 2:7)

Thus, one of the crowns of the Table of the Shewbread represents the “crown of life”—immortality (James 1:12; Rev. 2:10); and the other represents the “crown of office”—“glory” and “honor” (Rom. 2:7) to which the Christ is eventually to be exalted. It will have been noted that the two crowns were just an handbreadth apart. (Exod. 25:25; 37:12) This “handbreadth” represents a difference in time. And, is it not true that there is a period of time between the attainment of the divine nature and the ultimate exaltation to the office of Prophet, Priest and King, in joint-heirship with Jesus? It seems to us that Bro. Russell must have had something like this in mind when designing the Chart of the Ages, for on it there appear two planes, L and K, which reflect this thought.

“But there is a still further step to be taken beyond a perfection of spiritual being, viz., the ‘glory that shall follow’—plane K. We do not here refer to a glory of person, but to a glory of power or office. The reaching of plane L brings full personal glory; i.e., glorious being, like unto Christ. But after we are thus perfected, and made entirely like our Lord and Head, we are to be associated with him in the ‘glory’ of power and office—to sit with him in the throne, even as he, after being perfected at his resurrection, was exalted to the right hand of the Majesty on high. Thus shall we enter everlasting glory, plane K.” (A227)

In line with this, it is further suggested that the “crown” on the Altar of Incense represents that same hope—the crowning hope of those engaged in the offering of the sweet incense at the golden altar. (T22) They purify themselves (1 John 3:3) to assure their access into the “Most Holy.” Let us call it “The crown of righteousness.” (2 Tim. 4:8)

Then, finally, the “crown” on the Ark of the Covenant represents the crowning fruition of hope for those who have been faithful unto death—the acquisition of the “crown of life” (Rev. 2:10)—and the “glory” and “honor” of that office for which they had so faithfully striven. (Rom. 2:7)

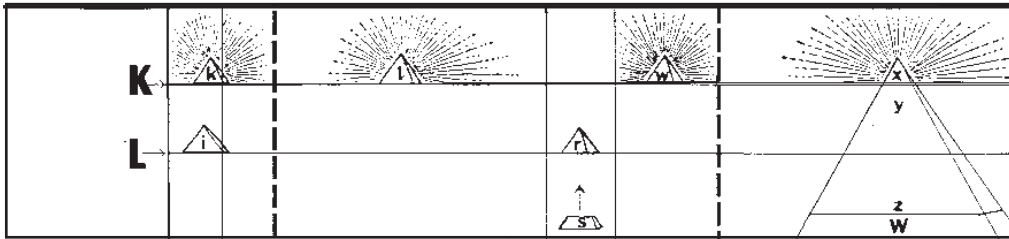


Figure 36: Plane K and L

The foundation of Solomon's Temple was laid in the fourth year of Solomon's reign, and the Temple was completed in the eleventh year of the same. (1 Kings 6:37,38) Thus was the Temple seven years in its building. It should be noted, however, that it was dedicated a month before it was finished. (1 Kings 8:2) Bro. Russell, commenting on this fact, had this to say:

"It was dedicated about a month before it was completed. Doubtless this contains some important typical lesson which we may some day more fully understand." (*R5713:2*)

Could it be that God intended this to reflect that time period which the complete church, already on the plane of immortality, will have to wait ere being exalted to the ultimate of glory and power and dominion as the bride of the Heavenly Bridegroom! Bro. Russell also wrote:

"Those of this overcoming class who 'sleep' will be raised spirit beings, plane L, and those of the same class who are alive and remain unto the coming of the Lord will be 'changed' to the same plane of spirit being, and will not sleep, though the 'change' will necessitate the dissolution of the earthen vessel. No longer weak, earthly, mortal, corruptible beings, these will then be fully born of the spirit—heavenly, spiritual, incorruptible, immortal beings.—1 Cor. 15:44,52.

"We know not how long it will be after their 'change' or perfecting as spirit beings (plane L), before they, as a full and complete company, will be glorified (plane K) with the Lord, united with him in power and great glory. This unifying and full glorification of the entire body of Christ with the Head we understand to be the 'marriage of the Lamb' to his Bride, when she shall fully enter into the joys of her Lord." (*A234, 235*)

"Plane 'L' represents the personal glory of our Lord and the church by the power of the first resurrection, from human nature to divine nature. We understand that all the members of the elect church will experience such a change from mortal to immortal conditions, from human to divine nature, from weakness to power, from dishonor to glory, from animal to spirit conditions (1 Cor. 15:44) before being ushered into the glory of power and dominion represented by plane 'K' which will come when the heavenly Bridegroom shall present his bride, complete, without fault or blame, before the Heavenly Father as pictured in the 45th Psalm." (*R5060:3*)

Ark in the Temple

That the ark contained only the tables of stone when it was finally placed within the Temple may also have an application to natural Israel. At least,

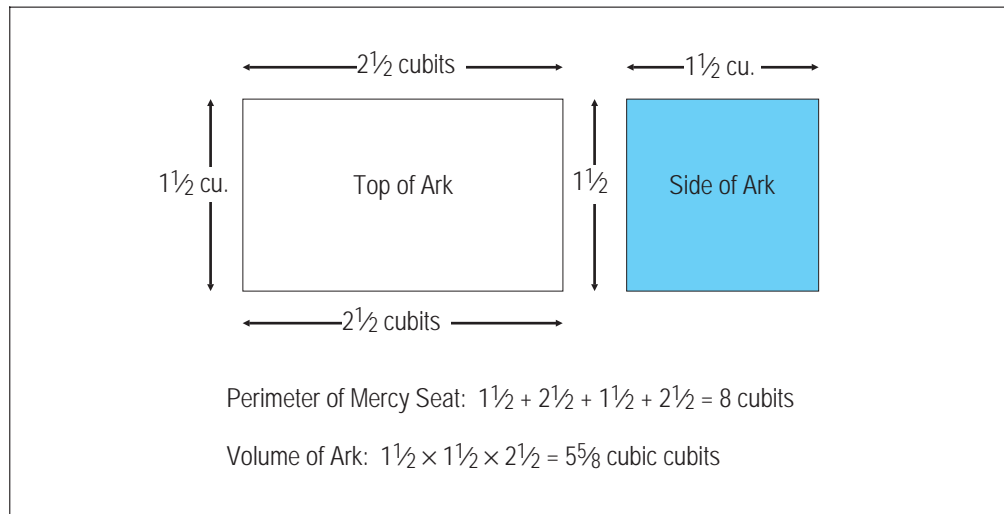


Figure 37: Dimensions of the Ark of the Covenant

to them—out of respect to the covenant made with their father Abraham—had been first granted the opportunity and privilege of becoming the “royal priesthood, an holy nation, a peculiar people,” through whom God would ultimately bless all the families of the earth.

“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation.” (Exod. 19:5,6)

That this privilege was first granted to Israel is suggested in the parable of our Lord in Luke 14:16–24. Bro. Russell comments upon it:

“As the parable refers to Jehovah’s invitation to the blessings of the kingdom, so those in the parable who originally were bidden, but who began to make excuse, were the Jews. To them God had given notice respecting the coming feast. They as a nation had declared that they would be very glad to accept the high honor which he had conferred upon them in bidding them first to the special favors and privileges of the kingdom. The feast had been in preparation for more than eighteen centuries from its first announcement. Our Lord with the apostles was the servant of Jehovah to inform his chosen people that all things were now ready, to come in prepared condition of heart to enter into the kingdom, to enjoy its bounteous feast of rich blessings in their own hearts and lives, to be changed, begotten of the Spirit, that they might become new creatures and heirs of God and joint-heirs with Messiah in that kingdom. What a wonderful offer! How we should have expected that the whole people of Israel would have joyously hailed the message, and cried Hosanna to God in the highest! Blessed is he that cometh in the name of Jehovah—the Messiah.” (*R3833:5*)

To this end God gave the Law (represented in the “tables of stone”); it made known his will concerning them. It was to lead them to Christ (Gal. 3:24), and through him into the spiritual phase of the kingdom, wherein, through the development of the elect character of the “royal priesthood” (repre-

sented in “Aaron’s rod that budded”), they would become heirs of the divine nature (2 Pet. 1:4), inheriting the crown of life, immortality (represented in the “golden bowl of manna”).

That Israel of old was not rightly exercised by the Law is evident from the fact that only a very small remnant received Jesus when he “came to his own.” How clearly this truth is brought out in the parable.

“The parable represents that the entire company of those who were bidden refused—failed to hearken to the servant or to come to the feast. Those who did receive our Lord and his message were so few, as compared with the entire Jewish nation, as to leave them almost unworthy of being mentioned, but, additionally, those who received Jesus were in large proportion the publicans and sinners, who in their day were considered rather as moral and social outcasts, and not at all recognized as the ones eligible to the kingdom which God had promised to the holy. The Scribes and Pharisees counted themselves the holy people, and claimed for themselves the blessings, the invitation to the feast. Practically none of these received the Lord or came to the feast.” (*R3833:6*)

The height of Israel’s unbelief and disobedience was already suggested when in an earlier day they removed the Ark from its place at Shiloh to be used as a talisman or charm in the carnage of battle with the Philistines. (1 Sam. 4:3,4) Not only was Israel smitten, but the Ark was lost to them for some time. When the Ark was eventually returned to them by the Philistines it seems no longer to have contained either “Aaron’s rod that budded” or the “golden bowl of manna,” but only the “tables of stone.”

“There was nothing in the ark save the two tables of stone, which Moses put there at Horeb.” (1 Kings 8:9)

And so it appears that when Israel undervalued Jesus as their Messiah, to the extent of rejecting him in whom the righteousness of their Law was fulfilled, they everlastingly cut themselves off from the blessings of joint-heirship in the spiritual phase of the kingdom and the privileges of becoming the “royal priesthood,” the “holy nation,” of God, inheritors of the divine nature—the crown of life and immortality. However, as when the Ark was finally transferred to the Temple, it still contained for Israel the “tables of stone”—the Law—so will the Jews when the Christ, Head and Body is glorified, still have the blessing of life-everlasting which the Law under the (New) Law covenant will bring them (Jer. 31:27–34), conditioned, of course, on their recognition of the Ark—the glorified Christ (Head and Body) beyond the veil.

“The Ark, representing typically the divine covenant with Abraham, the fulfillment of which centered in the Christ, must be transferred from the Tabernacle to the Temple, that thus the latter might supersede the former as the meeting place between God and his covenant people . . . The Great King, antitypical Solomon, has about finished the Temple construction and has sent forth the invitation of the heads, the chiefs of spiritual Israel, to attend and share in the great dedication. These chiefs are not the great of this world, but the Lord’s very elect. From the four quarters of the spiritual heavens they are gathering, the procession has already commenced; but as the Temple was not complete until the Ark, its most important part, was

placed in position, so the glorious Temple will not really be finished until every member of the body of Christ has been changed from the Tabernacle condition to the Temple or permanent condition in the first resurrection." (*R3282*)

"Spiritual Israel, thank God, has inherited the realities which were thus typified. Christ is the Ark of the Covenant. In him the law has full satisfaction. In him is vested the priestly office, represented by Aaron's rod, and in him is provided the heavenly manna. All these things are made ours by the Mercy Seat, and we have access to and are accepted before the Mercy Seat as members of the High Priest's body, by virtue of the blood of atonement shed by our Redeemer as a propitiation for our sins, and not for ours only, but also for the sins of the whole world." (*R3252*)

"As the ark represented Christ, in whom are hidden all the wisdom and power of God and in whom center all of God's blessings for men, so the bringing of the ark into the city corresponded in a measure to our receiving of Christ." (*R5680*)

"The ark in the Tabernacle near to David's home represented not its glorious resting place, but its present dwelling. The condition of the church in glory is represented by the Temple of Solomon." (*R4260:4*)

"The ark of the covenant . . . represented the divine promise under which they [Israel] had left Egypt, and were hoping for grand results." (*R5345:1*)

"The Bible in some respects represents the Lord to us, as the Ark represented him to natural Israel. To it we go for the settlement of our questions. From it we hear the message of the Lord speaking peace to our souls, the forgiveness of sins, etc. The Bible has been in many homes in Christendom for more than seventy years without bringing any special blessing to those homes; yet to some even in a few months it has brought inestimable favors. What is the difference? We reply that very much depends upon the genuineness of the Israelite and the degree of reverence he has for the Lord and his Word and his carefulness to consult that Word in respect to all his affairs, and the affairs of his home. Those who have the blessing of the Lord's Word and especially those who have any light upon its pages in this dawning of the Millennial morning, if they are not receiving great blessing from it in their own hearts, peace, joy, comfort, courage, strength, and finding such blessings also upon the members of their households, have reason to inquire to what extent they are responsible for their failure to profit thus." (*R3253*)

"The Record tells that, besides the thousands of warriors who acted as a guard and gave dignity to the procession, and the multitudes of people who met the ark at various villages on the way, there were trumpeters, rattlers, and players on stringed instruments, who made joyful manifestations of appreciation of the great event of God's return to the nation as represented in the ark's return. Another arrangement was that of having the Levites chant, one to the other, the different portions of a certain Psalm which King David had composed for this very occasion . . . Psalm 24.

"King David joined with the others in his manifestation of delight, and danced before the Lord. It would appear that this custom of a dignified rhythmic moving of the feet in harmony with music is a common form even today in far Eastern countries. Mr. Clark tells us how there was such a

dance at a gathering of the Christian Endeavorers at one of their meetings in India, and how dignified and beautiful it appeared." (*R5680:4*)

We note that the Hebrew word *'aron*, meaning "ark, chest, coffin" according to Young's *Concordance*, is the same word as is used in the Hebrew Scriptures for the Ark of the Testimony or Covenant! (Exod. 25:10,14–16, 21,22; 26:33,34; etc.) It is the word "coffin" that makes me think of the "sarcophagus" in the King's Chamber of the great pyramid of Gizeh. Of course the King's Chamber of the great pyramid corresponds to the Most Holy of the Tabernacle and the Temple, and the sarcophagus of the pyramid corresponds to the Ark of the Covenant in the Tabernacle and Temple. (*C355*)

"Sarcophagus is the name given to a coffin in stone which on account of its caustic qualities, according to Pliny (H.N.XXXVI,27) consumed the body in 40 days." (*Encyclopedia Britannica*, 1914 ed., v. 19, p. 992)

Is this not the testimony of the empty sarcophagus in the pyramid corresponding beautifully with the testimony given in Mark's gospel:

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun . . . And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were frightened. And he said unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified; **HE IS RISEN**. He is not here; behold the place where they laid him." (Mark 16:1–6)

An empty tomb like the empty sarcophagus! Thus did the empty tomb, like the sarcophagus, testify to the resurrection of Jesus. So is it also the testimony of the Ark of the Covenant. Those represented by it are forever beyond the reach of death and the grave—partakers of immortality! (Rev. 2:11; 20:6) They who have really been baptized into Jesus' death will also share in his resurrection to glory, honor, and immortality.

"So many of us as were baptized into Jesus Christ were baptized into his death . . . for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:3,5)

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:4)

"O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:55)

"What became of the ark when the Temple was plundered by the Babylonians is not known, and all conjecture is useless. It was probably taken away or destroyed by Nebuchadnezzar (2 Esdras 10:22). The Jews believe that it was concealed from the spoilers, and account it among the hidden things which the Messiah is to reveal. . . . It is certain, however, from the consent of all Jewish writers, that the old ark was not contained in the second Temple, and there is no evidence that any new one was made, indeed, the absence of the ark is one of the important particulars in which this Temple was held to be inferior to that of Solomon. The most holy place is therefore generally considered to have been empty in the second Temple (as Josephus states, *WAR*, v, 14), or at most (as the rabbins allege, *Mishna*, *Yoma*, v, 2) to have contained only a stone to mark the place which the ark should have occupied (comp. Tacit, *Hist.* v, 9). The silence of Ezra, Nehemiah, the Maccabees, and

Josephus, who repeatedly mention all other sacred utensils, but never the ark, seems conclusive on the subject." (McClintock & Strong, *Cyclopedia*, v. 1, p. 403)

"The Ark of God was taken, and the Sanctuary lost its glory; and the Tabernacle, though it did not perish, never again recovered it (1 Sam. 4:22). Samuel treats it as an abandoned shrine, and sacrifices elsewhere, at Mizpeh (1 Sam. 7:9), at Ramah (9:12; 10:3), at Gilgal (10:8; 11:15). It probably became once again a movable sanctuary. For a time it seems, under Saul, to have been settled at Nob (1 Sam. 21:1–6). The massacre of the priests and the flight of Abiathar must, however, have robbed it yet further of its glory. It had before lost the Ark; it now lost the presence of the high-priest (1 Sam. 22:20; 23:6). What change of fortune then followed we do not know. In some way or other, it found its way to Gibeon (1 Chron. 16:39). The anomalous separation of the two things which, in the original order, had been joined, brought about yet greater anomalies; and while the Ark remained at Kirjath-jearim, the Tabernacle at Gibeon connected itself with the worship of the high places (1 Kings 3:4). The capture of Jerusalem, and the erection there of a new Tabernacle [2 Sam. 7:2] with the Ark, of which the old had been deprived (2 Sam. 6:17; 1 Chron. 15:1), left it little more than a traditional, historical sanctity. It retained only the old altar of burnt-offering (1 Chron. 21:9). Such as it was, however, neither king nor people could bring themselves to sweep it away. The double service went on; Zadok, as high-priest, officiated at Gibeon (1 Chron. 16:39); the more recent, more prophetic service of psalms and hymns, under Asaph, gathered round about the Tabernacle at Jerusalem (1 Chron. 16:4,37). The divided worship continued all the days of David. The sanctity of both places was recognized by Solomon on his accession (1 Kings 3:15; 2 Chron. 1:3)." (Smith, Dictionary of the Bible, p. 929)

Ark and Numerology

The exterior of the Most Holy measured $10 \times 10 \times 10 = 1000$ cubic cubits. Its base, as that of any cube, was a perfect square—the symbol of perfection. Because of the thickness of the boards ($\frac{1}{2}$ cubit—a measurement not specifically given), the interior measurement of the Most Holy was a square of 9×9 cubits (81 square cubits). The Most Holy having no floor except the ground itself, and no ceiling save the Tabernacle curtains which lay over the top of the boards, the height of the Most Holy's interior was the same as that of the exterior, 10 cubits. Thus, theoretically, the interior of the Most Holy measured $9 \times 9 \times 10$ cubits = 810 cubic cubits.

The measurements of the Ark of the Covenant were specifically given as $1\frac{1}{2} \times 1\frac{1}{2} \times 2\frac{1}{2}$ cubits = $5\frac{5}{8}$ cubic cubits. (Exod. 25:10) Since the Ark of the Covenant represented the glorified Christ (*T121*), it is interesting to note that the Ark of the Covenant could have been contained within the Most Holy just 144 times ($810 \div 5\frac{5}{8} = 144$). And, multiplying this number (144) by 1000, the number of the Most Holy (God's number, which is also the cubic measurement of the Most Holy by its exterior measurements), we arrive at the number of the very elect: 144,000.

The question then quite naturally arises, "Where in this picture do we find Jesus?" It will be recalled that Jesus' number is 100; and, since each of the six faces of the cube which constitutes the Most Holy measured 10×10

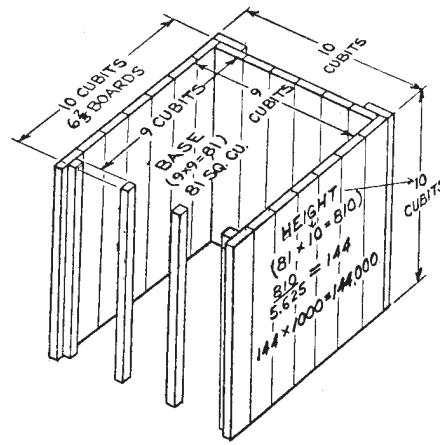


Figure 38: The Most Holy's Dimensions

cubits (100 square cubits), the Tabernacle seems to suggest that the 144,000 are all “in (within) Christ.”

Whatever else the specific measurements of the Ark of the Covenant may signify, it is interesting to note that the perimeter of the top of the Ark ($1\frac{1}{2}$ cu. + $2\frac{1}{2}$ cu. + $1\frac{1}{2}$ cu. + $2\frac{1}{2}$ cu.—see Exod. 25:10) measured 8 linear cubits. Eight is identified with the resurrection “on the morrow after the sabbath” (Lev. 23:11; Mark 16:1); and those who are represented in the Ark of the Covenant beyond the Second Veil—the glorified Christ (*T121*)—are, indeed, fully partakers of the resurrection life.

Among the symbolisms of the ancient Tabernacle, geometric configurations seem to have an important place. The square, because all of its sides are equal, is a most apt symbol for that which is perfect; and, by the same token, the oblong (rectangular figure) is also an apt symbol for that which is not yet perfect but “in part.”

The Court, which measured 50 x 100 cubits (Exod. 27:18), was not a square. For the “called” (Eph. 4:4) it represents justification (either tentative or vitalized)—i.e., not the ultimate to be attained—thus, an “in part” condition. The Holy, which measured 10 x 20 cubits, was not a square either. For the “called” it represents the spirit-begotten—not the ultimate to be attained, but an “in part” condition. The Most Holy, which measured 10 x 10 cubits, was a square. For the “called,” it represents the spirit-born condition—the ultimate to be attained—that “which is perfect” (1 Cor. 13:10), the state of glory, honor and immortality.

It will have been noted that the three furnishings of the Tabernacle that were specifically involved in its reconciliation (Lev. 16:16–19; Exod. 30:10) did not all have square bases. Only the Altar of Burnt-Offering, whose base measured 5 x 5 cubits (Exod. 27:1; 38:1) and stood in the Court, and the Altar of Incense, whose base measured 1 x 1 cubits (Exod. 30:2) and stood

in the Holy, had square bases. Thus did these altars testify to the perfection of the things which they represented: the Altar of Burnt-Offering, the Ransom Sacrifice (*T22*); and the Altar of Incense, the Church this side of the Vail (*T120*). The Ark of the Covenant, whose base measured $1\frac{1}{2} \times 2\frac{1}{2}$ cubits (Exod. 25:10; 37:1) and which stood in the Most Holy, did not have a square base despite the fact that it represented “perfection,” and this to the utmost degree—the condition attained by the glorified Christ beyond the Vail. (*T121*)

Since the Ark of the Covenant represented the ultimate of perfection, one might reasonably have expected its base also to be square. But such is not the case. Evidently, Jehovah intended it to reflect yet other features of his purposes, in the Christ of glory. In resolving this matter, we do well to remember the significance of the Vail which separated the two compartments of the Sanctuary. In *Tabernacle Shadows*, page 22, it is suggested that it represents “death.”

In the parable of the Rich Man and Lazarus (Luke 16:19–31) symbolic “death” is made to indicate a complete cross-over, a reversal of the conditions which had previously prevailed. (“Hell” booklet, p. 139) The Rich Man, representing the two tribes, Benjamin and Judah, thereafter was poor insofar as the grace and favor of God was concerned; but Lazarus, the beggar, representing the Gentiles, was thereafter rich in that grace and favor. (Compare Matt. 10:5–8 with 23:38; 24:14.)

In the Tabernacle, the Vail is the “signpost” bespeaking the complete changeover or reversal of the conditions and circumstances of what preceded to that which followed it. In the Court and the Holy (before the Vail) perfection was represented in the square-based altars standing in areas that represented “un-perfect” (Psa. 139:16) or “in part” conditions. In the Most Holy (beyond the Vail) perfection is represented by the Ark of the Covenant which did not have a square base but stood in the square area that represented “that which is perfect” as having come. (1 Cor. 13:10)

God was very particular about this Ark of the Covenant, and was most specific in the giving of the directions concerning it. Its measurements are given in Exodus 25:10 and 37:1. From these it will be noted that, while it had two square ends, its base, top and two sides were not squares, but rectangular oblongs, of which the perimeter of each measured $1\frac{1}{2} + 2\frac{1}{2} + 1\frac{1}{2} + 2\frac{1}{2} = 8$ cubits. When one recalls that eight is the symbol for the resurrection-life (Jesus was resurrected on the morrow after the Sabbath, thus on an eighth day—Mark 16:1–6) it will be seen that the Ark of the Covenant thus shows forth the fact that the “called” who were faithful unto death—who once possessed the treasure of the resurrection-life (before the Vail) “in an earthen vessel” (Col. 3:1; 2 Cor. 4:7)—now possess it in verity and in truth—i.e., in its fullness as partakers of the divine nature (beyond the Vail).

Perhaps the square ends of the Ark of the Covenant were intended to bespeak the resurrection-life of the glorified Christ, for the number of sides to the two squares is eight, the symbol of this resurrection-life.

Then, too, the perimeters of these two squares is $2 \times (1\frac{1}{2} + 1\frac{1}{2} + 1\frac{1}{2} + 1\frac{1}{2}) = 12$ cubits, the number of the tribes of the spiritual Israel of God constituting the “very elect.”¹ Multiplying this number 12 by the number of the chamber in which the Ark of the Covenant stood—Jehovah’s number (1000), we arrive at the number of individuals constituting each of those tribes—i.e., $12 \times 1000 = 12,000$. By extension, since each of the twelve tribes consisted of 12,000 members, these two squares (ends) of the Ark of the Covenant testify, not only to the perfection of all of these, but also to the very number of them: 144,000. (Rev. 7:4–8; 14:1)

When these two squares (ends) are laid side by side or end to end, the configuration is exactly that of the Court and the Holy of the Tabernacle—an area twice as long as it is wide: the Court, 50 \times 100 cubits; the Holy, 10 \times 20 cubits. It is suggested that the significance of this is that those who were once identified with the “in part” conditions—justification and spirit-begettal—because of their faithfulness unto “death” (represented by the Vail), have now attained unto that which is “perfect” (1 Cor. 13:10)—the spirit-born condition and membership in the 12 tribes (the 144,000) constituting the spiritual Israel of God, the “very elect” who could not be deceived. (Matt. 24:24; Rev. 7:5–8; 14:1)

There were four sides (top, bottom, east, and west) and two ends to the Ark of the Covenant. Each side had a perimeter of $1\frac{1}{2} + 2\frac{1}{2} + 1\frac{1}{2} + 2\frac{1}{2} = 8$ cubits, making the total for all four sides $4 \times 8 = 32$ cubits. The two ends on the North and South sides had each of them a perimeter of $1\frac{1}{2} + 1\frac{1}{2} + 1\frac{1}{2} + 1\frac{1}{2} = 6$ cubits, making the total for both ends $2 \times 6 = 12$ cubits.

These two figures (32 and 12) when added together total 44; and if there be added to this Jesus’ number (100), the total then will be 144. Multiplying this by Jehovah’s number (1000), the final total is then 144,000, the number of the “very elect” who are represented in the Ark of the Covenant (a suggestion we received from Eldad Weeks).

“When the work of reconciliation is complete, God will recognize the world of mankind, and place his sanctuary among men. Then will be fulfilled that which was written: ‘The Tabernacle of God (God’s dwelling, **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 (the 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” (T76)

The Church glorified, i.e., the 144,000 partakers of the divine nature, are suggested and represented as being in the Most Holy of the Tabernacle:

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1. The fact that each of these squares individually had a perimeter of only six cubits reminds one of the fact that the two shoulder-pieces of the High Priest’s Ephod, had each of them the names of only six of the tribes engraved upon them, making the total for the two shoulder-pieces just 12. (Exod. 28:9–11)

“The ‘Most Holy’ represented the perfect condition of those new creatures who, faithful unto death, gain the prize of our high calling through a share in the first resurrection (Rev. 20:6).” (*T21*)

In the symbolisms of the Revelation, these **glorified saints** are designated, “the holy city, New Jerusalem,” and are likened to a “bride adorned for her husband.” (Rev. 21:2)

“And I John saw the **holy city**, New Jerusalem, coming down from God out of heaven, prepared as a bride for her husband. And the **city** lieth **foursquare**, and the length is as large as the breadth . . . The length and the breadth and the height of it **are equal**.” (Rev. 21:2,16)

“The New Jerusalem represents the Gospel Church in glory and Kingdom power, spiritual, and invisible to men, yet all powerful. Its descent to earth (Rev. 21:2) marks the fulfillment of that petition of our Lord’s prayer which says, ‘Thy Kingdom come’; and its ‘coming’ will be gradual, and not sudden. . . . The New Jerusalem and the New Heavens are synonymous, signifying the new spiritual ruling power.” (*C258*)

“The ‘city’ referred to is not a literal city, but the symbolical one mentioned in Rev. 21:2,9–27. In symbol a city signifies a government, and this city which comes down from God out of heaven symbolizes the kingdom of God, his rule or government, which will be established in all the earth.” (*R2231:1*)

It is interesting to note that in the description given in the Revelation, this “city” is **foursquare**; and is also a perfect cube (Rev. 21:16), paralleling, if you please, the ancient Tabernacle’s Most Holy which was also foursquare, measuring ten cubits in length, and ten cubits in breadth; and it was also a perfect cube, measuring externally, ten cubits by ten cubits by ten cubits; in other words, “the length and the breadth and the height of it are equal”!

There is, however, yet another way in which Christ Jesus may be found in this picture by considering, as Bro. Russell does, the “Mercy Seat” (propitiatory) as representing the heavenly Bridegroom, to his Bride represented by the box part of the Ark of the Covenant. (See *T126*)

The Mercy Seat (Exod. 25:17; 37:6) which, as a lid, covered the Ark of the Covenant and represented Christ Jesus as the Head over the Church (*T126*), had the identical measurements as the Ark of the Covenant (Exod. 25:10; 37:1) and thus also a perimeter of eight linear cubits. What is the significance of this? Ah, it is this! The foreordained purpose of God is met in the glorified Church inasmuch as every member thereof is **conformed to the image of God’s dear Son** (Rom. 8:29) even to the sharing of his resurrection, glory, and honor. (2 Pet. 1:4; 2 Tim. 2:12; Rom. 8:17)

Though they will be one in the sense that any husband and wife ought to be one, yet as individuals Christ and his Church will continue to be separate entities throughout all eternity. Thus Christ Jesus, the heavenly Bridegroom, is one; so also the Church, his Bride, will be one. Together as Bridegroom and Bride they are two to whom Jehovah God has decreed the divine nature. The Bride is to consist of 144,000 individual “members.” (Rev. 7:4–8; 14:1) Their inheritance, of course, will be based upon their participation in the first resurrection. They are most beautifully represented in the box part of the Ark of the Covenant which, beyond the Second Vail, graced

the ancient Tabernacle's Most Holy. The lid, or Mercy Seat, represented Christ Jesus himself as the Head of the Church (see *T126*).

Since in this way Christ Jesus and his Church may thus be symbolized by the figure two, and being ordained of God to become sharers of the divine nature by way of the first resurrection—the latter being symbolized by the number eight—we carry two to its eighth power which produces 256. When this number is multiplied by the cubic capacity of the Ark of the Covenant ($2\frac{1}{2} \times 1\frac{1}{2} \times 1\frac{1}{2} = 5\frac{5}{8}$ according to Exod. 25:10), we arrive at $256 \times 5\frac{5}{8} = 1440$. When this number is multiplied by Jesus' number (100)—required since there could be no Church, no Bride of Christ, no Lamb's Wife without Jesus—the final figure is $1440 \times 100 = 144,000$, the number of the “very elect”! How amazingly wonderful! And how beautifully does the Ark of the Covenant also reflect that this “woman”—the Church glorified (see *T121*)—will evermore recognize Christ Jesus, the heavenly Bridegroom, to be her Head (as represented in the lid) throughout all eternity—**she will always reverence her husband!** (Eph. 5:33)

The 48 boards, each measuring $1\frac{1}{2} \times 10 \times \frac{1}{2} = 7\frac{1}{2}$ cubic cubits total 360 cubic cubits or as many cubic cubits as there are degrees in a circle (360). Since a circle is a most apt symbol for endlessness and, by extension, the divine or immortal nature, this seems to say that the 144,000 (represented in the surface area of the 48 boards—1440 multiplied by Jesus' number 100) will be partakers of the divine, immortal nature.

The Great Pyramid of Gizeh has four triangular sides resting upon one square base. Geometrically each of triangular sides has 180° , or 720° for all four. Adding the 360° of the square base produces a total of 1080° for all the angles of the pyramid's five sides, a number which is three times 360° . In this way does the Great Pyramid—whose interior chambers and passageways fully corroborate the Divine Plan of the Ages—testify to the fact that there will be but three—the Father, His son Christ Jesus, and His son's bride, the Lamb's wife—who will share the divine, immortal nature!

Incidentally, if the cubic measurement of the Altar of Burnt-offering ($5 \times 5 \times 3 = 75$ —see Exod. 27:1) be squared, we get $75 \times 75 = 5625$. When the Ark of the Covenant's cubic measurement ($2\frac{1}{2} \times 1\frac{1}{2} \times 1\frac{1}{2} = 5\frac{5}{8}$ —see Exod. 25:10) is multiplied by Jehovah's number (1000), we arrive at the number 5625.

Thus it is that by the will of Jehovah (i.e., by His ordination), the Altar of Burnt-offering and the Ark of the Covenant are in a sweet relationship with each other! It will be only they who suffer with Christ Jesus, the death depicted by the Altar of Burnt-offering, who will share the exaltation of Jesus to the divine nature so beautifully depicted by the Ark of the Covenant. (Rom. 8:17; 2 Tim. 2:12; 1 Pet. 4:13) Bear in mind that the Altar of Burnt-offering was made of copper (symbolic of the human nature) whereas the Ark of the Covenant was made with gold (symbolic of the divine nature)!

The Gate measured 5×20 cubits (Exod. 38:18) which is an area of 100 square cubits. The Door measured 10×10 cubits (inferred from Exod.

26:16) which is also an area of 100 square cubits. Christ Jesus is the “Gate” and the “Door” and 100 is his number.

The Gate represents Christ Jesus (*T19*), but the one entering the Court into the tentatively justified condition has not yet made Christ Jesus his “all in all.” He is only “in part” what Christ Jesus could be to him! Thus the gate, though containing 100 square cubits, was **not** a square.

The Door represents Christ Jesus (*T20*). He who enters the Holy of the antitypical Tabernacle into the spirit-begotten condition has made Christ Jesus his “all in all.” Thus the door containing 100 square cubits was a square, a symbol of that which is perfect, full, and complete!

The fact is remarkably noteworthy that the walls of the King’s Chamber in the Great Pyramid were made of exactly 100 stones!

“The four walls are built of exactly **one hundred** stones.” (Edgar, *Great Pyramid Passages*, v. 1, p. 73)¹

Surely this is corroborative of the fact that the glorified Church—the Very Elect—will all be “in [within] Christ”!

“The King’s Chamber, the grandest and highest room of the Pyramid, becomes the symbol of the perfection of the **divine nature** to be gained by the ‘little flock,’ the few overcomers chosen out of the ‘many called’ (whose calling is symbolized by the Grand Gallery) who pass through self-sacrifice and trial (symbolized by the Ante-Chamber and the low passages into and from it).” (*C352*)

“The King’s Chamber, which can be reached only by way of the Grand Gallery and the Ante-Chamber, is in every way the highest and noblest apartment in the Great Pyramid, and **fitly symbolizes the divine nature.**” (*C355*)

“The only thing this chamber contains is an empty (granite) coffer (or stone box) without a lid; and it is worthy of notice that this coffer corresponds with the sacred ark of the Mosaic Tabernacle in capacity.”² (H.F. Gordon, quoted in *C355*)

Ark Moses Built

“At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. **And I made an ark** of shittim wood and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in my hand. And he wrote on the tables according to the first writing, the ten commandments . . . And I turned myself and came down from the mount, and put the tables **in the ark which I had made**; and there they be, as the LORD commanded me.” (Deut. 10:1–5)

1. The King’s Chamber well represents the same state or condition as is represented by the Most Holy (*C356*), viz., the spirit-born condition of “honor, glory, and immortality”—the divine nature to which the Elect of God shall attain.
2. We do not understand how Gordon is able to say this since there is no way to determine the capacity of the interior of the Ark. Presumably it is a conjecture on his part.

The only difficulty arises from the fact that Jehovah in Exod. 25:16 (bearing, of course, on the new Tabernacle's ark—the one made by Bezaleel, see Exod. 37:1) says, "And thou shalt put into the ark the testimony which I shall give thee" (as though it had not already been given him, by the tables of stone in the first ark which was in the tent of Moses—the first Tabernacle of the Congregation, see Exod. 33:7). However, it must not be overlooked that what Moses had received at that time was only a part of the testimony, for after the tables of the Law had been transferred to the second Tabernacle, two other bits of testimony were added: Aaron's rod that budded (Num. 17:10) and the golden bowl of manna (Exod. 16:33,34). Consequently the ark in the second Tabernacle contained thus three testimonies, two of which had not been placed in the first ark!

Has the Ark Been Found?

"It is a matter of tradition in Abyssinia and of belief in the scientific world of Europe that the original Jewish Ark of the Covenant, containing the Mosai-cal stone of Tables of Law and all the other treasures of the Temple of Solomon, which disappeared from Jerusalem at the time of the so-called Jewish captivity, were dispatched by the Jewish high priests for safety to Abyssinia. It is generally believed that the Ark of Covenant along with all the other relics contained in the holy of holies of the Temple of Solomon will be found in some of these monastery islands of Lake Zonai." (*R3450:5*)

The apocryphal writing in Maccabees 2:4–8 (English Revised Version, 1896) reads as follows:

"The prophet [Jeremiah] being warned of God, commanded that the tabernacle and the ark should follow with him, when he went forth into the mountain [Pisgah] where Moses went up and beheld the heritage of God. And Jeremiah came and found a chamber in the rock, and there he brought the tabernacle, and the ark, and the altar of incense; and he made fast the door. And some of those who followed with him came there that they might mark the way, and could not find it. But when Jeremiah perceived it, he blamed them, saying, Yea, and the place shall be unknown until God gather the people together, and mercy come; and then shall the Lord disclose these things, and the glory of the Lord shall be seen, and the Lord shall be seen, and the cloud."

On the basis of this text an American explorer, Antonio Futterer, in the 1920s visited Mt. Nebo in Jordan in search of the Ark of the Covenant. His description of the site where it was to be found inspired another American explorer, Tom Crotser of Winfield, Kansas, to continue the search. This latter explorer claims to have found it, measured it, and have taken pictures of it (i.e., of the box-like part of it). His figures for the measurements are as follows: 62 x for the length, 37x for the width, and 37x for the height. An article on this appeared in the *Biblical Archaeology Review* of May/June 1983, pages 66–69, the last paragraph of which reads:

"In the meantime, we still cannot report what it was Tom Crotser photographed at 2:00 a.m. on the night of October 31st, 1981. As soon as we find out, we'll let you know. But rest assured, it was not the Ark of the Covenant."

Not much credence can be given to the apocryphal writings since neither Jesus nor any of the inspired apostles ever quoted from them. Nor is it even vaguely possible that either of these explorers actually saw the original Ark of the Covenant. As for the measurements given by Tom Crotser, they were evidently based upon the measurements given in Exodus 25:10 where they are given as $2\frac{1}{2}$ cubits for its length, $1\frac{1}{2}$ cubits for its breadth, and $1\frac{1}{2}$ cubits for its height. All that Tom Crotser needed to do to have the figures commensurate with those of the Exodus account was to take an arbitrary figure for the length of the cubit and multiply that by the dimensions stated in cubits found in Exodus. Then he would have something very proportionate to the measurements given in the biblical account. It seems that he used 24.7x as the length of a cubit. This is the way that Tom Crotser arrived at the figures he has given:

$$2\frac{1}{2} \text{ cubits} \times 24.7x = (61.75) 62\xi$$

$$1\frac{1}{2} \text{ cubits} \times 24.7x = (37.05) 37x$$

$$1\frac{1}{2} \text{ cubits} \times 24.7x = (37.05) 37x$$

If 24.7(to the cubit is accepted, then the boards of the tabernacle which measured ten cubits in length (Exod. 25:16) would have been over 20 feet long, surely not the measurement for a portable structure.

The length of the ancient tabernacle cubit commonly used by most authorities is 18(. Yet this also is but a conjecture—too large for a portable structure. According to J.H. Dummelov in his one volume *Bible Commentary*, there were three different biblical cubits as follows:

small cubit 13.33(
building cubit 16.00(
large cubit 18.66(

Here is what others have said:

“Reliable data for the exact evaluation of the Hebrew cubit do not exist.”
(Hastings, *Dictionary of the Bible*)

“The actual data for determining the length of the Mosaic cubit involve peculiar difficulties; and absolute certainty seems unattainable.” (Smith, *Dictionary of the Bible*)

“No absolute and invariable standard presents itself.” (McClintock & Strong, *Cyclopedia*)



Chapter 10

Other Insights

Gifts of the Princes

We have assumed that immediately after Moses had dedicated the Tabernacle to the service of Jehovah in the first month in the second year, on the first day of the month (Exod. 40:2,17), he proceeded with the consecration of the priesthood Aaron and his sons. This latter, in its initial (Exod. 29:1-37; Lev. 8:1-36) and secondary (Lev. 9:1-24) stages, took place during the first eight days of the first month. This ritual may not have taken up all of these eight days, either individually or collectively. If then, we are to take literally the words of Numbers 7:1, on the day that Moses had fully set up the tabernacle, we shall be compelled to understand that running along concurrently with these eight days and extending four days beyond them twelve days in all the twelve tribes of Israel through their princes made their presentation for the services of the tabernacle, and in honor of the dedication of the altar of burnt-offering. However,

The transactions mentioned in this chapter took place on the second day of the second month of the second year after their departure from Egypt; and the proper place of this account is immediately after the tenth chapter of Leviticus. (Clarke, *Commentary*, Numbers 7:1)

The expression on the day that Moses finished setting up the tabernacle, ver. 1, must not be pressed, as if the gifts of the princes began immediately after the erection of the Tabernacle and the anointing of the Sanctuary . . . The actual order, to which the gifts of the princes follow here, must also have its foundation in the order of time. Between the erection of the Tabernacle on the first day of the first month (Exod. 40:17) and the beginning of the march from Sinai on the twentieth day of the second month (Num. 10:11) there intervened about fifty days . . . there is no necessity to force a literal redaction into this period. (Lange, *Commentary*, Numbers 7:1)

Those who take the word `day` as literally pointing to the exact date of the completion of the tabernacle, are under a necessity of considering the sacred narrative as disjointed, and this portion of the history from the seventh to the eleventh chapters as out of its place the chronology requiring that it should have immediately followed the fortieth chapter of Exodus, which relates that the tabernacle was reared on the first day of the first month of the second year. But that the term `day` is used in a loose and indeterminate sense, as synonymous with time, is evident from the fact that not one day but several days were occupied with the transactions about to be described. So that this chapter stands in its proper place in the order of the history; after the tabernacle and its instruments, the altar and its vessels, had been anointed (Lev. 8:10), the Levites separated to the sacred service the numbering of the people, and the disposal of the tribes about the tabernacle, in a certain order, which was observed by the princes in the presentation of their offerings. This would fix the period about a month after the completion of the tabernacle. (Jamieson, Fausset & Brown, *Commentary*, Numbers 7:1)

“And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.” (Num. 7:3)

Let it be carefully noted that not until Aaron and his sons had covered all the vessels of the Tabernacle were the Kohathites privileged to bear them away. They were not even to touch any of the sacred vessels lest they die. (Num. 4:15; see also 2 Sam. 6:6,7; 2 Chron. 13:9,10) After they were covered the Kohathite Levites were to carry the burden of their charge the sacred vessels of the Tabernacle upon their shoulders. (Num. 7:9)

The Gershonite Levites and the Merari Levites might carry the burden of their respective charges curtains, coverings, hangings, cords, instruments of service (Num. 4:23-26); bars, pillars, sockets, cords, pins, instruments of service (Num. 4:29-32) in wagons, but they were covered wagons. (Num. 7:3)

The princes . . . brought `covered wagons. The things carried were not to be exposed; they were to be protected from the surrounding influences of the wilderness. The things connected with the testimony of the Lord are not for public display. The word `mystery is very characteristic of the present period; it means that divine things are only known to those who are initiated; they are never to be regarded as things which can be brought within the range of the natural man. They are holy things, and they are to be preserved inviolate while they are being carried through a scene which is everywhere marked by what is unholy and defiling. (Coates, *An Outline of Numbers*, p. 81)

We are to tell the heavenly things but not to the natural man. `Cast not your pearls before swine, lest they trample them under their feet, and turn again and rend you. (Matt. 7:6) Our Lord said that he had many things to tell his disciples, but they could not receive them until the holy Spirit came. (John 16:12,13) And, `The holy Spirit was not yet given; because that Jesus was not yet glorified. (John 7:39) `The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned; `but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. (1 Cor. 2:14,10) (*R5065*)

We are . . . to discriminate. Not all are brethren in Christ, begotten of the holy Spirit. Of the remainder some are more, and some less brutish. Hence in our dealings with various classes of people (Matt. 7:6), we should avoid presenting the holiest and most precious things of our religion to those who are in no condition to appreciate or understand them. They would doubtless resent them and do us injury. On the contrary, we are to be wise as serpents in the presentation of the truth and harmless as doves. We are to make known the riches of God's grace to those who have the hearing ear. (*R4568*)

“And the LORD spake unto Moses, saying, Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service. And Moses took the wagons and the oxen, and gave them unto the Levites. Two wagons and four oxen he gave unto the sons of Gershon, according to their service: And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest. But unto the sons of Kohath he gave none:

because the service of the sanctuary belonging unto them was that they should bear upon their shoulders.” (Num. 7:4–9)

The wagons, it will be noted, were not given to the priests nor even to the Kohathite Levites. In fact, the wagons had nothing whatever to do directly with the services of the priests either within the Court or in the Sanctuary. This much is certain, the burden of transportation was not saddled upon the priesthood; and to this extent they could exercise greater freedom in what was committed to them the service of the Sanctuary. This is significant.

The `waggon seems to represent what is not exactly spiritual in itself, but which furthers the work of the Lord. We have the privilege of seeing that the work does not bear heavily on those who are engaged in it; there are many ways in which we can give practical help. Mark was serviceable to Paul for ministry; Tertius wrote a long epistle to saints at Rome at his direction; Phoebe helped him in some way not known to us; Gaius and Philemon entertained him; saints in Philippi refreshed him; in all these services we may see what would answer to the `waggon of Numbers 7 . . .

But `waggon has no part in that spiritual ministry which is called `the service of the sanctuary, and which is allotted to the sons of Kohath (verse 9). This is a service in which nothing can have place but spiritual power. `Waggon adds nothing to the Kohathites; they bear `upon the shoulder; no accessory help enters into this. The varied helps which Paul received from one and another in a material way added nothing to his Kohathite service. That was a matter for which he was a chosen vessel, and which was carried out in the grace and spiritual power for it which he had directly from the Lord. The saints might, indeed, help in this by prayer, but this is sanctuary support given to sanctuary service; it is in itself Kohathite service of a high and priestly order. It belongs to an altogether different range of things from the kind of help which is typified by `waggon. . . . There are holy ministries which are borne only in personal spiritual power. For example, the writing of the Gospels, and the ministry of the Apostles, was Kohathite service of a very high order; `waggon could have no part there. But the copying and circulating by others of what the Apostles ministered would greatly further the movements of the testimony, and such a service as this might correspond with the offering of `waggon. (Coates, *An Outline of the Book of Numbers*, Numbers 7)

As there is something of a Peter, and something of a James, and something of a John in each of us, so there is also something of the Gershonite Levite, and something of the Merarite Levite, and something of the Kohathite Levite in us. All Levites were consecrated to the service of the Tabernacle, though particularly to minister to Aaron and his sons (Num. 3:6–9; 8:6–19), who, though they also were Kohathite Levites, were specially set apart to serve and minister in the priestly office. (Num. 3:10) We are privileged to serve our God in many ways: we are to do good unto all men as we have opportunity, but especially unto the household of faith, and, perhaps, more particularly to those who serve in a priestly capacity.

In a general way, we might regard the Kohathites as the priestly caste who were to bear the burden of their charge upon their shoulders (Num. 4:14;

7:9) in contradistinction to the Gershonites and Merarites to whom wagons were given to bear their respective charges.

Bro. Russell seems to have suggested that wagons represent organizations. (C316) Antitypically, then, it would seem that the difference between those Levites who come under the supervision of Eleazar (Num. 3:32) the Kohathites, from those who are under the supervision of Ithamar (Num. 4:28,33) the Gershonites and the Merarites is that the former serve by bearing the burden of their charge upon their shoulders, whereas the latter serve, but need wagons organizations to assist them.

Organizations do serve a useful purpose. They have furnished us with Bibles, concordances, lexicons, commentaries, books, tracts, etc., and who knows how well the priests might have been able to carry on without these? As ministering agencies in this direction, they have been good. The danger, however, lies in this, that it is possible to allow these organizations to intrude themselves in upon the priestly service.¹

Every true Levite should recognize his limitations; and the purpose for which the wagons were provided. He should not permit their use to be intruded upon the priestly service. God punished certain of the ancient Kohathites for something similar to this when they would have assumed such priestly functions as were not specifically committed unto them. (See the history of Korah and his company in Num. 16:8-11; 26:10; Jude 11.)

While the first part of the presentation of gifts by the twelve princes consisted of six wagons and twelve oxen, the second part was equally as unique; for the gift from each one of the tribes was exactly the same as that from every other tribe, viz.,

1. a silver charger² (weighing 130 shekels).
2. a silver bowl² (weighing 70 shekels).
3. a golden spoon (weighing 10 shekels) filled with incense.
4. a burnt-offering a bullock, a ram, a lamb of the first year.
5. a sin-offering a kid of the goats.
6. a peace-offering two oxen, five rams, five he-goats, five lambs of the first year.

Thus there were in all:

12 silver chargers (weighing 1,560 shekels)
 12 silver bowls (840 shekels)
 12 golden spoons (120 shekels)

(Total weight: 2,520 shekels)

12 bullocks, 12 rams, 12 lambs

(Total animals for burnt-offering: 36)

1. It is interesting to note that God excused the Philistines, but held Israel accountable for carrying the Ark on a wagon. (cf. 1 Sam. 6:2,10,12; 2 Sam. 6:3; 1 Chron. 13:7-11; 16:25-28)
2. Filled with flour mingled with oil for a meal-offering.

12 goats

(Total animals for sin-offering: 12)

24 oxen, 60 rams, 60 goats, 60 lambs

(Total animals for peace-offering: 204)

(Total number of animals: 252)

plus flour mingled with oil, and incense. (Num. 7:84-88)

These all were presented by the princes each on a separate day and in the order of the placement of the tribes about the Tabernacle. The days on which they made their respective presentations, and the tribes which the princes represented are as follows:

1st day	Nahshon for Judah	Num. 7:12
2nd day	Nethaneel for Issachar	Num. 7:18
3rd day	Eliab for Zebulun	Num. 7:24
4th day	Elizur for Reuben	Num. 7:30
5th day	Shelumiel for Simeon	Num. 7:36
6th day	Eliasaph for Gad	Num. 7:42
7th day	Elishama for Ephraim	Num. 7:48
8th day	Gamaliel for Manasseh	Num. 7:54
9th day	Abidan for Benjamin	Num. 7:60
10th day	Ahiezer for Dan	Num. 7:66
11th day	Pagiel for Asher	Num. 7:72
12th day	Ahira for Naphtali	Num. 7:78

It is worthy of remark . . . that every tribe offers the same kind of offering, and in the same quantity, to show that every tribe was equally indebted to God for its support, so each should testify an equal sense of obligation. Besides, the vessels were all sacrificial vessels, and the animals were all clean animals, such as were proper for sacrifices; and therefore every thing was intended to point out that the people were to be a holy people, fully dedicated to God, and that God was to dwell among them; hence they were fine flour and oil, for a meat-offering, verse 13. A bullock, a ram, and a lamb, for a burnt-offering, verse 15, 16. Five oxen, five rams, five he-goats, and five lambs, for a peace-offering, verse 17. Thus, as the priests, altar, etc., were anointed, and the tabernacle dedicated, so the people, by this offering, became consecrated to God. Therefore every act here was a religious act. (Clarke, *Commentary*, Numbers 7:14)

Furniture Covers

“And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of the covenant with it: And shall put thereon the covering of badgers’ skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof. And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon: And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers’ skins, and shall put in the staves thereof. And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it: And they shall put it and all the vessels thereof within a covering of badgers’ skins, and shall put it upon a bar. And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers’ skins, and shall put to the staves

thereof: And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skins, and shall put them on a bar: And they shall take away the ashes from the altar, and spread a purple cloth thereon: And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it. And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary . . . the sons of Kohath shall come to bear it." (Num. 4:5–15)

It should be noted that the furniture which traveled was the identical furniture which stood in the Tabernacle, but its relationship to Israel when it traveled was quite different from its relationship to God and his Tabernacle, especially when the latter was erected for service. The Candlestick was still the golden candlestick, though it did not enlighten Israel in its journeyings as it did the priesthood within the Holy of the Tabernacle. The Table of Shewbread was still the table of the continual bread yea, the bread was even upon it; but it did not feed Israel in its journeyings as it did the priesthood which served within the Tabernacle of the Congregation. The Golden Altar was still the altar of incense, but it never afforded Israel the privilege of offering sweet incense thereon, as it did unto the sacrificing priest. Indeed, whenever the Camp of Israel traveled, each article of furniture, save the Laver, was covered. In every instance, except that of the Ark of the Covenant, the outermost covering was of seals skins (mistranslated badger skins). These seal skin coverings well represented our humanity i.e., our flesh. They were as if to say that as we journey through this world, our true relationship to God is quite different from that in which the world recognizes us. God sees our faith, our obedience, our sacrifice; and because of these he accounts unto us the divine nature, so beautifully represented in the gold of which the candlestick, the table of shewbread, and the incense altar were made. The world, of course, sees only our flesh the rough, unsightly seal skins.

As already suggested, however, those who by way of consecration and spirit-begetting have been privileged to enter the Holy of the antitypical Tabernacle there to be enlightened by the golden candlestick, and to be fed from the golden table with the shewbread, and to offer sweet incense at its golden altar are themselves represented in these very vessels.

The Golden Candlestick or lampstand, which stood opposite the Golden Table, and gave light to all in the `Holy, was of gold all of one piece hammered out. It had seven branches, each of which held a lamp, making seven lamps in all a perfect or complete number. This represented the complete Church, from the Head, Jesus, to and including the last member of the `little flock that he is taking out from among men, to be partakers of the divine (gold) nature. Our Lord says, `The seven candlesticks which thou sawest are seven churches (Rev. 1:20) the one Church whose seven stages or developments were symbolized by the seven congregations of Asia Minor (Rev. 1:11). Yes, that candlestick represented the entire Church of the First-born not the nominal, but the true Church, whose names are written in heaven the true lightbearers the `Royal Priesthood. (T115)

The Golden Table, which in the `Holy bore the shewbread, represented the Church as a whole, including Jesus and the apostles all the sanctified in Christ who serve in `holding forth the Word of Life. (Phil. 2:16) The great work of the true Church during this age has been to feed, strengthen and enlighten all who enter the covenanted spiritual condition. The bride of Christ is to make herself ready. (Rev. 19:7) The witnessing to the world during the present age is quite secondary and incidental. The full blessing of the world will follow in God's `due time, after the Gospel age (the antitypical Day of Atonement with its offerings) is ended. (*T115*)

The Golden Altar in the `Holy would seem to represent the `little flock, the consecrated Church in the present sacrificing condition. From this altar ascends the sweet incense, acceptable to God by Christ Jesus the willing services of the priests: their praises, their willing obedience all things whatsoever they do to the glory of God. (*T120*)

The seals skins covering over the Tabernacle represented Christ's flesh his humanity. This may give rise to the question in someone's mind as to whether or not our flesh, our humanity, could also be represented in these seals skin coverings of the Tabernacle's furniture. It is just this fact that establishes for us a most beautiful picture, corroborating all Bible testimony to the effect that the Church is the true `body of Christ, which suffers with him in the sin-offering.

Christ Jesus died as the ransom, but he suffered as a sin-offering. In the former, the Church does not share; but in the latter, she has most certainly and most graciously been invited to share. Is it not true that she has been baptized into Christ's death? That body is dead because it has been devoted to God in connection with the sin-offering. (*R5101*) Is she not also a joint-sacrificer with her Master, Christ Jesus? (*F439,456*) (Rom. 6:3-5; Gal. 3:27; Rom. 8:17; 2 Tim. 2:11,12)

It is this doctrine of participation in the sin-offering that is particularly typed in the Tabernacle and its rituals. The Atonement Day sin-offering consisted of two animals a bullock and a goat. Both of these animals were offered by the self-same priest, and their blood was carried in the self-same fashion through the Holy, into the Most Holy, and there sprinkled on and before the Mercy Seat to accomplish atonement. The bullock represented Christ Jesus, and the goat (i.e., the Lord's goat) represented the Church his Body.

The two animals really constituted one sin-offering Jesus sin-offering. The Church in the flesh is thus identified with Christ: she as his Body is as truly Christ as he the Head. Did not Jesus say to Saul of Tarsus, while the latter was on his way to Damascus to persecute the Church, Saul, Saul, why persecutest thou ME? (Acts 9:4) Thus if we are truly one with Christ Jesus, we ought also to be represented in the seals skins coverings of the Tabernacle's furniture, though, as is obvious, not in the seals skins covering over the Tabernacle itself. But, while our justified and consecrated humanity our flesh is thus identified with Christ Jesus, the world does not and cannot so recognize it. On this point Brother Russell says:

The world has seen the Priest Head and Body suffer as a sin-offering during this age; Jesus was manifested to the Jews in the flesh (as a sin-offering), and as Paul could say, so can all followers in his footsteps say, 'Christ is manifest in our mortal flesh. (2 Cor. 4:11) As the whole Christ has thus been manifest and has suffered in the flesh, so they shall also be 'glorified together before the world. (T84)

The result of this action is two-fold; we become, first of all, members of Christ in the flesh, and he accepts us and treats us as such. We are first baptized, or immersed, into his death, his baptism. Then the figure changes; and we are raised up out of this baptism into death, as new creatures. **Thereafter our flesh is counted as his flesh.** So our relationship to Christ is two-fold: one appertaining to the flesh, the other to the spirit. (R5394:1)

From this standpoint he spoke when upbraiding Saul of Tarsus, saying, 'Saul, Saul, why persecutest thou **me**? (Acts 9:4) **So Jesus in the flesh (represented by his followers)** was still in the world long after Jesus, as the Head of the church, had ascended up on high. Thus we see that the sufferings of the church all down the age have, in a sense, been the sufferings of Jesus.

The Apostle speaks of himself as 'always bearing about in the body the dying of the Lord Jesus. (2 Cor. 4:10) All the followers of the Lord Jesus bear about in their body the dying of the Lord Jesus. (R5053:6)

The blue cloth, which symbolizes faithfulness, is present in the coverings of all the furniture save that of the Brazen Altar. And, since this cloth of blue was not visible while the seals skins covering was over it, it would seem to say that the faithfulness of the saints, though recognized by God, is hidden from all those who merely see our flesh.

The Table of the Shewbread was covered with a cloth of blue and a cloth of red. Here, we do not find, as in the case of the Brazen Altar, a single cloth of purple to show forth the royal and kingly honor to which those faithful unto death are to be ultimately exalted. Those, who are represented by this table of the shewbread, are no longer in the Court ; nor have they yet attained unto that condition represented by the Most Holy. They are in the Holy and possess the treasure in an earthen vessel the treasure, the divine nature, being represented in the fact that the table was made of gold. There is, however, a significance to the fact that a cloth of blue and a cloth of red were used to cover this Table of the Shewbread. Unlike the faithfulness unto death pictured in the altar of burnt-offering, where the death was virtually on behalf of the world (the Camp), the faithfulness here must be in the laying down of life for the brethren for those who, as priests of God, are serving in the Holy. As Jesus laid down his life (not only for the world, but) for the body's sake, so that it might be sustained in life, so, too, are we to lay down our lives for the brethren. Hereby perceive we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. (1 John 3:16) The Apostle Paul delighted in this, for he said: I, Paul, am made a minister; who now rejoice in my suffering for you, and fill up that which is behind of the afflictions of Christ

for his body's sake, which is the church. (Col. 1:23,24) Such faithfulness on behalf of the brethren is even as food to their souls.

This, undoubtedly, is the reason why the cloth of blue and the cloth of red are manifest only in the coverings of this Table of the Shewbread and not in connection with the remaining vessels of the Holy. Yet, such faithfulness unto death will not be appreciated by the world; for here, too, they see only the seals skins covering our flesh, our humanity.

Concerning the one and only piece of furniture which stood in the Most Holy of the Tabernacle, the Ark of the Covenant, it is interesting to note that its external covering was not seals skins but a cloth of blue wholly of blue. It completely covered the seals skins covering and the vail with which this ark of the covenant was also covered. Is it not true of those who attain the condition represented by the Ark the state of the glorified Christ beyond the Vail that their flesh is no longer visible to those who once knew them as merely fleshly, human creatures? They receive the reward of their faithfulness the victory of faith. It is beyond the Vail, which vail represents death. In the type, the seals skins covering was, in this instance, beneath the cloth of blue but, at the same time, above the Vail which directly covered the Ark. How exquisitely beautiful! It was as if to say: These New Creatures are no longer visible in the flesh, but are in the fullest sense partakers of the Divine Nature; yet their flesh has not passed beyond the Vail, for truly flesh and blood cannot inherit the kingdom of God. (1 Cor. 15:50) The blue covering, which has the significance of faithfulness, being the external covering over the Ark, seems to say that this class has been faithful. Though the world of mankind shall never again see their flesh, they will be called upon to recognize this faithfulness. This they will do when, in the words of the Psalmist, they declare this and that man was born in [Zion]. (Psa. 87:5,6)

As for the laver, it never was covered, whether within the Court or when it traveled with the Camp. It represented God's Word the Truth especially as this centered in Christ Jesus. An Israelite, by looking upon this copper vessel, might, by reason of its highly polished surface, see therein reflected his own image. Just so, anyone, whether in or out of the Court condition, by looking unto the Word of God, may see therein depicted the perfections of the man Christ Jesus. Reflecting upon this, he may further see his own imperfections and the need for cleansing. Thus we have the reason why this vessel, unlike all the rest of the Tabernacle's furniture, remained uncovered.

The Altar of Burnt Offering, of course, represented that Christ Jesus who, as a man, gave himself as a ransom sacrifice for the sin of the world (*T22, 51,52*) And while the Laver (and its water) represented the elementary aspects of Divine Truth (*R4124:6*), by extension one might also recognize him who identified himself with the Divine Truth (John 14:6). In the Septuagint and Samaritan Pentateuch both of these vessels are said to have been covered in the self-same way, i.e., with a cloth of purple and the seals skins.

If the Septuagint and the Samaritan Pentateuch are correct, we suggest that the Laver would then represent the same Christ Jesus who, at the age

of 30 years, was begotten of God's holy Spirit and for the rest of his days on earth was the great High Priest who kept the sacrifice of his humanity on the altar to the very end. Then because of his faithfulness to Jehovah, was in his resurrection exalted to the divine nature (Phil. 2:9-11) to glory, honor and immortality. (Rom. 2:7) Thus after faithfulness unto death, he was rewarded with the royalty of the Kingdom. This is what is represented by the purple cloth with which the Laver, when traveling, was covered. Of course neither Israel of old nor since, and for that matter neither has the rest of the world of mankind, come to an appreciation of the one who God has thus highly exalted. Here again we see the wisdom of God, for was it not his flesh as the man Christ Jesus that they saw and because of which they beheld in him no form nor comeliness or beauty that they should desire him (Isa. 53:2)? And this is what is represented in the seals skins covering which covered the purple cloth.

It is remarkable that Moses says nothing in this connection respecting the Laver, which was one of the principal vessels. The omission is supplied by the LXX¹, at the end of this verse, and reads 'And they shall take a purple cloth and cover the Laver and its base [foot], and they shall put it into a blue cover of skin, and put it on bars.' (Lange, *Commentary*, Numbers chapter 4, p. 32)

Note that instead of reading seals skins covering the Greek expression has been rendered a blue covering of skin by both Bagster and Thomson in their respective translations of the Septuagint. We cannot be too sure that the LXX had not been tampered with.

No mention is found in the Hebrew text of the mode of transporting it [Laver], but in Numbers iv.14, a passage **is added** in the Sept., agreeing with the Samaritan Pent. and the Samaritan version, which prescribes the method of packing it, viz. in a purple cloth, protected by a skin covering. (McClintock & Strong, *Cyclopedia*)

It is possible that some copyist, noting that all the other Tabernacle furnishings were covered, assumed that one of his predecessors had unintentionally dropped this portion from the text, and then inserted it here. We cannot know.

Bro. Russell suggested that the golden and gold-plated vessels of the Tabernacle's Holy and Most Holy represented the Church (*T115, 120, 121*), but nowhere did he ever suggest that the Church was represented in the Court vessels the Altar and the Laver. He did say that the Altar of Burnt-Offering represented the ransom sacrifice of Christ Jesus (*T22*). This Altar we know was covered with a purple cloth and seals skins. (Num. 4:13,14) And it is this that bears testimony to the fact that Jesus' contemporaries never did see or recognize that faithfulness unto death for which in due time the Father rewarded him by way of exaltation to the royalty of the Kingdom.

1. LXX is 70 in Roman numerals. Septuagint is the common title of the earliest and most important version of the Old Testament, namely, into Greek, and is generally held to have derived its title (*seventy*) from the traditionary number of its translators. (McClintock & Strong, *Cyclopedia*, v. 9, p. 538)

Blue (faithfulness) and red (unto death), when blended, yield purple (the color signifying royalty) (Phil. 2:7-11) All that his contemporaries could see was his flesh (represented by the seals/skins covering) that he was Joseph's son, that he was a carpenter, that he came from the low-caste city of Nazareth! Thus they saw in him no form or comeliness nor beauty that they might desire him. (Isa. 53:2)

As for the Laver, it was made of copper and filled with water. (Exod. 30:18; 38:8) Bro. Russell said that it represented the Word of God, the Truth. (*R2671:5; R3267:1; R4124:6*) It did not and could not represent the Church though by extension perhaps, it could represent Christ Jesus who, while he was still identified with the flesh, declared: I am . . . the Truth. (John 14:6) If, then, the Laver was covered when the Camp moved, it would merely bear testimony to the selfsame fact that Jesus' contemporaries did not appreciate his faithfulness unto death as did his heavenly Father. They saw only his flesh (represented by the seals/skins). Yet that flesh was the very embodiment of the Truth! Nor can anyone appropriate the waters of Truth without first recognizing Christ Jesus who made these waters available.

Staves and "Bars"

All the staves used to expedite the carrying of the furnishings of the Tabernacle were made of shittim [acacia] wood, overlaid with metals, as follows:

Altar of Burnt-Offering	copper	Exod. 27:6; 38:6
Altar of Incense	gold	Exod. 30:5; 37:28
Table of the Shewbread	gold	Exod. 25:28; 37:15
Ark of the Covenant	gold	Exod. 25:13; 37:4

The candlestick and the instruments of service were not carried by means of staves, but on bars (carrying frame RSV) Num. 4:10,12. Though nothing is said as to the materials used for these, it may not be unreasonable to assume that they, too, were made of shittim wood, overlaid with gold.

The staves (and bars) were undoubtedly removed from the altars, table, etc., when and wherever the Israelites encamped along the way. There was, however, one exception: this was the Ark of the Covenant. We read specifically, The staves shall be in the rings of the ark: they shall not be taken from it. (Exod. 25:15)

To appreciate the significance of this, it is only necessary to remember that the Incense Altar and the Table of the Shewbread represented the Church this side the veil, while the treasure is still identified with the earthen vessel the flesh (2 Cor. 4:7); and while the glory of the divine nature is still a hope, though both sure and steadfast (Heb. 6:19), to be realized only when we have passed beyond the veil. On the other hand, the Ark of

the Covenant represented the Church beyond the vail, when this mortal (wood) shall have put on immortality (gold). Is this not also beautifully set forth in the coverings of the Ark as brought to our attention in Numbers 4:5,6? Note carefully, the first covering was to be the vail, representing death; the second was to be of seals skins, representing the flesh; the third was to be a cloth of blue, representing faith or faithfulness. The Ark itself represented the Church beyond the vail the glorified Christ. The order in which the Ark was covered seems thus to say that, while our flesh has not passed beyond the vail, the world will never again see us, save as with the eyes of faith they contemplate the faith and faithfulness of those by then born in Zion. (Psa. 87:5)

It is not strange, then, that the staves identified with the Altar of Incense and the Table of the Shewbread should be withdrawn at each camping site; for they represented the Church in its present in part condition; and the flesh, which has no part beyond the vail, can be at home only in this world. The New Creature the spiritual entity is not and never can be at home in this world; it will find its everlasting rest only when it reaches the Temple site in Shiloh, so beautifully depicted by the Ark of the Covenant in its ultimate position in Solomon's Temple. When the Ark was finally delivered to its place in that glorious Temple of Solomon's, its traveling days were over and the staves were drawn out. (1 Kings 8:8 KJV and Rotherham)

And so, the staves are identified with movement toward Canaan. The Church moves through this world, and while in the flesh may rest here and there; but it is never at home until it has attained its place in the glory of the Kingdom beyond the second vail. The staves, no longer being necessary, will have been drawn out.

The rings for the staves for carrying the Altar of Burnt-Offering were the identical ones as were in the corners of the grate.

"And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it. And he cast four rings for the four ends of the grate of brass, to be places for the staves." (Exod. 38:4,5)

The antitypical significance of this seems to be that as we pilgrimage through this world, we are always carrying with us that which underlies the destruction of the flesh in our consecration unto God.

Scriptures describing the **staves**

ARK OF THE COVENANT:

"When the camp setteth forward . . . and shall put thereon the covering . . . and shall put in the staves thereof." (Num. 4:5,6)

"The staves shall be in the rings of the ark: they shall not be taken from it." (Exod. 25:15)

"And they drew out the staves [at the Temple site]." (1 Kings 8:8)

TABLE OF SHEWBREAD:

"And they shall spread upon . . . and shall put in the staves thereof." (Num. 4:8)

GOLDEN [INCENSE] ALTAR:

"And upon . . . they shall spread . . . and shall put to the staves thereof." (Num. 4:11)

ALTAR [OF BURNT-OFFERING]:

“And they shall put thereon . . . and put to the staves thereof.” (Num. 4:14)

Scriptures describing the **bars**

CANDLESTICK:

“And they shall . . . put it upon a bar.” (Num. 4:10)

INSTRUMENTS OF MINISTRY:

“And they shall . . . put them on a bar.” (Num. 4:12)

Instruments of Ministry

- | | |
|---------------------------------|--|
| For the Altar of Burnt Offering | “Thou shalt make his pans [Hebrew: <i>sir</i> , translated pot in Exod. 38:3] to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his firepans [sometimes called censers—Num. 4:14]: all the vessels thereof thou shalt make of brass [copper].” (Exod. 27:3) |
| For the Candlestick | “Thou shalt make the seven lamps thereof . . . and the tongs thereof, and the snuffdishes thereof . . . of pure gold.” (Exod. 25:37,38) |
| For the Table of Shewbread | “Thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold.” (Exod. 25:29) |
| For the Sanctuary | “Wherewith they minister in the Sanctuary.” (Num. 4:12) |

Consecration is the will of God (1 Thes. 4:3, Goodspeed) concerning us; and it begins, as it were, at the Altar of Burnt Offering which represents the Ransom Sacrifice of Christ Jesus (*T22*) whereby we are first justified, and then, thereby enabled to respond to the high-calling of God! (Phil. 3:14; Heb. 3:1) Nor is it strange that thereafter, every detail of the consecrated way is amply provided for. (Eph. 2:10)

In the initial consecration of the typical priesthood (Exodus 29; Leviticus 8), it will be recalled it was Moses, not Aaron, that carried out the ritual and sacrificed the animals which represented Aaron and his sons the priesthood in their consecration. Moses typified God, for is it not He, who during this Gospel Age accepts our justified humanities as the better sacrifices (Heb. 9:23); and Himself offers us upon His altar? And, as Moses, in the type, so does God antitypically, use the instruments of ministry to accomplish the foreordained purpose! From Exod. 27:3, we learn that the typical instruments identified with the Altar of Burnt Offering, in this connection, were as follows: pans to receive the ashes . . . shovels . . . basins . . . fleshhooks, and . . . firepans (sometimes called censers, see Num. 4:14). The shovels were undoubtedly to lift the ashes into the pans; the basins were to catch some of the blood to be used upon the altars etc.; the fleshhooks probably were used for the flaying of certain animals, for separating certain parts of the carcasses from other parts, and for exposing more and more of the flesh to the fire: the censers were used for carrying live coals from the altar in the Court to the altar in the Holy. Another

instrument of ministry associated with this altar, the knife (or knives) used for slaying the animals, is not specifically mentioned.

For us, the antitypical priesthood being consecrated and dedicated for the future work of blessing mankind (*T39*), these instruments have a very significant meaning! On accepting us, God figuratively using the knife slays us, and receives as it were, our blood (figuratively, in the basins), to be used, in due time, in bringing in atonement for the world of mankind. The **merit**, of course, does not lie in our blood, per se; **but in that of Jesus Christ**, whose righteousness having been imputed to us, made our response to the high-calling of God, possible. And, by way of this justification, we became, as it were, clean animals (not needing to be redeemed, Num. 18:17) suitable for offering upon God's altar.

Thereafter, the Father's chief concern is seen to be the complete destruction of this consecrated flesh. And, varied indeed, is the manner in which He uses His instruments of ministry to accomplish this end. The flesh-hooks He uses for this purpose are the various trials, besetments, disappointments, reversals, illnesses, bereavements, etc. that befall us as new creatures, whereby our flesh is exposed to the fire until the carcass is completely consumed either upon the altar or without the Camp.

And while the fires of destruction still burn upon the altar and without the Camp, there is another burning taking place in the Holy over live coals that were brought from the Altar of Burnt Offering in the Court to the Golden Altar of Incense in the Holy. The incense burnt upon these coals here represents the selfsame consecration, but from a slightly different viewpoint, viz., that as our beings come into contact with the trials of life, we yield the sweet incense (perfume) of praise and obedience to the heavenly Father's will!

Seemingly it is nowhere stated as to what were the instruments of ministry wherewith they serve **in the sanctuary**. Jamieson, Fausett, and Brown say in their *Commentary* that reference is to the official dress of the priests mentioned in Exod. 31:12. We are not too sure this is the answer. Could it be that this is intended to reflect that there is a special, almost secret manner, in which God during the period of our spiritual development deals with us individually, and independently of everyone else? Are there not certain unique experiences which are peculiar, and to us alone; and which we may nevertheless recognize as His dealings with us, for the special purpose of making us meet for the inheritance of the saints in light? (Col. 1:12)

Identified with the Candlestick, were the following instruments of ministry: the seven lamps . . . tongs . . . snuffdishes, and shears (though these latter are not specifically mentioned), for the caring of the lamps the trimming of their wicks, etc.; the oil vessels, in which was stored the olive oil which was poured into the lamp reservoirs. (Exod. 25:37,38; Num. 4:9)

And though these instruments, the oil, etc., were the charge of Eleazar (Num. 4:16), it seems that only the High Priest had the care of the lamps Aaron and those of his sons that succeeded him in the office of

High Priest (Exod. 27:21; 30:30; and *T37* footnote) at which time he was to offer incense every morning . . . and . . . at even. (Exod. 30:7,8)

The **Candlestick** represented the Church this side the Vail as a light-bearer. (*T115*) Aaron typified our High Priest Christ Jesus (Rev. 1:12,13), caring for its lamps. His instruments of ministry, we suggest, are such providences as by way of which he temporarily snuffs out a lamp, cleanses it, trims its wick, and replenishes the oil; then relights it so that it may the better shine forth. Thereafter, arises the incense of praise to Jehovah!

Identified with the **Table of the Shewbread** were the following instruments of ministry: dishes (platters) on which the shewbread rested; the spoons, used for measuring out the incense; the bowls containers for the incense, and the covers. (Exod. 25:29; 30:36; Num. 4:7; 7:86) Here we have the other side of this matter of consecration, that by way of which our High Priest Jesus, uses us, as it were, in the service of others, by placing us here or there, where we are best enabled to bless our brethren.

The outermost covering over all these vessels of ministry when the Camp moved on it will have been noted, was always of seals skins (Num. 4:10, 12,14), showing that as we pass through this world, mankind are unable to see us for what we really are in the service of our God and his Christ; but only our flesh which nevertheless, is identified with Christ Jesus. (2 Cor. 4:11; Gal. 2:20; Phil. 1:21)

The only accessory to the **Ark of the Covenant** was the basin in which the High Priest carried the blood of atonements (Exod. 30:10) with which he besprinkled the Ark. This basin was made of copper (Exod. 27:3), representing a perfect humanity, and belonged actually to the Altar of Burnt-Offering which stood in the Court (Exod. 27:3). This most beautifully reflects the fact that the blood of atonements was for a time identified with the perfect humanity of the Christ!

The vessels identified with the Court's Altar of Burnt-Offering pans, shovels, basins, fleshhooks, and firepans (censers) were placed atop the Altar of Burnt-Offering and covered with a purple cloth and seals skins (Num. 4:13,14) and carried with the Altar by means of staves. (See also Exod. 27:3)

The Candlestick and its instruments of ministry lamps, tongs, snuff-dishes, etc. (Exod. 25:37,38) were covered with a cloth of blue and seals skins (Num. 4:9,10) and were carried **together** by way of a bar.

The Table of Shewbread and its instruments of ministry the bread, dishes, spoons, covers, and bowls (Exod. 25:29) had three covers a cloth of blue, a cloth of scarlet, and the seals skins (Num. 4:7,8) and were carried by means of staves.

The Altar of Incense had no special instruments of ministry and was carried by means of staves.

The Ark of the Covenant had no special instruments of ministry and was covered with the Vail, the seals skins, and a cloth of blue (Num. 4:5,6), and was carried by means of staves. The only accessory used in the Most Holy was a basin in which the High Priest carried the blood with which he

besprinkled the Ark of the Covenant, but this basin was made of copper and belonged to the Altar of Burnt-Offering in the Court (Exod. 27:3).

With regard to the instruments wherewith they serve in **the Sanctuary** (Num. 4:12), whatever these may have been, they were covered with a cloth of blue and the seals skins, and were carried by means of a bar. The phrase the Sanctuary could mean both the Holy and Most Holy of the Tabernacle. (See Exod. 38:37) It is, therefore, possible that the term Sanctuary in Num. 4:13 has reference to the Holy since there is no instrument of ministry mentioned in connection with the Ark of the Covenant in the Most Holy unless it be the basin (bowl) in which the blood of sprinkling was carried; but this, of course, like the copper censer (carried into the Holy from the Court), was made of copper. (See Lev. 27:3)

In considering the manner and by whom these instruments were carried, they may also be regarded as representing in a general (not specific) sense as the truth. In this connection we read in Isa. 52:11: Be ye clean that bear the vessels of the Lord.

The vessels of the Lord in the Tabernacle, and also in the Temple, were those vessels which were connected with the holy services in the Court, in the Holy and the Most Holy. They consisted of hooks, censer, pans, snuffers, cups, bowls a variety of precious vessels. Those used in the Holy and the Most Holy were of gold, and those in the Court were of copper.

The only ones who were allowed to handle these vessels were the consecrated class. The priests handled these in the Holy and the Most Holy in certain parts of the service, and in less important services they were covered up and borne in the hands of the Levites. So the vessels were handled only by the priests and the Levites. They required a cleansing before being used, and so were washed. Every bearer of these was required to be cleansed, typically washed free from sin.

In the antitype, our Lord is the Great High Priest. The most faithful of his followers are those who are counted as the priesthood in God's sight, on trial now to see whether they will constitute the priest in glory. But all who have made a consecration have the robe of Christ's righteousness. Whoever is not thus clothed upon by the righteousness of Christ, whoever is not thus justified in God's sight, can have neither part nor lot in handling the holy things the precious truths. (R5258:3) â

Chapter 11

Tabernacle Numerical Symbolisms

“O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and ways past finding out.” (Rom. 11:33)

One feature, seemingly, overlooked by many, is the numerical symbolisms which Jehovah used, perhaps expecting us in due time to appreciate and understand. Some of them we have taken due notice of, as for example that the number seven symbolizes perfection and that the number ten symbolizes completeness. But there are many others that are going unnoticed and unappreciated. Why was God so specific about figures in connection with the instructions he gave to Moses with regard to the Tabernacle's curtains, boards, sockets, vails, and furnishings? Surely all those figures must have some, often deep, significance. We also seem to forget that God foreknew the very extent of all of our knowledge throughout the years of our existence upon this little planet earth. In fact, he is the Lawgiver for all the laws that man has discovered as pertaining to biology, botany, chemistry, electronics, magnetism, etc. Note what Bro. Russell had to say about him:

He is never confused, bewildered, perplexed, anxious, careworn, nor in the least fearful that his plans will fail, because all power and wisdom inhere in him. The scope of his mighty intellect reaches to the utmost bounds of possibility, comprehends all causes, and discerns with precision all effects: consequently he knows the end from the beginning, and that, not only upon philosophical principles, but also by intuition. As the creator of all things and the originator of all law, he is thoroughly acquainted with the intricate subtleties of physical, moral and intellectual law, so that no problem could arise the results of which are not manifest to his mind. ‘God is light, and in him is no darkness at all. 1 John 1:5 (*R1832:6*)

- 1 This number represents Jehovah, His uniqueness, His oneness, His **unity**. Hear, O Israel, the LORD [Jahweh] our God [Elohim] is one LORD [Jahweh]. (Deut. 6:4) He is the great I AM (Exod. 3:14) beside whom there is no other (Isa. 42:8). This number not only represents Jehovah, it also represents the holy Spirit which emanates from Him.
- 2 The number of the Bridegroom [Jesus] and his Bride [the Church], also called the Lamb's wife (Rev. 21:9).
- 4 The cardinal attributes of Jehovah: Justice, Wisdom, Love, and Power as represented in the Golden Candlestick's center shaft with its four knops and flowers (Exod. 25:34) depicting Jesus in whom the fulness of the Deity dwelt bodily. (Col. 2:9) The saints of the Gospel age, spirit-begotten and dwelling in the Holy of the antitypical Tabernacle, are able to see the fulness of the Deity in the Christ who dwelt among men at his first advent (*R340:6*), but the world of mankind will not be able to discern the fulness of the

Deity in Christ Jesus until the Millennial age when God pours out his Spirit upon all flesh (Joel 2:28; see also *E104*). This will then be by way of a mental perception (*T85*) after the Tabernacle of God shall have been reestablished among men. (Rev. 21:3-5)

5.625 This is the cubic capacity of the Ark of the Covenant: $2\frac{1}{2} \times 1\frac{1}{2} \times 1\frac{1}{2} = 5\frac{5}{8}$ cubic cubits (Exod. 25:10) and represents the Church of the Gospel age glorified, and more particularly as depicted in the rectangular box of the Ark of the Covenant. (*T121,126*) (This value is used in other calculations.)

6 Represents goodly men in evil times. Bro. Russell applies this to the Lord's people in the present time: Their number six is a symbol for imperfection and evil condition. (*R3164:1*) Thus also did the holy men of old speak as they were moved by the holy Spirit (2 Pet. 1:21) even though the times were evil. These men are represented in the six knops and flowers in each of the three arms of the Golden Candlestick (Exod. 25:33).

7 Represents what is Divinely Perfect, Perfection! When the number seven stands alone, it also has the significance of completion, which of course perfection quite naturally implies. God's work of creation was accomplished in seven days and it was both perfect and complete. (See *E46*)

When the number one representing the invisible ingredient of God's holy Spirit is added to six, the number representing the goodly men who in evil times spake as they were moved by the holy Spirit (2 Pet. 1:21), the result is seven, representing that which is perfect, the Word of God (the scriptures).

7.5 This is the cubic measurement of each of the 48 boards of the Tabernacle: $1\frac{1}{2} \times 10 \times \frac{1}{2} = 7\frac{1}{2}$ cubic cubits. (Exod. 26:7,13,16)

8 Represents resurrection: of the world of mankind to human perfection; of the great company and the ancient worthies to perfection on the spirit plane (not the divine); of the saints to the plane of perfection on the plane of immortality. All of these are based upon the death and resurrection of Jesus on the morrow after the Sabbath—an eighth day. (Lev. 23:11; Mark 16:1-6) It was also on an eighth day that the ancient priesthood began to function on its own behalf (Lev. 9:1-7) showing that the antitypical priesthood of the Gospel age would also function after it had been made a partaker of Jesus' resurrection.

The rite of circumcision was performed on an eighth day (Gen. 17:12), indicating that this priesthood would also bear the mark of covenant relationship with God, a circumcision made without hands, in putting off the body of sins of the flesh by the circumcision of Christ (Col. 2:11).

These are the upward measurements (height) in cubits for those articles of furniture for which measurements are given (none are given for the laver and candlestick):

Ark: 1.5 cubits
 Incense Altar: 2.0
 Table of Shewbread: 1.5
 Altar of Burnt-Offering: 3.0
 TOTAL: 8 (bespeaking the resurrection)

The Scriptures frequently refer to the church as not only having died to the world and the flesh, but as having already been quickened together with Christ, as already risen with him to walk in newness of life (Col. 3:1; Rom. 6:11). This might, of course, be considered by many a figurative start to the resurrection-life, but if we are reckoned as new creatures in Christ it implies that the old creature, the old nature, is dead, and hence, that the new will, or nature has been started, begotten that the new creature which God purposes to raise up has started in **its upward course**. (*R3132:3*)

8² (or 64) Represents the first resurrection of the saints to the divine nature (immortality) over whom the second death will have no power. (Rev. 20:5,6)

10 The sacred number of the Tabernacle! It is also a symbol of completeness or a complete cycle such as the law in ten words (Exod. 34:28) and the ten temptations in the wilderness (Num. 14:22).

10² (100) The sacred number raised to its second power is Jesus number in the Tabernacle and the Tabernacle types. For example, the gate into the Court measured $5 \times 20 = 100$ square cubits (Exod. 27:16) and represented Christ Jesus. (*T18,19*)

It is possible that a further corroboration may be found in the missing top-stone of the Great Pyramid. Referring to the significance of this stone, Bro. Russell said, its top corner-stone would represent Christ, whom God hath highly exalted to be head over all. (*C328*) Concerning the height of this stone, we read:

Professor C. Piazzzi Smyth suggested that its vertical height was a round 100 inches. (Edgar, *Great Pyramid Passages*, v. 1, p. 268)

Professor Smyth, in connection with his study of the upper courses of masonry composing the pyramid in its present dilapidated state, estimated the vertical height of the headstone at about 100 pyramid inches. (Gray, *Authorship and Message of the Great Pyramid*, p. 11)

What a corroboration this would be if the height of the Great Pyramid's headstone should eventually be found to be just 100 pyramid inches!

10³ (1000) The sacred number raised to its third power is Jehovah's number in the Tabernacle and the Tabernacle types. For example, the cubic measurement of the exterior of His dwelling place amongst men, the Most Holy, measured $10 \times 10 \times 10 = 1000$ cubic cubits.

360 The number of degrees in a circle, a most apt symbolism for Jehovah's immortality because a completed circle shows no beginning or end. A square also has 360°, and its area is the same as a corresponding circle. In fact Jehovah squared the circle in the Great Pyramid, so that it might reflect His four cardinal attributes (Justice, Wisdom, Love, and Power) in the four sides of the base of the pyramid!

Each of the boards of the Tabernacle represented the Church of the Gospel age as being the dwelling place of God while they were still in the flesh. Since each of the boards had a cubic measurement of $(1\frac{1}{2} \times 10 \times \frac{1}{2}) 7\frac{1}{2}$ cubic cubits, the total for all 48 boards is $48 \times 7\frac{1}{2} = 360$, indicating that if they remain faithful unto death, the Church's reward will be the Divine Nature, immortality!

The length, breadth, and height in cubits of the three vessels of reconciliation on the Day of Atonement (Lev. 16:20) are:

Ark: $5\frac{1}{2} (2\frac{1}{2} + 1\frac{1}{2} + 1\frac{1}{2})$ (Exod. 25:10)

Incense Altar: $4 (1 + 1 + 2)$ (Exod. 30:2)

Altar of Burnt-Offering: $13 (5 + 5 + 3)$ (Exod. 27:1)

for a total of $22\frac{1}{2}$ which, when multiplied by 4^2 (Jehovah's attributes raised to their utmost, highest degree), produces 360.

810 The interior cubic capacity of the Most Holy of the Tabernacle: $9 \times 9 \times 10 = 810$ cubic cubits. (This value is used in other calculations.)

144,000 The interior cubic capacity of the Most Holy was 810 and the volume of the Ark of the Covenant was 5.625 (see above). $810 \times 5.625 = 144 \times 1000$ (Jehovah's number, also the exterior cubic capacity of the Most Holy) = 144,000 (representing the Church).

The length, breadth, and height in cubits of the three vessels of reconciliation on the Day of Atonement (Lev. 16:20) are:

Ark: $5\frac{1}{2} (2\frac{1}{2} + 1\frac{1}{2} + 1\frac{1}{2})$ (Exod. 25:10)

Incense Altar: $4 (1 + 1 + 2)$ (Exod. 30:2)

Altar of Burnt-Offering: $13 (5 + 5 + 3)$ (Exod. 27:1)

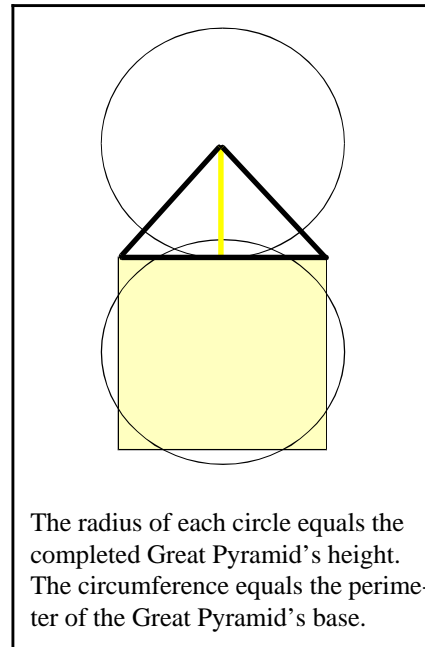


Figure 39: Squaring the Circle

for a total of $22\frac{1}{2}$. Multiplying this by 8^2 (see above) produces 1440. Multiplying this by 100 (Jesus number) yields 144,000.

The product of the height and breadth of one board of the Tabernacle was $(1\frac{1}{2} \times 10)$ 15 square cubits, or 30 square cubits for the area of both sides of one board. Since there were 48 boards, the total area of all (both sides) is $48 \times 30 = 1440$. Multiplying this by 100 (Jesus number) yields 144,000.

Since the width of one board is $1\frac{1}{2}$ cubits, the width of all 48 boards is $(48 \times 1\frac{1}{2})$ 72 cubits which if multiplied by 2 (the number of Jesus and the Church) and 1000 (Jehovah's number) produces 144,000.

Raising the number 2 (Bridegroom and Bride see above) to the 8th power (representing the resurrection life they both possess) produces 256 which, when multiplied by 5.625 (the cubic capacity of the Ark of the Covenant), produces 1440, times 100 (Jesus number), produces 144,000. The multiplication by 100 is necessary because the Church, like the arms or branches of the Golden Candlestick, depend upon Christ Jesus for their support.

The interior cubic capacity of the Most Holy is 810×1000 (Jehovah's number) $\times 5.625$ (the cubic capacity of the Ark of the Covenant) produces 144,000.

Someone asks, Will everybody know who are the glorified Church? Surely they will. We know about the Lord Jesus, that he is of the Church, and just so surely all in the Millennial Age will know who are of the Church, who have won the great prize, whom the Lord will declare to be His joint heirs in the kingdom. There is one Scripture that seems to bear upon this subject. It says, 'And of Zion it shall be said, this and that man was born in her. (Psa. 87:5) I think that refers to the way it will be ultimately. (CR52)

In numerical symbolisms, the important thing is the actual number, and often the item or object to which it is appended is of secondary importance and sometimes may be ignored altogether. An example of this is the gate to the Court which, according to Exod. 38:18, measured 5×20 cubits or 100 square cubits. In the Tabernacle's symbolisms, 100 is identified with Christ Jesus and thus is suggested the fact that Christ Jesus is the gate into the antitypical Tabernacle Court (*T18,19*) regardless of whether the 100 is identified with cubits or square cubits!

In ordinary mathematics, one would never multiply things in two different categories. Yet it is frequently done in the numerical symbolisms of the Tabernacle since the important thing is the number itself. An example is the raising of the sacred number (10) to its second power to arrive at Jesus number (100) and to its third power to arrive at Jehovah's number (1000); both involve the sacred number 10.

Number 10

The basic or sacred number of the Tabernacle is 10.

There were 48 boards (Exod. 26:18,20,22,23) each of which measured 10 cubits in height. (Exod. 26:16)

There were nine pillars supporting the Tabernacle's two vails: five supported the door and four supported the veil. These all were the same height as the boards (i.e., 10 cubits). (Exod. 26:32,37)

The linen Tabernacle was made of 10 curtains. (Exod. 26:1)

The Holy of the Tabernacle was 10 cubits high, 10 cubits broad, and 10 cubits long.

There were just 10 words (Exod. 34:28, margin) or commandments on the two tablets of stone kept in the Ark of the Covenant. (Exod. 25:16)

The Day of Atonement was on the 10th day of the seventh month. (Lev. 23:27; Num. 29:7)

Other notable instances of the number ten in the scriptures include:

10 times Laban changed Jacob's wages. (Gen. 31:7)

10 times God was tempted in the Wilderness. (Num. 14:22)

10 Righteous worthy to be spared! (Gen. 18:32)

10 reproaches for Job. (Job 19:3)

The tithe was $\frac{1}{10}$ th based on Israel's increase (Lev. 27:30). The tithe was the portion of all their **increase** required to be devoted to holy purposes. (*R2485:1*)

When the firstborns were exchanged for the Levites, those for whom there were no Levites were redeemed with five shekels (Num. 3:46,47). The cost to redeem common people (i.e., NOT firstborns) was just $\frac{1}{10}$ th of that: a half shekel. (Exod. 30:13)

Man was created with just ten fingers and ten toes. To have more or less than this was considered an imperfection, a blemish. No Aaronic Levite could serve as a priest of God at his altars if he was so blemished. (Lev. 21:17-23; see also *T126,127*)

Number 100

When the sacred number 10 is raised to its second power, it produces 100, which in the Tabernacle symbolisms represents Christ Jesus.

The gate according to Exod. 38:18 measured 5 \times 20 cubits or 100 square cubits. Bro. Russell said that the gate represented Christ Jesus. (*T18,19*)

The dimensions of the door and the veil are not specifically given in the scriptures. However, it seems to be a reasonable assumption that the square area of the three portals should all be 100 square cubits: 5 \times 20 for the gate, and 10 \times 10 for the door and the veil.

Since the door into the Holy was to cover the east end of the Tabernacle, it evidently measured 10 \times 10 cubits (i.e., 100 square cubits). In harmony with the thought that it represented Christ Jesus, Bro. Russell said when speaking of the Holy, Yet, into this condition also, we still come through Christ Jesus our Lord. (*T20*)

The veil hung within the Tabernacle directly under the taches of the covering curtains (Exod. 26:33) to separate the Holy from the Most Holy where the internal measurement of the Tabernacle was only nine

cubits wide. The vail's width of ten cubits would allow it to drape with folds from the four pillars, creating three vents, by way of which the incense could pass into the Most Holy. (Lev. 16:13) If, then, the vail measured 10×10 or 100 square cubits, it would well represent Christ Jesus as the portal through which the antitypical priesthood must pass to attain its immortality. This is just what the Apostle Paul says:

"Having, therefore, brethren, boldness to enter the holiest by the blood of Jesus, by a new and living way, which he consecrated for us, through the vail, that is to say, his flesh." (Heb. 10:19,20)

There were also 100 silver sockets made not from the free will offering of the people, but from the ransom (Exod. 30:12), the atonement (Exod. 30:16) money. These sockets supported the 48 boards and the four pillars of the vail. (Exod. 38:27) These sockets also represented Christ Jesus, but here as the ransom or corresponding price which, during this Gospel age, has been applied as it were, to the consecrated saints represented by the boards of the Tabernacle.

This same thought of Christ Jesus being the redemption price of the first-borns is reflected in Num. 18:15,16 where we are told that the redemption price is five shekels and that each shekel is the equivalent of 20 gerahs. This means that the redemption price is really $5 \times 20 = 100$ gerahs.

There were 100 loops that united the linen curtain and the goats hair curtain together. (Exod. 26:5,10)

Concerning the linen curtain we read: And thou shalt make . . . fifty loops . . . in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second, that the loops may take hold one of another. (Exod. 26:4,5) Thus $50 + 50 = 100$, Jesus number, signifies that it is Christ Jesus who in the future glory, honor and immortality will bind us together to be the one and only everlasting Tabernacle of Jehovah God throughout all the ages of eternity.

Concerning the goats hair curtain we read: And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. (Exod. 26:10) Again $50 + 50 = 100$, Jesus number, signifying that it is Christ Jesus that in the present time binds us together in the sin-offering so beautifully represented by the goats hair curtain.

There were 100 taches binding the two major divisions of the linen and goats hair curtains together into single units the Tabernacle (Exod. 26:6) and the Tent (Exod. 26:11). These taches were made of gold and copper respectively. Here again $50 + 50 = 100$, Jesus number, signifying that he is the binding media both here and now, and there and then.

The perimeter of the Holy of the Tabernacle measured $10 + 20 + 10 + 20 = 60$ cubits. The perimeter of the Most Holy of the Tabernacle measured $10 + 10 + 10 + 10 = 40$ cubits. Adding these two perimeters together produces 100, once again Jesus number, signifying that Jesus was, is, and evermore will be the basis of all atonement. The ancient Tabernacle stood on two rectangular figures: a parallelogram [or rectangle] representing the

once in part condition, and a square representing the eventual condition of perfection glory, honor and immortality. (1 Cor. 13:9,10)

There were just $13\frac{1}{3}$ boards (each $1\frac{1}{2}$ cubits wide) on the north or south side of the Tabernacle's Holy to the place where the vail was suspended. Since each board measured $1\frac{1}{2} \times 10 \times \frac{1}{2}$ cubits, each board's volume was the product of these measurements: $7\frac{1}{2}$ cubic cubits. Therefore the volume of $13\frac{1}{3}$ boards is $13\frac{1}{3} \times 7\frac{1}{2} = 100$ cubic cubits, as if to say, those who are dwelling in the secret place of the Most High (Psa. 91:1) in the Holy of the antitypical Tabernacle are really dwelling (with) in Christ Jesus, since not only the two walls, but the door at the east end, and the vail at the west end of the Holy measured $10 \times 10 = 100$ square cubits, also representing Christ Jesus. How wonderful! But this is all while the Church is still in the flesh. There is something, however, yet more wonderful than this. The Most Holy was a perfect cube and had six sides, each of which was a perfect square, measuring $10 \times 10 = 100$ square cubits, signifying that the 144,000 glorified saints will all be in Christ Jesus throughout all the ages of eternity!

Number 1000

When the sacred number 10 is raised to its third power, it produces 1000, which represents Jehovah God in the Tabernacle's symbolism.

In the ancient Tabernacle, Jehovah's dwelling place among His people was represented by the Most Holy where He was represented by the shekinah-glory which appeared between the two cherubims atop the Ark of the Covenant. (Exod. 25:22; Psa. 80:1) The external measurement of the Most Holy was $10 \times 10 \times 10 = 1000$ cubic cubits. Thus did it bear His number.

Not only is the Most Holy thus identified with Jehovah's number, but the Holy is also. If we take the area of all six sides, including the ceiling and floor, we also arrive at 1000:

east end (or "door") 10×10 cubits = 100 square cubits
 west end (or "veil") 10×10 cubits = 100 square cubits
 north side 10×20 cubits = 200 square cubits
 south side 10×20 cubits = 200 square cubits
 ceiling 10×20 cubits = 200 square cubits
 floor 10×20 cubits = 200 square cubits

for a total of 1000 square cubits.

And as if this were not sufficient, both the Holy and the Most Holy, when taken together as one Sanctuary, will in this same peculiar manner, yield 1000 if one takes the surface area of all the sides of the Tabernacle that was completely covered by the goats hair curtain:

west end (or "rear") 10×10 cubits 100 square cubits
 north side 10×30 cubits 300 square cubits
 south side 10×30 cubits 300 square cubits
 ceiling 10×30 cubits 300 square cubits

for a total of 1000 square cubits.

Encompassed, as it were, in the figure 1000 we have:

1, the figure which represents Jehovah-God's oneness his uniqueness and of whom Moses of old spoke unto the Israelites, declaring Him to be the great I AM, to be the LORD, our God, is one Lord. (Deut. 6:4)

10, the sacred number of the Tabernacle.

100, Jesus number.

1000, Jehovah's number.

When Jesus number (100) is multiplied by the sacred number (10), it produces 1000, Jehovah God's number. This suggests in numerical symbolism that Christ Jesus is hidden in Jehovah-God. The zeros following the digit one represent the nothingness of all those who have been baptized into his death (the body members of Christ) and thus most beautifully reflect the fact that they too are likewise hid with Christ in God.

"Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God." (Rom. 6:3-10)

"For ye are dead, and your life is hid with Christ in God." (Col. 3:3)

In passing, it is interesting to note this comment from Julian T. Gray:

Such a ratio may reasonably be presumed to be some power of 10, recognized as the Pyramid's basic number. (Gray, *The Authorship and Message of the Great Pyramid*, p. 7)

In *Pyramid Passages*, v. 1, p. 315, the Edgars indicate that the pyramid's basic number is 10.

Circle, Square, and Rectangle

The **circle** is a symbol for endlessness and, by extension, immortality. Once a circle is drawn, you cannot know where it started nor where it ends. The mathematical symbol π (pi) for determining the circumference of a circle, its area, or the volume or area of a sphere, is itself quite a mysterious unit inasmuch as it is not a whole number. It includes a never ending fraction as if it wanted to indicate the endlessness of the circle. The value of pi is approximately 3.14159206535+ though for convenience we often use 3.1416 or even $3\frac{1}{7}$ which, for ordinary calculations, is often close enough. Thus, if you will have it, π becomes a symbol for the Immortal God whom we worship!

A circle quite readily lends itself to symbolizing the everlastingness of God's Covenants, perhaps more particularly the covenant He made with Noah of old, assuring him, as it were, that never again would He destroy the human race by way of a universal flood. (Gen. 9:8-14) The sign for this covenant was the bow which then appeared for the first time in the sky. (Gen. 9:13) This, of course, was the rainbow in its seven prismatic col-

ors red, orange, yellow, green, blue, indigo, and violet. These colors were the result of the white light of the sun broken down into its constituent colors. However, that rainbow while it appeared to men on the earth as a mere bow the arc of a circle was in reality a complete circle with the earth itself obstructing the view.

RAINBOW, the prismatic refraction of sunlight as seen as it is reflected upon the clouds during or immediately after a rain shower. Such reflections are seen as concentric circles from an aircraft, but as bows or arcs from the ground. (*Zondervan's Pictorial Encyclopedia of the Bible*, Rainbow, v. 5, p. 128)

A **square**, because all its four angles and four sides are equal, is the symbol for perfection. Jehovah, in giving instructions to Moses with regard to the Tabernacle, told him that the altars for burnt-offering and for incense were to be foursquare. (Exod. 27:1; 30:2) So also was it to be with the breastplate of judgment which, when folded (doubled), was to be four-square. (Exod. 28:6) And, of course, the basic measurement of the Most Holy was also to be foursquare ten by ten cubits. All of these the altars, the breastplate of judgment, and the basic measurement of the Most Holy represented perfection. The altar of burnt-offering represented the ransom sacrifice (*T22*); the altar of incense represented the consecrated church (*T120*); the breastplate of judgment represented the Divine Law in its two aspects, the letter and the spirit (*T35*); and of course anything that had to do with the Most Holy of the Tabernacle represented glory, honor and immortality. (*T22*)

By the same token, a **rectangle**, cannot represent perfection because although all its angles are equal, its sides are not. It must therefore represent an unperfect or in part condition, the perfect not yet having been attained (see 1 Cor. 13:10). For example, the Court condition, which represents justification for the saint traveling east to west, is not the ultimate to be attained. The Court itself is a rectangle, not a square. The saint next enters the Holy which, for him, is the spirit-begotten condition of sanctification. Nor is this yet the ultimate, for the Holy is not a square either, but like the Court is also a rectangle. Both the Court and the Holy are in part conditions. It is only after the saint has passed the second vail and entered into the Most Holy that he really attains the ultimate condition of glory, honor and immortality the divine nature. Then that which is perfect will have come and that which has been in part will be done away. The Most Holy rests upon a square!

The breastplate of judgment was really, when not doubled, two spans long and one span wide. Since a span represents a perfect man's ability to keep God's perfect law, the open breastplate would seem to suggest that an imperfect man might endeavor to keep the letter by separating it from the spirit, but this would merely put it still further beyond his imperfect ability to either keep or fulfill it. Thus was it that Israel failed.

However, one should remember that the Ark of the Covenant did not have a square base, but it did stand in a square area, the Most Holy. This was, of course, because God wished it to reflect other things. Accordingly, its

four long sides were not squares, but each had a perimeter of $(2\frac{1}{2} + 1\frac{1}{2} + 2\frac{1}{2} + 1\frac{1}{2})$ eight cubits, thus bespeaking the resurrection-life of the elect saints. This resurrection is totally different from that of the world of mankind, which will be to human perfection, or that of the Great Company and Ancient Worthies, which will be to the perfect spirit-nature. The resurrection of the elect is to be transcendent, to the divine nature. To reflect this, each of these sides had four right-angled corners of 90° each, making a total of 360° , the number of degrees in a circle, an apt symbolism for endlessness, the immortal, divine nature. If we square the perimeter of any of these four sides of the Ark, it produces 64 which, when multiplied by the cubic measurement of the Ark ($5\frac{5}{8}$), also produces the same number, 360.

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Chapter 12

Priests

“PRIEST, from presbyter, elder, one who officiated in the public worship of God, especially in making expiation for sin, being ‘ordained for men in things pertaining to God, to offer both gifts and sacrifices for sin.’ (Heb. 5:1) The priesthood was not annexed to a certain family till after the promulgation of the law by Moses. Before that time the firstborn of each family, the fathers, the princes, the kings, were priests in their own cities and in their own dwellings. Cain and Abel, Noah, Abraham, and Job, Abimelech and Laban, Isaac and Jacob, offered personally their own sacrifices. In the solemnity of the covenant made by the Lord with his people at the foot of Mount Sinai, Moses performed the office of Mediator, and young men were chosen from among Israel to perform the office of priests. (Exod. 24:5) But after the Lord had chosen the tribe of Levi to serve him in his tabernacle, and the priesthood was annexed to the family of Aaron, the right of offering sacrifices and oblations to God was reserved to the priests of this family. (Num. 16:40) The punishment of Uzziah, king of Judah, is well known: having presumed to offer incense to the Lord, he was suddenly smitten with leprosy. (2 Chron. 26:19—see also the case of Saul in 1 Sam. 13:7–14.) However, it seems that on certain occasions the Hebrew prophets offered sacrifices to the Lord, especially before a constant place of worship was fixed at Jerusalem. (See 1 Sam. 7:9 where Samuel, who was not a priest, offered a lamb for a burnt-sacrifice to the Lord. See also 1 Sam. 9:13; 16:5; 1 Kings 18:31,33.)

“The Lord having reserved to himself the firstborn of Israel because he had preserved them from the hand of the destroying angel in Egypt, by way of exchange and compensation he accepted the tribe of Levi for the service of his tabernacle. (Num. 3:41) Thus the whole tribe of Levi was appointed to the sacred ministry, but not all in the same manner; for of the three sons of Levi, Gershon, Kohath, and Merari, the heads of the three great families, the Lord chose the family of Kohath, and out of his family the house of Aaron, to exercise the functions of the priesthood. All the rest of the family of Kohath, even the children of Moses and their descendants, remained among the Levites.

“The high-priest, who inherited his office as the eldest son, was at the head of all religious affairs, and was the ordinary judge of all difficulties that belonged thereto, and even of the general justice and judgment of the Hebrew nation, as being at the head of all the priests by whom this was administered. (Deut. 17:8–12; 19:17; 21:5; 33:8,10; Ezek. 44:24) He alone had the privilege of entering the Sanctuary once a year¹, on the day of solemn expiation, to make atonement for the sins of the whole people. (Lev. 16:2, etc.) He was to be exempt from corporal defect. In general, no priests who had any such defect could offer sacrifice . . . But such were to be maintained by the sacrifices offered at the Tabernacle. (Lev. 21:17–22) The priests also received a tithe from the Levites. (Num. 18:28)

1. This is not an accurate statement. See *T91*.

“God appropriated to the high-priest the oracle of his truth so that when he was habited in the proper garments of his office, and with the Urim and Thummim, God answered questions proposed to him, and disclosed to him secret and future things. He was to marry only a virgin of his own people (Lev. 21:13,14), not even the widow of a priest. He was forbidden to mourn the death of any of his relations, even for his father or mother, or to enter into any place where a dead body lay, that he might not contract or hazard the contraction of uncleanness. (Lev. 21:10–12) Less stringent rules regulated the mourning of the priests.

“The priests served immediately at the altar. They slew and dressed the public sacrifices, or at least it was done by the Levites under their direction. Private offerers slew their own victims, except in the case of turtle-doves or young pigeons. (Lev. 1) But all offerings upon the altar, the sprinkling of the blood included, were made by the priests alone. They kept up a perpetual fire on the altar of burnt-sacrifices, and in the golden lamps in the sanctuary. They were forbidden to drink wine while on duty. (Lev. 10:9) In the time of David a division of the priests was made into 24 courses, which served in turn a week at a time. (1 Chron. 24:1–19; 2 Chron. 23:18) During the captivity, this arrangement seems to have been somewhat disordered. (Ezra 2:36–39; Neh. 7:39–42) Every day, night and morning, a priest appointed by casting of lots at the beginning of the week, brought into the sanctuary a smoking censer of incense, and set it on the golden altar, otherwise called the altar of incense. (Luke 1:9; Exod. 30:7,8)

“The sacred dress of the priests consisted of the following articles: short linen drawers; a close-fitting tunic of fine linen, a girdle of fine linen, interwoven with blue, purple, and scarlet. (Exod. 28:39) Plain linen ephods are also ascribed to them (1 Sam. 22:18) and a bonnet or turban, also of fine linen, in many folds. The priests always officiated with uncovered feet. The high-priest wore nearly the same dress with the priests, and four articles in addition: an outer tunic, called the robe of the ephod, woven entire, blue, with an ornamental border around the neck, and a fringe at the bottom made of pomegranates and golden bells: an ephod of blue and purple and scarlet and fine linen, with golden threads interwoven, covering the body from the neck to the thighs: having shoulder-pieces joined on the shoulders by clasps of gold in which were set onyx-stones graven with the names of the 12 tribes of Israel; and also a girdle of fine linen, woven with blue, purple, scarlet, and gold: a breastplate, attached at its four corners to the ephod, and likewise bearing the names of the 12 tribes on 12 precious stones: and the mitre, a high and ornamental turban, having on the front a gold plate with the inscription ‘HOLINESS TO THE LORD.’ Neither he nor the priests wore their sacred dress out of the temple, as we infer from Ezek. 42:14, 44:17–19 and Acts 23:5.

“The Lord had given no lands of inheritance to the tribe of Levi in the Land of Promise. He intended that they should be supported by the tithes (Num. 18:26–28; Deut. 3:28; 26:12), the first-fruits, the offerings made in the sanctuary, and by their share of the sin-offerings and thanksgiving offerings sacrificed in the sanctuary, of which certain parts were appropriated to them. In the peace-offerings they had the shoulder and the breast (Lev. 7:33,34), in the sin-offering they burned on the altar the fat that covers the bowels, the liver, and the kidneys; the rest belonged to them. (Lev. 7:6,10) The skin or fleece of every sacrifice also belonged to them. When an Israelite

sacrificed any animal for his own use, he was to give the priest the shoulder, the stomach, and the jaws. (Deut. 18:3) The priest had also a share of the wool when sheep were shorn. (Deut. 18:4) Thus, though the descendants of Levi had no lands or inheritances, their temporal wants were moderately supplied. God provided them houses and accommodations by appointing 48 cities for their residence. (Num. 35:1–8) In the precincts of these cities they possessed 1,000 cubits beyond the walls. Of these 48 cities, six were appointed as cities of refuge for those who had committed casual and involuntary manslaughter. The priests had 13 of these cities; the others belonged to the Levites. (Josh. 21:10–19)

“A principle employment of the priests, next to attending on the sacrifices and the temple service, was the instruction of the people and the deciding of controversies, distinguishing the several sorts of leprosy, divorce causes, the water of jealousy, vows, causes relating to the law, and uncleanness, etc. They publicly blessed the people in the name of the Lord. In time of war their duty was to carry the ark of the covenant, to consult the Lord, to sound the holy trumpets. (Num. 10:8,9; Deut. 20:2; 2 Chron. 13:10–12,14).

“After the division of the kingdom under Rehoboam in BC 975, the true Aaronic priests and the Levites left the dominions of Jeroboam—who established an idolatrous priesthood—and settled in the kingdom of Judah. (1 Kings 12:26–32; 13:33; 2 Chron. 11:13–15; 13:9)

“The ‘chief priests’ of the Gospels and the Acts were heads of courses and ex high priests, the high-priesthood at the time being no longer held for life, but obtained by appointment and subject to frequent changes.” (Rand, *Dictionary of the Bible*)

“Moses and Aaron among his priests, and Samuel among them that call upon his name: they called upon the LORD, and he answered them.” (Psa. 99:6)

“He would have them see that Moses’ faithfulness as a servant and **Head of a typical priesthood**, was inferior to Christ and the Royal Priesthood, of which he is the Head.” (R4510:6)

“All the sons of Aaron formed the order of the priests. They stood between the high-priest on the one hand and the Levites on the other. The ceremony of their consecration is described in Exod. 29 and Lev. 8. The dress which they wore during the ministrations consisted of linen drawers, with a close-fitting cassock, also of linen, white, but with a diamond or chessboard pattern on it. This came merely to the feet, and was to be worn in its garment shape. (comp. John 19:23) The white cassock was gathered round the body with a girdle of needlework, into which, as in the most gorgeous belt of the high-priest, blue, purple, and scarlet, were intermingled with white, and worked in the form of flowers. Upon their heads they were to wear caps or bonnets in the form of a cup-shaped flower, also of fine linen. In all their acts of ministration they were to be barefooted.

“Before they entered the Tabernacle they were to wash their hands and their feet. During the time of their ministrations they were to drink no wine or strong drink. Except in the case of the nearest relationships, they were to make no mourning for the dead. They were not to shave their heads. They were to go through their ministrations with the serenity of a reverential awe, not with the orgiastic wildness which led the priests of Baal in their despair to make cuttings in their flesh. They were forbidden to marry an

unchaste woman, or one who had been divorced, or the widow of any but a priest.

“Their chief duties were to watch over the fire on the altar of burnt-offerings, and to keep it burning evermore both by day and night, to feed the golden lamp outside the vail with oil, to offer the morning and evening sacrifices, each accompanied with a meat-offering and a drink-offering, at the door of the Tabernacle. They were also to teach the children of Israel the statutes of the Lord. During the journeys in the wilderness it belonged to them to cover the ark and all the vessels of the sanctuary with a purple or scarlet cloth before the Levites might approach them. As the people started on each day’s march they were to blow ‘an alarm’ with long silver trumpets. Other instruments of music might be used by the more highly-trained Levites and the schools of the prophets, but the trumpets belonged only to the priests.

“Functions such as these were clearly incompatible with the common activities of men. On these grounds therefore a distinct provision was made for them. This consisted:

“(1) of one tenth of the tithes which the people paid to the Levites, i.e., one percent on the whole produce of the country. (Num. 18:26–28)

“(2) Of a special tithe every third year. (Deut. 14:28; 26:12)

“(3) of the redemption-money, paid at the fixed rate of five shekels a head, for the firstborn of man or beast. (Num. 18:14–19)

“(4) of the redemption-money paid in like manner for men or things specially dedicated to the Lord. (Lev. 27)

“(5) of spoil, captives, cattle, and the like taken in war. (Num. 31:25–47)

“(6) of the shew-bread, the flesh of the burnt-offerings¹, peace offerings, trespass-offerings, and in particular, the heave-shoulder and the wave-breast. (Lev. 10:12–15)

“(7) of an undefined amount of the first-fruits of corn, wine, oil. (Exod. 23:19; Lev. 2:14; Deut. 26:1–10) Of some of these, as ‘most holy,’ none but the priests were to partake. (Lev. 6:29) It was lawful for their sons and daughters (Lev. 10:14); and even in some cases for their home-born slaves to eat of others. (Lev. 22:11) The stranger and the hired servant were in all cases excluded. (Lev. 22:10)

“(8) On their retirement in Canaan the priestly families had 13 cities assigned them, with ‘suburbs’ or pasture-grounds for their flocks. (Josh. 21:13–19)

“These provisions were obviously intended to secure the religion of Israel against the dangers of a caste of pauper-priests, needy and dependent, and unable to bear their witness to the true faith. They were on the other hand, as far as possible removed from the condition of a wealthy order. The standard of a priest’s income, even in the earliest days after the settlement in Canaan, was miserably low.” (Judg. 17:10) (Smith, *Old Testament History*, ppg. 238, 239. Parenthetical scriptural citations added.)

1. Dr. Smith evidently uses the term “burnt-offerings” here, categorically; more correctly he might have used the term “sin-offerings.”

Priest as Mediator

"A priest, in the only true sense, is a mediator between God and fallen creatures, the object of such mediation being to restore and establish harmony on a legal basis.

"The office of the priest or mediator between God and man is to restore to perfection and consequent harmony with God a race of human beings condemned to death or already dead or dying. Hence the priest of necessity must be 'mighty to save.' (Psa. 89:19) He must have both the right and the power to recall the dead to life, and ability to instruct and discipline, and thus to lead every willing subject back to the perfect estate from which Adam and the race in him fell." (R3951:2)

"Your attention is called to our use of the word Mediator in the seventh line of the article, 'Homing the Ark' page 308, Oct. 15th issue. We there speak of the 'officiating priest who acted as the mediator between God and the nation.' It would have been better had we used a different word on this occasion; for instance, advocate. Strictly speaking, the Law Covenant constituted the bond of union between God and natural Israel, and Moses was the Mediator of that covenant. The priest, strictly speaking, was not the mediator, but under the terms of the Law Covenant, which Moses mediated, the officiating priest was the advocate, friend and representative of the Israelites before the bar of divine justice.

"This well illustrates the too careless manner in which we, and nearly all Christians, have been accustomed to use this word mediator. For instance, repeatedly in *Dawn Studies*, Vol. 5, we refer to our Lord as the 'Mediator of the Atonement.' This is entirely correct, if judged by the ordinary standards of our language as generally used by us all. Of late, however, this Journal has endeavored to draw the attention of the Lord's people to the fact that the Bible uses the word Mediator in a restricted sense and has urged that all Bible Students endeavor to take the Bible viewpoint only and to use the word mediator from that standpoint alone.

"The correction above made shows how difficult it is for any of us to rid himself of a habit. The use of the word mediator is restricted in the Scriptures to the mediating of covenants between God and man. The assumption is that God, being holy and unwilling to sanction sin in any degree, not only condemned it in father Adam and his race, but cut off all fellowship with the sinners, whom justice had condemned to death. Nevertheless, God in mercy had already purposed a reconciliation between himself and such of the human race as might desire fellowship with him on a basis of righteousness." (R4309:1,2)

"Your difficulty is that you think of a mediator as acting between God and sinners as individuals. This is the wrong thought. Lay hold of the Scriptural proposition that a mediator had to do only with a covenant and that the covenant deals with a nation or people and not with its individuals." (R4555:1)

"It need scarcely be said, that everything connected with the priesthood was intended to be symbolical and typical—the office itself, its functions, even its dress and outward support. The fundamental design of Israel itself was to be unto Jehovah 'a kingdom of priests and an holy nation.' (Exod. 19:5,6) This, however, could only be realized in 'the fullness of time.' At the very outset there was the barrier of sin; and in order to gain admittance to the ranks of Israel when 'the sum of the children of Israel was taken after their number,'

every man had to give the half-shekel, which in after times became the regular Temple contribution, as 'a ransom (covering) for his soul unto Jehovah.' (Exod. 30:12,13) But even so Israel was sinful, and could only approach Jehovah in the way which Himself opened, and in the manner which He appointed. Direct choice and appointment by God were the conditions alike of the priesthood, of sacrifices, feasts, and of every detail of service. The fundamental ideas which underlay all and connected it into a harmonious whole, were reconciliation and mediation: the one expressed by typically atoning sacrifices, the other by a typical intervening priesthood. Even the Hebrew term for priest (*cohen*) denotes in its root-meaning 'one who stands up for another, and mediates his cause.' For this purpose God chose the tribe of Levi, and out of it again the family of Aaron, on whom He bestowed the 'priest's office as a gift.' (Num. 18:7) But the whole characteristics and the functions of the priesthood centered in the person of the high-priest. In accordance with their Divine 'calling' (Heb. 5:4) was the special and exceptional provision made for the support of the priesthood. Its principle was thus expressed: 'I am thy part and thine inheritance among the children of Israel.'

"But there was yet another idea to be expressed by the priesthood. The object of reconciliation was holiness. Israel was to be 'a holy nation' reconciled through the 'sprinkling of blood'; brought near to, and kept in fellowship with God by that means. The priesthood, as the representative offerers of that blood and mediators of the people, were also to show forth the 'holiness' of Israel. Everyone knows how this was symbolized by the gold-plate which the high-priest wore on his forehead, and which bore the words: 'Holiness unto Jehovah.' But though the high-priest in this, as in every other respect, was the fullest embodiment of the functions and the object of the priesthood, the same truth was also otherwise shown forth. The bodily qualifications required in the priesthood, the kind of defilements which would temporarily or wholly interrupt their functions, their mode of ordination, and even every portion, material, and color of their distinctive dress were all intended to express in a symbolical manner this characteristic of holiness. In all these respects there was a difference between Israel and the tribe of Levi; between the tribe of Levi and the family of Aaron; and, finally, between an ordinary priest and the high-priest, who most fully typified our Great High-Priest, in whom all these symbols have found their reality." (Edersheim, *The Temple*, ppg. 60-62)

Priestly Qualifications

"Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God. For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, Or a man that is brokenfooted, or brokenhanded, Or crookbacked, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken; No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God. He shall eat the bread of his God, both of the most holy, and of the holy. Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them." (Lev. 21:17-23)

The expression "seed of Aaron," of course, has reference to the typical priesthood. It is quite clear, therefore, that no priest with a blemish was to approach the altar of God to offer sacrifices, "The bread of his God." (See

also Deut. 23:1.) There are a number of very good reasons for these restrictions:

“As visible things exert a strong influence on the minds of men, any physical infirmity or malformation of the body in the ministers of religion, which disturbs the associations or excites ridicule, tends to detract from the weight and authority of the sacred office. Priests laboring under any personal defect were not allowed to officiate in the public service.” (Jamieson, Fausset and Brown, *Critical and Explanatory Commentary*)

But the most important reasons are those involving the antitypical priesthood, and its sacrifices. Thus, in a sense, the Aaronic priesthood was typical of the Church in its present sacrificing condition—whose sacrifices involve its walk, its service, its testimony, its thanksgiving, its praises, etc., and surely, it is upon these sacrifices that God may be said to “feed.”

None with a blemish was to serve at the altar of the Lord; and since there has been but one who was born “holy, harmless, undefiled and separate from sinners” (Heb. 7:26), the Lord Jesus Christ, he is the only one, the only unblemished priest who could offer acceptable sacrifices at the altar of the Lord. But here, let us note the grace of our God, and Father, for the rest of us, “blemished priests” though we be, we are nevertheless permitted to “eat” of the “food” of our God!

It is interesting to note also that these restrictions seem to govern only the cases of what might be termed “constitutional infirmities” such as those over which the individual priest had no control. Blindness, lameness, hunchbackedness, dwarfishness, etc., could be congenital. It is in itself not sin to be born thus; and perhaps this is the only reason for the gracious provision which denied these not the privilege of partaking of the shewbread, etc. It was different though, with the sins for which the priest was responsible, and for which he could bring a sin- or trespass-offering for atonement; but if the sin was presumptuous in its nature, he was completely cut off from the priesthood. (See Lev. 10:1,2.) How significant!

Thus the fact that we were born in sin, “shapen in iniquity,” does not prevent us as “priests” of the Most High, from feeding upon the spiritual food provided at His table. But our offerings and sacrifices become acceptable “food” for God, only when offered by our own unblemished High Priest—Christ Jesus, who offers them as “his own!”

As a result of Adam’s transgression, we were all born blemished (“the fathers have eaten the sour grape and the children’s teeth were set on edge”—Jer. 31:29). Thus, “congenitally” we are:

BLIND Not necessarily totally so for this would have disqualified even the typical priest altogether. But our “vision” is considerably impaired: we are more able to “see” the shortcomings of others, but with much difficulty and reluctance, our own. Quite naturally, then, this does affect our ability to serve acceptably at the altar of God.

LAME We are unable to “walk” as we would like, and this may sometimes trace to the faulty “vision” which causes us to stumble; but more often, our “lameness” results from that inherited unbalance which causes us to

“limp.” We are biased, and rarely in anyone else’s favor, but always our own!

FLATNOSED Our sense of appreciation is very much impaired. We are often entirely unable to sense the “savoriness” of another’s sacrifice; imputing, as we often do, evil motives to those whose sacrifices before God may be more acceptable than our own!

SUPERFLUOUS MEMBERS There is often far too much of “us” with the result that we get into our own way; thus interfering with our own spiritual progress along “the way.”

BROKEN-FOOTED We are handicapped because of a faulty “understanding”—an imperfect comprehension of the Will of God concerning us. With this poor “understanding” it is very difficult to overcome the “hardness” of the path over which we must trod.

BROKEN-HANDED We are handicapped in the matter of our service to God and to others because of the weaknesses of our fallen nature and imperfect flesh which ever rebels at sacrifice; especially when we are not feeling well, are sick, or tired. We become fretful and impatient with others, when kindness and mercy ought to be our willing service as unto the Lord.

CROOKBACKED (HUNCHBACKED) We are “deformed” and unable to “stand” perfectly erect: the weight of inherited sin has left a terribly telling effect upon us.

DWARFED Because we are but leaky vessels, and receive the Spirit only “with measure,” our growth at best, leaves us somewhat “stunted.”

EYE BLEMISHES Figuratively speaking, many of us are afflicted with “crossed eyes” and “cataracts” resulting in the lack of clearness of insight and clearness of “vision” generally, respecting spiritual things. Then, too, some of us suffer from “near-sightedness,” being unable to properly focus our eyes upon the things which are “afar” and yet affect our eternal destiny. On the other hand, some of us are so “far-sighted” that we live almost completely in the other world, failing entirely to appreciate the little things, and opportunities immediately before us; and their value in the matter of our spiritual growth and development. All these “ailments” are a natural result of the curse; they represent an inherited state which is never entirely removed from us so long as we sojourn in the flesh.

SCURVY (SCABBED) Scurvy is a disease caused by lack of fresh vegetables in the diet, and is marked by great weakness and thinness of the body, bleeding gums, etc. Figuratively perhaps, our spiritual anatomy may not suffer too much from the lack of proper “foods” in our diet, but rather because, as children of Adam, we have inherited a constitutional weakness by which we are unable to appropriate all the “nourishment” in our “food.” We “itch” for foods not good for us; we “scratch” and “bleed” losing oftentimes, the “blood” so essential to our spiritual life.

BROKEN STONES (*testicles*—Moffatt) We are unable to “beget life” in others. But Jesus, who was born not of the accursed race, and because he had “life” in himself, was instrumental in bringing life to us. Our powers to

pass on life to subsequent generations was broken, when over 6,000 years ago, Adam sinned against God.

Thus, on practically all of these counts, we find ourselves disqualified from serving directly at the “altar.” We cry, as did Paul of old, for deliverance from this body of death (corruption—Rom. 7:24); and while there is now no condemnation to those who are in Christ Jesus, nevertheless, we do await the time when “our vile body” shall “be fashioned like unto his glorious body” (Phil. 3:21), when that which is perfect shall have come, and that which is now but “in part” shall be done away. (1 Cor. 13:10)

In another sense, the antitypical significance of this passage may be referred to the Millennial age and The Christ in glory: perfect and complete.

“It is significant also that any member of the priesthood that had a blemish of eye, hand, nose, foot, or of any part, could not fill the office of Priest (High Priest); neither any man having any superfluity, such as an extra finger or toe.

“This teaches that every member of the Body of Christ glorified will be complete—lacking nothing; and also that there will be in that ‘little flock’ neither one too many nor one too few, but exactly the foreknown and foreordained number. When once the Body of Christ is complete, there will be no further additions—no superfluity. All, therefore, who have been ‘called’ with this ‘high calling’ to become members in particular of the Body of Christ, and have accepted it, should earnestly seek to make their calling and election (as members of that ‘little flock’) sure, by so running as to obtain the prize. If any such be careless, and miss the prize, some one else will win in his place, for the Body will be complete; not one member will be lacking, and not one superfluous. Take heed, ‘let no man take thy crown.’ (Rev. 3:11)”
(*T126,127*)

And still in another sense it has application to public service to be rendered here and now by Elders and Bishops whom the holy Spirit hath made overseers. We read:

“All the members of the Aaronic family were eligible to the service of the priesthood; nevertheless, there were certain limitations, barriers, and disqualifications for service in this connection. And so it is amongst the antitypical ‘Royal Priesthood’—all are priests, all are members of the anointed body, and the anointing signifies to each a full authority to preach and to teach the good tidings, as it is written: ‘The Spirit of the Lord God is upon me, because he hath anointed me to preach the good tidings to the meek, to bind up the brokenhearted,’ etc. While these words applied specially to the Head of the Christ, the New Creation, the Royal Priesthood, they apply also to all the members—hence, in a general sense, every consecrated child of God has in his anointing of the holy Spirit, a full authorization or commission to preach the Word—to show forth the praises of him who has called us out of darkness into his marvelous light.’ (1 Pet. 2:9)

“But as it was required of the typical priests that they should be free from certain blemishes and should have attained a certain age, so amongst members of the Royal Priesthood there are some who lack qualifications for public service which others possess. Each is soberly (Rom. 12:3,6) to seek to determine for himself the measure of God’s gifts possessed and, hence, the

measure of his stewardship and responsibility. And likewise all the members are to take cognizance of one another's natural, as well as spiritual, qualifications and attainments, and to judge of the divine will accordingly. In the type, age was a factor; but this with the antitypical priests would signify experience, character-development; the blemish of crossed eyes in the type would signify in the antitypical priesthood a lack of clearness of insight and clearness of vision respecting spiritual things, which would properly be a hindrance to public service in the Church. Likewise also all the various blemishes which hindered the typical priesthood would represent various moral and physical or intellectual disabilities amongst the antitypical Royal Priesthood.

Nevertheless, as the deformed priests in the type exercised all the privileges of the others in respect to their own sustenance, eating of the shew-bread, sacrifices, etc., so with us in the antitype—those deformities which might hinder a member of the body of Christ from being a public servant of the Church and of the Truth need not hinder his spiritual development and his recognition, as possessing full rights with all the others at the spiritual table of the Lord and at the throne of grace. As none could exercise the High Priest's office except he were faultless physically and of full age, so those who would serve as ministers of the Truth in 'word and doctrine' should not be novices, but members of the body, whose ripeness in character and knowledge and fruits of the Spirit would qualify them for such a service. Such were to be recognized as elders—not necessarily elders in years of natural life, but elders, or seniors, or ripe ones in respect to the Truth, and fitness to counsel and admonish the brethren along the lines of the Lord's Word." (*F242, 243*)

"And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people: But for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother. And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled. But he shall not defile himself, being a chief man among his people, to profane himself. They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, and the bread of their God, they do offer: therefore they shall be holy. They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God. Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, am holy. And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire. And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes; Neither shall he go in to any dead body, nor defile himself for his father, or for his mother; Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD. And he shall take a wife in her virginity. A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife. Neither shall he profane his seed among his people: for I the LORD do sanctify him." (Lev. 21:1–15)

"He [a Nazarite] shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head." (Num. 6:7)

"This . . . brings before us the holiness proper to 'the priests, the sons of Aaron.' The nearer one comes to God, the more essential it is to maintain

holiness. A degree of separation that might suffice for the congregation would not be suitable for the priests. There has to be greater care as to natural influences, though they are not wholly excluded save in the case of 'the priest who is greater than his brethren.'¹ He is not to uncover his head, nor rend his garments, nor make himself unclean even for his father or mother. But the priest in general might 'make himself unclean' for 'his immediate relation, who is near to him.'

"This suggests that a priest's natural feelings are to be under restraint, and there must be exercise as to how far they allow themselves to be affected thereby. There is that which is legitimate, but the priest has to consider how far what is natural has a claim according to God. 'They shall be holy unto their God . . . for they present Jehovah's offerings by fire, the bread of their God; therefore shall they be holy.' (verse 6) The fat of the peace-offering is called 'the bread of the offering by fire to Jehovah' (Lev. 3:11,16) . . . He must ever remember that he is a priest, and that he is called to minister to God that which God can feed upon, and his natural feelings have to be controlled in view of that. When it was a question of the service of God the Lord said to His mother, 'What have I to do with thee, woman? mine hour has not yet come' (John 2:4). He did not own the natural in His service. His mother and His brethren were those who did the will of God.

"The priest was to keep his affections from going out to that which had a moral stain upon it—that which was marked by unfaithfulness or impurity (verse 7). There are many things in the Christian profession which bear the marks of unfaithfulness. We must recognize that it is unsuitable for priests to come into association with them. It is a question here of the moral dignity of those who minister to God.

"There is a further thought in verses 10–15. We come here to 'the priest who is greater than his brethren.' This is a type of Christ—the anointed and consecrated One—who never leaves the sanctuary; who is apart from all natural influences; but who gets a companion of virgin character in the faithful remnant of His people, or—at the present time—in the assembly.

"We have to see that we are identified with the 'virgin' character—not with that which speaks of unfaithfulness, or of affections that have had another object. No other but Christ was ever entitled to the assembly. The Spirit's work is to produce holy affections in the assembly—affections that never had, and never could have, any other object but Christ. We have to see to it that such affections are maintained in freshness and fervor . . . We are to be presented 'a chaste virgin to Christ.'

"The 'virgin' character is in contrast to Thyatira which develops into Babylon, the great harlot, who corrupts herself with all that is great and grand in the world. And bridal affection would come in as a bright and blessed contrast to the indifference of Laodicea. All saints are called to have 'chaste virgin' characters." (Coats, *An Outline of the book of Leviticus* [21:1–15])

Priestly Functions

According to the Apostle Paul, one of the chief functions of Israel's ancient priesthood was the offering of **gifts** and **sacrifices** for sin:

1. All Scripture quotations in the C.A. Coates comments are from the New Testament translation by J.N. Darby. The term "assembly" of course, refers to the Church.

“For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.” (Heb. 5:1)

The former (gifts) were voluntary, i.e., free-will offerings representing the dedication of the individual to Jehovah God in which, therefore, he delighted; whereas, the latter (sacrifices for sin), being mandatory, and required because of sin, were no pleasure unto him. This is undoubtedly what Jesus meant when at the time of his presentation of himself to the Father, he said:

“Sacrifice and offering and burnt-offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; . . . Lo, I come to do thy will, O God.” (Heb. 10:8,9)

Even so, it is ours also to present unto God a justified humanity as a burnt (free-will) offering, as an evidence that we delight in his law—our meditation, day and night; and it is God’s to accept it, if he will, as a part of Jesus’ sin-offering, on behalf of the whole world of mankind:

“The burning of the [burnt] offering on the altar shows how God accepts the sacrifice, as a sweet smelling savour.” (*T45*)

“From the Scriptures it is evident that during the Millennial age the world of mankind will be privileged to offer themselves to God as gifts, but not as sacrifices. Hence, during the Millennial age, part of the work of the great High Priest will be to accept these gifts and to make them acceptable to God through his own merit and rights as the Melchizedek Priest. We can, however, apply this text [‘For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer’ (Heb. 8:3)] very properly to the present time. The Apostle puts the word gifts first. We may, therefore, look to see whether there is not some way in which the High Priest offers gifts now. Surely our Lord’s consecration of his own life was a gift on His part. The Father accepted that gift and ultimately permitted our Lord’s gift to constitute a sin-offering for others. Likewise, throughout this Gospel age, the ‘brethren’ are invited to present their bodies living sacrifices—to give themselves to God.—Rom. 12:1,2

“When we thus make a present of ourselves to God, we are not making a sin-offering to God; for this we could not do. But the divine arrangement for accepting our gift is that each gift will be acceptable through the merit of Christ; and that then, later on, these gifts will, according to the same divine arrangement, constitute the great sin-offering which the High Priest gives for the world. Thus the High Priest is ordained to make the ultimate offering of that gift as the sin-offering for the world.

“Amongst those who served in the office of typical high priest, says the Apostle, the uniform custom was that they should offer both gifts and sacrifices to God. Hence, he proceeds to point out that Jesus, as the Antitype of those priests, must have something to offer. He also must offer both gifts and sacrifices, in order to fulfil his priesthood. He presented himself without spot unto God; and, by virtue of that presentation, he is a sin-offering unto God; and, through his merit, he makes the same true of his church, who voluntarily give themselves to God.” (*R4915:1,2,4*)

“The Apostle reasons (Heb. 5:1) that all the Jewish priests were taken from amongst their fellows and especially ordained, or set apart, for their work, to represent their people before God, offering for them both their gifts and their

sacrifices for sins. In this arrangement the priests were able to sympathize with the people, because they were subject to the same weaknesses, and also had need of the forgiveness of their own sins. But even amongst these imperfect, blemished, sinful priests, who needed to make offerings for their own sins, none was allowed to take this office of himself. God must call him to the office. Thus it was with Aaron. God called him to be the head priest.” (R5472:2)

Priestly Garments

“And thou shalt make holy garments for Aaron thy brother for glory and for beauty. And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron’s garments to consecrate him, that he may minister unto me in the priest’s office. And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest’s office.” (Exod. 28:2–4) (See also Exod. 39:1–31)

Clothes do not make the man, but they are often the badge or symbol by way of which the man, or his office, may be recognized. In our day, it is not difficult to know to what branch of the Government’s military or armed forces a man belongs by the clothes or uniform he wears. Policemen, firemen, postmen, etc., wear clothes which indicate their particular service. Often there isn’t much about these clothes that is really symbolic of the work they do. Their clothes are merely uniforms which have been approved and authorized for them to wear.

On the other hand, a nurse is arrayed in garments of spotless white, which conveys the thought that she is clean and sterile—and this is important for one who is to care for the sick and afflicted.

There are also garments worn by professional people and some members of fraternal organizations where each and every piece of the apparel is intended to be a symbol of something quite specific. So was it with Israel’s ancient priesthood; and in some respects with the priesthood of the Roman Catholic Church of today. The latter, at ordinary times wear a black cassock, buttoning down in front; yet this, like the reversed collar worn by most clergymen, merely identifies them as such. However, when these priests officiate at the Mass, they wear what is known as ceremonial garments, each one of which is intended to be a symbolism of what he stands for:



Figure 40: The High Priest in Garments of Glory and Beauty

Garment	Symbolism
<i>the amice (white)</i>	the helmet of salvation
<i>the alb (white)</i>	innocence and purity
<i>the cincture (cord)</i>	priestly charity
<i>the maniple (sudarium)</i>	spiritual power
<i>the stole (colored silk)</i>	priest is judge of men's sins
<i>the chasuble (colored silk)</i>	charity covering all

Probably only the priests recognize this symbolism; for the average communicant sees them only as “sacred garments” not discerning the symbolism the Roman Catholic Church intends.

Israel’s ancient priesthood also wore garments which were highly symbolic. Yet not even they knew their significance, save perhaps that the white linen represented what should be characteristic of this priesthood—purity! It is possible too, that the golden plate attached to the white linen mitre might for them have been the symbol of a priestly kingship in matters pertaining to Jehovah God, in line with Exodus 19:6. However, they could not have known that their garments were symbols of the character and office of the great antitypical “priesthood” of Christ and his church, viz., that:

- Linen garments (sacrificial garments): in general, represents the righteousness of the saints. (*T29,37*)
- Linen girdle: represents that the Christ and his church are servants of righteousness, or righteous servants. (*T30*)
- Upper robe: represents the faithfulness of the saints. (*T30*)
- Ephod: represents the two great Covenants—the Abrahamic and the New Covenant, the burden of fulfillment of which God has laid upon the shoulders of this World’s High Priest. (*T30,33,34,36*) The materials and colors used indicated the conditions of these Covenants, as follows:

white	represents the restoration of man to his original righteousness and purity.
scarlet	represents the blood of the ransom, as the means through which God provides this redemption.
blue	represents that aid is vouchsafed to man, and ability faithfully to maintain a righteous character.
purple	represents that the royal power of the Kingdom will be co-operating in man’s uplift.
gold	represents that surety for the accomplishment of this redemption centers in the divine power given by God to this duly anointed and appointed “High Priest.” (<i>T34</i>)

- Breastplate: represents the Law in its twofold aspect—the letter and the spirit. That part of the breastplate representing the spirit of the Law bore jewels indicating that the true “jewels”—the “little flock”—though unable to keep the Law, would, by the grace of God have its righteousness fulfilled in them. (*T34,35*)
- Curious girdle: represents this “Priest” to be the servant of the Covenant(s). (*T33*)

- Other garments: in general, represent the glory, honor, immortality and authority with which this “Priest” will be vested, after his passing beyond the “Second Vail.” (T36,38)

White Linen Breeches

“And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him.” (Exod. 28:42,43)

Perhaps in our consideration of the priestly garments we shall do well to take the most basic unit, the linen breeches, first. These were worn at all times by high priest and underpriests alike. Indeed, these breeches had a most important purpose: to hide, i.e., to cover, their nakedness. (Exod. 28:42,43) It is easy to see how nakedness could be exposed, as for example when the high priest stooped over to pick up the sacrifice, or reached upward in placing it upon the altar. As an added precaution against such exposure, it was specifically forbidden of God to have any steps leading to his altars. (Exod. 20:26)

Evidently nakedness must have a very deep antitypical significance! This we do know: it was the consciousness of nakedness that caused Adam to desire a covering (Gen. 3:7), and it was (Adamic) sin, that brought this consciousness to him. (Gen. 3:11) Ever since, **nakedness** has been a most apt symbol of inbred sin—**inherited sin**. Nor is there anything that can remove it from fallen man. It is a stain which no amount of washing at the “laver” can take away; it is, therefore, something that must needs be **covered**. The Apostle Paul recognized the true nature of inbred sin. Hear him as he says:

“I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not . . . it is no more I that do it, but sin that dwelleth in me. For I know that in me [that is, in my flesh], dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me . . . evil is [ever] present with me . . . I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.” (Rom. 7:14–21,23; see also Gal. 5:17.)

Hear the apostle again as he cries, “O wretched man that I am! who shall deliver me from the body of this death [corruption]?” (Rom. 7:24) But note also his gratefulness for the covering supplied in the merit of the ransom sacrifice of Christ Jesus (Rom. 7:25), for he knew that with such a covering upon him there was no longer any condemnation against him despite all the inbred sin. (Rom. 8:1,4)

We believe, then, that the “linen breeches” might well represent the ransom merit, i.e., the righteousness of Jesus, imputed to us, who as the antitypical priesthood of God are called upon to walk not according to the law of the flesh, but according to that which is of the spirit.

It is easy enough to make this application insofar as the underpriesthood is concerned, for surely, the church does require, so long as she is in the flesh,

this covering of the “linen breeches.” But there were times when the typical high priest represented Jesus, and Jesus alone; yet, the account quite specifically tells us that Aaron was to wear the linen breeches at all times, whether donned in the “sacrificial” or the “glorious” garments. Here we must keep in mind the fact that Aaron who typified Christ Jesus, and sometimes the Christ beyond the vail, was an imperfect man, born in sin and “shapen in iniquity.” In order, then, for him to fitly typify Him who was born “holy, harmless, undefiled and separate from sinners” Aaron needed to be washed (T29); and for the same reason, needed also to wear the linen breeches at all times. So too, when Aaron in the “glorious” garments typified the Christ beyond the vail, the absolute purity and righteousness of the Melchisedec Priest could not better be represented by the imperfect Aaron than when after taking off his “linen” garments he first washed ere donning the other garments. (Lev. 16:23,24)

Linen Coat

It is possible to view this High Priest as representing the entire Christ, head and body, (T29) since it is sometimes necessary to consider the Church, not as an underpriesthood, but as members of his “body.” Viewed in this light, this white linen coat represents not the High Priest Jesus’ righteousness, but rather the imputed righteousness of the Church.

“The High Priest all through this Gospel age is carrying on the work of sacrifice; it was not only when he offered up himself, but during all this age he continues to be the sacrificing Priest, and although he has passed beyond the vail, he is still, so to speak, in the linen garments of sacrifice; and his secondary offering, that of the antitypical goat, will be accomplished in the linen garments, when he will enter in beyond the vail and present the blood of his body, which is the church, at the close of this antitypical Atonement Day, when the church shall have filled up its share of the sacrifice of Christ. Our Lord, the High Priest, will then, the second time, sprinkle the blood, the merit, upon the mercy seat, thereby sealing the New Covenant and applying his merit on ‘behalf of all the people.’

“Having done this he will come forth to bless the people; but he will not again appear in the linen garments of sacrifice. The change will be made unseen to the world. The last they will see will be the going in of the priests after the sacrificial work of the present time, the Gospel age, and the first they will see in the New Dispensation will be the appearance of the great Priest in glory and beauty—in ‘the glorious garments.’ Not that they will see these with their natural eye; but his glory shall be revealed through the ministration of the New Covenant blessings to Israel and the world, and this revelation of all the glorious things represented in the various garments of the High Priest will be a manifestation that will last all through the Millennial age—the various robes, the ephod, etc., will all have their fulfillment then in the glorious work of the Anointed One.

“The beginning of this manifestation in glory will be in the time of trouble, of which time we read: ‘All shall wail because of him.’ It is his manifestation in power, the breaking in pieces of things of this present order of affairs, that will cause the great time of trouble that the Scriptures announce will be the conclusion of this Age and the inauguration of the Millennial age. Thus the

appearing in glory will have various stages, but all will be on the glorious plane; none will be again on the sacrificial plane of the present age.

“In this picture of the robes of the Priest we understand that the High Priest typified the entire Priesthood, the Underpriests as well as the Head; that the Head did not need the covering, but that the covering of the linen garments represented the merit of Christ imputed to us, the members of his body, whom the Father accepts and justifies and whose imperfections are covered through him. We understand that the white robe represents especially our share in the picture; that the High Priest going forth in glory typifies in large measure the glory of the church in connection with her Head, as we read: ‘It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is.’ Another Scripture declares that we shall be his glorious body, or his body in glory, and that ‘we shall be glorified together with him.’” (*R4602:1,2*)

“Aaron was clothed for the service of the ‘Day of Atonement,’ not in his usual ‘garments of glory and beauty,’ but in garments of sacrifice, 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, at the close of the ‘Day of Atonement,’ he would be girdled with the ‘curious girdle’ of the ephod; the mitre of linen, being the same as that belonging to the glorious apparel, proclaims the perfect righteousness of our head during the sacrifice, as well as after it. So the antitypical High Priest, the divine-minded, spirit-begotten one, though not yet born of the Spirit, was ready and able to accomplish the sacrifice of the atonement at the first advent, and proceeded to do it, as typified in Aaron.” (*T55*)

“And these are the garments which they shall make; . . . a **broidered¹ coat**.” (Exod. 28:4)

“And thou shall embroider the coat of fine linen.” (Exod. 28:39)

“And they made coats of fine linen of woven work for Aaron, and for his sons.” (Exod. 39:27)

<i>“broidered coat”</i>	KJV
<i>“coat of checker work”</i>	Revised Standard Version
<i>“checkered coat”</i>	Leeser
<i>“tunic of checker work”</i>	Rotherham
<i>“tunic of checkered work”</i>	An American Translation
<i>“tunic in checker work”</i>	Moffatt
<i>“coat of checker work”</i>	Confraternity (Catholic)
<i>“checkered vest”</i>	Darby
<i>“robe of checker work”</i>	New World Translation

“In Exod. 28:4 occurs the word *tashbec* which is translated ‘broider’ in AV and ‘checker work’ in RV. If this kind of work is what it is supposed to be, it is more truly ‘needlework’ than the embroidery. This work is still done in some of the Syrian cities and towns, esp. in Damascus. Small caps for men to wear under their ordinary headdress and loose outer garments or dressing gowns are the forms in which it is commonly seen. The checker-work effect is

1. Hebrew: *tashbets* defined as “chequer work, tessellated stuff” by Young, “checkered stuff” by Strong, and “woven stuff” by Berry.

obtained by sewing in a cotton string between two pieces of cloth, so as to form designs. The patterns usually run to straight lines such as zigzags or squares. The effect is striking, and we can well imagine would have made an impressive priest's robe, especially if costly materials were used." (*The International Standard Bible Encyclopedia*)

"The tunic of the priest was not only without seam, but so woven as to exhibit checks like the pattern called damask; for such is the meaning of the descriptive adjective which the English translators incorrectly regarded as equivalent to brodered. The coat was therefore covered throughout with four-sided figures of small size." (Atwater, *The Sacred Tabernacle of the Hebrews*, p. 329)

"The white linen 'coat' represented the High Priest's purity, while its embroidery showed the outgrowth of that pure character in works of grace." (T29)

"Look again at the Queen and her glorious apparel [Psa. 45:13,14]. Notice the pure linen, clean and white, representative of her purity and righteousness. Remember that she was once of the world, her members 'children of wrath, even as others.' Remember that by faith she accepted the merit of her Redeemer's sacrifice and thus she was reckonedly covered with his robe of righteousness, which the world saw not, but which the heavenly father regarded. Remember, that it was because of that robe covering her natural blemishes that she was permitted to consecrate herself and to become the espoused virgin of her Anointed Redeemer and prospectively his jointheir in the Kingdom. How wonderful these steps of grace! Looking but a little way into the future, we behold her clothed, not with an imputed robe of righteousness, but with her own robe of righteousness. The imputed one was hers to wear up to the time of her change from earthly to spiritual nature in the First Resurrection. Then and there perfected, it became actual. On the spirit plane she became righteous without spot, without blemish, a suitable companion and joint-heir for the great King of Glory.

"But look more closely. Note that the robe of fine linen is beautifully embroidered—'fine needlework.' This, too, must have significance. The embroidered figures represent the graces of the Spirit: meekness, gentleness, patience, long-suffering, brotherly kindness, love. Ah, yes, the Queen indeed is all-glorious within and without. The power of the Lord will accomplish this. She is his workmanship, though not without her own willingness and co-operation. The Lord's operation upon her will be through his Word and by his Spirit; and in proportion as she yields herself thereto she is now being 'changed from glory to glory,' and, by the final change, will be perfected, glorified.

"We noted a difference between the imputed robe which the betrothed wears now and the one which she will possess when changed—that the present one is Christ's imputed robe covering her blemishes, and that the glorious one of the future will be her own righteousness, 'the righteousness of the saints.' Let us notice also that there is an embroidery connected with them both. The robe that is now imputed to us has stamped upon it the gracious designs or patterns which our Lord would inculcate and which he assures us will be advantageous to us, pleasing to him and necessary to our future glory.

"Our appreciation of our high calling, our faith in it, and our love for the heavenly Bridegroom and desire to be pleasing to him are the incentives to us, urging us to spend every hour, every moment possible, in the working

out of the glorious embroidery designs stamped upon our robe. Each stitch must be taken carefully—painstakingly. Each feature of the outline must be carefully studied. The robe itself must be kept clean, spotless. Who is sufficient for these things? Surely only those truly betrothed to the heavenly King, and who love him with all their hearts, and who are waiting in faith and patience for his promised Second Coming to receive the Bride unto himself and to establish his kingdom for the blessing and uplifting of the world!” (*The Bible Students Monthly*, Vol. 2, No. 4)

“Command Aaron and his sons, saying, This is the law of the burnt offering: It is 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. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.” (Lev. 6:9–11)

“Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.” (Lev. 16:3,4)

“And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.” (Lev. 16:23,24)

The White Linen Garments included besides the linen breeches, a coat, a girdle, and a head-covering. For the underpriests, this covering was a bonnet; for the high priest it was a mitre (most likely the same one worn with the “glorious” garments), with the golden plate or crown attached to it. (See *T55* and Exod. 28:38) Except as heretofore set forth, the linen garments worn by Aaron represented in a general way the righteousness and purity of Jesus. The mitre, more particularly, showed forth his headship over the underpriesthood—the Church; and the linen girdle, the fact that he was the servant of righteousness. (See Lev. 6:10; 16:3,4,23.)

The linen garments worn by the underpriests represented in a general way that same righteousness and purity of Jesus, but here as imputed to the Church. Their girdles too, represented the Church as servants of righteousness; but their bonnets indicated that the Church in recognizing Christ Jesus to be the Apostle and High Priest of its profession (confession—Heb. 3:1) would thus be constituted the true antitypical priesthood of God. (See Exod. 28:40–43; 39:27,28.)

“We see the Body, or members of the High Priest, again individually typified by the under-priests, who each wore a ‘bonnet’ covering his head, to indicate that he was not the head of the Priesthood, but merely a member of the 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.

“The under-priests were robed in linen garments and wore girdles. Their robes represented the righteousness of Jesus, imputed to them, and their girdles represent them as servants of righteousness.” (*T36*)

“But in Exodus 28:42 and Leviticus 6:10 the drawers of the priests and their flowing robes are said to be of LINEN (*bad*, a Hebrew word meaning a certain quality of linen); and the tunic of the high priest, his girdle and mitre, which he wore on the day of atonement, were made of the same material. (Lev. 16:4) From a comparison of Exodus 28:42 with 39:28, it seems clear that *bad* and *shesh* were synonymous; or, if there be any difference between them, the latter probably denotes the spun threads while the former is the linen woven from them . . . In no case is *bad* used for other than a dress worn in religious ceremonies, though the other terms rendered ‘linen’ are applied to the ordinary dress of women and persons in high rank.” (Smith, *Dictionary of the Bible*, “Linen”)

There were really eight pieces that constituted Aaron’s garments “for glory and for beauty.” (Exod. 28:2,40) This term, “for glory and for beauty” applies not merely to those garments which Aaron wore at the close of the Day of Atonement when he came forth to bless the people, but to those also which he wore in carrying on the work of sacrifice. Sometimes, to distinguish more particularly between the two, we designate the former as “The garments of glory and beauty” and the latter as the “Sacrificial garments.” Perhaps the fact that there were just eight pieces was intended to signify that, antitypically, both were identified with the “resurrection life.” (See Exod. 28:2,4,42,43; Exod. 39:1–31.)

Upper Blue Robe

“And thou shalt make the robe of the ephod all of blue. And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon¹, that it be not rent. And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.” (Exod. 28:31–35)

“The Robe of Blue of one piece shows his heavenly nature (blue is the color of the peaceful heavens).” (*R72:3*—original 1880 thought)

“The ‘Upper Robe’ of blue, represented his faithfulness. The fringe of it was made of golden bells and pomegranates. The pomegranate, being a choice fruit, showed that the faithful performance of the Redeemer’s work of sacrifice had borne rich fruit—the redemption of the forfeited life of the human race. The golden bells signified that when our High Priest appears in glory and beauty, the fruit of sacrificial work will be made manifest to all—proclaimed to all the world, as in the type the bells proclaimed it to all Israel. This is indicated by the close proximity: the bells drawing attention to the fruit.” (*T30*)

“Of all the fruits and flowers we have . . . described, no one is more ancient and more beautiful than the pomegranate. At the same time, it is the most frequently praised and referred to by ancient and classic writers. Some suppose, with good reason, that the most ancient temple of Hercules was at

1. “A coat of metal covering the neck and shoulders” according to the Winston Dictionary.

Tyre, and was in existence before the city was built, or soon after the flood. With Hercules is associated the pomegranate: and he is represented as coming forth from Hades with a pomegranate in his hand after visiting Proserpine, to whom this fruit was specially dedicated. Hence it was at a very early period a favorite fruit. Many of the Greek deities, with Jupiter, Juno, and Venus, are often represented holding the pomegranate . . . The fruit is the size of an orange: some which we have seen, however, are much larger. The rind is bitter, and contains the principle called tannin, and hence has been used in some countries, where the plant grows plentifully, for tanning leather. The pomegranate can scarcely be considered anything more than a bush, and often bears abundantly when it is no higher than a man's head. Occasionally, in very favorable situations, it grows to the height of twenty feet; but this is rare. The trunk is of unequal form, but has numerous branches. It sometimes bears thorns; and the fruit is always crowned with the calyx of the flower, presenting a peculiar appearance. When the fruit is cut through, it is found to contain numerous wine-colored or red globules, each enclosing a seed surrounded by a delicate and tender skin, which bursts on a slight pressure, liberating a cool and refreshing juice . . . No plant seems to thrive and reward so well a careful cultivation as the pomegranate, especially in moderately warm climates. Farther north it fails to bear fruit, but the flowers increase in brilliance of the scarlet, especially where the plant receives proper attention.

"This shrub is most cheering and refreshing in the rich and shaded green of the leaves, the luscious and cooling juice of the fruit, and the intense brilliance of the flowers. The 'spiced wine' of Solomon's Song (Cant. 8:2) said to have been made from the pomegranate, may be understood literally as the product of the juice; for wine is still made from it in Persia, as was the case formerly, when great quantities were produced both for exportation and for use at home.

"Several places in Scripture seem to have been called Rimmon, or the 'pomegranate'; and in one place En-Rimmon (Neh. 11:29) is spoken of—which means the 'spring of the pomegranates,' and in another Gath-Rimmon (Josh. 19:45) or 'pomegranate of Gath.' The beautiful form of the fruit was early copied by architects in the execution of ornamental work, as we see in 1 Kings 7, where it appears that the decorations of the capitals of the temple-columns were of carved pomegranates.

"The mention of the plant is most poetical and appropriate wherever it occurs in the Song of Solomon; and, from passages therein, it seems that the time of flowering was not distant from the blossoming of the grape-vines, so that the beauty of the pomegranate flower, which has no special fragrance, was made more agreeable by the perfume of the vine-blossoms." (Osborn, *Plants of the Holy Land*, ppg. 131–134)

"There are some pomegranate bushes . . . which may even be called trees by way of courtesy, but in reality these large and delicious 'apples' grow on a stout thorny bush. They are ripe about the middle of October, and remain in good condition all winter.

"The flower of the pomegranate is bell or tulip shaped, and is of a beautiful orange-red, deepening into crimson on some bushes. There is a kind very large and double, but this bears no fruit, and is cultivated for its brilliant blossoms, which are put forth profusely during the whole summer.

“This fruit was greatly esteemed in ancient times, and is mentioned by Moses as one of the excellences of the promised land (Deut. 8:8); and, by Divine command, he was to make pomegranates on the hem of the ephod—a golden bell (the blossom) and a pomegranate alternately round about the hem of the robe (Exod. 28:33); and they were reproduced in the Temple, upon the network that covered the chapiters on the top of ‘jachin and Boaz’—those noble pillars of brass—two hundred pomegranates, in rows, round about. Solomon, of course, adorns his Song of Songs with allusions to this beautiful and pleasant fruit; and, while admiring it, we may enter more readily into the glorious chamber of imagery where that poetic monarch delighted to dwell and to revel.” (Thomson, *The Land and the Book*, pp. 585–586)

“Pomegranate, a lovely tree—evergreen in warm countries—bearing large orange-scarlet flowers, and large apple-like fruits. The bright pink seeds are beautifully arranged within the rind of the fruit. This fruit was cultivated from early days in Egypt. The spies brought from Eschol grapes, figs, and pomegranates. (See Exod. 28:33.)” (*The Bible Reader's Encyclopedia and Concordance*)

It will have been noted that when this calyx-crowned fruit is cut through “it is found to contain numerous wine-colored, or red globules, each enclosing a seed surrounded by a delicate and refreshing juice.” This seed might well represent “another generation”—the world of mankind that comes into being as a result of the redemptive work of the “High Priest!” The wine-colored, or red, juice in which these seeds are bathed, might well represent the blood of his sacrifice—the life laid down by him, so that they might live.

Since the calyx most beautifully represents “THE CUP,” at this stage of the flower’s development it becomes the fruit’s crowning glory. How beautifully this seems to show forth the fact that the world will be called upon to recognize the relationship between Jesus’ “cup” and their redemption!

Ephod

“And they shall take gold, and blue, and purple, and scarlet, and fine linen. And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together.” (Exod. 28:5–7)

“The ‘Ephod’ was made of cloth of purple, blue, scarlet, white, and gold threads, skilfully and beautifully interwoven. 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. The ephod typified the two great covenants—the Abrahamic Covenant represented by the front part, and the New Covenant represented by the back, both of which are thus shown to be dependent on our High Priest. Both of these covenants are laid on him: if he fails to support them, fails to carry out their terms and conditions, they fall to the ground—fail. But, thank God, these covenants are united and 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 material as the ephod.” (*T30*)

“One part of the Ephod which represents the New Covenant was guaranteed at Calvary: for was not our Lord’s death ‘the blood of the New Covenant’ in which his members share? (Matt. 26:28; 1 Cor. 10:16)

“The other part is incomplete as yet except as the heavenly Father sees its fulfillment in the future: for the Abrahamic Covenant promised the development of the Seed of Abraham through whom the New Covenant will bless all the people, and this Seed is not yet complete. True, our Lord Jesus is the Seed, yet God foresaw and has foretold the larger seed, spiritual, which will include the body, the Church with the Head. (Gal. 3:16,29) And the Apostle points out that an earthly seed of Abraham will also share the work of blessing the world, yet spiritual Israel is the true seed: as it is written, ‘The son of the bond woman shall not be heir with the son of the free woman.’ (Gal. 4:22–31)

“Concerning the natural seed of Abraham, and as proving that they will not be members of the priest who will do the blessing, the Apostle says, ‘As concerning the Gospel [the spiritual part of the covenant] they [the literal seed] are enemies for your sakes; but as touching the election they are [still] beloved for the fathers’ sakes. 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 deliverer [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.’ They are to be first blessed by the spiritual or true Seed and may later become associate laborers. (Rom. 11:26–29)

“So, then, after the Body of Christ completes the spiritual ‘Seed,’ that additional promise to Abraham respecting an earthly seed must have a fulfillment: the fleshly seed must become great ‘as the sand by the sea shore,’—the heavenly Seed being likened to ‘the stars of heaven.’ (Gen. 22:17) They must first be turned to righteousness and truth; they will then become an agency through which the spiritual seed will operate in the promised blessing of all mankind with truth and grace.

“The scarlet, blue, purple, etc., which composed the ephod, indicated the conditions of the two covenants. The scarlet shows how God provides redemption from the Adamic curse through the blood of the ransom. The white linen indicates the restoration of man to his original purity. The blue vouchsafes to him the aid, the ability, faithfully to maintain his righteous character. The purple proclaims the royal power of the Kingdom co-operating. All of these blessings woven together are made sure by the divine power of the anointed Priest, represented in the interwoven thread of gold. Thus Jehovah has laid both of these covenants, as they relate to men, upon one who is both mighty and willing to execute these glorious covenanted blessings—‘in due time.’” (T33,34)

“The Ephod, made of two separate pieces, suspended the one before and the other behind him by two golden clasps which rested upon his shoulders, represented, we think, the two great covenants, the front one the Abrahamic and the back one the ‘new’ covenant. These, though separate and distinct, are both seen to be dependent on him for their support and accomplishment. (It should be remembered that we are in him heirs of glory, not under the ‘new covenant,’ which is still future, but in the ‘Abrahamic covenant’). They were made of ‘gold, blue, purple, scarlet and fine twined linen,’ representing the blessings contained in those covenants: gold—spiritual blessings;

blue—heavenly peace; purple—royalty of earth; scarlet was regarded as the most enduring of all colors—the unchangeable character of the covenant; and linen—that righteousness was one of the conditions.” (R72:3)

Breastplate

“And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes. And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate. And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulderpieces of the ephod before it. And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward. And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.” (Exod. 28:15–29)

“‘The Breastplate of Judgment’—was placed on the front of the ephod. It was suspended by a gold chain from the clasps on the shoulder, and was fastened to the ephod by the 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. (Exod. 28:26–28) This breastplate beautifully represented the Law: It was not a part of the Abrahamic Covenant (ephod), 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 seeds that God had in mind, the spiritual and the natural, and that 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 precious to him. As a ‘breastplate of righteousness’ it covered his heart. That which condemned all imperfection was his pleasure—‘I delight to do thy will, O my God: yea, thy Law is within my heart.’ (Psa. 40:8)

“This breastplate was two spans long and one span wide, folded in the middle, i.e., a span long and a span wide when doubled. The size, a span, indicated that the law of God is the full measure of a perfect man’s ability. The man Christ Jesus, being perfect, was the only one who ever kept the

perfect Law of God inviolate, while those who compose the 'little flock,' his body, have his righteousness imputed to them, and hence may truly say, 'The righteousness of the Law is fulfilled in us.'

"The fact that it was double and that the parts were of the same size represented 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 underpart was fastened to the ephod. This under half, tied to the ephod (covenant), seems to represent the law in letter, as presented to fleshly Israel. The front part seems to illustrate the spirit of the law fulfilled in us, 'who walk not after the flesh, but after the spirit.' (Rom. 8:4) The two are really one when rightly seen, yet the front part, only, bears the precious jewels.

"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 divine; and we know, also, that it is by divine aid that we are enabled to 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, the Lord's 'little flock.' 'They shall be mine, saith the Lord of hosts, in that day when I make up my jewels.' (Mal. 3:17) 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!' (Rom. 8:1,4)" (*T34-36*)

Since the breastplate which represented the Law (*T34*) was made of the same materials and colors (Exod. 28:15; 39:8) as the ephod, we wonder if these were not also intended to indicate the same or similar conditions appertaining to the Law Covenant.

This much we do know, that the Law promised to Israel—"the man" who would keep it: Lev. 18:5; Rom. 10:5; Gal. 3:12)—human life and life rights, virtually the same as that guaranteed by God under the terms of the Abrahamic and New Covenants respectively. But Israel did not, yea, could not obtain that for which it sought; in fact, for them, "The commandment which was ordained to life" they "found to be unto death." (Rom. 7:10) So the old Law Covenant did not, nor could it, bless Israel as a nation with life; and because of this, God promised to enter into a New Covenant with them. (Jer. 31:31,32) Then he would "Take away their sins." (Rom. 11:27)

There was only one man who could keep God's perfect Law and that was the man Christ Jesus (see *F354*); and he will give the life which the old Law promised to Israel, but only by way of the New Covenant. This is undoubtedly the reason why in the type the high priest bore upon his shoulders both the ephod and the breastplate. It showed that the antitypical "High Priest" would exercise such power and authority as would enable him to fulfil all of Jehovah's covenants. (*T34,36*) Of course, the antitypical High Priest includes the Church as well as Jesus; and thus the question arises, What has the Church to do with fulfilling the covenants? It will be remembered that scarlet was used in the ancient high priest's ephod and breastplate, and this could represent nothing other than the redemption accomplished through the blood of Jesus! No, the church had nothing to do with supplying this merit; but by the grace of God she is to be privileged to become the channel by way of which this merit will be transmitted to Israel

and the world. PRIMARILY, the blood which seals the New Covenant is the **blood of Jesus**; and that blood which he shed at Calvary is that by way of which Israel's ancient Law was taken out of the way and nailed to the cross (Eph. 2:15; Col. 2:14), making possible the blessing of Israel (yes, and the whole world of mankind) by way of the New Covenant. This, we believe, accounts for the scarlet used in the breastplate: it showed that the Jew would be redeemed by the Savior.

The remaining materials and colors have then the same significance here in this garment as they have in the ephod. The white linen represents Israel's restoration to the purity which once marked Father Adam; the blue bespeaks the aid that Israel will receive to then maintain a righteous character; the purple says that the "royal priesthood" will co-operate with them; and the gold indicates the divine power vested in the "High Priest" by Jehovah God, will bring all these blessings to pass. Bro. Russell suggests that the front part of this breastplate which bore the jewels represented the "spirit of the Law" and that the jewels represent "the true Israel" of God—the "little flock" of this Gospel dispensation. (*T35*)

The most important feature of the Law Covenant into which Jehovah God entered with Israel at Mt. Sinai was the Law itself; for without this, it could not have been the Law Covenant. But the Law of God is more than first appears in the reading of the Decalog, for the Law of God is Love. The "Ten commandments" of Mt. Sinai, expressed this law, but negatively—"thou shalt not—." If obeyed, there never would have been any need for sin-offerings or trespass-offerings, for every man would have loved the Lord God supremely, and his neighbor as himself. (Matt. 22:37,39) This, of course, means the Law of God is spiritual. (Rom. 7:14) However, Israel did not discern that aspect of the Law, for it saw only its letter. The letter in itself was lifeless: it could not give what it didn't have to give; and life is of the spirit. There were undoubtedly many of Israel of old who could conscientiously declare, "I have kept the Law." But merely refraining from doing harm to another falls far short of the spirit of the Law which requires one to do good to his neighbor if it is possible.

It will be recalled that one came to Jesus asking how he might obtain life. Jesus directed him to the Law, which promised life to the man who would keep it. (Lev. 18:5; Rom. 10:5; Gal. 3:12) But the young man replied, "All these things have I kept from my youth" (Matt. 19:20); and it is interesting to note that Jesus did not contradict him. In response to the man's inquiry, "What lack I yet?" Jesus clearly set forth that while the man had been keeping the letter of the Law, he had missed its spirit completely; and that this was equivalent to failure. He said to him, "Sell that thou hast and give to the poor." (Matt. 19:21)

"God's commands are so comprehensive, so searching, so dividing between the joints and the marrow, that they cannot be fulfilled in the complete, absolute sense except by Love. If we could suppose every item of the Law performed strictly, and yet the spirit of loving devotion to God absent, the divine Law would not be satisfied. On the contrary, Love is the fulfilling of the Law, and where Love reigns every item and every feature of the divine

arrangement will be sought after and heartily obeyed to the best of the ability of the creature; not of constraint, but of joy, of love." (*F367*)

Thus, does the spirit transcend the mere letter! We, the antitypical Israel of God, were never under that old Law Covenant; yet, the Law, though negatively expressed in the Decalog, is love; and to this we are amenable. It was Jesus' delight (Psa. 1:2; Psa. 40:8; John 8:29; Heb. 10:7,9), and it should be ours too.

"Such love for God and his righteousness the New Creation professed at consecration; and Love there became its Law, and it is firmly bound by that Law of Love—even unto death." (*F367*)

In the light of the foregoing, we can readily see why the front part of the breastplate represented the spirit of the Law and bore the jewels. Surely, the Church, like Israel of old, would find it impossible while in the fallen flesh to keep God's perfect Law. Yet we are able to transcend its letter by faith and to walk in its spirit. Paul did indeed declare that such as these, though imperfect in the flesh and unable to keep it, might have the righteousness of the Law fulfilled in them. (Rom. 8:1,4)

It was this front part of the breastplate that had an additional support by way of golden chains to the shoulderpieces of the high priest's garments. (Exod. 28:22–25; 39:15–18) It is also significant that the breastplate is identified with the front part of the ephod which represented the Abrahamic Covenant. For the Israelite who saw only the letter of the Law, hope for life and blessing lies in "The seed of Abraham" that will make the New Covenant possible; and for those who walk according to the spirit, they owe much to that Abrahamic Covenant, but even more to that divine power which upholds and sustains them (the wreathen chains fastened to the shoulderpieces) in their walk of faith. Yes, there is divine power in those precious promises—they are spirit and they are life. (John 6:63)

There were three pieces of the High Priest's "garments of glory and beauty" which were made of an identical material—fine twined linen with interwoven threads of blue, purple and scarlet, and gold. These were the Ephod (Exod. 28:5,6), the Curious girdle of the Ephod (Exod. 28:8), and the Breastplate (Exod. 28:15).

Insofar as the Ephod was concerned, the color scheme represented the conditions of the two great Covenants—the Abrahamic and the New, both of which are comprehended under the designation "The Everlasting Covenant." (See *R4321:2*) The scarlet showed how God provided redemption for 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 aid and ability faithfully to maintain a righteous character. The purple proclaims that the royal power of the Kingdom will co-operate. The golden thread shows that all these blessings are made possible by the divine power which the anointed priest will exercise. (See *T34*.)

Let it be carefully noted that while the selfsame colors were used in the Breastplate as in the Ephod, they did not here represent the conditions of the Old Law Covenant as a means whereby the world of mankind would be

blessed. That Covenant was unable to bless even Israel! It promised life to "The man" who would keep it (Lev. 18:5; Rom. 10:5); and no Israelite did (Ezek. 20:11,13,21) save one—Christ Jesus. Accordingly, we find that the colors of the Breastplate could represent conditions only as they appertain to Jesus. The white linen thus represented his basic righteousness and purity; the blue his faithfulness in maintaining that righteous character; the scarlet his covenant of sacrifice by way of which he supplied the blood of redemption; the purple, indicated his hope for the royalty of the kingdom; and the gold, the divine nature to which, by virtue of his covenant of sacrifice, he was begotten.

Since Jesus was faithful in keeping the Law until the very moment when in obedience to his covenant of sacrifice he laid down life itself, he became the heir to what the Law promised, so that the Law now has nothing more to offer. Thus did he make an end of it, virtually nailing it to the cross (Eph. 2:15; Col. 2:14). As far as Israel is concerned, the blessing of life will now have to come by way of a new covenant (Jer. 31:27–34), which unlike the old one, will never pass away. It will be an "everlasting" covenant, and is destined not only to bless them, but through them, all the world of mankind as well. We are not to forget, however, the relationship which subsists between the Abrahamic Covenant and the New Covenant. Basically, it is the old "oath-bound" Abrahamic Covenant which blesses all the families of the earth (Gen. 12:3; 22:18; Gal. 3:8); yet, it will do this by way of furnishing the "Seed" of Abraham—the "Heir" of the promise—The CHRIST, head and body (Gal. 3:29), which in turn through the New Covenant will accomplish the blessing.

The Abrahamic Covenant might itself have been sufficient for the purpose; but it was for Israel's sake the Law was added because of transgressions (Gal. 3:19), and Israel's inability to keep the Law, which they had promised to keep (Exod. 19:8), produced the effect of bringing them under a double condemnation: (1) the original Adamic condemnation which now could not be waived; (2) the Law's condemnation because of failure to do what they had covenanted to do. Since God had ordained that the blessing was to be to the Jew first, and then to the Gentile (Rom. 1:16; 2:10), it stands to reason that none can be blessed save by way of the New Covenant which first brings the Jew out from under these two condemnations; and then through the Jew, reaches out in blessing all the families of the earth.

Thus, while the Breastplate is attached to the Ephod and represents the Law Covenant, it does not signify that the Old Law Covenant will share with the other two great Covenants—the Abrahamic and the New represented by the Ephod—in bringing a direct and everlasting blessing to the world.

The two shoulderpieces, the clasps which served to hold the two parts of the Ephod together upon the shoulders of the high priest, were made of onyx stones (Exod. 28:9–12), each of which bore the names of six of the tribes of Israel. These names were the identical ones which appeared on the twelve stones of the Breastplate. Antotypically, these twelve tribal names can represent none other than those who shall eventually constitute

the true Israel of God—twelve thousand of each of the twelve tribes. (Rev. 7:4–8) The original purpose of God was to have his elect selected from each and every tribe of Abraham’s natural seed; but not sufficient having proved themselves worthy by the time that the seventieth week of special favor ended (Dan. 9:27), the remainder of the “Seed” of Abraham was then sought out from amongst the Gentiles—from among those who originally were strangers from the commonwealth of Israel, but who have manifested a faith like unto Abraham’s, and thus have become Israelites indeed. (See John 8:37–40; Acts 13:46,47; 18:4–6.) These latter are now making up the deficiencies of each of the original tribes.

“Inasmuch as this left many of the designated number yet to be provided for, God arranged, as had been shown through the prophets would be done, that the deficiency should be supplied from amongst the Gentiles. So then, the work of this Gospel age has been to fill up those twelve tribes with Gentiles to take the places of the Jews who were broken off from that special place or plane of privilege. And we, if we make our calling and election sure, shall be of these twelve tribes, though we may not know to which tribe we shall be assigned.

“The Lord in his providence fills up these tribes of Israel, the whole number being stipulated to be 12,000 for each tribe, or 144,000 altogether. It might make no particular difference to us to which tribe we belong, and yet there is a bare possibility that since our Lord is ‘the Lion of the Tribe of Judah,’ there may be some special gradation suggested in this tribe; so this royal priesthood may be divided into twelve different classes.

“There is no revelation on this subject, and it behooves us ‘not to be wise above that which is written’; but since these tribes had different standings, as shown in the prophecies made respecting them, so there is seemingly quite a possibility that there will be twelve different stations or ranks among the saints.” (*R4654:2,3*)

Shoulderpieces and Onyx Stones

“It shall have the two shoulderpieces. . . . And thou shalt take two onyx stones, and grave on them the names of the children of Israel: Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial. And thou shalt make ouches of gold; And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.” (Exod. 28:7,9–14)

The “breastplate” and the “shoulderpieces” are suggestive of a number of things, among them is the fact that the wave and heave offerings taken from the peace-offerings of Israel were made from the breast and the shoulder, which in their symbolic bearing have reference to love and strength respectively. Israel of old, because of its covenant relationship unto God, was itself a wave-offering and an heave-offering unto him. Their love and strength were ever to be used to the honor and glory of God. This, surely, is implied in the Law which Jesus epitomized as follows: “Thou shalt love the Lord thy God with all thy heart . . . and with all thy strength.” (Mark 13:30) No wonder, then, that the high priest bore their names upon the

breastplate—the place nearest his heart; and upon his shoulders, as if upholding them before God. In other words, the high priest's own love and strength were ever exercised toward the redeemed, the beloved Israel of God, in maintaining them in a position of honor and favor before God. How beautiful is the antitype of all this! And though in one respect the high priest in his garments “of glory and beauty” represents The Christ in full glory beyond the veil, yet there were times when Aaron so arrayed represented Christ Jesus, and Christ Jesus alone, as our high priest. It is in this sense that Christ has exercised himself in love and power in maintaining us, the antitypical Israel in the position of favor before God. (See Heb. 7:26–28; 8:1–3; Jude 24,25)

Bezaleel, the artisan whom Jehovah himself raised up for the specific purpose of building the Tabernacle, was a type also of Christ Jesus, for Bezaleel means “The shadow of God.” But he had an assistant whose name was Aholiab, who in turn was the son of Ahisamach, which latter means, “My brother has supported!” And is this not true of our elder brother, our faithful high priest? Has he not, is he not now supporting us, presenting us as a wave-offering and an heave-offering unto Jehovah God, our Father? Truly, we are the Israel of God, and our names are dear to our High Priest's heart; and he who thus loves us, and bears us up before God, will have us associated with him in dispensing the blessings of the Covenants. The “shoulderpieces” while on the High Priest's shoulder were at the same time attached to the two parts of the Ephod.

“In the Jewish Tabernacle, the high priest always bore the names of the tribes of Israel upon his shoulders and upon his breastplate. The shoulders or arms are symbolic of strength, and the breastplate is symbolic of the heart and the affections. Whenever he went in and appeared before Jehovah, his shoulders and his breast were adorned with precious stones, upon which were engraven the names of the tribes of Israel. This was a symbol of our High Priest who bears us upon His heart and upholds us by His strength as He stands before God; for ‘Christ has entered into heaven itself, now to appear before the face of God for us.’” (MacIlravy, *Christ and His Bride*, p. 517)

“As Aaron stood there clothed in those beautiful robes so typically significant, and was anointed with the holy oil, his head represented Jesus, the Head of the Priesthood, while his body represented the Church, complete in Christ. How impressive and significant a type of the world's High Priest, undefiled, and clothed with power and authority to fulfil Jehovah's covenants!” (T36)

In the type, it will be recalled, the high priest, at the close of Israel's national Atonement Day, changed from his linen garments of service (sacrifice) to those of special “glory and beauty,” and in these latter came forth and blessed the people. (Lev. 16:23; 9:23)

From one viewpoint we are privileged to see the high priest arrayed in these garments as representing the World's High Priest, i.e., the Christ, Head and Body. (T36,38) From a slightly different viewpoint, however, we may see Jesus alone as this great World's High Priest, and the Church rep-

resented in the engraved and precious stones of the “breastplate” (*T36*) and “shoulderpieces” of his “garments of glory and beauty.” One can, of course, appreciate the fact that the stones themselves were very precious to the ancient priest; but perhaps doubly so because they represented the 12 tribes of Israel, with whose names they were engraved. So, do we believe, the antitypical “jewels” (the Church) will in themselves be very precious to the World’s High Priest (Jesus), but especially so, because they will stand for, or represent, the whole world of mankind (the antitypical Israel of God—see *F458*) for whom they (the Church) have been baptized.

“Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?” (1 Cor. 15:29)

“The Apostle’s argument is that the whole Christian position stands or falls together. If there is no resurrection of the dead, then those who are fallen asleep in Christ are perished, as well as the remainder of the world; and if such be the case, and there is no future hope either for the Church, or for the world through the Church, why should we consecrate our lives unto death? We are baptized into death with Christ, baptized for the dead, to the intent that we may by and by be associated with him as the Life-giver of the world—the Seed of Abraham.” (*F456*)

“Jewels”

These “jewels” are now in the course of preparation for their future positions on the shoulderpieces, and in the breastplate of the World’s High Priest. (Mal. 3:17) Perhaps, therefore, God intended us to learn certain lessons by way of those ancient stones. Unfortunately, we are not able to identify precisely all the stones that were used in Aaron’s breastplate.

“Great difficulty is met in any attempt to translate the Greek and Hebrew names mentioned in the Bible into names that would be used for the same minerals in a particular country at the present day. It is only within the last century, through the development of the sciences of chemistry and crystallography, that it has become possible to define mineral species with any considerable approach to precision. In ancient times minerals were regarded as belonging to a single kind, and indicated by a single name, that are now distributed into different kinds and mentioned under different names.” (*The International Standard Bible Encyclopedia*.)

“It is not easy to identify the stones mentioned . . . the meaning of the Hebrew words being doubtful.” (Dummelow, *One Volume Bible Commentary*)

“The identification of the stones of the highpriest’s breastplate is a problem of great difficulty. In modern times stones are classified according to chemical composition and method of crystallization, while in ancient times they were classified merely by general appearance. Some of the ancient names indicate color, but a red stone might be any one of four or five gems. Such stones as the diamond, ruby, sapphire and topaz must be excluded at once because they were too hard to be engraved by any methods known to the ancients, even if the stones themselves had been familiar, which is doubtful in some cases.” (Jacobus, Mourse, Zenos, *New Standard Bible Dictionary*)

Not knowing, then, the precise modern names of many (perhaps any) of these stones and being thus in almost complete ignorance concerning their

individual and peculiar crystallography, it seems to us a bit presumptuous to build on such meager facts, any system of interpretation involving these features.

What we are reasonably sure about is that they were uncommon, i.e., rare stones; though the Hebrew text does not in itself imply that they were “precious” in the precise and accurate sense of that word. But they were stones whose color and beauty were due to small amounts of mineral salts present when the crystals were being formed as molten rock was allowed to cool and solidify.

“With the exception of diamond, which is crystallized carbon, the gems are composed of alumina or silica or a combination of them in varying proportions with or without other molecules.” (*Encyclopedia Britanica* [1942], v. 10, p. 95a)

Thus, for example, the agate, amethyst, beryl, chalcedony, chrysolite, emerald, garnet, jasper, onyx, opal, sardonyx and topaz contain silica as a basic ingredient. The ruby, sardius, sapphire (lapis lazuli), and topaz contain alumina as a basic ingredient.

The three most common elements in the earth’s crust—constituting more than 82% thereof—are oxygen (a gas), silicon (a non-metal) and aluminum (a metal). It is these three in the form of silica and alumina compounds that, as already suggested, are the basic ingredients of most of our beautiful gems. Yet, despite the predominance of these elements in the earth’s crust, gems are comparatively rare! Perhaps this is due to the extraordinary conditions and circumstances under which gems are formed. Among these are:

- the intense **heat**, such as prevails within the bowels of the earth, and which keeps rocks in a molten state.
- **pressure** so great that it forces this liquid rock through fissures and crevices of the earth’s surface.
- the **slow cooling** processes which enable crystals to be formed.

The color of these stones is sometimes augmented by the accidental presence at the time of formation of such other elements as chromium, iron, lithium, magnesium, manganese, titanium, etc.

We are suggesting, since gems are made of the commonest elements of the earth’s crust, that the Lord’s “jewels” (Mal. 3:17), generally speaking, are also “made” of the commonest elements of human society—the poor. Surely, no one will deny the fact that there are many, many more poor people in this world than there are rich. But “richness” is not necessarily a matter of what is commonly called “wealth,” for it can be also of wisdom, education, ambition, and even of nobility. “Blessed are the poor in spirit.” (Matt. 5:3) And though the rich are not excluded (Matt. 19:26), there will be comparatively few of them to enter the spiritual phase of the Kingdom. (Mark 10:23)

On the other hand, as we have already seen, that despite the preponderance of the elements necessary to form gems in the earth’s crust, there are

comparatively few gems actually formed, and these few are the result of excessive heat, high pressure, and a slow cooling process. This, dear friends, finds a most beautiful counterpart in the fact that, though there are many, many poor, only an infinitesimally small number of them ever become “gems” and these only as the result of:

- Fiery trials.
- Untoward pressure of circumstances.
- Being rightly exercised in and by these.

Thus they are being crystallized into “gems”—characters worthy of being enshrined (enclasp) in the “golden ouches” (Exod. 39:13) of the divine nature.

The color of the natural gems, as we have seen, was sometimes inherent in the original silica or alumina compound, but was sometimes augmented by the accidental presence of other chemical elements at the time when the gems were being formed. Just so it is with the “gems” which will adorn the antitypical “breastplate.” There is a natural beauty of character in all of God’s saints—the result of the ordinary trials of life; but there is sometimes an added luster, enhancing this beauty, coming by graciously bearing with the accidental (providential) presence in these trials of such other elements as misunderstandings, reproaches, etc.

Thus far we have considered what was more or less common to all the stones—their origin, their constituent elements, etc. The stones of the ancient breastplate evidently did not merely differ in color, tint and luster, but in the engravings made upon them. Both the shoulderpieces and the stones of the breastplate were engraved with the names of the twelve tribes of Israel. In Exod. 28:10 we are told that the names on the shoulderpieces were engraved upon them according to the birth of the 12 patriarchs. But we cannot be too sure as to whether or not this was the order in which the names also appeared on the stones of the breastplate for it is nowhere definitely stated. We have three listings in the Book of Genesis: the first of these in Gen. 29:32 to 30:24; the second is in Gen. 35:23–26 in which the two wives, Leah and Rachel, are given precedence over their handmaids, Bilhah (Rachel’s maid) and Zilpah (Leah’s maid); the third is in Gen. 49:3–27 in which the order of the blessing from Jacob’s death bed is given. Figure 41 shows the names of the stones as they appear in the Hebrew text of Exod. 28:17–20 together with the names of the 12 tribes as they would appear according to the three listings already mentioned.

The matter is further complicated when we consider the tribes as enumerated in the Revelation, for undoubtedly, this would be the order of the “engravings” upon the “stones” of the antitypical “breastplate.” This is the order given there:

- | | |
|-------------------|----------|
| 1. Judah (Leah) | Rev. 7:5 |
| 2. Reuben (Leah) | Rev. 7:5 |
| 3. Gad (Zilpah) | Rev. 7:5 |
| 4. Asher (Zilpah) | Rev. 7:6 |

Row-No.	Stone	Order of Birth		Order of Gen. 35:23ff		Order of blessing (Gen. 49:3ff)	
1st-1	Odem	Reuben	Leah Gen. 29:32	Reuben	Leah	Reuben	Leah
1st-2	Pitdah	Simeon	Leah Gen. 29:33	Simeon	Leah	Simeon	Leah
1st-3	Bareketh	Levi	Leah Gen. 29:34	Levi	Leah	Levi	Leah
2nd-1	Naphech	Judah	Leah Gen. 29:35	Judah	Leah	Judah	Leah
2nd-2	Sappir	Dan	Bilhah Gen. 30:6	Issacher	Leah	Zebulon	Leah
2nd-3	Yahalom	Naphtali	Bilhah Gen. 30:8	Zebulon	Leah	Issacher	Leah
3rd-1	Leshem	Gad	Zilpah Gen. 30:11	Joseph	Rachel	Dan	Bilhah
3rd-2	Shebo	Asher	Zilpah Gen. 30:13	Benjamin	Rachel	Gad	Zilpah
3rd-3	Achlamah	Issacher	Leah Gen. 30:18	Dan	Bilhah	Asher	Zilpah
4th-1	Tarshish	Zebulon	Leah Gen. 30:20	Naphtali	Bilhah	Naphtali	Bilhah
4th-2	Shoham	Joseph	Rachel Gen. 30:24	Gad	Zilpah	Joseph	Rachel
4th-3	Yasheph	Benjamin	Rachel Gen. 35:18	Asher	Zilpah	Benjamin	Rachel

Figure 41: The Precious Stones and the Twelve Tribes

5.	Naphtali (Bilhah)	Rev. 7:6
6.	Manasses (Rachel)	Rev. 7:6
7.	Simeon (Leah)	Rev. 7:7
8.	Levi (Leah)	Rev. 7:7
9.	Issacher (Leah)	Rev. 7:7
10.	Zebulon (Leah)	Rev. 7:8
11.	Joseph (Rachel)	Rev. 7:8
12.	Benjamin (Rachel)	Rev. 7:8

Antotypically, at least, Dan has lost his place among the twelve tribes! But, why? Jacob's death-bed prophecy, and the subsequent history of the ancient tribe, are quite revealing.

"Jacob prophesied that it would be Dan 'that biteth the horse heels, so that his rider shall fall backward.' (Gen. 49:17) Horses are symbols of doctrines. Dan evidently represents a class tampering with doctrines, resulting in the overthrow of the New Creature. A study of the history of the tribe of Dan confirms this. Originally Dan was given one of the choicest parts of Palestine, one of the most fertile and the most secure. It was completely embraced by its two brother tribes—Ephraim and Benjamin—while on the southeast and south it joined Judah, and was thus surrounded by the three most powerful states of the whole confederacy. The Danites, however, failed to conquer the land originally assigned them (representing the failure of the New Creature to gain the victory over the mind of the flesh) and chose another inheritance to the far north. (Judg. 18:1–31) This selection of the farthest north resembles Satan's similar choice (Isa. 14:13) and suggests that the Danite New Creatures were led away from their original inheritance by ambition. The context shows an unreasonably high valuation of

their own judgment and a willful interference with the priestly office, and this we may judge has been a frequent offence of those who commit the great sin that lies just beyond the sin of presumption. (Psa. 19:13; 2 Sam. 6:6,7)" (*The Finished Mystery*, p. 133)

Ephraim is frequently a type of nominal Christendom. But we believe here he may be a type of the Great Company, who though "called" in the one hope of their calling (Eph. 4:4), and having been "accepted" in the beloved (Eph. 1:6), fail to make their "election" sure (1 Thes. 1:4; 2 Pet. 1:10). In many respects they are like the worldly church, with whom they are frequently identified. They "mix" with the people of the land (Hosea 7:8) and imbibe of a spirit which soon intoxicates them (Isa. 28:1). The result is that even though they love righteousness, they do not hate iniquity sufficiently to separate themselves completely unto the Lord. Their "vision" is soon blurred and they stumble because of errors in judgment. (Isa. 28:7) What good is a cake that is only half baked? Well, the Prophet likens Ephraim unto a cake that is not turned. (Hosea 7:8)

Thus Dan represents those of the consecrated who sin the "sin unto death"—the Second Death Class—and Ephraim those who will be called upon to go through the great tribulation (Rev. 7:14) for the destruction of the flesh so that their spirit might be saved in the day of the Lord Jesus. (1 Cor. 5:5) Both classes lose their places amongst the very elect (tribes)—engraved "stones" on the shoulderpieces and in the breastplate of the great World's High Priest.

"In a certain sense, then, God has been making up his jewels for more than eighteen hundred years—in the sense of preparing them. But there is still a final gathering, or assembling, of this class, which has not yet been completed. The gathering of these jewels must include the resurrection, not merely of those who have been sleeping as members of the body of Christ, but also of those who are alive and remain to the end of the age. These all experience a change from animal to spirit conditions—'changed in a moment, in the twinkling of an eye.' (1 Cor. 15:51,52) In the assembling of this class—the mounting of the jewels, as it were—the Lord will show his own workmanship, what he has selected out of the filth and mire of the sinful race of mankind, and what he has made of them." (*R5119:2*)

"The call to the kingdom has been generally rejected by those who had a considerable measure of this world's blessings and advantages—those who are rich, either in honor of men or social position or talents or reputation or money, have found it difficult to leave these all to follow Jesus in the narrow way; and consequently, the Scriptural assurance is not only that those elected in the end of the Jewish age were chiefly the poor and lowly, but that the same has been true amongst the Gentiles, and is true today; 'Not many wise men after the flesh, not many mighty, not many noble;' but chiefly the poor of this world, rich in faith.—1 Cor. 1:26; James 2:5" (*R2702:5*)

Jesus, as the Church's High Priest, completed the atonement "for himself and for his house" (Lev. 16:11) when 1900 years ago he ascended up on high and appeared in the presence of God, there presenting on our behalf (Heb. 9:24) the merit of his own blood. This work, in a sense, was accom-

plished in the “linen garments of sacrifice,” and covered every member of the Church all the way down to the very consummation of the age.

In another sense, Jesus is now already in the “other garments” (*R5472:3*) insofar as his own personal glory and beauty are concerned (*R5060:3*). In these latter “garments” he is, so to speak, still the Church’s High Priest, but now, as its Advocate (1 John 2:1), carrying it as a “breastplate” of precious “jewels” upon his heart.

It should not be difficult to perceive that those, who though unable to keep God’s perfect Law inviolate, but nevertheless have its righteousness fulfilled in them (Rom. 8:1,4), are even now—before all the sacrificial features of the antitypical Day of Atonement are ended, and the blessing of Israel and the world are due to begin—the precious “jewels” of our High Priest’s “breastplate.” (*T36*)

“How encouraging and consolatory it is for the tried, tempted, buffeted, and self-abased children of God to remember that God only sees them on the heart of Jesus! In His view, they ever shine in all the effulgence of Christ; they are arrayed in divine comeliness. The world cannot see them thus; but God does, and this makes all the difference.” (C.H.M, *Notes on the Book of Exodus*, p. 309)

In Exod. 28:15,29 it is called the “breastplate of judgment” probably because it was to be used in connection with the Urim and Thummim to determine the Will or Judgment of Jehovah God, in any matter, as in Num. 27:21 (*R5042:4*); and because the High Priest was to bear the judgment of Israel upon his heart. (Exod. 28:30) Bro. Russell, in commenting on it, called it a “breastplate of righteousness” (*T35*), an expression he undoubtedly borrowed from Isa. 59:17, or perhaps even from Eph. 6:14. If the breastplate represented the Law (*T34*) which is righteousness—“holy, just and good” (Rom. 8:12), then the judgment of one doing righteously is that he is righteous. The standard by which the character of any man is judged, must ever be, The Law of God itself. Thus, that ancient garment was evidently both a “breastplate of judgment” and a “breastplate of righteousness.”

Urim and Thummim

“And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron’s heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.” (Exod. 28:30)

“And he put the breastplate upon him; also he put in the breastplate the Urim and the Thummim.” (Lev. 8:8)

“URIM AND THUMMIM (‘Lights and Perfections’). These were the sacred symbols (worn upon the breastplate of the high priest, ‘Upon his heart’) by which God gave oracular responses for the guidance of His people in temporal matters. What they were is unknown; they are introduced in Exodus 28:30 without explanation, as if familiar to Israelites of that day. The LXX translates Urim and Thummim by ‘manifestation and truth.’ Some scholars suppose that they were the twelve stones of the breastplate; others that they were two additional stones concealed in its fold. Josephus adds to these the two sardonyx buttons worn on the shoulders which, he says emitted lumi-

nous rays when the response was favorable; but the precise mode in which the oracles were given is lost in obscurity.” (*Oxford Bible Helps*; see also Sanford, *Cyclopedia of Religious Knowledge*)

“There is nothing specific known on this subject. In some manner or other, it is supposed, the breastplate that was worn by the High Priest was used as the Urim and Thummim—that is, to give definite answer, Yes or No, to the question that was propounded. For instance, if the question were asked, Shall Israel go out to war with this nation? or, Shall Israel enter into alliance with that nation? the Lord’s answer was indicated by the breastplate. How these questions were answered, we are not informed. Nothing in the Scriptures tells us, and we have no tradition even that gives any very clear answer. We know that they had the Urim and Thummim and that the answer was indicated in some way with the precious stones of the breastplate, but just how, nobody knows.” (*R5042:4*)

“Nobody knows exactly how this was done. The breastplate of the High Priest, which bore twelve precious stones, the name of each tribe on a stone, it is supposed, was taken by the High Priest into the Most Holy when some question was to be asked . . . It is supposed that something in the Most Holy indicated the answer on this breastplate, either by making certain of the stones to shine with special brilliancy, or something of the kind; but it is all guesswork, nobody knows anything about it.” (*Q728*)

Ostensibly, this Urim and Thummim were the means employed by Jehovah God, for the communicating of his glory—“lights and perfections” of his divine will, through the High Priest, to his ancient people, Israel.

We like to think that the character of Jesus our High Priest is, in a sense, just such a Urim and Thummim for us, the spiritual Israel of God. Since he did always those things that pleased the Father (John 8:29; 5:19; 14:24; 17:4), is it not through him that the character—the “lights and perfections”—of the divine will concerning us, is revealed, communicated? (John 14:9, 10; Rom. 8:29; 2 Cor. 3:18)

“The breastplate was made of the same materials as the ephod: and it was doubled or folded, so as to form a bag, into which the Urim and the Thummim were put. As to the Urim and the Thummim, whether they were precious stones bearing those significant names, or what they were, no one is able at present to decide. Urim means Lights, being the plural of the word very commonly used for Light; Thummim, Perfections. In the Septuagint these two words are translated by *delosis* and *aletheia* (Manifestation and Truth). These mysterious contents of the breastplate seem to direct our thoughts to the heart of the Lord Jesus, as containing all lights and perfections, all grace and truth, all mercies and righteousness. In him was light; and he manifested forth that light; he declared the Father. He is the light of the glory of God; all fulness of light dwells in him. The Septuagint translation, Manifestation, is not an inappropriate expression, though it is rather a paraphrase than a translation.” (Soltau, *An Exposition of the Tabernacle*, p. 251)

We are not specifically told as to what constituted the Urim and Thummim though we do know that it was used by Israel’s High Priest when coming into the Most Holy of the Tabernacle, into the presence of Jehovah God

(represented by the Shekinah Glory), to determine the divine will concerning Israel.

From Leviticus 8:8 it might be inferred that the Urim and Thummim were something separate and apart from the stones of the Breastplate; to be worn, nevertheless, in the Breastplate so as to be upon Aaron's heart "when he goeth in before the LORD." (Exod. 28:30) Should this inference be correct, the pocket formed by the folding of the Breastplate may have afforded the place in which it was to be carried. Yet, we cannot be positive about this, for it is possible that two of the stones of the Breastplate may have served, not only to represent two particular tribes of Israel, but also as the Urim and Thummim of the High Priest.

Nor can we know precisely just how this ancient device functioned. We are inclined to the thought that in all probability two stones (crystal gems), either separate and apart from the stones of the Breastplate or identical with them, may have served as the Urim and Thummim. But how? Scholars, Hebrew and otherwise, seem unable to help us here. Nor are we wiser than they. Yet we will hazard a guess, without being in the least dogmatic.

The Shekinah, which represented God's presence between the cherubim (Exod. 25:33), was a supernatural light, presumably rich in ultraviolet rays. And we know that certain substances when exposed to such rays will fluoresce—will change from their normal appearance. Is it not possible, yea, perhaps even probable, that the stones constituting the Urim and Thummim were of the kind that could fluoresce? If so, could not this in some way, under divine direction, have been understood by Aaron to signify the answer to the question he submitted unto Jehovah?

"Sometimes clear quartz crystals bombarded with radioactive rays turn to amethyst color, and at other times to a smoky hue." (Wright and Chadbourne, *Gems and Minerals of the Bible*, p. 11)

"Most commonly seen is photoluminescence, where the material emits visible light when illuminated with higher-energy light (usually ultraviolet). Photoluminescence is divided further into fluorescence, if it stops when the stimulating rays stop, and phosphorescence, if it continues for a certain time after. There are certain minerals which produce photoluminescence only by means of short ultraviolet wave-lengths, others by longer wave-lengths, and still others by both, in which case the color may remain the same or change." (*Guide to Rocks & Crystals*, p. 45)

In 1903 Bro Russell had this to say about the matter of choosing the first king of Israel:

"It was the custom at the time to have the high-priest's ephod in use on such occasions, and a **pocket in the ephod** was made the receptacle for slips of paper, or sometimes for the precious stone representing the different tribes and families . . . when the lot was cast, when the hand pulled forth from the ephod pocket the stone representing the tribe of Benjamin, the matter was decided, and in general the people bowed to the Lord's decision." (*R3218:2*)

But notice what he said in 1912:

“We know that they had the Urim and Thummim, and that the answer was indicated in some way **with the precious stones of the breastplate**, but just how, nobody knows.” (R5042:4)

“1 Samuel xiv, 41, in which the Septuagint has preserved the correct text, to be rendered: ‘O Yahweh, God of Israel! Why hast thou not answered thy servant this day? If to me or to my son Jonathan falls the blame, give Urim; if to the people, give Thummim.’ To this reading the Vulgate gives testimony (cf. S.R. Driver, *Notes on the Hebrew Text of the Books of Samuel*, p. 89, Oxford, 1890). Granting the correctness of the Septuagint reading, this passage shows that by the use of these objects an alternative was presented, that the issuing of one of them indicated an affirmative, of the other a negative; if neither came out, that indicated divine unwillingness to answer. The context (verses 36ff) implies the presence of a priest, though the passage does not show that the management was exclusively in priestly hands.” (*The New Schaff-Herzog Encyclopedia*, v. 12, p. 108)

Here is how 1 Sam. 14:41 is rendered in Bagster’s *The Septuagint Greek and English*:

“And Saul said O LORD God of Israel, why hast thou not answered thy servant this day? Is the iniquity in me, or in Jonathan my son? LORD God of Israel, give clear **manifestations**; and if the lot should declare this, give, I pray thee, to thy people Israel, give, I pray, **holiness**.”

Bagster has evidently rendered the Greek words which Driver declares are *Urim* and *Thummim* as *manifestations* and *holiness*. Here is Ronald Knox’s translation from the Latin Vulgate:

“And Saul prayed to the LORD God of Israel, send us right guidance; tell us why it is thou wilt give me thy servant no answer this day. If the guilt lies with me, or with my son Jonathan, let the sign be **Revelation**; if with thy people, let the sign be **Holiness**.”

The Revised Standard Version, however, renders the text:

“Therefore Saul said, O LORD God of Israel, why hast thou not answered thy servant this day? If this guilt is in me or in Jonathan my son, O LORD God of Israel, give **Urim**; but if this guilt is in thy people Israel, give **Thummim**.”

According to Young’s Concordance Urim means Lights, Thummim means Perfection.

“[It was] called the Tabernacle of the congregation, or more properly the tent of meeting, not because the Israelites met there as a congregation, not because it was their meeting house, but because they were a holy, separate house or people of God, and in this tent in the center of their camp God made his dwelling place, and it was here that he met the children of Israel by receiving and communicating with their representatives of the tribe of Levi, through whom, by the Urim and Thummin, the divine will was communicated.” (R4029:6)

“It was into the ‘Most Holy’ that the High Priest went whenever he inquired of Jehovah for Israel’s welfare, etc., using the breastplate of judgment, the Urim and Thummim.” (T91)

“So . . . after the present ‘Day of Atonement’ is over the ‘Royal Priesthood’ will be in the ‘Most Holy’ or perfect spiritual condition . . . In that perfect spiritual condition, the priesthood will instruct in every matter, as repre-

sented in the decisions and answers given to Israel by the Urim and Thummim.” (T92)

Girdles

“And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.” (Exod. 28:8)

“This ‘Curious 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)” (T33)

“... and thou shalt make the girdle of needlework.” (Exod. 28:39)

This evidently refers to another girdle—not the “curious girdle” of the Ephod (Exod. 28:8). This girdle is, however, in many respects like that “curious girdle” for according to Exod. 39:29 it was also made of linen, and blue, and purple, and scarlet. But unlike the “curious girdle” it had no gold in it; and it also had “needlework” upon it. (cf. Exod. 28:8; 39:5 and Exod. 28:39; 39:29)

There are two Hebrew words (*abnet* and *chesheb*) which in Exodus and Leviticus of the KJV have been rendered “girdle” and “curious girdle” respectively. Modern translators, noting the difference between the two words, have endeavored to reflect this in their translations, but with little unanimity of thought. Consequently, we find in them such words as: band, belt, ribbon, and sash; and here again, not always consistently. Here are some examples:

<i>abnet</i>	KJV	RSV	Leeser	JewPub	Moffatt	AmTran	New Cath	Rothrm
Exod. 28:4	1	1	1	1	2	2	2	1
Exod. 28:39	1	1	1	1	2	2	2	1
Exod. 28:40	1	1	1	1	2	2	2	1
Lev. 8:7	1	1	1	1	2	2	2	3
Lev. 8:13	1	1	1	1	2	2	2	3
Lev. 16:4	1	1	1	1	2	2	2	3

1 girdle or girdles; 2 sash or sashes; 3 band or bands

<i>chesheb</i>	KJV	RSV	Leeser	JewPub	Moffatt	AmTran	New Cath	Rothrm
Exod. 28:8	1a	3f	4	3f	5d	1e	4g	3a
Exod. 28:27	1a	3f	1	3f	5d	1e	4g	3a
Exod. 28:28	1a	3f	1	3f	5d	1e	4g	3a
Exod. 29:5	1a	3f	1	3f	5d	1e	4g	3a
Exod. 39:5	1a	3f	4	3f	5d	1e	4g	1c
Exod. 39:20	1a	3f	1	3f	5d	1e	4g	1a
Exod. 39:21	1a	3f	1	3f	5d	1e	4g	1a
Lev. 8:7	1a	3f	1	3f	5d	1e	4g	3f

1 girdle or girdles; 2 sash or sashes; 3 band or bands; 4 belt; 5 ribbon
a curious; b curiously made; c curious fastening; d artistic; e skilfully made
f skilfully woven; g embroidered

This has caused us to wonder if the difference to be considered is really as great as the translators would have us believe, to warrant the use of other terms than girdle and curious girdle. Tie and cravat are indeed different terms for a man's necktie, and though they may differ in style and in price, they serve but one and the same purpose. Just so, a band, a belt, a ribbon, and a sash, basically serve one and the same purpose; they bind or engirdle. It is true, a sash may be more decorative than a belt; and methinks this is the only difference intended in the use of these two Hebrew words. This we do know, the linen girdle (*abnet*) was worn with the simple linen garments of sacrifice whereas the curious girdle was worn with the more pretentious garments—those “of glory and beauty.”

The girdle is a symbol of servitude. Thus the linen girdle indicated that the sacrificing “priest” was to be a servant of righteousness—“a righteous servant.” (*T30*) The curious girdle, bearing an especial relationship to the Ephod (which latter represented the Covenants—*T30*) indicated that this “High Priest” would be a servant or “messenger of the Covenant.” (Mal. 3:1) (*T33*)

If we accept the reading of Exodus 39, both girdles were alike to the extent that both were made of fine twined linen with interwoven threads of blue, purple and scarlet (cf. Exod. 39:5 and Exod. 39:29). This bespeaks the fact that the antitypical “High Priest”—the “righteous servant”—will in due course also be the “priest” of blessing. The four materials common to both girdles and the corresponding symbolism were:

<i>White linen</i>	righteousness and purity
<i>Blue thread</i>	faithfulness
<i>Scarlet thread</i>	sacrificial death (shed blood)
<i>Purple thread</i>	royalty

In the linen girdle, these had this to say: The sacrificing “priest” would be endeavoring to maintain his imputed righteousness, faithfully unto death, in the hope of attaining a place in the “royal priesthood” of blessing.

The curious girdle, in these materials, had this to say: The “Priest” would by way of a consecration unto death, faithfully maintain this righteousness, and thus become the “royal priest” of blessing.

There were, however, two differences between these girdles: 1) the linen girdle was adorned in some special way with needlework (Exod. 39:29) whereas the curious girdle was not; 2) the curious girdle contained a golden thread (Exod. 39:5) which the linen girdle did not. These differences are significant.

The needlework (embroidery) on the linen girdle suggested those endeavors being made by the sacrificing “priest” to have such a purity of heart and mind, as could readily be manifested in works of grace. The lack of the golden thread is merely to remind us that so long as we are yet sacrificing, i.e., while we are still in the “in part” condition, the divine nature had not yet been actually attained.

The golden thread in the curious girdle suggested that this “priest” when wearing the “garments of glory and beauty” will be the possessor in verity, and in truth, of the divine nature. The fact that this girdle was not adorned with special needlework seems to say the endeavors to attain the absolute purity of heart and mind, wherein each and every word and act should manifest this beautiful grace, would be in the past—ended. Righteousness and purity would then no longer involve an imputation (*T36*)—these shall then be the “priesthood’s” very own, as reflected in Rev. 19:8. (See particularly the RSV.)

Notice that both the KJV and the English Revised Versions have a marginal note at Exod. 28:8 to the effect that the curious girdle was embroidered. Since embroidery is a form of needlework, this would mean that both the linen and the curious girdles were embellished with needlework. Evidently the translators of the American Revised (Standard) Version did not concur in this view, for they consistently render the term “skilfully woven band,” with no marginal reading. This is also true of the Revised Standard Version. The New Catholic Version, the Confraternity Edition, however, instead of making it a marginal reading, puts “embroidered” right into the text.

The term needlework in Exod. 39:29, stems from an entirely different Hebrew word (*maaseh*) and evidently has reference to a work upon the girdle; whereas curious (as most translators have considered it) had reference to the girdle itself, and not to any embellishment.

“Let your loins be **girded** about.” (Luke 12:35)

“Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall **gird** himself, and make them to sit down to meat, and will come forth and serve them.” (Luke 12:37)

“And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and **girt** about the paps with a golden girdle.” (Rev. 1:13)

“The Son of man is seen ‘clothed down to the foot’—a long, full flowing robe such as was worn by kings and priests; not the dress of the common people. And he was girded about the paps (not about the loins as one about to toil or run, but about the paps as of one in the repose and dignity of sovereignty) with a golden girdle.” (*R1599:2*)

“During the Lord’s absence his people were to be continually on the alert: their loins girded would represent that they were to be ready for service all the time—actively engaged in promoting the interests of the kingdom. According to the custom of that time, loose, flowing garments were used, and the girdle at the waist drew these into proper place so as to permit the ordinary services of life. When rest was sought the girdle was loosed. Consequently the lesson of the figure is constant activity on the part of the Lord’s people during his absence from us. We are not to become charged with the cares of this world and slumber and sleep, and thus refrain from attending to the duties properly devolving upon us.

“What will be the special reward of these servants? The parable states it: their Master will ‘gird himself [he will become their servant] and will make them to sit down to meat and will come forth and serve them.’ This implies that at our Lord’s second coming he will be present before any of his ser-

vants know of his arrival. He will knock or cause announcement of his presence to be made. Those who will hear the knock will be such only as are awake and ready, expecting him and on the alert for the knock. These will receive a special spiritual feast. It will be special because it is on a special occasion and intended as a special reward for their manifestation of interest and devotion. It will be special also, because the Master of the household, turned to be its servant, would have all the keys to all the riches of grace and blessing, and, as elsewhere explained, will bring forth from his treasures—his pantries—things new and old, substantials and delicacies. The faithful ones will surely have a royal feast, such as never before was granted them.” (*R3354:2; R3355:1*)

“Righteousness shall be the girdle of his loins, faithfulness the girdle of his hips.” (Isa. 11:5—Leeser)

“The girdle figuratively represents mercy, diligence, service, and the proclamation here is that the Messiah shall be a faithful, a diligent servant of Jehovah, in accomplishing all the work entrusted to his care.” (*R2374:4*)

Seemingly, since with the exception of the golden thread in the curious girdle (Exod. 39:5), and the needlework in the linen girdle (Exod. 39:29) the two girdles were much alike (Exod. 39:5,29), it may be reasoned that the “curious” girdle was so named because of its identification with the ephod; and that the “linen” girdle was so named because of its identification with the Linen Coat. (See and compare Exod. 28:8; 39:5; and Exod. 39:27,29.)

“After being washed, Aaron was clothed with the holy garments of ‘glory and beauty’ (Exod. 28), and lastly the anointing oil was poured on his head (Exod. 29:7). Each article of this glorious apparel was typical of qualities and powers of the Great Deliverer—Head and Body—as Jehovah discerned them looking down into the future to the time for ‘the manifestation of the Sons of God,’ and the fulfillment in them of his promises.” (*T29*)

On the other hand, the fact that Aaron was arrayed in the “garments of glory and beauty” during the seven days of his consecration (Lev. 8, but see also Exod. 29:5,6,35,37) and before he had offered a single sacrifice on his own behalf, suggests still another thought. The earnest of our inheritance is virtually the title to its full possession after we have faithfully discharged our consecration vows. At the time of our consecration, and on the basis of the vows we then made, God accounted to us a right to the full glory, honor and immortality, of the divine nature. This was evidenced by our begetting of the holy Spirit, and may well be represented in the “glorious” robes worn by Aaron, before he had fully earned them.

It will be remembered that Aaron was during the initial period of his consecration (Lev. 8) dressed by Moses in these “glorious” garments; yet after Aaron, on the 10th day of the 7th month (the Day of Atonement) had died (figuratively, in the bullock) for the people, he had won for himself the right to put them on (see Lev. 16:23). They were then fully his own. So, too, it is with the earnest of our inheritance: it is an anointing unto a royal priesthood, which priesthood becomes our full possession only after we through faithfulness in sacrifice during the antitypical Atonement Day, have made our “calling and election” sure.

Golden Plate and Mitre

“And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron’s forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD. And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen . . .” (Exod. 28:36–39)

“The golden plate on Aaron’s forehead was a type of the essential holiness of the Lord Jesus Christ. ‘It shall be ALWAYS upon HIS forehead, that THEY may be accepted before the Lord.’ What rest for the heart amid all the fluctuations of one’s experience! Our High Priest is ‘always’ in the presence of God for us. We are represented by, and accepted in, him. His holiness is ours. The more deeply we become acquainted with our own personal vileness and infirmity, the more we enter into the humiliating truth that in us dwelleth no good thing, the more fervently shall we bless the God of all grace for the soul sustaining truth contained in these words; ‘it shall be always upon his forehead, that they may be accepted before the Lord.’” (C.H.M., *Notes on the Book of Exodus*, p. 313.)

While the most beautiful of the High Priest’s garments was the golden, gem-bestudded breastplate, the noblest was the white linen mitre with its golden plate attached. On this plate were engraved the words, “HOLINESS TO THE LORD [h w h y (YHWH) pronounced Yahweh].” (Exod. 28:36; 39:30)

“And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.” (Exod. 6:3, KJV)

“I appeared to Abraham, to Isaac, and to Jacob as God Almighty, but by my name Jehovah I did not make myself known to them.” (RSV)

“I appeared, therefore, unto Abraham, unto Isaac, and unto Jacob, as God Almighty—though by my name Yahweh was I not made known to them.” (Rotherham)

“JEHOVAH: An erroneous form of the divine name of the covenant God of Israel which appears first about 1520 A.D. The error arose from the fact that the utterance of the divine name, in the original quadrilateral form (the tetragrammaton) YHWH, became unlawful in Jewish usage as early as the third Christian century and probably earlier, at least outside the sacred precincts (cf. Exod. 20:7; Lev. 24:16), the Septuagint of which reads ‘name the name’ for ‘blaspheme the name.’ Consequently in reading the sacred text, ‘Adonai’ (Heb. Adhonai, ‘my lord’) was pronounced instead of it, (or ‘Elohim’ in case the collocation Adhonai YHWY occurred) and the consonants of Adhonai were often written in the margin of the manuscripts. When the vowel punctuation was added, the vowels of Adhonai were written in the text with the tetragrammaton, which thus appeared to read Yehovah (rarely Yehovih), or, according to an older system of transliteration, Jehovah. This form, with anglicized pronunciation, entered the English Bible and so came into general use in worship and theology as one of the names of God, connoting especially his majesty and greatness.” (*The New Schaaf-Herzog Encyclopedia of Religious Knowledge*, v. 6, p. 166)

“The reading Jehovah is a comparatively recent INVENTION. Jehovah is generally held to have been the invention of Pope Leo the 10th’s Confessor,

Peter Galatin (*De Arcanis Catholic Veritas* 1518, Folio XLIII) who was followed by Pagius Drisius. Van Driesche, who lived between 1550 and 1616 was the first to ascribe to Peter Galatin the use of Jehovah, and this view has been taken since his days." (*The Jewish Encyclopedia*, v. 7, p. 88)

"However, the form JEHOVAH is proven to be a monstrosity. Although widely known for about four hundred years, nevertheless, it originated as a corruption by the scribes who introduced foreign vowel points and attached them to the Tetragrammaton. The vowel points selected were those of the word Adonai. By adding these foreign vowel points to the Tetragrammaton, the Sacred Name cannot be pronounced. The English hybrid monstrosity 'Jehovah' resulted when Galatin in 1520 published this form. He did not understand what the scribes had done in applying these vowel points so that the reader would pronounce 'Adonai' instead of Yahweh. The Talmud (Sanhedrim 10:1) explains that the name of the Almighty is written Yah, but pronounced Adonai." (Meyer, *Sacred Scriptures* (Bethel Edition), Preface, p. iv)

"From this we may gather that the Jewish scribes are not responsible for the 'hybrid' combination. They intentionally wrote alien vowels—not for combination with the sacred consonants, but for the purpose of cautioning the Jewish reader to enunciate a totally different word, viz., some other familiar name of the Most High." (Rotherham, *The Emphasised Bible*, "The Incommunicable Name," p. 25)

As the so-called "hybrid" term Jehovah has come into such common usage in many of our Bibles, so well as in our theology, and since the word is the result of merely superimposing the vowel sounds of Adonai (meaning Lord or Master), what serious harm can there be in continuing its use if it be remembered that it signifies "Jahweh"?

"It is suggested that when it is recorded that Jehovah appeared to Abraham (Gen. 18:1) and again to Moses (Exod. 3:3–15), it must have been Christ Jesus in his prehuman condition, and hence that the name would be his. We answer that such reasoning is unwarranted: that if the name were applied to another it would merely indicate that such servant was highly esteemed of Jehovah and really treated for the occasion as a steward or representative—commissioned to exercise divine power as well. In Exod. 3:2 we are distinctly informed that the one representing Jehovah and using his most distinguished name, 'I am,' was **the angel** (messenger) **of Jehovah.**' That this honored messenger was 'the Word' of John 1:1, our Lord Jesus in his **prehuman** estate, we do not for a moment question, but the highest and most honored messenger should not be confounded with the one whom he represents and in whose name he speaks and whose power he exercised and bestowed upon Moses." (E43)

Being made of gold, this "crown" might well also be a symbol for the "crown of life"—the divine nature, immortality, to which both Jesus (Psa. 21:1–4) and his overcoming Church, have become heirs. (Phil. 2:9; 2 Pet. 1:4; Rev. 2:10)

"The 'mitre,' a strip of fine white linen (typical of righteousness) worn around the forehead, to which the golden plate or 'crown' was fastened with a blue lacer, showed that the crown was righteously his." (T29)

“Upon the golden plate was inscribed ‘Holiness to the Lord,’ thus proclaiming: This High Priest is entirely devoted to the accomplishment of Jehovah’s purposes. The golden crown also proclaimed his royalty: Christ is to be ‘a priest upon his throne’—‘a priest forever after the order of Melchisedec.’—Zech. 6:13; Psa. 110:4; Heb. 7:17.” (T30)

The Hebrew word *mitsnepheth*, has been rendered “mitre” in the KJV, Leeser, and the Jewish Publication Society, and “turban” in the Revised Standard, An American Translation, Moffatt, and Rotherham.

“*Mitsnepheth*: As this word comes from the root *tsnaph*, to roll or wrap around, it evidently means that covering of the head so universal in the eastern countries which we call turban or turband.” (Clarke, *Commentary*)

“The High Priest who typified Christ, the High Priest of our profession, alone went with **uncovered head** when in priestly attire; . . . the underpriests, who typified the Church, ‘the Royal Priesthood,’ wore head coverings called ‘bonnets.’” (F271)

In view of the fact that Exod. 28:36–38 seems to suggest that the mitre with the golden plate was to be worn at all times, perhaps we are to understand that what Bro. Russell meant was that the mitre and the golden plate **did not constitute a head covering** in the same sense as did the bonnets which the underpriests wore. It was rather an accessory to his garments, and proclaimed, as it were, his headship over the under priesthood. Since the mitre was never worn without the golden plate attached, the two together—mitre and plate—constituted “The Crown,” the symbol of his office.

And though from Exod. 29:6,7, and Lev. 8:9,12 we might assume that the “crown” was on Aaron’s head at the time of his anointing, we believe that such an assumption would be erroneous, for under such conditions probably most of the oil would be absorbed by the mitre (turban), leaving very little, if any, of it to flow down over his beard to the hem of his garments. (Psa. 133:2) Of this we can be sure, the antitypical “High Priest” is “anointed” before the “crown” is placed upon his head!

“The king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice! Thou hast given him his heart’s desire, and hast not withholden the request of his lips. For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head. He asked life of thee, and thou gavest it him, even length of days for ever and ever. His glory is great in thy salvation: honour and majesty hast thou laid upon him. For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance. For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved.” Psa. 21:1–7

No Sandals

It seems from the silence of the Scriptures on the subject, that the priests, when serving the Tabernacle or its altar, were barefooted; i.e., they wore no sandals. The very ground upon which they walked whether it was in the holy place (court), the Holy, or the Most Holy, was “holy ground.” He who walked thereon need not fear that it would contaminate him; but there was the danger that he might contaminate it. It was for this reason, undoubtedly, that they were instructed to wash their feet as well as their hands at such times. (See Exod. 30:18–21.)

As we walk through this world in our everyday living, we do need to be shod with the “preparation of the gospel of peace” (Eph. 6:15) as protection against defilement; but there is no such danger of becoming thus defiled in the precincts of God:

“An Oriental does not wear a shoe or sandal for protection from cold, but from filth; and lays aside at least the outermost covering of his feet when he enters a house because he will not need such protection in such a place, and because his shoe might bring filth into the house . . . We are to understand, therefore, that the Hebrew priests were required to be barefooted when they were in the tabernacle, because any covering of the feet would have suggested that one might have brought in defilement from without, or was liable to acquire it while occupied in the holy place.” (Atwater, *The Sacred Tabernacle of the Hebrews*, p. 333)

Underpriests’ Coats, Girdles, Bonnets

“And for Aaron’s sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.” (Exod. 28:40—see also verses 41–43, Exod. 39:27,28.)

“Goodly bonnets of fine linen.” (Exod. 29:28—See also Exod. 29:9; Lev. 8:13.)

Exod. 39:27,28 indicates that these coats and “goodly bonnets” were made of fine twined linen, but no specific reference is made there to the girdles. Exod. 39:29 has reference to Aaron’s girdle [singular]—the “linen girdle” peculiar to Aaron’s garments of sacrifice. (See Lev. 16:4)

The Hebrew Word *migbaoth* rendered “bonnets” in the KJV and in Leeser is rendered “head-tires” in Jewish Publication Society and “caps” in RSV, Moffatt, Rotherham, and an American Translation.

All the garments—linen and otherwise—worn by the priesthood were “for glory and for beauty.” (Exod. 28:2,40) The High Priest at all times, save when engaged in the sacrificial duties devolving upon him, wore the garments often particularly designated as those “of glory and of beauty.” The underpriests were at all times attired in the white linen garments peculiar to sacrifice.

Aaron’s “Glorious” Garments

	+
1. Breastplate	Exod. 28:4,15; 39:8
2. Ephod	Exod. 28:4,6; 39:2
3. Robe (blue)	Exod. 28:4,31,33,34; (39:22,24,25)
4. Coat (linen)	Exod. 28:4,39; 39:27
5. Mitre (linen) and golden crown	Exod. 28:4,36; 39:28,30
6. Girdle (linen)	Exod. 28:4,39; 39:29
7. Girdle (curious)	Exod. 28:8; 39:5
8. Breeches (linen)	Exod. 28:42

Aaron’s Son’s Garments

	+
4. Coats (linen)	Exod. 28:40; 39:27
5. Bonnets (linen)	Exod. 28:40
6. Girdles (linen)	Exod. 28:40
8. Breeches (linen)	Exod. 28:42

Aaron's "Sacrificial" Garments

4. Coat (linen)	Lev. 16:4
5. Mitre (linen) and golden crown	Lev. 16:4
6. Girdle (linen)	Lev. 16:4
8. Breeches (linen)	Lev. 16:4

Aaron's Garments of "Glory and Beauty"

1. Breastplate	
2. Ephod	
3. Robe (blue)	
5. Mitre (linen) and golden crown	Exod. 28:38—(to be worn at all times)
7. Girdle (curious)	
8. Breeches (linen)	Exod. 28:43—(to be worn at all times)

Evidently, all the garments mentioned in Exodus 28 were for the glory and beauty of the priesthood, whether they were those we commonly designate as "the garments of glory and beauty" worn by Aaron at the close of the Atonement Day, or the so-called "sacrificial" garments worn by him while serving the altar, or commonly worn by the underpriesthood. (Exod. 28:2, 40)

Aaron's garments consisted of the eight items shown in the above table. Of these, four seemingly were worn when Aaron was engaged in the sacrificial work of the altar:

Breeches (linen)	Lev. 16:4
Coat (linen)—See note.	Lev. 16:4
Girdle (linen)	Lev. 16:4
Mitre (linen) and golden crown	Lev. 16:4

Note: Lev. 8:7 seems to suggest that the (linen) coat was a part of the special garments of glory and beauty; yet it is difficult to reconcile this with the fact that the linen garments of sacrifice included the coat and the linen girdle (Lev. 16:4) which had to be taken off before putting on the other garments (the garments for glory and beauty) at the end of the Atonement Day (Lev. 16:23,24).

At the end of the Atonement Day, Aaron was told to change his garments, putting off those he had worn while carrying on the work of sacrifice at the altar. (Lev. 16:23) Since according to Exod. 28:43, the linen breeches should be upon Aaron and his sons "when they come into the tabernacle of the congregation, or when they come near unto the altar to minister in the holy," and according to Exod. 28:38 the linen mitre and its golden crown "should be always upon his forehead," we conclude that the only garments removed at this time were the broidered coat and the linen girdle!

The High Priest's linen coat was embroidered (Exod. 28:39); but the coats of the underpriests were not (Exod. 28:40). Thus Aaron's "white linen coat" represented the High Priest's purity, while its embroidery showed the outgrowth of that pure character in works of grace." (T29)

The Expression "High Priest" here has reference to Jesus, and to Jesus alone; for while as underpriests we too wear white linen "coats" these represent the "righteousness of Jesus, imputed to us" for the time being. (T29)

Perhaps there is a sense in which the glorified Church will still be “under-priests”; if so, their white linen robes will no longer represent an imputed righteousness, but as the Scriptures declare “and to her was granted that she should be arrayed in fine linen, clean and white: for the white linen is the righteousness of the saints.” (Rev. 19:8) Thus . . .

“The glorified church is represented, not as taking off the robe of righteousness, but continuing to walk in white raiment. It will no longer be an imputed robe of righteousness, however; our righteousness will be our own. To be clothed in white garments then will be to be recognized as one of the pure ones—not as now, in a robe of reckoned righteousness, but in a robe of actual righteousness. ‘It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power.’” (*R5377:3*; see also *R5669:2*)

In another sense we do remove the garments which were identified with the sacrificial work of this antitypical Atonement Day, to don those in which we shall be identified with the World’s High Priest—the garments of glory and beauty.’ The white linen coat which we have thus far worn, and which represented for us the imputed righteousness of Jesus (*T36*) will be no part of those “glorious garments” which will then testify to the fact that the righteousness then possessed will be our own.

On reading Lev. 8:7 a bit more carefully and critically, it seems that both the linen garments and those for glory and beauty were worn by Aaron on the occasion of the initial consecration of the priesthood. It reads:

“And he put upon him the [linen] coat, and girded him with the [linen] girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod.”

If this be a correct deduction, we have here another beautiful lesson, to the effect that we (the antitypical priesthood) must first be “clothed” with the garments of sacrifice, ere we can be “robed” with the garments of special glory and beauty; and that both are accounted ours at the time of our consecration.

“And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework. And for Aaron’s sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest’s office. And thou shalt make



Figure 42: An Underpriest in Linen Garments

them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him.” (Exod. 28:39–43)

If our understanding of these verses is correct, the linen garments were THE garments of sacrifice for both the High Priest and the underpriesthood. (Lev. 6:8–10; 16:4,32, etc.)

“The underpriests were robed in linen garments and wore girdles. Their robes represented the righteousness of Jesus, imputed to them, and their girdles represent us as servants of righteousness. The High Priest wore very similar garments during the time of sacrificing (the Day of Atonement) and put on the glorious garments after making atonement.” (T36)

“Aaron was clothed for the service of the ‘Day of Atonement,’ not in his usual ‘garments of glory and beauty,’ but in the garments of sacrifice, the ‘linen garments,’ emblems of purity—the righteousness of saints.” (T55)

Not all the functions in connection with the altar were performed by the High Priest; in fact, he was sometimes assisted by the Underpriests (Lev. 9:9,12,18); and it is probable that most of the sacrificing subsequent to the Day of Atonement was performed by the underpriesthood. (Lev. 1:5,7,8,11; 2:2,9,16; 3:2,5,8,11,13,16 etc.) On the other hand, the High Priest, it seems, was arrayed in his “other garments” (of glory and beauty) when on the Atonement Day he offered the burnt-offerings. (Lev. 16:23,24)

“ ‘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 (the ‘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 an atonement for himself (the body—the ‘little flock’) and for the people’ (Lev. 16:23,24), the same atonement illustrated . . . from another standpoint.” (T72)

“As the sin-offerings illustrated the sacrificial death of the Redeemer, so the burnt-offering following illustrated God’s manifested acceptance of the same sacrifice. Let us not forget that God thus indicates that he will not manifest his acceptance of the ‘better sacrifices’ than bulls and goats, until the sacrifices for sins are complete, and the true High Priest is robed in the honor and glory of his office, represented in the change of garments.” (T73)

The daily burnt-offerings (Lev. 6:9–12) were evidently offered by the High Priest in his “linen garments” of sacrifice (Lev. 6:10) ere he changed to his other garments (Lev. 6:11) in which he carried the ashes away to the clean place.

On the Atonement Day, the sacrificing of the sin-offering, the general reconciliation of the court, holy and the most holy with the blood, and the turning over of the scape-goat to the “fit” man (Lev. 16:4–22) were all accomplished by Aaron while in his garments of sacrifice—the linen garments.

“Afterward, (and usually) he wore the glorious garments illustrative of the honor and glory conferred upon him. During the Gospel age the sin-offerings

progress and no honor is bestowed upon the priests, but at its close comes the outward manifestation of God's approval and acceptance of them in the putting of glory and honor upon the priests who made the sacrifices, and in the blessing of the people for whose sins they atoned." (T73)

In the ritual of the "8th day" consecration of the priesthood (Lev. 9) nothing is said about a change of garments. Some (and we believe, erroneously) have assumed because of this, that Aaron was robed in his glorious garments, and that therefore no change was necessary. It is true, however, and it is very clearly stated that "Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people." (Lev. 9:23) For what purpose did they enter the tabernacle of the congregation, if not for Aaron to effect a change of his garments? We are told that the sin-offerings of this 8th day ritual were burned with fire "without the camp" (Lev. 9:11,15), yet nothing is said about the blood having been brought into the sanctuary. (Heb. 13:11; Lev. 6:30) Definitely it does tell us that some of the blood was put upon the horns of the altar (of burnt-offering) and the remainder of it was poured out at its base (Lev. 9:9,15). This, together with the fact that in Lev. 16:23,24 the entry into the tabernacle of the congregation is specifically identified with the changing of Aaron's garments, leads us to conclude that the sacrificing feature of this "secondary" consecration of Aaron (Lev. 9) were carried on in his linen garments; and the blessing of the people in his garments of glory and beauty. The antitype also, seems to require it to have been so.

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." (Rev. 19:8, KJV)

"It was granted to her to be clothed with fine linen, bright and pure—for the linen is the righteous deeds of the saints." (RSV)

"She has been allowed to robe herself in fine linen of dazzling purity—the fine linen being the righteous actions of the saints." (Weymouth)

"The Scriptures give us to understand that at the very beginning of our Christian experience, we figuratively are clothed in white raiment. **This white raiment represents justification**—we are justified freely from all things. It is a robe without spot. It is sometimes spoken of as Christ's robe of righteousness, because it comes to us through Christ. It is to be had only through him. He is able to impute to us, to loan to us, grant to us temporarily, this robe. It is spoken of as the wedding garment. At an oriental wedding, a wedding garment of white linen was used to cover over the clothing worn by each guest. It was loaned to the guest at the wedding by the host, when he appeared at the wedding feast.

"White linen signifies purity. So when Christ gives us the use of his merit, it is as a white garment to cover our imperfections. We are exhorted to keep our garments unspotted from the world. The imputation of righteousness given us, we are to preserve, to maintain. But we can not fully maintain it of ourselves. Our tongues may sometimes say things that we wish they had not said, and our hands may sometimes do things we would not desire. Hence, God has provided a way by which our blemishes or transgressions may be eradicated—those not willful. This way is our daily application for the cleansing of these unwilling transgressions, through the precious blood.

Thus we keep our garments unspotted from the world. Thus our justification, our white robe is maintained.

“But it is not sufficient that we have the imputation of our Saviour’s righteousness. This imputation is only a temporary arrangement. We need to come to the place where we shall have a righteousness of our own. Our flesh is imperfect; as St. Paul says, we cannot do the things which we would. In spite of our best endeavors things are bound to go more or less wrong. But we are to prove ourselves overcomers—‘more than conquerors.’ The Lord has arranged that at the conclusion of our trial, at the end of the present life, all the overcomers shall receive the new body. This new body will be a body of actual purity. Thus, the Apostle says, we shall ‘be clothed upon with our house which is from heaven.’ So our raiment will be changed from a garment of imputed perfection, our justification by faith, to that which represents actual perfection. At the resurrection we shall receive that body of inherent purity, without blemish, without spot, which is here pictured as ‘white raiment.’” (*R5669:1,2*; See also *T36,29*.)

“Under the symbol of white raiment the Lord throughout His Word represents the righteousness of those whom he accepts as his people. Their righteousness in the future state will be personal righteousness or holiness; and the guarantee of this is the promise that all who are accounted worthy, as ‘overcomers’ of the world to be joint-heirs with Christ in the heavenly kingdom, will in the resurrection be granted new, perfect, spiritual bodies, free from sin and impurity of every kind, and fully in harmony with their new wills or characters developed during the trial-time of this present life. That will be the time of which the Apostle speaks, saying: ‘When that which is perfect is come, that which is in part shall be done away.’ Those who attain to that glorious condition are symbolically represented as being clothed in white linen, representing their personal purity, completeness and perfection at that time: as it is written, ‘to her (the bride, the victorious church) was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.’ (Rev. 19:8)” (*R2159:3*)

Wool and Linen

Among the ordinances given to Israel of old was one which to some extent governed their apparel. We read:

“Neither shall a garment mingled of linen and woollen come upon thee.” (Lev. 19:19)

“Thou shalt not wear a garment of divers sorts, as of woollen and linen together.” (Deut. 22:11)

We are interested here in this ordinance of God because it applied also to every member of the priesthood; thus it is not strange that none of their garments were made of wool or contained any wool.

Evidently, this ordinance was intended of God to have some important significance for the antitypical priesthood! But what? Could it be that God here intended to show the great difference to be recognized between the flesh and the spirit! Or, more particularly, the lesson for those, who as an underpriesthood, have put on the Lord Jesus, and who are therefore to make no provision for the flesh (Rom. 13:14); for in sowing unto the flesh, they would of the flesh reap corruption; but in sowing unto the spirit, they would reap everlasting life. (Rom. 8:13; Gal. 6:8)

Wool comes from an animal—let us say, a lamb; linen is made from the fibre of the flax plant. In a sense, we consider that an animal lives to die, but death marks its end: there is for it no resurrection. But the flax plant seems to die to live! What is true of a grain of wheat, is also true of the seed of any other plant. Jesus put it this way: “Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” (John 12:24) Here, we believe, we have a symbolism of the “resurrection life.” At this point, it may be well to recall that the barley sheaf which was waved before the LORD on the 16th of Nisan—the 3rd day after the slaying of the Passover Lamb (Lev. 23:10,11)—represented the resurrection of Jesus as the firstfruit of the firstfruits, inasmuch as he, by way of death, became the life-giver—life sustainer, to all the world of mankind. He came to die, that others might have life. (Matt. 20:28; 1 Tim. 2:6. See also *R2271:1*.)

There is also a sense in which wool might represent the humanity which we, in consecration, lay down, and which is accounted dead—our old man (the justified humanity) was crucified with Christ, in a very strange baptism and burial.

“`Know ye not that so many of us as are baptized (immersed) into Christ (as members of his body) are immersed into his death?’ It is by consecrating ourselves entirely to him (after being cleansed from sin by his blood) reckoning ourselves dead to the world and alive in God’s service even unto death, as he did, that we gain a place in his `body’ and become joint-heirs with him. And in thus becoming dead with him, we trust the Father’s promise of also having a share in his resurrection (see Phil. 3:8–15); a resurrection not to human nature, such as others will enjoy, but to the fulness of the divine nature, `like him’ and `with him.’

“Realizing the matter thus, that our former selves as justified human beings are delivered up to die (be crucified) with Christ, as the condition upon which we may be associated with him, in the great work of utterly rooting out and destroying Sin, the great Monarch, at present ruling the world, we must see that we can no longer, in any sense, serve sin, the Destroyer, whom we are pledged to help overthrow. (Rom. 6:6)” (*R930:4,5*. See also *R3067:1*.)

Yea, we are baptized into his death, so that we might also share his resurrection (Rom. 6:3,4; Col. 2:12); this is thus a baptism “for the dead.” (1 Cor. 15:29; see also *F456*.) And as the man Christ Jesus remains forever dead, so shall it also be with our justified humanity; it will never again be raised up; for our identification is now, and will forever be, with the risen Lord. (Col. 3:1–4) As new creatures, it shall be ours, in association with him, to bless with life and sustenance all the families of the earth. Indeed, we shall be a part of the “Everlasting Father” to the race. (See *T102*) And this is the reason for the “Seed” of Abraham, having to fall into the ground and die so that it might in turn become the blessing with life unto all the world of mankind. It is this, we believe, that is also symbolized by the linen; and those called to become the “Righteousness of Jehovah.” (Jer. 23:6; 33:16) God has decreed that none of his people shall share two “worlds”!

WOOL could also be considered a symbolism for the lamb—the fleshly animal from whence it came. By extension, we suggest it might also symbolize the human life and mortal nature to which the race of mankind—by virtue of the death of the man Christ Jesus, the Lamb of God—will become heirs. The world will be clothed in the righteousness of the flesh; and with mortality. (Isa. 1:18)

LINEN might thus correspondingly be considered an apt symbolism for the flax plant from which it is derived. By extension we suggest it might also symbolize the spirit existence and divine life to which the Church—by virtue of its identification with the “seed” that falls into the ground and dies so that it might bring forth much fruit—becomes heir. The Church will be clothed with the righteousness of the spiritual; and with immortality. (Rev. 3:4,5; 19:8)

Washing

“And Moses brought Aaron and his sons, and washed them with water.” (Lev. 8:6)

“Aaron, the typical High Priest, represented Jesus, the Head and the Church as members of the body, the great antitypical High Priest. Being but a sinful man, like others, Aaron had to be washed in order fitly to represent the purity of the antitype, Jesus, who knew no sin, and his Church, cleansed through his precious blood, and the washing of water by the Word. (Eph. 5:26)” (T29)

“He [Aaron] shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.” (Lev. 16:4)

“Aaron was washed, in order fitly to represent the purity, the sinlessness, of the ‘new creature’—the Head and his body members.” (T54)

“And he [Aaron] shall wash his flesh with water in the holy place [the Court], and put on his garments [of glory and beauty], and come forth.” (Lev. 16:24)

“As the white robes worn throughout the work of sacrifice covered the body and represented the justification of the body, their purity in God’s sight through Christ, so the ‘garments of glory and beauty,’ put on subsequently, represent the glories of the Church’s position and work in the future, after the new creatures have been perfected, after they have gone beyond the ‘vail.’ The washing with water at this time signifies that, though the white garments (imputed righteousness of the ‘body’) are now removed, it does not signify the reimputation of sin, but the completion of the cleansing, making the ‘body’ perfect in resurrection completeness; the garments of glory and beauty representing the glory, honor and immortality of the First Resurrection to the divine nature. The washing further shows that the sins of the people for which atonement had been made do not attach to or contaminate the purity of the priest.” (T74)

“Thou shalt make a laver . . . For Aaron and his sons shall wash their hands and their feet thereat. When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD. So they shall wash their hands and their feet, that they die not.” (Exod. 30:18–21)

“The Laver which stood in the Court, full of water, at which the priests washed their hands and feet . . . that is a symbol of the cleansing effect of

the truth upon the outward conduct of believers in general. It symbolizes the putting aside of filthy practices—lying, stealing, etc., and the putting away of filthy communication out of our mouths—slanders, envy, strife, back-biting, etc., a cleansing as proper for the natural man as for the consecrated saint.” (R1543:6)

“Levites as well as priests should practice ‘circumcision of the heart’—putting away the filth (sins) of the flesh.’ All this is symbolized in the Laver of water in the ‘Court,’ at which both priests and Levites washed.” (T119)

“The laver taught in type a cleansing of the flesh, and a putting away, so far as possible, of all filthiness of the flesh and spirit on the part of those in the justified condition as preparatory to their entering the Tabernacle itself.” (R3054:1)

“To us who live since Pentecost—and who may, therefore, have a clear conception of the deep things of God under the guidance and instruction of the holy Spirit—our Lord’s mention of water may have a still further significance. We see that symbolical water represents truth, and that our begetting of the holy Spirit is said by the Apostle to be also a begetting ‘through the Word of truth.’ (Jas. 1:18) We remember also that the same thought is expressed by the apostle Paul, who declares (Titus 3:3–5), ‘his mercy saved us through the washing of regeneration and the renewing of the holy Spirit.’ Putting these matters together we have the thought that our regeneration or begetting again of the holy Spirit and our renewing by it come to us in conjunction with the washing or cleansing which is effected in us by the operation of the truth—the divine message. This is beautifully symbolized in Israel’s Tabernacle service, in which the priests, before entering the Holy and thus typically becoming new creatures, first washed at the laver which represented the Word of God, the truth, the water of regeneration, by which we come into that condition of consecration to the Lord in which he is pleased to accept us, to grant us the spirit of adoption into his heavenly or spiritual family.” (R4124:6)

“In our studies of the ‘Tabernacle Shadows of the Better Sacrifices,’ we saw that every one who took part in the priesthood was required to wash his hands and feet at the laver. We saw that the laver represented the Word, or message of God, and that the water thereof represented the truth; and thus it is the truth which is to cleanse the royal priesthood from the defilements of the flesh. As a whole we are clean, being covered with the robe of Christ’s righteousness; but in our contact with the world we are to seek to put away the defilements of earth which come to us in connection with our daily walk and service, represented by our feet and our hands.” (R3267:1)

“‘They shall wash with water, that they die not.’ [Exod. 30:20] This was certainly an emblematical washing; and as the hands and the feet are particularly mentioned, it must refer to the purity of their whole conduct. Their hands, all their works, their feet, all their goings, must be washed—must be holiness unto the Lord. And this washing must be repeated, or when they came near to the altar to minister. This washing was needful because the priests all ministered barefoot; but it was equally so because of the guilt they might have contracted, for the washing was emblematical of the putting away of sin.” (Clarke, *Commentary*)

The Aaronic vs. the Melchisedec Priesthood

“For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.” (Heb. 2:10)

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.” (Heb. 2:17,18)

“Though he were a Son, yet learned he obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey him.” (Heb. 5:8,9)

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, [to be] Christ Jesus; Who was faithful to him that appointed him.” (Heb. 3:1,2)

“All things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.” (Rom. 8:28,29)

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience.” (1 Pet. 1:2)

“Melchizedek . . . represents our Lord, the head, and the church, his body, the Royal Priest of the future. On the contrary, Aaron represents the same great Priest from a different standpoint, because his typical work related to Christ, and the church in the present life only—as a sacrificing priesthood—up to the end of the sacrificial work, the sprinkling of the blood of atonement in the Most Holy on the Mercy Seat and the inauguration of the new dispensation of glory and blessing. His service, also, in some degree, shows the Millennial work of cleansing humanity from sin and that both the High Priest and the under-priests, his members, will be associated in that work.” (*R4504:1*)

There is no office which more gloriously reflects the graciousness of God, than that of the priesthood. That God himself purposed it so becomes evident from a mere cursory examination of the Scriptures. In Gen. 14:18 we have the first mention of a priest—Melchisedec, there called “The priest of the Most High God.” In Rev. 20:6 we have the last reference to the priest (priests) who constituting the antitypical Melchisedec will reign as a kingly priest—a “royal priesthood”—**to bless** all the families of the earth.

It is the Apostle Paul, however, who brings to our attention the fact that the ultimate priesthood is of the Melchisedec order. He says, “after the similitude of Melchisedec there ariseth another priest . . . for he testifieth, Thou art a priest forever after the order of Melchisedec.” (Heb. 7:15–17) The Aaronic priests were not able to give a faithful interpretation of God’s eternal grace, for they themselves “were not suffered to continue by reason of death; but this man [priest] because he continueth forever, hath an unchangeable priesthood, wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” (Heb. 7:23,25)

The Scriptures also suggest that this High Priest of blessing of the Melchisedec order, is to be a composite one of which Jesus Christ himself is the “Head” or chief priest; and the Church, his “Body” is the under-priest. Are we not asked to “consider the Apostle and High Priest of our profession [to

be] Christ Jesus”? (Heb. 3:1) And does not the Apostle Peter declare. “Ye . . . are . . . an holy priesthood . . . a royal priesthood, an holy nation”? (1 Pet. 2:5,9)

And yet we must not forget that the “royal priesthood” is really one of the future—a reigning priesthood—ordained of God for the blessing of all mankind during the Millennial age. Nor would it be an easy matter for this priesthood to deal with the world of mankind who during that Millennial age, will still, so to speak, be sinners, needing an intercessory priesthood. So as to be fitted for that work, this priesthood is now being prepared—perfected by way of sufferings. It is the Aaronic priesthood that pictures this development of a merciful and faithful high priest in matters pertaining to God.

Perhaps there was no duty devolving upon Israel’s Aaronic priesthood which more gloriously reflected Jehovah’s grace toward his redeemed people, than that of blessing them. Nor do we have reference merely to that benediction which with uplifted hands was pronounced at the close of their “day of Atonement”; but rather, we have reference to their dealings in general, as, when as teachers they taught the people (Lev. 9:11); or when on behalf of Jehovah they accepted from the people their sin-offerings, etc., and gave them in return the assurance of sins forgiven. (Lev. 4:27–35) This indeed is the nature of the future work of this “royal priesthood,” a work for which it is being consecrated by way of sacrifice. (*T39*)

Yet it was in the latter function (wherein the priesthood of old was given the most enviable privilege of interpreting Jehovah’s grace, favor, mercy and compassion)—in forgetting that their own ambassadorship was itself but unmerited grace and favor; or not remembering their own often need of mercy and divine compassion—that the priesthood could fail so miserably, proving unfaithful in its ministrations before God. Should the priest arbitrarily have taken it upon himself to refuse to accept the sacrifice of some poor sinner, merely because in his judgment the latter had come too often for the same sin or trespass, he might not only have done grave injustice to the penitent, but also have grossly misrepresented Jehovah. The priest was to be merciful toward the people (see Matt. 18:21,22) if he would be faithful in his interpretation of the grace of God.

This, of course, implied that the priest needed not only to be touched with the people’s infirmities, but moved also to be sympathetic, kind, compassionate, merciful, forbearing and forgiving. In all these, he was but a type of the great High Priest whom God was one day to raise up for us, yea, and for all mankind, **for all the people!**

Accordingly, we find that Christ Jesus, our High Priest, was made a partaker of flesh and blood, made “like unto his brethren” (Heb. 2:17) being thus afforded the opportunity of learning obedience (or rather what it meant to be obedient) under most adverse circumstances and conditions. (Heb. 5:8) God, the Father, would take no chance at being misrepresented or misinterpreted by that future priesthood, so he saw to it that those who would share in it would be perfected for it in advance, yea, Jesus himself, needed to be tested and tried so as to be properly disposed toward those

whom he in due time was to succor, and thus was he made a merciful and faithful High Priest, able to reflect at all times the grace and favor of God toward them. As for Israel's typical High Priest, so too for Jesus, it became necessary first of all to die for the people, i.e., for their sins. The typical priest died in the animal which represented him; but Jesus offered his own perfect humanity for the sins of the people. (Lev. 16) And so the Prophet declared:

"He hath borne **our** griefs, and carried **our** sorrows . . . he was wounded for **our** transgressions, he was bruised for **our** iniquities: the chastisement of **our** peace was upon him, and with his stripes we are healed . . . for the transgressions of my people was he stricken . . . his soul [was made] an offering for sin . . . my righteous servant [shall] justify many, for he shall bear **their** iniquities." (Isa. 53:4,5,8,10,11)

But the fact that Jesus' development unto this foreordained and prerequisite priestly character is evidenced in yet other ways, in all of which he was called upon to deny himself that the glory and grace of God might be manifested toward the children of men. As already suggested, this involved his being touched with the feeling of their infirmities. Though Jesus was born "holy, harmless, undefiled and separate from sinners" (Heb. 7:26), he was called upon to suffer much for, and because of, sin. Let it be remembered that sickness is the result of Adamic sin.

"From the record of the Scriptures, we understand that the healing of the sick, as performed by our Lord, was not by the super-human power at his command, but that on the contrary, in healing the sick he expended upon them a part of his own vitality: and consequently, the greater the number healed, the greater was our Lord's loss of vitality, strength. In proof that this was so, call to mind the record of the poor woman who 'for twelve years had an issue of blood, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather worse,' etc. Remember how with faith she pressed close to the Lord, and touched the hem of his garment, saying within herself, 'If I may touch but his clothes I shall be whole.' The record is that 'straightway the fountain of her blood was dried up, and she felt in her body that she was healed of that plague. And Jesus, immediately knowing within himself that virtue (vitality) had gone out of him, turned him about in the press, and said, Who touched my clothes? And the disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing, and he said unto her, daughter thy faith hath made thee whole, go in peace, and be whole of thy plague.' (Mark 5:25-34)

"Notice also Luke's account (6:19) which declares, 'And the whole multitude sought to touch him: for there went virtue [vitality] out of him, and healed them all.' This, then was the sense in which our dear Redeemer took the infirmities of humanity, bearing our sicknesses. And the result of thus day by day giving his own vitality for the healing of others, could be no other than debilitating in its effect upon his own strength, his own vitality. And we are to remember that this work of healing, lavishly expending his vitality, was in connection with his preaching and travels, our Lord's almost continuous work during the three and a half years of his ministry." (E124,125)

“There must have been a great strain continually upon the Great Teacher and Healer, for he was continually expending his vitality in both directions at once. In healing the sick, virtue, or vitality, went out from him and he healed them all, we read. And all his public teaching cost considerable vitality, especially when he addressed large multitudes. Thus was fulfilled in part the saying of the Prophet respecting him, ‘Himself took our sickness and bore our infirmities.’ ” (*R5096:4*)

“True, our Lord had no sicknesses of his own, because he was perfect; but it is written, nevertheless, that ‘he was touched with a feeling of our (man’s) infirmities’ and ‘himself took our infirmities’—the weaknesses going to him as ‘there went virtue out of him and healed’ the multitude. (Heb. 4:15; Matt. 8:17; Luke 6:19)” (*F632*)

See him again, our loving High Priest, touched to tears, as he stands beside the grave of Lazarus. (John 11:1–36) He weeps, but not for himself, nor because of any lack of assurance that for Mary and Martha’s sake, Lazarus would live again (John 11:23), but because he felt in that moment how cruel the hand of death had been in breaking up those sweet and tender ties which had bound together the members of that little family in Bethany. Nor was it merely for these that he was touched, but for all who since the day of Adam’s transgression have been, and still will be called upon to suffer sorrow and crying because of death. For this reason too, had he come and been made partaker of flesh and blood, that he might destroy him who had the power of death, the devil. (Heb. 2:14)

Then, too, consider our gracious High Priest when he bore patiently, and without retaliation, the “contradiction of sinners against himself” (Heb. 12:3) thus bringing his own heart and mind, more and more into subjection to his Heavenly Father’s will. Truly, there were times when his perfect mind might have expressed itself in righteous indignation and withering judgment against evil doers. Surely, no one was ever justified in reviling the Master, calling him a “wine-bibber” (Matt. 11:19), or a “blasphemer” against God. (Matt. 9:3) Let it also be remembered that false witnesses raised their voices against him (Matt. 26:60), and that he was spat upon—and this right in his face; that he was buffeted, and smitten with the palms of their hands (Matt. 26:67), and was cruelly scourged (Matt. 27:26). Now, under such unjust treatment, to hold one’s peace in obedience to him who said, “Vengeance is mine, I will repay” (Rom. 12:19), is not the easiest thing to do; no, nor was it for the perfect man Christ Jesus. And yet, “as a sheep before her shearers is dumb, so he opened not his mouth.” (Isa. 53:7) “When he was reviled, [he] reviled not again; when he suffered [at the hands of sinners] he threatened not; but committed himself to him that judgeth righteously.” (1 Pet. 2:23)

Then there was the cold indifference and ingratitude of the people toward Jehovah God, his Father. This surely must have been a severe trial for Jesus. One day he healed ten lepers; yet only one returned to render thanks. (Luke 17:12–19) Did he then pronounce a curse or malediction upon the ungrateful nine? No, not Jesus!

Was Jesus aware of the fact that Judas would betray him? Yes, for at least some little time before the “supper.” Did Jesus then and there denounce him—ostracize him from the little group of disciples? No, not Jesus, but on the contrary, he stooped down before him and washed his feet as he did those of the other disciples. (John 13:5,21) O what wondrous grace! Amazing grace! As a priest of the Most High God he exercised compassion toward the ignorant and those who were out of the way. (Heb. 5:2) Jesus also knew that his beloved Peter would deny him thrice (Mark 14:30), yet he did not berate him, nor call him even vile for this! Thus, did our High Priest, ever and always keep his mind in fullest subjection to the Heavenly Father’s and thus was he perfected through sufferings, for his high-priestly office of the Melchisedec order of priests.

“One of the chief battles of those who walk this narrow way is against self-will; to bring their wills into fullest subjection to the Heavenly Father’s will, and to keep them there; to rule their own hearts, crushing out the rising ambitions which are natural even to a perfect manhood; quenching these kindling fires, and presenting their bodies and all earthly interests living sacrifices in the service of the Lord and his cause. These were the trials in which our Captain gained his victory and its laurels.” (*E112*)

And it was so, that . . .

“All of these experiences through which the Heavenly Father caused his Beloved Son to pass before exalting him to his own right hand of majesty and committing to his charge the great work of blessing all the families of the earth, were not merely tests of the fidelity of the Only Begotten, the Logos: the Scriptures assure us that they were necessary also to fit our Lord to sympathize with those whom he thus redeemed, that he might be able to sympathize with and ‘succor’ such as would return to full fellowship with God through him—the Church during this age, the world during the Millennial age: ‘That he might be a merciful and faithful High Priest in things pertaining to God;’ ‘in all points tempted like as we are;’ one who can have compassion on the ignorant and them that are out of the way; for that he himself also was compassed with infirmities. ‘Wherefore he is able also to save them to the uttermost that come unto God by him.’ Verily, ‘Such an High Priest was suitable for us,—one holy, harmless, undefiled, separate from sinners, and exalted higher than the heavens.’ (Heb. 2:17,18; 4:15,16; Heb. 5:2; 7:25,26.)” (*E128*)

Thus, the One in whom God purposed the divine plan of the ages (Eph. 3:11) was himself perfected by the things he suffered (Heb. 2:10) so as to be a merciful and faithful High Priest unto those other sons also foreknown of God and predestinated (Rom. 8:28,29) to become sharers with him of His glory, honor and immortality. Though selected from among the redeemed of the sinful race, these nevertheless were to become copies of the Captain of their Salvation (Heb. 2:10), having in them that mind, will, disposition which was also in him (Phil. 2:5) who sought always to please the Heavenly Father. (John 8:29)

“[The consecration of the ancient priesthood (Lev. 8 and 9)] was typical of the consecration of the human nature of the Lord Jesus and his body, the Church, to the will of Jehovah—the obedience of Jesus even unto death, and

the obedience of the members of his body suffering for righteousness' sake 'even unto death' with him. The whole body, represented by Aaron's sons (as well as the Head, represented personally by Aaron himself), is, by the antitypical sacrifices, being made during the Gospel age, consecrated for their future work as kings and priests, to restore and rule over and bless mankind." (T39)

"The antitypical consecrating of the antitypical priests is confined to the present [Gospel] age. It has progressed steadily since our Lord and Forerunner 'offered up himself'—and will be complete before this age has fully ended. And if we fail to be among the priests now, during the time of consecration, we cannot be of them when they begin their service for the people in the Kingdom, when these same priests (now despised of men, but a 'sweet savor to God') will have the title of King added, and will, with their Head, Jesus, rule and bless all nations. (Rev. 20:6) Do we earnestly desire 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 we will be fully consecrated now, for it is only 'If we suffer with him' that 'we shall also reign with him.' (2 Tim. 2:12)" (T47)

What, therefore, has already been said concerning the development of the High Priest, will in a very large measure be true also of the underpriesthood—the Body members, for their perfection too, will be by way of sufferings. (1 Pet. 5:10) However, because of a most intimate relationship which subsists between Christ and "his members" (1 Cor. 12:27) **their** sufferings are really not their own, but **his**; and, their flesh is no longer their own, but the expression still (so to speak) of his humanity among men. (See Eph. 5:30.) O, could we but realize this yet more fully!

Surely, it was this blessed relationship that the Apostle Paul had in mind when he declared, "For to me to live is Christ" (Phil. 1:21), and again, "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." (Gal. 2:20—RSV) And Jesus, realizing that such a unity of many in one "Body" was purposed of God, prayed for them showing his own desire to see fulfilled the eternal purpose.

"Neither pray I for these alone, but for them also which shall believe on me through their word; 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 they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one." (John 17:20–23)

During Jesus' ministry, two of his disciples through their mother requested the blessed privilege of sitting, the one to the right of him, and the other to the left of him, in the Kingdom. Addressing himself to them he asked, "Are ye able [willing] to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (Matt. 20:22) After they had declared their willingness in the matter, he said unto them, "Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with." (Matt. 20:23) Now what did this "cup" and this baptism imply? Surely, nothing more nor less than an identification with Christ Jesus in his life and his death! A fellowship in his life would mean a fellowship in his death also.

“The word baptism signifies immersion. St. Paul explains that we are all baptized, or immersed, or anointed, by the one Spirit into one Body. The anointing, or baptism, of the Spirit came first to our Lord Jesus, extended down to the Church at Pentecost, and has been with the Church as an anointing ever since. All of us who come to God, by Christ, confessing our sins and asking forgiveness through his merit, and who yield ourselves to be dead with him, by baptism into his death, are immersed into membership in his Body, thus coming under the anointing. The result . . . is two-fold: we become first of all, members of Christ in the flesh, and he accepts us . . . as such. We are first baptized, or immersed, into death—his death, his baptism. Then the figure changes; and we are raised up out of this baptism into death, as new creatures. Thereafter, our flesh is counted as his flesh. So our relationship to Christ is two-fold; one appertaining to the flesh, the other to the spirit.” (*R5394:1*)

Thus, for the underpriesthood, development of the requisite character is contingent upon identification with their chief or High Priest, Christ Jesus, i.e., in knowing him intimately, in experiencing the power of his resurrection (see Col. 3:1), having a fellowship in his sufferings, and being made conformable unto his death by a daily dying (1 Cor. 15:31); this, and this alone, will merit for them the “prize of the high-calling”—a part in the first resurrection in joint-heirship with Jesus. (Phil. 3:10–14)

Such an identification with Jesus will mean for them too, as it did for him, a “suffering”—the “just for the unjust” (1 Pet. 3:18), and an enduring of the “contradiction of sinners” against themselves (Heb. 12:3), and the bearing of “reproaches”—the reproaches which are for righteousness’ sake (1 Pet. 4:14). Accordingly, these underpriests find that their baptism, too, is “for the dead” (1 Cor. 15:29, see also *F445*) and in their preparation for their future work they are “troubled on every side, yet not distressed; . . . perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest” in their body. For while they live, they are “always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh.” (2 Cor. 4:8–11)

As for the reproaches which they are called upon to bear as a part of the fiery trial which purifies them and makes them meet for the inheritance of the saints in light, the Apostle Peter has this to say:

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part [those who reproach you] he [Christ] is evil spoken of, but on your part he [Christ] is glorified.” (1 Pet. 4:12–14)

And so are these “called” ones—the underpriesthood—privileged as “body” members to “suffer” the afflictions of Christ, which were by the grace of God, purposely left behind for their sakes. (Col. 1:24)

It is interesting to note that Melchisedec, the type of that “royal priesthood” ordained of Jehovah to represent him, and as a “priest of the Most

High God" (Gen. 14:18; Heb. 7:1) to bless "all the people" was "first . . . by interpretation King of Righteousness, and after that also King of Salem, which is King of Peace." (Heb. 7:2) Surely, this implies that the glorified Melchisedec priesthood will first of all establish righteousness as the Law of the Kingdom, bringing all mankind into obedience unto the divine Law, and then, as a result of this there will be "peace on earth"; and the "good will" proclaimed by the angels at the time of Jesus' birth (Luke 2:14) will be manifest among all men! Thus will this priesthood be "first by interpretation"—as the interpreters of the Most High God—"King of Righteousness" and after that also "King of Salem"—bringing peace—the peace of God unto all mankind—thus, the "King of Peace."

"How wise is the Divine arrangement that those who are to be associated with the Lord Jesus during his Millennial reign in the work of uplifting and helping mankind over their difficulties and out of their various degradations are to be the same ones who gain practise in this matter now by binding up the broken hearts of the comparatively few, and who have the ear to hear and the desire to respond to the grace of God during this Gospel Age. Thus we see illustrated the statement elsewhere given us in the Scriptures that we are in the School of Christ, in preparation for future usefulness. Thus we see that, as physicians and nurses are given a training for their future work, so those whom the Lord has called to the glorious 'Royal Priesthood' of the future for the blessing of mankind are now given a practice-work in their own hearts, in their own families, amongst their own kin and in the Household of Faith." (*SM267*)

"We have seen that our Lord was made a High Priest after the Melchizedek Order in His resurrection from the dead, a Spirit Being, far above angels, principalities and powers, and every name that is named. We have seen that the elect Church, the Royal Priesthood, are to enter upon their priestly office after sharing with Christ in His resurrection (Phil. 3:10), and be made 'partakers of the Divine nature,' glory, honor, immortality. (2 Pet. 1:4) Thus we see that the Melchizedek Priesthood is merely prepared during this Gospel Age and is to do its work subsequently—during the Millennial Age. Then, as a Priest upon His Throne, our Lord shall be King of kings and Lord of lords to rule, to subdue, to put down all sin and insubordination, and as Priest to lift up and bless the whole world and heal it of its sicknesses, mental, moral and physical. Furthermore, we call to memory our Lord's promise that His faithful will sit with Him in His Throne—share His Kingdom honors and glorious work of uplifting humanity. (Rev. 3:21)

"This beautiful picture of the Melchizedek Priesthood therefore grandly confirms the whole teaching of the Bible, to the effect that God is now gathering out of the world a Little Flock, the Spiritual Seed of Abraham, which, in association with the Lord, shall bring to pass 'Times of Restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began.' " (*SM143*)

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." (Heb. 3:1)

"The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." (Psa. 110:4—See Heb. 5:6.)

“For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better.” (Heb. 7:1–7)

The Priesthood God has ordained for the blessing of the whole world of mankind, is not of the order of Aaron, but of Melchisedec. Yet the Aaronic priesthood was a type of the suffering and sacrifice by which they who are called to be members of that higher order would be developed. Melchisedec was a kingly priest—a priest upon his throne. Not so Aaron and, for reasons then best known to God, the office of priest and king were kept separate and apart from each other insofar as typical Israel was concerned. An attempt was once made by a king of Judah to usurp the office of priest, i.e., to combine in himself both offices; but Uzziah was smitten with leprosy until his death. (See 2 Chron. 26:16–21.) There was to be but one type of the “royal priesthood” and that was Melchisedec!

“The Priesthood, one body under one chief or High Priest, was typical of the ‘little flock,’ which, with its ‘Head’ or High Priest, is a royal priesthood, the members of which, after the present time of sacrificing, are to be kings and priests unto God, and to reign on the earth. (Rev. 5:10) Thus viewed, we see Jesus the High Priest, not a priest of the Aaronic order, which was but the type of a greater and grander profession or order—the Head of the real priesthood of which others were but figures. (Heb. 3:1; 4:14) The Aaronic priesthood typified chiefly the humiliation and sufferings of Christ, less his future glory—Melchisedec being the type of the Christ as a kingly or royal priesthood.

“But before the under-priests, the members of the body of Christ, the royal priesthood, will be united to their Head, and begin their reign, they must ‘suffer with him,’ sharing in the antitypical sacrifices . . . (2 Tim. 2:12)

“The Apostle Peter shows who were typified by the Aaronic priests, when addressing those who were sanctified, he says: ‘Ye are . . . an holy priesthood to offer up sacrifices acceptable to God by Christ Jesus.’ ‘Ye are . . . a royal priesthood.’ (1 Pet. 2:5,9)” (T26)

“Melchizedek was not a priest who offered sacrifices in a linen robe; he was a priest who was at the same time a king—‘A priest upon his throne.’ As such his position was higher in the type than the position of Aaron; for Aaron was the son of Abraham, and Abraham, great as he was, paid tithes to Melchizedek and received a blessing at his hands, typifying, as the Apostle explains, that the under priesthood of sacrifice represents a lower plane, or condition, than the higher priesthood of kingship, glory and honor. These New Creatures then, in the glorious work of the Millennial Kingdom (Christ, their Head, and they reckoned as members of his body), were typified by Melchizedek. With these the sacrificing features of the work will all be at an end, the reigning, the ruling, the blessing, the assisting will all have begun

and they will be entirely competent to accomplish the divine promise; namely, that 'all the families of the earth shall be blessed' through these, God's agents, through whom 'whosoever will' may come back into full harmony with the Creator and his laws. (Gen. 22:18; Gal. 3:16,29)" (*F72*)

"Two priesthoods are set before us in the Scriptures, the Aaronic and the Melchisedec. Both typify The Christ—Head and body. The Aaronic pictures the sufferings of Christ, but shows nothing of the glory and reign, except as these were symbolized in the garments of glory and beauty. The Melchisedec Priest represents merely the future of The Christ, after the sacrificing shall have been finished and all the members of the body completed.

"The work of the Priest may be viewed from these two standpoints. His sacrificing work is the most important in one sense, because all of his future work is based upon these sacrifices. But in another sense the sacrificings are merely a preparation for the great work which will follow. The Priest must first offer sacrifice, in order to become worthy of his own exaltation to the priestly office and glory; and, secondly, he must have the merit of that sacrifice wherewith to satisfy justice on behalf of the sins of the world, in order that, as the glorified Priest, he may have the full right to stand as Mediator between God and mankind—to bless the latter and uplift them during the thousand years of his reign as the Melchisedec Priest—a priest upon his throne." (*R4759:3,5*)

"Answering their objections that Jesus was not of the tribe of Levi, and therefore not entitled to the priesthood, he shows them that God had already foreshown that there would be a new priesthood of a different kind: that Melchizedek was a type of that new priesthood. He gives the intimation that while Jesus and his church in the flesh in their sacrificing work were typified by Aaron and his sons, nevertheless the real work of this higher priesthood is a future one of glory, when Jesus, the great Priest, and the church, his body associated with him, will be installed in a kingly, as well as a priestly office, and in ruling, as well as teaching authority. These glories of the Christ in the royal priesthood of the Millennial age were not at all represented in Aaron, but were quite well represented in Melchizedek, who was a king at the same time that he was a priest." (*R4511:1*)

That the suffering phase must precede the glorious, is not only evident from Jesus' own words to his disciples on the Emmaus road—"Ought not Christ to have suffered these things, and [then] to enter into his glory?" (Luke 24:26), but also from the type of Leviticus 9, where the "working out" of the priestly consecration is clearly set forth in the sacrifices which preceded his coming forth to bless the people, a feature not shown in Leviticus 16; and rightly so, for is not the blessing of all mankind by the Melchisedec priesthood contingent upon the faithfulness of those called to be its members, in the matter of their consecration? (See particularly Lev. 9:22–24.)

"Christ was not constituted a priest of the Aaronic order: that priesthood was only the type or figure. The Aaronic priesthood sprang from the tribe of Levi, while 'our Lord [according to the flesh] sprang from the tribe of Judah, of which tribe Moses spake nothing concerning priesthood'; and the members of his body, the church, are chosen chiefly from among the Gentiles. As a man, Jesus was not a priest; neither as men are the saints, members of the royal priesthood; but as 'new creatures' they hold and execute their office.

Jesus as a 'new creature' 'partaker of the divine nature' (to which he was begotten at the time of his baptism), was the priest, and as a priest he offered up his perfect human nature as acceptable sacrifice to God. He consecrated or offered himself in sacrifice on becoming the priest, and he received a special anointing for the office which was necessary to enable him to accomplish the sacrifice as well as to apply its benefits to men. His human nature when sacrificed, could do nothing more—it must remain a sacrifice forever; but the new nature, fully developed in the resurrection, has 'all power in heaven and in earth.' (Matt. 28:18)

"The priestly office of the new nature is not of the Aaronic order; it does not trace its lineage to any human source. This fact is strictly typified in the priesthood of Melchisedec, whose lineage and death are not recorded. He was a priest without having inherited the office from his father or his mother—thus typifying Christ's priesthood, which came not of the lineage of the flesh, as did the Aaronic priesthood, which Israel thought to be the real. Neither was Melchisedec's death recorded nor a successor named (Heb. 7:3, Diaglott), that thus might be typified the continuity of Christ's priesthood. In this type the work of sacrifice is not shown, as Melchisedec represents the Christ glorified, and reigning after the work of sacrifice has been completed, and the divine nature fully perfected." (R3951:5,6)

"And God fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I **begotten** thee." (Acts 13:33)

"But he said unto him, Thou art my Son, today have I **begotten** thee . . . Thou art a priest for ever after the order of Melchisedec." (Heb. 5:5,6)

"Although Messiah had long existed as the archangel, nevertheless the prophet David, speaking for God, said concerning him: 'Thou are my son, this day have I begotten [literally borne or delivered] thee.' The Apostle would have his hearers note that this birth mentioned referred to our Lord's resurrection, as it is written, he was the 'first born from the dead,' 'the first born among many brethren.' If Messiah was to be thus born from the dead, it implies that he must first die, and hence the Apostle gives this as a prophetic prediction fulfilled in our Lord's experiences." (R2149:6)

"Our Lord entered upon his Melchisedec priesthood individually, personally, at the time of his resurrection, when, as the Apostle declared, God announced, 'Let all the angels of God worship him.' In this individual sense he became the Melchisedec Priest, although only the 'Head' was yet formed. Since the intelligence is in the head, we can see how the head might stand for the body, as could no other member of the body. A hand stretched forth might represent the body, but it could not have the intelligence of the head, and we could not say that the presence was there, but as soon as the Head was born from the dead, as soon as the Head was accepted as the Melchisedec Priest, that soon the whole matter would have a standing with God, the intelligence residing in the Head. We agree, however, that we shall not exercise our full office as a Melchisedec priest until the whole church shall be with their Head in glory, members of his body. A Melchisedec priest is a blessing priest, a priest who has the power to bless. Melchisedec was able to bless Abraham. Far superior, therefore, to the Aaronic priesthood is the Melchisedec priesthood.

"Our Lord could not have been this Melchisedec priest until his resurrection, evidently, because he had nothing with which to bless. Before he could do

any blessing he must himself lay down his life, and by laying down his human life in obedience to the Father, he would thus receive or have to his credit the merit which he could draw upon in the blessing of us, and ultimately all the families of the earth." (*R4668:5*)

"On this broad foundation of the divine call the Apostle declared that Christ is not a priest after the order of Aaron—a Jewish priest, an earthly priest; but, although typified by Aaron in respect to an earthly sacrifice, he is really a glorified priest, not after the order of Aaron, who was never glorified, never a king, but after the order of Melchizedek, who was a king and a priest at the same time—not a sacrificing priest, but a reigning priest.

"So Christ in glory is not a man, not an earthly being, not the sacrificing one, as before. He is the glorified kingly priest, in power and great glory now as the king of saints, able and willing to succor them in all their trials and difficulties. And by and by, after he shall have accepted all of his underpriests—after he shall have changed them to his own glorious likeness in the first resurrection, beyond the veil—then he will become the king and priest in glory to the world, and for a thousand years will reign to bless and to uplift all the willing and obedient who, under the enlightenment then afforded, will draw nigh unto God." (*R5472:3*)

"For this Melchisedec, king of Salem . . . first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace." (Heb. 7:1,2)


"And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever." (Isa. 32:17)

"And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him." (Gen. 14:18,19)

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; . . . Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. . . . And without all contradiction the less is blessed of the better." (Heb. 7:1,4,7)

"In Heb. 7:4–10 Melchisedec is declared to be greater than Abraham, thus showing that the divine Christ will be greater, and therefore able to bless every 'friend of God' on the human plane." (*R3951:6*)

Thus, during the Millennial age, when God's holy Spirit will be being poured out (like oil) upon all flesh (Joel 2:28) to "glorify every radiant countenance," "Melchisedec," the glorified Christ, will be bringing forth to every "friend of God" on the human plane, "bread" (the life-sustainer) and "wine" (the joys, which will then prevail in the earthly phase of the Kingdom).

"And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." (Psa. 104:15) 

Chapter 13

Levites

The surprise with which we learn that all the males of the tribe of Levi are to be set apart to the service of the tabernacle (Num. 3:41) is . . . is somewhat reduced on learning that this was by far the least numerous of the tribes. All its males, from one month old upward, numbered only twenty-two thousand; while the tribe of Judah had seventy-four thousand six hundred men, of twenty years old upward, enrolled for military service . . . It is worthy of remark, that the tribe of Levi was set apart for service of Jehovah in place of the first-born males in all the families of the nation, who were consecrated to him in memory of the passover and of the distinction then made between Hebrew and Egyptian families; and that it was ordained that the substitution should be of man for man, the excess in the number of the first-born over the number of the descendants of Levi being redeemed with money paid into the treasury of the tabernacle. According to the census taken in connection with this substitution, there were twenty-two thousand males of the tribe of Levi, and twenty-two thousand two hundred and seventy-three first-born males, in the nation; enumerating in both cases, all who were one month old upward. (see Num. 3:42-49) (Atwater, *The Sacred Tabernacle of the Hebrews*, ppg. 55, 56)

Numbering of the Tribes at Mt. Sinai

Reuben	46,500	Num. 1:21
Simeon	59,300	Num. 1:23
Gad	45,650	Num. 1:25
Judah	74,600	Num. 1:27
Issacher	54,400	Num. 1:29
Zebulun	57,400	Num. 1:31
Ephraim	40,500	Num. 1:33
Manasseh	32,200	Num. 1:35
Benjamin	35,400	Num. 1:37
Dan	62,700	Num. 1:39
Asher	41,500	Num. 1:41
Naphtali	<u>53,400</u>	Num. 1:43
	603,550	Num. 1:46

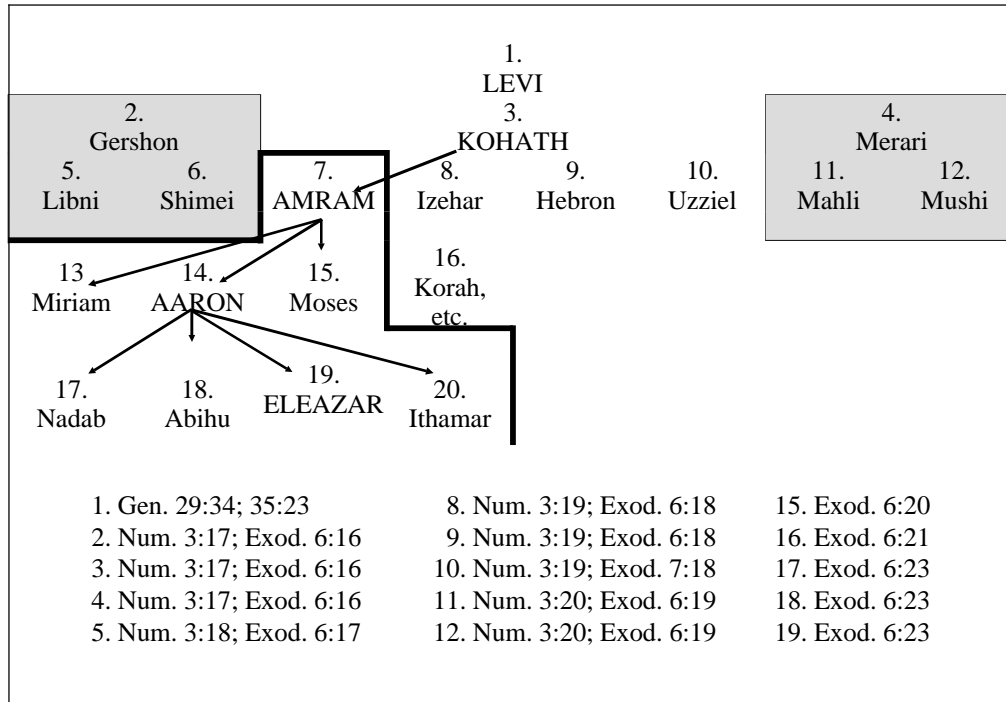


Figure 43: The Genealogy of Levi

Hebrew Names in Levitical Genealogy

- 14 Aaron Very Elevated (d)
- 18 Abihu He (i.e., God) is my father (a)
- 7 Amram High or Exalted People (b); people of the Highest (a)
- 19 Eleazar Whom God helps (a)
- 2 Gershon Refugees or Rescued (c)
- 9 Hebron Alliance (a)
- 20 Ithamar Island of Palms (a)
- 8 Izechar Oil (a); Always green (d); Anointed with oil (e)
- 3 Kohath Assembly (a); Ally or Comrade (c)
- 16 Korah Bald (a)
- 1 Levi Associate (a); My joining (d); Adhesion (f)
- 5 Libni White (a)
- 11 Mahli Disease (a); Infirmary (d); Sickness (f)
- 4 Merari Bitter (a); Bitterness (c)
- 13 Miriam Rebellion (a); Bitterness (d)
- 15 Moses Saved from the water (a)
- 12 Mushi Withdrawn (a); Refuge (d); Forsaken (e)
- 17 Nadab Liberal (a)
- 6 Shimei My fame (a)

KEY

- (a) Oxford University Press
- (b) *F128*.
- (c) *F129*.
- (d) Strong's *Concordance*.
- (e) Thomas Nelson's *Bible Treasury*.

10 Uzziel Power of God (a)

(f) Nelson & Sons' *Dictionary of Proper Names*

The Levites (not ordinarily numbered among the Twelve tribes) were placed in positions closest to the Tabernacle.

Moses, Aaron, and the priestly family (whom we have chosen to call Amramites, in contra-distinction to other Kohathite Levites, to which, however, they as a family did also belong) were placed in front of the Tabernacle, i.e., to the East side. (Num. 3:38)

The Kohathite Levites had their place on the Tabernacle's South side. (Num. 3:29) This group included the families of Izehar, Hebron, and Uzziel. (Num. 3:27)

The Gershonite Levites had their place behind the Tabernacle, i.e., on its West side. (Num. 3:23) This group included the families of Libni and Shimei. (Num. 3:21)

The Merari Levites had their place on the Tabernacle's North side. (Num. 3:35) This group included the families of Mahli and Mushi. (Num. 3:33)

The so-called twelve tribes whose encampment was to be at a respectable distance far off (Num. 2:2) from the Tabernacle were also placed to the North, South, East and West of it.

Since the Hebrews read from right to left, it is possible that the order would be somewhat different from that which we might quite naturally assume. But the location of each tribe is given:

NORTH

Dan* (Num. 2:25)
Asher (Num. 2:27)
Naphtali (Num. 2:29)

WEST

Ephraim* (Num. 2:18)
Manasseh (Num. 2:20)
Benjamin (Num. 2:22)

* *The standard bearer of the group.*

EAST

Judah* (Num. 2:3)
Issacher (Num. 2:5)
Zebulun (Num. 2:7)

SOUTH

Reuben* (Num. 2:10)
Simeon (Num. 2:12)
Gad (Num. 2:14)

The camps, or grand divisions of this great army, always lay, as we have already seen, to the east, south, west, and north: and here the east and south camps alone are mentioned; the first containing Judah, Issachar, and Zebulun; the second, Reuben, Simeon, and Gad. The west and north divisions are not named, and yet we are sure they marched in consequence of express orders or signals, as well as the other two. There appears therefore a deficiency here in the Hebrew text, which is thus supplied by the Septuagint:

`And when ye blow a third alarm or signal, the camps on the west shall march: and when ye blow a fourth alarm, the camps on the north shall march. This addition, however, is not acknowledged by the Samaritan, nor by any of the other versions but the Coptic. (Clarke, *Commentary*)

Marching Order of the Tribes

Judah	Num. 10:14	
Issacher	Num. 10:15	Num. 10:5
Zebulun	Num. 10:16	
<i>Gershonites</i>	Num. 10:17	
<i>& Merarites</i>	Num. 10:21 margin	
Reuben	Num. 10:18	
Simeon	Num. 10:19	Num. 10:6
Gad	Num. 10:20	
<i>Kohathites</i>	Num. 10:21	
Ephraim	Num. 10:22	
Manasseh	Num. 10:23	
Benjamin	Num. 10:24	
Dan	Num. 10:25	
Asher	Num. 10:26	
Naphtali	Num. 10:27	

The usual place for the ark of the covenant was in the center of the host (Num 10:21); however, it could be that sometimes it was borne in the van, as when they crossed the Jordan, before conquering Jericho. (See Josh. 3:6.) Then, too, Num. 10:33 reads: And they departed from the mount of the LORD three days journey: and the ark of the LORD went before them in the three days journey, to search out a resting place for them.

The Levites were the assistants of the priests, and included all the males of the tribe of Levi who were not of the family of Aaron, and were of the prescribed age, namely, from thirty to fifty. (Num. 4:23,30,35) Their duties required a man's full strength; after the age of fifty they were relieved from all service, except that of superintendence. (Num. 8:25,26) They had to assist the priests, to carry the Tabernacle and its vessels, to keep watch about the sanctuary, to prepare the supplies of corn, wine, oil, and so forth, and to take charge of the sacred treasures and revenues.

The Levites were divided into three families, which bore the names of the three sons of Levi—the Gershonites, the Kohathites, and the Merarites; and each had their appointed functions in the service of the Tabernacle.

(1) The **Kohathites** had the precedence, as the house of Amram belonged to this family. They were to bear all the vessels of the sanctuary, the Ark itself included (Num. 3:31; 4:15; Deut. 31:25), after the priests had covered them with the dark blue cloth which was to hide them from all profane gaze.

(2) The **Gershonites** had to carry the tent-hangings and curtains (Num. 4:22–26).

(3) The **Merarites** had the heavier burden of the boards, bars, and pillars of the Tabernacle. But the Gershonites and Merarites were allowed to use the oxen and the wagons which were offered by the congregation. (Num. 7:1–9)

The more sacred vessels of the Kohathites were to be borne by them on their shoulders. (Num. 7:9)

The whole tribe of Levi encamped close around the Tabernacle, the priests in front, on the east; the Kohathites on the south; the Gershonites on the west; and the Merarites on the north.

The Levites had no territorial possessions. In place of them, they received from the other tribes of the produce of the land, from which they, in their turn, offered a tithe to the priests. (Num. 18:26,28) (Smith, *Old Testament History*, p. 240)

“And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more: But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service.” (Num. 8:25,26)

Then `from fifty years old the Levite retires `from the labour of the service, and shall serve no more; but he shall minister with his brethren in the tent of meeting, and keep the charge (verses 25,26). Three different thoughts come before the mind in this connection. First, it seems to indicate that Levitical service is to be marked by full competence, and that no feature of decline or decrepitude are to appear in it. It suggests the maintenance of a high standard of efficiency, in a spiritual sense, as being the only thing suitable in the service of God. Second, it conveys an impression of a time limit to active service. We should labour in the sense of this all the time. Even the Lord said, `I must work the works of him that has sent me while it is day. The night is coming when no man can work. (John 9:4) Each of us has his `day of service; it will soon be over; how important to fill it up rightly! The Levite had the sense all the time that he had a measured period in which to serve, and that the time was coming when it would close . . . Our allotted period of service here in the tent of meeting will soon be over, and we shall never have another opportunity for that service. How the Lord filled up His `day.

But a third thought seems to be also suggested in this scripture: namely, that when arduous labour is no longer permitted to the Levite he retains an honorable place in the ministry with his brethren, and keeps the charge. He is not degraded but rather dignified . . . there comes a time when strenuous toil is no longer possible; it has to be left to younger servants. But how precious is the grace that still permits an aged, and perhaps invalid, Levite brother or sister to `minister with his brethren in the tent of meeting, and keep the charge. (Coates, *An Outline of Numbers*, p. 110)

“This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:” (Num. 8:24)

“From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.” (Num. 4:23)

“Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, From thirty years old and upward even until fifty years old.” (Num. 4:2,3)

Though the Levites might `come to labor in the work of the service of the tent of meeting from twenty-five years old (Num. 8:24), they did not serve in carrying the tabernacle and its furniture until thirty years old. They had, if we may so say, to serve a five years apprenticeship in relation to holy things before they were qualified to render the service of which chapter 4 speaks. We must not suppose that a desire or readiness to serve on our part will give spiritual competency. This must be divinely given, and it will be normally in

keeping with the spiritual maturity of the servant. A babe in Christ might be fresh in his affections, and fervent in spirit, but something more than this is needed for service of a high order spiritually. The more spiritual any service is the more does it require spiritual maturity in the one who renders it. (Coates, *An Outline of Numbers*, p. 32)

“A bishop . . . must be blameless. . . . Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.” (1 Tim. 3:2,6)

Every one esteemed worthy of confidence in the Church as an Elder, should be sufficiently well known in advance to justify such confidence; hence, the Apostle says, ‘not a novice. A novice might do the Church injury and might himself be injured also, by being puffed up, and thus be led away from the Lord, and the proper spirit and the narrow path toward the Kingdom. (F248)

The dear brethren chosen by the classes to be their elders and deacons have still a further test to their humility. Apparently no one could occupy such a position without great danger of infection from the disease called spiritual pride. Sometimes the Lord’s people seem entirely to forget the caution which St. Paul gave, saying that a novice, a beginner, one young in the truth, no matter how bright, no matter how educated, should not be chosen to the service of elder or deacon because, as the Apostle remarked, he would be especially susceptible to this foe of the children of God spiritual pride. (1 Tim. 3:6) (R5956:5)

“Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel. And thou shalt appoint Aaron and his sons, and they shall wait on their priest’s office: and the stranger that cometh nigh shall be put to death. And the LORD spake unto Moses, saying, And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine.” (Num. 3:6–12)

“Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean. Then let them take a young bullock with his meat offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin offering. And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together: And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites: And Aaron shall offer the Levites before the LORD for an offering of the children of Israel, that they may execute the service of the LORD. And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the LORD, to make an atonement for the Levites. And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the LORD. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine. And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering. For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto me. For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself. And I have taken the Levites for all the firstborn of the children of Israel. And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to

do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.” (Num. 8:6–19)

Perhaps the consecration of the Levites as outlined in Num. 8:6–19 was intended to show forth the manner of the dedication of all who are called to be God’s antitypical servants—antitypical Levites, the Church of the Firstborns. If this is so, then Moses represented and typified Jehovah, Aaron typified Christ Jesus, and the Levites the household of faith.

The taking of the Levites by Moses, signifies first of all a call issued by Moses; and secondly, their response to that call from Moses. It will be recalled that after Moses had pronounced the judgment of God against the idolatrous Israelites, and had destroyed their golden calf, a rebellion broke out among them. Moses cried aloud, “Who is on the LORD’s side? let him come unto me.” (Exod. 32:26) The testimony is that the whole tribe of Levi rallied to Moses’ standard. Yet, it wasn’t sufficient merely to declare themselves to be on the LORD’s side; they must of needs also prove it. Accordingly, we find Moses instructing them to “Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.” (Exod. 32:27) In this too, the Levites were faithful. (Exod. 32:28) This picture, we believe, was intended to show how we, as antitypical Levites, were called upon to rally unto the standard of the LORD, and further, how it has been required of us so to be exercised in the use of the sword of the Spirit, the Truth, that we are virtually cut off from fellowship with those who like the world of mankind are not on the Lord’s side. It was undoubtedly because of the faithfulness of the typical Levites in this matter that God, in due time, exchanged them for the firstborns of all Israel. (See Num. 3:12.)

It may not be amiss, here, for a moment to consider the original character of Levi, and in doing so, we become aware of the fact that there were others who apparently possessed natural qualifications which better might have fitted them for the service to which Levi was called.

Jacob’s Prophecy (Simeon and Levi)

“Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.” (Gen. 49:5–7)

The reason:

“And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah’s brethren, took each man his sword, and came upon the city boldly, and slew all the males. . . . And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites.” (Gen. 34:25,30)

“Divide them [Simeon¹] in Jacob [Judah].” (Gen. 49:7)

1. Simeon means *hearing* Gen. 29:33 (margin)

“And the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah. . . . Out of the portion of the children of Judah was the inheritance of the children of Simeon: . . . therefore the children of Simeon had their inheritance within the inheritance of them.” (Josh. 19:1,9)

“Scatter them [Levi¹] in Israel.” (Gen. 49:7)

“Unto the tribe of Levi he gave no inheritance.” (Josh. 13:14)

“They gave no part unto the Levites.” (Josh. 14:4)

“The Levites have no part among you.” (Josh. 18:7)

“The cities which ye shall give to the Levites shall be forty and eight cities.” (Num. 35:7)

“They gave unto the Levites of . . . their possession, cities to dwell in.” (Num. 35:2)

“And among the cities which ye shall give unto the Levites there shall be six cities for refuge.” (Num. 35:6)

“And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjatharba, which is Hebron, in the mountain of Judah. And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.” (Josh. 20:7,8)

Such was Levi by nature and by practice—self-willed, fierce, and cruel. How remarkable that such an one should be singled out and brought into a place of such high and holy privilege! Surely, we may say, it was grace from first to last. It is the way of grace to take up the worst cases. It stoops to the lowest depths and gathers up its brightest trophies from thence.

And, oh, what a marvelous contrast between Levi's position by nature and his position by grace! between the instruments of cruelty and the vessels of the sanctuary! between Levi in Genesis 34, and Levi in Numbers 3 and 4. (C.H.M., *Notes on Numbers*, ppg. 49, 51)

As we examine ourselves in the light of God's holiness, do we find ourselves any better qualified for God's service than was Levi of old? Why even today, who is there among us that does not still find within himself traces of that basic cruelty?—and were it not for the grace of God (who by way of the indwelling spirit, the holy Spirit, has sharpened our consciences and tenderized our hearts) to what depth of iniquity towards our fellowman would not our selfishness (our selfish nature) lead us!

After gathering the Levites together (Num. 8:6), Moses besprinkled them with the water of purifying (Num. 8:7). Evidently, this was intended to show the manner of our justification—the cleansing effect the imputation of the ransom merit would have upon us. The picture clearly shows that He who justifies us, is none other than He who first called us, i.e., inspired, or created within us the desire to be God's servants, viz., the God and Father of our Lord and Savior Christ Jesus.

Next the Levites were called upon to do a work upon themselves, and for themselves. (Num. 8:7) They were to apply the razor to all their flesh and

1. Levi means *joined*—Gen. 29:34 (margin)

to wash their own clothes. Even so, the antitypical Levites are called upon to work out their own salvation (Phil. 2:12):

- by way of a continual cutting off and away of all of nature's unbecoming and undesirable growth—quarrelling, anger, selfishness, slander, gossip, conceit and disorder. (2 Cor. 12:20, RSV)
- by keeping their robes clean and unspotted, being not conformed to this world; but . . . transformed by the renewing of [the] mind—proving what is that good, and acceptable, and perfect, will of God. (Rom. 12:2; but see also James 1:27) We are admonished: Be ye clean that bear the vessels of the LORD (Isa. 52:11), and also abstain from all appearance of evil. (1 Thes. 5:22)

Still another aspect of this identical consecration involved the sacrifice of the two bullocks (Num. 8:8,12); one for a sin-offering (apparently brought by Moses); and one for a burnt-offering brought by the Levites themselves. This, too, we do well to consider.

The Levites were taken before the whole congregation (Num. 8:9) which (undoubtedly by way of the elders—the princes) laid their hands upon them (Num. 8:10), as if to say, In your service before God, you are to represent us. Aaron accordingly, offered them to God (Num. 8:11) for the service of the Tabernacle (even as Christ himself, as our High Priest, offers us to the Father for His service); and Moses, (representing God), accepted them. Moses then immediately proceeded to show what this consecration would mean for the Levites. It meant the placing of themselves so completely into the hands of God, that like the dedicated sin-offering, and burnt-offering they might (figuratively) be offered as acceptable sacrifices upon God's altar. The Levites in full recognition of this fact laid their hands upon the heads of the two animals (Num. 8:8,12). Moses then offered the sin- and the burnt-offerings upon the altar (Num. 8:12), after which he presented the Levites, as the consecrated servants of God, to Aaron and his sons. (Num. 8:13–19)

How beautifully all this depicts our consecration unto God to be his servants, and the servants of all who are constituted his priesthood: for as priests, we are Levites, and as Levites we serve God best when we serve our brethren! Does one object to say that the Levites were not priests? True! but the priests were Levites; and in many of the types one class is often represented in two or more different positions. For example, let us consider Aaron offering his sacrifice upon the altar. Is not Christ here represented in both the offerer and the offering? And again, let us consider the priests in the Holy feeding on the shewbread. Is not the Church here represented in both the Table as holding forth the Word of Life, and also in the priesthood which feeds therefrom? (See *T115*.)

The fact that the Levites were brought before the congregation, and that the latter laid their hands upon them (Num. 8:9,10) to represent them, seems to signify that we as antitypical Levites have been called out from among all people to serve God in their interests. Is this not what is implied in the Apostle Paul's reference to the baptism for the dead? (1 Cor. 15:29;

see also *F456*.) Is it not through us, that is because of our faithfulness unto death in the matter of our consecration to God, that the world of mankind will eventually be blessed? Are we not the Seed of Abraham which is to bless all the families of the earth (Gal. 3:27,29)? Yet, one may argue that in the type the people with deliberation laid their hands upon the Levites. True! but this is not the important thing to note, but rather that it was Moses who brought the Levites before the people, and the people were instructed to recognize and to accept what God in His wisdom had provided on their behalf. The world truly has seen the antitypical Levites being gathered together before them throughout this Gospel age, but it has not yet recognized nor accepted them in their true position before God. It is in this sense, too, that Bro. Russell said: The world has seen the Priest Head and body suffer as a sin-offering during this age and added that the recognition of the Priest awaited a future time. (*T84, 95*)

The first bullock to be offered by Moses was the sin-offering; and this was brought by Moses himself. The significance of this bullock is much the same as that of Leviticus 8, which bullock was also brought by Moses. Primarily, this bullock represents the perfect humanity with which God furnished Christ Jesus (a body hast thou prepared me Heb. 10:5). In that body we find the very basis of our acceptability before God; for truly, we are accepted in the beloved. (Eph. 1:6) No wonder, then, that we, like the Levites of old, lay our hands upon him who first died for us (i.e., in our stead); and made it possible by way of faith for us to become the sons of God. Then, in a secondary sense, the bullock must here represent the full and complete surrender of all we could possibly ever have in the flesh our perfect humanity our life, our restitution rights and privileges upon the altar of God. Thus, in the type, as in Leviticus 8, we are represented in a bullock, and not a goat!

The second bullock to be offered by Moses was the bullock of the burnt-offering. This showed how God accepts the sacrificed sin-offering. The sin-offering was only partially consumed by the altar. The inwards were burnt there, but the hide, the hoofs, the dung, etc., were all burnt with fire without the camp, there creating a stench in the nostrils of the people. So too, while our heart-devotions (*T42*) are a sweet savour unto the LORD, arising from the altar of sacrifice, that identical consecration is nevertheless anything but a sweet odor to the people in the camp the world. Surely, our conscientious scruples, our righteousness, etc., do bring a measure of conviction to the world; and for them this is anything but pleasant. But this burnt-offering showed (inasmuch as it was completely consumed by the altar) that the sin-offering, though not completely consumed by the altar, was accepted by God as though it was; yea, the very thing which was a stench in the nostrils of the people was a sweet savour to the Lord; and the Lord will some day manifest the full acceptance of our consecration, to all the people.

Moses turned the consecrated Levites over to Aaron and his sons, for service. Just so has God turned us over to serve our High Priest, Christ Jesus, and all of our brethren, the underpriesthood associated with him. Let us

not forget that as priests we are anointed of God, but as Levites we are servants of all, but especially of the household of faith. (Gal. 6:10)

Typical Significance of the Tribe of Levi

In order to have a full and complete picture of what is typified by the tribe of Levi, we must remember how they came into their position of either being priests or of serving the priests. They were all a part of Israel, but God separated them unto himself; he gave them no inheritance in the land. All their rights were withheld from them and they were made dependent upon the other tribes. Why was this? The answer is that they were taken by the Lord as instead of the firstborn of all the tribes of Israel. **Thus the tribe of Levi became the typical church of the first-born.** Then out of this typical church of the first-born the Lord selected a priestly family, Aaron and his sons, who typified the royal priesthood, Christ and his church. All of the tribe of Levi represented the church of the first-born and the family of Aaron represented the very elect. While the underpriests were not personally anointed, they were represented in the body of the High Priest. The anointing that the antitypical under-priests have, as members of the body of Christ, is lost if they fail to make their calling and election sure. (R4745:6)

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” (2 Cor. 3:18)

Like the Apostle . . . addressing all the consecrated and faithful, we also of today may say, We all are being changed from glory to glory under the molding, fashioning influences of the spirit of God. We can see it in each other, thank God! and we glory in it. Yesterday the mallet of divine providence struck a blow upon that member of the body of Christ, and an unsightly excrescence of pride fell off, and he looks so much more beautiful today, because he did not resist the blow, but graciously submitted to it. The day before, we saw another under the wearing, painful, polishing process, to which he patiently submitted, and, oh, how he shines today! And from day to day we see each other studiously contemplating the divine pattern and striving to copy it; and how we can note the softening, refining and beautifying effect upon all such! So the spirit of God is at work upon all who fully submit themselves to his will. (R3656:1)

After we accept that call by making a full consecration of ourselves to the Lord we are made recipients of the spirit of his holiness, the spirit of adoption into his family, and after we receive this spirit of adoption we are guided by it and taught by it respecting the things pleasing and acceptable to our heavenly Father; we are, so to speak, under this influence molded and fashioned into the likeness of his dear Son our Lord Jesus. This molding and fashioning we are required to do to a considerable extent for ourselves, but are stimulated to such transformation of character by the light of the knowledge of the divine character which we behold in God's Word. The transforming of our characters is not instantaneous but gradual we grow more and more like Christ, we are changed from glory to glory in our minds, our wills, our hearts, our characters this change will not be complete until our resurrection, when we shall be like him and see him as he is, and share his glory to the full. (R3040:5)

The Levites, who though acceptable worshipers and servants of the Tabernacle, were not permitted to enter into it and offer incense at its golden

altar, nor even to behold its grandeur. Whatever knowledge the Levites might have of the glories of the `Holy, its candlestick and the light therefrom, its table of shewbread, its golden altar and incense, was what he learned of these from the consecrated priests, who alone had access to it. (F693)

The term brethren may be viewed from two different standpoints. On the one hand, we may apply it to those who are in the state of prospective justification, in a justified attitude of mind, and whose justification is growing by every step they take toward God. (R5423:3)

The tribe of Levites typified the `household of faith, or all believers in Jesus and his ransom. (T26)

We might also understand that the Levites in the Court very fittingly represent all those who desire to turn from sin and approach God and who are making progress toward complete justification. They are in a justified attitude from the moment they turn from sin and come into the Court. This implies faith and obedience. And so all who are in harmony with God in any sense of the word are, tentatively, Levites; but as to whether they will become actual Levites depends on whether they make entire consecration. If they do not make this consecration they will not receive the special blessings which will entitle them to the spirit plane. We all were in this sense of the word Levites in the sense of approaching justification, desiring harmony with God and seeking it, putting away the filth of the flesh, etc. but we did not reach that justification until we presented our bodies living sacrifices and were begotten of the holy Spirit and the new life was begun by which we passed from death unto life, by which we became the `church of the first-born and had our names written in heaven. Any who turn back before presenting their bodies living sacrifices fail to reach the fulness of justification, fail to have the justification to life they fail in degree of faithfulness to right principle and in degree of harmony with God.

The Court condition seems to represent at the present time all those who are approaching God and loving righteousness and desire harmony with him. (R4876:1,4)

Are we sometimes puzzled to know why some religious people cannot see any but natural things cannot discern the deeper spiritual truths of the Word? why they can see restitution for natural men, but cannot see the divine, heavenly calling? These Tabernacle lessons show us why this is. They are brethren in justification, of `the household of faith, but not brethren in Christ not fully consecrated not sacrificers. They are Levites in the `Court. They never consecrated as priests, to sacrifice their human rights and privileges, and consequently cannot enter the `Holy, nor see the things prepared for the priestly class only. The natural `eye hath not seen, nor 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 (who through consecration have become `new creatures, called to become `partakers of the divine nature) by his spirit (light of the lamp), for the Spirit searcheth (revealeth) all things yea, the deep (hidden) things of God. (1 Cor. 2:9,10)

The church nominal has always included both the justified and sanctified classes Levites and priests as well as hypocrites. In the Apostle Paul's letters certain parts were addressed to the justified class (Levites) who had

not fully consecrated. Thus he writes to the Galatians that 'They that are Christ's have crucified the flesh with the affections and lusts. (Gal. 5:24) He thus seems to imply that only some of them had complied with the Gospel call to sacrifice—crucifixion of the flesh.

In the same way he addressed the Romans (Rom. 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. All who in heart renounce sin and accept God's grace in Christ are justified freely by faith in Jesus—God accepting them as reckonedly sinless or holy; and such sacrificers and their offerings God has declared himself willing to accept through Christ during this Atonement Day (the Gospel age) and until the full elect number of the royal priesthood is completed. 'Now is the acceptable time—the time when such offerings will be accepted. True, as we have just seen, God will accept sacrifices of the world, and it will always be the only proper course for all to pursue—to render unto the Lord their purchased beings. But after this age is ended, none will be permitted to sacrifice unto death and sufferings—such sacrifices will be impossible after the new age and its regulations are inaugurated.

It seems evident that by far the larger proportion of the early churches (much more so of the modern worldly mixture, the confused 'Babylon of the present day), were not consecrated to death, and consequently were not of the antitypical 'royal priesthood, but merely Levites, doing the service of the Sanctuary, but not sacrificing.

Looking back at the type in the Law, we find that there were 8,580 Levites appointed in the typical service, while only five priests were appointed for the typical sacrificing. (Num. 4:46-48; Exod. 28:1) It may be that this, as much as the other features of the 'shadow, was designed to illustrate the proportion of justified believers to self-sacrificing, consecrated ones. Though now the nominal Church numbers millions, yet, when an allowance is made for hypocrites, and when only one in each seventeen hundred of the remainder is supposed to be a living sacrifice (though few, yet a correct proportion according to the type), it seems quite evident that the Lord did not make a misstatement when he said that those (the 'royal Priesthood) who would receive the kingdom would be a 'little flock. (Luke 12:32) And when we remember that two of the five priests were destroyed by the Lord, in symbol of the death of negligent and unfaithful priests, we find the proportion of 3 priests to 8,580 Levites to be only 1 to 2,800.

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. All this is symbolized in the Laver of water in the 'Court, at which both priests and Levites washed. Nor is a spirit of meekness, gentleness, benevolence and morality always indicative of consecration to God. These qualities belong to a perfect natural man (the image of God), and occasionally they partially survive the wreck of the fall. But such evidences not infrequently pass as proofs of full consecration in the nominal Church.

Even when we see believers practicing self-denial in some good work of political or moral reform, that is not evidence of consecration to God, though it is an evidence of consecration to a work. Consecration to God says, Any

work, anywhere; '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 plan revealed in his Word, that we may be able to spend and be spent for him and in his service, in harmony with his arranged and revealed plan.

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 'bread of presence; never offered the acceptable incense at the 'Golden Altar. No; to enjoy these, they must pass the 'Vail into entire consecration to God in sacrifice during the Atonement Day. (*T117 119*)

As God caused the first-borns of Israel to be exchanged for the one tribe of Levi, so thereafter all Levites represented 'the household of faith the spirit-begotten ones of this age. We showed that these in the antitype divided into two classes a 'little flock of priests, the 'royal priesthood under Jesus, and a 'great company, who will eventually come up out of great tribulation, washing their robes and making them white in the blood of the Lamb. The latter will be the associates of the church in the heavenly kingdom, though without the crown and seat of honor in the throne. They will be 'before the throne and have palm branches of victory. We saw these also in Psalm 45, where the bride of Christ is pictured as being brought in before the King in raiment of fine needle-work and gold, and then following her into his presence 'the virgins her companions. We saw the same class pictured in Rev. 19. At the fall of Babylon they will be fully set free from the timidity which has restrained them, and be glad to acclaim the bride, and to say, 'Let us be glad and rejoice, and give glory to God, because the marriage of the Lamb has come and his bride hath made herself ready. More than this, they will hear eventually an invitation that they may participate in the glorious celebration of nuptial feast or 'marriage supper. Again we saw these represented in Rebecca and her damsels, or maids, who accompanied her, when she went to become the bride of Isaac. (*R4647:6*)

The Court and the Tabernacle may properly be viewed from two different standpoints, the one representing the final accomplishment of the things typified and the other representing the tentative accomplishment of those things and the progress toward their full attainment. For instance, not every one who makes the consecration to death and passes beyond the first vail of consecration into the holy or spirit-begotten condition will be a priest, and yet only the priests were allowed in the Tabernacle. Those who come into this Tabernacle now by consecration and fail to become priests will fail to keep their standing in this place. They purpose to live up to their consecration, but come short; hence they fail to maintain their standing as priests, but fall back and become Levites.

Likewise some come into the Court and essay to be antitypical Levites who do not attain to all the privileges of Levites because they do not conform their lives fully to all that is required of Levites. Such are reckoned as coming into the Court condition for a time, but, failing to go on and make consecration, lose their standing, the prospective standing of Levites. As it is only a tentative standing, originally, they must come up to certain requirements to make it sure, to make their selection as Levites firm, positive, lasting.

Whoever takes the first step of belief and turns from sin and approaches the altar, and then goes on toward the laver, is certainly evidencing the fact that he desires to be of the Levite class; but he is a member of this Levite class, as yet, only in this tentative or prospective sense. The Levites must go further than merely believing in Christ and turning from sin. Every Levite must figuratively receive the anointing oil on his ear, his thumb and the great toe of his right foot. He must make his consecration the same as that of the priests; he must be fully consecrated in order to serve. The person, therefore, who has merely turned away from sin and has in antitype received no recognition of the holy Spirit either upon his ear, thumb or toe, has not become, in the fullest sense, a Levite and if he does not go on and become a Levite in full he will not, by and by, have a right to any place in the Court condition when the testing time shall prove that he has not gone on to make good, to accomplish, his consecration as a Levite.

What, then, is necessary to become a Levite? We answer: The same consecration is necessary to a Levite that is necessary to a priest, and those who will become Levites must make the consecration even unto death, and, if they fail to become priests, it is because they do not carry out that consecration unto death. But though losing their position as priests, if they still maintain their faith and a measure of obedience, they are counted as of the household of faith, typified by the Levites. In other words, the 'great company class is the Levite class, and no one can be of the 'great company class unless he has made a consecration; and he is counted an antitypical Levite only because of his failure to be of the priestly class, the sacrificing class. Those who never go on so far as to make a consecration, never get justification in full in the present life. (*R4656:2,3*)

The difficulty with some of the dear friends seems to be their unsuccessful attempt to identify this great company with the typical Levites. Let us, therefore examine this point. They query, How can these, who have already made a sacrifice, be represented by the Levites who did not sacrifice? We reply that the great company do not sacrifice. Their covenant, their agreement, was to sacrifice even unto death, and had they faithfully carried out that agreement they would not be of the great company but of the little flock, the overcomers, the royal priests. From, God's standpoint they never carried out their covenant, and hence cannot be recognized as priests, and therefore, although for a time recognized as priests in a tentative way, their failure to perform the sacrifice hinders them from being ultimately received as priests

it separates them from their brethren and constitutes them a different class, a class who have consecrated but who have not performed in harmony with that consecration.

If, then, the royal priesthood were all originally of the household of faith (Levites in the type) before their covenant of sacrifice as priests was accepted of the Lord, what would they be if failing to sacrifice they were put out of the priesthood? We answer that they would still be Levites after they had lost their priestly privileges, after their names had been blotted out as respects membership in the body of Christ, after their crowns had been apportioned to others; as respects the kingdom they would still be of the household of faith unless they had willfully and deliberately repudiated the Lord and his grace. They would still, therefore, be represented in the tribe of Levi. (*R3605:3,4*)

I remind you that all of these first-borns, passed over, typified all of the Lord's people of all denominations and outside of all denominations who are now passing from death unto life. I remind you however, that in the type, the first-borns of every tribe were exchanged for the one tribe of Levi the priestly tribe, which thereafter typified the 'church of the first-borns the 'household of faith. But I remind you further that the Lord divided that tribe into two classes. A little handful were made priests and occupied a special position of favor and relationship and nearness to God, and the remainder of that tribe were honored in being used as the assistants or servants of the priests. This is an allegory or type. 'The church of the first-borns will consist of two classes, a 'little flock of priests and a 'great company of the 'household of faith and typical Levites will serve. I remind you that the 'little flock of priests do their sacrificing now and, if faithful, will shortly be made a royal priesthood, a reigning priesthood, joint-heirs with the great King of Glory and High Priest of our profession Jesus. I remind you that the 'great company, typed in the ordinary Levites, will not be in the throne, but serve before the throne. (R4677:5)

The tribe of Levi was divided into two classes, a priestly class and a Levitical or servant class. In the antitypical are two classes on the spirit plane the royal priesthood, composed of Christ and the church, his bride; and also the servant class, 'the virgins, her companions, who follow her, and who are to enter into the King's palace with rejoicing. As these do not come up to the high standard required for admission into the bride class, they are not counted worthy of being in this class who are presented unto the King 'in raiment of needlework. Nevertheless, they must all be grand characters, worthy to receive palm branches, indicating their victory over sin and all evil. (Psa. 45:13-15; Rev. 7:9-17) (R5023:2)

A part of the evidence leading to the deduction that the ancient worthies will be made sharers of the spirit nature and become members of the great company class is built upon the fact that they seem to be represented typically by the tribe of Levi. The fact that this tribe had no inheritance in the land seems to imply that the ancient worthies will have no earthly inheritance. We might think that their exaltation to be princes in all the earth (Psa. 45:16) would be an abundant reward; but inasmuch as God will give the spirit nature to the great company, who passed through no more severe experiences than did the ancient worthies, and inasmuch as the lowest form of life on the spirit plane is higher than the highest form on the human plane, it follows that the great company would receive at the hands of the Lord a greater blessing than would the ancient worthies. (R5182:4)

Question: Were the ancient worthies in the condition represented by the Court of the Tabernacle?

Answer: In their day the antitypical Priests had not come and the antitypical Tabernacle and Court had not been established; hence, they could not be in it. But according to their hearts, as expressed in their conduct, they must have been members of the household of faith. It is our understanding that, ultimately, they may be granted a place with, and as a part of, the great company, the antitypical Levites of the antitypical Court condition. (R4867:3)

Divisions Among the Levites

All the Levites belonged to the Lord, yet he made a difference among them, to set forth, as it were, certain differences which would prevail among the antitypical Levites. To the sons of Gershon he committed the charge of the curtains, hangings, etc. They were given two wagons and four oxen to discharge their duty. (Num. 3:25,26; 4:24 26; 7:7) To the sons of Merari he committed the charge of the boards, pillars, sockets, cords and pins, etc., and to discharge this duty they were given four wagons and eight oxen. (Num. 3:36,37; 4:31,32; 7:8) To the sons of Kohath, however, was committed the charge of the ark, table, candlestick, etc., and the vail; but this burden was not to be carried on wagons, but upon the shoulders of the Kohathites. (Num. 3:31; 4:6; 7:9)

“And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle. And the Kohathites set forward, bearing the sanctuary.” (Num. 10:17,21)

It is probably quite significant that Gershon and Merari, who were commissioned to carry the curtains, boards, cords, pins, etc., and were given wagons and oxen so to do, were placed under the supervision of Ithamar. (Num. 4:28,33) And if there be significance here, there must also be in the fact that the Kohathites, who bore their burdens upon their shoulders, were placed under the supervision of Eleazar. (Num. 4:16) Child of God, think of this: Only the Kohathite was privileged to bear the golden vessels.

Kohath, second of the three sons of Levi, from whom the three principal divisions of the Levites derived their origin and their name. (Gen. 46:11; Exod. 6:16,18; Num. 3:17; 2 Chron. 34:12, etc.) Kohath was the father of Amram, and he of Moses and Aaron. From him, therefore, were descended all the priests; and hence those of the Kohathites who were not priests were of the highest rank of the Levites, though not the sons of Levi's firstborn. (Smith, *Dictionary of the Bible*)

The Kohathites were charged with the care of the most precious things of the Tabernacle—the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary. (Num. 3:29 31; see also Num. 10:21; 1 Chron. 15:2,14) Unlike the Gershonites and the Merarites, to whom oxen and wagons were given to bear their sacred burdens (Num. 7:7, 8), the Kohathites were to bear their burdens upon their own shoulders. (Num. 7:9)

Though the Kohathites in general were given specific charge of the Sanctuary and its vessels (Num. 10:21; 1 Chron. 15:2,15), it was to the priests that the lot fell to prepare these vessels for transportation by covering them, ere other Kohathites might carry them away. (Num. 4:5 15) There were also times when the duty of bearing the ark fell upon the priests themselves, as on the occasion of crossing the Jordan (Josh. 3:14 17; 4:10, 18); in the march about Jericho (Josh. 6:6); and when the ark was finally brought into Solomon's Temple. (1 Kings 8:3,6; see also Deut. 31:9,25,26.) Sometimes the term Levites in this connection must be understood to mean the priests. (Josh. 3:3,8)

It is interesting to note how God, in the types and shadows of old, showed the redemption of the firstborns, from two entirely different standpoints: in one, we see, The lamb slain, and in the other, The price paid, both reflecting, as it were, the redeeming merit of the death of the man Christ Jesus.

In the (Passover) type, the firstborn occupies a special place they were the heirs; a special place also in that they were subject to a special testing or trial in advance of their brethren. They became liable to death before the general exodus, and when the exodus did occur these firstborn ones had a special place in it a special work to do in connection with the general deliverance, for they became a separated class, represented in the tribe of Levi. They were separated from their brethren, giving up entirely their inheritance in the land, that according to the divine arrangement they might be the teachers of their brethren. (*F459*)

Since this exchange involved a greater number of firstborns than there were Levites to replace them, the excess number of the firstborns had to be redeemed. And thus we read:

“And thou shalt take the Levites for me (I am the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel. Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the LORD. And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites; Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take them: (the shekel is twenty gerahs:).” (Num. 3:41,45–47)

In this exchange there must have been some firstborns of the Levites who needed not to be exchanged. There were still other Levites who were not firstborns but were now replacing firstborns of the other tribes. Perhaps there is here the suggestion that among the consecrated who make their calling and election sure, and who are not supplanted by others, are few when compared with those who in the race for The prize of the high-calling in Christ Jesus have supplanted others who for a time were firstborns.

Those of the firstborns who needed to be redeemed, were still firstborns, but were not Levites, nor had they been replaced by Levites. Perhaps this represents those of the consecrated who fail to develop the priestly character (but do not sin the sin which is unto death), merely losing their place in the church which is his body, retaining, however, membership in the church of the firstborns. In other words, they constitute the Great Company. The redemption here depicted is that of the special grace and favor extended toward them by the great High Priest of our profession, who permits them to enter the great tribulation, wherein they wash their robes white in the blood of the Lamb. (See Rev. 7:14; also *T70*.) This is a grace not required by those who make their calling and election sure.

The fact that there were a goodly number of the firstborn of all the tribes of Israel who needed not to be redeemed (inasmuch as they were replaced by Levites), may merely be intended to show that in the type, they continued to be recognized as firstborns; but in the antitype they represented the class of firstborns who developed the priestly character of sacrifice and

service, thus gaining membership in that great World's High Priest, who is soon to bless all the families of the world.

Despite the fact that God had taken the Levites to replace the firstborns in the matter of representing Him unto the people, He did not absolve the people from their responsibility of setting apart in dedication unto Himself, the firstborns of man and beast. This is clearly set forth in the instructions given them to govern throughout their wilderness wanderings. We read:

"Every thing that openeth the matrix in all flesh, which they bring unto the LORD, whether it be of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs. But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD." (Num. 18:15-17)

Perhaps this is a Millennial picture; but it seems we may draw lessons from it for ourselves; since it illustrates most beautifully, the fact that an unredeemed man is in God's sight on the same level as an unclean beast. He needs to be redeemed, and the price of his redemption—the five shekels, or 100 gerahs, represent the ransom merit of the man Christ Jesus.

100 is frequently used in the Bible numerics to represent Jesus, e.g., the 100 silver sockets which supported the Tabernacle structure and which were made of the redemption money paid by the Israelites in accordance with the poll tax levied by God (see Exod. 30:12-16; 38:25,26), surely represent that redemption price of Christ Jesus which is the basis of all atonement. Again, the entrance to the Court measured 5 × 20 cubits, i.e., 100 square cubits. Bro. Russell suggests that this gate represented Christ Jesus (*T19*). The entrance into the Holy was through a vail called the door which measured 10 × 10 cubits, i.e., 100 square cubits. Bro. Russell suggests that this too represented Christ Jesus (*T20*).

It should be noted that there were certain animals which needed not to be redeemed—the cow, the sheep and the goat. The reason for this becomes quite clear when we find that the Lord designated such animals as chewed the cud and had the cloven hoof, as being clean; fit for food. (Lev. 11:3) Only clean animals could be offered as acceptable sacrifices upon God's altar. In fact, such sacrifices He regarded also as His food (cf. Lev. 21:17, 21). Surely, this is a most beautiful representation of the fact that Jesus and the church are acceptable sacrifices unto God, because they are clean.

The Israelites were also instructed as to what they were to do when they came into the land of promise, when it would be easier to make the animal sacrifices. This is outlined for us in the following:

"And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD's. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem." (Exod. 13:11-13)

Note that here the five shekels are not mentioned; but that which evidently was equal to it in value in God's estimation is the lamb. An unredeemed man has really no right to live; and since he by right belongs to God, no one else has any right to him either. In the type, the unclean firstling belonged to the Lord, but being unclean could not be offered on the altar. Such being the case, the animal would have to be killed its neck broken. However, if the unclean animal was redeemed by a lamb, it could be continued in life. What a wonderful lesson this is!

"Behold the Lamb of God, which taketh away the sin of the world." (John 1:29)

"Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. 1:18,19)

The redemption of the whole world of mankind, including the Church, is beautifully set forth in the Tabernacle's numerical symbolisms:

The number of people covered by the poll tax (Exod. 39:12-16) was according to the shekel of the Sanctuary, a half shekel per man (Exod. 30:13), thus a total of **301,775 shekels**. Of this according to Exod. 38:28 there were used for hooks, etc., **1,775 shekels**. This left for use in the manufacture of the 100 silver sockets (Exod. 38:27), the equivalent of 100 talents: **300,000 shekels** which, at the rate of a half shekel per man would represent 600,000 men. This figure, we suggest, represented the whole world of mankind all who needed to be redeemed; and who are redeemed by Christ Jesus. So it is that the 100 talents, representing the redemption price in Christ Jesus, covered 600,000 men the symbol of the whole world of mankind. (See Num. 11:21)

The redemption involves man, whose symbolic number is six¹; the redemption involved Christ Jesus, whose symbolic number is 100; and the redemption involved Jehovah God, the Father, whose symbolic number is 1,000. Multiplying these three: 6 × 100 × 1,000, we get the same 600,000 the figure which we have already suggested represents all who shall ever need to be redeemed by way of the merit of the man Christ Jesus, who gave himself a ransom for all.

"And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: A bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men. (603,550) And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket. And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them." (Exod. 38:25-28)

Into this 'Court only Levites (typical of justified believers) were allowed to come. (T19)

We have already pointed out that only the members of one tribe of Israel, the tribe of Levi, were permitted within the sacred enclosure outside the

1. See *R3164:1* where Bro. Russell applies six to the Lord's people in the present time of evil and suggests that it is the symbol for imperfection and evil conditions.

Tabernacle tent, called the `court, and that of this tribe only the priests were permitted to enter the holy places. (*R3605:1*)

But the Levites were not numbered among them they were obliged to keep a register of their own. They were consecrated to the priestly office, which in all countries has been exempted customarily, and in Israel by the express authority of God, from military service. The custody of the things devoted to Divine service was assigned to them so exclusively, that `no stranger i. e., no person, not even an Israelite of any other tribe, was allowed, under penalty of death, to approach these, and hence they encamped around the tabernacle, that there should be no manifestation of Divine displeasure among the people. (Jamieson, Faussett & Brown, *Commentary* [on Num. 1:47-54])

Thus does it appear that none but the Levites had access to the Court; and none but the priests among them could come nigh the vessels of the sanctuary and the altar (Num. 18:2,3), under penalty of death.

This restriction, however, was slightly modified, we believe, after the first celebration by Israel of the great Day of Atonement, on the tenth day of the seventh month of the second year of their emancipation from the bondage of Egypt. Thereafter, any Israelite might enter the court yet, only for one purpose, and that, of bringing his sacrifice and offering to the altar of the Lord.

To this altar the Israelite brought his free will offering as narrated in Lev. 1. (*T97*)

We do know that antitypically, none but Levites have thus far had access to the court (*T19*), and that after this great, antitypical Day of Atonement (the Gospel age) is over, the world of mankind (antitypical Israel) will be able yea, expected to bring their offerings and sacrifices to God's altar. (See *T93*; see also *T94*.)

Such sacrifices, in the type, were brought to the priesthood which on the national Day of Atonement, by way of its sacrifices, had virtually purchased the people. (*T99*) Though in many of these instances the sacrifices (animals) were slain by the offerers, all sacrifices, regardless as to who slew them, had to be offered to Jehovah on his altar by the duly anointed and recognized priesthood. (See Lev. 1:5,7 9,11 13,15,17; 3:2,5 8,11 13,16; 4:2,15,20 22,24,26,27,29,31 33,35; etc.)

We have shown . . . that the Levites in general represented the household of faith the justified. We recognize a difference between the priests of the present time and those of the future; for any now recognized as priests who do not perform the sacrifice will be cut off from the special privilege and honor, and will constitute what in Revelation is pictured as a `great company. (*R3605:1*)

The Levites typified `the church of the first-born, whose names are written in heaven. This statement their `names are written in heaven implies that they are recognized as a spiritual class have come into divine favor.

We are to consider, then, that as the Levites performed a service in connection with the Atonement Day sacrifices, so they will have a special service after the day of atonement. On the day of atonement, when the people were

waiting for the priest to come out and bless them, was not the particular time for the Levites in general to teach the people or for them to learn their important lesson; but, after this day of atonement, the Levites were the general teachers of all the people, explaining the Law to them. And so we see that this will be a part of the work of the antitypical Levites in the future. They will have no inheritance in the land and its blessings. They will be associated in the kingdom work and in the instruction of the people. But just how this will be done we may not now definitely know. (*R4875:3; R4876:1*)

Here he met them at the altar of burnt-offering to accept the self-surrender symbolized by their sacrifice, and give his blessing in return . . . In accordance, therefore, with a necessity recognized by both parties to the covenant, the court of the tabernacle was the place where, through appointed representatives of himself, God met those who sought the forgiveness of sin, offered themselves to him in self-surrender, and presented the fruits of consecrated lives, but had not received the filial spirit which would enable them to enjoy a closer intimacy.

The distinction between those who were admitted only to the court and those who might come within the tabernacle strictly so called, was, that the former, being not . . . qualified to draw nigh to God, needed mediators, while the latter might come to him directly. Hence, in the court, though it was truly a place where God met his people, all transactions with them were carried on through the intervention of the priesthood, no third party came between them and the master of the house. (Atwater, *The Sacred Tabernacle of the Hebrews*, ppg. 266, 267)

Ancient Worthies

Without any positive Scripture to fix this matter, it is our expectation that the resurrection of the ancient worthies will occur about 1914, or shortly thereafter, while we understand that the great company will not be complete for at least a little while after these some of them passing through the great time of trouble, of anarchy, following the end of the Gentile times. (*R3445:5* 1904 view.)

Question: (1911) When do the Ancient Worthies get their resurrection?

Answer: Their resurrection will be due as the first amongst the world the first of earthly nature to receive resurrection. The church will get her resurrection first, like her Lord, on the spirit plane, to the spirit nature, to the heavenly condition; then will come the other part of the salvation, the world's salvation; and the Ancient Worthies will be the first to get their blessing, and their resurrection on that plane; and that will be after the establishment of the kingdom, because it is that kingdom which is to bless the world and lift them up. (*Q14*)

Question: (1914) Bro. Russell, will the Ancient Worthies be resurrected before the last member of the Great Company has passed beyond the veil?

Answer: I am rather inclined to think not. But I am not sure. The reason why I would not expect them to be resurrected before the Great Company have passed beyond the veil is this: The whole Church of the First Born, including the Little Flock, the priestly class and the Great Company, all of these are the first fruits and have the imputation of the merit of Christ, and so far as my judgment would go, the giving of the merit of Christ for the sins of the world would not take place until the special imputation of it to the

whole Church would all have had its effect and all to be gathered beyond the veil would be gone. This is my opinion. (Q15)

In 1904 Bro. Russell wrote as follows:

Similarly, Levi's three sons (Kohath, Gershom and Merari) seem to represent four classes.

(1) Moses, Aaron and all the priest-family of Amram (son of Kohath), whose tents were in front (east) of the Tabernacle. These had full charge of all things religious their brethren even all the Levites being their honored assistants or servants.

(2) Camped on the south side was the Kohath family, their closest of kin, and these had charge of the most sacred articles the Altars, the Candlestick (lampstand), the Table and the Ark.

(3) Camped at the north side of the Tabernacle were the Levites of the Merari family, next in honor of service, having charge of the gold-covered boards and posts, sockets, etc.

(4) Camped at the rear, was the Gershom family of Levites, having charge of the least important services the portage, etc., of the cords, outer curtains, gate, etc.

These distinct families of Levites may properly represent four distinct classes of justified humanity when the reconciliation is completed: the saints, or Royal Priesthood, the ancient worthies, the 'great company, and the rescued of the world. As is not unusual in respect to types, the names seem to be significant.

(1) Amram's family chosen to be priests: the name AMRAM signifies high people, or exalted people. What a fitting name for the type of the 'little flock whose head is Christ Jesus! 'Highly exalted' 'very high, are the Scriptural declarations of these priests.

(2) KOHATH signifies ally, or comrade. It was from the Kohath family that Amram's sons were chosen to be a new house of priests. The Kohath family of Levites might, therefore, properly represent the ancient worthies whose faith and obedience and loyalty to God and willingness to suffer for righteousness was so fully attested, and with whom we feel so close a kinship. They were, indeed, the Lord's allies and ours; and in some respects come nearer to Christ every way than do others.

(3) MERARI signifies bitterness; hence, the Merari family of Levites would seem to represent the 'great company' of spirit-begotten ones who fail to win the prize of Royal Priesthood, and are 'saved so as by fire, coming up through 'great tribulation and bitter experiences to the position of honor and service which they will occupy.

(4) GERSHOM signifies refugees, or rescued; hence, the Gershom family of Levites would seem well to represent the saved world of mankind, all of whom will be refugees succored and delivered, rescued from the blindness and slavery of Satan.

So, then, first in order as well as in rank amongst these antitypical Levites, or justified ones, will be the Royal Priesthood, to whose care the Millennial Kingdom and every interest will be committed. On their right hand will be the closest of kin the ancient worthies whom they shall 'make princes in all the earth. Next on their left will be their faithful brethren of the Great Company. And last of all will be those rescued from sin and death during the

Millennium, whose loyalty will have been fully attested in the great trial with which the Millennial age will close. (Rev. 20:7-9) (*F128,129*)

It is thus quite evident that Bro. Russell's earliest thought made the Ancient Worthies the allies of the Little Flock and so suggested that they would precede the Great Company in honor, etc. However, later, a footnote was placed on the bottom of page 129, reading:

The Author's later thought is that certain Scriptures seem to teach that the Ancient Worthies will not precede, but rank lower than the Great Company during the Millennium, but that they will be received to spirit nature and higher honors, at its close. (*F129*)

In 1910 Bro. Russell, in reply to the question, "Will you give us some proof that the Great Company will be awakened before the Ancient Worthies?" said:

Now it would seem to be proper to consider that when Isaac received the bride he also received the bridesmaids: that they went in with the bride, accompanying her and associated with her. And so, with Christ and the Little Flock and the Great Company I would understand that they would probably all go in together. Besides, remember there is a certain portion of the merit of Christ that is imputed to each one who offers himself as a sacrifice . . . remember, in considering the matter of baptism; that when you present your offering, our Lord Jesus, as our Advocate, our High Priest, appears, and accepts the offering as his own, and imputes to the offering some of his own merit to make it sufficient for divine acceptance . . . So then, the Great Company Class, you see, make their consecration, and receive this imputation of Christ's merit, just the same as the Little Flock—all of them receive this before they are begotten of the holy Spirit. Now my thought is, that all of this will be finished in the fullest sense of the word—all of this imputation of the merit of Christ's sacrifice to all of the household of faith during this Gospel Age will be at an end, and all the merit of Christ will be back again in the fullest sense of the word, in the hands of justice, before any one of the world will receive any of the blessings of the New Covenant arrangement, and that the Ancient Worthies will belong to the earthly class that get these restitution blessings, but they will not get their share of the restitution blessings until both the Little Flock and the Great Company are entirely through with the imputation of Jesus' merit for their covering. You see the one who stands as an Advocate for every member of the Little Flock, stands as Advocate also for every member of the Great Company . . . the Great Company class will need to have an interest in Jesus as their Advocate down to the time when they shall have passed beyond the veil. To my understanding, he will have to cease to be the Advocate of the Church entirely before he becomes the Mediator between God and the world. (*Q584*)

In harmony with this later thought of Bro. Russell's, we are suggesting that perhaps KOHATH signifying ally or comrade represents the Great Company, and MERARI signifying bitterness represents the Ancient Worthies whose experiences measure up to this, for we read:

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens . . . others were tortured, not accepting deliverance; . . . And others had trial of cruel mockings and scourgings,

yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.” (Heb. 11:33–38)

To recapitulate:

- The Amram Levites represented the Little Flock. **East.**
- The Kohath Levites represented the Great Company. **South.**
- The Merari Levites represented the Ancient Worthies. **North.**
- The Gershom Levites represented the World of Mankind. **West.**

Seemingly, this too, is the order suggested in Psalm 45:13–17.

The **Amram** Levites, the Church, the little flock, the BRIDE:

“The king’s daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework.” (Psa. 45:13,14)

The **Kohathite** Levites, the Great Company, the Church’s allies, the Bride’s COMPANIONS:

“The virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king’s palace.” (Psa. 45:14,15)

The **Merari** Levites, the Ancient Worthies, the PRINCES:

“Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.” (Psa. 45:16)

The **Gershonite** Levites, the World of Mankind, the SUBJECTS:

“I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.” (Psa. 45:17) â

Chapter 14

The Sacrifices and Offerings of Israel

Burnt-offerings

“Command Aaron and his sons, saying, This is the law of the **burnt offering**: It is 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. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. And the fire upon 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; and he shall burn thereon the fat of the peace offerings. The fire shall ever be burning upon the altar; it shall never go out.” (Lev. 6:9–13)

“Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. This shall be a continual **burnt offering** throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.” (Exod. 29:38–42)

There are but two Hebrew words, *olah* and *chalil*, which have been rendered burnt offering or burnt sacrifice, in the King James Version. *Olah* (and *alah*) has the significance of ascending, or as Young puts it in his *Analytical Concordance to the Bible*: that which goes up. It has been rendered burnt-offering 267 times, and burnt sacrifice 18 times. *Chalil* has been rendered burnt offering only once (Psa. 51:19) and burnt sacrifice only once (Deut. 33:10).

Burnt offerings as well as `meat offerings, and `peace offerings, were mere voluntary offerings (unlike `sin and `trespass offerings, which were compulsory), which, however, were to be represented in a uniform systematic manner, as laid down in Lev. 1–3. The first three express generally the idea of `homage, self-dedication, and thanksgiving, the latter two that of `propitiation. The animals that might be used for burnt offerings might be from the flock or herd, or from the fowls, and were to be entirely burnt, their blood sprinkled on the altar, and their skins given to the priest for clothing. They were to be offered every morning and evening, every Sabbath day, the first day of every month, the seven days of unleavened bread, and the day of Atonement. They were offered at the consecration of the priests, Levites, kings, sacred places, the purification of women, Nazarites, lepers, after-mercies, before war, and with sounding of trumpets at feasts. (Young, *Analytical Concordance to the Bible*)

The word [Burnt-Offering] is applied to the offering which was wholly consumed by the fire on the altar, and the whole of which, except the refuse ashes, `ascended in the smoke to God . . . But the term is generally restricted to that which is properly a `whole burnt offering the whole of which was so offered and so consumed. (Smith, *Dictionary of the Bible*)

The burnt-offering: *Olah*, or also *Chalil*. The derivation of the term *Olah*, as wholly 'ascending unto God, indicates alike the mode of the sacrifice and its meaning. It symbolizes the entire surrender unto God, whether of the individual or of the congregation, and His acceptance thereof. Hence, also, it could not be offered 'without shedding of blood. Where other sacrifices were brought, it followed the sin-, but preceded the peace-offering. In fact, it meant general acceptance on the ground of previous special acceptance, and it has rightly been called the *sacrificium latreuticum*, or sacrifice of devotion and service. Thus day by day it formed the regular morning and evening service in the Temple, while on sabbaths, new moons, and festivals additional burnt-offerings followed the ordinary worship. There the covenant people brought the covenant sacrifice, and the multitude of offerings indicated, as it were, the fulness, richness, and joyousness of their self-surrender . . . The burnt-offering was always to be a male animal, as the more noble, and as indicating the strength and energy . . . and the sacrifice having been duly salted, it was wholly burned. (Edersheim, *The Temple*, p. 99)

The burnt-offerings of the priests were to be kept up continually on the altar, and the fire never suffered to die out. (Lev. 6:9,12,13) Thus was represented to the mind of each offerer that the altar was already sanctified or set apart, and that their offerings would be acceptable because of God's acceptance of the Atonement Day sacrifices. To this altar the Israelites brought his free will offering, as narrated in Leviticus 1. It was made in the usual way; the animal, cut in pieces and washed was laid, the pieces to the head, on the altar, and wholly burnt, a sacrifice of sweet savor unto the Lord. This would serve to typify a thankful prayer to Jehovah, an acknowledgment of his mercy, wisdom and love, as manifested in the broken body of the Christ, their ransom. (T97)

The sin-offering, burnt-offering and peace-offering evidently pictured the same sacrifices, but from different standpoints. In every case we would understand the bullocks to represent our Lord Jesus and the goats to represent the church, the underpriesthood. The sin-offerings represented the suffering of Christ and of all who walk in his footsteps as respects their relationship to the Lord, 'outside the camp, and their course as new creatures inside the holy and ultimately beyond the second vail in the most holy. And it shows the merit of the sacrifice eventually applied on the mercy seat, and for whom applied the blood of the bullock first, for the church; the blood of the goat afterward, for all the people.

The burnt-offering shows the same sacrifice but from a different standpoint that of divine acceptance. It shows that the offering was made to God and accepted by God as a whole, even though, as shown in the sin-offering, the sufferings were inflicted by men and the services rendered unto men. (R4389:3)

Other features of the same consecration were shown by the two rams mentioned in verses 18 and 22 [of Leviticus chapter 8]. The first mentioned was the ram for the burnt-offering. Aaron and his sons laid their hands upon its head, thus indicating that it represented them. It was killed; its blood was sprinkled upon the altar; and Moses 'cut the ram into pieces, and washed the inwards and legs in water, and 'burnt the head and the pieces and the fat. Thus during the entire Gospel age Jesus and his body, the church, are being presented, member by member, before God on the altar, yet all are

counted together as one sacrifice. The Head was laid on the altar first and since then all who are `dead with him, and cleansed, as in the type, by the washing through the Word are reckoned as laid with the Head upon the same altar. The burning of the offering on the altar shows **how** God accepts the sacrifice, as a `sweet smelling savor. (T42)

The burnt-offering consisted of two rams (verses 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 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 a burnt-offering of sweet savor unto Jehovah. Since both rams were thus treated, it showed that in Jehovah's estimation they were 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 on behalf of the whole world of sinners. (T73)

The ram (male sheep) was frequently, though not exclusively used for a burnt-offering. This fact is intensely interesting when considered in connection with the rituals of Lev. 8:18; Lev. 9:2,3; and Lev. 16:3,5.

The sin-offering in these rituals was either a bullock or a goat, to represent more particularly the humanities, respectively, of Christ and his Church. Frequently, the bullock is used to typify perfect humanity; and, except in Leviticus 8 (in the rituals referred to), it represented that of Christ Jesus and his humanity alone; the goat was used to typify the imperfect humanity of the Church. In the ritual of Leviticus chapter 8, the bullock in the first instance does represent that perfect body prepared by Jehovah God for Christ Jesus (Heb. 10:5) for the suffering of death. Note how beautifully this is reflected in the type (Lev. 8:14) where Moses supplied the bullock which Aaron accepted to represent himself. But it will have been noted that **not only did Aaron lay his hands upon the head of it, but the underpriests did too**; as if to say that the perfection required by God of the Church in its consecration is supplied by Him in the humanity of the man Christ Jesus! Truly, we are accepted in the Beloved!

In Leviticus chapters 9 and 16, however, our true status is clearly reflected by a goat, which as suggested, represented the imperfect humanity of the Church, which accordingly, has no intrinsic merit!

It will be recalled that of these sin-offerings, only the inwards were burnt upon the altar in the Court, and the remainder, the hide, hoofs, etc., were burnt with fire outside the Camp. Thus our heart devotions are yielded to God on the altar of sacrifice, while at the same time the testimony of our consecrated lives must be such before the world that it creates, as it were, a veritable stench in their nostrils. (See Lev. 8:16,17; 9:10,11,15; 16:25,27 and T42.)

It is quite evident from this that we are not to withdraw ourselves from the world to live cloistered lives, but rather we are to live in it, but to be not of

it. And let it not be overlooked that the stench was not produced by a decomposition of the carcass, for the animal had only recently been slain. Rather, the stench was the result of the fire coming into contact with the carcass. So should it also be with us, even as it was with Christ Jesus. A dead animal does not seek to get away from the fire which is to destroy it; nor must we endeavor to escape from the fiery trials which the Father, in his wisdom, permits to come upon us. It is this resignation to the providences of God that so often annoys our friends both in, and outside the Camp. But one day, they will understand that even this had something to do with their redemption.

On the other hand, the burnt-offerings were completely consumed by the altar. (Lev. 8:21; 9:13,14,16) This seems to say that though only a part of the sin-offerings was actually sacrificed upon the altar, God accepted it as though it had been completely offered there. Nor should we fail to note that the head of these burnt-offerings was always laid upon the altar unwashed, whereas, the body, the inwards and the legs, which were subsequently laid upon the altar unto the head, had first to be washed. (See Lev. 8:20,21; 9:13,14,16.) The head unwashed well represented the perfect sacrifice of Christ Jesus who was holy, harmless, undefiled and separate from sinners. (Heb. 7:26) Naturally, his sacrifice had to precede all others (Col. 1:18); but oh the glory of it! The testimony of the types here is that both the head which required no washing, and the members who do, are parts of one body, one sacrifice. (See *T73*)

But there is yet another lesson which may be gleaned from this type of the burnt-offering, and a most beautiful one it is. It lies in the fact of the burnt-offering generally being a ram (male sheep). There are reasons why God might have required a bullock as a burnt-offering for the goat of the sin-offering; but he specified a ram for both! Surely, the bullock is a creature of much weight, a lot of fat and considerable strength; whereas the goat is by comparison lighter, lean, and of considerably less strength. In the matter of our consecration God might have accepted Jesus to membership in the mystical body of the Christ because of his perfection, for his much zeal, and for his great strength of character. On this basis, of course, the Church would have had to have been left out completely. On the other hand, in great compassion God might have accepted us because of our inability as members of a fallen race to yield perfect obedience; but would not this have involved an inequity?

It is evident, however, that while both of these characteristics have been duly taken into account by God, they do not constitute the actual basis of our acceptance into membership in the one body, for a bullock is a bullock, and a goat is a goat, and the two never could be made one. Even the yoking together of dissimilar animals, though it be for a common purpose was forbidden by the Law of Moses. (See Deut. 22:10) It is rather in characteristics common to both Christ and his Church, that we must seek this basis. Is it not comprehended in the traits of meekness, lowliness and humility so beautifully pictured in the docility of a little lamb? It is not strange, then, that both Jesus and his Church are never likened unto a

herd of cattle, but pictured to us as a little flock of sheep. (Luke 12:32) Prophetically, David of old speaks for us when he declares, the LORD [Jehovah] is my shepherd. (Psa. 23:1) In Psa. 95:7 we are called the people of his pasture, and also the sheep of his hand. In Psa. 100:3 we are referred to as the sheep of his pasture. (See also the testimony concerning Jesus in Isa. 53:7.)

The LORD, in calling his people his sheep, chose a very significant emblem of the character he would have manifested in them. The most noticeable characteristics of the sheep are meekness, docility and obedience to the shepherd to whose care they fully entrust themselves. They are very true to the shepherd: they study his voice, watch for the indications of his will, and trustfully obey him. When they hear his voice, quickly, and without the slightest hesitation or faltering, they run to obey it. But the voice of a stranger they will not follow, for they know not the voice of strangers. (*R3116:2*)

“And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.” (Ezek. 34:31)

May this not be the reason why God specified a ram for the sacrifices, which, wholly consumed by the altar, the burnt-offerings, best showed forth the only basis on which he could accept one so great and so perfect as Christ Jesus, together with others so imperfect as Paul (see Rom. 7:18,24) and ourselves, as members of one and the same body the antitypical sin-offering?

When God through the angel stayed the hand of Abraham from accomplishing the sacrifice of his son's life, a ram caught in the thicket was provided as a sacrifice instead. Thus a ram in sacrifice became a symbol of the seed of Abraham, and an indication of a part of the process by which reconciliation of divine justice will be made on behalf of all the families of the earth, to permit of their being blessed by the Messianic Kingdom. (*R5180:5*)

Characteristics of the Burnt-Offerings

As a Free Will offering (Lev. 1:3), it could be:

OF THE HERD: Bullock, etc. (Lev. 1:2, 3); male, without blemish (Lev. 1:3)

OF THE FLOCK: Sheep or Goat (Lev. 1:1,10); male, without blemish (Lev. 1:10)

FOWL: Turtledoves or Pigeons, (Lev. 1:14)

If of the herd or flock:

- the offerer laid his hand upon the head of it (Lev. 1:4)
- the offerer killed it (Lev. 1:5,11)
- the priest sprinkled the blood round about the altar (Lev. 1:5,11)
- the offerer cut the sacrifice in pieces (Lev. 1:6,12)
- the priest laid the head and fat upon the altar (Lev. 1:8,12)
- the offerer washed the inwards and legs (Lev. 1:9,13)
- the priest burnt it upon the altar (Lev. 1:9,13)

- the priest retained the skin for himself (Lev. 7:8)

If of Fowl:

- the offerer presented it to the priest (Lev. 1:14)
- the priest brought it to the altar (Lev. 1:15)
- the priest killed it (by wringing its neck) (Lev. 1:15)
- the offerer plucked the crop and feathers and cast them to the eastside of the altar (place of ashes) (Lev. 1:16)
- the offerer cleft it, but did not divide it asunder (Lev. 1:17)
- the priest burnt it upon the altar (Lev. 1:17)

As a Burnt-Offering of the priests (Lev. 6:9-13):

- had to be offered **daily** (Exod. 29:38)
- two lambs of the first year (Exod. 29:38); one to be offered in the morning; the other in the evening (Exod. 29:39)
- fire had to be burning **continually** (Lev. 6:12,13; Exod. 29:42)
- with each lamb there was to be offered: 1) a meal-offering, consisting of a tenth deal of flour, mingled with a fourth part of an hin of beaten oil; 2) drink-offering, consisting of the fourth part of an hin of wine (Exod. 29:40,41)
- the fat of the peace-offerings was to be burned upon these burnt-offerings (Lev. 6:12)
- the priest was to be in his Linen Garments, except when removing the ashes to a clean place without the Camp (Lev. 6:10,11)

At initial consecration of the priests (Exod. 29:1; Lev. 8:1):

- Had to be a ram (Exod. 29:1,15-18; Lev. 8:2,18-21)
- Moses brought it (Exod. 29:1; Lev. 8:1,2,4)
- Aaron and sons laid their hands on head of it (Exod. 29:15; Lev. 8:18)
- Moses killed it (Exod. 29:16; Lev. 8:19)
- Moses sprinkled blood on the altar round about (Exod. 29:16; Lev. 8:19)
- Moses cut ram in pieces (Exod. 29:17; Lev. 8:20)
- Moses washed inwards and legs (Exod. 29:17; Lev. 8:21)
- Moses laid pieces unto head upon altar (Exod. 29:17; Lev. 8:20,21)

At secondary consecration (Lev. 9:1) for the priest:

- Had to be a ram (Lev. 9:2)
- Aaron brought it (Lev. 9:2)
- Aaron slew it (Lev. 9:12)
- Underpriests presented its blood to him (Lev. 9:12)
- Aaron sprinkled the blood on the altar, round about (Lev. 9:12)

- Underpriests presented the offering to him (Lev. 9:13)
- Aaron burnt it upon the altar (Lev. 9:13)
- Aaron washed the inwards and legs, and laid them upon the altar, the pieces unto the head (Lev. 9:14)

For the people:

- Had to be two animals, a bullock (calf) and a ram (lamb) (Lev. 9:3)
- People brought it (Lev. 9:3)
- Aaron slew it (Lev. 9:16 see verses 12 14)
- Underpriests presented its blood to him, (Lev. 9:16 see verses 12 14)
- Aaron burnt it upon the altar (Lev. 9:16 see verses 12 14)
- Aaron washed the inwards and legs, and laid them upon the altar, the pieces unto the head (Lev. 9:16 see verses 12 14)

On Atonement Day (Leviticus chapter 16):

- had to be two rams one in connection with each of the sin-offerings (Lev. 16:3)
- Aaron offered them after:
 1. Both sin-offerings, the bullock and the goat, had been sacrificed (Lev. 16:24)
 2. Reconciliation of the Court, the Holy, and the Most Holy had been accomplished with the blood of atonements (Lev. 16:16 19)
 3. Scapegoat had been dealt with (Lev. 16:20 22)
 4. He had changed his garments from those of sacrifice (linen) to those of Glory and Beauty (Lev. 16:23,24)
- These two rams were undoubtedly offered in the usual manner:
 1. Animal slain and cut in pieces.
 2. Blood sprinkled round about, upon the altar.
 3. Head, unwashed, laid upon the altar first.
 4. Inwards and legs washed and laid as pieces unto the head.
 5. Sacrifice was completely consumed by the altar.

The burnt-offerings of the priests were to be kept up continually on the offering; it is 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)

Thus was represented to the mind of each offerer the fact that the altar was already sanctified or set apart, and that their offerings would be acceptable because of God's acceptance of the Atonement Day sacrifices. To this altar the Israelites brought his free will offering, as narrated in Lev. 1. It was made in the usual way: the animal, cut in pieces and washed, was laid, the pieces to the head, on the altar, and wholly burnt, a sacrifice of sweet savor unto the Lord. This would serve to typify a thankful prayer to Jehovah, an

acknowledgment of his mercy, wisdom and love, as manifested in the broken body of the Christ, their ransom. (T97)

Here the term ransom must not be confused with the ransom sacrifice of Christ Jesus, for in that, he, and he only shared! So also, all the ransom merit lies with him: nothing, absolutely nothing of the merit could have been supplied or contributed by us, for we were born in sin and shapen in iniquity.

It is however, in the other sense of the word ransom that we are privileged to be identified with him, in the sense in which we by way of our baptism for the dead (1 Cor. 15:29) become channels whereby the ransom merit is made available for the world of mankind. In this sense of the word, there is, of course, no thought of an exact correspondency, but merely that of release. Even as in war, one hundred common soldiers may be the ransom for two generals, or vice versa, so here, the broken body of the Christ (head and body), the sin-offering, becomes the means whereby the world of mankind is released from the great prison house of death. We share with Jesus in this ransom work, but only because we have first suffered with him, i.e., made up, as it were, that which was left behind of the afflictions of Christ, for the body's sake.

In the matter of sin atonement, 'we were children of wrath even as others, and therefore we had nothing wherewith we could procure the redemption either of ourselves or of anybody else. Hence we were wholly dependent upon God's provision in Christ Jesus our Lord, 'who gave himself a ransom for all, a ransom price. We, therefore, have none of this ransom merit in us, and then, by virtue of our consecration and his becoming our Advocate, the Father receives us as members of his body, **we thus become members of the Ransomer**, because his work of ransoming is not completed. (R4617:1)

The work of ransoming Adam and his race is much more than merely the providing of the ransom-price. The thought connected with the word Ransom goes beyond the mere giving and appropriating the price. It includes the recovery of Adam and his race from the power of sin and death. Manifestly, this work has not yet been accomplished; indeed it has scarcely begun. The only disposition thus far of the ransom, the merit, has been its imputation to the Church, and this only by faith . . . it will require the entire thousand years of Messiah's Kingdom to ransom, to deliver, to set free, from the power of sin and death, Adam and all his children.

The full completion of the Ransoming work will include what the Bible speaks of, saying, 'I will ransom them from the power of the grave (Hos. 13:14). (R5873:2)

We are sanctified through the offering of the body of Jesus Christ, because we, accepted as members of the Body, are set apart to this great priestly, kingly, mediatorial work with him . . . It is only as we obtain this great privilege of sacrificing as members of his Body that we can have any expectancy of participation with him in his glory. (R4512:6)

But now that this Ransom-price has been placed in the hands of Justice as a deposit, whose title is possessed by Jesus, we are jointsharers with him in this possession by reason of our relationship to him and our interest in everything that he possesses. Thus the Church becomes **a sharer in his**

Ransom-price, because as his bride we are his joint-heirs; and we are to be associated with him in giving to the world the benefits of that Ransom-price. (*R5882:1*)

The Ashes

“And the LORD spake unto Moses, saying, Command Aaron and his sons, saying, This is the law of the burnt offering: It is 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. And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.” (Lev. 6:8–11)

We understand from the foregoing that these daily sacrifices were offered upon the altar of the Lord by the High Priest in the linen garments of sacrifice, in which also he removed from the altar the accumulated ashes, placing them to the eastward beside the altar. (Lev. 1:16) The placing of these ashes beside the altar was, however, but a temporary expedient, for after changing to other garments he carried them forth to a clean place beyond the camp.

While the instructions given in Leviticus chapter 6 were for Aaron and his sons we would understand his sons here to signify merely such sons as would in due course officiate as high priests. Our thought is that the high priest only was ordained to offer these daily sacrifices; then too, was he not the only one among the priesthood who had other garments to change to? It follows then, that the High Priest was the one who carried forth the ashes to the clean place beyond the camp.

Perhaps, the two burnt-offerings the lamb offered in the morning and the lamb offered at even (Exod. 29:38,39) were intended to have about the same significance as the two rams of the burnt-offering of the Day of Atonement (Lev. 16:24), i.e., they represented both Jesus and his church in the consecration unto death! It is, in any event, these better sacrifices of the Gospel age that are sanctifying the earthly altar against the Millennium, wherein the world of mankind will be called upon to offer sacrifices and offerings unto the LORD on their own behalf. (See *T97*)

The two burnt-offerings offered as a daily offering by the priests (Num. 28:3–8) primarily represented the Lamb of God whose sacrifice sanctified the altar against its use by the Gospel Age priesthood. The drink offering, incidental thereto, depicted the manner in which Jesus consecration to the will of God, a libation of strong drink, made glad the heart of God.

In a secondary sense these two lambs represented respectively the morning sacrifice (Christ Jesus) and the evening sacrifice (the Church) the better sacrifices (Heb. 9:23) of the Gospel Age, which sanctify, as it were, the altar against its use during the Millennial Age. The corresponding drink offering, representing the consecration of the Church, which the High Priest of our profession, Christ Jesus presents as a libation, to make glad the heart of God!

Ashes are symbols for remembrance. During this Gospel Age, we, who presently are the antitypical Israel of God, frequently are defiled by

unavoidable contact with Adamic death, we do become discouraged because of repeated failures due to the weaknesses and frailties of the flesh. Then, as the ashes of the red heifer served those of old from their defilements, affording them a cleansing, so are we privileged to use red heifer ashes, the remembrance of the faithfulness of the defilements. Thus do these ashes not only serve us, here and now, but they will serve also the world of mankind in the age to come. (*T109, 111*)

No specific purpose was suggested for the use of the ashes of the daily burnt-offerings; we are merely told that they were carried without the camp unto a clean place. (Lev. 6:11) So, evidently, the ashes, the remembrance of the faithfulness of Jesus and the church will serve no particularly designated purpose; however, the fact that the ashes in the type were not promiscuously disposed of, seems to suggest that the memory of the faithfulness of those who offered themselves as the better sacrifices of the Gospel age will not be forgotten. This memory will undoubtedly be left for the reverent contemplation of those among whom they once lived. (Psa. 87:5)

The High Priest, we have suggested, is the glorified Christ, head and body, arrayed in other garments of glory and of beauty. Unlike the man that is clean who took the ashes of the red heifer to a clean place without the camp (Num. 19:9), the high priest in his other garments was in no way defiled in carrying forth the ashes of the burnt-offerings (see Num. 19:10). So it may be said that the Apostle Paul, who gathered the ashes of the red heifer the memory of the faithfulness of the ancient worthies into a clean place, the Bible, was still so to speak, unavoidably defiled by his contact with Adamic death, and remained so until the even; but the World's High Priest, being arrayed in his other garments will be beyond the defiling influences of the flesh!

The sins are not blotted out; they are merely reckonedly covered. In the case of the church's sins they will not be blotted out until death shall destroy these mortal bodies, and until the Lord, in the first resurrection, shall grant us glorious, spiritual, perfect bodies. (*R2677:1*)

We suggest that Paul must also be numbered among the prophets because like the prophets of old, he too is responsible for the gathering up of the ashes of the red heifer into a clean place particularly Hebrews chapter 11. The ancient prophets gathered them into the Old Testament; Paul gathered them into the New Testament.

Their ashes (the knowledge and remembrance of their faithfulness unto death) . . . the remembrance and lessons of the faithfulness of the ancient worthies (typified by the ashes of the red heifer). (*T108*)

Free Will Offerings

“And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to

make atonement for him. And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation. And he shall flay the burnt offering, and cut it into his pieces. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire: And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar: But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD. And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish. And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar. And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar: But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD. And if the burnt sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtledoves, or of young pigeons. And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar: And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes: And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD." (Lev. 1:1–17)

During the Millennial age *all* men will come to a knowledge of the truth, and thus to the fullest opportunity of salvation from the curse (condemnation or sentence) of Adamic death. (1 Tim. 2:4) When we remember that death includes all sickness, pain and imperfection to which humanity is now subject, we see that God's plan includes a full restoration to human perfection; only those who deliberately refuse or neglect the opportunities then put within reach of all will die the Second Death. But perfection will come gradually, and it will require the cooperation of the sinner's WILL ever to 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 were to be according to every man's *ability*. However degraded by sin and imperfect, each must, when he comes to a knowledge of the truth, present himself to God, the offering indicating his condition. The dove or pigeon brought by the poorest in the type represented the justified *all* of the morally poor and degraded; the goat offered by others more able, represented the *all* of some less degraded; while the bullock represented the *all* of those who attained *perfection* of human nature. Just as a bullock was used to typify the perfect humanity (much fat) of Jesus' sacrifice, and a goat (wayward and lean) was used to represent the imperfect human nature of the saints, in the sacrifices of this Atonement Day, so those animals similarly represented the offerers (Israel typical of the believing world in the Millennium) in their consecrations. But it should be remembered that these burnt-offerings and peace-offerings of the future represent the people as consecrating, giving themselves to the Lord. (T95, 96)

"And that priest that offereth any man's burnt offering . . . shall have to himself the skin of the burnt offering which he hath offered." (Lev. 7:8)

The skins of the most holy sacrifices, except such as were wholly burnt, belonged to the priests; those of the less holy to the offerers. (Edersheim, *The Temple*, p. 86)

Perhaps the `free will burnt-offering which the children of Israel brought subsequent to the Day of Atonement was intended more particularly to typify that consecration which during the Millennial age will ultimately merit everlasting life on the human plane for the world of mankind. These offerings as set forth in Leviticus chapter 1 could be of the herd (verses 2-9), of the flock (verses 10-13), or of fowls (verses 14-17) viz., turtle-doves or pigeons. All seemed designed to show:

1. The individual's `appreciation of the ransom (*T97*) his recognition of the Day of Atonement sin and burnt-offerings as the basis for general forgiveness and acceptance (*T94*).
2. The individual himself, i.e., his `acquiescence . . . to the law of God (*T97*) as by way of consecration he manifests his desire to come into fullest harmony with God, limited only by the measure of his own apprehension of the divine Will concerning himself.

The completeness of consecration was shown by the death of the animal, that is, each member of the race must consecrate his will; but it will be followed neither by the destruction of the human nature (the burning of the flesh outside the camp) nor by the taking of the life into a new nature, into the `Most Holy. Only the priests enter there, as shown in the Atonement sacrifices. No: when consecrated, they are accepted as human beings, and will be perfected as such, their right to life as such having been purchased by the High Priest, in the members of whose body all the overcoming Church is represented. The consecrations represent an appreciation of the ransom, and the acquiescence of the offerers to the Law of God as the condition upon which they may continue to live everlastingly, in harmony and favor with him. (*T96*)

In the Atonement Day type, the bullock of the sin-offering was, with the exception of its inwards, completely consumed by the fire without the camp. (Lev. 16:27) Only the inwards were burnt upon the altar within the Court. (Lev. 16:25; 9:10) It was different, however, with the Atonement Day burnt-offerings; for this was completely consumed by the altar. (Lev. 16:24; 9:12-14) Here we have depicted two different aspects of one and the same sacrifice of Jesus, showing forth the full and complete consecration of Jesus to the Will of God, how he sacrificed himself, and how God accepted him.

Jesus declared, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. (Mark 12:30) Let us note how beautifully the Atonement Day sacrifices illustrate this:

HEART

Represented by the inwards of the sacrifice. How better could we have pictured for us, the heart devotions of Jesus; and his zeal (fat) consumed upon the altar of the Lord. (*T42*)

SOUL

Represented by the blood. Truly the life, the being, the all, as it were, of Jesus, was fully yielded, even unto death!

MIND

Represented by the head. Was Jesus not beheaded when in place of his own will, he took the mind and will of God, his Father?

STRENGTH

Represented by the legs. Yes, Jesus entire walk was before God; yea, all of his strength was used in His blessed service. Not only did he say, I do always those things that please him (John 8:29), but he actually did just that!

Now all of these were accepted of God as having been consumed upon his altar, as was so beautifully represented in the Atonement Day burnt-offerings. Even though the Atonement Day sin-offering showed most of the bullock as having been burnt without the camp, and there creating a stench in the nostrils of the people, the inwards were burnt upon the altar in the Court, as a sweet savor unto the Lord. In a sense these inwards represented the whole body fully dedicated unto the Lord. But both the bullock of the sin-offering, and the ram of the burnt-offering, typified Jesus sacrifice; and though the inwards and legs were washed, we are not to understand that either Jesus himself needed to be cleansed from any defilement; or that the Church (which needed both washing and cleansing) was in any way represented in his personal sacrifice. Rather, God was merely showing that the sacrifice of Jesus, could not, and would not, be accepted as the complete sin-offering, but as being the head unto those who would require washing, and as a result of that washing could be laid upon that altar subsequently, yet, only as members of his body! These body members were typified in the secondary sin-offering of the Day of Atonement, in the goat; and this goat represented their imperfect humanity.

Like the bullock, the goat was burned without the camp, save for its inwards, and these were burnt upon the altar as a sweet savor unto the Lord. Its acceptance, as though this sin-offering had been completely sacrificed upon the altar, was shown in the burnt-offering identified with it. Both the sin-offering (goat) and the burnt-offering (ram) showed forth the full and complete consecration of the Church, to the will of Jehovah.

The ransom merit must, of course, be recognized as belonging wholly to Jesus, and to him alone! Yet its application, resulting in the blessing and salvation of the world of mankind, God has decreed, shall come by way of the sacrifices (consecrations faithfully performed) of both Christ Jesus and his Church, as depicted in these very Atonement Day sin- and burnt-offerings respectively. It is this that the world of mankind will first be called upon to recognize. Then, and only then, will they be privileged to dedicate themselves similarly to God. Their recognition (apprehension) will be the measure of their faith; and their faith will be the measure of their justification; and their justification will be the determining factor in their consecration.

Since, then, one's ability in the matter of consecration bears such a definite relationship to his apprehension, we can readily see that the turtledoves and pigeons as brought by the morally poor of the Millennial age, will re-

flect their appreciation of the divine will concerning them as based on a yet incomplete and imperfect apprehension of the sacrifice of Christ and his Church as their sin-offering.

Doves and pigeons are very light; there just isn't much flesh; and the bones (unlike those of the mammals offered) are small and hollow; nor is there much blood! Let it be noted that in the instance of these sacrifices, it was the **priest**, and **not the offerer** who killed it (Lev. 1:5,11,15), and further, that there is here no discrimination with regards to its body members. It is true that in the type the head was wrung off by the priest, and burnt upon the altar, but its body members were merely cleaved but not divided. (Lev. 1:17) There is no cutting of it in pieces, nor is it stated that the inwards and legs were washed and laid unto the head upon the altar, which was so characteristic of the burnt-offerings of the Atonement Day.

Thus does this sacrifice show not only the state and condition of those who are morally poor, but also their imperfect apprehension of the sacrifice of the Christ. Surely such as bring turtledoves and pigeons have not yet reached that degree of apprehension wherein they, as did Christ and the Church, see the need of being beheaded. Note again, that in the type it was the priest who wrung off the bird's head, as if to say, those of the Millennial age who bring the corresponding offerings will be required to be taught by their priesthood of the need of such beheading. Nor will such as these as yet appreciate to any degree that heart devotion to the will of God which enabled the Christ to offer acceptable sacrifices upon the altar of the Lord. When these lessons have been learned by the morally poor of the Millennial age, it will be reflected in their desire to use all their strength (figuratively, to use their legs) in full and absolute obedience to the Lord. Gradually their consecrations will be reflected in the more noble sacrifices, until eventually, as already suggested, they will bring a perfect humanity (bullock) as a whole-burnt-offering unto Jehovah.

“... he shall offer it of **his own voluntary will**.” (Lev. 1:3)

The translators of the Old Testament scriptures seem to have had difficulty in the rendering of this text, for there is no degree of unanimity:

King James Version	<i>his own voluntary will</i>
An American Translation	<i>to make him acceptable</i>
Confraternity	<i>to find favor with the Lord</i>
Douay	<i>to make the Lord favorable to him</i>
Darby	<i>for his acceptance</i>
Holy Name	<i>of his own voluntary will</i>
Jewish Publication Society	<i>that it may be acceptable</i>
Leeser	<i>that it may be favorably received</i>
Moffatt	<i>of his own free will</i>
Newberry	<i>it shall be accepted for him</i>
New World Translation	<i>of his own free will</i>
Revised Standard	<i>he may be accepted</i>
Rotherham	<i>for its acceptance</i>

Standard *that he may be accepted*

Of the 14 translations or versions here cited, only the four in bold type suggest that the offering was to be a freewill offering. Adam Clarke says:

His own voluntary will . . . *lirtsono* (Hebrew) to gain himself acceptance before the Lord: in this way all the versions (prior to 1826) appear to have understood the original words, and the connection in which they stand obviously requires this meaning. (Clarke, *Commentary*)

The connection to which Adam Clarke refers is the Hebrew word *korban*, occurring in Lev. 1:2, which means an offering or gift to God. Such an offering or gift, would quite naturally have to be of the free-will of the offerer, else it would not be acceptable from or for him.

The word *korban* occurs in the New Testament in its Greek form (virtually a transliteration): But ye say, If a man shall say to his father or mother, It is corban, that is to say, a gift. (Mark 7:11)

Then too, in Matt. 27:6, the 30 pieces of silver which were being returned by Judas to the chief priests was declared unlawful for the treasury. The Greek word here rendered treasury is *corbanas*, the chest or receptacle into which the free-will monetary gifts of the people were cast.

“Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering; Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats. (vs. 21) And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein. (vs. 29) And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will.” (Lev. 22:18,19,21,29)

“And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.” (Lev. 19:5)

Nowhere in the scriptures is the statement made that Christ came to sacrifice himself. What the Scriptures say is that he came to do the Father's will. He did not refuse to drink the cup which the Father prepared for him, but drank it to the dregs. And for his obedience to this will, even unto death, no matter how long or how short a time the Father should be pleased to have that life continue, he received the reward. He gave over all into the Father's hands. This was a sacrifice; for he had a right to use his life. But his obedience to his Father's will led to the sacrifice for which he obtained the reward. (*R5087:4*)

Free Will Offerings Before the Law

The sacrifices offered by Abel, Noah, Abraham, Isaac, Jacob and others before the giving of the Law at Mt. Sinai and the institution of the Aaronic priesthood were all burnt-offerings which represented the offerers' appreciation of God's grace and favor unto them; and perhaps also their appreciation of the fact that a sacrifice for sin, and the shedding of innocent blood was necessary (Heb. 9:22), as God himself had indicated when he made the coats of skins for Adam and Eve. (Gen. 3:21) We are quite sure that Abel must have appreciated this, for he offered of the firstlings of his

flock rather than the mere fruit of the ground as did his brother Cain. (Gen. 4:3-5)

The sacrifices which these offered were not sin-offerings. They did not offer up sacrifices according to the types of the Law; as the Day of Atonement sacrifices, for instance. This whole arrangement of the Jewish Law, by which the sacrificing was taken out of the individual's hand and put into the hands of the priests, was a new departure in God's dealings.

Abraham, we know, presented offerings before the establishment of the priesthood. The exact time in which Job lived we do not know. We merely know that he was Job of Uz, and walked before God with a perfect heart; but we think we are justified in supposing that he did not live during the law dispensation, with its typical sacrifices. If this be true, his course was in full line with Abraham's course when he offered up sacrifices. When Abraham was stayed from offering his son, he offered up the ram caught in the thicket, as the Lord directed.

What these patriarchs did in the matter of offering up sacrifices was evidently a token on their part of appreciation of God and of the fact that a sacrifice for sins was necessary, just as Abel brought the firstlings of his flock and offered them to God, though he was not called to be a priest; but none of these sacrifices was accepted in the same sense that the sacrifices were accepted under the law. None of these sacrifices ever made the offerers themselves perfect, nor did they atone for anyone else; they were merely the same as a prayer would be, a manifestation of a good desire of heart and of appreciation of God and a desire to reverence him, and a recognition of the fact that sin required some atonement. So when the Lord showed how this sin-atonement was to be made, he pictured the work of this Gospel age. He appointed a priest to represent the Lord Jesus, and under-priests to represent the church. A work of sacrifice was done on a particular day of the year, the Atonement Day, representing a work of this Gospel Age in which these 'better sacrifices' for sin are offered; and under this larger arrangement no one is permitted to offer the sacrifice except a priest, God thus indicating that the work is entirely under his supervision and direction. (R4666:6 4667:1)

They (Cain and Abel) did not come . . . with a petition to a Father, but with sacrifices, thus acknowledging sin. The one who brought a sacrifice symbolically representing a sin-offering God accepted; the other, he declined to accept in any sense of the word. (R5200:2)

Once the Tabernacle was established in the midst of the Camp, no individual Israelite had the right to slay and to offer his own sacrifice. They were thereafter to be brought to the Court of the Tabernacle, there to be presented to the anointed priesthood, to be offered upon the altar of the Lord.

"What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people: To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the LORD. And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering of sacrifice, And bringeth it not unto the door of the

tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.” (Lev. 17:3–5,8,9)

It is with the giving of the Law at Sinai, that a distinction was made in the matter of the sacrifices. Before this, the sacrifices were all in the nature of free will burnt offerings! With the coming of the Law this was changed so that now there were mandatory sacrifices, such as the sin-offerings and the trespass-offerings, and those that might be offered of the free will, such as the burnt-offerings and the peace-offerings. The former were not recognized as having a sweet savor unto the LORD, but the latter were.

Burnt-Offerings and Sin-Offerings for Atonement

“And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people.” (Lev. 9:7)

“And he [Aaron] shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.” (Lev. 16:24)

Basically, the burnt-offering represented the consecration or dedication of the individual unto God; and God’s acceptance of that consecration as of one wholly to be consumed in his service. Such burnt-offerings were, of course, of a sweet savor unto the Lord. Sometimes, however, burnt-offerings were offered in conjunction with sin-offerings, and thus, had a part in bringing in the atonement for those for whom they were offered.

No offering brought for sin was a pleasure unto the Lord (Heb. 10:5,8); nor could they be required of a perfect man! (Psa. 40:6) Jesus, the perfect man, as such, could however, and did, offer himself to God, a free-will burnt-offering but not as a sin-offering.

The sin-offering brought by the ancients was because of sin: it was required by the Law; and it reflected how the blood of an innocent victim could, by God’s grace, become the offset for sin. Antitypically, such was the ransom sacrifice of Jesus. (See *T50,51*)

The burnt-offering represented the consecration or dedication of the offerer to God; as such, not being required by the Law, it was a free-will offering of sweet savor unto the Lord.

Separate and apart from each other the burnt-offering, and the sin-offering, had each its own significance. However, as already stated, they were sometimes brought in conjunction with each other. Why?

We believe it was because God intended thus to show that he could not require Jesus to offer himself as either a sin-offering nor a burnt-offering. It would have to be the matter of his own free-will, and this is just what Jesus did. He consecrated himself at Jordan, because it was his delight to do the heavenly Father’s will (Psa. 40:8; Heb. 10:7,9), regardless as to what that will of the Father might demand of him.

At Jordan, our Lord made a consecration of himself, even unto death. That is to say, he was baptized, immersed. He said, ‘Henceforth, I shall have no will of my own. Whatever is your will, Father, shall be my will. I shall do anything that you will have me do; not merely those things required in obedience to the divine law, failure to do which would be sin, but all things

written in the Book. I have given up my life. Direct me through your providences and through your words that I may see your will and do it. This was not giving away of life in the sense of giving it to the world; for he was giving himself to God. When he made his consecration unto God, he was prepared to face death itself and to give up his existence if such should be the Father's will. (Psa. 40:7,8; Heb. 10:7) (*R5085:3*)

The will of God, however, was to make his soul an offering for sin (Isa. 53:10); i.e., to accept his consecration unto death and use it to offset the sin of Adam, and the race, condemned in him.

It is evident that no man of Adam's race was in the position where he could offer unto God a ransom either for himself or another. (Psa. 49:7) Only Jesus, because of the body God had prepared for him (Heb. 10:5), was able to offer unto God an acceptable offering for sin. Yet God could not demand or require this of him. (Psa. 40:6) Thus, while Justice demanded an offering for sin, it would not require a perfect man so to offer himself. But Jesus, for the joy that was set before him (Heb. 12:2), offered himself a free-will burnt-offering unto God, leaving it unto the Father as to how he (Jesus) was to carry it out. And, it was Jesus' faithfulness in this regard that enabled the Father in due time to exalt him. (Phil. 2:9)

We believe, therefore, that where the sin-offering, and the burnt-offering were brought together for the purposes of atonement, that it was to reflect just this.

Sometimes the two categories were combined, i.e., a sin-offering and a burnt-offering, might be offered for sin atonement, as in Lev. 9:7 and Lev. 16:6,15,24. As is evidenced in these instances, they were required for atonement. In a sense, two aspects of Jesus' consecration are beautifully reflected here. Yet, it should be noted, though Jesus was born under the Law, it was not incumbent upon him to offer either a sin-offering, nor a burnt-offering. He was not a sinner and thus could not be required to offer a sin-offering; and as for a free will offering, had God required it of him, it would no longer have been a free will offering. Prophetically, this is just what the Psalmist David infers, when, speaking for Jesus, he says:

"Sacrifice [*debach*, slaughtered animal] and offerings [*minchah*, gift] thou didst not desire . . . burnt offering [*olah*, ascending] and sin-offering [*chataah*, sin-offering] hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." (Psa. 40:6–8)

"Sacrifice [*thusian*, slaughtered animal] and offering [*prospharan*, gift] thou wouldest not . . . in whole burnt offerings [*holokautomata*, completely burned by fire] and sacrifices for sin [*amartias*, sin] thou hadst no pleasure: Then said I, Lo, I am come (in the roll of the book it is written of me) to do thy will, O God." (Heb. 10:5–7, Phillips translation)

It is quite evident that the Hebrew *debach* and the Greek *thusian* mean the same thing—a sacrifice, a slaughtered animal. Likewise, the Hebrew *minchah* and the Greek *prospharan* mean about the same thing—an offering, a gift. The Hebrew *olah*, meaning wholly ascending, may be considered the equivalent of the Greek *holokautomata*, meaning wholly burnt with fire.

In the Apostle Paul's quotation probably from the Septuagint he does **not** use the term *thusian* (meaning a slaughtered animal), nor *prospharan* (meaning an offering) in connection with the word sin. However, the translators, in most instances, have here supplied a word which does not appear in the original manuscripts: sacrifice. The King James Version has supplied this word; but to show that it was not in the original text, it appears in italics. Dr. Benjamin Wilson, in the *Emphatic Diaglott*, renders it (we believe, more correctly): in whole burnt-offering, **even** (Greek: *kai*) for sin, thou didst not delight.

The term burnt-offering sometimes is applied to any and all animal sacrifices that were burnt with fire. Probably the burnt-offering of Lev. 9:24 was, in this same sense, all that remained still to be burned, of the sin-, burnt-, and peace-offerings upon that altar. All the offerings of the ancients, i.e., those offered before the Law of Mount Sinai was given, were burnt-offerings. (See Gen. 22:2,7,8) Even Abel's sacrifice though a burnt-offering, was symbolic of the sin-offering. (See *R5200:2*)

If we are justified in so understanding the text quoted by the Apostle Paul, then, of course, the burnt-offering, even for sin, would include the offering for sin the burnt-offering. And, in this connection, it may be well to remember that the sin-offerings of Leviticus chapters 8, 9 and 16, were all completely burned with fire¹ (some upon the altar and some without the camp). And if the burnt-offerings in these three chapters were intended to show how God accepted the sin-offerings (see *T44*) as if they had been completely burned and consumed by the altar, then, we have here another deep and beautiful thought, viz., that the best, the most holy, the most complete sacrifices of the ancient priesthood, are unworthy of comparison with the one great sacrifice of Jesus, our High Priest.

Thus, while there is a sense in which Jesus' consecration has these two aspects, that of the sin-offering and that of the burnt-offering, both necessary for atonement; yet, Jesus did not really offer himself to God as either of these! He dedicated himself merely to the doing of the Father's will leaving the manner in which his offering was to be used entirely to the father. (Read also Jer. 7:22,23; 1 Sam. 15:22; Heb. 10:7,9.) Let it be carefully noted that Jesus' presentation of himself had to precede the Father's acceptance; and it was this acceptance, evidenced in his baptism of the holy Spirit, his anointing with the oil of gladness above his fellows, that constituted him High Priest with the right to offer both gifts (free-will offerings) and sacrifices for sin (sin-offerings). (See Leviticus 8; Lev. 9:7; also Psalms 45:7; Hebrews 1:9; Hebrews 5:1.)

When the burnt sacrifice was a free-will offering of the people, the animal was first flayed, before being cut in pieces, washed and offered upon the altar (Lev. 1:6) and of this, the priest was privileged to retain the hide for himself. (Lev. 7:8)

1. The sin-offerings of and for the common people were not completely consumed by the altar, for a part was to be eaten by the priest who offered it for them! (See Lev. 6:26,29; 7:7)

It seems to have been different with the offerings which represented the priest, individually or collectively, for here, they seemingly had no right to retain anything; so that literally, the sacrifices were wholly consumed by the altar. We do know that while according to the law of the meal-offering (Lev. 6:14–18) there was a portion which ordinarily belonged to the priest; this was not true when the meal-offering was his or represented him. Then it could not be eaten but had to be wholly consumed by the altar. (Lev. 6:23) It is conjectured, therefore, that so too was it with the burnt-offering of, or for, the priest.

While we cannot be dogmatic about it, we feel that the burnt-offerings of Leviticus chapters 8, 9, and 16, were all duly cut in pieces and washed, and then laid upon the altar, to be fully and completely consumed by the fire. If we are right in this conjecture, then, of course, there was a stench associated with these offerings too; though this was not true of such burnt-offerings, the free-will offerings of the people; for they were first flayed, before being burned; and the hide was retained by the priest who offered it. This affords us a very beautiful picture, inasmuch as it contrasts the consecration of the church of this Gospel Age with that of the world of mankind in the Millennial Age. (See *T96*) Ours is a consecration unto death; and there is that which creates a stench as the old body, the old nature, is destroyed as a justified sacrifice upon God's altar. The consecration of the world in the Millennium will be different, for it will not be unto death (see *T94*), but unto life, in a time when such consecrations will be more popular; thus there will be no stench, for there will be no destruction of their justified humanity! (*T96*)

Sin Offerings

“Speak unto Aaron and to his sons, saying, This is the law of the **sin offering**: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it is most holy. The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation. Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place. But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water. All the males among the priests shall eat thereof: it is most holy. And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place¹, shall be eaten: it shall be burnt in the fire.” (Lev. 6:25–30)

“And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:

“If the **priest that is anointed** do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: And the priest shall dip his finger in the blood, and sprinkle of the blood seven

1. The holy place here referred to is undoubtedly the Most Holy; compare with Lev. 16:16,20.

times before the LORD, before the vail of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation: and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards, And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away, As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

“And if the **whole congregation of Israel** sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD concerning things which should not be done, and are guilty; When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD. And the priest that is anointed shall bring of the bullock’s blood to the tabernacle of the congregation: And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the vail. And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation. And he shall take all his fat from him, and burn it upon the altar. And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them. And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.

“When a **ruler** hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty; Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish: And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

“And if **any one of the common people** sin through ignorance, while he doeth somewhat against any of the commandments of the LORD concerning things which ought not to be done, and be guilty; Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him. And if he bring a lamb for a sin offering, he shall bring it a female without blemish. And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar: And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings

made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.” (Lev. 4:1–35)

“And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity. Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty. Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty. Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that **he shall confess** that he hath sinned in that thing: And he shall bring his **trespass offering** unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin. And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering. And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off his head from his neck, but shall not divide it asunder: And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: **it is a sin offering**. And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him. But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for **it is a sin offering**. Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD: **it is a sin offering**. And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest’s, as a meat offering.” (Lev. 5:1–13)

All sins for which either a sin- or trespass-offering could be brought were, as might generally be classified, sins of ignorance somewhat against the commandments of God (Lev. 4:2,13,22,27), in contradistinction to those committed presumptuously and for which no atonement could be made. (Num. 15:30,31; see also Heb. 10:26–28) It must be recognized, however, that many of the sins of ignorance involved a measure of knowledge (responsibility), though not sufficient to bring them into the category of presumptuous sins.

If the trespass-offering was for the priest, it was always a bullock (male animal). (Lev. 4:12; 8:17; 9:11; 16:27) With the exceptions of the rituals of Leviticus chapters 8 and 9, the blood was either taken into the Holy (Lev. 4:5) or Most Holy (Lev. 16:14); but in every instance some of it was poured out at the base of the altar of burnt-offering (Lev. 4:7; 8:15; 9:9) or used upon it by way of sprinkling, etc. (Lev. 16:18,19) Certain of the inwards were burnt upon the altar of burnt-offering (Lev. 4:8–10; 8:16; 9:10; 16:25), and the remainder was burnt without the camp. (Lev. 4:11,12; 8:17; 9:11; 16:27) No part of the sacrifice was ever eaten. (Lev. 6:30)

In the Initial Consecration Ritual (Lev. 8:2,14–17; Exod. 29:10–14):

- Moses slew it (Lev. 8:14,15; Exod. 29:10,11)

- **Blood** was put upon the horns of the altar of burnt-offering, and poured out at its base. (Lev. 8:15; 29:12) None of the blood was brought into the Holy or Most Holy.
- **Inwards** were burnt upon the altar of burnt-offering. (Lev. 8:16; Exod. 29:13)
- **Hide**, etc., were burnt without the camp. (Lev. 8:17; Exod. 29:14) No part of the bullock was eaten.

In the Secondary Consecration Ritual (Lev. 9:2,7,11):

- Aaron slew it (Lev. 9:8)
- **Blood** was put upon horns of the altar of burnt-offering and poured out its base (Lev. 9:9); none of the blood was brought into the Holy or Most Holy.
- **Inwards** were burnt upon the altar of burnt-offering. (Lev. 9:10)
- **Hide**, etc., were burnt without the camp. (Lev. 9:11) No part of the bullock was eaten.

In the Atonement Ritual for the national sin of the people (Lev. 16:3,4,6, 11 14,18,19,25,27 see also Exod. 30:10):

- Aaron slew it (Lev. 16:6,11)
- **Blood** was taken into the Tabernacle of the Congregation and into the Most Holy where some of it was sprinkled on and before the Mercy Seat (Lev. 16:14); some of the blood was also put upon the horns of the altar of incense (Lev. 16:2,20; Exod. 30:10); and some of it found its way to the altar of burnt-offering which stood in the Court. (Lev. 16:18,19)
- **Inwards** were burnt upon the altar of burnt-offering. (Lev. 16:25)
- **Hide**, etc, were burnt without the camp. (Lev. 16:27) No part of the bullock was eaten. (Lev. 6:30)

For the Priest that is anointed (Lev. 4:3 12):

- The offerer (i.e., the priest whose sin was to be atoned for) laid his hand upon the head of the bullock (Lev. 4:4) as if imputing his sin to the innocent victim. (See also Lev. 4:15 where the elders of the congregation do the same thing on behalf of all Israel the whole congregation.)
- The offerer slew it. (Lev. 4:4)
- The priest (evidently another) took the **blood** into the Tabernacle of the Congregation (the Holy), where he sprinkled it before the vail of the Sanctuary (Lev. 4:5,6); and some of it he put upon the horns of the Altar of Incense and the remainder, he poured out at the base of the Altar of Burnt-Offerings. (Lev. 4:7)
- The priest then burnt the **inwards** of the bullock on the Altar of Burnt-Offering. (Lev. 4:8 10)

- The priest then burnt the remainder of the bullock on the wood of the fire without the camp. (Lev. 4:12) No part of the bullock was eaten. (Lev. 6:30)

For the Whole Congregation:

- The offerer (the elders of Israel) laid hands upon the head of the bullock (Lev. 4:15); and perhaps one of their number slew it. (Lev. 4:15)
- The priest took the **blood** into the Tabernacle of the Congregation (the Holy) where he sprinkled it before the vail of the Sanctuary (Lev. 4:16,17); and some of the blood he put upon the horns of the Altar of Incense and the remainder he poured out at the base of the Altar of Burnt-Offerings. (Lev. 4:18)
- The priest took the **inwards** and burnt them upon the Altar of Burnt-Offering. (Lev. 4:19)
- The priest then burnt the remainder of the bullock without the camp. (Lev. 4:21) No part of the bullock was eaten. (Lev. 6:30)

For the Ruler:

- The offerer (the ruler) laid his hand upon the head of the goat. (Lev. 4:22-24)
- The offerer slew it. (Lev. 4:24)
- The priest took the **blood** and put it upon the horns of the Altar of Burnt-Offering, and poured the remainder out at its base. (Lev. 4:25) He did not take any of it into the Tabernacle of the Congregation.
- The Priest took the **inwards** and burnt them upon the Altar of Burnt-Offering. (Lev. 4:26)
- Nothing is said about this animal being burnt without the camp ; but it is certain that a part of it was eaten by the priest, and this, in the Court of the Tabernacle. (Lev. 6:26)

For One of the Common People:

- This could be: if of the herd, a kid of the goats; or if of the flock, a lamb; but in any event, a female animal. (Lev. 4:29,33) There were other creatures and things which might be offered, if the sinner was unable to procure an animal. These were turtledoves or young pigeons (Lev. 5:7) or even fine flour. (Lev. 5:11) These latter, however, are those more particularly brought to our attention in connection with those trespasses for which sin-offerings might be brought. (Lev. 5:7-12)

When the offering was of the herd or the flock:

- The offerer laid his hand upon the head of it. (Lev. 4:29,33)
- The offerer slew it. (Lev. 4:29,33)
- The priest took the **blood** and put it upon the horns of the Altar of Burnt-Offering and poured the remainder thereof out at its base. (Lev. 4:30,34)

- The priest took the **inwards** and burnt them upon the Altar of Burnt-Offering. (Lev. 4:31,35)
- Nothing is said about this animal having been burnt without the camp, though we may be reasonably certain that a part was eaten by the priest, and this, in the Court of the Tabernacle of the Congregation. (Lev. 6:26)

Thus the Sin-Offering was to be:

For the **priest**: a bullock (Lev. 4:3)

For the **whole congregation**: a bullock (Lev. 4:14)

For the **ruler**: a goat (male) (Lev. 4:23)

For the **one of the common people**: a goat (female) (Lev. 4:28) or a lamb (female) (Lev. 4:32). But for certain trespasses a sin-offering could be brought turtledoves or young pigeons (two birds were brought, only one of which was offered as a sin-offering, and the other as a burnt-offering). (Lev. 5:7) Then too, in certain instances a meal-offering of fine flour, but without oil and without frankincense, might be brought. (Lev. 5:11)

An animal, if brought, had to be without blemish (Lev. 4:3,23,28,32):

- The offerer laid his hand upon the head of it (Lev. 4:4,24,29,33). If the sin-offering was for the Congregation, the elders were called upon to do this. (Lev. 4:15)
- The offerer slew it (Lev. 4:4,24,29,33). If for the Congregation, probably the elders did this. (Lev. 4:15)
- The priest took the **blood**, if for the priest (Lev. 4:5) or the Congregation (Lev. 4:16), and brought it into the Holy of the Tabernacle and there sprinkled it seven times before the Vail (Lev. 4:6,17), and placed some of it upon the horns of the Altar of Incense; and the remainder, he poured out at the base of the Altar of Burnt-Offering. (Lev. 4:7,18)
- The priest took the **blood**, for the ruler (Lev. 4:25) or one of the common people (Lev. 4:30,34), but did not take it into the Holy of the Tabernacle. He did apply some of it upon the horns of the Altar of Burnt-Offering in the Court of the Tabernacle, then poured the remainder of it out at its base. (Lev. 4:30,34)
- The priest took the **inwards** and burnt them upon the Altar of Burnt-Offering. (Lev. 4:8 10,19,20,31,35)
- The priest, if the offering was for the priest (that had sinned) or the Congregation of Israel as a whole, burnt the rest of the animal without the camp. (Lev. 4:11,12,21)
- The priest, if the offering was for the ruler or for one of the common people, seems not to have burnt all the remainder without the camp for some portion of the sin-offering was appropriated by the priest; it was eaten in the Court. (Lev. 6:26,29; see also Lev. 7:7)

Summary of the Sin-Offerings

Occasion	Animal	On Altar	Without Camp	Blood	Eaten	References
Init. Cons.	Bull. (1)	Inw. (2)	Carc. (3)	Court (4)-a	No	Exod. 29:11–14; Lev. 8:1–17
Sec. Cons.	Bull. (5)	Inw. (6)	Carc. (7)	Court (8)-a	No	Lev. 9:8–11
	Goat (9)	Inw. (10)	Carc. (11)	Court (12)- a	No	Lev. 9:15
Atonemnt	Bull. (13)	Inw. (14)	Carc. (15)	Court (16)- c	No	Lev. 16:11,14,16,18,20,27
Day	Goat (17)	Inw. (18)	Carc. (19)	MH;H;Crt. (20)-c	No	Lev. 16:15,16,18,19,20,27
for Priest	Bull. (21)	Inw. (22)	Carc. (23)	H;Crt (24)- b	No	Lev. 4:3–12
for Congr.	Bull. (25)	Inw. (26)	Carc. (27)	H;Crt (28)- b	No	Lev. 4:13–21
for Ruler	Goat (29)	Inw. (30)	– (31)	Court (32)- a	by priest	Lev. 4:22–26
for Commn People	Goat-f (33) Sheep-f (37)	Inw. (34) Inw. (38)	– (35) – (39)	Court (36)- a Court (40)- a	by priest by priest	Lev. 4:27–34

Key and References

- a COURT: horns plus base of altar of burnt-offering.
- b HOLY: before vail; plus horns of incense altar; and
COURT: base of altar of burnt-offering.
- c MOST HOLY: mercy seat; and
HOLY: horns of altar of incense; and
COURT: horns of altar of burnt-offering.
- f Female animal

(1) Exod. 29:1,10,11; Lev. 8:2,14,15	(2) Exod. 29:13; Lev. 8:16	(3) Exod. 29:14; Lev. 8:17
(4) Exod. 29:12; Lev. 8:15	(5) Lev. 9:2,7,8	(6) Lev. 9:10
(7) Lev. 9:11	(8) Lev. 9:9	(9) Lev. 9:3,15
(10) Lev. 9:15,(10)	(11) Lev. 9:15,(11)	(12) Lev. 9:15,(9)
(13) Lev. 16:3,11	(14) Lev. 16:14	(15) Lev. 16:27
(16) Lev. 16:14,16,18,19	(17) Lev. 16:9,15	(18) Lev. 16:25
(19) Lev. 16:27	(20) Exod. 30:10; Lev. 16:15,16,18,19	(21) Lev. 4:3
(22) Lev. 4:8–10	(23) Lev. 4:11,12	(24) Lev. 4:5–7

In all these cases, *inwards* means fat upon the inwards, the two kidneys, and the caul above the liver.

Trespass Offerings (or Guilt Offerings)

“Likewise this is the law of the **trespass offering**: it is most holy. In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar. And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards, And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away: And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a trespass offering. Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy. As the sin offering is, so is the trespass offering: there is one law for them: the priest that maketh atonement therewith shall have it.” (Lev. 7:1–7)

“And the LORD spake unto Moses, saying, If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering: And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him. And if a soul 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, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him. It is a trespass offering: he hath certainly trespassed against the LORD.” (Lev. 5:14–19)

“And the LORD spake unto Moses, saying, If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering. And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.” (Lev. 6:1–7)

This teaches that for every wrong, restoration must then be made with interest, and accompanied by repentance or an asking of forgiveness of the Lord, through the Church (priesthood), the trespasser's recognition of his own imperfections, and of the value of the ransom being shown by the ram presented.

But notice the difference between the treatment of such sin-offerings and the sin-offerings of the `Day of Atonement. The latter were offered **to God** (Justice) in the `Holy, as `the better sacrifices; the former were offered **to the priests**, who during the Atonement Day, had purchased the people. The acknowledgment of the people will be made to their Redeemer. The Priest, indeed, took and offered to the Lord a portion of the offering, as a `memorial, as a recognition that the whole plan of redemption as executed on the Atonement Day (Gospel Age) was the heavenly Father's, but appropriated to himself the remainder, by eating it.

The whole world, purchased by the precious blood (human life) of Christ, will present themselves, for forgiveness of trespasses, to the `Royal Priesthood, whose acceptance of their gifts or consecrations will signify forgiveness. To this agree our Lord's 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 ye retain [to them] they are retained. (John 20:23)

While this `ministry of reconciliation belongs in its fullest sense to the next age, when all the sacrifices of Atonement will have been completed, yet even now, any member of the `Royal Priesthood may say to those who believe and repent, `Thy sins are forgiven thee, as did our Head, by faith looking forward; as he did, to the completion of the sacrifices for sins: moreover, these priests now know the terms and conditions upon which forgiveness is promised, and can speak authoritatively whenever they see the terms complied with.

The offerings of the Atonement Day, as we have seen, were always burned (Lev. 6:30; Heb. 13:11), but the later trespass-offerings, offered after the Day of Atonement, were not burned, but eaten (appropriated) by the priests. (*T99, 100*)

The following quotation is not merely interesting, it is soul-searching as well, bearing as it does, upon the matter of the difference between the Sin- and the Trespass-Offering, particularly trespasses involving restitution. After making reference to Leviticus 6:2-4, Andrew Jukes says:

Here trespass is defined as wrong done to God, or wrong done to a neighbor: we read of `violently taking, `deceitfully getting, and `swearing falsely about that which is found. In every case of trespass, wrong was done; there was an act of evil by which another was injured. And the offering for this act, the Trespass-Offering, (in this contrast to the Sin-Offering), was offered by the offerer, not because he was, but because he had done, evil. Accordingly, in the Trespass-Offering we never get sight of any particular person as a sinner: the act of wrong is the point noticed and dwelt upon.

Such was trespass, actual wrong and robbery, and yet there might be trespass, as well as sin, of which the trespasser was ignorant. (See Lev. 5:15, 17,19) This is remarkable. It shows how little man's judgment, not only respecting what he is, but respecting what he does, can be trusted . . .

And how solemn is the truth here taught to us, that neither our conscience, nor our measure of light, nor our ability, but the truth of God, is the standard by which both sin and trespass are to be measured. `Though he wist it not, yet is he guilty; he hath certainly trespassed against the Lord. (See Lev. 5:17,19) If man's conscience or man's light were the standard, each man might have a different rule. And, at this rate, right or wrong, good or evil, would depend, not upon God's truth, but on the creature's apprehension of it . . . our blindness does not altar His judgment; for it is our sin and that alone which has caused the blindness.

In the Trespass-offering, besides the life laid down, the value of the trespass, according to the priest's valuation of it, was paid in shekels of the sanctuary, to the injured party. Then, in addition to this, a fifth part more, in shekels also, was added to the sum just spoken of, which, together with the amount of the original wrong or trespass, was paid by the trespasser to the person trespassed against. (See Lev. 5:15,16; Lev. 6:5,6) These particu-

lars, respecting the payment of money in connection with the offering, are not only very definite, but very remarkable . . .

In the Sin-offering we see nothing of money; there was no estimation by the priest, nor any fifth part added. Indeed, from the nature of the case, there could be neither of these, for they depend entirely on the nature of the trespass. In the Sin-offering the offerer was a sinner: and his sin was met and judged in the victim. A perfect victim bore the penalty; a sinless one was judged for sin. In all this the one thought presented to us is sin receiving its rightful wages. We see due judgment inflicted on the sinner's substitute; and this having been inflicted, justice is satisfied. In the Trespass-offering, with the exception of 'trespass instead of 'sin, we have all this precisely the same as the Sin-offering. The victim's life is given for trespass: judgment is inflicted, and so far justice is satisfied. But in the Trespass-offering, there is more than this arising, as we shall see, out of the nature of trespass, the original wrong or evil is remedied; and further, a fifth part is added to it. Observe, in the Trespass-offering the wrong inflicted is made up and restored by the offerer. According to the priest's valuation, the injured party receives his own, or the value of it back again. Nor is this all; more than the original loss is repaid; the loss is more than remedied. These two most interesting particulars, specially characterizing, as they do, the atonement of the trespass-offering, result directly and immediately from the distinction between sin and trespass. The apprehension of this distinction is absolutely necessary, if we would understand what remains of the Trespass-offering.

In a word, atonement for trespass implies restitution; without this, though the trespasser is judged, the claim of trespass remains still unsatisfied . . .

In the Trespass-offering we get restitution, full restitution for the original wrong. The amount of the injury, according to the priest's valuation of it, is paid in shekels of the sanctuary to the injured person. (See Lev. 5:15) The thought here is not that trespass is punished, but that the injured party is repaid the wrong. The payment was in shekels; these 'shekels of the sanctuary were appointed standard by which God's rights were measured; (See Exod. 30:13, 24; 38:24,25; Lev. 27:3,25; Num. 3:47,50; 18:16) as it is said, 'And all thy estimation shall be according to the shekel of the sanctuary. (See Lev. 27:25) Thus they represent the truest measure, God's standard by which He weighs all things. By this standard the trespass is weighed, and then the value paid to the injured person. (Jukes, *The Law of the Offering*)

The Hebrew word *asham* rendered 'trespass' in the King James Version would better have been rendered 'guilt' since our English word 'trespass' especially as used in the New Testament: *paraptoma* in Matt. 6:14,15; Mark 11:25,26; 2 Cor. 5:19; Eph. 2:1 and Col. 2:13 is a much milder term. There is much more guilt attached to the Old Testament *asham* than there is to the New Testament *paraptoma*, for which reason most of the later translations have rendered it 'guilt' (e.g., Jewish Publication Society, Rotherham, Moffatt, Meek in An American Translation, Revised Standard, and the New Catholic Confraternity). Accordingly, the expression 'trespass-offering' really means 'guilt-offering'. Even Luther, whose translation is older than the King James rendered this Hebrew word *schuld offer*, i.e. 'Guilt-offering'.

Concerning trespasses and comparing them with sin, Bro. Russell had this to say:

A sin is that which is more or less willfully and intentionally committed. A trespass is a sin in a certain sense, but one committed without intention. The fact that a sin is called a trespass would imply that it was not done willfully. The divine law stands whether we are able to keep it or not; and every violation of the divine law is a sin in one sense. But those violations of God's law which are wholly the result of our unavoidable weaknesses are not culpable sins, and hence not in the same category with sins more or less willful. (*R5750:3*)

According to the scriptures it is sinful for the Lord's people to injure one another in word, act or thought. But many do not realize this high standard, even after they have come into the family of God. They may not learn until months, or even years afterward, the full measure of the divine law respecting every affair of life. Therefore there are many who for a time are guilty of evil-speaking and evil-thinking, but who are unconscious of having done wrong. These transgressions of the divine law are trespasses. This should be our attitude toward God: 'Gracious heavenly Father, we cannot do perfectly. We pray thee, forgive our trespasses, as we forgive those who trespass against us. We come with courage to the throne of heavenly grace, asking for the covering of the merit of our Saviour for these trespasses, and for grace to overcome as far as possible and to become holy in thought, in word, in deed.

But if any man sin, it is a different matter. In proportion as he willfully violates the divine law, in that proportion he shall suffer stripes. Sins leave their mark on the character; for they are to some extent at least intentional violations of the principles of righteousness and of the covenant with God by which every real Christian obligates himself to obey the divine injunction. The Scriptures clearly indicate that if one of these deliberately sins, he commits the sin unto death, for which no penalty will be sufficient except extinction of the second death.

The text, 'If any man **sin**, we have an Advocate with the Father, Jesus Christ the Righteous (1 John 2:1), **evidently refers to trespasses**, and not to deliberate, or willful sins; for, as we have already noted, the same Apostle writes, 'He that sinneth is of the devil; 'that which is begotten of God sinneth not. Any one begotten of God, possessed of the Holy Spirit, could not, so long as he is in possession of this holy Spirit, commit a sin with full intention. Except under the influence of strong temptation of the flesh, he could not sin knowingly; for if he were to commit such a sin, he would be manifesting that he had lost the Holy Spirit entirely. So long as the Holy Spirit abides in him he could not willfully, intelligently, commit sin. He might be overcome by the weaknesses of the flesh, and thus might give a measure of consent to the wrong; but this would be only a partial sin. Yet for that portion which would involve the consent of his mind he would receive stripes, in proportion to the degree of willfulness connected with the matter.

Our unintentional trespasses, properly striven against, evidently do not interfere with the development of character. . . . In the case of trespasses which are unavoidable on his part, instead of doing him an injury, these serve to show him what points in his character are weak and need to be strengthened. He learns of his weaknesses only by more or less falling into trespasses unintentionally, unwillingly. As he finds weaknesses in his char-

acter development, it becomes his pleasure and earnest effort to fortify himself along these lines, that he may become `strong in the Lord, and in the power of his might. (Eph. 6:10) (*R5750:6 R5751:1*)

In the Old Testament a sin, unless it was presumptuous, could be atoned for by way of a simple sin-offering (for one of the common people this might be a female sheep or goat); but not so for trespass (i.e., guilt), for in the latter case (with the exception of such trespasses as for which a sin-offering was acceptable, Lev. 5:1-7), a guilt-offering (a ram) with restoration, plus in valuation $\frac{1}{5}$ th more, was required.

In the case of an ordinary trespass, as we commonly understand the term, there is of course, in most instances, some degree of ignorance; in fact, one could be entirely innocent of his trespassing; and such a trespass we believe, is pardonable. With the Old Testament trespass guilt, one was **guilty** whether he knew it or not (Lev. 5:17), and was called upon not merely to confess the wrong when he became aware of it, but also to make amends for it, for we read:

‘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 his offering. And the priest shall make an atonement for him. And if any one sin knowingly and damage or defraud his neighbor, he shall restore it in the principal, and shall add the fifth part more thereto (twenty percent interest) and give it to the wronged one. And he shall bring a ram for the trespass offering unto the Lord. (Lev. 5:15-19; 6:1-7) (*T99*)

Antitypically, the world of mankind, guilty of such trespasses will be called upon not only to recognize their guilt, but also the value of Jesus sacrifice and its atoning merit, and thus we read:

This teaches that for every wrong restoration must then be made, with interest, and accompanied by repentance or an asking of forgiveness of the Lord, through the Church (Priesthood), the trespasser’s recognition **of** his own imperfections, and **of** the value of the ransom, being shown by the ram presented. (*T99*)

The Trespass Offering was always a ram (male animal), unless the trespass was of the type for which a sin-offering could be brought. (Lev. 5:1-13) It should be noted however, that these sin-offerings (for trespasses) were of the order proper for the common people, i.e., no bullock (sin-offering for the priest, Lev. 4:3; or for the congregation as a whole, Lev. 4:14); nor the goat (sin-offering for the ruler, Lev. 4:23); but the female sheep or goat (sin-offering for one of the common people, Lev. 4:28,32) was acceptable (Lev. 5:6). Such a sin-offering for a trespass might be brought for:

- Failure to testify (Lev. 5:1)
- Contact with uncleanness (Lev. 5:2,3)
- Making an oath (Lev. 5:4)

But if for one reason or another, the sinner was unable to bring one of these animals, he was permitted in their stead to bring two turtledoves or young pigeons (Lev. 5:7), one of which was offered as a sin-offering, and the other as a burnt-offering. Yet if even these birds were beyond the sinner's means, he might bring a meal-offering, i.e., fine flour, but without oil, and without frankincense. (Lev. 5:11)

This type of trespass (one for which a sin-offering might be brought) required confession of the sin, but did not require restitution with a fifth part added thereto. (Lev. 6:5)

For all other trespasses a ram had to be brought; and it made no difference as to whether the trespasser was a priest, a ruler, or one of the common people. But such trespasses required restitution plus a fifth more according to the estimate of the priest. (Lev. 5:16) Undoubtedly, the manner in which these trespass-offerings were offered was the same as for the sin-offerings. (Lev. 7:7) If so, then:

- The offerer laid his hand upon the head of it (Lev. 4:29,33)
- The offerer slew it (Lev. 4:29,33)
- The priest took the blood and put it upon the horns of the altar of burnt-offering and poured the remainder at its base (Lev. 4:30,35; see also Lev. 7:2)
- The priest burned the inwards on the altar of burnt-offering (Lev. 4:31,35; see also Lev. 7:3-5)
- The priest appropriated, i.e., ate of the offering (Lev. 7:6,7)

If the offering was of turtledoves or young pigeons, then:

- The offerer brought them to the priest (Lev. 5:8)
- The priest slew both birds:
 1. the one for the sin-offering by wringing off its head from its neck (though he did not divide the bird asunder); he (the priest) took of its blood and besprinkled the side of the altar of burnt-offering, and poured the rest of its blood at its base (Lev. 5:8,9);
 2. the one for a burnt-offering and offered it according to the manner (Lev. 5:10).

If the offering was of fine flour, then:

- The offerer brought it to the priest (Lev. 5:11,12)
- The priest took a memorial thereof and burnt it on the altar of burnt-offering (Lev. 5:12)
- The priest appropriated the remainder to himself (Lev. 5:13)

A trespass-offering is a sin-offering, but a sin-offering is not necessarily a trespass-offering!

There were two general groups of trespasses:

1. Those for which an ordinary sin-offering might be brought (Lev. 5:1-3); and

2. Those for which the specific trespass offering the ram (male animal) had to be brought (Lev. 5:15; 6:7)

Category 1 required confession of sin (Lev. 5:5), and were for:

- Failure to testify (Lev. 5:1): he is guilty.
- For contact with uncleanness (a) of beast, creeping thing, etc. (Lev. 5:2) he is guilty, and (b) of man (Lev. 5:3) whether he is aware of it or not, he is guilty.
- For making an oath, good or evil (Lev. 5:4); only when he becomes aware of it he is guilty.

The sin-offering brought for this type of trespass would be as one brought for an individual of the common people a female lamb or kid of goats (Lev. 5:6); but if unable to bring these, he might bring two turtledoves or young pigeons, one to be offered as a sin-offering and the other as a burnt-offering (Lev. 5:7); however, if unable to bring even these, he might bring a sin-offering of fine flour (without oil and without frankincense Lev. 5:11).

Category 2 required restoration in principal plus $\frac{1}{5}$ th more as interest (Lev. 5:16; 6:4,5), and were for:

- Sins in the holy things of the LORD (through ignorance). The priest estimated the extent of the infraction, for he alone was in a position to know, and his evaluation was according to the shekel of the sanctuary. The $\frac{1}{5}$ th more added had to be given to the priest (Lev. 5:15,16).
- Lying (or swearing falsely) concerning trusts, fellowship, or things stolen by violence (Lev. 6:2); or things found (Lev. 6:3).
- Deception of one's neighbor (Lev. 6:2).

The ram of the trespass-offering had to be slain in the Court, and its blood sprinkled round about the altar of burnt-offering and poured out at its base. The inwards and the fat were burnt on this altar. The offering like that of the sin-offering was eaten by the males among the priests. (Lev. 7:6)

When we pray, 'Forgive us our trespasses as we forgive those that trespass against us, we are not referring to Adamic sin, which God does not forgive, but which is atoned for by the merit of Christ, imputed to us. When we speak here of trespasses, we are referring to those sins which we as new creatures commit unintentionally, against the divine plan or law because entrapped or ensnared by our infirmities or by the surrounding conditions and temptations of life. These might overcome the new creature and swerve him from his course, just as the bringing of a magnet into the vicinity of a compass might cause the needle of the compass temporarily to deviate; this would not mean that the compass has been spoiled, nor that it is a bad compass because temporarily it has been turned from its proper course; and so with us. The new mind, the new will, is in harmony with God and anything which might distract it in any degree would be merely a temporary matter and would not necessarily mean our imperfection as new creatures. In the case of the compass, if the opposing magnet were removed, the needle of the compass would immediately revert to the North; and so us, if the overpowering temptation were out of the way, our hearts, as new creatures, would at once

revert to loyalty to God. This illustration, of course, is not a perfect one because the compass has no intelligence, no will, no power to improve itself nor to add to its resistance of outside influence. (*R4615:3,4*)

Peace Offerings

“And this is the law of the sacrifice of **peace offerings**, which he shall offer unto the LORD. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried. Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings. And of it he shall offer one out of the whole oblation for an heave offering unto the LORD, and it shall be the priest’s that sprinkleth the blood of the peace offerings. And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity. And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof. But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people. Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the LORD, even that soul shall be cut off from his people.” (Lev. 7:11–21)

“Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings. His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the LORD. And the priest shall burn the fat upon the altar: but the breast shall be Aaron’s and his sons’. And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings. He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part. For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel. This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest’s office; Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations.” (Lev. 7:29–36)

“And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the LORD. And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron’s sons the priests shall sprinkle the blood upon the altar round about. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards, And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And Aaron’s sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD. And if his offering for a sacrifice of peace offering unto the LORD be of the flock; male or female, he shall offer it without blemish. If he offer a lamb for his offering, then shall he offer it before the LORD. And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron’s sons shall sprinkle the blood thereof round about upon the altar. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards,

and all the fat that is upon the inwards, And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the LORD. And if his offering be a goat, then he shall offer it before the LORD. And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about. And he shall offer thereof his offering, even an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards, And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the LORD's. It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." (Lev. 3:1-17)

The sin-offering, burnt-offering and peace-offering evidently pictured the same sacrifices, but from different standpoints. In every case we would understand the bullock to represent our Lord Jesus and the goats to represent the church, the underpriesthood . . .

The peace-offering (Lev. 3) would appear to be another view or picture of the same sacrifices, representing the willingness of the individual who sacrificed that nothing was of compulsion, so far as God was concerned; and that there was peace between God and the sacrificer, so that the offering was not made for his own sins.

So then, it seems very appropriate that, as described in Exodus 24, it was the blood of peace-offerings and burnt-offerings that sealed the Law Covenant. The sin-offering feature has to do with the satisfaction, but the burnt-offering and peace-offering imply that the sacrificers voluntarily lay down their earthly rights in the interest of those who will be blessed under the New Covenant; **entirely aside from the Atonement for Adamic sin**, accomplished by the same sacrifices, viewed from the standpoint of the sin-offering. (*R4389:3,6*)

This offering was to be of the herd or flock; and it could be made either in fulfillment 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 breast, 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 man will then come into a condition of full peace and harmony (as all must do or else be cut off in the Second Death), he must eat or fulfil a covenant before God of entire consecration to him. If, after being thus perfected, he again becomes defiled by willful sin, he must die (the Second Death) as shown by the penalty of touching unclean things. (Lev. 7:19 21; compare Rev. 20:9,13 15)

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 imperfection at the time of consecration; leaven being a type of sin. (Lev. 7:11 13) (*T98*)

The Peace-Offering (Lev. 7:11 21, see also Lev. 7:30 34) had to be **without blemish** but could be either male or female. (Lev. 3:1,6) It could be of

the herd (a calf, etc. Lev. 3:1) or it could be of the flock (sheep [lamb] or goat Lev. 3:7,12).

- The offerer brought the offering with his own hand (Lev. 7:30) (*T98*)
- The offerer laid his hand upon the head of it (Lev. 3:2,8,13)
- The offerer slew it (Lev. 3:2,8,13)
- The priest sprinkled the blood on the altar of burnt-offering, round about (Lev. 3:2,8, 13)
- The offerer presented the parts (fat on inwards, kidneys, breast and right shoulder, etc.) to the priest (Lev. 3:3,4,9,10,14,15 and Lev. 7:30)
- The priest burnt it upon the altar of burnt-offering (Lev. 3:5,11,16, and Lev. 7:31); but the breast and the right shoulder, as Wave and Heave Offerings respectively, belonged to the priest. (Lev. 7:31-35) (*T98*)
- The offerer ate the sacrifice (Lev. 7:15,16)

It could be offered for thanksgiving. (Lev. 7:12) In this case, it had to be offered with:

- unleavened cakes mingled with oil (Lev. 7:12)
- unleavened wafers anointed with oil (Lev. 7:12)
- cakes mingled with oil (Lev. 7:12) all of fine flour, and fried (Lev. 7:12), and with leavened bread (Lev. 7:13) (*T98*)
- a part of this sacrifice (one out of the whole oblation) had to be presented by the offerer to the priest as a Heave-Offering. (Lev. 7:14; see also Lev. 7:31,35)
- the offerer ate the sacrifice on the **self-same day** (Lev. 7:15)

It could be offered for a vow, or voluntary (free-will) offering. (Lev. 7:16) (*T98*) Undoubtedly the ritual here was the same as for that offered for thanksgiving except that the offerer had not only to eat of the sacrifice the self-same day, but if anything was left over, he might eat of it on the second day also (Lev. 7:16); however, what remained until the third day had to be destroyed by fire (Lev. 7:17,18)

Wave Offering and Heave Offering

“And thou shalt sanctify the breast of the **wave-offering**, and the shoulder of the **heave-offering**, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons: And it shall be Aaron’s and his sons’ by a statute forever from the children of Israel: for it is an heave-offering: and it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, even their heave-offering unto the LORD.” (Exod. 29:27,28)

“For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.” (Lev. 7:34)

The peace-offering . . . represented a vow or covenant. Made in connection with the sin-offering of the High Priest, it signified the vows, obligations and covenants assumed by the Priest, based on the sin-offering. In the type the peace was established between Jehovah and Israel as follows: The sin-offer-

ing having been made, also the burnt-offering showing the acceptableness of it by God, there was peace between Jehovah and Israel, because their former Adamic sin was typically removed: and they were obligated then to 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 . . . 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) under which all people shall be blessed with restitution, and thus enabled to obey the perfect law and live forever. (T81)

There were two parts of the peace-offerings which were specially set apart by God, and which we believe, therefore, must have some particular significance. These were the breast which God would have designated the wave-offering; and the shoulder as the heave-offering. The wave offering probably was waved from side to side, whereas the heave offering, up and down; between the two movements there is the sign of **the cross**! The waving from side to side and the heaving up and down undoubtedly signified one and the same thing—that the consecration here typified was not for a moment, an hour, nor for a day, but continually, forever.¹

The choice portions of the ram, its 'inwards' and 'fat', represented our heart sentiments, our best powers. These were taken in the hands of the priests and 'waved'; passed to and fro before the Lord, representing the fact that a consecrated offering is not given to the Lord for a moment, a day or a year, but that we consecrate to continually keep our affections and powers uplifted, never ceasing until accepted of him as having finished our course. And Moses took the wave-offering off their hands (the priests did not lay it down), God's acceptance being shown by fire. So we, the 'royal priests', may not lay down or cease to offer all our powers in God's service while we have them, nor until God shall say, 'It is enough, come up higher. 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 consume our offering. (T45)

The question may arise as to why the breast and the right shoulder were particularized for this purpose. Perhaps an answer is suggested by the anatomical position they occupied in the victim offered or the peculiar service rendered unto the creature by that member.

The breast being identified with the heart becomes a most apt symbol of our affections, and the right shoulder of the strength with which we serve our God! This latter, since it involves the doing of the will of God with, and in, our mortal bodies, may also be intended to show the divine government in our lives!

It is interesting to note that in Leviticus chapter 9, the secondary consecration of the priesthood, the peace-offering is offered for the people, clearly

1. Note: In the ritual of the cleansing of the leper, the wave-offering was identified with the trespass-offering. (See Lev. 14:12)

setting forth, as it were, that our consecration, which is unto death, is in the interests of the world of mankind. Truly, we are baptized for the dead!

They had consecrated themselves to be members, to die one with the other, and one for the other in fellowship with Christ, and thus to be dead with him, and as members of his body, members of the great atonement sacrifice on behalf of the dead world . . . We are baptized into death with Christ, baptized for the dead, to the intent that we may by and by be associated with him as the Life-giver of the world, the Seed of Abraham. (*F456*)

In the initial consecration of the priesthood in Exodus chapter 29 and Leviticus chapter 8, typifying the antitypical priesthood's consecration on its own behalf, the second ram is called the ram of consecration. It is, nevertheless, a peace-offering, logically following the sin- and burnt-offerings, and having the wave and heave offerings identified with it. (See Exod. 29:22,24,26 28)

Incidentally, let it be noted that the High Priest at the close of the Atonement Day wore a breastplate (over his heart), which breastplate was supported by a golden chain from the shoulderpieces of his garments. The sin sacrifices and the burnt-offerings having been accepted by Jehovah, the High Priest was privileged to become the bearer of love and peace unto men.

“And the government shall be upon his **shoulder** . . . of the increase of his government and **peace** there shall be no end.” (Isa. 9:6,7)

“Thou art a priest forever after the order of Melchisedec.” (Heb. 5:6)

“Melchisedec, King of Salem.” (Salem means peace!) (Gen. 14:18)

Sometimes a single offering seems to have been used to serve two different purposes; and though one of these is not specifically mentioned, as it were, the function is quite clearly and definitely set forth.

The ram of consecration (Exod. 29:19,22; Lev. 8:18) seems also to have been a peace-offering, for a portion of it was used for a wave-offering (Exod. 29:22 24; Lev. 8:22,27), and wave-offerings were taken from the peace-offerings (Lev. 7:30,34). The he-lamb of the trespass-offering (Lev. 14:14) for the man to be cleansed the leper seems to have been a peace-offering also, for a portion of it was used as a wave-offering (Lev. 14:12). Wave-offerings were taken from the peace-offerings. (Lev. 7:30,34)

It is interesting to note, however, and quite significant too, that in the consecration ritual (Leviticus chapter 8) the wave-offering was placed in the hands of those being consecrated into the priesthood (Exod. 29:24; Lev. 8:27); whereas in the cleansing of the leper ritual, the wave-offering was **not** put into the hands of him, but was waved by the priest himself. (Lev. 14:12) Then too, in the former ritual, oil was **not** a part of the wave-offering; but in the latter, some oil **was waved** before the Lord (Lev. 14:12), and subsequently, some of this oil was put upon the tip of the right ear, the thumb of his right hand, and the great toe of his right foot upon the blood of the trespass-offering already there. (Lev. 14:15 17)

In the instances of certain trespasses, the extremely poor were privileged to bring a sin-offering of fine flour but without oil and without frankincense. (Lev. 5:11) As in the case of the meal-offerings, the priest took out

his handful of the flour the memorial thereof, and burnt it upon the altar; but the remnant he retained for himself; for it was a meal-offering. (Lev. 5:12,13)

Clean and Unclean Animals

“Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth. Thou shalt not eat any abominable thing. These are the beasts which ye shall eat: the ox, the sheep, and the goat, The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.” (Deut. 14:1–5)

“Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat.” (Lev. 11:2,3)

Jehovah God instructed Israel to regard as clean animals, suitable for food and for sacrifices upon his altar, such as chewed the cud and were cloven-footed. Animals that chew the cud are not carnivorous (flesh-eaters). They are graminivorous (grass-eaters) and grind their food with a side to side movement of the jaws and the teeth. As ruminants they have more than one stomach, which makes their digestive-assimilative process an unusually thorough one!

Perhaps God intended here to show that the consecrated saints of the Gospel Age would be acceptable to him as better sacrifices (Heb. 9:23) upon his altar because they are clean and differ from others:

1. In the kind of food they eat;
2. The manner in which they eat it;
3. The manner of their walk.

Certainly, the truth is their food, and this they find not merely in the printed page but also as it may be embodied in another's living. Jesus himself declared that he was the embodiment of the truth when he said, I am . . . the truth (John 14:6), and how better as truth people can we grow strong than by appropriating to ourselves all that was embodied in Jesus living? So will it be with any brother or sister who has made the truth so much his own that it is reflected in all that he says and does. His patience, his long-suffering kindness, etc., will they not be an inspiration to nobler thinking, nobler living for us? We think that this is what God intended to imply when he spoke of the sacrifices of Israel of old upon his altars as his own food. (See Lev. 21:17,21) And so it is that those who themselves are clean and acceptable to God are privileged to feed upon the consecration of others even as God himself does!

Surely such saints are not carnivorous. They are not like unclean dogs which bite and devour one another. Here we might refer to Paul's admonition:

“Use not liberty for an occasion to the flesh, but by love serve one another; for all the law is fulfilled in one word, even this; thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.” (Gal. 5:13–15)

We are to look upon each other and see no longer the flesh (2 Cor. 5:16) but the new creature, who is himself the embodiment of the truth.

The cloven hoof (double hoof) may be intended to suggest the way in which these saints walk in the strength of what they eat. The clean animals referred to in Deut. 14:4 had each of them four feet, and since each of these feet bore a cloven (double) hoof, they walked virtually, on eight hoofs.

Eight suggests to our minds the resurrection, for it was on an eighth day the morrow after the sabbath that Jesus arose from the dead. May this not imply that these clean animals those acceptable upon the altar of God as the better sacrifices are such saints only as appropriate unto themselves the truth and in the strength of it live, as it were, the resurrection life which enables them to have fellowship in his sufferings and be made conformable unto his death! (See Phil. 3:10)

It is interesting to note yet another picture given us in Holy Writ bearing upon the matter of clean and unclean animals:

“And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD’s. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem. And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage: And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.” (Exod. 13:11–15)

While the first to be brought forth of man is called a firstborn and that of beast a firstling, it should be remembered that the firstling of a beast is also a firstborn! Thus Jehovah God decreed that **all firstborns** were to be his, be they of man or beast. Here, however, we shall concern ourselves merely with the firstborns (firstlings) of the beasts. Perhaps, synecdochically, the ass stands for all unclean beasts! The clean were, as set forth in Deut. 14:4, the ox (bullock), the sheep, and the goat.

It seems to us that the lesson here is that all of the firstborns among the saints are not clean! If this conjecture is correct, then the clean firstborns undoubtedly represent the little flock those who are acceptable as better sacrifices upon the altar of God. The unclean among the firstborns would be those who being unacceptable upon the altar of the Lord are unworthy of life, unless redeemed by the lamb! What a picture is this! Among those called in the one hope of their calling, there are those who fail to live up to their sacrificing privileges, who nevertheless still love truth and righteousness and for whom Jesus, the Lamb of God, continues to act as Advocate. It is therefore by his favor that they may continue in life, though not in the highest form of life. (See *T70*) On the other hand, there are those among those who were called in the one hope of their calling, who, having sinned against light, no longer have a redeemer, and thus go into the Second Death (figuratively, they have their necks broken).

Acceptable Animals for Sacrificing

OX MALE: bullock, calf

Burnt-Offeringfree will offering
of congregationLev. 1:2,3,5; Num. 15:3
Num. 15:24**Peace-Offering**secondary consecration of priest
of peopleLev. 9:4
Lev. 3:1; Num. 15:3**Sin-Offering**initial consecration of priest
secondary consecration of priest
Atonement Day
for individual priest
for congregationLev. 8:2,14; Exod. 29:1,14
Lev. 9:2,8
Lev. 16:3,6
Lev. 4:2,3
Lev. 4:13,14

OX FEMALE: cow, heifer

Defilement

for people

Num. 19:2,11–17

Peace-Offering

for people

Lev. 3:1

GOAT MALE: he-goat, goat, kid of goats

Burnt-Offering

free will offering

Lev. 1:2,10; Num. 15:3

Passover

redemption first borns

Exod. 12:3 (margin)

Peace-Offering

of people

Lev. 3:1,6,12; Num. 15:3

Sin-Offeringsecondary consecration of priest
Atonement Day
(scape-goat)
for ruler
for congregation**Lev. 9:3
Lev. 16:5,9
Lev. 16:5,10
Lev. 4:22,23
Num. 15:24*** Sins of ignorance, Lev. 4:14 says bullock for sin-offering but Num. 15:24 says kid of goats (male?).*

GOAT FEMALE: kid of goats

Peace-Offering

of people

Lev. 3:1,6,12; Num. 15:3

Sin-Offeringfor common people
a/c trespassLev. 4:27,28; Num. 15:27
Lev. 5:6

SHEEP MALE: lamb, ram, he-lamb

Burnt-Offeringfree will offering
daily burnt-offering
initial consecration of priest
secondary consecration of priest
Atonement Day
for leper (one of two)Lev. 1:2,3,10
Exod. 29:38,39
Lev. 8:2,18; Exod. 29:1,15
Lev. 9:2,3
Lev. 16:3,5
Lev. 14:2,10,20**Passover**

redemption first borns

Exod. 12:3

Peace-Offering

ram of consecration	Lev. 8:2,22; Exod. 29:19
secondary consecration of priest	Lev. 9:4
of people	Lev. 3:1,6,7

Trespass-Offering

a/c leper (one of two)	Lev. 14:2,10,12,21
of people	Lev. 5:15,18; 6:6

SHEEP FEMALE: ewe, lamb**Peace-Offering**

of people	Lev. 3:1,7
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Sin-Offering

for common people	Lev. 4:27,32
for leper	Lev. 14:2,10,19
a/c trespass	Lev. 5:6

TURTLEDOVE or PIGEON (sex is not specified)**Burnt-Offering**

free will offering	Lev. 1:14
for leper (one of two)	Lev. 14:2,22,30,31
a/c trespass (one of two)	Lev. 5:7
a/c issues (one of two)	Lev. 15:2,14,15,19,29,30

Sin-Offering

for leper (one of two)	Lev. 14:2,22,30,31
a/c trespass (one of two)	Lev. 5:7
a/c issues (one of two)	Lev. 15:2,14,15,19,29,30

	Burnt	Defilement	Passover	Peace	Sin	Trespass
OX (male)	1	—	—	2	3	—
OX (female)	—	4	—	5	—	—
GOAT (male)	6	—	7	8	9	—
GOAT (female)	—	—	—	10	11	—
SHEEP (male)	12	—	13	14	—	15
SHEEP (female)	—	—	—	16	17	—
TURTLEDOVE/PI- GEON	18	—	—	—	19	—

1. Lev. 1:2,3,5; Num. 15:3,24
2. Lev. 3:1; 9:4; Num. 15:3
3. Lev. 4:2,3,13,14; 8:2,14; 9:2,8; 16:3,6; Exod. 29:1,14
4. Num. 19:2,11–17
5. Lev. 3:1
6. Lev. 1:2,10; Num. 15:3
7. Exod. 12:3 (margin)
8. Lev. 3:1,6,12; Num. 15:3
9. Lev. 4:22,23; 9:3; 16:5,9
10. Lev. 3:1,6,12; Num. 15:3
11. Lev. 4:27,28; 5:6; Num. 15:27
12. Lev. 1:2,10; 8:2,18; 9:2,3; 14:2,10,20; 16:3,5; Exod. 29:1,15
13. Exod. 12:3
14. Lev. 3:1,6,7; 8:2,22; 9:4
15. Lev. 5:15,18; 6:6; 14:2,10,12,21
16. Lev. 3:1,7

17. Lev. 4:27,32; 5:6; 14:2,10,19
 18. Lev. 1:14; 5:7; 14:2,22,30,31; 15:2,14,15,19,29,30
 19. Lev. 5:7; 14:2,22,30,31; 15:2,14,15,19,29,30

The ox could not be offered because it was mutilated. Where it is said in our version oxen were sacrificed, we are to understand bulls (Exod. 20:24). (McClintock & Strong, *Encyclopedia*, Animal, v. 1, p. 223)

While all the animals used for sacrifices belonged to the same family (Bovidae), they were of different genera and species: the ox (bullock and cow) to the genus *Bos*; the sheep (ram and ewe) to the genus *Ovis*; and the goat (male and female) to the genus *Capra*.

In the scriptures, particularly in Leviticus, the terms herd and flock are frequently used. The term herd, however, is applied to bovine animals such as the ox, bullock and cow; whereas the term flock has reference to sheep or goats. (See Lev. 1:3,5 and Lev. 1:10.)

Though the term without blemish does not occur in Leviticus 8, it does appear in the correlative passage, Exod. 29:1. So for practical purposes, we may assume, even though this is not so stated, that all sacrifices offered upon Jehovah's altar were without blemish. For example:

Burnt-Offerings	Lev. 1:3,5,10
Peace-Offerings	Lev. 3:1,6
Sin-Offerings	Lev. 4:3,23,28,32
Trespass-Offerings	Lev. 5:15,18; 6:6

"Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish his vow, or a freewill offering in beeves or sheep, **it shall be perfect to be accepted; there shall be no blemish therein. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.** Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted. Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land." (Lev. 22:19–24)

Though there is no specific reference here to oblations for vows and free-will (burnt- and peace-) offerings, the words in bold face could be considered as applying to any and all sacrifices offered upon Jehovah's altar. Such sacrifices pollute Jehovah's altar: it is polluted bread. (Lev. 21:17, 21,22)

"Ye offer polluted bread upon mine altar; and ye say, wherein have we polluted thee? In that ye say, the table of the LORD is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts." (Mal. 1:7,8)

Hebrew	Strong's	Young's
ayil	anything strong; also a ram (from his strength)	a ram
egel	a (male) calf (as frisking around) esp. one nearly grown (i.e. steer)	a calf, heifer
ez	a she goat (as strong), but masculine in plural	a goat, a she goat

kebes	from an unused root meaning to dominate; a ram just old enough to butt	a he lamb
par	a bullock (apparently as breaking forth in wild strength, or perhaps as dividing the hoof)	bullock; <i>bull. par ben baqar</i> —bullock, son of the herd
showr	a bullock (as a traveller)	ox

	Lev. 8:2	<i>par</i> (sin-offering)	<i>ayil</i> (burnt-, peace-offerings)
American Translation, King James Version, Confraternity, Darby, Jewish Pub. Society, Leeser, Moffatt, Rotherham, Standard (RV)		“bullock”	“rams”
Douay		“calf”	“rams”
New World		“young bull”	“rams”
Revised Std.		“bull”	“rams”

	Exod. 29:1	<i>par ben baqar</i> (sin-offering)	<i>ayil</i> (burnt-, peace-offerings)
American Translation, King James Version, Rotherham, Leeser, Moffatt, Jewish Pub. Society, Standard (RV)		“young bullock”	“rams”
Confraternity, New World, Revised Std.		“young bull”	“rams”
Darby		“bullock”	“rams”
Douay		“calf”	“rams”

	Lev. 9:2	<i>agel</i> (sin-offering)	<i>ayil</i> (burnt-offering)
American Translation, Jewish Pub. Society, Moffatt, Revised Std.		“bull calf”	“ram”
King James Version, Leeser		“young calf”	“ram”
Confraternity, Darby, Douay, New World, Rotherham, Standard (RV)		“calf”	“ram”

	Lev. 9:3	<i>ez</i> (sin-offering)	<i>egel</i> (burnt-offering)	<i>kebes</i> (burnt-offerings)
American Translation, King James Version, Confraternity, Jewish Pub. Society, Standard (RV)		“bullock”	“calf”	“lamb”
Darby		“bullock”	“calf”	“ram”
Douay		“calf”	“calf”	“lamb”
Leeser		“bullock”	“calf”	“sheep”
Moffatt		“bullock”	“yearling calf”	“yearling calf”
New World		“young bull”	“calf”	“ram”
Rotherham		“bullock”	“calf”	“young sheep”
Revised Std.		“bull”	“calf”	“lamb”

	<i>showr</i> Lev. 9:4 (peace-offering)	<i>ayil</i> (peace-offering)
American Translation, Confraternity, Jewish Pub. Society, Moffatt, Rotherham, Standard (RV), Revised Std.	“ox”	“ram”
King James Version, Darby, Douay, Leeser	“bullock”	“ram”
New World	“bull”	“ram”

	<i>par</i> Lev. 16:3 (sin-offering)	<i>ayil</i> (burnt-offering)
American Translation, King James Version, Confraternity, Darby, Jewish Pub. Society, Leeser, Moffatt, New World, Standard (RV)	“young bullock”	“ram”
Douay	“calf”	“ram”
Rotherham	“bullock”	“ram”
Revised Std.	“young bull”	“ram”

	<i>par</i> Exod. 24:5 (burnt-, peace-offerings)
American Translation, King James Version, Jewish Pub. Society, Leeser, Moffatt, Rotherham, Standard (RV), Revised Std.	“oxen”
Confraternity	“young bulls”
Darby	“bullocks”
Douay	“calves”
New World	“bulls”

	<i>ez</i> Lev. 16:5 (sin-offering)	<i>ayil</i> (burnt-offering)
American Translation, Jewish Pub. Society, Moffatt, Rotherham, Standard (RV)	“he goats”	“ram”
King James Version	“kid of goats”	“ram”
Confraternity	“male goats”	“ram”
Darby	“bucks of goats”	“ram”
Douay	“buck-goats”	“ram”
Leeser	“goats”	“ram”
New World	“male kids of goats”	“ram”
Revised Std.	“male goats”	“ram”

There are a number of Hebrew words which in the KJV have been rendered lamb in the Old Testament passages, but of particular interest is the word *seh* which means a young lamb, or kid (of goats). It occurs in:

“God will provide himself a lamb for a burnt-offering.” (Gen. 22:8)

“Firstling of an ass . . . redeem with a lamb.” (Exod. 13:13; 34:20)

“Take . . . every man a lamb . . . a lamb for a house.” (Exod. 12:3)

However, in Exod. 12:21 we read, take you a lamb . . . and kill the pass-over, where the word lamb is the Hebrew word *tson* meaning a sheep. All other occurrences of the word lamb in this chapter are the Hebrew word *seh*.

In the New Testament, there are three words which have been rendered lamb(s) from the Greek. They are:

- (*amnos*) lamb: John 1:29,36; Acts 8:32; 1 Pet. 1:19
- (*arnion*) lamb: Rev. chapters 5 through 22
- (*arnos*) lambs: Luke 10:3

It will have been noted that in many of the types, the animal used for sacrifice upon the altar of the Lord, especially if the animal represented Jesus, and/or his Church, was always a very young one! Sometimes the animal is specifically referred to as a lamb, or the kid of the goats; and as if to add emphasis, the words of the first year also sometimes appear. (See Exod. 12:5; Lev. 9:3) A bullock, is, of course, a young bull; yet here too, for emphasis, the adjective young in certain instances has been added. (Lev. 16:3)

The term of the first year seems quite specific, since it narrows it down to a very definite period of time a year. And it is interesting to note how the various versions and translations have rendered this particular Hebrew expression, as for example in the instance of Lev. 9:3:

- King James Version, Leeser, Jewish Publication Society *of the first year*
- Standard, Revised Standard, Rotherham, New World Trans- *a year old*
lation
- Moffatt, Darby, An American Translation, Confraternity *yearling*

On the surface, it might appear as if all these renderings are in agreement, having reference to an animal at least a year old, and perhaps older. Yet it is not always so understood. Adam Clarke in his *Commentary* on Exodus 12:5 says, 'of the first year, that is, any age in the first year between eight days and twelve months. The term yearling however, is not defined that way in our dictionaries:

One that is a year old; usually of an animal one year old, or in the second year of its age. (*Webster's Collegiate Dictionary*, 5th Edition)

An animal between one and two years old. (*Winston Dictionary*, Encycl. Edition)

Perhaps it was the fact that animals of tender days might be used for sacrifice (Exod. 22:30; Lev. 22:27) that led Dr. Clarke to his conclusion; but the consensus of opinion lies in the other direction, that of an animal between one and two years old!

Incidentally, it seems that it is in this period (between one and two years of age) that these animals will have attained, though not necessarily will have used, their procreative powers. According to the 1963 *Old Farmer's Almanac* the proper age for the first mating of these particular animals is:

- For the cow at 18–24 months
- For the bull at 12–18 months
- For the ewe at 18 months

For the ram at 12–14 months
For the she goat at 18 months
For the he goat at 18 months

Jesus, at the time of his consecration to the will of God, was just such a sacrifice, a lamb without blemish . . . of the first year. (Exod. 12:5)

He was `holy, harmless, undefiled, and separate from sinners, . . . he knew no sin; he was the `holy one, the `just one . . .

The types which prefigured the sacrifice taught the same thing. The animal presented for the typical sacrifice must be the most choice of its kind `without blemish. (Exod. 12:5; Lev. 9:3; Exod. 29:1; Lev. 1:3) Had our Lord not been absolutely free from sin, he never could have redeemed us. It was because there was not one such spotless one among men, that no man could by any means redeem his brother, or give to God a ransom for him. Psalms 49:7 (*R1186:3,6*)

Jesus was at that time the lamb of God, of the first year, i.e., a yearling, in the sense that he was as young as he could be according to the Law. (Num. 4:3,30,47) Already at the tender age of 12 years we find him in the Temple apparently seeking information from the doctors of the Law with regard to the proper time at which he might so dedicate himself unto Jehovah God. This we also know; he did return to his home in Nazareth to remain subject to his parents for another 18 years. On reaching the age of 30 years, he lost no time, but rushed down immediately, as it were, to John in the Jordan, to symbolize this consecration unto death. (See Luke 3:21–23 RSV and also Heb. 10:7,9.) No! Jesus did not wait until later on in life; nor for some more opportune time. He might have married too, and raised a family; but he didn't! And perhaps because of the perfection of his being, his mind was already able to sense as to why the ancient sacrifices had to be yearlings, without spot (Num. 28:3) and without blemish (Exod. 12:5) and presented himself accordingly.

God did not want that which was old and perhaps decrepit, useless to its owner, or nearly so; yet it had also to be a voluntary, a free-will offering. (Lev. 1:3; 22:21) Thus, while sometimes older animals were acceptable, the Lord expressed his preference for the very young! Remember thy Creator in the days of thy youth. (Eccl. 12:1)

First of all, the heart should be given to the Lord in the days of youth, before the evil days and evil experiences have come; before one shall have learned so much evil that the remainder of life would not suffice to eradicate it. Then . . . when time shall bring us opportunities for the service of righteousness, let us be whole-hearted in our advocacy of the right and in our opposition to the wrong, and in everything show forth the praises of our God, with the motto, God first. (*R4838:5*)

Of course, some of us may not have come into an appreciation of the Truth, and the opportunities to consecrate until we were already somewhat advanced in years. For our comfort, let it be remembered that regardless of the age or state of the physical body, by God's grace we can be young at heart; and so does he look upon us. He is always willing to account unto us,

what we would be willing to do for him, had we both youth and strength so to carry on; in fact, he quickens the mortal body (Rom. 8:11), making it possible for us despite fleshly weaknesses and frailties, to work out this so great salvation with fear and trembling! (Heb. 2:3; Phil. 2:12)

There are other forms of sacrifice, the practice of economy for the truth's sake, the sacrifice of time and strength in doing good, feeding the physically or spiritually hungry, the spending of time and energy in preaching the Word, either by voice or pen or printed page, tracts, etc. Any service rendered to God, his people, or his Word, which costs the flesh something, is a sacrifice, acceptable in God's sight through Christ. But a whole burnt-offering, the giving of all that we have and are to the Lord, is most pleasing to him, and our reasonable service. (*R1672:2*)

Our Lord's sacrifice was made when he was exactly thirty years of age; this was his first year, and the very beginning of it. According to our understanding that was where the sacrifice was made and completed. There the human nature, typified by the bullock, was slain in the sense of consecration, by the new creature, typified by the priest. The subsequent work in the three and a half years of ministry was in the types represented by the taking of the blood into the Holy, the offering of the incense there, while the fat was being burned in the Court, and the offal outside the Camp, and all this sacrificing ceased when our Lord died at Calvary. But the point is that his death was reckoned to him from the very moment of consecration, just as it is the case with us: Reckon ye yourselves dead indeed. This is the only sense that we know of in which our Lord can be shown to have been the Lamb of the first year. (*R3078:3*)

"When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be acceptable for an offering made by fire unto the LORD." (Lev. 22:27)

"Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it up." (Exod. 22:30)

Sweet Savor Offerings

Burnt-Offerings Lev. 1:9,13,17; 8:21; Num. 15:24

Drink-Offerings Num. 15:7

Meal-Offerings Lev. 2:9; 6:15,21; 23:13

Peace-Offerings Lev. 3:5,16; 17:5,6

In a sense, all offerings made by fire were acceptable to Jehovah; yet all were not of a sweet savor. Some offerings were in the nature of gifts, expressing gratitude or thankfulness, or perhaps the offerer's dedication (consecration) to God. Naturally, these, as free-will offerings, were of a sweet savor unto God.

On the other hand, there were such offerings and sacrifices as were required by the Law because of sins or trespasses. These were not, per se, of a sweet savor. This, we believe, is what Jesus meant when in the spirit of his own consecration, he declared that in sacrifices and offerings for sin, God had no pleasure (Heb. 10:5, 8; Psa. 40:6) but that he would enter into a covenant with Jehovah **to do His will** (Heb. 10:9), and would ratify that covenant by way of sacrifice. Surely, this was the kind of offering that God

could, and would, take pleasure in; and so did God himself declare it. (Matt. 3:17; 17:5; 2 Pet. 1:17)

To Israel of old, God afforded the first privilege of becoming his peculiar treasure above all the families of the earth (Exod. 19:5) to be his saints as it were, if they would enter into such a covenant and ratify it by way of sacrifice. It will be recalled that they declared on the hearing of his will (the Law), all that the Lord hath spoken we will do. (Exod. 19:8) The covenant was duly ratified; burnt-offerings and peace-offerings (not sin-offerings or trespass-offerings) were slain, and both the book of the Law, and the people were besprinked with the blood. (Exod. 24:5 8; Heb. 9:19,20)

They were now to be his saints, a kingdom of priests and an holy nation. (Exod. 19:6) This, we believe, is the reason why in Psalm 50:5, he calls them his saints, as those having ratified, by way of sacrifices, the covenant to do his will. However, Israel did not live up to the terms of that covenant; they were continually coming short, and finding it necessary to bring sacrifices **for sin**. Of course, God would not find fault with them for bringing these sin-offerings, and much less for the burnt-offerings which they brought also. (Psa. 50:8) Perhaps they thought that the burnt-offerings constituted food in which God delighted. True, he was hungry; but not for what they brought! In fact, what they brought, the bullocks, goats, etc., was already his. (Psa. 50:9 13) Their covenant called for **the doing of his will**; i.e. they were to be obedient, and as Samuel the prophet had declared for Jehovah, obedience is better than sacrifices (1 Sam. 15:22)! They were thus a people who, as Jesus said of some in his day, quoting Isa. 29:13, draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. (Matt. 15:8)

The sacrifices of a sweet savor in which God could have been delighted, were such as would be made in the true spirit of thanksgiving (Lev. 7:12; Psa. 50:14; 107:21,22; 116:17) and praise (Heb. 13:15). For those who offered such offerings the Law of the Lord, the divine will, would be a consuming pleasure! This, however, was not the case with Israel of old, for they continually murmured and repined against God's providences, and so were eventually rejected: Behold, your house is left unto you desolate. (Matt. 23:38)

It was different with Jesus who declared that he did always those things that pleased the father. (John 8:28; Psa. 40:8; Heb. 10:9) No wonder, then, that the burnt-offering of Jesus, which was the daily ratification of the covenant he entered into with Jehovah at Jordan, was of such a sweet savor unto God.

So also should it be with the Church. She too should be ratifying the covenant with Jehovah by way of a daily dying (1 Cor. 15:31); and for her, after all the mercies that God has extended to her, the sacrifice should be a most reasonable service. (Rom. 12:1) Yea, the law of the Lord should be our delight, and we ought to be meditating in it day and night. (Psa. 1:2; 119:33 35) Only thus will our sacrifices be of a sweet savor unto the Lord, and we be the royal priesthood!

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ . . . ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.” (1 Pet. 1:2; 2:9)

No sin-offering and no trespass-offering was ever designated as being of a sweet savor because of sin, in which, of course, God could not be pleased. A sweet savor offering had to be offered upon the altar in the Court; but we are told that the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned **without the camp**. (Heb. 13:11; see also Lev. 4:8 10; 9:10,11; 16:25,27) However, there was a portion which was burnt upon the altar of burnt-offering in the Court. (Lev. 4:8 10,19,31,35; 16:25) This, it is suggested, was of a sweet savor unto the Lord. (See Lev. 4:31)

But while the humanity of the royal priesthood is destroyed, as a vile thing in the eyes of the world, as represented by the burning of the bullock without the `Camp, God accepts the heart devotion which prompts the sacrifice, which says, `Lo, I come to do thy will, O God. `I delight to do thy will, O my God. This was 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. Col. 1:24 (T42)

We last saw the bullock dead, in the `Court, representing the man, Jesus, consecrated at thirty years of age, at his baptism. 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, the Levites, the household of faith, believers. (T57)

“And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.” (Eph. 5:2)

In the highly figurative language of the Hebrews, smelling is used to denote the perception of a moral quality in another; thus God is said to `smell a sweet odor from sacrifice, to signify that he perceived with pleasure the good disposition which the offerer expressed by such an act of worship. (Mac-knight; see Eph. 5:2 footnote in the *Emphatic Diaglott*)

“Offer unto God thanksgiving; and pay thy vows unto the most High: And call upon me in the day of trouble.” (Psa. 50:14,15)

“Offer the sacrifices of righteousness, and put your trust in the LORD.” (Psa. 4:5)

“I will praise the name of God with a song, and will magnify him with thanksgiving.” (Psa. 69:30)

“Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips.” (Hos. 14:2)

“By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.” (Heb. 13:15)

“Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.” (Psa. 107:22)

“Sacrifice and **offering** thou didst not desire; mine ears hast thou opened [Margin: digged].” (Psa. 40:6)

“If the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: Then his master shall bring him unto the judges; he shall also bring him to the door, or unto

the door post; and his master shall bore his ear through with an aul; and he shall serve him forever.” (Exod. 21:2–6)

The Hebrew word *minchah* rendered offering in Psa. 40:6 has the significance of a gift or present. It has been translated gift, meal-offering, oblation, offering, present, and sacrifice in the King James Version. (See Psa. 40:6, Standard Version Margin.) So this text would seem to imply that God didn't even find pleasure in the so-called gift-offerings—the burnt-offerings and the peace-offerings! This, however, was merely because Israel was not properly motivated in the giving of these; feeling perhaps that by way of these they might appease God. (The so-called peace-offerings of our day are much like this.) Not being prompted by a sincere desire to please God but rather to placate or pacify him, how could such offerings any longer delight him! (Psa. 50:7–15)

“These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee.” (Psa. 50:21)

Paul, in quoting this text, does not do so from the Hebrew, but rather from the Septuagint Version (see Heb. 10:5 which reads Sacrifice and offering thou wouldest not, but a body hast thou prepared me). This is the Septuagint reading of Psa. 40:6:

“Sacrifice and offering thou wouldest not; but a body hast thou prepared me: whole-burnt-offering and (sacrifice) for sin thou didst not require.” (Bagster)

“Sacrifice and offering Thou didst not desire but preparedst for me a body; whole burnt offerings and offerings for sin Thou didst not require.” (Thomson)

“For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both **gifts** and sacrifices for sins.” (Heb. 5:1)

The Apostle puts the word `gifts first. We may, therefore, look to see whether there is not some way in which the High Priest offers gifts now. Surely our Lord's consecration of his own life was a gift on his part. The Father accepted that gift and ultimately permitted our Lord's gift to constitute a sin-offering for others. Likewise, throughout this Gospel age, the `brethren, are invited to present their bodies living sacrifices to give themselves to God. (Rom. 12:1,2)

When we thus make a present of ourselves to God, we are not making a sin-offering to God; for this we could not do. But the divine arrangement for accepting our gift is that each gift will be accepted through the merit of Christ; and that then, later on, these gifts will, according to the same divine arrangement, constitute the great sin-offering which the High Priest gives for the world. Thus the High Priest is ordained to make the ultimate offering of that gift as the sin-offering for the world. (*R4915:2,4*)

Edible Portions of the Offerings and Sacrifices

Of certain of the offerings and sacrifices made by the children of Israel subsequent to the Day of Atonement, the priest alone could be a partaker. According to Num. 18:9, these were:

1. The Meal Offering (See also Lev. 2:3,10; 6:16; 7:9,10)

However, if the meal-offering was for the priest himself, it had to be wholly burnt upon the altar; it was **not** to be eaten. (Lev. 6:23)

2. The Sin-Offering (See Lev. 6:26,29; 7:7)

However, if the sin-offering was one where the blood was brought into the Tabernacle of the Congregation to be put upon the horns of the altar of incense (Lev. 4:7,16,17,18) or into the Most Holy (as on the Day of Atonement Lev. 16:14,15) to be sprinkled upon the mercy seat eastward, and before the mercy seat, then whatever was left of the offering after the inwards had been burnt upon the altar of burnt-offering had to be burnt with fire without the camp. (Lev. 4:11,12,21; 16:27; Heb. 13:11)

3. The Trespass Offering (See also Lev. 7:6,7)

But if the trespass-offering was of fine flour (with no oil nor frankincense), what was not burnt upon the altar the remnant belonged to the priest as a meal-offering. (Lev. 5:11,12)

There were also portions of the people's peace-offerings which belonged to the priests. These were designated: 1) the heave-offering (right shoulder; see Lev. 7:32,33,34), and 2) the wave-offering (breast; see Lev. 7:30,31,34; also Exod. 29:26-28 and Lev. 8:22-29; 9:21).

As to where the priests may have eaten their portions of these offerings is debatable for there seems to be a discrepancy between the following texts, which in the KJV, read:

"And the remainder thereof shall Aaron and his sons eat; . . . in the holy place; in the court of the tabernacle of the congregation they shall eat it." (Lev. 6:16)

"The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation." (Lev. 6:26)

"It shall be eaten in the holy place." (Lev. 7:6)

"Every meat offering . . . sin offering . . . trespass offering . . . **in the most holy** shalt thou eat it." (Num. 18:9,10)

Among the renditions, translations and versions, supporting the above are the Revised Standard, the Douay, Leeser, and the Jewish Publication Society. Moffatt, however, instead of the most holy place in Num. 18:10 renders it a sacred place. This could be regarded as virtually the same as the other translations and versions already referred to unless we should regard the court as a sacred place, in which event the contradiction between the three Leviticus texts and that of Numbers 18:10, would no longer exist.

Bro. Russell, basing his conclusions wholly upon Num. 18:10 as rendered in the KJV, says:

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; the 'Royal Priesthood' will be in the 'Most Holy' or perfect spiritual condition, and there will accept (eat) the sacrifices for sin, brought by the world for their own transgressions (not for original or Adamic sin, which was cancelled on the 'Day of Atonement'). In that perfect spiritual condition, the priesthood will instruct in every matter, as represented in the decisions and answers given to Israel by the Urim and Thumim. (T91)

Surely this thought is a most beautiful one for it seems to fit into the picture so well, so nicely. Yet in accepting it, we must ignore completely Lev. 6:16,26 and Lev. 7:6. Were it not for the fact that in Lev. 6:16 and Lev. 6:26, the words *in the holy place* are followed with a most emphatic *in the court of the tabernacle of the congregation*, we might quite reasonably assume that the word *most* had inadvertently been deleted. To accept, then, the rendering of Num. 18:10 as it appears in the KJV, we should have to assume that there has been a deletion of the word *most* from the three Leviticus texts; but also that there has been an interpolation of the clauses *in the court of the tabernacle of the congregation*. While this is possible, it does not seem quite so probable.

Unfortunately, the Septuagint does not help here either for it too supports the rendering of these three texts as they appear in the KJV. On the other hand, however, Rotherham, Smith (An American Translation), the American Standard (R.V.), the Confraternity (Revised Catholic) versions all give the sense of Num. 18:10 as *consider or regard as most holy* instead of *in the most holy*. Accordingly, the Leviticus texts would be correct as they are rendered in the KJV and Num. 18:10 would not necessarily contradict!

Since authorities disagree and recourse to the original manuscripts is impossible, we shall have to draw our own conclusions. While the weight of evidence seems to favor the Leviticus texts, and also it is not a most proper method to establish a type by way of an antitype, we feel, nevertheless, that Num. 18:10 as rendered in the KJV is more acceptable, and this, perhaps, on the basis of antitypical significance.

There is nothing in the Scriptures which definitely tells us as to where the people were to eat their portions of the peace-offerings. It does seem most logical, however, to conclude, after considering the quantity of food involved in these sacrifices *some to be eaten, and some to be burnt* (see Lev. 7:15-18) that neither the eating nor the burning of the remainder took place in the Court of the Tabernacle of the Congregation. The eating, most likely, took place in the offerer's tent and the burning of what remained without the camp.

We assume, of course, on the basis of Num. 18:8-19 (see also Lev. 7:34; Exod. 29:27,28) that the *heave and wave offerings* were eaten by the priests and the household; but there seems to have been an exception in the instance of the consecration ritual of Leviticus 8 and Exodus 29, wherein the right shoulder of the *heave-offering* (Exod. 29:27, called the *wave-offering* in Lev. 8:26-28) was burnt upon the altar (Exod. 29:22-25; Lev. 8:25-28); though the breast of the wave-offering (Moses' part) seems to have been appropriated and eaten by him. (Exod. 29:26; Lev. 8:29) Thereafter, when the rituals were carried out by the priests (not by Moses), both the breast of the wave-offering, and the right shoulder of the *heave-offering*, belonged to them. (Exod. 29:27, 28; Lev. 8:29) It should also be noted that the remaining flesh of the ram of consecration ritual was boiled and eaten in the holy place by the priests being consecrated. (Exod. 29:31-34; Lev. 8:31,32)

Generally speaking, such sacrifices as represented the priests could not be eaten by them. Compare the sin-offerings of the Day of Atonement with those of other occasions. Those of the Atonement Day were completely consumed by the fire, either upon the altar or without the camp (Lev. 16:25, 27); whereas those for the people, or of the people, were appropriated by the priests. (Num. 18:9 see also Lev. 6:23 with regard to the meal-offerings of the priests.)

It should be noticed that in the initial consecration, the second ram, though it was a peace-offering, is called here merely the ram of consecration. (Exod. 29:22; Lev. 8:22) Probably because in this ritual though it was for the priest (incidental to his consecration), it was nevertheless also in the interests, or on behalf of the people! (See 1 Cor. 15:29) No peace-offering was ordinarily required in connection with the priest's own sacrifices as for example in Lev. 9:2, but there was in connection with those sacrifices the priest made on behalf of the people, as is evident from Lev. 9:3,4. Of course, both consecration rituals were in the interests of the people, that is, for the people, therefore it is quite proper that the peace-offering of Leviticus 8, the ram of consecration, though offered specifically in connection with the initial consecration of the priesthood, should be eaten by those priests.

The Apostle's argument [in 1 Cor. 15:29] is that the whole Christian position stands or falls together. If there is no resurrection of the dead, then those who are fallen asleep in Christ are perished, as well as the remainder of the world; and if such be the case, and there is no future hope either for the Church, why should we consecrate our lives unto death? We are baptized into death with Christ, baptized for the dead, to the intent that we may by and by be associated with him as the Life-giver of the world the Seed of Abraham. (*F456*)

The people's offerings which were to be eaten by the priests in the Most Holy (Num. 18:9,10), we know, represented the offering to be brought by the world of mankind, on their own behalf, during the Millennial age, to the glorified priesthood which will eat or accept them, in their (i.e. the priests') perfect spiritual condition beyond the Vail. (see *T91*)

Then whose offerings did those represent which according to Lev. 6:16, 26, were to be eaten in the holy place . . . in the court of the Tabernacle of the Congregation? We suggest those of the priests of and during this Gospel dispensation! Yet this poses for us another difficulty for the typical priest was expressly forbidden to eat such offerings as were for himself. Consider, for example, the sin-offerings of the Day of Atonement. These were to be completely burnt by fire: the inwards upon the altar and the rest of the animal in the fire without the camp. (Lev. 16:27) Nor was it different with the sin-offering for the priest that is anointed if he sinned according to the sin of the people (Lev. 4:3); for here too the inwards were burnt upon the altar and the remainder of the animal in the fire without the camp. (Lev. 4:8-12) And the meal-offering, if it was the priest's, had likewise to be wholly burnt. How then are we to understand this matter?

Could it be that this portion of Scripture was recorded in the type merely for the edification of those who were to be the antitypical priesthood to whom it would be given to understand? We are suggesting that it is these priests who are referred to by the apostle Paul when he wrote:

“We have an altar, whereof they have no right to eat which serve the tabernacle, for the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.” (Heb. 13:10,11)

But one would remind us that the sin-offerings of such priests were, in the type, completely burned by fire on the altar in the court, or without the camp. (Lev. 4:10-12)

Before proceeding further, let us see as to who are these antitypical priests. On reading Leviticus 4, most of us would probably conclude that everything in the chapter was typical of what was to take place during the Millennium when the whole world of mankind will be called upon to bring their offerings to the antitypical priesthood which had purchased them. (T91,92) And while this is true of the rest of the chapter, it cannot be true of verses 3-12 for, in the Millennial age, there will be no priest who sins according to the sin of the people! Only such of the consecrated, as shall have attained the crystallized character-likeness of Jesus (Rom. 8:28,29) and who have therefore been made partakers of the divine nature (2 Pet. 1:4) will be among that priesthood. Reference, therefore, must be to that duly anointed priesthood of this Gospel Age according to the sin of the people. The fact that for the typical priest the sacrifice was a bullock (Lev. 4:3) seems to say that these antitypical priests of the Gospel Age would have a greater responsibility because of a far deeper comprehension and understanding of God's will than any others; and that for these, repentance, and the recognition of the fact that the merit of the man Christ Jesus, alone, could bring in atonement for their sins. The type clearly sets forth that others will not have so great a responsibility their comprehension and understanding of the divine will being so much less; for they could bring he-goats, female sheep and female goats. (Lev. 4:22-35)

Because of the apparent contradiction between the texts being considered, we may not be too sure about Lev. 6:16,26 in the type; but this later text does seem to have an important antitypical significance. Why, though, should there be any difference between the type and the antitype?

Paul, in his epistle to the Hebrews, declares that the types being shadows, did not always clearly, i.e., perfectly, reflect the substance. According to the KJV he stated it in this manner: For the Law [covenant] having a shadow of good things to come, and not the very image of the things. (Heb. 10:1) The significant phrase is rendered in the Basic English Version not the true image; and by Weymouth not a perfect representation; and in the Revised Standard Version instead of the true form. It is evident, therefore, that the Law (covenant) with its types and shadows, did not always give a perfect, nor true image or representation, of that which was to be clearly discerned in the antitype. Paul seems again to be emphasizing this fact when, as we have already seen, he declares:

“We have an altar, whereof, they have no right to eat which serve the tabernacle, for the bodies of those beasts, whose blood is brought into the Sanctuary by the High Priest for sin, are burned without the camp.” (Heb. 13:10,11)

On the surface it might appear as if all the apostle meant by this was that those of old who served the typical altar, not being antitypical priests, could have nothing to do with the antitypical (our) altar. This, of course, is self-evident and need, therefore, not to be particularly brought to the attention of the antitypical priesthood. We think that Paul had something of a far deeper significance in mind, something that was not so clearly reflected in the type! We believe this to have been the fact that, whereas the typical priests were not permitted to eat of the sacrifices offered upon the altar of burnt-offering on the Day of Atonement, we, the antitypical priesthood of this Gospel age, find it incumbent upon us to eat of the sacrifice (ransom-sacrifice of Christ Jesus) offered upon the antitypical altar of burnt-offering during this antitypical Day of Atonement! The words of Jesus as recorded in John's Gospel seem tantamount to this also, for did he not declare to those who had been forbidden to eat (drink) the blood of any creature, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. (John 6:53)

We are told how that certain of the sacrifices offered upon the ancient altar, were looked upon by God as his bread food. (See Lev. 21:21,22; also Psa. 50:8-15) Antitypically, therefore, God looks upon the better sacrifices (Heb. 9:23) offered to Him upon our altar, as His bread food and permits the antitypical priesthood to share this bread with Him as did the typical priesthood of old. (Lev. 21:22) Even as God feeds upon the faithfulness of our brethren in the matter of their consecration unto death, so we too may feed upon them, being encouraged and strengthened by these. This implies that we are not flatnosed and unable to sense the savoriness of another's sacrifice. (See Lev. 21:18)

But aside from the sacrifices which represent the consecration and dedication of our fellow-priest, there are those which are brought for sin for as already suggested, it is possible for the priest that is anointed to sin according to the sin of the people. (Lev. 4:3) Here again, is a sacrifice which, because it is for the priest that is anointed (the priesthood of this Gospel age, is still susceptible to sinning while in the flesh), and indicates his deep sorrow and regret for his sin, and his earnest desire to be right with God, is one which both God, and we (the fellow-priests) are privileged to feed upon. In a sense, the eating of another's sacrifice, identifies us with it! Surely, we are not in harmony with the sin; but we can, and should love the sinner who is truly repentant. It is in this way that we may help and succor him, assuring him that his present attitude of godly sorrow is acceptable to God. (*T100*) This is, of course, a very high order of priestly service and can be rendered only by one who is himself touched with the feeling of another's infirmities, as was, and as is, Jesus for ours. (Heb. 4:15) Unfortunately with many of us the tendency is rather when a brother has sinned, to sit in judgment upon him, to take the place of a severe cen-

sor refusing, as it were, to eat the sin-offering in the holy place; the court of the tabernacle of the congregation.

It is only the spiritual who really enter into this; and alas; how few of us are truly spiritual! `Brethren . . . ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. (Gal. 6:1,2) May the Lord give us grace to fulfil this blessed `law. How unlike it is to everything in us! How it rebukes our harshness and selfishness! Oh to be more like Christ in this as in all besides! (C.H.M., *Notes on Numbers*, p. 346)

Blood on Ear, Thumb and Toe

There is a similarity in one part of the ritual incidental to the consecration of the priesthood and that of the cleansing of the leper. This concerns the application of the blood of a sacrifice, to the right ear, the thumb of the right hand, and the great toe of the right foot, of the respective individuals. But there are differences also, even with regard to this particular feature:

1. In the case of the **priest**, after the last animal, the ram of consecration had been slain, its blood was immediately put upon the ears, thumbs and great toes of Aaron and his sons by Moses (Lev. 8:22-24; Exod. 29:21); subsequently they were all sprinkled with this blood after it had been commingled with the oil. (Lev. 8:30)
2. In the case of the **leper**, he was first besprinkled with the blood of one of the birds (there were two, but only one was killed) the first creature to be slain; then at a subsequent time he had the blood of the trespass-offering put upon his ear, thumb and great toe. (Lev. 14:5-7, 12-17)

It was quite natural in the case of the priest that certain parts of the ram of consecration were placed in the hands of Aaron and his sons and waved as a wave-offering (Lev. 8:25-27), for the ram of consecration was in reality, a peace offering (Lev. 9:21) of which, according to the law, this portion was designated the wave-offering since it was to be waved before the Lord (See Lev. 7:14,30) and was then set apart as a special portion for the priests. (Lev. 7:33,34; see also Exod. 29:27,28)

In the ritual incidental to the cleansing of the leper, however, it seems, the whole animal (it was small, a lamb) was waved before the Lord as a wave-offering (Lev. 14:12), the log of oil being included!

It is also worthy of note that in the case of the initial consecration of the priesthood, the first animal to be slain was a sin-offering (the bullock, Lev. 8:14,15); the second, the burnt-offering (a ram, Lev. 8:18); and the last, the peace-offering (the ram of consecration, Lev. 8:22). It was with the blood of this last sacrifice that their ears, thumbs and great toes were besprinkled. (Lev. 8:22-24) This took place subsequent to the offering of both the sin-offering and the burnt-offering.

In the case of the leper, there was no peace-offering, as such, though the wave-offering was in this instance taken from the trespass-offering. The besprinkling of the leper took place before either the sin-offering (Lev. 14:19) or the burnt-offering (Lev. 14:20) were slain.

“Living” Blood

“And every soul that eateth that **which died of itself**, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even; then shall he be clean. But if he wash them not, nor bathe his flesh; then he shall bear his iniquity.” (Lev. 17:15,16)

“Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the LORD thy God.” (Deut. 14:21)

“But flesh with the life thereof, which is in the blood thereof, shall ye not eat.” (Gen. 9:4)

“For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. For it is the life of all flesh; the blood of it is for the life thereof . . . for the life of all flesh is the blood thereof.” (Lev. 17:11,14)

The Scriptures tell us that the blood is the life of the creature (Lev. 17:11, 14) and that it was not to be eaten with the flesh. (Lev. 17:12) The blood was the people's only to be used for making atonement for their sins. (Lev. 17:11)

In a sense the blood of the Passover Lamb was used for an atonement also. As the people, the Israelites, were slaves unto the Egyptians, and were doomed to die in that land of darkness, so the whole world of mankind, having been born in sin, and as slaves to it, were likewise doomed to die in Egypt. However, Jesus, the Lamb of God (John 1:29,36) was slain so that through the merit of his blood, all might be delivered and saved. (See Matt. 20:28; Mark 10:45; 1 Tim. 2:6)

Hidden away in the types and shadows of old are some very wonderful pictures fraught with important, yes, deep lessons for the spiritual Israel of God—the Israel of this Gospel dispensation. And it is possible that in due time, the world of mankind also will be brought to an understanding of these; for does not the prophet declare that afterward (i.e., during the Millennial age) . . . I will pour out my spirit upon all flesh! (Joel 2:28) In Deuteronomy, Moses in reminding the people concerning such animals (beasts) as were to be considered clean and therefore suitable for food (and for sacrifices upon God's altar) (Deut. 14:3-8) warns them that no animal (beast) that dieth of itself should be eaten by any Israelite. (Deut. 14:21)

This was because of the fact that the blood which they were forbidden to eat and which might be used for atonement, had always to be that of a **living animal**, for only then could it be considered as representing **life**! For example, animals that had died of themselves might have blood in them, but it was then no longer a life-giving, or life-sustaining fluid!

In order to understand the spiritual significance of this, we shall need to remember that Adam was dead before he actually died, that he had no life within him to give unto his children (Rom. 5:12); and for this very reason, none of Adam's seed could redeem his brother or give to God a ransom for him. (Psa. 49:7) The blood with which atonement could be made had therefore to come from a creature that had life to give, the Lamb of God (John 1:36), who only, because being born separate from sinners (Heb. 7:26), could furnish the necessary blood of atonement. (John 1:29) Thus

also, the eating of the flesh of the animal that died of itself could not be a fitting symbol of the flesh of him who said, the bread that I will give is my flesh, which I will give for the life of the world . . . except ye eat the flesh of the son of man . . . ye have **no life** in you. (John 6:51,53)

The general principle on which the chemical life of the body is conducted is that each living cell carries out in its own substance, all those chemical processes necessary to its existence. Therefore all the materials which it requires must be carried to it and all those which it discards must be removed. Throughout the whole body therefore a system of transport is necessary, with which every living cell is in intimate contact.

The principle materials which a living cell, be it a muscle fibre, a nerve cell or a gland cell, requires are (1) sugar, (2) the basis of albuminous materials, (3) fat, (4) vitamins, (5) oxygen, (6) salts, (7) hormones, (8) water. The blood picks these up where they may be had, in the lung or in the alimentary canal or elsewhere, it being the province of the organs of digestion to reduce the solid constituents of the food to such a form that the blood can absorb them. The principal substance of which the cell must be rid are carbonic acid and simple soluble compounds of nitrogen, compounds of ammonia etc., or, in the case of the liver, urea.

In all the higher animals blood consists of a fluid, the plasma, in which are suspended corpuscles of various kinds adapted for special purposes.

A second purpose of one protein at least, fibrinogen, is to confer on the blood the power of clotting. The clot is the first aid to the healing of a wound; it at once plugs the wound and forms a scaffold on which new tissue is built . . . the solidification of the blood is not due to drying or exposure but to a chemical process in the plasma which causes the fibrinogen (hitherto in solution) to separate out as a solid sponge of fibrin connecting the edges of the wound and through which the corpuscles of the blood cannot pass. (*Encyclopedia Britannica*, 1942 edition, Blood)

The blood is composed of about twenty-five or thirty thousand billions of red cells, and of fifty billions of white cells. These cells are suspended in a liquid, the plasma. Blood carries to each tissue the proper nourishment, but acts, at the same time, as a sewer that takes away the waste products set free by living tissues. It also contains chemical substances and cells capable of repairing organs wherever necessary. These properties are indeed strange. When carrying on such astonishing duties, the bloodstream behaves like a torrent which, with the help of the mud and the trees drifting in its stream, would set about repairing the houses on its banks.

Blood plasma . . . contains proteins, acids, sugars, fats and the secretions of all glands and tissues. The nature of the majority of these substances and the immense complexity of their functions are very imperfectly known. The blood also contains antibodies, which appear when the tissues have to defend themselves against invading microbes. In addition there is in the blood plasma a protein, fibrinogen, whose shreds adhere to wounds and stop hemorrhages. (Carrel, *Man, The Unknown*)

“The life of the flesh is in the blood . . . It is the life of all flesh: the blood of it is for the life thereof . . . for the life of all flesh is the blood thereof.” (Lev. 17:11,14)

The Scriptures say that the **life is in the blood**. (Lev. 17:11) In harmony with that statement, the Jews were bidden to always refrain from eating the

blood. The animals must be bled before they were permitted to eat the flesh. Nor was any stranger sojourning with them to eat any blood. (Lev. 17:10-14) In this way, God would seem to say that life is a very sacred thing. **This life principle** that he gave to man, **seems to reside in the blood**. As long as the blood is passing through the organs of circulation, there is life; but when the blood is shed, the being dies. (*R5341:6*)

Shed blood thus becomes a very apt symbol of life laid down, as it were, **in sacrifice!** Scripturally, at least, it bespeaks of atoning merit.

“Almost all things are by the law purged with blood; and without shedding of blood is no remission.” (Heb. 9:22)

“Without the shedding of blood there is no remission of sins. (Heb. 9:22) Throughout the Law dispensation God emphasized this feature of his arrangement by requiring the blood of bulls and of goats; not that these could ever take away sins, but that in due time they might be recognized as types or illustrations of better sacrifices, through which sins are blotted out and cancelled. The expression “shedding of blood” signifies simple death, life poured out, yet points to a sacrificial death, and not what is sometimes termed a natural death though strictly speaking no death is natural. (*E442*)

How frequently the Scriptures refer to our Lord as our sin-offering, “the Lamb of God that taketh away the sin of the world!” (John 1:29) All the sacrifices of the Law, all the blood shed upon Jewish altars, pointed forward to this great sacrifice for sin slain on our behalf; for, as the Apostle assures us, the blood of bulls and of goats could never take away sin only the antitypical sacrifice could do this, “the precious blood. On this subject of the sacrifice for sins, as presented in the New Testament, see Heb. 9:12; 10:10; Eph. 5:2; 1 Cor. 5:7; 1 Pet. 2:22-24; 2 Cor. 5:21; *Diaglott*. (*E446*)

“Keep thy heart with all diligence; for out of it are the issues of life.” (Prov. 4:23)

The heart, figuratively speaking, is the seat of the affections, and out of it flows the blood the issue of life and death yes, the thoughts which either make for life, or destroy it, in ourselves and sometimes in others.

The thinking of good, wholesome, pure, holy thoughts, will make us good, wholesome, pure and holy; but contrariwise, evil, unwholesome, impure, unholy thoughts, will make us just that! As [a man] thinketh in his heart, so is he. (Prov. 23:7)

Strong, pure, and happy thoughts build up the body in vigor and grace. The body is a delicate and plastic instrument, which responds readily to the thoughts by which it is impressed, and habits of thought will produce their own effects, good or bad, upon it.

Men will continue to have impure and poisoned blood, so long as they propagate unclean thoughts. Out of a clean heart comes a clean life and a clean body. Out of a defiled mind proceeds a defiled life and a corrupt body. Thought is the font of action, life, and manifestation; make the fountain pure, and all will be pure.

Spiritual achievements are the consummation of holy aspirations. He who lives constantly in the conception of noble and lofty thoughts, who dwells upon all that is pure and unselfish, will, as surely as the sun reaches its zenith and the moon its full, become wise and noble in character, and rise into a position of . . . blessedness.

Achievement, of whatever kind, is the crown of effort, the diadem of thought. By the aid of self-control, resolution, purity, righteousness, and well-directed thought a man ascends; by the aid of animality, indolence, impurity, corruption, and confusion of thought a man descends. (excerpts from James Allen, *As A Man Thinketh*)

The heart is one of the most important organs of our body. If it ceases to work, death is sure to follow. The blood that flows through the heart constitutes the life, the energy of the body. If the blood current is interrupted for a little while, a clot is formed. This is so much of a preparation for death. There must be a continual stream circulating through our bodies to keep life there.

In view of this important function of our natural hearts, the Bible very properly uses the heart, the center of life, as a symbol of the center of our affections, including the will. Our will has to do with everything we do. Whoever of the Lord's people wills to seek more and more to purify himself becomes more and more alive. If we are pure in heart, we resolve to live righteously and soberly in the present life. Whoever appreciates the principle that right is right, and wrong is wrong will desire to live right, whether Jew or Gentile or the church of God.

According to a man's innermost sentiment, so is he. As a man thinketh in his heart, so is his real character. What is your real will? What are your real sentiments? Not, What words do you use? Not, What are your actions, but, what is the motive underlying all these?

If our thoughts are not according to our ideals, we should endeavor to make them so. We should put away anger, malice, hatred, strife, and all such works of the flesh and the devil.

There is another view of the text "As a man thinketh in his heart, so is he" given by Christian Scientists; namely, that according to our minds, so be it unto us. They get some good out of this view. They say that if one thinks about kind, noble things, he will be influenced thus. We think our Christian Scientist friends are partly right and partly wrong. They hold that if one thinks himself to be well, he will be well; that if one thinks himself to be sick, he will be sick. There is a measure of truth in this view.

One half the people in the world are sick because they think they are so. If they thought, not about their aches and pains, but about more helpful things, they would no doubt be better and stronger in every way. The mind has something to do with our condition. Whoever mopes about a headache will undoubtedly make it worse. Whoever tries to put the thought of his condition away and to give attention to other things will undoubtedly help himself.

The less we think about our aches and pains the better for us. If we talk about them we aggravate them. It is also bad to exercise too much sympathy with each other. Of course, there are times when it would be cruel not to show sympathy. But it is not wise to encourage those who are weak to complain about their condition. We become stronger in proportion as we try to avoid thinking of our ailments. (*R5246 5247*)

But **blood** is a symbol of yet other things of spiritual import. In the Scriptures it is identified with the following:

- the staying of (the angel of) death: Exod. 12:7,13
the attaining of life; John 6:53, 54

- justification: Rom. 3:24,25; 5:9
consecration: Lev. 8:22 24,30
sanctification: Lev. 8:15; Heb. 9:13; 10:29; 13:12
- atonement: Exod. 30:10; Lev. 16:15,16,18; 17:11,14
propitiation: Rom. 3:25 (1 John 2:2; 4:4; see *T124*)
reconciliation: Lev. 8:15; 16:16,18,20; Eph. 2:13,16
- forgiveness: Eph. 1:7; Col. 1:14
remission: Matt. 26:28; Rom. 3:25; Heb. 9:22
- purchasing: Acts 20:28, Eph. 1:14 (*T42*)
redemption: Eph. 1:7; Col. 1:14; Heb. 9:12; 1 Pet. 1:18,19; Rev. 5:9
- washing: Rev. 1:5; 7:14
cleansing: Lev. 14:6,7,14,17,52; Heb. 9:23, 24; 1 John 1:7
purging: Heb. 9:14,22
purification: Lev. 8:15; Heb. 9:13,23
- a covenant: Exod. 24:8; Matt. 26:28; Luke 22:20; Heb. 9:20; 10:29

Aside from whatever else may be the significance of the blood carried by Aaron from the Court into the Most Holy (Lev. 16:14), there seems a sense in which it represented for him a right to life! By this, we do not mean the right of life which he laid down in sacrifice for the people, so well depicted in the slain animal; but the right to live, as it were, a new life, as pictured in the priest who now had the right of access into the Tabernacle and the very presence of God. This right he did not have until he had the merit (the blood) of the sacrificed animal to take along with him. This seems to be the true significance of the words of caution given to Aaron:

“And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place [the Most Holy] within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy place [the Most Holy] with a young bullock for a sin-offering.” (Lev. 16:2,3)

So is it with those who consecrate during this Gospel Age, the completeness of their consecration is reflected in the death of the animal. This consecration, however, unlike that of the world in the Millennial age, is followed by the full and complete destruction of the human nature (the burning of the flesh outside the camp) and by the taking of the life into a new nature into the Most Holy. (*T96*)

Blood Atonement

God arranged Israel's typical Atonement Day as a type of the real Atonement Day, which began at Jesus' baptism and has continued ever since, and will continue for another thousand years in the future. The killing of the bullock on behalf of the priestly family found its antitype in the death of Jesus, which began with His consecration at Jordan and was completed at Calvary, three and a half years later. As a man Jesus offered up sacrificially His human nature, the body which He had taken for the special purpose of sacrifice. That sacrifice was satisfactory to God, as was indicated by His raising up Jesus from the dead.

Moreover, we are assured that our Lord was not only raised up out of death, but raised up as a New Creature, to a still higher nature than that which He had before He undertook the Father's commission to be the world's Redeemer, Prophet, Priest and King. His resurrection was (Phil. 2:10) to glory, honor and immortality, far above human nature, angelic nature, principalities and powers and every name that is named. Eph. 1:21

The risen Son of God remained forty days with His disciples, and when He had ascended on High He appeared in the presence of God, and according to the type made application of the merit of His sacrifice for the Household of faith, the antitypical Levites. The acceptance of His Atonement Sacrifice, and incidentally the acceptance of His waiting followers, was manifested by the descent of the Holy Spirit at Pentecost.

As Aaron in the type, by Divine direction, accepted his sons to be members with him in the priesthood, under his headship, so in the antitype Christ Jesus during this Gospel Age has been accepting members of the Royal Priesthood, of which He is the Head. And these are taken from the Levites, for which class the Atonement was made by Aaron in the type and by Jesus in the antitype.

Aaron in the type, after sprinkling the blood of the bullock and making Atonement for the House of Levi, came forth and slew the goat. So Christ, having finished making Atonement for the sins of the antitypical Levites, came forth at Pentecost to bless them and to accept them as joint-sacrificers and as joint-heirs. The goat, which Aaron slew as the second portion of his sin-offering, represented all the faithful footstep followers of Jesus in the nearly nineteen centuries that have elapsed since Pentecost. Respecting these Jesus prayed, saying, 'I pray not for the world, but for those whom Thou has given Me; . . . neither pray I for these alone, but for all those who shall believe on Me through their word, that they all may be one, as Thou, Father, and I are one. 'I in them and Thou in Me. John 17:9,20-23

Incidentally, Jesus as the High Priest in glory began at Pentecost the sacrificing of the goat class, His faithful followers. The work has continued ever since. The sufferings of Jesus have thus been prolonged for centuries. As St. Peter declares, the Prophets spake of the sufferings of Christ and the glory that should follow. (1 Pet. 1:10,11) The sufferings have not yet been completed, and hence the glory has not come. When the full number foreordained of God shall have faithfully finished their course in death the sacrifices of the antitypical Day of Atonement will be at an end. The great High Priest with His Body will pass beyond the second veil into the Heavenly glories, the First Resurrection completing the transfer. The blessing of the people will follow.

That Jesus thus recognized His followers as His members is clearly attested by the Apostle. In their flesh they are counted as members of Jesus; as New Creatures, spirit-begotten, they are counted as members of The Christ. Thus Jesus said to Saul of Tarsus, speaking of His followers, 'Saul, Saul, why persecutest thou Me? 'I am Jesus whom thou persecutest. (Acts 9:4,5) The same thing is true of any truly consecrated follower of the Lord Jesus Christ.

While such are in the world and suffer, the sufferings of Jesus are not completed. And the glory of Christ can be fully attained only in proportion as the sufferings of Jesus are completed. In the type, all this was pictured in the things which happened to the Lord's goat, which typified the faithful, sacrificing members, the flesh of Jesus. As the goat passed through all the

experiences of the bullock, so the footstep followers of Jesus are to have similar trials, difficulties, oppositions, persecutions, to those which came to the Master.

With the completion of the Priest of Glory at the end of the sufferings of the flesh will come the effusion of the blood on behalf of Israel and all of Adam's race of every nation. In the type Aaron took the blood of the goat, his secondary sacrifice, and sprinkled it on the Mercy Seat on behalf of all the people of Israel, representing all who will become the people of God of every nation. Forthwith Divine acceptance of these sacrifices spoke the forgiveness of the sins of all.

So in the antitype. When our Lord the second time sprinkles the blood in the Most Holy, the sins of all the people the whole world will be canceled. At the same instant the Redeemer will take them over as a purchased possession and, under the Divine arrangement, He will establish over them His Kingly power. He will reign for their blessing and uplifting. As the great Prince of Glory He will bind the Prince of Darkness, Satan, and destroy all his works of evil and lift poor humanity back into harmony with God all the willing and obedient. (SM73 76)

"And no sin-offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy (place), shall be eaten, it shall be burned in the fire." (Lev. 6:30)

It is not good to be wise above that which is written, nor to read into an account what is not specifically set forth therein. Let us note carefully what the Apostle Paul does say:

"The bodies of those beasts, whose blood is brought into the **sanctuary** by the high priest for sin, are burned without the camp." (Heb. 13:11—KJV)

"For the bodies of those animals, whose blood is brought into the holy places, are burned outside of the camp." (*Emphatic Diaglott*)

The Greek word *agia* rendered Sanctuary in the King James Version is plural and may therefore have reference to the whole structure, i.e., both the Holy and the Most Holy. Wilson in the *Emphatic Diaglott* rendered it holy places; and in the Newberry Bible (the Englishman's Bible) the word is indicated as being plural. Seemingly, the word has reference to either, or both of the holies the Holy and the Most Holy! If this is correct, then the blood brought into the Tabernacle of the Congregation (as in Lev. 4:5,16) must be considered as having been brought into the Sanctuary, even though it was merely into the Holy, and not into the Most Holy; and it will be reason enough for the carcasses having been burnt without the camp.

While, as in the Old Testament, we refer to the first compartment of the Tabernacle as the Tabernacle of the Congregation, or the Holy; and the second compartment, where Jehovah's presence was represented by the Shekinah Glory, as the Most Holy, or Holy of Holies, it is evident that God regarded the two compartments as his Sanctuary, or Sanctuaries. The word occurs in the plural in Lev. 21:23, having reference, we believe, to these two compartments!

There were sin-offerings burned without the camp whose blood, however, was **not** brought into the Sanctuary. Striking examples of these are those of the initial and secondary consecrations of the Aaronic priesthood, as set forth in Leviticus 8 and 9, respectively. In both instances, the blood of the

sin-offerings was put upon the horns of the altar of burnt-offering, and the remainder thereof was poured out at its base. (Lev. 8:15; 9:9,15) **None** of the blood was taken into the Sanctuary but the bodies were burned without the camp. (Lev. 8:17; 9:11,15)

Of the sin-offerings enumerated in Leviticus 4, only those offered for the priest that is anointed (Lev. 4:3), and for the congregation as a whole (Lev. 4:13), seem to have been burned without the camp (Lev. 4:11,12, 20), and this, evidently, because some of the blood was taken into the Sanctuary (i.e., the Holy of the Tabernacle) and there placed upon the horns of the altar of incense. (Lev. 4:17,18)

On the other hand, it will have been noted, the bodies of the other sin-offerings treated of in Leviticus 4, seem **not** to have been burned without the camp. (See Lev. 4:26,31,35) It is possible that the edible portions of these sacrifices were appropriated by the priests (Lev. 6:25,26; Num. 18:9,10), and such an appropriation signified the acceptance of the offerer's sacrifice. (*T91,100*)

Undoubtedly, there is a reason why the blood of these sin-offerings of Leviticus 8 and 9 was not brought into the Sanctuary, though the bodies of the beasts were burned without the camp. It should be remembered that the rituals of Leviticus 8 and 9 bore on the consecration of the priesthood and had nothing directly to do with the atonement for the national sin of the people, which sins were expiated on the 10th day of the 7th month. (Lev. 23:27) In this latter ritual (Leviticus 16) the blood was brought into the Sanctuary to make atonement for sin (Lev. 16:14); therefore, the carcass had to be burned with fire without the camp. (Lev. 16:27)

The ritual of Leviticus 8 set forth the response of the priesthood to the call of God; whereas, the ritual of Leviticus 9 showed the working out of this consecration by the called. Thus do they reflect more particularly, the consecration and dedication of that priesthood to the will of God. This is something quite separate and distinct from the blood atonement accomplished by this priesthood, so that the blessing of God might be brought unto the people. The one involved merely the full and complete dedication of the priest; the other, his death (figuratively, the laying down of life itself in the interests of the people). The former did not necessarily involve death for others (angels live consecrated lives but do not die vicariously for others); but the latter does. So in the rituals of Leviticus 8 and 9 we see the inwards of the sin-offerings consumed upon the altar of burnt-offering, and the remainder of the animals burned with fire without the camp, reflecting, as it were, the complete dedication of the antitypical priesthood to the will of God. In the ritual of Leviticus 16, however, we see that identical consecration of this priesthood by way of death, bringing in atonement for the world of mankind!

Our dedication as the antitypical priesthood, to the will of God, is thus beautifully depicted in those rituals of old wherein the inwards offered upon the altar of burnt-offering in the Court well represent our heart devotions, and the externals burned with fire without the camp well represent the testimony which our consecrated lives bear to our deadness to

the people at large. This testimony should create a veritable stench in their nostrils.

On the other hand, the ritual of Leviticus 16, Israel's ancient Day of Atonement, just as beautifully depicts this identical consecration unto death, but in addition shows how God accounts it as a sin-offering by means of which the atonement blessing is brought to the world of mankind.

To summarize: these three rituals picture in the death of the animals the completeness of the consecration—the burning of the flesh outside the Camp indicating the utter destruction of our human nature; but only the ritual of Leviticus 16 shows how the consecrated take on a new nature, for here the blood (which represents life) was taken into the Most Holy, representing the new, the divine nature (*T96*) to which those who become identified with Jesus in the sin-offering become heirs.

In order that they may share his nature and its glory they must share his sufferings, his death; thus, since he must suffer, the just for the unjust, so these, being justified through faith in his blood, must similarly suffer, the just for the unjust, as his members and as filling up that which is behind of the afflictions of Christ; not afflictions left behind in the sense of the Redeemer's incompetency to make the full atonement for the sins of the world, but sins left behind in the sense that our Lord did not apply his own merit directly to the world of unbelievers. Their sins are left behind that the merit of Christ, passing through the elect church, might benefit them just as much in the end, and additionally might give the elect of this age the opportunity of suffering with their Lord and Head, in order that in due time they might be glorified with him. Col. 1:24 (*R4352:6*)

Sprinkled Blood

Three special sprinklings of blood are, for very good reason, brought to our attention in the Scriptures:

1. The blood of the Passover Lamb (Exod. 12:3–7, 13)
2. The blood of the Sin-Offerings (Lev. 16:14–16)
3. The blood of the Burnt- and Peace-Offerings (Exod. 24:5–8; Heb. 9:18–20)

Antitypically they seem all to meet in the cup which the Father poured for Jesus. (John 18:11)

From the very beginning, almost, God showed the value He placed upon the blood. Shortly after Adam and Eve sinned, they made unto themselves aprons of leaves to hide, as it were, their nakedness (which in their original state of purity had not troubled them); nor did the aprons afford them much relief, for despite wearing these, they still felt their need of hiding themselves from the eyes of their God. (Gen. 3:10) The Lord intended to show them the utter futility of their own endeavors; and the record declares that he made for them coats of skins. (Gen. 3:21) This, of course, presupposes the slaying of an animal, the shedding of innocent blood! Truly, as this fact so clearly teaches, there is no more important doctrine in the Scriptures than this, which declares that without the shedding of blood, there can be no remission (covering) for sin. (Heb. 9:22)

We are not told in the Genesis account as to what animal it was that was slain by the Lord in order to furnish the coats of skins, nor should we be wise above that which is written; however, we believe there is much to suggest that it was a lamb. In the Revelation (13:8) there is reference made to the lamb slain from the foundation of the world. The implication seems to be that God by His foreknowledge had ordained for One (the Lamb of God) to become man's redeemer, by way of his shed blood. When Jesus, during his first Advent appeared on the banks of the Jordan, John the baptist, identified him to his disciples as the lamb of God that taketh away the sin of the world. (John 1:29,36) Thus did he come to give his life a ransom for all who were lost in Adam. (See Matt. 20:28; Mark 10:45) Surely, this establishes the fact that the ransoming, or atoning, merit, lies wholly in the sacrifice of him who came to give his life, to shed his blood, to redeem the race. (1 Tim. 2:6)

It will be remembered that Israel's redemption, its deliverance from the bondage of Egypt was predicated upon the sprinkling of the blood of the Passover lamb. (Exod. 12:7,13) It will also have been noted that while the first-borns were the only ones in danger of death in the nighttime, their deliverance from the hand of the angel of death became the precursor of the general delivery of all Israel the following morning. (*F457*) So it was that the blood of the lamb sprinkled upon the lintels and doorposts, became the means of salvation to **all** Israel. Undoubtedly, this was intended to show that not only the Church of this Gospel dispensation (the first-borns) are redeemed by the blood of Jesus, but also **all** the world of mankind, **all** who shall ever become the Israel of God!

It is interesting to note that with the establishment of the Tabernacle of God in the wilderness, and the coming of Israel under the Law at Sinai, a certain ritual of atonement was instituted involving sacrifices to be offered upon the brazen altar of animals designated clean by Jehovah God; and the blood of which sacrifices was to be sprinkled on, and before, the mercy seat in the Most Holy of the Tabernacle. These particular sacrifices, consisting of bullocks and goats, offered on the 10th day of the 7th month, were known as sin-offerings. It is important to note that no male sheep was ever used for such a sin-offering, though a female sheep was sometimes used as a sin-offering for one of the common people. (Lev. 4:27,32) It would seem that God had reserved the place of the male sheep, the lamb, to portray, **not the sin-offering**, but rather, the **ransom** sacrifice of Christ Jesus.

A sin-offering save for the small portion of inwards which were burnt upon the brazen altar in the Court (Lev. 4:31; *T42*) was never of a sweet savour unto the LORD. Being brought for sin, Jehovah could not take pleasure therein. It was different with the burnt-offering, since it was not demanded for sin, but was on the contrary a free-will, or voluntary offering, reflecting, as it were, the offerer's dedication or consecration of himself to the Will of God. Hear Jesus as he approaches John for his baptism, saying, Sacrifice for sin thou hast no pleasure in . . . lo, I come . . . to do thy will, O God. (Heb. 10:6,7)

Normally, the sin-offering preceded the burnt-offering, and the peace-offering. This was because God could accept no man's burnt- or peace-offering (consecration) until atonement by way of a sin-offering had first been accomplished for him. But it was different with Jesus, for he was born holy, harmless, undefiled and separate from sinners. (Heb. 7:26) He could present himself a burnt-offering unto God. His consecration was accepted by God, who thereupon showed him that this consecration called for a faithfulness unto death; i.e., he would have to die as the Lamb of God, to take away the sin of the world.

As already suggested, the atoning merit lies in the ransom sacrifice of Christ Jesus. The sin-offering of the Tabernacle types showed perhaps more particularly, the manner in which this atoning merit would be applied; viz., first, for the high priest and his house, and then, and by way of these, to all of Israel. Thus the bullock of the sin-offering was offered for the priest (and his house); and the goat of the sin-offering for the people. If one would see the ransom in the Tabernacle type, he must look for it in the sacrificed bullock, which represented **Jesus, and Jesus only!** (T51,52) No other sacrifice than this was really necessary: the goat might have been eliminated completely. The only reason for the goat in the type was to show that antitypically, those whose humanity was represented in the goat were to become channels through which the atoning merit of Jesus was to flow out to all the world.

“And Moses said unto Aaron, go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people.” (Lev. 9:7)

Commenting upon this text Bro. Russell says:

This type illustrated the fact that our Lord Jesus (the bullock sacrifice for sins) was sufficient to redeem both his Body, the little flock, and also the whole world of mankind. The Church's share in the sin-offering could have been dispensed with entirely: we might have been spared the special trials of our narrow way, spared the sacrificial sufferings, and could have been restored to perfection of human nature, just as all mankind will be. 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 the Church which is his Body, and that these as well as their Captain should be made perfect as SPIRITUAL beings, by sufferings in the flesh as sin-offerings. (Heb. 2:10; Col. 1:24) (T79)

The morning and evening sacrifices the burnt-offerings of the priests were to be lambs also; and there is nothing in Exodus 29:38-42 to indicate that these were to be male animals. But Leviticus 1:10 is quite specific when it says, and if his offering be of the flocks . . . sheep . . . he shall bring it a male. Edersheim says, The burnt-offering was always to be a male, as the more noble, and as indicating strength and energy. (*The Temple*, p. 100) These burnt-offerings (perhaps corresponding to the two rams offered on the Atonement Day) sanctified, as it were, the altar to which any Israelite might thereafter bring his own offering. (See T97)

Actually, there was no atoning merit in the sin-offerings of old! Paul tells us that It is impossible that the blood of bulls and goats should take away

sins. (Heb. 10:4) The Tabernacle type of the sin-offering, as Bro. Russell suggests, was merely intended to show **how**, antitypically, application of the ransom **merit would be made**.

The word ransom would more properly be rendered ransom-price, corresponding price. On the Day of Atonement no type of the ransom price is given to us, but rather a type of the sin-offering, showing particularly how that ransom-price will be made applicable. If we scrutinize this Atonement Day type, however, we shall find that which points to the ransom, in the killing of the bullock: for the whole matter depended upon the killing of the bullock. The goat could not be killed first. The bullock must first be killed and the blood applied in the Most Holy before anything could be done with the goat. Hence, all that was done, not only with the Lord's goat, but also with the scapegoat, was based on the death of the bullock. So if we look for anything that might correspond to the ransom-price in the Day of Atonement sacrifices, we shall see, that the death of the goat was not necessary, but all depended on the bullock. (*R4915:4*)

The sin-offering shows the manner in which the ransom price is applicable, or effective, to the cancellation of the sins of the whole world! (*R5873:3*)

The sin-offering of the Atonement Day and its sacrifices constitute a picture of the processes by which God accomplishes the world's blessing; while the Ransom is entirely distinct, and shows the work of Jesus alone and its ultimate effect for mankind throughout the whole wide world. (*R5874:5*)

That cash [obtained by someone who sold property] would be the ransom-price for the liberation of his imprisoned friends. . . . At his convenience he could take this ransom-price and apply it for one of the captives or two or more, or even for all. The application of the money, whether in one portion or in different portions at different times, corresponds to the presentation of the sin-offering on behalf of sinners. (*R4493:6 R4494:1*)

This ransom merit is identified with the sacrifice of Jesus as the Passover lamb the lamb of God that taketh away the sin of the world.

None accepting Christ as the Passover lamb, and thus accepting the antitype as taking the place of the type, could any longer with propriety prepare a typical lamb and eat it in commemoration of the typical deliverance. The appropriate thing thenceforth for all believers in Jesus as the Passover lamb would be the sprinkling of the doorposts of the heart with his blood: 'Having their hearts sprinkled from a consciousness of evil (from present condemnation realizing their sins propitiated through his blood, and that through his blood they now have forgiveness of sins). These henceforth must eat, or appropriate to themselves, the merits of their Redeemer the merits of the man Christ Jesus, who gave himself a ransom for all. (*F463*)

The cup was symbolical and pointed forward to his own death. It was offered only to his followers, and not to the world. It was shed for them, and was the basis for their reconciliation to the Father; but it was to be in due time the blood of the New Covenant the blood with which the New Covenant would be sprinkled, sealed, made efficacious. It was offered to the Church more than eighteen centuries before the time for the sealing of the New Covenant, to grant the Church, the overcomers, the privileges of par-

icipation with Christ in his sacrifice, not only in the sense of justification, but also in the sense of sanctification, or death with him. (*R4331:3,6*)

No one knows just when the cup (wine) became identified with the Passover ritual; for it was definitely not a part of the original institution in Egypt. (Examine Exod. 12:1-15) Then too, the Israelites were forbidden to eat (or drink) blood. Blood represented life; for life . . . is in the blood. (See Gen. 9:4; Lev. 17:10-12) However, God, to whom all life belongs gave the blood to Israel for but one specific purpose—to make atonement for your souls; for it is the blood that maketh atonement for the soul. (Lev. 17:11) They might eat of the Passover lamb's flesh, but its blood had to be sprinkled upon the lintels and doorposts of their houses to preserve them from death in the land of Egypt. (Exod. 12:7,8,12,13) Undoubtedly, this is also the reason for the cup (wine) having had no place in the original ritual: for Israel was a type of all the world of mankind, who must of needs eat the flesh of the Son of Man (John 6:53) the Lamb of God **but will not be privileged to become partakers of Jesus' cup!**

Of course in John 6:53 we do read the words of Jesus: Verily, I say unto you, except ye eat the flesh of the son of Man and drink his blood, ye have no life in you. How these words must have startled those Jews! Except ye eat my flesh. Yet they were even more dumbfounded when he added, and drink my blood, for this was so contrary to the Law of Moses! However, Bro. Russell is quite emphatic when he declares:

All the work of this Gospel Age, is the getting ready of the food for the world, and of the blood which will be sprinkled upon them. But the message of our Lord in our text [John 6:53] **was not intended for the world.** (*R5343:4*)

We, of course, agree since the drinking of the cup, i.e., the blood, is symbolic of the sharing of his cup which the world of mankind at large is not permitted to share.

When Jesus instituted the memorial he did not take the lamb to pass on to his disciples, for they had already partaken thereof in the supper which preceded. The lamb represented **his flesh**, and **his alone!** It represented the man Christ Jesus—the lamb of God, whose flesh all mankind must eat of, if they would have life. But Jesus took the bread in which many individual kernels of wheat had lost their identities to be found in one loaf; and he took the cup in which many individual grapes had lost their identities to be in one wine (cup). It was the Apostle Paul who under inspiration told us the significance of this:

“The cup of blessing which we bless, is it not the communion [common union] of the blood of Christ? The bread which we break is it not the communion [common union] of the body of Christ? For we being many are one bread, and one body, for we are partakers of that one bread.” (1 Cor. 10:16,17)

Of course, the cup in the first instance does represent something for us which it never represented for Jesus: justification, the appropriation unto ourselves of the merits of the man Christ Jesus. Jesus himself, being born holy, harmless, undefiled and separate from sinners, needed not to be

justified. Nor could we become identified with him, save that first we were baptized into his death. (Rom. 6:3) Speaking of this baptism, Bro. Russell said:

The word baptism signifies immersion. St. Paul explains that we are all baptized, or immersed, or anointed, by the one spirit into one body. The anointing, or baptism of the spirit came first to our Lord Jesus, extended down to the Church at Pentecost, and has been with the Church as an anointing ever since. All of us who come to God, by Christ, confessing our sins and asking forgiveness through His merit, and who yield ourselves to be dead with him, by baptism into his death, are immersed into membership in his body, thus coming under the anointing.

The result of this action is two-fold; we become first of all, members of Christ in the flesh, and he accepts us and treats us as such. We are first baptized, or immersed, into death His death, His baptism. Then the figure changes: and we are raised up out of this baptism into death, as new creatures. Thereafter our flesh is counted as His flesh. So our relationship to Christ is two-fold: one appertaining to the flesh, the other to the spirit. (R5394:1)

By way of this justification, there is accounted to us a perfect humanity with all the rights and privileges this entails, which we in turn are then privileged to sacrifice, to lay down together with Jesus, as a part of the sin-offering. Thus we have the import of the following:

The partaking of the unleavened bread at the Memorial season, then, means to us primarily the appropriating to ourselves, by faith, of justification to human life-rights, a right to human life, with all its privileges, which our Lord at his own cost procured for us. Likewise the fruit of the vine symbolized primarily our Saviour's life given for us, his human life, his being, his soul, poured out unto death on our behalf; and the appropriation of this by us also signifies primarily, our acceptance of restitution rights and privileges secured by our Lord's sacrifice of these.

Now let us note that God's object in justifying the Church **by faith** during this Gospel age, in advance of the justification of the world **by works** of obedience in the Millennial age, is for the very purpose of permitting this class who now see and hear, who now appreciate the great sacrifice which Love has made on man's behalf to present their bodies a living sacrifice, and thus to have part with the Lord Jesus in His sacrifice as members of His Body. This deeper meaning of the Memorial He did not refer to directly. It was doubtless one of the things to which he referred when He said, 'I have yet many things to say unto you, but ye cannot bear them now; howbeit, when it, the Spirit of Truth, shall come, it will guide you into all Truth, and will show you things to come. (John 16:12,13. (R5871:1)

Thus, the blood of the Passover lamb had to be sprinkled on lintels and doorposts of the houses; and it is **this** blood that represented the ransom or atoning merit of the sacrifice of Christ Jesus. But the blood of the sin-offerings the blood of the bulls and goats, had to be sprinkled on and before the mercy seat, being thus applied for the priest and his house, and then for the people. This shows then, more particularly, the manner in which the ransom merit of the sacrifice of Christ Jesus would be ap-

plied first to the Church of the Gospel dispensation, and in due time, by way of these, to all the world of mankind.

There was, however, another sprinkling with blood, and that was of the people, and the Law, with the blood of burnt- and peace-offerings; not the blood of sin-offerings! This was at the time when Israel came into a special covenant relationship with God through their Mediator, Moses. We read:

“And he [Moses] sent men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD. And Moses took half of the blood, and put it in basins; and the half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood the covenant which the Lord hath made with you concerning all these words.” (Exod. 24:5–8)

There is nothing in this text which said that Moses took any of the blood to sprinkle it upon the book (the Law). However, the Apostle Paul, remembering tradition, and under inspiration declares that Moses sprinkled both the book and the people.

“Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the Law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book, and the people. Saying, This is the blood of the testament which God hath enjoined unto you.” (Heb. 9:18–20)

The Apostle, after informing us that Christ was mediator of the New Covenant, adds (Heb. 9:15–22 Diaglott): ‘For where a covenant exists, the death of that which has ratified it, is necessary . . . a covenant is firm (binding) over victims, since it is never valid when that which ratifies it (or, is to satisfy it) is alive. Hence not even the first (i.e. the Law Covenant) has been (was) instituted without blood (though the blood used in the type was not the actual blood of Moses the typical Mediator at that typical covenant, the blood of beasts representing Moses’ blood). For every commandment of the Law having been spoken by Moses to all the people, taking the blood of bullocks and goats with water and scarlet wool and hyssop he sprinkled both the book (of the law, the covenant) itself, and all the people, saying, This is the blood of (or evidence of death, of that which ratifies) the covenant which God enjoined on you.

It will be observed that the killing (shedding of blood of the bullocks and goats) was the mediation, their death representing the death of Moses the mediator of that covenant. (*R788:4*)

After the people had assented to the law and the covenant based upon it, Moses killed an animal, which represented himself, the Mediator of that covenant, and he sprinkled the blood of the animal upon the Book of the Covenant, which represented the Lord and his faithfulness to all of his promises; and he sprinkled of the blood also upon the people probably not upon the two millions, but upon representatives of the whole, the heads or chiefs of the tribes. Thus in type, or symbol, Moses stood pledged to God on behalf of the people, and to the people on behalf of God that the provisions on both sides should be carried out. (*R3046:1*)

Hyssop

The identification of the plant referred to in the Scriptures as hyssop is at this distance extremely difficult if not utterly impossible. That there is

considerable difference of opinion among the authorities on the subject, is quite evident from the articles appearing in McClintock and Strong's *Cyclopedia*, Smith's *Dictionary of the Bible*, and *The International Standard Bible Encyclopedia*.

Perhaps no plant mentioned in the Scriptures has given rise to greater differences of opinion than this. The difficulty arises from the fact that in the LXX the Greek *hussopos*, is the uniform rendering of the Hebrew *ezob*, and that this rendering is endorsed by the Apostle in the Epistle to the Hebrews (9:19,21), when speaking of the ceremonial observances of the Levitical law. Whether, therefore, the LXX made use of the Greek *hussopos* as the word most nearly resembling the Hebrew sound, as Stanley suggests, or as the true representative of the plant indicated by the latter, is a point which, in all probability, will never be decided. Botanists differ widely even with regard to the identification of the *hussopos* of Dioscorides. The name has been given to the *Satureia Graeca* and the *S. Juliana*, to neither of which it is appropriate. Kühn gives it as his opinion that the Hebrews used the *Origanum Aegyptiacum* in Egypt, the *O. Syriacum* in Palestine, and that the hyssop of Dioscorides was the *O Smyrnaeum*. The *ezob* was used to sprinkle the doorposts of the Israelites in Egypt with the blood of the paschal lamb (Exod. 12:22); it was employed in the purification of lepers and leprous houses (Lev. 14:4, 51), and in the sacrifice of the red heifer (Num. 19:6). In consequence of its detergent qualities, or from its being associated with the purificatory services, the Psalmist makes use of the expression, 'Purge me with *ezob*. (Psa. 51:7) It is described in 1 Kings 4:33 as growing on or near walls. Bochart decides in favor of marjoram, or some plant like it, and to this conclusion, it must be admitted, all ancient tradition points. . . . An elaborate and interesting paper by the late Dr. J. Forbes Royle, 'On the Hyssop of Scripture, in the *Journal of Royal Astronomical Society* 8:193-212, goes far to throw light upon this difficult question. Dr. Royle, after a careful investigation of the subject, arrived at the conclusion that the hyssop is no other than the caper-plant, or *Capparis spinosa* of Linnaeus. The Arabic name of this plant, *asuf*, by which it is sometimes, though not commonly, described, bears considerable resemblance to the Hebrew. In the present state of the evidence, however, there does not seem sufficient reason for departing from the old interpretation, which identified the Greek *hussopos* with the Hebrew *ezob*. (Smith, *Dictionary of the Bible*)

Hyssop, an aromatic shrub used in applying the liquid prescribed for the removal of impurity, scarcely needs explanation. It was with the Hebrews, and perhaps with other ancient nations, an emblem of purification. This office may have been assigned it on account of its agreeable aroma, so antagonistic to the offensive odor proceeding from disease and death. The writer of the Epistle to the Hebrews understood that Moses used this shrub, when the covenant was ratified at Sinai, in sprinkling the people and the manuscript copy of the mutual engagement; though hyssop is not mentioned in the original record of the transaction. It was specifically prescribed as a necessary item in the ceremonial for cleansing lepers, and those who had touched a dead body. It was employed by King David in a penitential Psalm (Psa. 51:7), as a symbol deeply laden with the idea of purgation. (Atwater, *The Sacred Tabernacle of the Hebrews*, ppg. 234, 235)

Evidently hyssop was intended to symbolize certain purging, i.e., cleansing, influences. We are not too sure that it was an herb which when taken internally, would produce wholesome effects by way of cleansing the system of impurities; but we do know that it was used for a symbolical cleansing, when it became the instrument by way of which the meritorious blood was sprinkled upon that which was defiled.

The hyssop would represent the purging or cleansing. (*T109*)

This, undoubtedly, was intended to reflect God's purpose with regard to the establishment of the New Covenant under a better mediator than Moses—the Christ, Head and body; and by way of which all the families of the earth are in due time to be blessed. The blood of the typical burnt-offerings, and peace-offerings, represented the blood of the better sacrifices of this Gospel age. In reply to a question bearing on Exodus 24—the account of the sealing or inauguration of the original Law Covenant—Bro. Russell said:

The sin-offering, burnt-offering and peace-offering evidently pictured the same sacrifices, but from different standpoints. In every case we would understand the bullocks to represent our Lord Jesus and the goats to represent the Church, the under-priesthood. The sin-offerings represented the sufferings of Christ and of all who walk in his footsteps as respects their relationship to the Lord . . . And it shows the merit of the sacrifice eventually applied on the mercy seat, and for whom applied—the blood of the bullock first, for the Church; the blood of the goat afterward, for all the people.

The burnt-offering shows the same sacrifices but from a different standpoint—that of Divine acceptance. It shows that the offering was made to God and accepted by God as a whole, even though, as shown in the sin-offering, the sufferings were inflicted by men and the services rendered unto men.

The peace-offering (Lev. 3) would appear to be another view or picture of the same sacrifices, representing the willingness of the individual who sacrificed—that nothing was of compulsion, so far as God was concerned; and that there was peace between God and the sacrificer, so that the offering was not made for his own sins.

So then, it seems very appropriate that, as described in Exodus 24, it was the blood of peace-offerings and burnt-offerings that sealed the Law Covenant. The sin-offering feature has to do with the satisfaction, but the burnt-offering and peace-offering imply that the sacrificers voluntarily lay down their earthly rights in the interest of those who will be blessed under the New Covenant and that God accepts these sacrifices as sealing that New Covenant—entirely aside from the Atonement for Adamic sin accomplished by the same sacrifices, viewed from the standpoint of the sin-offering. (*R4389:3*)

The difference is that Moses sprinkled the tables of the law with the blood of bulls and goats, but the antitypical Moses, the Mediator of the New (Law) Covenant, will (symbolically) sprinkle the law with the antitypical blood of the better sacrifices (antitypes of the bullock and the goat)—his own blood, not only the precious blood of Jesus, but the blood of the sacrifices of all those whom he shall have accepted as members of his body. Then, as Moses sprinkled all the people at Mt. Sinai in the type, so in the antitype, on a

larger scale, the Christ, Jesus and his members, will, during the Millennium, sprinkle all the people, that is, bring all mankind to a knowledge of the truth and to an appreciation of their privileges of full return to harmony with God and his divine laws and regulations. (*R4366:5*)

Burning “Without the Camp”

We are reminded by the Apostle Paul (Heb. 13:11) that the bodies of those beasts (sin-offerings) whose blood was brought into the Sanctuary (the Most Holy *R4867:3*) to make an atonement for sin, were burnt with fire without the camp. He is, of course, here referring to the great Day of Atonement sin-offerings, whose inwards were offered as a sweet savor unto the Lord upon the altar of burnt-offering, but whose skins, flesh and dung, were burnt without the camp. (Lev. 16:27)

While nothing is said in Leviticus 16 to the effect that the inwards the liver, kidneys, and fat were burnt upon the altar of burnt-offering, this was the usual procedure as may be gathered from Lev. 4:8 10,19,26,31,35; 8:16; 9:10,15. But there were sin-offerings whose blood was **not** brought into the Most Holy, and whose carcasses were nevertheless burnt without the camp. (Lev. 4:5,11,12,16,21; 8:15,17; 9:11,15)

In all instances, whether the blood was brought into the Sanctuary or not, the significance of the burning of the carcasses without the camp is the same. It will have been noticed that in every case the inwards were burnt upon the altar in the Court. These inwards represent our heart devotions, heart sentiments, and best powers (*T42,45*), which are thus a sweet savor unto the Lord. The carcasses however, represent that part of our consecration which creates a stench in the nostrils of the people!

The stench, let it be noted, was not the result of putrefaction but of the coming into contact with the fire of the nitrogenous and other substances in the bodies of the dead animals, whose inwards were burning upon the altar in the Court. This is a very beautiful picture and it reflects how dead we should be to all things other than the Lord. Jesus, the man, was so dead to himself that he could honestly say, I do **always** those things that please him [the Father]. (John 8:29) It was just this deadness in the face of all his trials that caused the Scribes, Pharisees, Sadducees, Doctors of the Law the religious people of his day to hate and despise him. Like one really dead, he was not moved by either praise or blame!

Nor should it be different with us who have been admonished to go forth . . . unto him without the camp, bearing his reproach. (Heb. 13:13) The camp outside of which this deadness bears testimony is not the world in its broad sense, but rather the worldly church:

The `camp condition at the present time, however, we could not think would represent the world in the broad sense, but rather the worldly church. It would represent those who with more or less desire wish to be in accord with God and who profess his name, but through ignorance or superstition or love of the world are not in the proper attitude of heart to receive the deep things of God, the spiritual things, at the time in which this spiritual work, the work of Atonement, is being carried on. We do not understand that these were ever begotten of the Spirit. They are merely moral, or outward Chris-

tians the Christian world Christendom. These, we understand, are now represented in the camp condition. In our Lord's day the camp condition did not represent Christendom, but the Jewish nation. (*R4607:2*)

Our heart devotions are a sweet savor unto the Lord upon his altar; but the testimony of our lives to the world, and the worldly church, is one of deadness. Unlike Christians, we do not find pleasure in the theater, the dance hall, the bridge party, the bazaars, bingos; nor in drinking, smoking, cursing, swearing, etc., so to all appearances we are dead. And, above and beyond this, the trials of life (the fire) leaves us unmoved, yet ever faithful to the divine will; no wonder, then, that the stench in the nostrils of the world is so persistent!

The world appreciates and approves what it would designate a robust and strenuous life not righteous overmuch. Our Lord explains to us why the world would not approve his followers; namely, because the darkness hateth the light because the standard of his Royal Priesthood for thought and word and action would be higher than the standard of mankind in general, and would, therefore, seem to more or less condemn their course. The world desires rather to be approved, to be flattered; and whatever in any degree casts reflection upon it is to that extent avoided, if not opposed. (*F132*)

Their disposition would be to attribute such a change to some ignoble motive. It would be beyond their comprehension that anyone should voluntarily make such a change, for truly they would say that the course was 'unnatural! Likewise, in our day, those who step out of Churchianity, with its forms of godliness without the power, with its social revelry, intoxication with the spirit of this world and of false doctrines (*Rev. 17:2*), and its idolatries of money, influence, etc., are considered peculiar people, and not infrequently their sanity is questioned. The natural man understandeth not why any seek for more than that which would be outwardly respectable and honorable. The world knoweth us not, even as it knew not the Lord *Rev. 18:3*

The Apostle continues with this thought, saying, that it is for this reason (because we are dead to the world and alive toward God that we are being called out now, as the Lord's elect class, therefore) the Gospel is preached to us who are (thus) dead, so that while the world judges us as in the flesh, like all other men, the Lord may judge us in the spirit, begotten to a newness of life. . . . The world discerns not that the New Creatures are any different from other men; hence it wonders at this devotion, calls it folly or hypocrisy, and discerning the imperfections of the flesh may not at all times be able to see so great a difference between the New Creatures and the world. But God, who knoweth the heart, and who has from the moment of our consecration counted the flesh dead, and who charges nothing against us as New Creatures, begotten spirit-beings, except that which is willfully wrong, is the One with whom we have to do, and in whose favor and love and promises we rejoice. (*R3247:2,3*)

While the humanity of the royal priesthood is destroyed, as a vile thing in the eyes of the world, as represented by the burning of the bullock without the 'Camp, God accepts the heart devotion which prompts the sacrifice, which says, 'Lo, I come to do thy will, O my God. . . . This was 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. (*T42*)

“But the bullock and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded.” (Lev. 8:17)

And Moses took the bullock, his hide, flesh, etc., and burnt them with fire without the `Camp. (verse 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, by this sacrifice, it will ultimately be delivered the **merit** being in the sacrifice of our Lord Jesus, we, his `brethren being privileged to fill up a measure of HIS sufferings, as `members of **his body**. (Col. 1:24) (T42)

“And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp: and they shall burn in the fire their skins, and their flesh, and their dung.” (Lev. 16:27)

There is another fire `outside the camp. There the body of flesh is being destroyed (verse 27). This represents Jesus work as viewed by the world. To them it seems foolish that he should spend his life in sacrifice. They see not the necessity for it as man's ransom-price, nor the spirit of obedience which prompted it, as the Father saw these. They see not our Lord's loving perfections and self-denials as the believers (in the `Court condition) see them. . . . **To them his sacrifice was and is offensive**, he was despised and rejected of men, and as it were they blushed and hid their faces from him, as, in the type, the Israelites turned disgusted from the stench of the burning carcass. (T57)

The slandering of God's people for righteousness sake is represented in the burning of the `Lord's Goat on the typical Atonement day. Whatever ignominy befalls one member of the body is shared by all. Whatever shame the Lord thus permits he could hinder; hence it must serve some good purpose in testing our patience, love, loyalty, obedience, humility, or what not. (R5655)

The bullock was burned first and secondly the goat. (Lev. 16:27; Exod. 29:14) The burning represented the gradual destruction of the flesh. **Outside the camp signified ostracism, rejection of men, dishonor.** (R4385:1)

There the `Lord's goat was killed, sacrificed, and the ignominious burning outside the camp commenced. (R4512:4)

The carcasses of such sin-offerings, as of which some of the blood was brought within the Sanctuary for reconciliation, were always burnt with fire without the camp. This is very clearly set forth in:

- Lev. 4:7,11,12 where it is specifically stated that the carcass of the bullock, brought for the anointed priest who sinned, should be burned without the camp; as also the carcass of the bullock brought for the sin of the congregation as a whole (Lev. 4:16 18,20,21);
- Lev. 16:14,15,27, where again it is specifically stated that the carcasses of these sin-offerings were to be burnt without the camp.

Sometimes, to note what the Scriptures do not say, or pass over in silence is just as important as to note what they do say. So it will be noted that in Lev. 4:22-26 and in Lev. 4:27-35, where the sin-offerings for the ruler, or the common people (as individuals) are outlined, that the blood in both

instances was not brought into the Tabernacle of the Congregation but was used in connection with the altar of burnt-offering, and that nothing whatever is said about the carcasses, nor as to where they should be burned. We believe that this silence is as purposed as is that in Gen. 14:18 where in speaking of Melchisedec, no mention is made of his father, mother, descent, birth or death. (Heb. 7:2,3)

The Apostle Paul in speaking of the antitypical sin-offerings, and contrasting these with those of the ancient priesthood, says:

“We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the Sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.” (Heb. 13:10–13)

Since without the camp is the designation of the place where the carcasses of certain sin-offerings were burned, and in their burning created a stench in the nostrils of the people, reference, antitypically, must be to any place without the gate (the Court) where our covenant life of sacrifice causes resentment and repugnance. Let it be carefully noted that the carcasses which were burned without the camp caused the stench not merely because they were dead for they had not been dead long enough for decomposition and putrefaction to have set in but rather, the evil smell resulted from the carcasses contact with the fire. What a picture is this! Truly, we ought to be dead, and if we are, it will manifest itself when we are subjected to the trials intended to consume the flesh. A living animal, surely, will flee from the flames, but a dead animal cannot do this. Just so, as dead creatures we will not seek to escape the trials, by compromise or otherwise, which God himself has ordained or permitted to prove us (1 Pet. 4:12), in which, however, our faithfulness, our righteousness, our purity, etc., may, in convicting others of the lack of these, become a sickening stench unto them.

It is possible that the stench of the burning carcasses would not only be in evidence without the camp, but depending upon the direction of the wind, might also become somewhat annoying to those within the camp. And how true this is! A faithfulness to our covenant of sacrifice will not only be repulsive to those outside, but oftentimes more offensive to those of the Camp nominal Christendom.

But there is one place where the stench under no circumstances can be, and that is within the holies of the Tabernacle. Here only the sweet savor of the burning incense affects the olfactory nerve of the priest within their confines. No flesh was ever brought into the Holies! If then, we are living in the first of the antitypical holies, we should no longer know any of our brethren according to the flesh (2 Cor. 5:16,17), but ever and only as New Creatures in Christ Jesus, breathing in the sweet savor of their faith, love, obedience and praise unto Jehovah God. The place of the stench must ever be without the gate without the Camp. Thus:

So long as we ourselves are true sacrificers in the `Holy, or true members of the `household of faith in the `Court, we will not be revilers of any that are

true sacrificers of this present time. Nor will we be blinded by malice, hatred, envy or strife so as to be unable to see the sacrifices which God accepts. What, then, shall we say of those, once `brethren, sharers in the same sacrifices and offerers at the same `Golden Altar, and fellows of the order of royal-priesthood, who become so changed, so possessed of an opposite spirit, that they can speak evil of their fellow-priests continually! We must surely `fear for them (Heb. 4:1) that they have left the `Holy, and the `Court, and gone outside of all relationship to God into `outer darkness. We should do all in our power to recover them (Jas. 5:20); but under no consideration must we leave the `Holy to render evil for evil, reviling for reviling. No, all who would be faithful under-priests must follow in the footsteps of the great High Priest and love their enemies and do good to those who persecute them. They must copy him `Who, when he was reviled, reviled not again, when he suffered threatened not; but committed his cause to him who judgeth righteously. 1 Pet. 2:23 (T62)

Both the bullock, which represented the perfect humanity of Jesus, and the goat, which represented the imperfect humanity of the Church (T95), as sin-offerings were burnt without the camp causing a stench; but not so the priest within the Holies, offering sweet incense on the Golden Altar. Friends, just where are we?

What is the antitypical significance of the expression without the camp (Lev. 4:12; 8:17; 9:11; 16:27) where the carcasses of the sin-offerings were burnt creating at the same time a stench in the nostrils of the people?

Of course, the dead animals whose carcasses were burned were not in any way moved by what the people said about the stench which the burning of their bodies produced! We believe, there is a lesson here that is intended for us. We too should be so dead that none of the world's reproaches will in any way affect us! But reproaches they are, such as are heaped upon us because of the righteous living in conformity with our consecration vows our deadness to all the world's pleasures and activities.

What these traducers do not know is that their reproaches of us are really reproaches against God. True, they seemingly fall upon us and a kindly God and Father accredits us with the suffering for righteousness sake. (1 Pet. 3:14) It will be recalled that when the ancient Israelites murmured against Moses and Aaron, they were really reproaching God. The account reads:

"And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, would to God that we had died by the hand of the LORD in the land of Egypt when we sat by the flesh pots and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger . . . the LORD heareth your murmurings against Him: who are we? your murmurings are not against us, but against the LORD." (Exod. 16:2,3,8)

Thus, the reproaches against Jehovah God fell upon his servants Moses and Aaron even as in a later day as the prophet declared a similar reproach was to fall upon Christ Jesus, the servant of God in the great work of deliverance and redemption. We read again: The reproaches of them that reproached thee are fallen upon me. (Psa. 69:9; see also Rom. 15:3)

Even as the Camp, the Court, the Holy and the Most Holy represent conditions, so also is it with without the camp. It represents a condition the condition of reproach! Accordingly, for Jesus, without the camp was a condition of reproach wherein his sacrifice (his consecration unto death) became a veritable stench in the nostrils of the people (the scribes, the Pharisees and doctors of the law). And so also must it be for those who in obedience to the Spirit's dictates, go forth, therefore, unto him without the camp bearing his reproach. (Heb. 13:13)

To call the sacrifice a stench is, of course, a figure of speech. In fact the word stench does not occur in the Scriptures. Naturally, the burning of nitrogenous substances, such as the hides, hoofs, etc., of the animals which were burnt without the camp (Lev. 4:11,12,21; 8:17; 9:11; 16:27) would create a stench in the nostrils of the people near enough to the burning. The expression stench is used merely to show how differently man and God view an identical sacrifice! Through the Prophet of old, God declared, my thoughts are not your thoughts, neither are your ways my ways . . . for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. (Isa. 55:8, 9) How true! To God, the sacrifice of Christ and his Church is a sweet savor, but to the world, quite loathsome.

To them his sacrifice was and is offensive, despised: he was despised and rejected of men, and as it were they blushed and hid their faces from him, as, in the type, the Israelites turned disgusted from the **stench** of the burning carcass. (T58)

As with the bullock so with the goat in the sin-offerings: the burning outside the camp represents the dis-esteem in which the offering will be viewed by those outside the camp, not in covenant relationship with God, the unfaithful. . . . Those, outside the camp, who see these sacrificers and their self-denials only as the consuming of the filth and off-scourings of the earth are a class far from God, his enemies through wicked works. Those are the ones of whom our Lord foretold, They shall say all manner of evil against you falsely for my sake. (T62)

To them it makes no difference as to where the offering is made, whether it be upon the altar or without the camp. It is yet a stench. To God, however, both are accepted as being of a sweet savor. This is reflected in the burnt-offering, which always followed the sin-offering; and which burnt-offering was wholly consumed upon the altar. (Exod. 29:18)

The ram for the burnt-offering . . . was killed; its blood was sprinkled upon the altar; and Moses cut the ram in pieces and washed the inwards and legs in water, and burnt the head and pieces and the fat. Thus during the entire Gospel age Jesus and his Body, the Church, are being presented, member by member, before God on the altar, yet all are counted together as one sacrifice. The Head was laid on the altar first, and since then all who are dead with him, and cleansed, as in the type, by the washing of water, through the Word, are reckoned as laid with the Head upon the same altar. The burning of the offering on the altar shows how God accepts the sacrifice, as a sweet smelling savor. (T42, 43)

In Leviticus chapter 8 nothing is said about the animal having been flayed; for it here represented the priest himself, in his dedication to God. Accordingly, it was wholly burnt upon the altar (Exod. 29:18; Lev. 8:21); nothing was retained as would have been, had the offering been for one of the common people. (Lev. 7:8) It is interesting to note that even the meal-offering, if it was the priest's, had to be completely burned upon the altar. (Lev. 6:23)

Fat

Fat represents love and zeal; and fat burns vehemently. So should it also be with us: our love and zeal for the Lord and his precious will concerning us ought to be so fervent and active that when we come into contact with the trials and difficulties of this way, we do not falter in yielding upon the altar our all, but rejoice in the knowledge that it is in this way that our sacrifice is the more quickly consumed (destroyed)!

It is worthy of notice that while a prime bullock is always very fat, a goat is a very lean animal. So our Lord Jesus, as represented by the bullock, had a great abundance of the fat, of zeal and love for his sacrifice, while his followers, represented by the goat, are lean in comparison. (T61)

Now it so happens that a bullock has more flesh than a goat; but this difference when carried over into the antitype is **qualitative** rather than **quantitative** for it is intended to emphasize the fact of Jesus' perfection in comparison with the Church's imperfection. (See T95) On the other hand, weight for weight, there is more fat identified with the bullock's flesh than there is with the goat's. This difference when carried over into the antitype is **quantitative**, for it emphasizes the fact that with Jesus' sacrifice, there was more zeal and less flesh to be destroyed, whereas with our sacrifice there is more flesh and correspondingly less zeal.

In the type fat was not only present with the inwards offered upon the altar of burnt-offering within the Court, but also it was present with the carcasses burnt with fire without the camp. So not only is our love and our zeal to be manifested in the heart devotion rendered as a sweet savor unto the LORD, but is also to be evidenced in the burning without the camp. There our zeal to give a faithful testimony as to our deadness to self, and our love for the Lord and his will, will be a means of hastening the destruction of the already dead flesh.

"All the fat is the LORD's." (Lev. 3:16)

"Ye shall eat no manner of fat, of ox, or of sheep, or of goat." (Lev. 7:23)

"Neither shall the fat of my sacrifice remain until the morning." (Exod. 23:18)

"Inwards"

"Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." (Psa. 51:6,7)

The Hebrew word *qereb*, frequently rendered inwards in the King James Version (Exod. 29:13,17,22; Lev. 1:9,13; 3:3,9,14; 4:8,11; 7:3; 8:16,21,25; 9:14), has also been rendered bowels (Psa. 109:18), heart (Jer. 9:8), inward part and inward parts (Psa. 5:9; Isa. 16:11; Jer. 31:33), inward

thought (Psa. 49:11; 64:6), purtenance (Exod. 12:9), and midst 73 times, in the same version.

Moffatt has rendered it entrails and intestines. Meek in *An American Translation* rendered it entrails most consistently. Rotherham rendered it innerpart and inwards. Rabbi Leeser and the Jewish Publication Society have rendered it inwards.

The term, as will be readily seen, may be applied to **all** of the inwards of an animal including the intestines, the heart, the lungs, the liver, the kidneys, etc. This, of course, is the very general sense. On the other hand, such organs as the liver, kidneys, and their fat, when specifically referred to in the text, are inwards in the particular sense. (See Lev. 8:16; Exod. 29:13)

When the inwards referred to consist of the liver, kidneys and their fat, as in the case of Lev. 8:16 (Exod. 29:13; Lev. 9:10, etc.), they are **never washed!** If reference, however, is to other organs, sometimes specifically called the inwards as in Lev. 8:21 (Exod. 29:17), they are washed before being placed upon the altar.

Those organs, like the liver and kidneys, and their fat, which represent our heart devotions (*T42*) are considered clean acceptable to God upon his altar without washing the standing we have in the beloved. The rest of our being, represented in the pieces, legs, etc., show forth the fact that apart from Jesus, we needed first to be washed and cleansed ere we could be represented in the sacrifice together with him. (*T45*)

“And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.” (Lev. 8:16; see also Exod. 29:13)

“But the fat and the kidneys, and the caul above the liver of the sin-offering, he burnt upon the altar; as the LORD commanded Moses.” (Lev. 9:10; also verse 14)

“And the fat of the sin-offering shall he burn upon the altar.” (Lev. 16:25)

But while the humanity of the royal priesthood is destroyed, as a vile thing in the eyes of the world, as represented by the burning of the bullock without the `Camp, God accepts the heart devotion which prompts the sacrifice, which says, `Lo, I come to do thy will, O God. `I delight to do thy will, O my God. This was 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. (*T42*)

The inwards (life-producing, i.e., life-sustaining organs), the liver (the caul of the liver Rotherham; the lobe of the liver Moffatt; the midriff of the liver Leeser), and the kidneys, particularly represented the heart devotion unto the Lord. But the question quite naturally arises as to why these particular organs were specified by the Lord. On examination, we find a very deep and significant purpose involved since these organs in a sense, represent life itself. The mystery of life itself, is however, forever hidden by God from the vulgar eyes of man; though he has permitted him to learn much about life. Among the things which he has learned is this, that the physical basis of life, whether of animals or plants, is protoplasm. This is composed of such very common elements as carbon, hydrogen, oxygen, calcium, sulphur, nitrogen, phosphorus, etc. Yet these identical elements are found in both living and dead protoplasm! Living protoplasm, or shall we

say, 'life, has the ability to absorb or assimilate food, and also to throw off waste and refuse; dead protoplasm has not.

Every living cell has the power to assimilate food and throw off wastes and impurities. Nor could there be life without this power. Now it seems that these organs which are so specifically mentioned in Leviticus 8 and 9, and are alluded to in Leviticus 16, were intended to represent the life-sustaining qualities inherent in the new creation the power to assimilate spiritual food, and the ability to discern and throw off all that would be inimical to that consecration which is so beautifully represented in the burning of these vitals upon the altar of the Lord.

The liver is a blood purifier, but it also has the power to store glycogen a food substance, which on reversion into glucose is poured back into the blood stream as the body may require this added energy. Just so, through prayer and study, the new creature builds up the spiritual reserve that it must of needs fall back upon in times of trial, stress, disappointments, etc.

The cells of the liver take from the blood brought to them by the portal tube a substance called glucose which is derived from the carbohydrates of our food. This is stored in the liver in the form of glycogen until such times as the body needs more glucose than the food furnishes. When such demand is made, the enzymes of the liver cells reconvert the glycogen into glucose and pour it into the circulation. (Kimber, Gray, Stackpole, *Anatomy and Physiology*)

The kidneys on the other hand have a different function which is to carry off the wastes, poisons, etc. So too, must the new creature be exercised in his inner life, that he may be able to cast off and out from himself anything that would be injurious to its well-being.

The function of the kidneys is to separate the constituents of urine from the blood and thus help to maintain the normal composition of the blood. The kidneys extract almost all the protein waste, the greater part of the salts not needed by the blood, and about half of the excess water. . . . The kidneys also extract foreign substances such as toxins, whether formed in the body or taken into the body from outside. (Kimber, Gray, Stackpole, *Anatomy and Physiology*)

'Reins and 'kidneys are synonyms, but the A.V. undertook a distinction by using the former word in the figurative, the latter in the literal passages. E.R.V. has followed A.V. exactly, but A.R.V. has retained 'reins only in Job 16:13; Lam. 3:13; Rev. 2:23, elsewhere substituting 'heart, except in Psa. 139:13 where 'inward parts is used. . . . The physiological function of the kidneys is not referred to in the Bible but has been introduced (quite wrongly) by A.V. to Lev. 15:2; 22:4.

The kidneys owe their importance in the Bible partly to the fact that they are imbedded in fat, and fat of such purity that 'fat of the kidneys was a proverbial term for surpassing excellence. (Deut. 32:14) For the visceral fat was the part of the animal best adapted for sacrificial burning and hence came to be deemed peculiarly sacred. (Lev. 7:22-25; 1 Sam. 2:16) Accordingly the kidneys with the fat surrounding them were burned in every sacrifice in which the entire animal was not consumed whether in peace (Lev. 3:4,10,15; 9:19), sin (Exod. 29:13; Lev. 4:9; chapters 8 and 16; 9:10), or trespass (Lev.

7:4) offerings; cf the `ram of consecration (Exod. 29:22; Lev. 8:25). So in Isa. 34:6 `fat of the kidneys of rams is chosen as a typical sacrificial term to parallel `blood of lambs and goats.

The position of the kidneys in the body makes them particularly inaccessible, and in cutting up an animal they are the last organs to be reached. Consequently they were a natural symbol for the most hidden part of man (Psa. 139:13), and in Job 16:13 to `cleave the reins asunder is to effect the total destruction of the individual (cf 19:27; Lam. 3:13). This hidden location, coupled with the sacred use, caused the kidneys to be thought of as the seat of the innermost moral (and emotional) impulses. So the reins rejoice (Prov. 23:16) . . . and to `know or `try the reins (usually joined with `the heart) is an essential power of God's, denoting His complete knowledge of the nature of every human being. (Psa. 7:9; 26:2; Jer. 11:20; 17:10; 20:12; Rev. 2:23) (*International Standard Bible Encyclopedia*, v. 3, p. 1797)

The fat attached to these organs the inwards represented zeal! (*T57,61*) The more fat an animal had, the more quickly it was consumed by the fire upon the altar. The more zeal we have in the matter of our consecration, in seeking to know what God's will is concerning us, and doing it, the more quickly will our sacrifice be consumed upon the altar of the Lord!

Regarding salt with which it was seasoned (with all thine offerings thou shalt offer salt Lev. 2:13), let it be remembered that salt is a preservative because it arrests the natural processes of decomposition (decay). It is as if God here intended to set forth the fact that no sacrifice whose destruction might even measurably be the result of natural processes, would be acceptable to him. None of the saints dies a natural death: it must be sacrificial the result of the fire of God's altar. Therefore, precious in the sight of the Lord is the death of his saints. (Psa. 116:15)

Worthy of note is the fact that the inwards could not be reached to be offered upon the altar of God until the animal had first been slain! So too, our inwards (heart devotions *T42*) cannot be offered upon God's altar, until first the animal the old man (our justified human nature *R3067:6*) has been slain, i.e., is dead. (Rom. 6:11; see also *T53*)

`Our old man (our justified human nature) is crucified with Christ, that the body (organization) of Sin might be destroyed, that henceforth we should not serve sin nor in any sense recognize Sin as our Master. Rom. 6:2-6 (*R3067:6*)

Inwards (Hebrew: *qereb*) as rendered in the

King James Version	Revised Standard Version
"bowels" (in Psa. 109:18)	"body"
"heart" (in Jer. 9:8)	"heart"
"inward part" (in Psa. 5:9)	"heart"
"inward parts" (in Isa. 16:11; Jer. 31:33)	"heart"; "hearts"
"inward thoughts" (in Psa. 49:11; 64:6)	"graves"; "inward thoughts"
"inwards" (19 times)	—
"midst" (73 times)	—
"purtenances" (in Exod. 12:9)	"inner parts"

"And he took the fat that was upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned it upon the altar." (Lev. 8:16)

The word *above* is in italics in the King James Version indicating that it does not appear in the original Hebrew text. Other translations and versions have rendered the text in its essential parts, as follows:

<i>Standard Version</i>	Fat that was upon the inwards, and the appendage of the liver, and the two kidneys.
<i>Revised Standard</i>	Fat that was on the entrails, and the appendage of the liver, and the two kidneys.
<i>Leeser</i>	Fat that was upon the inwards, and the midriff of the liver, and the two kidneys.
<i>Jewish Pub. Soc.</i>	Fat that was upon the inwards, and the lobe of the liver, and the two kidneys.
<i>Rotherham</i>	Fat that was on the inwards, and the caul of the liver, and the two kidneys.
<i>Moffatt</i>	Fat upon the entrails, the lobe of the liver, the two kidneys.
<i>Amer. Translation</i>	Fat on the entrails, the lobe of the liver, and the two kidneys.
<i>New World</i>	Fat that was upon the intestines, and the appendage of the liver, and the two kidneys.
<i>Douay</i>	Fat that was upon the entrails, and the caul of the liver, and the two little kidneys.
<i>Confraternity</i>	Fat that was over the inward organs, as well as the lobe of the liver, and the two kidneys.
<i>Septuagint (Bagster)</i>	Fat that was upon the inwards, and the lobe on the liver, and both the kidneys.

Caul (Hebrew: *yothereth*) properly a redundant part, i.e., flap, Exod. 29:13, 22; Lev. 3:4,10,15; 4:9; 7:4; 8:16,25; 9:10,19) is according to the Septuagint and Vulgate, the great lobe of the liver; the margin of our version says, 'It seemeth by anatomy and the Hebrew doctors, to be the midriff. The word might be rendered the lobe over the liver, although it makes a part of the liver itself, and this appears to be more applicable than the net over the liver, termed the lesser omentum. (McClintock and Strong, *Cyclopedia*)

Bowels

bowel . . . (1) An intestine; entrail, esp. of man; gut; usually in pl. (2) Archaic. The seat of pity or kindness; tenderness; compassion. (3) The interior of anything, as of the earth. (*Webster's Collegiate Dictionary*, 5th Edition)

bowel . . . an intestine: pl. (1) the intestine or entrails of an animal, especially of man; (2) the interior part of anything: Archaic, the seat of tenderness; hence compassion. (*The Winston Dictionary*, Encyc. Edition)

In the Bible meaning the seat of the feelings as we now use heart; also mercy and compassion. (Gen. 43:30) (Smith, *Bible Dictionary*)

In the KJV occurs 36 times, and in three principle senses: (1) literally (2 Chron. 21:15-19; Acts 1:18); (2) As the generative parts of our bodies whether male or female (Gen. 15:4; Psa. 71:6); (3) The seat of the emotions, as we use the word 'heart. (See Lam. 1:20 [ASV 'heart'], Phil. 1:8 [ASV 'tender mercies']) (*Zondervan Pictorial Bible Dictionary*)

Bowels (Hebrew: *Me im*) as rendered in the

King James Version	Revised Standard Version
"belly" (in Song of Songs 5:14); (also Dan. 2:32; Jonah 1:17; 2:1)	"body"
"bowels" (27 times)	"belly"
"womb" (in Ruth 1:11)	—
"heart" (in Psa. 40:8)	"womb"
	"heart"

[The bowels] are often put by the Hebrew writers for the internal parts generally, the inner man, and so also for heart, as we use the term. Hence the bowels are made the seat of tenderness, mercy and compassion; and thus the scriptural expressions of the bowels being moved, bowels of mercy, straightened in the bowels, etc. By a similar association of ideas, the bowels are also sometimes made the seat of wisdom and understanding (Job 38:36; Psa. 51:10; Isa. 16:11). (McClintock and Strong, *Cyclopedia*)

(1) Literal: The lit. meaning of these words is intestine, then the abdomen, the womb (matrix and uterus). As will be seen there is not much definiteness in the use of these expressions from the standpoint of physiology; but not less so than in modern oriental languages and even in many occidental languages, as popularly used. The remarkable phrase used in 2 Chron. 21:18,19, 'Jehovah smote him in his bowels and 'his bowels fell out by reason of his sickness, refer to a severe and fatal case of hemorrhoids.

(2) Figurative: In figurative language these words denote deep emotions of various kinds. As in physiology we speak of the 'nervous sympathicus, the ancients expressed by these terms 'affection, 'sympathy, and 'mercy, feelings of distress and sorrow, as in Job 30:27 AV; Lam. 1:20 AV; 2:11 AV. In one passage we have to translate *me im* by 'heart, being, the seat of affection and devotion (Psa. 71:6): 'Thy law is within my heart (40:8). (*The International Standard Bible Encyclopedia*, v. 1, p. 511)

Meat [Meal] Offering

"And this is the law of the **meat offering**: the sons of Aaron shall offer it before the LORD, before the altar. And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the LORD. And the remainder thereof shall

Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. It shall not be baked with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering. All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy." (Lev. 6:14–18)

"And when any will offer a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD: And the remnant of the meat offerings shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire. And if thou bring an oblation of a meat offering baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. And if thy oblation be a meat offering baked in a pan, it shall be of fine flour unleavened, mingled with oil. Thou shalt part it in pieces, and pour oil thereon: it is a meat offering. And if thy oblation be a meat offering baked in the frying pan, it shall be made of fine flour with oil. And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar. And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the LORD. And that which is left of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire. No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire. As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour." (Lev. 2:1–12)

"Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you, Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD. Ye shall offer up a cake of the first of your dough for an heave offering: as ye do the heave offering of the threshingfloor, so shall ye heave it. Of the first of your dough ye shall give unto the LORD an heave offering in your generations." (Num. 15:18–21)

This heave-offering, in a sense, was an offering of first-fruits, a meal or cereal offering; and being without leaven was acceptable upon the altar. (Lev. 2:11) On the other hand, this heave-offering is identified also with the peace or **thank offering**. (Lev. 7:12) In this instance, we believe, Jehovah intended the Israelites to be thankful for their deliverance from Egypt. Of that occasion we read that they left with baked unleavened cakes of dough which they brought forth out of Egypt, for it was unleavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. (Exod. 12:39)

The word which in the original uniformly stands for the English 'meal-offering' (A.V.: 'meat-offering, i.e., 'food-offering) primarily means simply 'a present, and is often properly so translated in the Old Testament. It is for example, the word which is used (Gen. 32:13) when we are told how Jacob sent a present to Esau his brother; or later, of the gift sent by Israel to his son Joseph in Egypt (Gen. 43:11); and again (2 Sam. 8:2), of the gifts sent by the Moabites to David. Whenever thus used of gifts to men, it will be found that it suggests a recognition of the dignity and authority of the person to whom the present is made, and, in many cases, a desire also to procure thereby his favor.

In a great majority of cases, however, **the word is used of offerings to God**, and in this use one or both of these ideas can easily be traced. In Gen.

4:4,5 in the account of the offerings of Cain and Abel, the word is applied both to the bloody and the unbloody offering; but **in the Levitical law, it is only applied to the latter**. We thus find the fundamental idea of the meal-offering to be this: it was a gift brought by the worshipper to God, in token of his recognition of His supreme authority, and as an expression of desire for His favour and blessing.

The grain of the offering was not to be presented to the Lord in its natural condition¹ as harvested, but only when, by grinding, sifting, and often, in addition, by cooking in various ways, it has been more or less fully prepared to become the food of man. In any case, it must, at least, be parched, as in the variety of the offering which is mentioned in (Lev. 2:14-16). (*The Expositor's Bible*, comments on Lev. 2:1-16)

Calmet has remarked that there are five kinds of the *minchah* mentioned in this chapter [Leviticus 2]. 1. *Soleth*. Simple flour or meal (verse 1). 2. Cakes and wafers, or whatever was baked in the oven (verse 4). 3. Cakes baked in the pan (verse 5). 4. Cakes baked on the frying pan, or probably, a gridiron (verse 7). 5. Green ears of corn parched (verse 14). . . . The *minchah* of green ears of corn dried by the fire, etc., was properly the gratitude-offering for a good seed time, and the prospect of a plentiful harvest. . . . The flour, whether of wheat, rice, barley, rye, or any other grain used for aliment, was in all likelihood equally proper; for in Num. 5:15 we find the flour of barley, or barley meal, is called *minchah*. It is plain that in the institution of the *minchah* no animal was here included, though in other places it seems to include both kinds; but in general the *minchah* was not a bloody offering, nor used by way of atonement or expiation, but merely in a eucharistic way, expressing gratitude to God for the produce of the soil. (Clarke, *Commentary*, on Lev. 2:1)

The Hebrew word *minchah* (Lev. 2:1) is translated: **meat-offering** in the King James Version and Leeser; **meal-offering** in the Holy Name, Jewish Publication Society, Rotherham, and Standard; **cereal-offering** in An American Translation, Moffatt, Confraternity, and Revised Standard Version; **grain-offering** in the New World Translation.

Minchah has the significance of a gift or present. It has been rendered gift, meal-offering, oblation, present, and sacrifice in the King James Version.

. . . a meat-offering or gift, distinguishing a bloodless from a bloody sacrifice. The word 'meat, however, is improper, as its meaning as now used is different from that attached at the date of our English translation. It was then applied not to 'flesh, but 'food generally, and here it is applied to the flour of wheat. (Jamieson, Fausset and Brown, *Critical and Explanatory Commentary*, on Lev. 2:1)

The meat-offering was only brought alone in two instances: the priest's offering (Lev. 7:12) and that of jealousy (Num. 5:15), to which Jewish tradition adds the meat-offerings mentioned in Leviticus 2. (Edersheim, *The Temple*, p. 83)

1. There seem to have been exceptions to this, for there is nothing said of the Wave-Sheaf (a meal-offering of the first-fruits) having been prepared in this way. (See Lev. 23:9-11)

From the reading of Lev. 6:16 in the King James Version it would appear that Aaron and his sons were to eat the remainder of the meal-offering with unleavened bread, in the holy place. Evidently this is not a very good rendering of the Hebrew text, for it is rendered differently in other translations:

“And the rest of it Aaron and his sons shall eat; it shall be eaten unleavened in a holy place; in the court of the tent of meeting they shall eat it.” (Revised Standard Version)

In the Jewish Versions, our Lev. 6:16 corresponds to their Lev. 6:9 and reads as follows:

“And what is left thereof shall Aaron and his sons eat: unleavened shall it be eaten in a holy place in the court of the tabernacle of the congregation shall they eat it.” (Leeser)

“And that which is left thereof shall Aaron and his sons eat; it shall be eaten without leaven in a holy place; in the court of the tent of meeting they shall eat it.” (Jewish Publication Society)

“And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt. And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears. And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering. And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD.” (Lev. 2:13–16)

“And the LORD spake unto Moses, saying, This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night. In a pan it shall be made with oil; and when it is baken, thou shalt bring it in: and the baken pieces of the meat offering shalt thou offer for a sweet savour unto the LORD. And the priest of his sons that is anointed in his stead shall offer it: it is a statute for ever unto the LORD, it shall be wholly burnt. For every meat offering for the priest shall be wholly burnt: it shall not be eaten.” (Lev. 6:19–23)

The so-called meat-offering was (1) **always** of a cereal, (2) **generally** with oil, and (3) **sometimes** with frankincense.

- Cereal

General: *Lev. 2:1,4 7; 6:15; 7:10,12; Num. 15:4,6,9*

Basket of Unleavened Bread:

Consecration of Priest: *Exod. 29:2,23; Lev. 8:2,26; Lev. 9:4*

Nazarite: *Num. 6:15*

Cleansed Leper: *Lev. 14:10,21*

First-fruits: *Lev. 2:14; 23:13,17*

Jealousy: *Num. 5:15*¹

Shewbread: *Exod. 25:30; Lev. 24:5*

Sin-, Trespass-, Meal-Offering: *Lev. 5:11¹; 5:13*

- Oil

General: *Lev. 2:1,4 7; 6:15; 7:10,12; Num. 15:4,6,9*

1. These texts specifically state that no oil and no frankincense is to be used.

Basket of Unleavened Bread:

Consecration of Priest: Exod. 29:2,23; Lev. 8:2,26; *Lev. 9:4*

Nazarite: Num. 6:15

Cleansed Leper: *Lev. 14:10,21*

First-fruits: *Lev. 2:14,15; Lev. 23:13*

Shewbread: Exod. 25:30; Lev. 24:5

- Frankincense

General: *Lev. 2:1,14,15*; 6:15

Shewbread: Lev. 24:7

(Scriptures in italics specifically call the offering a meat-offering.)

We must at the beginning disenthral ourselves from the mistake that meat is the synonym of flesh; for the material of sacrifices of this class was from the vegetable kingdom exclusively. As the word meat is now used, food-offering would better represent what the English version terms a meat-offering. It was prepared from wheat, and might be presented in different forms. The statute mentions first, fine flour; secondly, cakes of four kinds; and thirdly, wheat in the grain, which had been roasted in the green ears, and rubbed out with the hands. In all this variety the food was, in one mode or another, shortened with olive oil, and seasoned with salt. In whatever form the food-offering was brought, it must be accompanied with frankincense. A small portion of the food, and all the frankincense, was to be burned on the altar: the remaining food belonged to the priest. (Lev. 2:1-3) (Atwater, *The Sacred Tabernacle of the Hebrews*, p. 71)

With the sin and guilt offerings every meal offering baked in any way belongs to the priest. (Lev. 7:9,10; 10:12; Num. 18:9) The meal offerings accompanied the other offerings on all important occasions, such as the consecration of Aaron (Lev. 9:4,17); cleansing of leper (Lev. 14:10,20,21,31); feast of first-fruits (Lev. 23:13); Pentecost (Lev. 23:16); set feasts (Lev. 23:37). Special charge was given to Eleazar to care for the continual meal offerings. (Num. 4:16) The Nazarite must offer it. (Num. 6:15,17) When the tribes presented their offerings, meal offerings were always included (Num. 7:13,19, etc.); when the Levites were set apart (Num. 8:8); with vows of freewill offerings (Num. 15:4,6); with the sin-offerings¹ (Num. 15:24); at all the several seasons (Num. 28:5-29:39). A special form was the 'showbread (bread of memorial). Twelve loaves were to be placed in two rows or heaps of six each on a pure table in the holy place with frankincense on each pile or row. These were to remain for one week and then to be eaten by the priests. They were an offering of food by fire, though probably only the frankincense was actually burned (Lev. 24:5). (*The International Standard Bible Encyclopedia*, Sacrifice (O.T.), v. 4, ppg. 2643, 2644)

Meal (A.V.: 'meat') offerings were in the form of ears of corn parched or bruised, with the addition of oil and incense (Lev. 2:14); or as fine flour (Lev.

1. J.J. Reeve, writer of this article, is evidently mistaken here, for the meal-offering, referred to in Num. 15:24 was really offered in connection with the burnt-offering, which in this instance accompanied the sin-offering. (See Edersheim on this matter in *The Temple*, p. 109.)

2:1); or as unleavened cakes (Lev. 2:4). The use of leaven or honey (both of which undergo fermentation) was forbidden, except in the sacrifice of first-fruits and certain thank-offering. (Lev. 2:11,12; 7:13; 23:17; 2 Chron. 31:5) The meal-offerings might, however, be seasoned with salt (Lev. 2:13), as might, according to the Septuagint of Lev. 24:7, the showbread. (*New Schaff-Herzog Religious Encyclopedia*, Sacrifice, v. 10, p. 164)

As the burnt-offering represents the value of Christ's work in the Father's estimation, giving 'Himself for us, an offering and a sacrifice to God for a sweet smelling savor (Eph. 5:2), so the meat-offering sets forth His perfect human character and conduct; and may be linked with His own testimony, 'My meat is to do the will of him that sent me and to finish his work. (John 4:34)

(1) It was not a bloody sacrifice, but consisted of fine flour, or flour that had no roughness nor unevenness. Neither was there anything uneven in the human nature of the Lord Jesus. In all other men, however great the church or world may judge them to be, there are serious defects and infirmities, and their strongest points are sure to be counter-balanced by some humiliating weakness. But He could declare: 'The Father hath not left me alone; and He could add, as no one beside can say, 'I do always those things that please him; 'Which of you convinceth me of sin? (John 8:29,46) Hence God twice burst heaven open to exclaim, 'This is my beloved Son, in whom I am well pleased. (Matt. 3:17; 17:5); but this was the only time in the history of our race its silence was thus broken.

(2) The fine flour was baked in an oven, and thus every particle of it was exposed to the action of the fire. So we hear the perfect Man crying His hot distress, 'I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death. (Psa. 22:14,15) The fire was burning fiercely, when He who had always done those things that pleased His Father uttered the wail of a breaking heart: 'My God, my God, why hast thou forsaken me? (Matt. 27:46)

(3) The fine flour was mingled with oil, and oil is the well-known symbol of the Holy Spirit in the Scriptures. When the angel announced to the virgin the birth of the promised Messiah he said to her 'The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. (Luke 1:35) While therefore the Lord Jesus was the seed of the woman, He was not the seed of the man, but as the angel said to Joseph, 'That which is conceived (margin, begotten) in her is of the Holy Spirit. (Matt. 1:20) Hence His very nature was perfectly holy, unlike our nature, which 'is enmity against God; for it is not subject to the law of God, neither indeed can be. (Rom. 8:7)

(4) The unleavened wafers of fine flour were anointed with oil. When the Son of Mary came up out of the water of baptism, 'He saw the Spirit of God descending like a dove, and lighting upon him, (Matt. 3:16); and 'Jesus being full of the Holy Spirit, returned from Jordan, and was led by the Spirit into the wilderness; and 'returned in the power of the Spirit into Galilee, to proclaim, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor. (Luke 4:1,14,18) Peter also testifies 'How God anointed Jesus of Nazareth with the Holy Spirit and with power. (Acts

10:38) And if the blood of sacrifices under the law availeth to put away sin for a time, `How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from `dead works to serve the living God? (Heb. 9:14)

(5) The meat-offering was not only anointed with oil, but frankincense was put thereon. This word is derived from a verb which signifies `to be white or to make white, and it is the verb David used when he cried out, `Wash me, and I shall be whiter than snow, (Psa. 51:7); and the verb God used when He said, `Though your sins be as scarlet, they shall be as white as snow. (Isa. 1:18) The word rendered frankincense occurs twenty times in the Old Testament, and it was closely connected with the holy anointing oil, the type of the Holy Spirit, (Exod. 30:34), and placed upon the twelve loaves that were ever in the presence of God, on the table of the shewbread. (Lev. 24:5,8) Where sin was in question, it could not be used, (Lev. 5:11; Num. 5:15); but it tells of the relation between the Bridegroom and the Bride. (Cant. 3:6; 4:6,14)

(6) No meat-offering could be made with leaven or with honey. The word leaven, in its various forms and inflections, is found seventy-one times in the Old Testament, and seventeen times in the New, and it is the appropriate symbol of that which is evil. There is not so much as a solitary exception to this rule, and little progress can be made, in an intelligent acquaintance with the Bible, until it is acknowledged, and kept constantly in mind. Honey was forbidden, to teach us that whatever is sweet to nature must be disowned, if we would walk after the example of Christ who pleased not himself. (Rom. 15:3; Matt. 16:24; Luke 9:59-62; John 6:63)

(7) `Every oblation of thy meat-offering shalt thou season with salt, with all thine offerings thou shalt offer salt. The quality of salt to preserve, and to arrest the spread of corruption, rendered it a fit symbol of an everlasting covenant, and a significant type of true Christians in the midst of sin and vice. `Ye are the salt of the earth, said Jesus to His disciples; `but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and trodden under foot of men. (Matt. 5:13); `Let your speech be always with grace, seasoned with salt. (Col. 4:6) (*R84:2,3,5,6*)

The Meal-Offering consisted of:

- Flour (fine, unleavened) Lev. 2:1,11; 6:15
- Oil Lev. 2:1; 6:15
- Frankincense Lev. 2:1; 6:15
- Salt (for seasoning) Lev. 2:13

or firstfruits (Lev. 2:12,14) i.e., green ears of corn (grain) dried by fire; corn (grain) beaten out of full ears. If of the firstfruits, then:

- Oil had to be put upon it Lev. 2:15
- Frankincense had to be laid upon it Lev. 2:15
- The priest was then to burn the memorial of it upon the altar, and the remainder belonged to the priest Lev. 2:16

If baked in oven, it had to be:

- unleavened cakes of fine **flour** mingled with **oil** OR unleavened wafers anointed with **oil** Lev. 2:4
- seasoned with **salt** Lev. 2:13

If baked in a pan, it had to be:

- fine **flour** mingled with **oil** Lev. 2:5
- seasoned with **salt** Lev. 2:13

If baked in a frying pan, it had to be:

- fine **flour** with **oil** Lev. 2:7
- seasoned with **salt** Lev. 2:13

The offerer brought it to the priest Lev. 2:2,8

The Priest divided it and poured more oil thereon (Lev. 2:6) OR took his handful (the memorial) of it some of the **flour**, some of the **oil**, but all of the frankincense and burnt it upon the altar (Lev. 2:2,6,9; 6:15).

That which remained belonged to the priest Lev. 2:3,10

Lev. 6:20 reads: This is the offering of Aaron and of his sons which they shall offer unto the LORD in the day when he is anointed. But it appears that the expression in the day when he is anointed cannot here be given a too literal interpretation, rather its significance seems to be that the right or privilege of offering the daily meal-offering would be Aaron's, and any one of his successors (Lev. 6:22) in the day of their respective anointing, even though they might not be called upon to exercise it on that specific day.

The day of Aaron's anointing was really the first day of the first month of the second year of their departure from Egypt. (See Exod. 40:17; also Lev. 8:10,11) There were seven days allotted to the consecration ritual. (Exod. 29:35) Yet it is evident that no meal-offering was offered throughout this period since no reference to it is made in either Exod. 29:1-37 or Lev. 8:1-35.

There is reference to the meal-offering in Exod. 29:38-41 (particularly verse 40) but as is obvious, it was offered not by Aaron nor his sons, but by Moses, and then only in connection with the daily burnt-offerings of the morning and evening. After the anointing of the priesthood into office, this work, and all the sacrificing, devolved upon them. It should be carefully noted that this meal-offering as that of the priests was completely consumed by the altar; no part of it was eaten. (Lev. 6:23)

The secondary consecration of the Aaronic priesthood is outlined in Lev. 9:1-24, and took place on the eighth day of the first month. (Lev. 9:1) In this ritual, reference is specifically made to the meal-offering. (Lev. 9:17) Yet, in this instance, it could not have been the meal-offering referred to in Lev. 6:20 for at least two very good reasons.

1. It was not designated as being the priest's but rather the people's (see Lev. 9:15-17).
2. It was not completely burned on the altar, for Aaron took only the memorial thereof and burnt it upon the altar, the remainder evidently

having been appropriated unto himself in accordance with Lev. 6:14 16 (see Lev. 9:17).

These were either brought in conjunction with burnt- and peace-offerings (but never with sin- or trespass-offerings) or else by themselves. The latter were either public or private meat-offerings. The three public meat-offerings were: the twelve loaves of shewbread, renewed every Sabbath, and afterwards eaten by the priests; the omer, or sheaf of the harvest, on the second day of the Passover; and the two wave-loaves at Pentecost. Four of the private meat-offerings were enjoined by law, viz., the daily meat-offering of the highpriest (according to the Jewish interpretation of Lev. 6:20); that at the consecration of the priests (Lev. 6:20); that in substitution for a sin-offering, in the case of poverty (Lev. 5:11,12); and that of jealousy (Num. 5:15). The following five were purely voluntary, viz., that of fine flour with oil, unbaken (Lev. 2:1); that `baken in a pan ; `in a fryingpan ; `in the oven ; and the `wafers. (Lev. 2:4 7) (Edersheim, *The Temple*, p. 10)

Edersheim here says that the meal-offering was never brought with either sin- or trespass-offerings. Evidently he does not consider such meal-offerings as were involved in the jealousy trial (Num. 5:15) or the sin/trespass-offerings of Lev. 5:11,13 as being identified with either sin- or trespass-offerings. While it is true that in the jealousy trial no other offering than the meal-offering is mentioned, in the case of the trespass, where one too poor to bring even turtle-doves or pigeons might substitute the meal-offering, surely the latter is in the place of the trespass-offering (Lev. 5:12); and, let it be noted that in both these instances, the use of oil and of frankincense is forbidden. (Lev. 5:11; Num. 5:15)

The animals offered as burnt-offerings and peace-offerings by Israel subsequent to the Day of Atonement, represented the people in their consecrations and dedications to Jehovah. In Num. 15:2 11, it will be noted that these offerings were to be accompanied by certain meal-offerings and drink-offerings!

Since the animals thus offered represented the people and in no way reflected the Atonement Day sacrifices, may it not be that God intended by way of these meal and drink offerings to bring to the people's minds the fact that the acceptableness of their offerings was ever and always, on the basis of those sacrifices made on their behalf on the Atonement Day!

Antitypically, at least, the picture is a most beautiful one, for the burnt-offerings and peace-offerings of the future represent the people consecrating, giving themselves to the Lord, (*T96*), and the meal- and drink-offerings thus would represent them as being kept in mind of the fact that their consecrations were possible and acceptable on the basis of these better sacrifices made on their behalf during this Gospel Age, the antitypical Day of Atonement. And being kept in mind of these better sacrifices they will praise and worship God and our blessed Lord throughout all the ages of eternity. (See Eph. 3:21 and *T98*)

How are these better sacrifices represented in the meal and drink offerings? Is there something about them that suggests the unleavened bread which we break, and the cup (wine) which we bless, the communion (com-

mon union) of the body and blood of Christ? (1 Cor. 10:16) Let us first consider then, the meal-offering:

In the type, the ingredients of the meal-offering were fine unleavened flour and oil. (Lev. 2:1,11) It was to be seasoned with salt (Lev. 2:13); and that portion of it to be offered upon the altar, the memorial, was to be sprinkled with frankincense. (Lev. 2:1; 6:15) Can there be a more beautiful picture of the consecration and dedication of those who during the Gospel age become one with Christ Jesus in a baptism for the dead. (1 Cor. 15:29)

They had consecrated themselves to be members, to die one with the other, and one for the other in fellowship with Christ, and thus to be dead with him, and as members of his body, members of the great atonement sacrifice on behalf of the dead world, because they hoped in the promised resurrection. . . . We are baptized into death with Christ, baptized for the dead, to the intent that we may by and by be associated with him as the Life-giver of the world, the Seed of Abraham. (*F456*)

Flour is made by crushing and grinding wheat so that each little kernel loses its individual identity. Jesus and his Church surely are the wheat class (Matt. 13:30) who by virtue of sharing a common affliction (Col. 1:24; 2 Cor. 1:5; Gal. 6:17; Phil. 3:10) are bruised and broken, and one with him (Gal. 2:20; Phil. 1:21; 2 Cor. 4:8 11) now in his sufferings, later, in his glory. (2 Tim. 2:11,12; Rom. 6:5)

Even as the unleavened flour represents the just humanity of Jesus and the justified humanity of the Church, so does the oil very beautifully symbolize the holy Spirit which binds the whole mass together (Psa. 133:1,2) and makes of it one lump. (1 Cor. 10:17)

Salt

“And every oblation of thy meat [meal] offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat [meal] offering: with all thine offerings thou shalt offer salt.” (Lev. 2:13)

“Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.” (Matt. 5:13)

“Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.” (Mark 9:50)

Salt is a preservative because it arrests the **natural** processes of decay. With it, all sacrifices were to be seasoned. (Lev. 2:13) It would seem that God, among other things, here intended to show that no sacrifice whose destruction might even measurably be attributed to natural causes or processes, would be acceptable to him. None of the saints die a natural death! Therefore, precious in the sight of the LORD, is the death of his saints. (Psa. 116:15)

Salt is a preservative and so is the Church. (Matt. 5:13) It is used to retard the processes of deterioration! Has not the very presence of the Church in this world been to some extent a deterrent, a retarding influence upon the destroying and destructive forces of evil? (Matt. 24:22) This much, at least, is certain, that wherever the Lord's people are, a blessing more or less pro-

nounced flows from these to their neighbors (T82) though it is rarely fully appreciated as such. But, when and if, at least to some extent the godly character of the saints is appreciated by the worldly, it can prove to be the means of insuring for them a special blessing when the Kingdom is established. Jesus himself, declared: He that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me . . . whosoever shall give to drink unto one of these little ones a cup of cold water in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward. (Matt. 10:40-42) Bro. Russell paraphrasing, and commenting on this, says:

For whosoever shall give even a cup of cold water unto one of the least of these priests, because he is such, shall by no means lose his reward when the Kingdom of Christ is organized and its rule begins. (T93)

But salt is also the symbol of faithfulness and loyalty:

Salt has preservative qualities in connection with whatever it touches. It also serves to bring out the flavor of our food. In olden times it was used as a symbol of faithfulness, loyalty; . . .

Jesus used salt as a symbol, representing his own loyalty to God and the loyalty which all of his followers must have, and not only so, but which they must maintain. If salt lose its value for seasoning purposes, it is useless for anything else. It will not serve as a fertilizer, for it has an opposite effect. It is absolutely useless except for its intended purpose. So the Christian has a special purpose in the world to be a preservative power, to have, as it were, antiseptic qualities, and to draw out all the good qualities of those with whom he is connected. This is the mission of the Christian in respect to the world. If he fails in this, he has failed in the purpose for which he was called, and is of no particular value in the Lord's service. (R5426:5)

`The salt of the covenant of thy God is an expression which arrests attention. It suggests that an offering can only be acceptable as being offered in true faithfulness of heart to the covenant relations in which divine grace has set us, and to which we have committed ourselves. I think `salt is the preservative power of fidelity and purpose of heart to be true to the covenant. It includes self-judgment, but it involves also a faithful purpose to accept and adopt in our own hearts and lives that which is in accord with what we offer. It is that principle of faithfulness which shuts out the activities of the flesh, and brings in Christ in a practical way. For example, if I offer to God in praise an apprehension and appreciation of Christ as the One who was ever about his Father's business, the `salt that must be with it to make it acceptable is the faithful purpose to be on the same line to maintain dedication to the interests and pleasure of God. If my oblation is to praise God for the meekness and gentleness of Christ, the `salt would be that I am fully set to cultivate a like spirit. This is the test of the reality of the offering, and it indicates whether one is faithfully committed to the covenant . . . In many things we may come infinitely short of what we appreciate in Christ, but the `salt is that we are set in purpose of heart to pursue moral conformity to Him. (Coates, *An Outline of the Book of Leviticus*, ppg. 28, 29)

Christ's followers were to be `the salt of the earth exerting an influence and power amongst men of a preservative kind, delaying, if not arresting, degrading tendencies toward putrefaction and death. They should remem-

ber, however, that salt would be of no more value than sand if it were to lose its saltiness. (*R4558:5*)

Salt (NaCl) is a compound of two chemical elements: Sodium (Na) a metal and Chlorine (Cl) a gas. Salt creates thirst! Sodium has a great affinity for the gas Oxygen (O), and Chlorine has a great affinity for the gas Hydrogen (H). These two gases, Oxygen and Hydrogen, combine to form water (H₂O) which may be used to assuage thirst. Perhaps there is a lesson for us here too! If, as Jesus suggested, we are the salt of the earth, should we not be able to create in those with whom we come in contact, a thirst for the waters of truth ?

The frankincense seems to bespeak that praise and worship which the world will render by way of the Church unto God (Eph. 3:21) throughout all the ages. It reflects the world's appreciation of what God has done on its behalf, by way of those who during the Gospel Age, through self-denial, self-sacrifice and cross-bearing have become, as it were, a sacrament, a broken body, for them. (1 Cor. 10:17) This, we believe, is the significance of the meal-offering which will accompany the burnt-offerings and peace-offerings of the Millennium.

Regarding the people's meat (meal) offerings, Bro. Russell said:

These, 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 showed that it was approved by, acceptable to, Jehovah. (*T98*)

It should not be overlooked that **both** a drink-offering and a meal-offering accompanied the daily sacrifice (burnt-offering of the priest). (See Exod. 29:39-41) Though these offerings themselves were the specific charge of Eleazar (Num. 4:16), it was not he but the High Priest who offered them in this connection (Lev. 6:19,20); nor could any of this be eaten, it had to be wholly burnt upon the altar. (Lev. 6:23)

A meal-offering at any other time (i.e., not the daily sacrifice which was for the priest himself Lev. 6:19-22) might be offered by any one of the priests; and the memorial thereof was to be eaten by all the males the children of Aaron, the priests. (Lev. 2:1-16; 6:14-18)

Seemingly this is because the daily burnt-offering is the Priest's offering, offered during this Gospel age by the High Priest Jesus and represented first, himself, and then also his body members; whereas other meal-offerings are for the people and will be offered subsequent to the antitypical Atonement Day this Gospel age during the Millennial age by the World's High Priest the Church in glory for the world of mankind. However, these meal-offerings will also represent the Christ (Head and Body) as they will be appreciated as having been the better sacrifices of the Gospel dispensation. It will be a form of praise and worship rendered by the world of mankind. (*T98*)

Leaven and Honey

“No meat [meal] offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn **no leaven, nor any honey**, in any offering of the LORD made by fire.” (Lev. 2:11)

The Lord directs that any coming to his altar should, as far as possible, before coming, get into heart harmony with all of the `household of faith. . . . This, in the Jewish Passover type, was prefigured by the search made for leaven of every discription leaven being a symbol of corruption, sin, contrariness to purity, righteousness and love. (*R4778:5*)

Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind. (*R2271:6*)

Leaven is a type of sin, and therefore of imperfection (*T98*); but it is also the symbol of false doctrines. (Matt. 16:6 12)

Do not make the serious mistake that leaven symbolizes merely false doctrine (Matt. 16:6 12); remember that it is also defined by the Apostle to signify a wicked disposition. Not merely a wickedness which would steal and lie and murder (the grosser forms of wickedness), but a form of wickedness much more likely to assail those who have even nominally accepted Christ; viz., `malice, producing hatreds, envyings, strifes, back-bitings, evil surmisings, and other works of the flesh and the devil. Let the spirit of love come into our hearts and purge us of the old leaven of malice. See 1 Cor. 5:6 8; Eph. 4:31; Col. 3:8; Titus 3:3. (*R2283:4*)

`Leaven is the corrupting and inflating principle of self-importance which is never absent from man in the flesh. It could not possibly have place in a `most holy offering. It was entirely absent from Christ, and it must be entirely absent from those movements of heart Godward which have Christ only as their Theme and Substance. I think leaven might come into our oblation if we say more than is really true. There might be an attempt to make our apprehension of Christ appear to be greater than it really is. This would be a puffing up of the flesh in a very sorrowful way. It is possible to say wonderful things of Christ which we have heard other persons say, or which we have read in books, but if they are beyond our own apprehensions they are not a true `gift. There would be danger of it becoming like Psa. 78:36,37. `But they flattered (the word means `make pretence, elsewhere `entice, `deceive) him with their mouth, and lied unto him with their tongue; for their heart was not firm toward him, neither were they stedfast in his covenant. (Coates, *An Outline of Leviticus*, p. 26)

Leaven: Various substances were known to have fermenting qualities; but the ordinary leaven consisted of a lump of old dough in a high state of fermentation, which was inserted into the mass of dough prepared for baking. **The use of leaven was strictly forbidden in all offerings made to the Lord by fire.** It is in reference to these prohibitions that Amos (4:5) ironically bids the Jews of his day to `offer a sacrifice of thanksgiving with leaven. **In other instances**, where the offering was to be consumed by the priests, and not on the altar, **leaven might be used.** Various ideas were associated with the prohibition of leaven in the instances above quoted. But the most prominent idea, and the one which applies equally to all the cases of prohibition, is connected with the corruption which leaven itself had undergone, and which it communicated to bread in the process of fermentation. It is to this property of leaven that our Saviour points when he speaks

of the `leaven (i.e., the corrupt doctrine) of the Pharisees and of the Sadducees (Matt. 16:6); and St. Paul, when he speaks of the `old leaven. (1 Cor. 5:7) (Smith, *Dictionary of the Bible*)

Some have suggested that leaven in an offering was sometimes accepted and offered upon the altar of the Lord. They base their belief on such a passage as:

“Ye shall bring out of your habitations two wave loaves of two tenth deals; they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD.” (Lev. 23:17)

It is true, the two loaves here mentioned did contain leaven and were presented as unto the LORD. But there is nothing in the passage (nor elsewhere in the Scriptures) which definitely says they were offered upon the altar of burnt-offering! Since the prohibition of Lev. 2:11,12, is so emphatic, we incline to the thought suggested by Dr. Smith in his *Dictionary of the Bible* (quoted above) that those offerings which contained leaven were accepted and eaten by the priests.

Honey is probably a type of that sweetness of nature which sours under the heat of trial. (See *R84:5*)

Frankincense is the most precious of perfumes, of enduring and delightful fragrance; fit emblem of the sweetness and fragrance of the offering of our blessed Lord. Honey, on the other hand, though sweet is corruptible; soon fermented, and easily turned sour. In frankincense the full fragrance is not brought out until the perfume is submitted to the action of the fire. In honey it is just the reverse; the heat ferments and spoils it. (Jukes, *The Law of the Offerings*, p. 80)

`Honey represents the sweetness of nature as found in amiability and natural affections. It may be agreeable, and even refreshing, in its own sphere, and given of God in mercy; but it enters not into the oblation. When it is a question of what God delights in, the line is sharply drawn between the natural and the spiritual, and the former is excluded. `Honey would be the intrusion of natural sentiment, which I am afraid often comes into hymns and prayers. It may be sweet, but is the sweetness of nature. (Coates, *An Outline of Leviticus*, p. 27)

Honey was forbidden, to teach us that whatever is sweet to nature must be disowned, if we would walk after the example of Christ who pleased not himself. (Rom. 15:3; Matt. 16:24; Luke 9:59-62) (*R84:5*)

“Thou shalt not offer the blood of my sacrifice with leavened bread.” (Exod. 23:18)

Meal-Offering of the Cleansed Leper

It is interesting to note that in connection with the cleansing of the leper, three lambs were brought to be offered as follows:

1. he lamb as a trespass offering (Lev. 14:12)
2. he lamb as a burnt-offering (Lev. 14:20) which, of course, had to be a male animal (Lev. 1:3,12)
3. ewe lamb as a sin-offering (Lev. 14:19) which had to be a female (Lev. 4:27,32)

According to Numbers 15:3,4, meal-offerings were brought with burnt-offerings (free-will, Lev. 1:3), and peace-offerings (for vows, or voluntary

offerings, and could be either male or female animals, Lev. 3:1,16); and if the animals were lambs, the meal-offering required an ingredient of $\frac{1}{10}$ deal of flour (Num. 15:4,5), and if a ram, $\frac{2}{10}$ deals of flour (Num. 15:6).

However, only the lamb of burnt-offering, precisely speaking, was a free-will, or voluntary offering, and thus accounted for but $\frac{1}{10}$ deal of the $\frac{3}{10}$ deals of flour brought as mentioned in Numbers 15:9. This leaves $\frac{2}{10}$ deals of flour still to be accounted for. There is no reason for assuming that the sin-offering here merited a meal-offering for it was a mandatory sacrifice! And if the sin-offering could not merit a meal-offering, how much less would the trespass-offering! In this connection, however, we must not overlook the fact that this he-lamb (ram) of the trespass-offering was also, in a sense, a peace-offering; for, was it not in due course presented, as it were, as a wave-offering (Lev. 14:12; see also Lev. 14:24)? Wave-offerings were always taken from the people's peace-offerings. (Lev. 7:34) As the ram of the peace-offering this he-lamb accounts for this remaining $\frac{2}{10}$ deals of flour of the meal-offering. (Num. 15:6)

As a further matter of interest, there is also the correspondency between this ram and the ram of consecration in the consecration ritual of the priesthood (Exod. 29:19; Lev. 8:22) which incidentally was also a peace-offering inasmuch as its blood was used in a similar manner; it was placed on the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, of those being consecrated, as in a similar manner the blood of this trespass-, peace-offering was put upon the leper to be cleansed. (Compare Lev. 8:23 with Lev. 14:25)

Meal Offerings of the Firstfruits

"No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire. As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savor." (Lev. 2:11,12)

This rendering of the KJV is somewhat faulty as it gives an erroneous impression that there were, aside from the regular offerings, oblations. This, however, is not so, and is quite evident from the renderings of most other versions, among them that of the Jewish Publication Society:

"No meal-offering, which ye shall bring unto the LORD, shall be made with leaven, for ye shall make no leaven, nor any honey, smoke as an offering made by fire unto the LORD. **As an offering of first-fruits ye may bring them unto the LORD;** but they shall not come up for a sweet savour on the altar." (Lev. 2:11,12, Jewish Publication Society)

From the foregoing it appears there were two kinds of meal-offerings; those which could be brought upon the altar to yield a sweet savor unto the LORD; and those which could **not** be so offered because of the leaven or honey they contained.

A meal-offering could be made of flour and oil and be offered with frankincense (Lev. 2:1); or it might consist of firstfruits (green ears of corn, i.e., wheat, barley, spelt, rye, millet etc.) with oil and frankincense. (Lev. 2:14, 15) The memorial of either of these, with all the frankincense, could be offered upon the altar of Jehovah for a sweet savor.

But there was also the meal-offering made of flour mixed with leaven or honey which could **not** be offered for a sweet savor unto the Lord, upon his altar, even though it was an offering of firstfruits. (Lev. 2:11,12)

So there were offerings of firstfruits which like the green ears (Lev. 2:14) or the wave sheaf (barley? Lev. 23:10,11) were acceptable unto the Lord upon the altar as a sweet savor ; but also those which like that of the flour mixed with leaven or honey were acceptable but not upon the altar of the LORD for a sweet savor. (Lev. 2:11,12; 23:17)

The wave sheaf offered on the morrow after the sabbath (Lev. 23:11) was evidently intended to typify Christ Jesus, who in his resurrection on the morrow after the sabbath (Mark 16:1,2) became the firstfruits of them that slept. (1 Cor. 15:20) (See also *R2271:1*) In him there was no sin (leaven); for he was holy, harmless, undefiled, separate from sinners. (Heb. 7:26) He was in himself a meal-offering of a sweet savor unto the Lord.

In the type, it will be noted, only one animal was sacrificed in connection with this wave sheaf. This was a lamb for a burnt-offering; and with it there was offered the usual meal-offering and drink-offering. (Lev. 23:12, 13) Note also, that this wave sheaf was to be accepted for the people Israel. (Lev. 23:11)

While the wave sheaf typified the **risen** Lord, Christ Jesus himself, the burnt-offering with its attendant meal- and drink-offerings, reflected back to the Jesus, who in his consecration to the heavenly Father's will, died so that he might become the life-giver to the whole human race. The wave sheaf itself sets forth this same basic truth inasmuch as it resulted from some grain (seed) which fell into the ground and died; and then, since its grave could not hold it, issued forth, becoming a food, or life sustaining, to whomsoever might partake of it! (See John 12:23,24)

Fifty days thereafter; i.e., after the offering of the wave sheaf, Israel was to offer a second offering of firstfruits. (Lev. 23:15,16) However, instead of this being a sheaf of grain, this was to be of two loaves made with flour, but **with leaven added!** (Lev. 23:17) Leaven is a type of sin. Undoubtedly, these two loaves were intended to typify the whole church the little flock and the great company. (See *R2271:1*) Perhaps the leaven here signified (since both loaves were involved) that not any of those constituting the church of the firstborns (including, of course, the church which is his body) are in themselves sinless, as was Jesus!

The original wave sheaf, as a firstfruit of the firstfruits, was of itself, (i.e. even without the burnt-offering which was associated with it) acceptable as a sweet savor unto the Lord. (Lev. 2:14 16; 23:11); but it was not so with the second offering of firstfruits fifty days thereafter. Being with leaven, it could not be burnt upon the altar (Lev. 2:11,12 Jewish Publication Society's Version); yet it was acceptable for the people, because of the concomitant burnt-, sin-, and peace-offerings, duly sacrificed upon the altar. (Lev. 23:18,19) The burnt-offering consisted of ten animals: seven

lambs, one bullock, and two rams. The sin-offering was a he-goat (see Jewish Pub. Soc. Version); the peace-offering was two rams. (Lev. 23:18-20)

Ten seems to be the symbol denoting a cycle of completeness. There were ten commandments constituting the full and complete Law of God (Deut. 4:12); there were ten temptations in the wilderness, all that Jehovah God could allow (Num. 14:22,23); there were ten virgins to represent all of the consecrated, spirit-begotten ones living at the time of our Lord's second coming. (Matt. 25:1-13) We conclude therefore, that ten is to set forth that all of the church class are here represented in their consecration unto death. These ten animals were all burnt-offerings!

The seven lambs suggest the divine requisite of all firstborns to develop a disposition of meekness, lowliness and humility like unto that of Jesus, the Lamb of God.

The one bullock, seems to imply that the church's consecration and its consequent acceptance with God is predicated upon the human perfection of the man Christ Jesus, accounted to them; i.e., they are accepted not because of what they are in themselves, but in him, the beloved. (Eph. 1:6)

The two rams (sheep) probably are intended to set forth that fact that there are two classes here represented, all called in the one hope of their calling (Eph. 4:4), the same two classes represented in the two loaves. It will be remembered that in the type of the sin-offerings of the Atonement Day, two goats were brought for a single purpose, for a sin-offering (Lev. 16:5); yet only one of these was offered for a sin-offering (Lev. 16:9); the other became the scape-goat (Lev. 16:8,10), showing forth, as it were, the same two classes. The bullock already referred to reflects perhaps that we are in him; whereas these goats, what we are in ourselves! The rams showed that both classes were accepted in the one hope of their calling.

There was also a sin-offering, a he-goat (Lev. 23:19), identified with this ritual of the firstfruits. We are inclined to see here the fact that the church is privileged to become, by way of its faithfulness unto death, the channel through which the ransom merit of Christ Jesus will pass to the world.

Then there were the two lambs for the peace-offering. (Lev. 23:19) Perhaps this was to suggest the two aspects of the church's consecration unto God:

1. She is grateful to Him for all the grace and favor He has bestowed upon her; thus her dedication is a thanksgiving-offering (see Lev. 7:12);
2. Hers is a voluntary dedication of herself (see Lev. 7:16) by way of which she assumes a vow in the interest of the world of mankind, to bless them with eternal peace and happiness. (See *T81*)

The waving of the barley sheaf of first-fruits on the 16th of Nisan (tomorrow after the sabbath or Passover of the 15th Lev. 23:5,6,11,15,16) typified the resurrection of Christ our Lord, as 'the first-fruits of them that slept. (1 Cor. 15:20)

The two loaves offered on the fiftieth day, Pentecost, represented the presenting of the church before God and its acceptance through the merit of the great High Priest, indicated by the anointing of the holy Spirit at Pentecost. The church really is but 'one loaf (1 Cor. 10:17), the two loaves representing

the same thing as the two goats presented on the Day of Atonement. It indicated that, although all presented were acceptable to God through Christ Jesus, he yet knew that all presented would not come up to the condition of faithfulness to the end. The two loaves represented, therefore, the two classes of the consecrated, the overcoming little flock and the 'Great Company' of the consecrated servants of God who do not make the high calling theirs, by overcoming the world as they might and should do. (*R2271:1*)

Drink Offering

"Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth part of an hin of oil. And the fourth part of an hin of wine for a **drink offering** shalt thou prepare with the burnt offering or sacrifice, for one lamb. Or for a ram, thou shalt prepare for a meat offering two tenth deals of flour mingled with the third part of an hin of oil. And for a drink offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the LORD. And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow, or peace offerings unto the LORD: Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil. And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD. Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid." (Num. 15:4-11)

The drink-offering was **never** to be poured upon the incense altar:

"Ye shall offer no strange incense thereon, nor burnt-sacrifice, nor meal-offering; neither shall ye pour drink-offering thereon." (Exod. 30:9)

It was to be offered with the daily burnt-offerings:

"And with one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink-offering. And the other lamb thou shalt offer at even; and shalt do thereto according to the meat offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD." (Exod. 29:40,41)

"The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil. It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD. And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering. And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD." (Num. 28:4-8)

According to verse 7 the drink offering offered in connection with the burnt-offerings of the priests was to be poured out in the holy (place). The word *place* does not appear in the Hebrew text but has been supplied by the translators of our King James Version. Accordingly it could be reasoned that it is the Holy of the Tabernacle that is here referred to. However, we are definitely told that no drink offering was to be poured upon the altar of incense (Exod. 30:9); and since elsewhere in the Book of Numbers the term *Tabernacle of the Congregation* (Num. 16:18) is used to designate the Holy, we conclude that it is in the Court the Holy place and specifically the altar of burnt-offering whereon the outpouring of this drink offering was to take place.

In considering the drink-offering it may be well to remember that the animals offered as burnt-offerings and peace-offerings by Israel subsequent to the Day of Atonement represented the people in their consecrations and

dedications unto Jehovah. In Num. 15:2-11 it will be noted that these offerings were to be accompanied by certain meal-offerings and drink-offerings!

Since the animals thus offered represented the people and in no way reflected the Atonement Day sacrifices, may it not be that God intended by way of these meal- and drink-offerings to bring to the minds of the people the fact that the acceptableness of their offerings was ever and always, on the basis of those sacrifices made on their behalf on the Atonement Day!

Antitypically, at least, the picture is a most beautiful one, for the burnt-offerings and peace-offerings of the future represent the people as consecrating giving themselves to the Lord. (See *T96*) And the meal- and drink-offerings thus would represent them as being kept in mind of the fact that their consecrations were possible and acceptable on the basis of these better sacrifices made on their behalf during the Gospel Age, the antitypical Day of Atonement.

The questions then before us is, how were these better sacrifices represented in the drink-offering? Is there anything about it that suggests our communion (common union) in the cup which we bless? (1 Cor. 10:16) Is there anything to suggest the consecration and dedication of those who during the Gospel Age become identified one with Christ Jesus in a baptism for the dead? (1 Cor. 15:29)

They had consecrated themselves to be members, to die one with the other, and one for the other in fellowship with Christ, and thus to be dead with him, and as members of his body, members of the great atonement sacrifice on behalf of the dead world, because they hoped in the promised resurrection.

. . . We are baptized into death with Christ, baptized for the dead, to the intent that we may by and by be associated with him as the life-giver of the world the Seed of Abraham. (*F456*)

The only ingredient of the drink-offering was wine (Hebrew: *yayin*) according to Num. 15:5,7,10; and in the instance of the daily morning and evening burnt-offerings, strong wine. (Num. 28:7,8)

For perhaps obvious reasons, we assume that this wine was made from grapes. The picture of many grapes, as a result of a common crushing (pressing), losing their individual identities in the wine is a very beautiful one since it depicts that sharing of the afflictions of Christ (Col. 1:24) wherein the individual identities of the saints is lost and whereby they become the wine which gladdens the heart of God!

It is one cup, though it be the juice of many grapes, even as it is one loaf, though it be from many grains. The grains cannot maintain their individuality and their own life if they would become bread for others; the grapes cannot maintain themselves as grapes if they would constitute the life-giving spirit; and thus we see the beauty of the Apostle's statement, that the Lord's people are participants in the one loaf and one cup. (*R2772:5*)

There is, however, another aspect of this wine drink-offering which should be of particular interest to us who during this Gospel Age are privi-

leged to become identified with Jesus in the sacrifice for sin (**not** the ransom). Wine results from alcoholic fermentation **caused by leaven!**

It will, of course, be remembered, that Jehovah had specifically forbidden the use of leaven, or even honey, upon his altar. (Lev. 2:11) Some have ignorantly assumed that the wine ordinarily used in the drink-offering was an unfermented grape juice. But even if this were so, it still would leave unexplained the **strong wine** of Num. 28:17. But it is very unlikely that such a thing as a pure, unfermented grape juice was known in ancient Palestine; for surely, if nothing else, the climate conspired against this.

This libation¹ (drink offering) is designated strong drink but we are not to understand that this was strong drink in the same sense in which the term is understood today. The ancients had no way of distilling or freezing liquors so as to get the high alcoholic content that modern beverages have.

It is interesting to note Paul's use of a simile here:

"Nay! if I am even to be poured out as a drink offering, upon the sacrifice and public ministry of your faith, I rejoice." (Phil. 2:17, Rotherham)

"Nay, even if my life is being poured as a libation upon the sacrificial offering of your faith, I rejoice." (Weymouth)

"Even if my life is to be poured out as a libation as you offer your faith in a service of sacrifice to God, I am glad." (Goodspeed)

The Apostle pays a beautiful tribute to the church at Philippi, and expressed his great love for them. How he reveals his confidence in their loyalty! And how glad he was to pour out his own life on their behalf. (see Phil. 2:17, margin) that they might attain unto the fulness of the likeness of Christ. (R5810:6)

We should remember that the Biblical phrase `strong drink' really means light beverages. People in Bible times had nothing to correspond to our strong drinks of today. Natural fermentation only gives a product with about 14% of alcohol. Any stronger liquor must be obtained by distillation or freezing. Since neither of these processes of beverage making was known in ancient times, it follows that they never had any beverage which we would call `strong drink. . . . As a matter of fact, wine and beer in ancient Palestine were not over 5% or 8% because of the limited sugar content in the natural grape and malt used for fermentation. (Harris, *The Bible Today*, Wine and Strong Drink, March, 1944)

Unfermented grape juice is a very difficult thing to keep without the aid of modern antiseptic precautions, and its preservation in the warm and not over cleanly conditions of ancient Palestine was impossible. (*International Standard Bible Encyclopedia*)

Wine is fermented from grape juice by the wild yeast found on the skins of the grape. (Holmes, *Introductory College Chemistry*)

Almost any saccharine liquid, such as cider and the juices of fruits in general, gradually undergoes alcoholic fermentation when exposed to the air,

1. *libation* the act of pouring wine or other liquid on the ground or on a sacrifice in honor of a god; the liquid so poured. (*Winston's Dictionary*)

the yeast cells entering from the air. (MacPherson and Henderson, *An Elementary Study of Chemistry*)

From the foregoing, it is quite evident that leaven is responsible for the alcoholic fermentation resulting in wine. This fermentation continues until the alcohol in turn kills the yeast cells when it may be said that the wine no longer contains leaven!

It is a mistake to suppose that wine contains leaven after it is made. Leaven is sometimes added to grape juice in order to hasten the fermentation, but when the fermentation has all worked off, the remaining wine is purer, freer from ferment and anything that would produce ferment than ever it was before. (*R3105:4*)

Leaven is a type of sin (or corruption, or error) and surely there is none of us who is entirely free from it. (Rom. 3:10) The secondary offering of the firstfruits (fifty days after the offering of the wave sheaf) typifying the Church of the Firstborns **but not the Head!** consisted of two loaves **made with leaven.** (Lev. 23:17) (*R2271:1*) The Apostle John tells us, If we say that we have no sin . . . the truth is not in us. (1 John 1:8) However, for the new mind, the sin that dwelleth in us (Rom. 7:17) IS A CONSTANT CHALLENGE; there is therefore a warfare between the two, in which by the grace of God, the new mind becomes the eventual victor! This then is:

. . . the great and continual battle, for although the new mind will assert itself and puts the body under and compels its subjection to the new mind, nevertheless the mortal body, not being actually dead, is continually coming into contact with the world and the Adversary and is continually being stimulated by these and reinvigorated with earthly cares, ambitions, methods, strivings, conflicts and insubordination to our new will. No saint is without experiences of this kind fighting without and within. It must be a fight to the finish or the prize for which we fight will not be gained. For although the New Creature masters the mortal body by the Lord's grace and strength repeatedly, nevertheless until death there can be no cessation of the conflict. (*R3275:2*)

Alcohol destroys living tissue (i.e., the life in the tissue); but it also preserves what is dead! Drop a living worm into a bottle of alcohol and the alcohol kills him; but you can preserve him in death in the same alcohol that killed him! Just so is it with the graces of the spirit which have become identified with the new mind the new creature. They spell out death to the old man and his thoughts and deeds but preserve for us in memory just what the old man once was.

We suggest, that the juice of the crushed grapes may well represent **the consecrated life of the saints** not yet entirely free from the leaven of sin, the old man, the mind of the flesh. Surely none of us is so presumptuous as to declare that he is without sin. And yet, it is just this sin that dwelleth in us (Rom. 7:17) that constitutes the challenge unto the new mind, affording it such opportunities for striving and overcoming as will make it strong and the old man proportionately weaker! Even as the alcohol which results from fermentation eventually destroys the leaven, so

too does the increase in the graces of the Spirit result in the ultimate vanquishing of the old man with his thoughts and deeds. Nor is this warfare ever really won until our course is fulfilled in death; yet the victory, by the grace of God, is ever accounted to us.

The Bible seems to have very little almost nothing to say against the use of wine; but it has much to say about its abuse. On the other hand, wine in the Bible, is sometimes the symbol, or token, of special blessing from God (Gen. 27:28; Deut. 7:13; Amos 9:14); and also of gladness. (Psa. 104:15) The consecration of the saints and their faithfulness in overcoming the old man surely makes glad the heart of God; and He in turn rewards them with the crown of life immortality, the divine nature! (Rev. 2:10)

Wine also represents joy, gladness, and is thus used in the Scriptures.
(*R5538:5*)

“And the vine saith unto them, Should I leave my wine, which cheereth God and man.” (Judges 9:13)

“And wine that maketh glad the heart of man.” (Psa. 104:15)

It cannot be claimed for our Lord Jesus that he was a total abstainer from alcoholic liquors, and the claim made by some that the word `wine` here mentioned (John 2:1-11) signifies a non-intoxicating wine is not true. It can, however, be said on the other side of the question, that many of the wines of that vicinity and time contained much less alcohol than do many of the wines of today. It may also be noted that changes have taken place in humanity, so that the inhabitants, particularly of the temperate zone, are more highly nervous than those of any other time. Hence, with stronger wines and with weaker nerves, there is a largely increased tendency to excess and to injury. It is our opinion, therefore, that if the Lord were living where we do, and now, he would be a total abstainer from alcoholic liquors, not only on his own account, but also as an example to others. (*R2419:4*)

Jesus in the Drink-Offering

One may ask how Jesus is represented in this drink-offering since he ever was holy, harmless, undefiled and separate from sinners, and therefore without that leaven of fermentation.

The answer is this: there is but one cup one common union of the blood (1 Cor. 10:16) in which Jesus and the church have lost their individual identities as did the bullock and the goat in the blood of atonements (Exod. 30:10) whereby the ancient (most) Holy, the tabernacle of the congregation, and the altar were reconciled. (Lev. 16:15-19) The atoning merit, of course, was wholly in the blood of the bullock; in fact, that of the goat might have been dispensed with entirely. (*T70*) Without the imputed merit of Jesus, the church never could become the channel through which the atoning merit will flow out to the world of mankind.

Jesus, at Cana in Galilee (John 2:1-10), made a wine without gathering the grapes and without adding any leaven for fermentation, and yet, we believe, it was an alcoholic wine. (*R509:2; R3485:2*) So also is that which Jesus contributed to the drink-offering his was a pure and unadulterated portion right from the very beginning. Our s, i.e., the Church's por-

tion, once contained leaven; but together (commingled), as a finished product, this wine of the drink-offering will contain no leaven!

There is a difference between the respective sacrifices of Jesus and his church, yet, how God accepts them as one is beautifully illustrated in some of the burnt-offerings of old. It will be recalled that there were two rams offered as burnt-offerings on the Atonement Day: one, as it were, for the bullock and the other for the goat. (Lev. 16:3,5,24) If these burnt-offerings were offered in the usual manner (Lev. 1:8,9,12,13; 8:20,21; 9:12-16) and there is no good reason to think otherwise, then the one ram for the bullock representing Jesus in his sacrifice was the first to be slain. It was beheaded. The head, unwashed, was laid upon the altar. Then the body members, the inwards and legs, after having first been washed were laid upon the altar to the head. Here we must not forget that this ram, offered in connection with the bullock, represented Jesus, and Jesus **alone**!

Why then was not the **whole** ram left unwashed and placed upon the altar for a burnt-offering? We believe that it was because God intended in this way to show that insofar as the sin-offering was concerned, he was accepting Jesus sacrifice as only one of two parts of the same. True, it was that part which alone had atoning merit in itself. He was merely to be the head unto a body which after it had been washed, was to be laid upon the same altar as a part of one and the same sacrifice for sin! The converse was true concerning the second ram which represented the Church, and the Church **alone**! Its unwashed head was first put upon the altar, then the inwards and legs were washed and laid upon the altar to the head. Thus God showed how he was accepting the Church's sacrifice, a secondary part of the sin-offering, washed and sacrificed but incomplete, save for the head which had preceded it and to which it belonged. Thus the bullock and the Lord's goat, different though they were in value, i.e., in atoning merit, constituted but one sin-offering for the people. This, we believe is what the drink-offering reflects for the world of mankind.

"And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you, And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock: Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth part of an hin of oil. And the fourth part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb. Or for a ram, thou shalt prepare for a meat offering two tenth deals of flour mingled with the third part of an hin of oil. And for a drink offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the LORD. And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow, or peace offerings unto the LORD: Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil. And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD. Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid. According to the number that ye shall prepare, so shall ye do to every one according to their number." (Num. 15:1-12)

With a **lamb**: meal offering of $\frac{1}{10}$ deal of flour and $\frac{1}{4}$ hin of oil plus a drink offering of $\frac{1}{4}$ hin of wine.

With a **ram**: meal offering of $\frac{2}{10}$ deals of flour and $\frac{1}{3}$ hin of oil plus a drink offering of $\frac{1}{3}$ hin of wine.

With a **bullock**: meal offering of $\frac{3}{10}$ deals of flour and $\frac{1}{2}$ hin of oil plus a drink offering of $\frac{1}{2}$ hin of wine.

It was a hin of oil that was used in making the anointing oil. (Exod. 30:24) In the anointing of Aaron, it was poured upon his head, flowed down over his beard, and on down to the skirts (Thomson's Septuagint: *hem*; Smith's American Translation: *edge*; Bagster's Septuagint: *fringe*; Rev. Catholic Version: *hem*) of his garments. (Psa. 133:2) It is evident that not all of the oil poured upon Aaron's head reached the skirts of his garments, and in this sense only the head received this oil without measure. (See John 3:34) Is it in order then to assume that the hin is the symbol of full measure? Surely not any of us received as much of the Holy Spirit of his anointing as did Jesus himself; and yet, there is a sense in which each of us can claim the full measure of his anointing seeing that we are the body members and belong to the Head. At any rate, this outpouring of the Holy Spirit means far more to us than will the outpouring upon all flesh during the Millennium to the world of mankind. (Joel 2:28) For us it bespeaks the begetting to a new nature, the spirit, the divine nature! For them it will be but the spirit of the Truth, guiding them into deeper fellowship with God, but never begetting them to a sonship on the spirit plane.

Perhaps this is the reason that the quantity of oil used in these typical meal-offerings, never exceeded $\frac{1}{2}$ hin; and let it be noted, it was this much in conjunction with the bullock only! The bullock here represented the perfect humanity offered in dedication unto God by one of the Israelites of the Millennial dispensation. Nor is it strange that the highest attainment on the human plane, human perfection, (here represented in the bullock) should in the type be directly related to one half of an hin of oil just one half the quantity used in the holy anointing oil!

In the Tabernacle the posts supporting the curtains surrounding the Court, and representing a human condition, were only five cubits high (Exod. 27:17,18), just half the height of those supporting the vails, which were ten cubits high (Exod. 36:21,35,37) and represented a spirit condition. So too in the Great Pyramid of Gizeh, the human was represented in the 25th course of masonry whereas the spirit was represented in the 50th.

The meal-offering for the lamb and the ram (*ayil*) were to contain $\frac{1}{3}$ of an hin and $\frac{1}{4}$ of an hin, respectively, indicating perhaps that those offerers who during the Millennium offer less than a perfect humanity in their dedication of themselves to God, will have received, or utilized, correspondingly less of God's Holy Spirit. And since the quantity of wine in the drink-offerings of the type was also $\frac{1}{3}$ of an hin and $\frac{1}{4}$ of an hin, respectively, it seems to suggest that the gladness (for wine is also a symbol of gladness Psa. 104:15) which those offerers will enjoy will be proportionate to the measure of the Holy Spirit they have received. In any event, the drink-offering is in this connection also the symbol of that libation which the Church of the Gospel Age becomes by virtue of its pouring of itself

forth, so as to make the world's consecration possible and acceptable to God in due time.

They had consecrated themselves to be members, to die one with the other, and one for the other in fellowship with Christ, and thus to be dead with him, and as members of his body, members of the great atonement sacrifice on behalf of the dead world.

. . . We are baptized into death with Christ, baptized for the dead, to the intent that we may by and by be associated with him as the life-giver of the world, the Seed of Abraham. (*F456*)

It is perhaps in a very similar strain that the Apostle Paul in writing to the church at Philippi wrote, Yea, and if I be offered upon the sacrifice of your faith, I joy and rejoice with you all. (Phil. 2:17) Commenting on this Bro. Russell says:

The Apostle pays a beautiful tribute to the church at Philippi, and expresses his great love for them. How he reveals his confidence in their loyalty! And how glad he was to pour out his own life on their behalf (see margin vs. 17) that they might attain unto the . . . likeness of Christ. (*R5810:6*)

In Num. 15:1-12 only three animals—the lamb, the ram, and the bullock—are listed as burnt-offerings though in Lev. 1:14 turtledoves and pigeons are included, evidently as an acceptable offering from those too poor to offer an animal. Bro. Russell reminds us that during the Millennial Age

. . .

Perfection will come gradually, and will require the cooperation of the sinner's WILL ever to 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 were to be according to every man's ability. However degraded by sin and imperfect, each must, when he comes to a knowledge of the truth, present himself to God, the offering indicating his condition. The dove or pigeon brought by the poorest in the type represented the justified all of the morally poor and degraded; the goat offered by others more able, represented the all of some less degraded; while the bullock represented the all of those who had attained perfection of human nature. Just as the bullock was used to typify the perfect humanity (much fat) of Jesus' sacrifice, and the goat (wayward and lean) was used to represent the imperfect human nature of the saints, in the sacrifices of this 'Atonement Day' so those animals similarly represented the offerers (Israel—typical of the believing world in the Millennium) in their consecrations. But it should be remembered that these burnt-offerings and peace-offerings of the future represent the people as consecrating—giving themselves to the Lord . . .

The completeness of consecration was shown by the death of the animal—that is, each member of the race must consecrate his will; but it will be followed neither by the destruction of the human nature (the burning of the flesh outside the camp) nor by the taking of the life into a new nature—into the 'Most Holy'. (*T95,96*)

As already suggested, the burnt-offerings of the future represent the people in their consecration to Jehovah (*T96*), yet in a sense, these offerings will reflect their gratitude for that mercy, wisdom and love which God has manifested toward them by way of the sacrifice of Christ. (*T97*) Perhaps it

is this recognition of the grace and favor of God as extended to the world through the Church that is particularly typified in the meal- and drink-offerings accompanying the burnt-offerings. (Eph. 3:20,21; T98)

In the type, it will have been noted, the quantity of flour and oil used in the meal-offering, and the wine used in the drink-offering which accompanied the burnt-offerings, varied according to the animal involved. (Num. 15:1-12) For the poor (yet not those abjectively poor who might offer turtledoves or pigeons Lev. 1:14) the burnt-offering was to be a lamb, in which instance the meal-offering was to contain $\frac{1}{10}$ deal of flour, a term peculiar to the King James Version. Most other translations render the Hebrew word part of an ephah. (See also Num. 28:5) Its meaning seems to be a part or portion.

It is suggested that the full period of grace ordained of God to be administered by the glorified Church on behalf of the world is 1000 years, commonly known as the Millennium. Of this, the maximum period of time to be allotted to the sinner will be 100 years (Isa. 65:20), i.e., just $\frac{1}{10}$ part of the full period of grace! This, we believe, will be ample time for one to attain unto that degree of character development wherein he, if he so chooses, may offer himself (i.e., his justified all) unto God, a lamb of burnt-offering.

If we are correct in this conjecture, the $\frac{2}{10}$ and $\frac{3}{10}$ deals of flour may well represent 200 and 300 year periods of grace in which the offerers of the Millennial Age ought to be able to offer themselves as rams and bullocks respectively. It will not, yea, it ought not, require more than 300 years under conditions then prevailing, for one to attain unto a perfect humanity. But a perfect humanity does not necessarily imply the right to everlasting life; for not even the Ancient Worthies, though possessing perfect humanity, will have this right until after the trial at the end of the Millennial Age.

The ancient worthies had this testimony that they pleased God. They pleased him in that when they ascertained his will they set about doing it, even before he gave it to them as a law or obligation, even before he could ask them to obey him and promise them eternal life for their obedience. Abraham manifested his faith in God although there was no redemption yet accomplished in the world. Christ had not yet come. And although Abraham was not on trial for life or for death God granted Abraham his favor and declared that he pleased him; and his word tells us that a better resurrection is to be not only to Abraham, but to all these Ancient Worthies a resurrection to human perfection. But since human perfection will come only under the Mediatorial reign of Christ, the Ancient Worthies will not be introduced to the Father in the complete sense until the close the Millennium.

Hence, they will not have life, in the fullest sense, until that time, when at the close of the Millennial Age, the Kingdom shall be delivered over to the Father. What they will have in the meantime will be the perfection of human nature and all the blessings that God provides for mankind, through the great Mediator. But they will not come into actual and personal relationship with God, so as to be determined worthy of eternal life, until the completion

of the Millennial Age, because that age is set apart for the purpose of determining who of all mankind may have eternal life, aside from the spirit-begotten ones of the present time. At the close of the Millennial Age, when all mankind shall be in perfection of being, they shall be tried of the Father for this worthiness or unworthiness of life, just as Adam, while enjoying perfection, was tested as to whether or not he was worthy to have life made perpetual or eternal.

Since the Ancient Worthies will be a part of the world under the New Covenant arrangements, it follows that they will not have the decision of the divine court, divine justice, respecting their worthiness of eternal life until the completion of the Millennial Age, until the conclusion of the trial at the end of that age, which will bring to them, as it will bring to all others who are faithful, the great reward of life eternal. (*R4598:3* Were the Ancient Worthies on Trial for Life? ; see also *R5074:3,4*)

Accordingly, by the end of the Millennial Age, and through the administration of the Royal Priesthood who purchased the world by way of a sacrifice unto death (*T99*) for the privilege of blessing them (*T39*), there will have been extended to mankind, the grace sufficient of time ($\frac{3}{10}$ deals of flour) and of the holy Spirit ($\frac{1}{2}$ an hin of oil) making possible their consecration of a fully justified, perfect humanity bullocks.

When those of the world of mankind willing to accept God's grace, shall have been brought to perfection, at the close of the Millennium, there will be no longer any poor in the sense of deficiency of mental, moral or physical ability. All will be perfect men, and their offerings will be their perfect selves, typified by bullocks. David, speaking of this, says: 'Then shalt thou be pleased with sacrifices of righteousness (of right doing) with burnt-offering and whole burnt-offering; then shall they offer bullocks (perfect sacrifices) 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 (either typical or antitypical full atonement for sin having been accomplished by that time 'once for all') . . . All these sacrifices must be of the free will and desire of the offerer. (*T96*)

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Chapter 15

Leviticus 4 Sin Offerings

Aside from the national sin of the people which involved a measure of willfulness, and for which atonement was made once each year on the tenth day of the seventh month, there were sins involving a measure of ignorance for which, nevertheless, all of the children of Israel the whole congregation as a single unit were accountable! For these latter sins, the sin-offering was to be a bullock whose blood, though not brought into the Most Holy, was brought into the Holy (the Tabernacle of the Congregation). Here some of it was sprinkled before the vail (Lev. 4:17), some of it was placed upon the horns of the altar of incense, and the remainder was poured at the base of the altar of burnt-offering. (Lev. 4:18)

It may be that this type was intended to show that during the Millennial age, not only will the people the whole world of mankind, then the antitypical Israel be individually responsible for their sins, but sometimes collectively, as well! (Lev. 4:27-35; Num. 15:27,28; Lev. 4:13-21; Num. 15:22-26)

It will be recalled that Israel of old was called upon to suffer retributive atonement for the sin of Achan. (See Josh. 6:17-19; 7:1-5) The reason for this seems to lie in the fact that though Achan was personally, i.e., individually, responsible for his sin for which he in turn paid the supreme penalty (Josh. 7:24-26), there must have been those who either saw or knew what Achan had done, but refused to do anything about it. Had they reported the matter to Joshua, Israel might have been spared the ignominious defeat at Ai (Josh. 7:5). There is a tendency for group or mob psychology to come into play in instances like this, where each, in an endeavor to mind his own business, fails to take the proper action in his own interests and that of all others who may in turn become involved. No one has the right to live unto himself alone; he must live for others too. This lesson will have to be learned by all mankind in the Millennium.

We do know that the old Law Covenant, which though binding upon each individual Israelite, was nevertheless entered into by the nation collectively. If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me . . . and ye shall be unto me a kingdom . . . and all the people answered together . . . All that the Lord hath spoken we will do. (Exod. 19:5-8) So too is it to be with the New Covenant. Not until the end of the Millennial age will the people stand in individual covenant relationship to God.

Covenant relationship with God means perfection. Mankind will be reaching this perfection during the thousand years of Christ's kingdom, but they will not enter into it until the end of the thousand years, when the Mediator will turn them over to God. At the close of that time, they will be privileged to enter into this covenant relationship with Jehovah. Then they must stand or fall individually. (*R5293:6*)

The bringing of the bullock in the type seems to represent that the world of mankind will be called upon not only individually, but collectively also, to recognize their sins; and that Jesus sacrifice is still the basis of forgiveness anew.

As the basis for all forgiveness of sins in the next age will be the 'Day of Atonement sacrifices, it would be appropriate in the type for the sinner to bring some sacrifice which would indicate a recognition of the 'Day of Atonement sacrifices, as the ground of forgiveness anew. (T94)

Perhaps, a recognition of the Church's share in becoming the channel of the ransom merit, through faithfulness unto death, is also implied: for the bullock of Leviticus 8 represented not only Jesus in his consecration, but the Church also. Does not the Apostle Paul suggest that our baptism is for the dead (1 Cor. 15:29)? Surely, thankful prayers to Jehovah will then be in order as an acknowledgement of his mercy, wisdom and love, as manifested in the broken body of the Christ their ransom. (T97)

But Leviticus 4 also made provision for the sin of an anointed priest, for whom also a bullock was to be brought as a sin-offering, the blood of which was to be handled in the manner already described for the whole congregation. However, since there will be no imperfect, sinning, priesthood in the Millennium, it is possible that this portion of the type finds its counterpart in the Gospel age.

Nor are we to assume that the priest that is anointed of Lev. 4:3 is the type of our High Priest, Christ Jesus, for we know that he was forever sinless. All the underpriesthood in the type were partakers of Aaron's anointing, and were thus constituted an anointed priesthood. Just so, antitypically, the Church is partaker of Jesus' anointing, and is thus constituted an anointed priesthood. So it would seem reasonable for us to understand that we are represented in Lev. 4:3 by the priest that is anointed, and whose sins, though involving a measure of ignorance, are nevertheless somewhat against the commandments, and require atonement. On the other hand, the priest that is anointed of Lev. 4:5, etc., who makes atonement for his brother priest, can represent none other than our faithful and sinless High Priest, Christ Jesus, who stands ever before the Father as our Advocate, imputing to us his (the bullock's) merit, evermore covering us with his own righteousness. Addressing the Church, the Apostle John says, My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. (1 John 2:1,2)

Perhaps the ruler of Lev. 4:22 was a prince (see Num. 1:4-16). Then antitypically, reference must here be to those ancient worthies who during the Millennial age are to be princes in all the earth. (Psa. 45:16) These ancient worthies, as partakers of a better resurrection (Heb. 11:35) will be restored to the earth in perfect human bodies, yet, without the right to everlasting life: for while they have had a trial of their faith, they never could have had a trial for life. For them, then, the everlasting life promised, will be something which they will during that age have to prove themselves worthy. Speaking of them, Bro. Russell says:

It is not probable that they would make mistakes; but if upon their awakening, they should at once be turned over to Jehovah, and, as in Adam's case, the slightest deflection would mean death, we can see that their position would be much less favorable than it will be under the New Covenant arrangement during the Millennial reign of Christ. This is a very gracious arrangement for their best interests, for any possible mistake would be covered by Christ's mediation and not bring them under sentence of death.

The history of some of these ancient worthies is very meager and does not always imply that they were 'overcomers' in the sense in which the church is to be. Take, for example, the case of Samson, who is mentioned as one of the ancient worthies. The last we read of Samson, still in the hands of the Philistines, is that he was still loyal to God and prayed for the opportunity of serving God's cause; the Lord granted his prayer, permitting (him) to push down the pillars of the building in which he was making sport for the Philistines; they were the middle pillars upon which the house stood, and in its fall more than three thousand of the enemies of Israel were killed along with himself.

Faith seems to have been the chief element of character that was developed under Samson's experiences. We do not know how much patience, long-suffering, brotherly kindness, gentleness, meekness, etc., were developed in his character; nothing is stated in regard to the matter and we have no reason to suppose that Samson was a very gentle man. Indeed, we have never thought of gentleness and meekness as being amongst his characteristics. The slaying of one thousand men with the jawbone of an ass, as well as other experiences of his, would not seem to indicate this.

We may reasonably suppose, therefore, that although Samson will be brought back in an absolutely perfect condition, and under the favorable environment of the Millennial age, there will probably be experiences in life that he never encountered and that will be so new that he might be in danger of making mistakes. Assuredly he will have much to learn respecting the things of the Spirit of God in the days of the blessing of 'flesh.
(R5074:5)

The type of Lev. 4:22-26 then, seems to indicate that provision has been made for this class, should they sin somewhat through ignorance against any of the commandments—the Law of the Kingdom. The typical goat does not represent them in their fleshly perfection as partakers of the better resurrection (Heb. 11:35), but rather as sinners still needing to be penitent for shortcomings in the matter of their character development.

For the individual Israelite, i.e., for one of the common people (not an anointed priest nor a ruler), the sin-offering that might be brought for the sin of ignorance was either a female sheep (*kebes* Lev. 4:32) or a female goat (*ez* Lev. 4:28). It is interesting to note how the accountability of the common people is taken into account by Jehovah. Note that the anointed priest had a greater accountability by far, for he had to bring a male animal, a bullock (Lev. 4:3) for his sin offering for the sin of ignorance; and the ruler whose accountability was less than that of the anointed priest had to bring a male animal, a he-goat (Lev. 4:23) for the same type of sin; whereas the common people, who had the least accountability, were permitted to bring female animals, a ewe lamb or a she goat

(Lev. 4:32,28) for the sin committed in ignorance. Surely the priest should know far better than either the ruler or the common people what was the will of God!

It should be remembered that the bullock of the sin-offering and the ram of the Passover ritual, alike, are types or symbolisms of the ransom-sacrifice of Christ Jesus. Of course, it is not the purpose of the Tabernacle to teach the ransom, but rather to show forth the manner of its application. In this manner then, does the Tabernacle reflect the fact that all the atoning merit, ever and always, lies in the ransom-sacrifice of the man Christ Jesus the Lamb of God which taketh away the sin of the world. (John 1:29,36)

Only in connection with the sin-offerings for the priest that is anointed (Lev. 4:3) and for the whole congregation (Lev. 4:13) both of which involve a bullock is there any mention made of the blood being brought into the Sanctuary (Lev. 4:5,16) and of the carcasses being burnt without the Camp (Lev. 4:5 7,16 18)!

Accordingly we do identify the bullocks of Lev. 4:4 and 15 with the ransom sacrifice of Christ Jesus since it alone has all the merit needed for the atonement of both the priest and all the people. (See Lev. 9:7, also *T79*.) Since the blood of these bullocks was brought into the Sanctuary (the Holy, or the Tabernacle of the Congregation), there to be placed upon the horns of the Altar of Incense (Lev. 4:5 7,16 18), their bodies had to be burnt without the Camp. (Lev. 6:30) Accordingly, not any of the sacrifice could be appropriated (eaten) by the priest!

It was different with the remaining sacrifices of Leviticus 4 the offering brought for the ruler and those brought for any one of the common people. In these instances, the blood was not brought within the Sanctuary (Lev. 4:25,30,34), nor is there anything said about the carcasses being burnt without the Camp. The priest who offered any man's sin-offering might eat of the sacrifice. (Lev. 6:26) The offering itself seems to represent the sinner himself, in the attitude of repentance and sorrow for his sin, and his seeking to come into harmony with God. (*T94, 106*) This, in a sense, may be considered as a form of consecration on the part of the sinner, and though not directly acceptable by God, it was acceptable because of the ministrations of the priest on the sinner's behalf.

The priest . . . took and offered to the Lord a portion of the offering as a memorial, as a recognition that the whole plan of redemption as executed on the Atonement Day (Gospel age) was the heavenly Father's, but appropriated to himself the remainder by eating it. (*T99*)

Acceptance of their gifts or consecrations will signify forgiveness. (*T100*)

The 'Royal Priesthood' will . . . accept (eat) the sacrifice for sin brought by the world for their own transgressions. (*T92*)

Another thought which suggests itself here, to those who are spiritually minded, is a thought based on the great principle enunciated by Jesus when he declared, unto whomsoever much is given, of him shall much be required. (Luke 12:48)

All this suggests the thought that responsibility increases with privilege. The anointed priest was as guilty as the entire congregation; he should have known better because he was so much nearer to God in outward privilege. Then a ruler, while not so responsible as the priest, was more so than one of the common people. There is a principle here that is well for us all to remember: The more light we have on the truth of God and the greater the privileges which we enjoy in this scene, the more responsible our God holds us; we shall be called to account in accordance with the truth He has made known to us. Alas, my brethren, is it not a lamentable fact that should bow us in shame before God that many of us who pride ourselves upon a wonderful unfolding of truth are oftentimes most careless in our behavior, and become stumbling-blocks to those who have less light than we? How we need to have recourse to the Great Sin Offering, to remember as we bow in confession of our failures before God that all our sins were dealt with on the Cross of Christ! (Ironsides, *Lectures on Levitical Offerings*) å

Chapter 16

Leviticus 8

Priesthood's Primary Consecration

“And the LORD spake unto Moses, saying, Take [1] **Aaron**, and [2] his **sons**, [3] the **garments**, and [4] the **anointing oil**, and [5] a **bullock** for the Sin-Offering, and [6] two **rams**, and [7] a Basket of **unleavened bread**.” (Lev. 8:1,2)

Those who aspire to become members of the antitypical priesthood of God, ought carefully and prayerfully to study this picture and its seven parts, to see if their own consecration is therein set forth. Seven is itself a symbol of perfection and completeness, as if God were here showing forth the perfection and completeness of the consecration of those called and that those called are just as much a part of the consecration ritual as those elements wherewith and whereby they are sanctified.

It should be noted that Moses in this ritual typifies and represents God, our heavenly Father. As Moses consecrated the typical priesthood, so God, himself, during this Gospel age has been setting apart consecrating his antitypical priesthood, Christ Jesus (the High Priest), and the Church (the underpriesthood). Neither Aaron, nor his sons, could have consecrated themselves, save perhaps in the sense of responding to the call of Moses. The same is true of the antitypical priesthood; for does not the Apostle Paul declare: And no man taketh this honor unto himself, but he that is called of God, as was Aaron. (Heb. 5:4)

Exodus 29 (*The Instructions*)

(vs. 1–3) And this is the thing which thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened **anointed with oil** [*not specified in Lev. 8:26*]: of wheaten flour shalt thou make them. And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

Leviticus 8 (*Carrying out the instructions*)

(vs. 1,2) And the LORD spake unto Moses saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the **sin offering** [*not so designated in Exod. 29*], and two rams, and a basket of unleavened bread;

(vs. 3–5) And gather thou all the congregation together unto the door of the tabernacle of the congregation. And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. And Moses said unto the congregation, This is the thing which the LORD commanded to be done.

Exodus 29 (*The Instructions*)

(v. 4) And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

(v. 5) And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod.

(v. 6) And thou shalt put the miter upon his head, and put the holy crown upon the miter.

(v. 7) Then shalt thou take the anointing oil, and pour it upon his head and anoint him.

(vs. 8,9) And thou shalt bring his sons and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them; and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

(v. 10) And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

(vs. 11,12) And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation. And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

Leviticus 8 (*Carrying out the instructions*)

(v. 6) And Moses brought Aaron and his sons, and washed them with water.

(vs. 7,8) And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. And he put the breastplate upon him; also he put in the breastplate the Urim and the Thummim.

(v. 9) And he put the miter upon his head: also upon the miter, even upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.

(vs. 10,11) And Moses took the anointing oil and anointed the tabernacle, and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

(v. 12) And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

(v. 13) And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

(v. 14) And he brought the bullock for the **sin offering** [*not so designated in Exod. 29*]: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

(v. 15) And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

Exodus 29 (*The Instructions*)

(v. 13) And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver and the two kidneys, and the fat that is upon them, and burn them upon the altar.

(v. 14) But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp; it is a sin offering.

(v. 15) Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

(v. 16) And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.

(vs. 17,18) And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head. And thou shalt burn the whole ram upon the altar; it is a burnt offering unto the LORD: it is a sweet savor, an offering made by fire unto the LORD.

(v. 19) And thou shalt take the other ram, and Aaron and his sons shall put their hands upon the head of the ram.

(v. 20) Then shalt thou kill the ram and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

(v. 21 corresponds to Lev. 8:30)

(v. 22) Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration.

(v. 23) And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD:

Leviticus 8 (*Carrying out the instructions*)

(v. 16) And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys and their fat, and Moses burned it upon the altar.

(v. 17) But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

(v. 18) And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

(v. 19) And he killed it, and Moses sprinkled the blood upon the altar round about.

(vs. 20,21) And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar; it was a burnt sacrifice for a sweet savor, and an offering made by fire unto the Lord; as the LORD commanded Moses.

(v. 22) And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

(vs. 23,24) And he slew it; and Moses took the blood of it and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet; and Moses sprinkled the blood upon the altar round about.

(v. 25) And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder:

(v. 26) And out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder:

Exodus 29 (*The Instructions*)

(v. 24) And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave offering before the LORD.

(v. 25) And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savor before the LORD: it is an offering made by fire unto the LORD.

(vs. 26–28) And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave offering before the LORD: and it shall be thy part. And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, on the ram of the consecration, even of that which is for Aaron, and of that which is for his sons: And it shall be Aaron's and his sons' by a statute forever from the children of Israel; for it is an heave offering; and it shall be an heave offering from the children of

[vs. 28 cont.] Israel of the sacrifice of their **peace offerings** [*not so designated in Lev. 8*], even their heave offering unto the LORD.

(v. 21) And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons' garments with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

(vs. 29,30) And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation, to minister in the holy (place).

(vs. 31–33) And thou shalt take the ram of the consecration, and seethe his flesh in the holy place. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket; by the door of the tabernacle of the congregation. And they shall eat those things wherewith the atonement was made to consecrate and to sanctify them; but a stranger shall not eat thereof, because they are holy.

Leviticus 8 (*Carrying out the instructions*)

(v. 27) And he put all upon Aaron's hands, and upon his son's hands, and waved them for a wave offering before the Lord.

(v. 28) And Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they were consecrations for a sweet savor; it is an offering made by fire unto the LORD.

(v. 29) And Moses took the breast, and waved it for a wave offering before the LORD: for of the ram of consecration it was Moses' part; as the LORD commanded Moses.

(v. 30) And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments, with him; and sanctified Aaron and his garments, and his sons, and his sons' garments with him.

(v. 31) And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation; and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

Exodus 29 (*The Instructions*)

(vs. 34–36) And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy. And thus shalt thou do unto Aaron, and to his sins, according to all things which I have commanded thee: seven days shalt thou consecrate them. And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

(v. 37) Seven days thou shalt make an atonement for the altar; and sanctify it, and it shall be an altar most holy; whatsoever toucheth the altar shall be holy.

[Note: there is no indication in either chapter that Moses or Aaron entered into the Most Holy!]

Leviticus 8 (*Carrying out the instructions*)

(v. 32) And that which remaineth of the flesh and of the bread shall ye burn with fire.

(vs. 33–35) And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end; for seven days shall he consecrate you. As he hath done this day, so the LORD hath commanded to do, to make atonement for you. Therefore shall ye abide at the door of the tabernacle of the congregation day and night, seven days, and keep the charge of the LORD, that ye die not; for so I am commanded.

“Now therefore, if ye will obey my voice indeed, and keep my covenant, then . . . ye [Israel] shall be unto me a kingdom of **priests, and an holy nation.”** (Exod. 19:5,6)

“Because thou hast rejected knowledge, I will also reject thee, **thou shalt be no priest** to me: seeing thou hast forgotten the law of thy God.” (Hos. 4:6)

“But **you** [the saints] **are** a chosen race, **a royal priesthood**, a holy nation, God’s own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light.” (1 Pet. 2:9, RSV)

Unless but a few representatives of the twelve tribes of Israel are meant, it stands to reason that gathering all the congregation together unto the door of the Tabernacle (Lev. 8:3) would have been a physical impossibility. We are inclined to think that this phrase means as much of the congregation of Israel as possible, and who literally stood in front of the door of the Court the gate and from which could perceive what was taking place within the Court, by the door of the Tabernacle of the Congregation!

In a sense, and by accommodation, we may consider those of the world of mankind (the eventual Israel the world) who during this Gospel age are privileged to witness (observe) the consecration of the antitypical priesthood, as being the counterpart of that congregation which gathered unto the door of the Tabernacle of the Congregation, to witness the consecration of the typical priesthood.

The world has seen the Priest Head and body suffer as a sin-offering during this age; Jesus was manifested to the Jews in the flesh (as a sin-offering), and as Paul could say, so can all followers in his footsteps say, 'Christ is manifest in our mortal flesh. (2 Cor. 4:11) As the whole Christ has thus been manifest and has suffered in the flesh, so they shall also be 'glorified together before the world. (*T84*)

Part 1—Aaron

This call unto the priesthood is to meet a predetermined purpose of God. In the type, this predetermination is evidenced in the fact that God called for the erection and setting apart of the Tabernacle in advance of the calling of Aaron and his sons. However, we may be reasonably sure that God had also predetermined the identity of his High Priest. In this connection let it be observed that only Aaron is called by name. Nadab, Abihu, Ithamar and Eleazer, though likewise called unto consecration, are referred to only in the collective expression his sons. (Rom. 8:29) How significant!

A father is represented in his son in a particular sense. The type of the High Priest in his office would thus be maintained through successive generations. The sons were not, as sons, typical, but sons were in type the best representation of the body of the priest that could be made, and hence were representative of us, who are the body of Christ. (*R4619:5*)

In referring to God's plan of the ages, the apostle says that it was purposed in Christ Jesus, our Lord. Who then would be so bold as to say that Jesus was not called to meet the predetermined purpose of God? (Eph. 3:11) In response to the call we find him at the age of 30 coming to John to be baptized not, however, for the remission of sins, for he had none, but to symbolize, as it were, his consecration to do the Father's will. In spirit we hear him say, Lo, I come . . . to do thy will. (Heb. 10:9; Psalms 40:7,8; Revelation 13:8)

Nowhere in the Scriptures is the statement made that Christ came to sacrifice himself. What the Scriptures say is that he came to do the Father's will. He did not refuse to drink the 'cup which the Father poured for him, but drank it to the dregs. And for his obedience to this will, even unto death, no matter how long or how short a time the Father should be pleased to have that life continue he received the reward. He gave over all into the Father's hands. This was a sacrifice; for he had a right to use his life. But his obedience to his Father's will led to the sacrifice for which he obtained the reward. (*R5087:4*)

The same sacrifices which proved the loyalty of the typical high priest and the underpriests became also sacrifices of atonement for the sins of the people typical of the real sacrifices which are the basis for the forgiveness of the sins of the world and thus for the reconciliation of the world, in God's due time. These are the 'better sacrifices mentioned by St. Paul. (Heb. 9:23) (*R5299:4*)

Thus did Jesus become an High Priest: for it was then and there that God anointed him with the holy Spirit (see Matt. 3:16; Mark 1:10), with the oil of gladness above his fellows. This consecration of himself on the part of Jesus, implied his entry into a covenant of sacrifice with Jehovah God. Not

only did he then and there become our High Priest, but also the first (for he must have the preeminence in all things Col. 1:18) of a new order of saints (Psa. 50:5).

But whereas the sons of Aaron were not clothed until first Aaron had been clothed and anointed, it is signified that the robing and anointing of Christ's people follows and depends upon the previous robing and anointing of their Head. (*The Expositor's Bible*, Leviticus, p. 216)

The sacrifice, which called for the setting aside of his own will perfect though this was and the acceptance in its stead of the heavenly Father's, was but that same self-denial which he declared was the prime requisite of discipleship. He said: If any man will come after me, let him deny himself, and take up his cross daily, and follow me. (Luke 9:23) The cross, as is obvious, would be that which God's will would lay upon him.

To our understanding the picture of the priest is an individual picture. It is not the work which priests are in a collective sense to do, but here the one priest is to do the work. In other words, the underpriests are merely recognized as representatives of the priest, the same as we are representatives of Christ. In that sense of the word it might be said that there is only one priest, the officiating priest, the one who does the particular work; but in another sense there is an underpriesthood in the sense that we have a separate personality, as individuals, yet acting in conjunction with the Lord as his members. (*R4619:6*)

The priestly class . . . like the High Priest, are especially devoted to God and his service . . . present their bodies living sacrifices, holy and acceptable to God, their reasonable service. (Rom. 12:1) In the type these were pictured both by Aaron's sons and by the body of Aaron, he being the head. Thus the Apostle speaks of Christ as being the Head of the church, which is his body, we being members in particular of the body of Christ 1 Cor. 12:27. (*R5873:4*)

But there is much more to this matter than mere self-denial and cross-bearing; there must also be a true love of righteousness, and an honest hatred of iniquity. It is possible to consecrate, and that because we love righteousness, but we may not sufficiently hate iniquity. Let it be noted that the oil of gladness belongs only to those who do both equally love righteousness and hate iniquity. See how definitely this is stated in the apostle's declaration concerning Jesus: Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. (Psa. 45:7; Heb. 1:9)

Jesus' call and his response, and his consequent anointing are clearly set forth in the type. Aaron came in response to the call of Moses and presented himself in consecration, and in due course received the anointing over, i.e. above, his fellow priests. However, in order to fitly represent Jesus who was holy, harmless, undefiled and separate from sinners, Aaron had to be washed. This was done by Moses (Lev. 8:6). Jesus came from the hands of the Father, pure and holy, as did Aaron in the type, figuratively, by way of this washing. Then, and only then, could Aaron be clothed and anointed a high priest of God. Concerning Jesus, the testimony

of the Scriptures is: For such an high priest became us, who is holy, harmless, undefiled, separate from sinners. (Heb. 7:26)

The Apostle proceeds to show that both the Aaronic Priesthood and the Melchizedek Priesthood are of Divine Appointment. He points out that Aaron was called of God to be the head of the Aaronic Priesthood, and likewise Christ was also called of the Father to become the High Priest of the Melchizedek Order. 'No man taketh this honor to himself but he that is called of God, even as was Aaron. So also Christ glorified not himself to be made a High Priest; but his High Priesthood came from God, who said unto Him, 'Thou art my Son, this day have I begotten (born) Thee; and again, 'Thou art a Priest forever, after the Order of Melchizedek. As the Head of this Melchizedek Order came through Divine invitation, so also the members of the Royal Priesthood must be called of God. Hence the Apostle sought to find and to influence, not the whole world of mankind, but 'as many as the Lord your God shall call to this Melchizedek Priesthood. (Acts 2:39). (SM140)

The Apostle reasons (Heb. 5:1) that all the Jewish priests were taken from amongst their fellows and especially ordained, or set apart, for their work, to represent their people before God, offering for them both their gifts and their sacrifices for sins. In this arrangement the priests were able to sympathize with the people, because they were subject to the same weaknesses, and also had need of the forgiveness of their own sins. But even amongst these imperfect, blemished, sinful priests, who needed to make offerings for their own sins, none was allowed to take this office of himself. God must call him to the office. Thus it was with Aaron. God called him to be the head priest.

So, the Apostle points out, it must be with the antitypical priests on a higher plane. Christ, the High Priest spiritual, and his elect church, the royal priesthood on the spirit plane, must also be called of God. They could not assume the office otherwise. 'Christ did not glorify himself to make himself a High Priest. God honored him in this way, however, saying to him in the prophecy of the Psalms, 'Thou art my Son; this day have I begotten thee; and again, 'thou art a priest forever after the order of Melchizedek. (Psa. 2:7; 110:4). (R5472:2)

Although Messiah had long existed as the archangel, nevertheless the Prophet David, speaking for God, said concerning him: 'Thou art my Son, this day have I begotten (literally borne or delivered) thee. The Apostle would have his hearers note that this birth mentioned referred to our Lord's resurrection, as it is written, he was the 'first born from the dead among many brethren. If the Messiah was to be thus born from the dead, it implies that he must first die, and hence the Apostle gives this as a prophetic prediction fulfilled in our Lord's experiences. (R2149:6)

A priest, in the only true sense, is a mediator between God and fallen creatures, the object of such mediation being to restore and establish harmony on a legal basis. The office of the priest or mediator between God and man is to restore to perfection and consequent harmony with God a race of human beings condemned to death or already dead or dying. Hence the priest of necessity must be 'mighty to save. (Psa. 89:19) He must have both the right and the power to recall the dead to life, and the ability to instruct and discipline, and thus to lead every willing subject back to the perfect estate from which Adam and the race fell. To secure this right he must first

satisfy the demands of justice, which required the extinction of the human race; and these demands of justice could only be met by a corresponding sacrifice—a human life for a human life. The life of Adam and all in him could only be redeemed by another perfect human being. And so it was—'Since by man came death, by man came also the resurrection from the dead. (1 Cor. 15:21) By the sacrifice of a perfect human existence is secured the right of the priest to restore.

But beyond the right or privilege of restoring, the priest must have the power, and power would of necessity presuppose his own everlasting existence. He must have power to create, since to restore to being that which had completely lost existence is to re-create it, and is a greater work even than the first creation; he must also have perfect knowledge, both of God's requirements and of human necessities, as well as perfect ability to guide a race so destitute back to the glorious heights of perfection and blessed harmony and communion with God.

What an office! Who would presume to assume such a title? It belongs really and only to Jehovah's Anointed. Even Jesus, 'the Anointed One, did not glorify himself to become a high priest, but he has 'been declared by God a high priest according to the order of Melchisedec. (Heb. 5:4,5,10 *Diaglott*) Jehovah honored him by inviting him to that position, and giving him all power to fill it. In harmony with God's plan, not only has Jesus, his Anointed one, been chosen as the chief, or high priest, but the 'little flock, who follow him in sacrifice now, are called to be joint-heirs with him in the same honor. 'If we suffer with him we shall also be glorified together. Jesus alone is the great High Priest; but the Gospel church, redeemed by his death and associated with him in divine power hereafter, is counted in with him, and, together with him, will constitute the great Prophet, Priest and King promised, to liberate and bless the groaning creation—the seed of promise. (Gen. 22:18; 28:14; Gal. 3:29; Acts 3:20-23; Psalms 110:4). (*R3951:2*)

Part 2—Aaron's sons

The washing of Aaron's sons also signifies the coming forth from the hands of God of a class of underpriests, purified and cleansed. Unlike Jesus, these were not originally clean, having been born in sin, and shapen in iniquity. (Psalms 51:5) There was none righteous, no, not one! (Psalms 14:3; Romans 3:10) These then were justified, made right in the sight of God, not through, or by any deeds of their own, but by God himself, and this through an inspired faith! (See Eph. 2:8-10) These too, were called to meet the predetermined purpose of God which is in Christ Jesus, and were accordingly foreknown of him (see Romans 8:29,30). Yet, even as the sons of Aaron owed to Aaron their existence, and therefore also their eventual call to the priesthood, so these antitypical priests owe both their existence and their calling to God, to Christ Jesus. There would have been no call for Nadab, Abihu, Ithamar and Eleazer, had it not been for the fact of their blood-relationship to Aaron; nor could there have been any call to you or me aside from the blood of Jesus which makes our response both possible and acceptable. Thus there is with us too, a blood-relationship unto Christ; and for this, we must praise God, since it is he—who hath delivered us from the power of darkness, and hath transplanted us into the kingdom of his dear son, in whom we have redemption through his blood, even the forgive-

ness of sins. (Col. 1:12-14) This too, is what is implied in the apostle's words:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." (Eph. 1:3-6)

The ministry of reconciliation or at-one-ment is participated in by the entire `Royal Priesthood` of which our Lord Jesus is the Chief Priest or High Priest. All the Priests share in the `better sacrifices` which have progressed throughout this Gospel age, and which will be finished with its close (Rom. 12:1); and all who thus share the sufferings of Christ shall likewise share his future glory as participators with him in the great and glorious ministry of reconciliation of the Millennial Kingdom.

As for these underpriests, they `were by nature children of wrath, even as others, and needed first to be reconciled or at-oned to God before they could be called of God to this priesthood; `for no man taketh this honor to himself, but (only) he that is called of God. It is not until after we have received the at-one-ment, at the hands of our Redeemer, the High Priest, that we are privileged to be reckoned as joint-sacrificers, joint-mediators, joint-reconcilers, joint-at-one-ers. (*F487*)

Part 3—Garments

Undoubtedly it has been observed that neither Aaron nor his sons brought the garments with which they were to be clothed. Moses brought these all. For Aaron there were (1) the breastplate, (2) the ephod, (3) the robe, (4) the coat,¹ (5) the miter and its golden crown, (6) the linen girdle, (7) the curious girdle, (8) the breeches (Exod. 28:4-39,42; 39:2-31). Of these, seemingly four constituted his sacrificial garments; they were (1) the breeches, (2) the coat, (3) the linen girdle, (4) the miter and its golden crown. (Lev. 16:4)

For the underpriests there were but the linen garments including instead of the miter and crown which the High Priest wore, linen bonnets. (Exod. 28:40,42) It should be remembered that God himself declared all these garments, both the glorious and the sacrificial, to be for glory and for beauty. (Exod. 28:2,40) Again, we say, How significant! It matters not whether as now we are garbed in the linen garments of sacrifice, or as in

1. Lev. 8:7 seems to suggest that the (linen) coat was a part of the special garments of glory and beauty. Yet it is difficult to reconcile this with the fact that the linen garments of sacrifice included the coat and the linen girdle (Lev. 16:4) which had to be taken off before putting on the other garments (the garments for glory and beauty) at the end of the Atonement Day (Lev. 16:23,24). However, on reading Lev. 8:7 a bit more carefully and critically, it seems that both the linen garments and those for glory and beauty were worn by Aaron on the occasion of the initial consecration of the priesthood. It reads: And he put upon him the [linen] coat, and girded him with the [linen] girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod.

the future in the garments of glory. Our robes all are for glory and for beauty.

Of course, for Jesus, the linen garments of sacrifice represented his own actual righteousness and purity. For us, the underpriesthood, however, the white linen garments of sacrifice represent Jesus' righteousness and purity imputed to us for our glory and for our beauty! But when we get into the glory of the Kingdom, and are made members of that grand and glorious High Priest which is to bless all mankind, the white linen coat will then represent our own righteousness and purity. (Rev. 19:8; compare *T36* with *T29*; *R4602:2*)

When Jesus made his consecration, he was begotten of the spirit. He was born of the spirit, completed of the spirit, in his resurrection, and he was the first born to this condition. Afterward, those Jews who were in the right condition of heart were accepted on the same terms. But instead of God's making those called to be of the spiritual seed actually just, perfect as our Lord Jesus was he justifies them by faith. Jesus was absolutely without imperfection the Apostle Paul speaks of him as being 'holy, harmless, undefiled, separate from sinners. (Heb. 7:26) God imputes to the followers of Jesus a sufficiency of his merit that they may be reckoned just counted as perfect. (*R5836:6*)

Justification is symbolically represented as a robe of righteousness, of pure linen, clean and white, by which the Lord covers the blemishes and imperfections of all whom he accepts through faith in his precious blood. All endeavors toward righteousness on our part, aside from the merit of Christ are likewise symbolically represented as 'filthy rags' of our own righteousness. (Isa. 64:6) True, certain Scriptures refer to our efforts towards righteousness, by obedience to the divine commands, as a cleansing work, progressing throughout our entire Christian course, as the Apostle expresses it, 'Having our bodies washed with pure water, and cleansing of the Church by the 'washing of water by the Word: (Eph. 5:26; Titus 3:5) and these are very proper presentations of the cleansing of our hearts, the 'putting away the filth of the flesh: (2 Cor. 7:1) and these Scriptures are very properly understood to refer to a daily and a life work. But all these cleansings of thoughts, words and acts, all these endeavors to bring our mortal bodies into closer conformity to the will of God in Christ, are based upon our previous acceptance of Christ and our justification through faith in his blood. The Scriptural thought is that from the time we consecrate ourselves to God, all our imperfections are covered from the Lord's sight through the merit of the ransom-sacrifice, provided by Jehovah's grace, and laid hold of and appropriated by faith. Since only that which is perfect could be acceptable of God, and since we, with all our efforts and washings, would still be imperfect, it is manifest that our acceptance with the Father is under the covering of the robe of Christ's righteousness, his perfection reckoned or applied or imputed to us. Thus we are first 'accepted in the beloved (Eph. 1:6); and then daily manifest our devotion to righteousness and our desire to please the Lord by efforts toward holiness. (*E445*)

In the type Aaron was arrayed in the glorious garments before he had offered a single sacrifice either for himself or for the people. What may this mean? We believe that God intended here to show forth that Aaron at this

time received these garments merely as the earnest of his inheritance. Really, these glorious garments as yet, were Aaron's only by possession, though not by ownership! Not until at the end of the Day of Atonement, after having offered himself for the people, did these garments become his as a matter of ownership (Lev. 16:23,24). So too, at the time of our begetting we receive the earnest of our inheritance, but the full inheritance awaits us only after we have faithfully carried out our covenant of sacrifice, even unto death. (Eph. 1:13,14) On this point we quote from the pen of Bro. Russell:

This faithfulness, this daily dying, is requisite to our making our calling and election sure; and it is to such as faithfully walk in the footsteps of the Lord that he promises the glory, honor and immortality reserved for the faithful overcomers who shall constitute the 'Very Elect' members of the New Creation. Our Lord's words are, 'Be thou faithful unto death and I will give thee a crown of life, (Rev. 2:10). We see, then, that it is with the Church as it was with her Lord and Head that the consecration brings the firstfruits of the Spirit, faithfulness daily continues the blessing of the Spirit, with increasing joys and fruits, while the faithful finishing of the covenant in actual death is essential to the receiving of the full inheritance—a share in the First Resurrection and its glories and honors. Eph. 1:12-14; Rom. 8:16,17 (*F444*)

From the very start God permits us to count the 'treasure' as ours. True, we do possess it, even though it be merely in an earthen vessel. Yet this possession is really only an 'in part' condition, which will in due time give way to that which is 'perfect'—full ownership of the 'treasure. This lesson is also brought to our attention by the posts which supported the first and second veils of the Tabernacle. Those behind the first veil—setting forth our present 'in part' condition, were covered with gold, symbolic of the divine nature. Their being in sockets of copper represented how 'we have this treasure (the divine nature) in earthen vessels. (2 Cor. 4:7) Those behind the second veil, representing divine nature, but no longer in sockets of copper . . . they were in sockets of silver (reality, truth, verity). (*T114,115*)

Thus, as we look upon Aaron at the time of his consecration, robed in the earnest of his inheritance—the garments of glory and beauty—we see him as he will again appear at the end of the Day of Atonement, in full possession of the inheritance, coming forth to bless the people. Says Bro. Russell:

We thus see that Aaron, robed and anointed, represented the entire Christ—the complete Seed of Abraham, 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 shall have come into the Body, and when the 'holy oil' shall have run down 'to the skirts of his garments, anointing every member. (Lev. 10:7) Then he will begin the work of blessing mankind. (*T36* and *T38*)

The anointing of the High Priest was still a different matter, and represented the oneness, the solidarity, of the elect Church; for this anointing came only upon the one who was to officiate as chief priest—upon Aaron only at first; but upon each of his sons as they succeeded to the office of chief priest—to minister unto me in the priest's office. (Exod. 28:41; 40:13,15)

Christ Jesus our Lord, as the Head of the Church which is his body, `was anointed with the oil of gladness (the holy Spirit) above (head over) his fellows or joint-heirs, the under members of the `Royal Priesthood. It was all poured upon him, and `of his fulness (abundance) have all we received, and favor upon favor. It was an `unspeakable gift that we were pardoned and justified through the merit of his sacrifice; yea, it is almost beyond belief that we should be called to be his joint-heirs in the Kingdom and have our consecration `sealed with the sprinkling of the blood and oil and come under the anointing of our Head. (*F131*)

This anointing that is on the church comes to us through Christ, flowing down from the head over all the body members, as shown in the type of the high priest of Israel, and as declared by the Psalmist (Psa. 133:2). The Apostle John says `the anointing which we have received of him abideth in us. Again, `hereby we know that we dwell in him (God) and he in us, because he hath given us of his Spirit. The Apostle Peter declares that Jesus `having received of the Father the promise of the holy Spirit (for the church), hath shed forth this. (1 John 2:27; 4:13; Acts 2:33) It is from the Father and by the Son. This corroborates St. Paul's statement that all things are of the Father, and all things are by the Son. (1 Cor. 8:6) The Scriptures tell us that we are begotten and anointed of God. (*R5536:5*)

Part 4—Anointing Oil

Under the law, the anointing was the ceremony by which the priests were installed in their service. They 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 (Exod. 30:25 33,38) This oil typified the Holy Spirit of adoption whereby we, the real `royal priesthood, are sealed as sons of God. Only the consecrated ones, the priests, are ever to be thus anointed. (*T28*)

A careful examination of the type reveals that only Aaron received an out-pouring of the holy anointing oil upon his head. By this, however, not only was Aaron anointed into the priesthood, but his whole family as well. He was made a high priest over his family of underpriests. Since the underpriesthood was thus anointed in its head-chief, or high priest, there was no need for the individual anointing of each member. Yet it would seem needful to show that each of the sons was a partaker of the high priest's anointing, and so we find that they each received of this holy anointing oil but only in a sprinkling, and then, not until the oil had been commingled with the blood of a sacrifice—the ram of consecration (Lev. 8:30). How beautifully this shows forth the fact that we, the antitypical priesthood of God, are anointed in our Lord and Head; that we are partakers of his anointing, through the merit of his precious blood.

Under the Divine arrangement with the nation of Israel their High Priests, who represented the entire priesthood, were inducted into office by an anointing with a peculiar kind of rich perfume called the holy anointing oil. This oil was made according to a special prescription, and the people were not permitted to use, upon penalty of death. After Israel had become a kingdom, the kings were also anointed with this holy anointing oil.

These two offices of priest and king were afterwards shown to be typical of a united service which would find its antitype in One who was to be a Priest upon His Throne a Royal Priest, a Priestly King. The Scriptures give us a type of this united office in the person of Melchizedek, of whom it is written that he was a king of Salem and a priest of the Most High God. (Gen. 14:18-20; Heb. 7:1-17) By thus comparing Scripture with Scripture we learn that Messiah, who is to accomplish the great work of blessing the world, is to be the One who will combine the offices of both king and priest.

Reverting to the typical picture of the anointing of the Jewish High Priest at the time of his induction into office and comparing it with antitype, we perceive that the great antitypical Priest was anointed at Jordan. There our Lord Jesus, the Head of the Christ company, received the holy Spirit without measure. At Pentecost the antitypical anointing oil began to flow down to the Church. As in the type the oil poured upon the head of the high priest flowed down to the very skirts of his garment, so the holy Spirit has come down from the Head of the Church even to the last members of the anointed Body of Christ. (Psa. 133:1-3). (*R5549:4*)

God gave his holy Spirit to our Lord in the fullest degree. Jesus himself tells us that God gave not his Spirit by measure unto him, because he was able to receive the holy Spirit in full measure. Those who are counted as his members are not able to receive the spirit in full measure, because of their imperfection. The less fallen man can receive more of the spirit, and the more fallen man can receive more of the spirit, and the more fallen man can receive less. (*R5424:4*)

The holy Spirit was typified throughout the Jewish dispensation by the holy oil which, poured upon the head of the High Priest, ran down over all the body; so whoever is of the body of Christ is under the anointing, under the influence of the Spirit, and wherever the Spirit of the Lord is, it is unctuous, smooth, lubricative. Its tendency is to follow peace with all men, so far as is possible, and so far as fidelity to righteousness will permit. It is opposed to friction, anger, malice, hatred, strife. Those under its influence are glad to be taught of the Lord, and so far from quarreling with his plan and revelation, they readily fall into full harmony with them, and have correspondingly the lubrication promised the unction, the smoothness, the peace, the joy, the holiness of mind. (*F261*)

The anointing of the High Priest . . . represented the oneness, the solidarity, of the elect Church; for this anointing came only upon the one who was to officiate as chief priest upon Aaron only at first; but upon each of his sons as they succeeded to the office of chief priest `to minister unto me in the priest's office. (Exod. 28:41; 40:13,15.) Christ Jesus our Lord, as the Head of the Church which is his body, `was anointed with the oil of gladness (the holy Spirit) above (head over) his fellows or joint-heirs, the under members of the `Royal Priesthood. It was all poured upon him, and `of his fulness (abundance) have all we received, and favor upon favor. It was an `unspeakable gift that we were pardoned and justified through the merit of his sacrifice; yea, it is almost beyond belief that we should be called to be his joint-heirs in the Kingdom and have our consecration `sealed with the sprinkling of the blood and the oil and come under the anointing of our Head. (*F131*)

There are two separate and distinct pictures to be recognized in the Leviticus 8 type. The first picture in which Aaron arrayed in his garments of glory and beauty washed, clothed, and anointed represents the entire Christ the complete Seed of Abraham . . . from God's viewpoint . . . when all the members shall have come into the Body, and when the holy oil shall have run down to the skirts of his garments, anointing every member. (Lev. 10:7) (*T38*)

"And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him." (Lev. 8:12)

The second picture in which Aaron alone represents Christ Jesus, and the sons of Aaron, the underpriesthood, represent the Church. (*T39*).

"And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him." (Lev. 8:30)

Looking at the matter from the standpoint of the Scriptures we shall see that they sometimes speak of Christ and the Church under the figure of one great Priest, Jesus the Head and the Church his Body, his consecrated self-sacrificing members . . . Sometimes the Scriptures speak of us as the underpriesthood, and Christ Jesus as representing the Head of this priesthood. In all these figures the thought is that in some sense we share with our Lord in His Work. (*R4616:6*)

Both of these pictures set forth one basic and fundamental truth, viz., that only our Head, Jesus, received the direct anointing of the holy Spirit; and that we, the Church, become partakers of his anointing, and then only because we are in the Body, under the Head. This is clearly indicated in the type by the fact that only Aaron received the holy oil as an outpouring upon his head. The fact that the sons of Aaron received no such direct anointing, seems to imply that their anointing into the priesthood was in Aaron, and that figuratively they were represented in his body. So we, as a great brotherhood of body members (typified by the sons of Aaron who were all brothers) under our Head, Christ Jesus, have been anointed into the royal priesthood of God, having received of that identical anointing of the holy Spirit which came upon Jesus at Jordan. The psalmist of old, in speaking of the beautiful spirit which promotes the unity of this brotherhood of body members, likens it unto the holy anointing oil the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments. (Psa. 133:2) And truly, our Lord and Head, was anointed with the oil of gladness above (and before) his fellows (fellow-members). (Heb. 1:9)

It is interesting to note that in the type the underpriests received none of the holy anointing oil until it was commingled with the blood of the ram of consecration, and then only as a sprinkling (Lev. 8:30). Here at least, insofar as the antitypical underpriesthood is concerned, the blood evidently represents our justification. (*F131*)

The anointing oil mingled with the blood of consecration was sprinkled over them (Lev. 8:30), teaching that our consecration is accepted only because we

are justified by the precious blood of our Redeemer; thus we are told that we are `accepted in the Beloved only. (Eph. 1:6). (*T46*)

This sprinkling signified that now, through the atoning blood which had been accepted before God upon the altar, and through the sanctifying Spirit of grace, which was symbolized by the anointing, thus inseparably associated each with the other, they had been brought into covenant relationship with God regarding the office of the priesthood. That this their covenant relation to God concerned them, not merely as private persons, but in their official character, was intimated by the sprinkling, not only of their persons, but of the garments which were the insignia of their priestly office. (*The Expositor's Bible*, Leviticus, p. 210)

As Aaron had the holy oil poured upon his head, so our Head, the Lord Jesus, was anointed with the anti-typical oil the Holy Spirit when he was thirty years of age, on the banks of the Jordan, at the time of his consecration. There he was `anointed with the oil of gladness above his fellows as head over all his joint-heirs. A measure of the spirit is given to every member 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, and Peter adds his testimony, `How God anointed Jesus of Nazareth with the holy Spirit and with power. John 1:32; Luke 4:1; Acts 10:38.

The anointing oil was poured only upon the head. The underpriests were not anointed individually. They were recognized as members of the High Priest's body, and received their anointing only in him as their head. Hence, also the antitypical priests are merely partakers of the spirit of Christ, and only those who are in Christ Jesus are partakers of the anointing which seals all those who will be recognized as heirs of God's promises, and joint-heirs with Jesus Christ their Lord. Eph. 1:13,14; 4:30.

The oil `ran down . . . to the skirts of his (the High Priest's) garments (Psa. 133:2), thus representing how all the members of Christ's body are 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 flowed on down through this Gospel age, anointing all who are truly baptized into Christ, constituting them, with their Head, kings and priests unto God, to reign a thousand years. Rev. 20:6 (*T37*)

Our coming into the body is our coming under the anointing. One is a member of the Anointed the instant he is begotten. In thinking of the begetting and the anointing, we are merely viewing the matter from two different angles. We of today were not anointed eighteen hundred years ago, although the anointing came at that time upon the church. The anointed office may be forfeited, without the spirit-begotten life being forfeited, as in the case of the great company. But the instant we are individually inducted into that body, that instant we come under the anointing . . . Our begetting is individual our baptism, or anointing, is collective, but the one is as personal as the other. (*R5393:5*)

“The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.” (1 John 2:27)

He who sets us, establishes us, and has anointed us of the holy Spirit, and thus made us members of this holy company, is God, the heavenly Father. It

is not the province of even our Redeemer to set us and anoint us. As the Apostle says, 'God hath set every member in the body as it hath pleased him. All things are of the Father, and all things are by the Son; hence this anointing that we receive comes from the Father. Nevertheless, the Channel is the Lord Jesus. This holy Spirit which the Father has given to Jesus, he has shed forth upon us. The Father authorizes it, the Son sheds it forth. (R5498:3)

The anointing oil or symbol of consecration was poured upon the head of the high priest only, but the underpriests were represented in the members of his body, even as Christ is the head over the church which is his body, and altogether constitute the royal priesthood. So the holy Spirit given without measure to our Lord and head applies to us (his body) through him. The Father gave the spirit to the Son only: all of the anointing oil was poured upon the head. At Pentecost it ran down from the head to the body, and has continued with the body ever since, and whoever comes into the 'body comes thereby under the consecrating influence the spirit of holiness, the spirit of God, the spirit of Christ, the spirit of the truth. Acts 2:4. (R3280:4)

We receive this anointing from the Father through our Lord Jesus Christ. All things are of the Father and all things are by the Son. (1 Cor. 8:6) The Father bestowed the holy Spirit upon the Son, and authorized him to bestow it upon his body. This granting of the holy Spirit was designed to be an anointing for the whole body: for the Father recognized the body when he recognized the Head. (R5549:2)

The prophet David was guided by the Lord to give us a pen-picture of the Anointing, and how it was all poured upon our Head and must run down to us from him. (Psa. 133:1-3; 45:7; Luke 4:18) The members of the Church are the 'brethren whose spirit impels them to 'dwell together in unity. All who are one with the Head must be in sympathy with fellow-members of his body the Church. (F132)

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went **down to the skirts of his garments.**" (Psa. 133:2, KJV)

Other translations have rendered the bold portion of this text as follows:

"down upon the edge of his robes"	An American Translation (Smith)
"down to the skirts of his garments"	KJV, Holy Name Bible (Traina)
"down to the hem of his robe"	Confraternity (Roman Catholic), Septuagint (Thomson)
"down to the hem of his garments"	Darby
"down to the skirt of his garment"	Douay (Catholic)
"down to his garment's hem"	Ferrar Fenton
"down to the collar of his garments"	Jewish Publication Society, New World (Jehovah Witnesses)
"down upon the upper border of his garments"	Leeser
"down to the very collar of his robe"	Moffatt
"down to the collar of his robe"	Revised Standard
"descended unto the opening of his robe"	Rotherham
"down upon the skirts of his garments"	Standard (American Revised)

The Hebrew word rendered skirts is *peh* and according to Young's Analytical Concordance means mouth and has been so rendered by the KJV 341 times. But it has also been rendered:

accord, 1 time	collar, 1 time	portion, 2 times	end, 3 times
entry, 1	part, 1	tenor, 2	hole, 6
skirt, 1	talk, 1	appointment, 2	edge, 34
sound, 1	sentence, 1	speech, 2	commandment, 37
assent, 1	word, 1	saying, 2	
mind, 1	wish, 1		

Surely, with a word as flexible as this one, we must understand it in the light of its context. To us, the terms hem and edge, having reference to the flowing skirts of Israel's ancient High Priest, seem most appropriate, and fit in very well with the antitypical significance of Aaron's anointing.

This oil poured upon the head of Aaron himself (Exod. 29; Lev. 8). Its abundance, as well as its good quality (Isa. 39:2; Eccl. 7:1) are presented to the mind by the statement that it flowed down upon the beard, which according to Lev. 21:5, permitted its natural growth, allowed the oil to run down upon the garments, **not merely to the upper edge**, the opening for the head, **but to the lower one**. (Lange, *Commentary*, Psalm 133:2)

Part 5—The Bullock

Now for the sin-offering. It was Moses, not Aaron nor his sons, who provided the bullock for this occasion—the consecration of the priesthood. The animal here used for a sin-offering was a bullock. Since the bullock represents perfect humanity, we may gather from the type, that neither the Logos (Jesus in his prehuman existence), nor the Church possessed it; but that God, here typified by Moses, supplied it for the specific purpose of sacrifice.

For Jesus he prepared a perfect body: a body hast thou prepared me. (Heb. 10:5) For the Church he did not prepare perfect bodies, but he did prepare the Church to be the body (Eph. 1:23) of Christ, through the imputation of the righteousness of her Head. This provision of God, and this alone, enables the Church to make up, as it were, that which is behind of the afflictions of Christ for the body's sake. (Col. 1:24). Is it not significant that in the type both Aaron and his sons laid their hands upon the head of the bullock? (Lev. 8:14)

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 us. From that moment, all that happened to the bullock represented what was to be done to Jesus and his body, the Church, as human beings. The bullock was delivered up to the Law (represented by Moses), to meet its demands against Israel, typical of mankind in general. To meet the demands of the Law it had to be slain—and Moses slew it. (T41)

The laying of the offerer's hands on the head of the victim offered . . . act in itself was nothing more than the expression of the identity of the offerer and offering. In each case the giving up of the offering represented the surrender of the person of the offerer. The offering, whatever it might be, stood for, and

was looked upon as identical with the offerer. In the one case, in the sweet savour offerings, it represented the offerer as an accepted worshipper, wholly surrendering himself upon the altar of the Lord, to be a sweet savour to Jehovah. (Jukes, *The Law of the Offerings*, The Burnt-Offering, p. 38)

In the type, it will be observed, it was Moses who brought the bullock for both Aaron and his sons to lay their hands upon the head of it, as if to say, We accept this bullock from your hands, Moses, and in this ritual it is to represent us. Like all the animals in this `consecration ritual, the bullock was slain by Moses.

As only those believers who make consecration to the utmost `even unto death are begotten of the holy Spirit and counted members of the Great High Priest, so the types illustrated; for the Levites in general did not receive of the holy anointing oil, typical of the holy Spirit, but only the sacrificers, the priests. These were all sprinkled with the oil mixed with blood, to show that the holy Spirit granted to the members of Christ is theirs only by virtue of the shedding of blood: (1) the sacrifice of Christ Jesus on their behalf, justifying them; and (2) their pledge to joint-sacrifice with Christ laying down their lives in his service. (Exod. 29:21). (*F131*)

Thus God supplies for the Church the human perfection of Christ Jesus, her Head; accounting to her the human perfection which would be hers in the end of the Millennial age, were each of her individual members merely sharing earthly restitution. The life-rights then possessed would not be those lost in Father Adam, but rather those laid down by the man Christ Jesus. Such an accounting, or imputation of the merit of Christ does not make the Church actually perfect, but in the matter of her consecration makes her acceptable in the beloved. (Eph. 1:6) Her true condition, as far as her humanity is concerned, is more particularly set forth in the goat of the sin-offering of the Atonement Day; or maybe in the burnt-offerings whereof the head, unwashed (representing Jesus) having been laid upon the altar, the legs and inwards (body members, representing the Church) were first washed ere they could be laid as pieces unto the head. (Lev. 8:20,21)

Let it be noted that nothing is ever said about washing either head or body of the bullock. Undoubtedly this is because the bullock represents perfect humanity, implying also a sinlessness requiring no justification. Here it is clearly set forth that if we are `in Christ one with him, we are already justified. That this justification took place before we became worthy of oneness with Christ, is shown in the type, we believe, by the washing which the priesthood underwent ere any of the animals were slain. It is implied in the reaching forth of their hands and placing them upon the `head of the bullock. Surely, our justification is based upon the fact that we have accepted the perfect humanity of Christ Jesus as our own. If we have appropriated to ourselves his righteousness, made available by way of his ransom sacrifice on our behalf, our own righteousness (unrighteousness) must have passed away, and if so, our standing before God is in Christ's righteousness, and in his alone. Such indeed, is our justification.

The **bullock** represented perfect humanity actual in the case of Jesus, reckoned (because it is imputed) in the case of the Church. Neither Jesus, in his prehuman existence as the Logos, nor the Church as members of the fallen race, had a perfect humanity to offer as a 'living sacrifice' holy and acceptable unto the LORD. Jehovah had to supply this: thus he prepared that perfect humanity that of Jesus (Heb. 10:5), in which both Jesus and his Church would be acceptable in their consecration. For the Church no individually perfect bodies were provided: they all were accepted in him 'in the beloved', i.e., in his perfection. So was the Church prepared as the body for that Christ of which Jesus was the head.

Its **blood**, representing the sacrificed life, was put upon the horns of the altar to purify it, and poured at the base of the altar (Lev. 8:15 beside the bottom of the altar, Exod. 29:12) to sanctify it. All the blood of the bullock was thus used not any of it was left over.

The blood having been applied to the horns of the altar and poured at its base, seems to point 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, must first recognize the blood which sanctifies it and that even the earth was purchased back from the curse. (*T42*) Horns are symbols of power, probably because those creatures bearing them often manifest their power by means of them.

This consecration of the altar was in addition to that accomplished with the holy anointing oil at the time of God's formal acceptance of the Tabernacle as his dwelling place. (Exod. 40:10) The altar, in this instance, does not specifically represent the ransom sacrifice as the basis upon which all other sacrifices should be acceptable, though this is of course implied. In this type it seems to represent more particularly the earthly altar, i.e. the earth itself is made acceptable as an altar, by way of the shed blood which in this age sanctifies it again at the incoming age!

It should be noted that neither in Exodus 29 nor in Leviticus 8 is anything said about taking any of the blood of the sin-offering (the bullock) into the Sanctuary (Holy or Most Holy see Exod. 29:12; Lev. 8:15) though the carcass was burned without the camp. (Exod. 29:14; Lev. 8:17) Nor does this militate against the Apostle Paul's declaration in Heb. 13:11, for that clearly sets forth the fact that if the blood of the offering is brought into the Sanctuary for sin, then the carcass of the animal had to be burned without the camp !

The red heifer was burned without the camp (Num. 19:3,5) yet its blood was merely sprinkled in the direction of the Tabernacle of the Congregation the Sanctuary. (Num. 19:4, Leeser; *T105, 109*)

"But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses." (Lev. 8:17)

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, by this sacrifice, it will ultimately be delivered the merit being in the sacrifice of our Lord Jesus, we, his 'brethren, being privileged to fill

up a measure of his sufferings, as `members of his Body. (Col. 1:24) But while the humanity of the royal priesthood is destroyed, as a vile thing in the eyes of the world, as represented in the burning of the bullock without the `Camp, God accepts the heart devotion which prompts the sacrifice, which says, `Lo, I come to do thy will, O God. `I delight to do thy will, O my God. This was 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. (T42)

“For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.” (Heb. 13:11)

In Leviticus 8 and 9 nothing is said about the blood of the sin-offerings having been brought **into the sanctuary** (Lev. 8:15; 9:15); and yet the bodies of those beasts offered for sin-offerings were burned with fire without the camp (Lev. 8:17; 9:11,15). Note that this burning without the camp occurred despite the fact that the blood was **not** brought into the Sanctuary for sin. It was different with the sin-offering offered for the priest (Lev. 4:30) where the blood was brought into the Sanctuary (Lev. 4:5); and likewise for the sin-offering for the whole congregation (Lev. 4:13) when the blood was also taken into the Sanctuary (Lev. 4:17,18) in which instances the bodies of the animals involved had to be burned without the camp. (Lev. 4:11,12,21; Heb. 13:11; see also Lev. 16:14,15,27)

It should be carefully noted that the remaining sin-offerings of Leviticus 4 as for the ruler (Lev. 4:22) or for the common people (Lev. 4:27) where the blood was **not** brought into the Sanctuary, nothing is said about burning the animal without the camp (Lev. 4:31,35), but these were burned upon the altar in the Court.

Its **head, body, hide, hoofs, dung**, etc., were burned without the camp, setting forth in type, by the stench produced in the nostrils of those who stood near enough, how our consecration, in its outward manifestations self-denials, etc. would be looked upon and received by the world of mankind.

Only the **inwards, kidneys**, and the **fat** were burned upon the altar (Lev. 8:16). These inwards have to do with the life-producing, or as we might say, the life-sustaining. The **liver** is a blood purifier, but also serves to store food in the form of glycogen, to be thrown into the blood stream whenever the body might require it. The **kidneys** have the important function of eliminating wastes which if not removed would poison the system. These all, then, might represent the heart devotion which prompts the sacrifice. (T42) **Fat** burns with vehement flame, and is very quickly consumed. It is thus a most apt symbol of the zeal which must accompany the sacrifice.

The expression without blemish occurs frequently in connection with the sacrifices which were to be offered upon Jehovah's altar (see Lev. 22:24, 25); whether they be sin-offerings (Lev. 5:15,18; 6:6; 14:10); burnt-offerings (Lev. 1:3,10; 9:2,3); peace-offerings (Lev. 3:1,6; 22:21,22); the passover lamb or goat (Exod. 12:5) or the red heifer (Num. 19:21). In fact, all sacrifices offered to Jehovah were to be without blemish.

“Thou shalt not sacrifice unto the LORD any bullock, or sheep (margin: or goat) wherein is blemish.” (Deut. 17:1)

“If there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.” (Deut. 15:21)

The only exception, seemingly, is for a free-will offering:

“Either a bullock or a lamb [margin: or kid] that hath any thing superfluous or lacking in his parts, that mayest thou offer for a free-will offering, but for a vow it shall not be accepted.” (Lev. 22:23)

While not forgetting that the burnt-offering was to show how God accepted the sacrifice (*T45*), let it be noted that the injunction that the sacrifice to be offered be without blemish is used in connection with the four different kinds of offerings, viz., the sin-offering (Lev. 4:23); the trespass-offering (Lev. 5:15,18; 6:6); the burnt-offering (Lev. 1:3,10); and the peace-offering (Lev. 3:1,6). The expression is highly significant, especially where the sacrifice of Jesus is represented.

In Lev. 9:2, the calf (bullock) to be offered by Aaron represented the perfect humanity of the man Christ Jesus the body that was prepared for him (Heb. 10:5) holy, harmless, undefiled, and separate from sinners (Heb. 7:26). This body he received at birth. However, if it was to be an acceptable sacrifice upon the altar of God at the time of Jesus consecration, that holiness, that harmlessness, that undefiledness, and that separateness from sinners, would have to have been faithfully maintained! It is one thing to receive perfection, and quite another to maintain it faithfully! Remember, if you will, that Lucifer was perfect in the day of his creation, until iniquity was found in him. (Ezek. 28:15) So too, it was with Adam!

Without blemish then, signifies that that which Jesus received from the Father at his birth human perfection he faithfully maintained in righteousness and purity, offering himself, in due time, without spot to God. (Heb. 9:14) How else could he have been an acceptable sacrifice for sin?

The types which prefigured the sacrifice taught the same thing. The animal presented for the typical sacrifice must be the most choice of its kind without blemish (Exod. 12:5; Lev. 9:3; Exod. 29:1; Lev. 1:3). Had our Lord not been absolutely free from sin, he never could have redeemed us. It was because there was not one such spotless one among men, that no man could by any means redeem his brother, or give to God a ransom for him. Psa. 49:7. (*R1186:6*)

“Ye were redeemed not with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers. But with the precious blood of Christ, as a lamb without blemish and without spot.” (1 Pet. 1:18,19)

Part 6a—The Ram of Burnt-Offering

The rams of which there were two, constitute the sixth part of this consecration ritual. One of these rams was the ram of burnt-offering. It pictured the identical consecration already portrayed in the sacrifice of the bullock, but from a different standpoint that of divine acceptance. It showed that the offering was made to God, and was accepted by God as a whole: it was completely consumed by the fire of the Lord's altar, after

Moses had cut the ram into pieces, and washed the inwards and the legs in water. (Lev. 8:20,21)

Thus during the entire Gospel age Jesus and his body, the Church, are being presented, member by member, before God on the altar, yet all are counted together as one sacrifice. The Head was laid on the altar first, and since then all who are 'dead with him and cleansed, as in the type, by the washing of the water, through the Word are reckoned as laid with the Head upon the same altar. The burning of the offering on the altar shows how God accepts the sacrifice, as a 'sweet smelling savor. (T45)

This is the identical consecration depicted in the offering of the bullock, but from a somewhat different viewpoint that of divine acceptance. A ram is a male sheep (not, however, a mere lamb). The Hebrew word *ayil* here translated ram has in it the significance of strength. But surely, physical strength is far greater in a bullock than in a ram. In fact, when the expression sheep is applied to a person today, it means that he is a weak, bashful or silly fellow. (*Webster Collegiate Dictionary*) Since, however, the Scriptural word comprehends strength, we cannot disassociate it from this offering, but must conclude that in the symbolic sense, at least, reference is to a different type of strength a strength manifested in meekness, patience and submission. (See Isa. 53:7; Acts 8:32,33.)

The ram itself was entirely burnt upon the altar. No part of it was burned without the Camp, nor was any part of it eaten by the priests. Not even its hide (in this instance) was reserved for the priests. (See Lev. 7:8) This is again the identical consecration depicted in the offering of the bullock, but from still another viewpoint that of the effect it was to have upon those thus consecrated.

Evidently all of its blood was sprinkled upon the altar, round about, but unlike the bullock s, it was not used to purify, nor to sanctify the altar. (See Lev. 8:15,19)

Burnt-offerings differed from all other offerings in that they were wholly burnt upon the altar of burnt-offering.¹ This was particularly true of such burnt sacrifices as were offered incidental to the consecration of the priesthood (Leviticus 8 and 9), and in connection with the national atonement on the tenth day of the seventh month. (Leviticus 16) It was slightly different, however, with offerings made for the account of the people themselves, when the priests might retain the hide of the animal. (Lev. 7:8)

The manner of offering these sacrifices is outlined in Lev. 1:1-17. Note these verses:

"And the priests . . . shall lay . . . the head, and the fat . . . upon the altar. But his inwards and his legs shall be washed in water: and the priest shall burn all on the altar." (Lev. 1:8,9)

1. The expression wholly burnt upon the altar of burnt-offering when it applies to the burnt-sacrifice or burnt-offering of the people (not the priest s), means, of course, after it was flayed, for the hide (skin) of such offerings was to be the priest s who offered it for one such. Compare Lev. 1:6-9 with Lev. 7:8.

It should be noted that the fat is not specifically mentioned in connection with the inwards (Lev. 1:12,13), though we believe it is implied; for the term fat is generally identified with the inwards and often more particularly with the liver and kidneys. (See Exod. 29:13,14; Lev. 3:3,4,9,10, 14,15; 4:8,9; 7:3,4; 8:16; 9:10,19)

“And he brought the ram of the burnt-offering; and Aaron and his sons laid their hands upon the head of the ram. And he [Moses] killed it . . . And he cut the ram into pieces; and Moses burnt the head, and **the pieces, and the fat**. And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar.” (Lev. 8:18–21)

Our suggestion is that the pieces and the fat is a synecdoche and stands for the liver, kidneys and their fat (Exod. 29:13; Lev. 8:16; 9:10) as the term fat is used in Lev. 16:25, where we read, And the fat of the sin-offering shall he burn upon the altar. Surely, in this latter instance, it could refer to nothing else but the inwards since it was the only part of the sin-offering that could be burnt as a sweet savor unto the Lord, upon his altar. (Lev. 16:27)

This affords us another most beautiful picture, since the type of Leviticus 8 clearly indicates that the bullock and the two rams, each respectively, represented both Christ and his Church. The bullock being the only sin-offering (here there was no goat), it illustrated the fact that we, the Church, are accepted in the beloved. (Eph. 1:16) But this feature of the type could not possibly show what is obvious to all that the Church apart from Jesus, needed to be washed, cleansed, ere she could really be identified with Jesus in the sin-offering! Accordingly, God ordained that there should be a ram of burnt-offering to reflect this. It was but a single animal of which the head which represented Christ Jesus was first laid upon the altar, unwashed; then the body members which were, after being washed, laid upon the same altar, to be burnt together with the head, represented the Church.

The Head was laid on the altar first, and since then all who are `dead with him, and cleansed, as in the type, by the washing of water through the Word are reckoned as laid with the Head upon the same altar. The burning of the offering on the altar shows how God accepts the sacrifice as `a sweet smelling savor. (T45)

But there is still a further lesson for us here. The inwards the life-sustaining organs, the liver, and the kidneys and their fat, and which are found within the body of the animal, and which represented our heart-devotions (T42) were laid upon the altar as the pieces and the fat with the head, and all without being washed! (Lev. 8:20)

May this not be intended to reflect that, that which we (the Church) have to offer of heart-devotions, is not really our own, but his (Christ Jesus). Surely, ours would count for naught without the imputed merit of Jesus. And did he not declare, without me, ye can do nothing (John 15:5)? He is the vine, we are the branches, and though the fruit appears on the branches, we never speak of it as the fruit of the branches, but as the fruit of the vine! Perhaps there is also a similar thought suggested in the fact that Israel's High Priest on the Day of Atonement, offered the incense but

once and that in connection with his own sacrifice the bullock. Regarding this, Bro. Russell has said:

So we might say that the incense which he offered up, in a certain sense and to a certain degree, represented the whole church, which is his body . . . Hence, in offering up his own perfections, he was offering up that which would, by imputation, be our perfection, as his members. (*R4922:2*)

Part 6b—The Ram of Consecration

The other ram, the ram of consecration was then offered. It was undoubtedly to show forth the effect that this consecration would have upon us, the antitypical priests of God. Note how Moses, after he slew the animal, applied its blood not to the altar as he did with that of the bullock (Lev. 8:15) and of the ram of burnt-offering (Lev. 8:19), but to the person of each individual priest, thus showing that our consecration is an individual matter.

Evidently, the blood of this ram after having been caught in the pan, was placed on top of the altar from whence Moses took of it to put upon the ears, fingers and toes of Aaron and Aaron's sons (Lev. 8:23,24; Exod. 29:20) and then also to sprinkle of it upon the altar round about. (Lev. 8:24; Exod. 29:20) What now remained of the blood upon the altar was mingled with the anointing oil and sprinkled upon Aaron and his sons, and Aaron's and his sons' garments, to hallow or sanctify them. (Lev. 8:23; Exod. 29:30)

But in consecrating the typical priests the blood was not ignored. It was put upon all, upon the tip of the right ear, upon the thumb of the right hand and upon the great toe of the right foot, thus showing that the hearing of faith, the work of faith and the walk of faith must all be touched and made holy by an appreciation of the precious blood of atonement the blood of Christ the blood of the New Covenant. And then the garments of all the priests their clean linen garments were sprinkled with a mixture of the blood and the oil, implying that both justification through the blood and sanctification through the possession of the spirit of holiness are necessary in our consecration. (*R3280:4*)

The ram whose blood was sprinkled upon Aaron's sons after being commingled with the holy anointing oil (Exod. 29:19,21; Lev. 8:22,30), represented in the first place, the Lord Jesus himself, as our Redeemer (*T46*); and in the second place, it represented us, the underpriesthood, in our covenant or consecration unto death (*T45*) with him. Thus, in the first instance, the blood would represent Jesus' blood. Surely, only this has the power to seal our pardon and to justify (Rom. 5:9) and make acceptable those who would consecrate themselves unto God and his service. Thus it is that the cup represents his blood the blood which seals our pardon. (*F466*) As is obvious, the Church could not be represented in the blood of the ram in this sense at all.

However, there is a sense in which the Church also is represented in the blood of the ram of consecration! It will be remembered that Aaron, as well as his sons, had laid his hands upon the head of this ram of consecration as if to say, it represented all of them (*T45*). Just so antitypically, the blood of

this ram must represent, as it were, the common-union of Christ and his Church, in the covenant of sacrifice the faithfulness unto death, so beautifully depicted in the death of the ram of consecration. This is what the words of the Apostle Paul imply when he says, the cup which we bless, is it not the communion of the blood of Christ? (1 Cor. 10:16). This covenant of sacrifice pleases God, and therefore merits the anointing of his holy Spirit. For this reason we speak of the blood which so beautifully symbolizes the consecration unto death, as being the blood of the covenant, wherewith we are sanctified, (Heb. 10:29) or set apart as a priesthood which in due time, enables us to become blessers of all the families of the earth. (T39)

The Scriptures repeatedly mention the fact that we are justified by faith in his blood in the blood of Jesus. They also speak of the blood of the covenant wherewith we are sanctified. (Heb. 10:29) And again in Hebrews 13:20, 21 we read, 'Through the blood of the everlasting covenant make you perfect. How shall we understand this? Do these Scriptures all three refer to the same thing?

No, these Scriptures do not refer to the same thing. The first relates to us as natural men, sinners, before we made our consecration to the Lord and became New Creatures. We, as members of the fallen race, were first justified by faith through the merit of Christ's blood. This justification lifted us from the plane of sin and death condemnation, to a standing with God of life and harmony. From this standpoint we were invited to become joint-sacrificers with Jesus Christ our Lord sharers with him in his great work for mankind, namely, the sealing of the New Covenant with his blood, and ultimately the blessing of the world during the Millennium under the conditions of that New Covenant. So, then, it was after we had been justified by faith in the blood of Jesus that we were sanctified, set apart, consecrated through or in connection with the blood of the New Covenant by our consecration to be dead with Christ, to be buried with him by baptism into his sacrificial death to drink of his cup of suffering, ignominy, shame, death to partake of or share his blood set apart or devoted to the serving of the New Covenant for Israel and the world. It was on account of our entering into this great engagement that the Heavenly Father sanctified us or set us apart, separated us from the world by begetting us to a new nature through his holy Spirit. 'Ye are not of the world, even as I not of the world. John 17:16

The text cited in the last question, 'The blood of the everlasting Covenant make you perfect, refers not to a perfecting of the flesh not to anything which refers to us as natural men. It refers to us as new creatures who have been begotten of the holy Spirit; because, after we were justified through faith in the blood of Jesus, we presented our bodies living sacrifices, holy and acceptable to God as part and parcel of our Lord Jesus sacrifice and, under his Headship, to be associated with him in his sacrifice for the sealing of the New Covenant and by and by to be associated with him in the glorious work of establishing that New Covenant, after it shall have been sealed for the blessing of Israel and the world. It is through our obedience to our Sacrificial Vow to be dead with Christ as joint-sacrificers in connection with the sealing of the New Covenant that we may become members of his body, the Vine. It is this sacrificing with him which will make us perfect as new

creatures and give us a share with our Lord in his glory, honor and immortality. Thus we see that justification by faith in the blood of Jesus is the first step, by which believers separate themselves from the world according to the will of God; and that participation with our Lord in his sacrifice is the second step of sanctification. There could be no such step of sanctification, no perfecting as new creatures of the `divine nature, had it not been that God granted us the privilege of sharing with our Lord in his sacrificial death, in his work of sealing the New Covenant with his blood. (*R4495:3*)

When our Lord Jesus entered into a covenant with the Father, it was by the consecration of himself at baptism. This consecration was carried out and finished in his death on Calvary. There the shedding of his blood the sacrifice of his life was finished. There was no other way to fulfil his covenant. It was necessary that he do all this that he might enter into his own glory as well as be the Savior of the world. And we who have become his body members must make this same covenant with the Father. We are to drink with him his cup of suffering and death. We are to lay down our lives as he laid his down. Our blood is to be shed, our human lives are to be sacrificed, with his. There is no virtue in our blood other than it is made acceptable by the imputation, we, as members of his body, share in his sacrifice. So our death is like his, a sacrificial death; and our blood is counted in as his blood. Thus by partaking in the blood of covenant, the blood of the sacrificial covenant, the blood which is to seal the New Covenant, we are sanctified. This laying down of our lives is a gradual work, in its actual carrying out, as was our lives is a gradual work, in its actual carrying out, as was that of our Lord s. It is the work of sanctification, progressing until its completion in death. (*R5877:6*)

In this initial consecration of the priesthood, before the sons of Aaron could receive the anointing oil upon themselves and their garments (Lev. 8:30) as a sprinkling, they had to be washed, and clothed (Lev. 8:6,13) and the animal sacrifices had to be offered by Moses on their behalf (Lev. 8:14-29). The last animal to be slain was the ram of consecration (Lev. 8:22); its blood had to be put upon the tip of their right ear, the thumb of their right hand, and the great toe of their right feet (Lev. 8:24). Commenting on this Bro. Russell wrote:

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 by faith, `walk in the spirit, `walk in the light, and even `as we received Christ, so walk in him. (Lev. 8:23,24) (*T45*)

Perhaps in a sense we could consider the washing and clothing of the sons of Aaron as typical of that tentative justification which eventuates in the vitalized justification for those called and responding to become Jehovah s priesthood of blessing. Such a tentative justification is never vitalized without the imputation of the merit of Jesus blood. This it is that is signified by the putting of the blood of the ram of consecration upon the ears, thumbs, and toes of the respective priests.

In the Levitical types two consecrations are distinctly shown: . . . The first represents the general consecration to holy living and obedience to God which all believers make, and which by God's grace, through Christ, accomplishes for them, tentatively, `justification of life and peace with God. This is what all true believers understand and experience in this age. But, as the Apostle explains, `the end of the commandment is love out of a pure heart (1 Tim. 1:5); that is to say, God foresees that our compliance with the terms of our justification during the present age will, in the end, lead us up to the second consecration as priests for sacrifice. (*F124*)

All the foregoing steps of the person desiring fellowship with God are proper steps, as outlined in the Word. We describe the person who has taken this course as being tentatively justified; that is to say, he is in the right course, doing what he is able to do to attain justification. While in this course, he would have blessings of mind and heart and the approval of his conscience, and would be favored of the Lord in the sense that divine providence would open up before him a knowledge of the proper course to take for his justification pointing out to him the necessity of the steps enumerated, including the devotion or tying of himself at the door of the Tabernacle . . . That moment when Jesus, and when divine justice, through Jesus, accepts the sinner is the moment of justification. (*R5959:5*)

It is when our justification is vitalized through the merit of the blood that we begin to understand what it means to have the ear that is attuned to the Father's will, hands dedicated to the doing of His service, and feet dedicated to the walking in His ways. (*T45*)

Such a justification enabling one to know what is and to do the will of God precedes the begetting and sanctification of the Spirit. It brings one, as it were, to the place where Jesus always stood prior to his consecration at Jordan. Since our justification is to enable us to offer unto Jehovah a perfect humanity (perfect only through the imputation of Jesus' merit), we become priests actually only after the acceptance by Jehovah of the sacrifice. As Bro. Russell so beautifully put it: The High Priest came into his office by virtue of his work of sacrifice. (*R4877:2*) On its acceptance by Jehovah, the antitypical candidate is begotten of God's holy Spirit sanctified.

To show that this sanctification could not be without the justification by way of the blood, the blood of the typical ram of consecration was mingled with the holy anointing oil before it was sprinkled over the priests. (Lev. 8:30). This, we believe, reflects both the vitalized justification (blood) and the sanctification (oil) of the spirit which bespeak for the antitypical priesthood the right to enter the covenant of sacrifice unto death!

From the moment the sinner turned his back upon sin and began to seek the Lord and to walk as best as he would be able in the ways of righteousness putting away the filthiness of the flesh from that moment this person has a new mind or will, different from the mind or will which he had when he loved and served sin. This new mind is the new mind of the flesh, because he has not yet been begotten of the holy Spirit. At the moment that the High Priest accepts him, imputes his merit, and the Father begets him of the holy Spirit at that moment this one with the new mind is justified and

begotten of the Spirit; he is then a new creature . . . It was the new minded old creature that was justified, and at the moment of justification it dies sacrificially. (*R5959:6*)

The first blessing from the Redeemer's sacrifice has been offered during this Gospel age to such as have the 'hearing ear' and the appreciative heart. This blessing is almost astounding. It purposes a still further blessing to such of mankind as turn from sin and accept the grace of God in Christ by faith, and present their bodies living sacrifices, with full consecration, vowing to walk in the footsteps of Jesus. To all such, during this Gospel age and until the completion of the elect number, the Redeemer will impute the merit of his sacrifice, in order to make their sacrifices acceptable in God's sight to the intent that they may suffer with him in the flesh, and share with him in the begetting of the Spirit now and in birth to the Spirit plane in the resurrection. (*R4591:3*)

It is worthy of note that it was not until the sons of Aaron had been sprinkled with the blood of the ram of consecration mixed with holy anointing oil (Lev. 8:30; Exod. 29:21), that on the eighth day of the first month, for the first time, they were privileged to assist the high priest at the altar of the Lord! (Lev. 9:1,9,12,13,18)

The High Priest came into office by virtue of his work of sacrifice. The bringing of the bullock into the Court meant its presentation for sacrificial purposes. So with Jesus. When he came to John at Jordan, He made a surrender of Himself. This the Father acknowledged. The disciples of the Lord presented themselves, but they were neither accepted as sacrifices nor begotten of the Spirit, until Pentecost. On that day, while they were waiting, God accepted the sacrifice, and made them priests at that moment. (*R4877:2*)

By the sevenfold repetition of the consecration ceremonies was expressed, in the most emphatic manner known to the Mosaic symbolism, the completeness of the consecration and qualification of Aaron and his sons for their office, and the fact also that, in virtue of this consecration, they had come into a special covenant relationship with Jehovah concerning the priestly office. (*The Expositor's Bible*, Leviticus, p. 212)

This ritual was repeated for seven days, and required that the altar be cleansed after each atonement:

"And thus shalt thou do unto Aaron and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them. And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy." (Exod. 29:35–37)

The initial consecration of Israel's ancient priesthood involved a ritual which, according to Exod. 29:35–37, was to be carried on for seven days. If the language of verse 35—Thus shalt thou do unto Aaron, and his sons, according to all things which I commanded thee: seven days shalt thou consecrate them—is to be taken literally, then everything done on the first day was repeated on the following six. Some read this differently. They conclude that the repetition concerned only that part of the ritual specifically mentioned in verse 36: Then shalt thou offer everyday a bullock for a

sin-offering for atonement. However, since this consecration involved the placing of the blood of the ram of consecration upon the ears, thumbs, and toes of the priests; and their being anointed, and sprinkled with the commingled blood and oil; and their waving of the offering, etc., it seems to me that all of the ritual was repeated each and every day during that week.

According to Exodus 29 which outlines the instructions given to Moses regarding this consecration ritual it appears that the sprinkling of Aaron and his sons and their garments with the blood and the oil, was to have taken place before the ram and the unleavened cakes were placed in their hands, whereas the Leviticus 8 account (reflecting the actual carrying out of the ritual) places it after. (See Exod. 29:21-25; Lev. 8:24-30)

It is probable that in Exodus the order is subordinate to the emblems. In other words, all that was to happen to, or was to be done with, the **blood** is first completely set forth, ere the disposition of the ram is dealt with; and once the matter of the blood is completely dealt with, it is not again referred to in the remainder of the account. We therefore incline toward the thought that the actual order is that given in Leviticus 8.

Unlike the Ram of Burnt Offering, this ram was not entirely consumed by the altar; and unlike the bullock, no part of it was burned with fire without the Camp. It was the only offering (in this ritual) of which the priests were permitted to eat (Lev. 8:31). Yet, whatever of it remained uneaten by the next morning had to be burned with fire. (Lev. 8:32; Exod. 29:34) It was not then to be eaten either by them or any one else.

The Bullock

- Lev. 8:2,14 Brought by Moses; Aaron and his sons put their hands upon the head of it.
- Lev. 8:15 Slain by Moses.
- Lev. 8:15 **Blood** is put on the horns of the Altar to purify it.
- Lev. 8:15 **Blood** (all that remained—Exod. 29:12) is poured at the bottom (i.e. beside) of the Altar to sanctify it so that reconciliation could be made upon it.
- Lev. 8:16 **Inwards**, fat, etc., were burned upon the Altar, but were not washed.
- Lev. 8:16 **Hide, dung**, etc., were burned with fire 'without the camp'.

The Ram of Burnt Offering

- Lev. 8:2,18 Brought by Moses; Aaron and his sons lay their hands upon the 'head' of it.
- Lev. 8:19 Slain by Moses.
- Lev. 8:19 **Blood** is sprinkled upon the Altar.
- Lev. 8:20 The ram is cut in pieces. (Not so with the bullock.)
- Lev. 8:21 The fat, **inwards** and legs were washed. (Not so with the bullock.)

The Ram of Consecration

- Lev. 8:2,22 Brought by Moses; Aaron and his sons lay their hands upon the 'head' of it.
- Lev. 8:23 Slain by Moses.
- Lev. 8:23,24 Some of its **blood** is put upon the ears, fingers and toes of Aaron and his sons.

The Ram of Consecration

Lev. 8:25,26,27 The fat, **inwards, kidneys**, etc., with three **unleavened** cakes out of the basket, are placed upon Aaron's and his sons' hands, and waved before the LORD.

Lev. 8:28 Moses takes the **wave offering** off their hands and burns them with fire on the Altar.

Lev. 8:30 **Blood**, mingled with the **oil**, is sprinkled upon Aaron, and upon his garments, and upon Aaron's sons, and upon their garments, to hallow them.

Lev. 8:31,32 **Flesh** was eaten with **unleavened bread**; but what remained of both the flesh and the bread was burnt.

The Blood of the Ram of Consecration

The partaking of the unleavened bread at the Memorial season, then means to us primarily the appropriation to ourselves, by faith, of justification to human life—right a right to human life with all its privileges which our Lord at his own cost procured for us. Likewise the fruit of the vine symbolized primarily our Saviour's life given for us, his human life, his being, his soul, poured out unto death on our behalf; and the appropriation of this by us also signifies, primarily, our acceptance of restitution rights and privileges secured by our Lord's sacrifice of these.

Now let us note that God's object in justifying the Church by faith during this Gospel age, in advance of the justification of the world by works of obedience in the Millennial age, is for the very purpose of permitting this class who now see and hear, who now appreciate the great sacrifice which Love has made on man's behalf, to present their bodies a living sacrifice, and thus to have part with the Lord Jesus in His sacrifice—as members of his Body. This deeper meaning of the Memorial He did not refer to directly. It was doubtless one of the things to which He referred when He said, 'I have yet many things to say unto you, but you cannot bear them now; howbeit, when it, the Spirit of Truth, shall come, it will guide you into all Truth, and will show you things to come.' John 16:12,13. (*R5871:1*)

Thus does the picture change for us, and the cup which we bless represents the communion (common union) of the blood of Christ. (1 Cor. 10:16) Just so is it here, for we must see that the blood of the ram of consecration which in the first instance represented our justification, in the second represents our common union with Christ in the covenant of sacrifice.

This much is certain: all the animals had by this time been slain, so that the blood in any event must stand for the completion of the sacrifice—i.e., a faithfulness unto death. The anointing which Aaron received upon his head might more particularly represent the anointing which came upon Jesus at the time of his baptism in the Jordan. The holy Spirit then received was but the earnest of his inheritance. Full and complete possession of the inheritance would have to be earned by a faithfulness in carrying out his consecration vows, even unto death. During his ministry, Jesus referred to this consecration as a baptism not yet accomplished (Luke 12:20); but on Calvary's cross he could declare, 'It is finished.' (John 19:30) Then, like Israel's high priest of old at the end of the Atonement Day, having offered himself for the people, he was privileged by way of his resurrection to change from the garments of sacrifice to those of glory and beauty.

(Lev. 16:23) No longer was the spirit of his anointing the mere earnest of his inheritance, but it was now his full and complete and everlasting possession, never to be relinquished. The type (Lev. 8:30) thus shows by the sprinkling of Aaron with the blood commingled with the oil, how Jesus through faithfulness unto death would secure for, and unto himself, the inheritance accounted to him at the time of his baptism (consecration). What better picture could there be of faithfulness unto death than that of the death of the dedicated animals—the bullock and the two rams? (Lev. 8:14,15,18,19,22,23)

The fact that the sons of Aaron were sprinkled in this same way, has thus a further significance for the Church, for not only must she appropriate unto herself the merit of Jesus' blood for her justification, but she must also become identified with Jesus in the consecration which is unto death. For her to live, will mean for Christ to live (Phil. 1:21); and her experience will be as was Paul's—a daily dying (1 Cor. 15:31)—always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifest in our body . . . always delivered unto death for Jesus' sake, that the life of Jesus might be manifest in our mortal flesh. (2 Cor. 4:10,11)

All the underpriests (even as was Aaron) were called upon to lay their hands upon the heads of these animals before they were slain (Lev. 8:14, 18,22), as if to say, These, represent us. So the whole Church, Head and body, is represented in the blood, and we the Church, secure for, and unto ourselves, the inheritance of which our anointing was but the earnest, by faithfully making up that which is left behind of the afflictions of Christ—for his body's sake which is the Church (Col. 1:24). Thus we are sanctified unto our heavenly inheritance through the offering of the body of Jesus. (Heb. 10:10)

We are sanctified through the offering of the Body of Jesus Christ, because we, accepted as members of his body, are set apart to this great priestly, kingly, mediatorial work with him. Incidentally, notice here that previously we were 'justified through the merit of Jesus' sacrifice, but that now we are sanctified through the offering of the Body. (*R4512:6*)

Since both the sons of Aaron as well as Aaron himself placed their hands upon the head of the ram before Moses slew it (Lev. 8:22; Exod. 29:19), it did represent both Christ and the Church. (See *T45*) There is, however, a sense in which it must first represent Christ Jesus, and him alone! For Jesus, his dying as the ram of consecration was, as it were, the drinking of the cup which the Father had given him to drink (John 18:11) for our justification. Christ, our passover is sacrificed for us. (1 Cor. 5:7) And he who was holy, harmless, undefiled, and separate from sinners needed no justification. But we did! Thus do we read:

The anointing oil mingled with the blood of consecration was sprinkled over them (Lev. 8:30); teaching that our consecration is accepted only because we are justified by the precious blood of our Redeemer. (*T46*)

Therefore the eating of the flesh of the ram of consecration and the bread in the basket (Exod. 29:32)—particularly the first unleavened cake with-

out any of the oil (Lev. 8:36; Exod. 28:23) by the sons of Aaron has about the same significance for us as the appropriating unto ourselves in the Memorial the merits of the man Christ Jesus.

The partaking of the unleavened bread at the Memorial season, then, means to us primarily the appropriation to ourselves, by faith, of justification to human life—right a right to human life with all its privileges, which our Lord at his own cost procured for us. (*R5871:1*)

Only after this are we in response to the high calling of God in Christ Jesus (Phil. 3:14) privileged to be identified with him in his cup. Suffering with him will afford us in due time (2 Tim. 2:12) the privilege of sharing his glory, honor and immortality. (Rom. 2:7) Thus do we read:

This jubilation will be shared by all his disciples who have drunk of this cup first in justification, then in consecration and sacrifice with him. (*R5871:5*)

Here then in this type of Leviticus 8 the oil not only represents the earnest of our inheritance, but also the glory which is to follow, when after suffering with him, we shall also reign with him (2 Tim. 2:12), when the oil of gladness which came upon Jesus 1900 years ago shall have run its full course and brought the complete body fully and completely under its sanctifying influence.

Some dear friends think that we are laying too much stress on the importance of our drinking of the cup of which our Lord drank . . . Neither James nor John nor any one can sit on His throne unless he drink of Christ's cup. Our opponents make a serious error in thinking that the Lord's cup symbolizes justification. On the contrary, only the justified by faith are privileged to drink of His cup. The cup symbolizes the means of our sanctification, by which we exchange our justified earthly rights for the heavenly inheritance and joint-heirship. (*R4547:2*)

It is quite evident, that Bro. Russell is here endeavoring to counter the argument of his opponents, perhaps those who did not believe in the Church's share in the sin-offering. It would be quite natural for these to say that the cup represented only justification. Jesus did say in this connection, This is my blood of the new testament, which is shed for many for the remission of sins. (Matt. 26:28).

On other occasions, Bro. Russell seems to imply that the cup does represent justification but not using this term for fear it might be misunderstood. Surely, it is Jesus blood that justifies, ere we can even be sanctified. (*R4331:3; R5871:5*)

The cup was symbolical and pointed forward to his own death. It was offered only to his followers, and not to the world. It was shed for them, and was the basis for their reconciliation to the Father; but it was to be in due time the blood of the New Covenant the blood with which the New Covenant would be sprinkled, sealed, made efficacious. It was offered to the Church more than eighteen centuries before the time for the sealing of the New Covenant, to grant the Church in his sacrifice, not only in the sense of justification, but also in the sense of sanctification, or death with him. (*R4331:3*)

The blood of the Everlasting Covenant is the `blood of Jesus, his sacrifice, through the merit of which believers are now `justified under the Grace or Sarah Covenant. (*R4321:2*)

Note also in Heb. 10:29 it is the blood of the Covenant that sanctified and not the blood that justified that, sinned against . . . merits the Second Death. We are justified by faith in the blood of Jesus. We are sanctified by our consecration to drink his cup the blood of the New Covenant. (*R4321:4*)

There is but one blood the blood of Jesus; yet, it is possible to view it from differing standpoints! It is only his blood that could be shed for the remission of sins. If by the cup we mean merely the joint-participation with Jesus, then of course, it could not represent justification. However, if we use the term in its broadest sense, it seems to us, justification is implied!

From this standpoint we realize that his shed blood signified that his death was necessary in order that our condemned humanity might be restored to life without infracting the divine law. (*R4591:2*)

Let us very carefully note the great accuracy with which this feature of the type was fulfilled at Pentecost. It was then and there that the waiting disciples received, as it were, the besprinkling of the commingled blood and oil. Not until the merit of Jesus blood was made available for their justification could they receive the anointing of the holy Spirit. Nor has it been any different with those called to be members of the Body of Christ the Church, ever since. There is no anointing without the justification which comes by way of the shed blood of Christ Jesus.

Yet the commingled blood and oil must have a further significance, for not only was it sprinkled upon the underpriesthood and their garments, but also upon Aaron and his garments! Evidently, the blood cannot here represent justification because Jesus, who Aaron typified, needed not to be justified. Nor is it necessarily strange that in one instance where the antitypical underpriesthood is concerned, the blood should represent justification and that in another, where Jesus too is involved, the blood should represent something different. Is it not so in our memorial supper? Does not the cup first of all represent for us something which it could never represent for Jesus the blood whereby we are justified!

Part 7—Unleavened Bread

The choice portions of the ram, its `inwards and `fat represented our heart sentiments, our best powers. These were taken into the hands of the priests and `waved passed to and fro before the Lord representing the fact that a consecrated offering is not given to the Lord for a moment, a day or year, but we consecrate to continually keep our affections and powers uplifted, never ceasing until accepted of him as having finished our course, and Moses took the wave-offering off their hands (the priests did not lay them down), God's acceptance being shown by fire. So we, the `royal priests, may not lay down or cease to offer all our powers in God's service until God shall say, It is enough, come up higher. 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 consume our offering. (*T45*)

Upon this wave-offering Moses placed, out of the basket of unleavened bread: (1) one unleavened cake, and (2) a cake of oiled bread, and (3) one wafer. (Lev. 8:26) Here we have symbolized for us the three great fundamental facts of consecration, viz., **justification**, **sanctification**, and the hope of **glorification**! Without these, no consecration is ever complete.

Consecration is another name for sanctification, and signifies a setting apart. Sanctification, consecration, is intimately related to justification, because, although there is a partial justification when one turns from sin to God, there could not be a full justification, a justification to life, until such time as the person had made a full consecration. It would appear, then, that from the time when one starts toward God, when he turns away from sin, and seeks to know and to do God's will, there is a certain degree of consecration, setting apart to God, as in contradistinction to following evil. Each step that he takes toward God is a step toward sanctification and toward justification.

His consecration takes place, therefore, before his justification to life. He must present himself in sacrifice before Jesus can accept him, before he can present him to the Father, that he may become one of his members. It is to be a membership in the earthly body of Christ, for suffering and death, and a membership also in the spiritual body, for life and glory. The sealing of his consecration will be the divine acceptance of that consecration, which is indicated by a begetting of the holy Spirit. And begetting of the holy Spirit is indicated by his appreciation of the deep things of God, as represented in the altar of incense and the table of shew-bread; in experiences of chiseling and polishing, and by opportunities to serve. In some cases these various steps are taken almost simultaneously. (*R5410:3*)

Aside from Jesus, every one of the called was born in sin, shapen in iniquity. (Psa. 51:5) But Praise the Lord, they came to a recognition of their own unrighteousness and utter inability to cleanse themselves in the sight of God. The cry of their hearts then became, even as that of David of old:

"Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from sin, for I acknowledge my transgressions: and my sin is ever before me." (Psa. 50:1-3)

Here is evidenced a broken heart, the contrite heart, one which God could not despise, and which in his love and compassion, he submerged under the precious blood of Jesus for cleansing. This is the justification, by which we receive, or rather have accounted unto us, the perfect humanity that would be ours in the end of the Millennium, and which by the grace of God, we, like unto Jesus, are permitted to offer as acceptable sacrifices unto God. Thus in the type before us, we find an unleavened cake representing the actual righteousness and purity of the man Christ Jesus, and the imputed righteousness of the Church as men.

The perfect humanity of Jesus and his Church offered upon God's altar of sacrifice would signify the destruction of their identities. To preserve these, however, God has by his spirit begotten them to a new nature—the divine nature! He has ordained, that for the time being, these may have the indwelling of his spirit in an earthen vessel. The purpose of this

indwelling is, of course, their sanctification. By it they will be separated more and more from the world, and more and more unto God. So, in the type, the second unleavened cake, mingled with oil, represented the indwelling of the spirit of God—sanctification.

These called ones, justified and sanctified through the indwelling of God's holy Spirit, have because of this, a hope of glory, honor and immortality, based upon the precious promises of God. (2 Pet. 1:3,4) It is the hope of glorification by which he that possesses it, purifies himself, even as he is pure. (1 John 3:3) Thus the third unleavened cake in the type represented our hope and faith in the exceeding great and precious promises of glory, honor and immortality. A wafer is generally quite thin: it is not transparent, but it is translucent! So is it with our hope and faith. We have in the precious promises merely the basis of the things hoped for, a conviction, as it were, of things not seen. (Heb. 11:1) (*T46*)

To complete their consecration, the typical priests were to remain within the door of the Tabernacle of the Congregation (the Holy) for seven days, during which they were to fast from such foods as were common and proper for all the Israelites to eat. The priests, on the other hand, were to feast on the unleavened bread brought by Moses in the basket of consecrations. (Lev. 8:31–35) What a picture is this! The seven days well represent the complete, the full period, required for the completion of our consecration, i.e., until we have finished our course in death. During all this time, we are to remain within that state or condition so beautifully represented by the Holy of the Tabernacle of old—the secret place of the Most High, under the shadow of the Almighty. (Psa. 91:1) As spirit-begotten new creatures we are not to emerge for entry either into the antitypical Court or Camp. Violation of this injunction would be disobedience to the divine will, and make us amenable to death. Further, during all of this time, we are to fast, figuratively speaking, from all such foods as may be common and proper for all others to eat. We are to feast upon the unleavened bread of Truth supplied for our use in the basket of consecrations by God himself.

The seven days of consecration (Lev. 8:33,35) showed again that we are consecrated to God's service, not for a part of our time only, but for all of it. Seven, in Scripture, is a complete number, and signifies all or the whole of whatever it applies to . . . verse 36 shows the completion of the work of consecration.

There never was a time when it was more necessary than it is now that all who are consecrated as priests should 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 this a matter of interest to those who understand the Scriptures to teach that very soon all the members of the body will be accepted with the Head, a sweet savor to God; and that the work of self-sacrifice being then finished, the glorious work of blessing mankind and fulfilling the Covenant of God will begin.

The antitypical consecrating of the antitypical priests is confined to the present (Gospel) age. It has progressed, steadily since our Lord and Forerunner offered up himself—and will be complete before this age has fully

ended. And if we fail to be among the priests now, during the time of consecration, we cannot be of them when they begin their service for the people in the Kingdom, when these same priests (now despised of men, but a `sweet savor to God) will have the title of King added and will, with their Head, Jesus, rule and bless all nations. (Rev. 20:6) Do we earnestly desire 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, we will be fully consecrated now, for it is only `If we suffer with him that `we shall also reign with him. 2 Tim. 2:12. (T47)

Unleavened bread: three kinds of bread as to its form, are mentioned here, but all unleavened: #1. *matstsoth*, unleavened bread, no matter in what shape.¹ #2. *challoth*, cakes, pricked or perforated, as the root implies. #3. *rikikey*, an exceedingly thin cake . . . properly enough translated wafer. (Clarke, *Commentary*, Exodus 29:2)

Perhaps this basket of unleavened bread was intended to be a meal-offering, of a sort (Lev. 2:4,5,7), whose chief ingredient was flour. The liquid being water, and/or oil!

The first of these cakes, we may be reasonably sure, was made of flour and water, for oil is nowhere mentioned in connection with it. (Exod. 29:23; Lev. 8:26) This, as Bro. Russell suggested, represented the actual purity of Jesus as a man, and the imputed purity of the Church as men . . . justification for `the righteousness of the law is fulfilled in us so long as we are accepted members of his body. (Rom. 8:4) (T46)

We cannot be too sure about the second of these cakes, since there seems to be some ambiguity in the Hebrew text, as the following translations of Exod. 29:2,23, and Lev. 8:26, clearly show:

- Exod. 29:2. *kneaded with oil* Septuagint (The Septuagint, seemingly does not mention *made with oil* the first of the unleavened cakes.)
- Exod. 29:2 *made with oil* An American Translation (Meek)
- Exod. 29:2 *mingled with oil* Jewish Publication Society; Leeser; Darby
- Exod. 29:2 *mixed with oil* RSV; Moffatt; An American Translation
- Exod. 29:2 *oil poured over* Rotherham
- Exod. 29:2 *poured over with oil* New Old Testament (Berry)
- Exod. 29:2 *tempered with oil* KJV
- Exod. 29:23 *bread of oil* New Old Testament (Berry)
- Exod. 29:23 *made with oil* An American Translation (Meek)
- Exod. 29:23 *wafer of oil* Moffatt
- Exod. 29:23 *oiled bread* Rotherham
- Exod. 29:23; Lev. 8:26 *oiled bread* KJV; Jewish Publication Society; Leeser; Darby
- Exod. 29:23; Lev. 8:26 *bread with oil* Rev. Standard Version

1. In his comments on Exod. 12:9, Clarke says: Unleavened Bread: *matstsoh*, from *matsah*, to squeeze or compress, because the bread prepared without leaven or yeast was generally, sad or heavy, as we term it. The word here properly signifies unleavened cakes.

Lev. 8:26 *oil-cake* Rotherham
 Lev. 8:26 *baked with oil* Moffatt

It will be observed that some of these renderings favor the thought that the oil was mixed with the dough, or was used as the liquid ingredient instead of water. At any rate, all agree that oil was used; i.e., was in some way identified with this second cake of unleavened bread! Bro. Russell suggests that this cake represented the indwelling spirit of God sanctification. (T46)

The third cake, most translators agree, was a wafer; but whether it was made like the first cake of just flour and water, or like the second with oil, is not so clear. However, the Hebrew text indicates very emphatically, that it was treated with oil in a manner quite differently from that in which the second cake was! Note the following renderings:

Exod. 29:2 *anointed with oil* KJV, Rotherham, Leeser, New Old Testament, Darby
 Exod. 29:2 *smearred with oil* Moffatt, An American Translation (Meek)
 Exod. 29:2 *spread with oil* RSV, Jewish Publication Society
 Exod. 29:23 *wafer* RSV, Moffatt, New Old Testament
 Exod. 29:23; Lev. 8:26 *wafer* KJV, Rotherham, Darby, Jewish Publication Society, Leeser, An American Translation (Meek)
 Lev. 8:26 *wafer* Revised Standard Version
 Lev. 8:26 *pancake* Moffatt

This third cake being a wafer while not transparent, was nevertheless translucent! How beautifully this, therefore, sets forth our hope and faith in the exceeding precious promises of glory, honor, and immortality. (T46) We see, as it were, through a glass darkly [dimly] (1 Cor. 13:12), but then, face to face.

Without these elements it is impossible for our consecration to be complete; viz., Justification (purity), Sanctification by the Spirit, through the belief of the truth, and faith in the promised Glorification. (T46)

Types Not Necessarily in Sequence

It is important to note that types do not necessarily follow a sequential order. God, we have found, is a great economist, and never is redundant nor wasteful with His materials. It is for this reason that we may sometimes find a number of different types separate and yet a part of a single picture. This is what makes the exegesis oftentimes so difficult; and only the holy Spirit's guidance can keep us from entangling ourselves. Bro. Russell warns us about this:

The Divine arrangement which used Moses, Aaron, the tribe of Levi and all Israel as types is complex, so that the unlearned and unstable are in danger of wresting them to their own injury. Whoever will begin with the Passover type of deliverance of the first-born and proceed with the history of the typical people down to the time when they entered Canaan, and then turn to the death of Christ as the antitypical Passover lamb and attempt to parallel the experiences of the Church and the world with the experiences of Israel,

will find himself thoroughly confused until he comes to understand that in Israel a number of types mingled and overlapped. (*R4498:3*)

This is exactly what happens in Leviticus 8 (Exodus 29) the type of the consecration of the priesthood of Aaron. In Lev. 8:12, we read: And he [Moses] poured the anointing oil upon Aaron's head, and anointed him. From the context it will be seen that only Aaron was thus anointed. The underpriests received no such anointing upon their heads. However, if we consider Aaron's body to represent the underpriesthood, then we have a most beautiful reflection of the fact that we the Church receive our anointing only because we are his body members, whose place is, of course, under the Head! (See Psa. 133:1,2)

We do also know that there is but one way in which we, who were born in sin, shapen in iniquity (Psa. 51:1), could become body members and partakers of his anointing. We needed first to be cleansed through the merit of Jesus' blood, by faith in which, we were justified—made right! Only then were we in the position wherein we could consecrate unto death, a justified humanity. On the acceptance of this latter by the Father, we were sanctified through the begetting of the holy Spirit. That we could not receive the holy Spirit without first having received the justification by faith, is not shown in Lev. 8:12, but in Lev. 8:30, which reads: And Moses took of the anointing oil, and of the blood [of the ram of consecration] which was upon the altar, and sprinkled it upon . . . his [Aaron's] sons, and upon his sons' garments. Commenting on this, Bro. Russell said:

The anointing oil mingled with the blood of consecration was sprinkled over them (verse 30) teaching that our consecration is accepted only because we are justified by the precious blood of our Redeemer; thus we are told that we are 'accepted in the Beloved' only Eph. 1:6. (*T46*)

Note, then, that we have thus two distinct representations of the Church in Leviticus 8: first in the High Priest, as his body, and second in the underpriesthood.

In the first of these types, it is not necessary to consider any of the animals offered in connection with the consecration ritual; for the type is complete without them. In the second, however, we do have to consider the ram of consecration (Lev. 8:22,30; Exod. 29:19,21) as representing Jesus' own sacrifice on behalf of his church, so that it might be justified from all sin. (John 17:19; Eph. 5:25)

Aaron, the high-priest, in laying his hands upon the head of the bullock to be sacrificed, declared that the animal represented him (Lev. 8:14) and, thus typified Christ Jesus, our great high-priest who gave himself a sacrifice for our sins. (*R1461:4*)

If this was true concerning the bullock of the sin-offering, it was also true of the ram of consecration (Lev. 8:22)!

But we have now a third type, in which there is reflected the effect that our consecration to be the antitypical priesthood of God is to have upon us. Here we shall have to consider the ram of consecration, not merely as representing us, the underpriesthood, for did not both Aaron and his sons lay

their hands upon the head of it? (Lev. 8:22) The blood, in this instance, symbolizes consecration unto death which, when accepted by the Father, merits for us, and as coming from him, the ability to hear, do, and walk acceptably in the way he before ordained for us. (Eph. 2:10) Thus do we read:

The second ram, the `ram of consecration, showed what effect the sacrifice will have upon us . . . Aaron and his sons laid their hands upon the head of the ram of consecration, showing thus that it represented them. And Moses slew it and took its blood (consecrated life) and put it upon each separately, thus showing that our consecration is an individual work. And he put it upon the tip of the right ear, and upon the thumb of the right hand, and upon the 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 we received Christ, so walk in him. verses 23,24. (T45)

The beauty of a butterfly's wing is quite apparent to the ordinary observer. Yet, if he would see more than is obvious, he needs only to place the wing under the lens of a compound microscope.

Although other insects have two pair of wings, no others have these organs so beautifully colored and relatively large. This color of the wings is due to tiny bodies called scales. If the wing of a butterfly is rubbed, the color comes off and the wing at that point loses its color. To the unaided eye this colored substance from the wing appears to have no definite form; in fact, it looks like the pollen from flowers. An examination with the compound microscope, however, shows that each of these tiny bodies has a definite shape. Each scale has at one end a tiny stem, but in other respects they vary considerably in form.

The scales are attached in the following manner. In the membrane of the wing are openings into which fit the stems of the scales. The latter are arranged in rows and overlap something like the shingles on a roof. In spite of this arrangement it is evident that the scales are not firmly attached, since the slightest touch is sufficient to dislodge them. Rough handling was not apparently planned for in the construction of these insects. (Peabody and Hunt, *Elementary Biology*, Animal Biology, p. 9)

To magnify the whole butterfly to this same degree would destroy its beauty by making his head and legs look very grotesque! This can be done with the types too! Consider, if you will, Leviticus 8 and 9. In these types it is logical to see that Aaron, the High Priest, represents Christ Jesus; and Aaron's sons, the underpriesthood, the Church. In Leviticus 8 it will be noted that the latter are dealt with, as it were, independently of Aaron. (See Lev. 8:13,14,18,22,27,30,31) In Leviticus 9, they are represented as assisting Aaron. (See Lev. 9:9,12,13,18,20) However, it is also possible to isolate Aaron in these types, i.e., to set him apart from his sons, and as representing them (his body members). In doing so, the picture of Aaron is amplified: for the relationship of the body to the head is a much closer one

than that of the high priest and an underpriesthood. In fact, we could say that individual identities are completely lost.

If Aaron is regarded as representing both Jesus and the Church, we shall have to eliminate the sons of Aaron as representing the Church; but we shall have to keep in mind the fact that the sacrifices made by Aaron, while involving his physical body, must be accredited to the head. In the antitype, it is Christ Jesus himself, who is carrying on the work of sacrificing the Church. (*R4602:1*)

When we consider Aaron in Leviticus 8 apart from the ritual, but arrayed in his garments of glory and beauty, we are viewing him as representing the glorified Christ, as God sees him—Jesus the Head and the Church his body. (*T36, 38*)

In studying the types we must be careful not to impose the amplified features upon the general type, else there is bound to be distortion! å

Chapter 17

Leviticus 9

Priesthood s Secondary Consecration

“And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; and he said unto Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt offering, without blemish, and offer them before the LORD. And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin-offering; and a calf and a lamb, both of the first year, without blemish, for a burnt-offering; also a bullock and a ram for peace-offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for today the LORD will appear unto you. And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD. 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, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded. 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 upon the horns of the altar, and poured the blood at the bottom of the altar: but the fat, and the kidneys, and the caul above the liver of the sin-offering, he burnt upon the altar; as the LORD commanded Moses. And the flesh and the hide he burnt with fire without the camp. And he slew the burnt-offering; 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, with the pieces thereof, and the head: and he burnt them upon the altar. And he did wash the inwards and the legs, and burnt them upon the burnt offering on the altar. And he brought the people’s offering, and took the goat, which was the sin-offering for the people, and slew it, and offered it for sin, as the first. And he brought the burnt offering, and offered it according to the manner. And he brought the meat offering, and took an handful thereof, and burnt it upon the altar, beside the burnt sacrifice of the morning. He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people: and Aaron’s sons presented unto him the blood, which he sprinkled upon the altar round about, and the fat of the bullock and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul above the liver: and they put the fat upon the breasts, and he burnt the fat upon the altar: and the breasts and the right shoulder Aaron waved for a wave offering before the LORD; as Moses commanded. 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. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people. And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.” (Lev. 9:1–24)

Leviticus 8 deals with the initial consecration of the Aaronic priesthood; it is a ritual which did not need to be repeated again. The secondary consecration, set forth in Leviticus 9, however, was one that had to be repeated whenever a new high priest was inaugurated.

The record of the ninth chapter relates to the consecration of the priests. The service there pictured represents the consecration of Aaron, and was to be repeated in the case of every priest who attained the office of high priest. That is to say, this service was to be repeated only when a high priest should die and his successor in the office should be inaugurated. Thus the ceremony might be performed several times in one year, if several high priests, one

after another, died in one year, and successors took their places. Or this ceremony of Leviticus 9 might not be repeated for many years; as, for example, Aaron lived nearly forty years after his appointment to the office, and hence not until his son Eleazar became high priest would this consecration service be repeated. (*R5391:2*)

The anointing of Israel's first High Priest, Aaron, is set forth in Leviticus 8 and Exodus 29. There was no anointing, normally, connected with the ritual of Leviticus 9. Bro. Russell suggested that the ritual of Leviticus 8 need never again be repeated, but that of Leviticus 9 was repeated whenever a new High Priest was inaugurated. (*R5391:2*) It is undoubtedly true that each new High Priest was individually anointed (*T30*). In Lev. 6:22 reference is made to "The priest of his [Aaron's] sons that is anointed in his stead."

If Bro. Russell's conjecture about Leviticus 9 is correct, the anointing of the new High Priest was interpolated into the ritual of Leviticus 9, but just where, we cannot be sure, since the Scriptures themselves are silent here. Our conjecture is that it probably occurred on an eighth day, sometime before the new High Priest went unto the altar, and for the first time offered his sin-offering and his burnt-offering, to make an atonement for himself, and for the people. (Lev. 9:7)

"And thou shalt put them upon Aaron thy brother, and his sons with him . . . and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office." (Exod. 28:41)

"And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations." (Exod. 40:15)

"And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office." (Exod. 30:30)

Exod. 30:30 refers to the anointing of Aaron and his sons. The thought is that each of Aaron's sons who succeeded to the High Priest's office was to be anointed in his turn, as Aaron himself was anointed in the beginning. (*T37*)

The anointing . . . came only upon the one who was to officiate as chief priest—upon Aaron only at first; but upon each of his sons as they succeeded to the office of chief priest. (*F131*)

God was very jealous about keeping these two offices of king and priest, separate and apart in Israel, that there should be no other type of the royal priesthood than that of Melchizedek, so that we are not at all surprised at the severity of the punishment meted out to Uzziah in Judah, who sought to combine in himself these two offices. He was smitten with leprosy until the day of his death. (2 Chron. 26:16–21)

But as King Uzziah knew of the divine arrangement, that his prayers as incense could be offered to the Almighty on the "Golden Altar" only by the priest, so those who now have come to a realization of the fact that Jesus is the great antitypical Priest through whom communication with the Father has been opened up would come under condemnation should they intrude into the divine presence in prayer, otherwise than as provided in the divine

arrangement, as King Uzziah was smitten with leprosy for his presumption and pride.

Leprosy, Scripturally considered, is a type of sin. Uzziah's experiences, therefore signify, typically, that whoever would approach God aside from his ordained Priest, having a knowledge of the impropriety would come under divine sentence as a wilful sinner. The penalty would be in proportion to the degree of enlightenment previously enjoyed. (*R4786:5*)

Jeroboam, a king of Israel (the Northern Kingdom) fearful of losing his subjects and his kingdom to Judah (the southern kingdom) when the people on occasion returned to Jerusalem for their feasts (1 Kings 12:26-33), appointed his own priesthood of men who were not Levites (1 Kings 12:31). He even made himself a priest. (1 Kings 12:33) As was Uzziah of Judah punished, so also was Jeroboam, though the latter's punishment was not as severe as the former's (1 Kings 13:4-6), perhaps for the reason that Jeroboam had not endeavored to intrude himself directly into the divinely established Aaronic priesthood!

Jeroboam's scheme was far-reaching. In addition to changing the place of gathering and the priesthood, he changed also the date for one of the gatherings, which, instead of being held on the seventh month, he appointed for the eighth. However, craftily he perceived that by taking the high priest's position to himself and being both priest and king he would attach to his own person more of the reverence of the people. This was the very matter which God had stipulated for the Israelites as being more favorable to their liberties, as putting less power into the hands of their rulers, as keeping their religion on a separate basis from their politics. But Jeroboam's plan evidently was to take the very step that would forward his personal ambitions. Similarly the emperors of Rome took to themselves the priestly office, in order that they might the more effectively bind the people to them and appear to be not only great military heroes, but the representatives of the gods. (*R3386:4*)

For Aaron and his immediate family, the secondary consecration began where the initial one ended. We read: And it came to pass on the eighth day, that Moses called Aaron and his sons. (Lev. 9:1) It is quite significant that it was an eighth day on which Aaron was called upon to offer his own sacrifices and those for the people. The eighth is always a first day, a day which in New Testament times ever memorializes the resurrection of Jesus from the dead. However, in a sense, the resurrection of Jesus was already accomplished 3½ years before his crucifixion on Calvary, and was pictured in the fact that after John the Baptist buried the consecrating Jesus under the waters of the Jordan, he immediately raised him up out of the same; and it was at this time that God, the Father, begat Jesus unto a new nature. The testimony of the Scriptures is:

"And Jesus when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he [John] saw the spirit of God descending like a dove, and alighting upon him." (Matt. 3:16)

It was also from this time on that Jesus began living his resurrection life. Having heard the call he responded with an absolute consecration to be dead to himself, yet evermore alive unto God. Now, as a priest of God, he

was commissioned to work out this consecration in sacrificial service for others which service was to culminate in death! Aaron, in the type, having heard the call, and having responded, was then commissioned and instructed to go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people. (Lev. 9:7)

‘Lo, I have come, as in the volume of the Book it is written of me, to do thy will, O God, Thy law is written in my heart. ‘There, says the Apostle, ‘he taketh away the first that he may establish the second. In other words, there he began to set aside the typical for the ‘better sacrifices. The offering of himself was instantaneous, but the presentation of his body to the trials and difficulties of life continued throughout the three and a half years of his ministry and finished at Calvary. He consecrated himself in a moment, to give up all, even life itself, in the Father’s service. But the actual giving of time, influence, strength, vitality, lasted three and a half years. (R4427:2)

From the beginning of our consecrated life we are reckoned as being fully ‘crucified with Christ; but the actual crucifixion is a slow, painful, lingering process, and ends only with the completion of our sacrifice in death. (R5855:4)

Offerings For the Priest

In this ritual, the **bullock** (calf), unlike that of Leviticus 8, represents Jesus, and Jesus only! The Church is not here involved, but is represented in the **goat** subsequently offered. The perfect humanity of Jesus (the bullock) was offered in sacrifice unto God at the time of his consecration and by virtue of this, the priest came into existence.

For 3½ years this priest Christ Jesus as a new creature was busy carrying out his covenant of sacrifice. During his ministry he referred to it as a baptism not yet accomplished: I have a baptism to be baptized with, and how am I straitened till it be accomplished. (Luke 12:50) On Calvary’s cross he cried, It is finished. (John 19:30) Now, this sacrifice of Jesus was indeed all-sufficient to redeem all of mankind, for it supplied all the atoning merit necessary. In commenting upon Lev. 9:7, Bro. Russell wrote:

This type illustrates the fact that our Lord Jesus (the bullock for sins) was sufficient to redeem both ‘his Body, the ‘little flock, and also the whole world of mankind. The Church’s share in the sin-offering could have been dispensed with entirely: we might have been spared the special trials of our ‘narrow way, spared the sacrificial sufferings, and could have been restored to perfection of human nature, just as all mankind will be. 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 ‘the Church which is his Body, and that these as well as their Captain, should be made perfect as SPIRITUAL beings, by sufferings in the flesh as sin-offerings. Heb. 2:10; Col. 1:24. (T79)

The death of Jesus alone can cancel the sin of Adam. He only was the Redeemer, the Ransomer. He gave his life for Father Adam’s life, and thus as a satisfaction for the sins of the whole world. Those for whom Jesus advocates as members of his body become associated with him and identified with him in his work, not by virtue of their own merit, but because ‘accepted in the Beloved. These are Scripturally shown as having something to do

with the cancellation of the sin of the world, because of their association with the Head. (*R5463:3*)

As in Leviticus 8, only the inwards the fat, etc. were burned upon the altar. The remainder of the bullock its hide, flesh, etc. were burnt with fire without the camp. So Jesus heart devotions his inner being as it were burned as a sweet savor upon the altar of sacrifice. Thus was the matter viewed by Jehovah. But there was another aspect to this sacrifice for it was viewed differently by the world of mankind pictured by those in the type, who were without the camp, and for whom the burning occasioned an awful stench in their nostrils.

The blood was applied as in Leviticus 8, to the horns of the altar of burnt-offering, and poured out at its base. The significance here is about the same: the earthly altar is sanctified by the blood of Jesus, against the incoming age, and all who would then know its power will be called upon to recognize that blood. It is interesting to note that the underpriests (the Church) are likewise privileged to be conveyors (channels) of the merit (bearing-blood).

Let it be noted also, that the burnt-offerings in this ritual of Leviticus 9 were offered immediately after each of the sin-offerings, whereas those of the Atonement Day (Leviticus 16) followed only after both sin-offerings (the bullock and the goat) had been sacrificed. It will be easier to understand the reason for this when we remember that the sin-offerings of Leviticus 9 were not directly for the nation of Israel, but merely indirectly inasmuch as they were incidental to the consecration of that priesthood which on the Day of Atonement was to accomplish the full and complete, the direct and immediate, atonement for Israel. Accordingly, the acceptance of each of the sin-offerings of Leviticus 9 was indicated immediately after its having been offered, when at Pentecost the holy Spirit was poured out upon the waiting disciples the Church. So too will it also be when the sacrifice of the Church has been accomplished. Its acceptance by God on behalf of the world of mankind will be indicated by the outpouring of God's holy Spirit upon all flesh. (*T67; T88*)

That the underpriests in the type were privileged also to present the burnt-offering the pieces thereof, and the head (Lev. 9:12) unto Aaron who before burning them upon the altar, washed the inwards and the legs (Lev. 9:14), seems to have an important significance, especially in view of the fact that this particular ram was offered in connection with the priest's sin-offering, the bullock. As already stated, the bullock of the type represented the perfect man Christ Jesus, and him alone, and the burnt-offering, the manner of God's acceptance of this sacrifice. If God had intended to accept the sacrifice of Jesus as being the complete (and only part of the) sin-offering, it would have been unnecessary to wash the body members (inwards and legs) of the typical ram for, surely, Jesus himself, in no sense of the word, required washing. However, if God was accepting not only Christ Jesus, but also the Church in him, how better could this be shown than it was in the type; for though we are accepted of the Father in

the Beloved (Eph. 1:16), it is not without first having been washed, and this virtually at the hands of Jesus, the High Priest.

There is no mention in the ritual of Leviticus 9 of the underpriests laying their hands upon the head of the bullock or this ram. Perhaps the presentation of the burnt-offering by them unto Aaron, after the latter had slain it, is its equivalent, for so, at least antitypically, the Church does recognize in the sacrifice of Jesus that ransom merit which cleanses it from all sin and makes it acceptable to God as the Body of Christ. Thus, in offering his own perfections, he (Christ) was offering that which would by imputation be our perfection as his members. (*R4922:2*)

When God through the angel stayed the hand of Abraham from accomplishing the sacrifice of his son's life, a ram caught in the thicket was provided as a sacrifice instead. Thus a ram in sacrifice became a symbol of the seed of Abraham, and an indication of a part of the process by which reconciliation of divine justice will be made on behalf of all the families of the earth, to permit their being blessed by the Messianic kingdom.

We are to remember that this same thought was kept up in God's subsequent dealings with Israel. Thus the Passover lamb was slain, and its blood, sprinkled figuratively, typically, foretold the fact that there could be no church of the firstborn saved during the Gospel age, except through the slain Lamb, 'the Lamb of God which taketh away the sin of the world. Similarly, the sin-offerings and burnt-offerings of Israel spoke of the necessity for a redemption work to be accomplished before any blessings could come to Israel, or through them to other nations, peoples, kindreds and tongues. (*R5180:5*)

It is of much interest to see how 'the sons of Aaron' appear in this chapter as presenting the blood to Aaron, and delivering the burnt-offering to him. They are sympathetic with all that he does, and, we might say, co-operating with him in it. It suggests the assembly (the Church) as a company with understanding of the necessity for Christ offering Himself, and who are intelligent as to His offering, and as to the fruit of it. Before the moment when the public result of that offering will fill the world with blessing at the 'appearing of the glory of our God and Saviour Jesus Christ (Titus 2:13), the assembly (the Church) is in accord with Christ as to His offering work, and as to all that will result from it in the blessing of Israel and of all the ends of the earth. (Coates, *An Outline of the Book of Leviticus*, p. 105)

The testimony of the *Tabernacle Shadows* which fits and binds together every feature of the glorious plan . . . shows us that the first sacrifice of the Day of Atonement, the sacrifice of the bullock, was for and on behalf of the body of the priest and his household, the house of Levi, the household of faith. It shows us that the sacrifice of the goat, representing the sacrifice of the body of Christ, is a part of the atonement work, though the merit rests entirely upon the first sacrifice of the bullock. From this we see how the Lord is accepting 'us' as sacrificers, because we are Christ's and not on our own account.

This in no sense signifies that merit of the Church has accomplished anything that could not have been accomplished without her co-operation. It shows on the contrary that all the merit was in the Lord Jesus and in the sacrifice which he gave. Any sacrifice which we make is based upon his merit

imputed to us and continued in our sacrifice. It is the sacrifice of `his body, in the larger sense of the word his Church, that will thus be completed. (*R3507:5*)

Lev. 9:14 reads, And he did wash the inwards and the legs, and burnt them upon the burnt-offering on the altar. From this it would appear that there was already a burnt-offering upon the altar when the inwards and legs were placed upon it. This may have reference to the head already burning there; or even to the daily burnt-offering, which, of course, preceded all other sacrifices (Exod. 29:38,39). Indeed, it is very probable that was it, for it is said that the memorial of the meal-offering (identified with the people's burnt-offering) was burnt upon the altar, beside the burnt-offering of the morning. (Lev. 9:17).

"Aaron therefore went unto the altar, and slew the calf (bullock) of the sin-offering, which was for himself." (Lev. 9:8)

This is what Aaron was told in the preceding verse: Go to the altar, and offer thy sin-offering and thy burnt-offering, and make an atonement for thyself, and for the people. Aaron here, of course, typified Christ Jesus, whose sacrifice had sufficient merit to make an atonement for both the antitypical priesthood and for all the people.

This type illustrated the fact that our Lord Jesus, (the bullock sacrifice for sins) was sufficient to redeem both `his Body, the `little flock, and also the whole world of mankind. The Church's share in the sin-offering could have been dispensed with entirely. (*T79*)

But while this is true, the type was intended also to show that in the application of this merit, it was to be to the Church (the body of Christ) first, and then, by way of a secondary offering made available to the whole world of mankind. Accordingly, the expression for himself in Lev. 9:8, has reference to the High Priest's body members the Church of the Gospel dispensation.

For his own sins (not for his individual sins, for he had none), but for the sins of those accepted during this Gospel age as the underpriesthood, the `members of his body; and then later a second sacrifice for the sins of the people the world in general. (*R4511:3*)

It might not be amiss to consider more particularly the two animals which according to the secondary consecration ritual of Leviticus 9 were brought as Aaron's own sin-offering and burnt-offerings, respectively. These were a young calf (bullock) for the sin-offering, and a ram (male sheep) for the burnt-offering. (Lev. 9:2) This, we believe, is most significant. Since Aaron was a type of our great High Priest, undoubtedly two different aspects of the one great sacrifice of Jesus were here intended to be foreshadowed!

Nor should we forget that no sin-offering or trespass-offering, per se, was ever considered a sweet savor¹ unto the Lord. In fact, no offering identi-

1. That portion of the sin-offering the inwards, burnt upon the altar was of a sweet savor. (Lev. 4:31)

fied with or for sin afforded God any pleasure. Paul, quoting Psalm 40:6,7, has Jesus, at the time of his consecration at Jordan, declaring unto God, the Father: You have not wished sacrifice or offering . . . you never cared for burnt-offerings and sacrifices for sin . . . I have come, O God, to do thy will. (Heb. 10:5-7, An American Translation)

Neither was it possible for God to accept from one still guilty of unjudged sin, any of the so-called 'sweet savor' offerings, such as the burnt-offering and peace-offering. That is why the sin-offerings almost invariably preceded all others. (See Leviticus 8, 9, and 16.) With Jesus, of course, it was different, for being holy, harmless, undefiled, separate from sinners (Heb. 7:26) he could offer unto God in full consecration and dedication, his sinless self as an acceptable burnt-offering ! This, surely, is what is implied in the expression of Jesus: I have come to do your will. But it so happens that the divine will (Eph. 3:11) for Jesus was for him to become the lamb slain (Rev. 5:12; 13:8), evidently, to take away the sin of the world (John 1:29,36).

Careful examination of the types reveals that while a male sheep (ram) was used for a trespass-offering, it was never used for a sin-offering! (See Lev. 4:4,14,23,28,32.) Frequently, however, the male sheep (ram) was used for a burnt-offering (Lev. 8:12; 9:2,3; 16:3,5; Exod. 29:38-42); and it could also be used for a peace-offering (Lev. 3:1,6-11).

And so, seemingly, God intended by way of this type to show two different aspects of Jesus' consecration, sacrifice and death. Aaron, in the type, had to offer the sin-offering first because the sin-offering was for himself as well as for the people (Lev. 9:7). Antitypically, Jesus too, offered the sin-offering for himself, but here, the 'himself' does not have reference to him who knew no sin, but rather to those in due time who become members of his body. This is very beautifully set forth by the fact that the head of the burnt-offering—that is, the High Priest's burnt-offering—was laid upon the altar unwashed, whereas the body members—the inwards and the legs—were first washed and then laid unto the head upon the altar. (Lev. 9:14; see also Lev. 8:18-21)

The legs are specifically mentioned as requiring the washing. Perhaps this is because the legs are intended to represent more particularly the living members of the Christ, who in all of the age, would be 'feet' members, requiring washing because of their contact with the earth.

The Lord's people in every part of the age have been 'feet' members of the body. (R2827:2)

Of course, Jesus died but once on Calvary's cross; yet this one death must be viewed from two different standpoints:

1. We see Jesus as the burnt-offering of a 'sweet savor', doing always the things which delighted the heart of his heavenly Father, even to the extent of laying down his life in death. This was beautifully shown when Jehovah broke the silence of heaven to show forth his pleasure in the death which Jesus underwent on the occasion of his consecration (i.e., baptism, the passing of the first vail, the door—Matt. 3:17), and again at

the end of that ministry, in anticipation of Jesus' death soon to be accomplished on Calvary's cross (the passing of the second veil Matt. 17:5): This is my beloved Son in whom I am well pleased.

2. We see the sin-offering in which God could not delight, evidenced in the cry of Jesus on that self-same cross, My God, my God, Why hast thou forsaken me? (Matt. 27:46)

Offerings For The People

The bullock of the sin-offering had all the atoning merit required for all the people, but it was not directly so applied. A goat was graciously permitted to have a share in the ritual (Lev. 9:3,15) as if to become a channel whereby the atoning merit might reach the people. The goat well represents the Church which, unlike Jesus, actually possesses no perfect humanity. But even though the Church's humanity is not actually perfect, it is nevertheless accounted so by virtue of that justification (imputation of Jesus' righteousness) already foreshadowed by the washed inwards and legs of the priest's ram of burnt-offering. Like unto the goat of old (Lev. 9:15), when accepted, it was offered by the high priest (Jesus) even as his own sacrifice, but **for the people**. The account says that he offered it for sin, as the first which implies that the blood of the goat was handled in exactly the same way as that of the bullock, i.e., after its presentation to the high priest it was applied to the horns of the altar, and poured out at its base. (Lev. 9:9) The significance here, therefore, must be the same also. How beautifully this all shows forth the fact that the Church is identified with Jesus in the better sacrifices. (Heb. 9:23)

The flesh, hide, etc., of the goat were, like those of the bullock, burned with fire without the camp. (T62)

The Apostle Paul explains that only those animals which were sin-offerings were burned outside the camp. And then adds, 'Let us go to him without the camp, bearing the reproach with him. (Heb. 13:11-13) Thus is furnished unquestionable evidence not only that the followers of Jesus are represented by this 'Lord's goat', but also that their sacrifice, reckoned in with their Head, Jesus, constitutes part of the world's sin-offering. 'The reproaches of them that reproached thee are fallen upon me. (Psa. 69:9. (T62)

As suggested, here again is set forth the disdain with which the world looks upon our covenant of sacrifice—it is indeed a stench in their nostrils even as was Jesus.

The burnt-offering (Lev. 9:16) which followed the people's sin-offering in this instance consisted of two animals—a calf and a lamb (Lev. 9:3). In general, its significance is much the same as that of the ram sacrificed in connection with the High Priest's sin-offering; it showed how God accepted the sacrifice of the Church as one wholly consumed by the altar and of a sweet savor unto himself. Here, however, the fact that the heads (unwashed) of these animals were laid upon the altar, and then the pieces—the inwards and the legs—after having been washed—further shows that God's acceptance of the Church is merely as the secondary part of Jesus' sin-offering—as the part which of itself had no intrinsic merit,

and which was made acceptable only by virtue of the washing at the hands of our High Priest. Another point worthy of note is that these two animals were really of the same species as those which constituted the high priest's sin-offering and burnt-offerings, respectively, viz., a calf (bullock) and a lamb (ram—see Lev. 9:2 and compare with Lev. 9:3); as if to say, the acceptableness of the people's sin-offering (i.e., the goat) by Jehovah is really contingent upon the sacrifice of the high priest—his sin-offering (the bullock), and its acceptance as set forth in his burnt-offering (the ram) which followed it. How true it is that the Church's share in the sin-offering is acceptable for the people (the world of mankind) only because the ransom merit of Jesus was accepted by God and made our justification and consecration possible! Thus our consecration virtually becomes a baptism for the dead (world). (See 1 Cor. 15:29; also *F455*) And how else could we offer a living sacrifice unto God, holy, and acceptable? (Rom. 12:1)

The sacrifices and offerings of ancient Israel fell into two general classes: those which were voluntary, i.e., of the offerer's own free will, and those which according to the Law were mandatory, i.e., required for sin-atonement. David prophetically puts these words into Jesus' mouth:

“Sacrifice and offering thou didst not desire . . . burnt-offering and sin-offering hast thou not required [of me] . . . Lo, I come . . . I delight to do thy will, O God, yea, thy law is within my heart.” (Psa. 40:6–8; see also Heb. 10:5–9)

Since Jesus was holy, harmless, undefiled and separate from sinners—Jehovah could not require a sin-offering of him, nor could he demand from him a burnt-offering because to do so would have been contrary to its free-will feature. But Jesus, because he so loved his Father and delighted in all of his will (John 8:29), would, in himself, meet all that the divine Law could require for the sinner condemned. This he would do of his own free, voluntary will!

It appears that the calf (bullock) and the ram which in Leviticus 9 were offered by Aaron as his own sin-offering and burnt-offering, respectively, reflect these two aspects of Jesus—one, great sacrifice—the ransom sacrifice for the sin of the world!

Since in a sense the sacrifices of Leviticus 9 and of Leviticus 16 represent one and the same sacrifices being offered in the antitypical atonement day—the Gospel age (*T79*)—it stands to reason that the bullock offered on the eighth day of the first month, and that offered on the tenth day of the seventh month, both represented the great ransom-sacrifice of Christ Jesus:

The sin-offering of Israel's Atonement Day shows the same sacrifice of Jesus which constitutes the ransom-price, but it is a different picture; for it shows how God appropriates the merit of Christ in behalf of the law which provided the Day of Atonement. The sin-offerings were its principal feature. There were two. First, was the bullock of sin-offering, which was furnished by the priest himself, the blood of which was made applicable to the priest's own family and tribe. This we see represented the death of Jesus, and the primary imputation of his merit to the church of the first-borns. (*R5873:3*)

True, the Tabernacle types were not intended to teach the ransom but rather, its application. However, before one can apply ransom merit, he must find it: and we believe it is to be found in these two offerings of Aaron, perhaps more particularly in the bullock's blood, which in due course, was sprinkled on and before the Mercy Seat, to make atonement. Surely this bullock (Lev. 9:2,8), like that of Leviticus 16, represented Jesus at the age of thirty years—the perfect man who gave himself and died on our behalf . . . the only possible ransom for men—a perfect man's life—1 Cor. 15:21. (*T61*)

We are not told that these animals which Aaron offered were yearlings, though this might quite reasonably be conjectured. However, in dealing with the people's offerings, with the exception of the goat of the sin-offering, we are specifically told that the two animals constituting the burnt-offering, were of the first year (yearlings), as well as without blemish. (Lev. 9:3) This, we believe, is significant.

Since the burnt-offering was to show how a sacrifice was accepted by God (*T45*), we assume that the type here was intended to reflect that the Church's sacrifice (represented by the goat for the people) would be acceptable on the basis of our High Priest, Jesus' sacrifice, previously offered. The same kind of animals as constituted Aaron's sin- and burnt-offering were used for the people's burnt-offering!

It should be remembered in this connection, that all of the atoning merit was supplied by the bullock (Jesus' sacrifice) and that for this reason, the goat (the Church's sacrifice) might have been completely eliminated. (Lev. 9:7; *T79*)

In the matter of sin atonement, 'we were children of wrath even as others, and therefore we had nothing wherewith we could procure redemption either of ourselves or of anybody else. Hence we were wholly dependent upon God's provision in Christ Jesus, our Lord, 'who gave himself a ransom for all—a ransom price. We, therefore, have none of this merit in us; but when he gives us a share of this, or imputes it to us, and then, by virtue of our consecration and his becoming our Advocate, the Father receives us as members of his body, we thus become members of the Ransomer, because his work of ransoming is not completed. (*R4617:1*)

Since the sin-offering and the burnt-offering reflect one and the same sacrifice or consecration (*R4389:3*)—here, that of Christ Jesus himself—it becomes quite clear as to why these animals had both to be without blemish. Aaron's calf for the sin-offering and the ram for the burnt-offering reflected the spotlessness and the sinlessness of the man Christ Jesus.

We are not told that the goat—the people's offering (representing the Church)—was without blemish. This does not necessarily imply that it was blemished. However, it is significant that we are not told that it was without spot or blemish. As already suggested, its acceptance was based on the High Priest's sacrifice, here represented in the two animals constituting the burnt-offering of the people, and which we are told were both of the first year and without blemish. Thus is Jesus most beautifully identified for us, not merely as the spotless, sinless One, but also that his sacri-

fice was that of a yearling inasmuch as it was made when he was exactly thirty years of age.

Our Lord's sacrifice was made when he was exactly thirty years of age; this was his first year, and the very beginning of it. According to our understanding that was where the sacrifice was made and completed. There the human nature, typified by the bullock, was slain in the sense of consecration . . . The subsequent work in the three and a half years of ministry was in the types represented by the taking of the blood into the 'holy, the offering of the incense there, while the fat was being burned in the 'court, and the offal outside the 'Camp, and all this sacrificing ceased when our Lord died at Calvary. But the point is that his death was reckoned from the moment of consecration . . . This is the only sense that we know of in which our Lord can be shown to have been the Lamb of the first year. (*R3078:3*)

Meal Offering

The meat [meal] offering followed the burnt-offering and consisted of fine flour, oil, and frankincense (Lev. 2:1), and as was common with all other offerings, it was seasoned with salt (Lev. 2:13).

In all the sacrifices thus far considered, individual identity of the separate parts is clearly maintained: in the sin-offerings the bullock represents Christ Jesus and the goat represents the Church; in the burnt-offerings, the unwashed head more particularly represents Christ, and the washed inwards and legs represent the body members, the Church. In the meat [meal] offering, however, an offering which is intended to show forth the identical sacrifices but from a different standpoint, the identity of all the separate and individual parts or members is completely lost in a single mass or lump, bread (see 1 Cor. 10:17) for the meat [meal] offering could be baked in an oven (Lev. 2:4).

Flour is made by grinding wheat into a very fine powder—a process whereby the individuality of each and every kernel is completely and everlastingly lost. What a picture this is of the Christ, the true wheat class, for whom the afflictions (of Christ)—the trials, besetments and hardnesses of the way—are the grinding processes by which all individual identities are lost, so that they who lose them may be found in the Christ. Paul well recognized this great and fundamental truth and rejoiced in it (Col. 1:24); and it was also he who declared that for him to live was Christ (Gal. 2:20); and that in him all other identities are lost. Hear him as he says, 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.' (Gal. 3:28) Accordingly, it is suggested, that in this type the flour represents the actual purity of Jesus as a man, and the imputed purity of the Church as men (*T46*) offered as one sacrifice upon this altar of burnt-offering. And are we not admonished to present this body—a living sacrifice, holy, acceptable unto God—and is not this called our reasonable service? (Rom. 12:1) Yea, and is this not the very manner in and by which we worship Jehovah, our God and Father?

The oil used in connection with this meat [meal] offering probably is intended to represent the sanctification that is by way of the anointing and

indwelling of the spirit of God, which spirit comes upon all those identified with Jesus in this covenant of sacrifice.

The frankincense offered in connection with the meat [meal] offering represents that characteristic which marks all the anointed of this wheat class, who, upon coming in contact with the fire of the altar, yield instead of murmurings and repinings, fragrant, sweet praises unto Jehovah.

Accordingly, the meat [meal] offering of this ritual would represent the worship and praise which redound to Jehovah on the part of that priesthood which by way of sacrifice is being consecrated for its future work as kings and priests, to restore and rule over and bless mankind. (T39) Note, however, that it is specifically stated that no meat [meal] offering was ever to be offered containing leaven. (Lev. 2:11) How significant! Surely, no worship or praise is acceptable to Jehovah if tainted, be it ever so slightly, with leaven of malice or wickedness. Those who would worship God must worship him with the bread of sincerity and truth. (1 Cor. 5:8)

Regarding the salt with which it was seasoned, let it be remembered that salt is a preservative because it arrests the natural processes of destruction (decay). As if God here intended to set forth the fact that no sacrifice whose destruction might even measurably be the result of natural processes, would be acceptable to him. None of his saints die a natural death; it must be sacrificial, the result of a definite slaying and the fire of God's altar. Therefore, precious in the sight of the Lord is the death of this saints. (Psa. 116:15)

Yet only a memorial of this meat [meal] offering was placed upon the altar (Lev. 9:17; 2:2; 6:15), but this was Aaron's handful. How sweet the thought! The remainder of the meat [meal] offering was appropriated by the priest to himself.

There are two things which always accompany the faithful presentation for sacrifice of the bodies of the Lord's saints: (1) the afflictions which make possible the quick destruction of the flesh—the outward man—must perish; and (2) the building up of the spiritual being—the inward man, the priest for whose account there is being laid up—a far more exceeding and eternal weight of glory (2 Cor. 4:16,17). Perhaps the memorial was always by far the smaller part. At least we do know this, that our afflictions after all are slight and but for a moment and we do reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us. (Rom. 8:18)

It should be observed that no meal-offering was offered in connection with the High Priest's burnt-offering (Lev. 9:12-14); but there was with the people's burnt-offering (Lev. 9:17). Note that only the memorial of this meal-offering was burnt upon the altar; and that the remainder, therefore, must have been appropriated by the priest—eaten by him as per the Law of the Meal-Offering (Lev. 6:14-16). Such would not have been the case if the meal-offering had been the priest's, for then it would have been completely burnt upon the altar (Lev. 6:23), and no part thereof would have been eaten!

Peace-Offerings

Let us then, on no account, miss this lesson from the order of this ritual; before the peace-offering, the burnt-offering; before the burnt-offering, the sin-offering. Or, translating the symbolism, perfect fellowship with God in peace and joy and life, only after consecration; and the consecration only possible in fulness, and only accepted of God, in any case, when the great Sin-offering has been first believingly appropriated, according to God's ordination, as the propitiation for our sins, for the cancelling of our guilt. (Kellogg, *The Expositor's Bible*, Leviticus, p. 228)

Next Aaron offered the peace-offering. Like the burnt-offering of the people, it consisted of two animals; and it is interesting to note they are here too of the same species as the sin-offering and burnt-offerings of the high priest, viz., a bullock (calf) and a ram. (Compare Lev. 9:2 with Lev. 9:4.) So does the type clearly set forth the fact that both the acceptance of the people's sin-offering, and the consequent peace are predicated upon the acceptance by Jehovah God of the priest's own offering.

The peace-offering . . . represented a vow or covenant. Made in connection with the sin-offering of the High Priest, it signified the vows, obligations and covenants assumed by the Priest, based on the sin-offering. In the type, the peace was established between Jehovah and Israel as follows: The sin-offering having been made, also the burnt-offering showing the acceptableness of it to God, there was peace between Jehovah and Israel, because their former Adamic sin was typically removed; and they were obligated then to live obedient to a covenant based on their forgiveness i.e., they were to keep the Law that he 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), under which all people shall be blessed with RESTITUTION, and thus be enabled to obey the perfect law and live forever.

‘And Aaron lifted up his hand toward the people, and blessed them; and came down from offering the sin-offering and peace-offerings. Here we see illustrated in the type 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 spiritual condition. And how true is this to the facts: wherever the royal Priests are, a blessing more or less pronounced flows from these to their neighbors. (T81)

The peace-offering of Leviticus 9 was very unique. It was not the peace-offering of the priest, for it is definitely stated that it was the people's offering. (Lev. 9:3,15,18) And yet it was, strictly speaking, not the peace-offering of the people for had it been such, it would most likely have been but a single animal brought by one of the congregation, or a representative of the whole congregation, who, after placing his hands upon its head, would also have slain it. (See Lev. 7:29,30; 3:1,2,8,13) In this instance, however, we are specifically told that it was Aaron who offered it. (Lev. 9:7,18)

Offered in connection with the ritual of Leviticus 9 it was incidental to the consecration of the priesthood, and this in turn was indirectly for (or in behalf of) the people; for without this consecration service of Leviticus 9 there never could have been the national atonement of Leviticus 16.

The picture is a most beautiful one, for it shows that our consecration, while made in the present Gospel age, is really for the future—the Millennial age, i.e., to prepare us for our future work as kings and priests, to restore and rule and bless mankind (*T39*). Thus, as the Apostle Paul suggests, our baptism is for the dead! (1 Cor. 15:39)

In this ritual, it is quite evident that the basis for the acceptance of any sacrifice on behalf of the people was the sin-offering of the priest—the bullock! The ram of burnt-offering (Lev. 9:2,7,12) showed the manner of its acceptance—that though the sin-offering was burned partly upon the altar of burnt-offering (Lev. 9:10) where it was a sweet savor unto God and partly without the camp (Lev. 9:11) there creating a stench in the nostrils of the people—it was nevertheless accepted by Jehovah as though like the burnt-offering, it had been completely consumed by the altar. Of course, these two sacrifices were typical of the sacrifice of Jesus; and though his death supplied the atoning merit for the sins of the whole world, its direct application has as yet been made only for the church of the first-borns. In due time, however, this merit is to reach the world, but God has ordained that the church which is his body is to be the channel through which that merit is to flow.

In the type then, the goat (Lev. 9:3,15) represented the church and was offered as a sin-offering for the people by the priest who had already offered the bullock. The acceptance of this secondary sin-offering of the priest for the people was predicated upon the sacrifice of that very bullock; and this is very clearly set forth in the fact that the burnt-offering for this secondary sin-offering consisted of two animals which were identical in kind with the sin-offering and burnt-offering for the priest, viz., a calf (bullock) and a lamb (ram). (Lev. 9:3)

So too, with the peace-offering. A bullock and a ram (Lev. 9:4) seems to indicate that the peace established by way of the sin-offering (offered for the people) traces back to the merit of the initial sacrifice of the priest, and its acceptance by Jehovah!

But there is still a further lesson to be gathered here, and this is based upon the fact that a peace-offering could be used to express thanksgiving (Lev. 7:15) or the assumption of a vow (Lev. 7:16), either of which would of necessity be a voluntary offering. Since this ritual concerned itself with the consecration of the priesthood and no national atonement was accomplished thereby, it seems evident that the peace-offering here referred to, was not a thank-offering of the people, but rather a covenant-offering made for (or on behalf of) the people, whereby the anointed priest assumed the vows or covenants under which the people were to be blessed.

Those who by way of the covenant of sacrifice have become identified with Christ Jesus, in due time to be members of the world's High Priest, surely

have assumed vows, obligations and covenants, in the interests, and on behalf of all the people. Truly, they have been baptized for the dead. It has been ordained of God that the faithfulness unto death of these, shall bring about the sealing of the New Covenant, by, and under which Israel and all mankind will be blessed. Thus, by way of sacrifice, do these members of the royal priesthood Christ Jesus and his church become able ministers of the New Covenant (Mal. 3:1; 2 Cor. 3:6), and thus are they perfected unto every good work. In this connection the Apostle Paul says,

“Now the God of Peace . . . through the blood of the everlasting covenant make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight.” (Heb. 13:20,21).

‘The blood of the everlasting Covenant make you perfect, refers not to a perfecting of the flesh not to anything which refers to us as natural men. It refers to us as new creatures who have been begotten of the holy Spirit; because, after we were justified through faith in the blood of Jesus, we presented our bodies living sacrifices, holy, and acceptable to God as a part and parcel of our Lord Jesus sacrifice and, under his Headship, to be associated with him in his sacrifice for the sealing of the New Covenant and by and by to be associated with him in the glorious work of establishing that New Covenant, after it shall have been sealed for the blessing of Israel and the world. It is through our obedience to our Sacrificial Vow to be ‘dead with Christ as joint-sacrificers in connection with the sealing of the New Covenant that we may become members of his body, the Vine. It is this sacrificing with him which will make us perfect as new creatures and give us a share with our Lord in his glory, honor and immortality. (*R4495:4*)

The wine represents not only our Lord’s blood but also the blood of the church that we are sharers with him in his sacrificial sufferings. 1 Cor. 10:16,17. (*R5342:3*)

In a sense, the ancient priest was indeed a mediator inasmuch as he stood between God and the people, who despite the atoning sacrifices, and the peace thus established, because of their lack of faith, and their inability to keep the Law, were nevertheless ever and always out of harmony with God. Nor could Moses, the Mediator of the old Law Covenant, either inspire them with faith or make them perfect so as to be able to keep the Law and live. The great world’s High Priest will be a mediator too; for despite the fact that the sin-offerings of the Gospel age have an atoning merit, these will not have made the world of mankind perfect, and the peace thus established will, as in the case of Israel of old, be but in part. It is only after the people themselves have been established in righteousness, that peace for them will become perfect and complete. And this is the work of the great Mediator during the Millennial age. Is not this mediatorial Priest to be after the order of Melchizedek who first by interpretation was King of Righteousness, and after that also King of Salem, which is, King of Peace. (Heb. 7:2)

The term mediator is here used in the generally accepted sense of the word, meaning, as it were, a middle man (Young), one who mediates; esp. one who interposes between parties at variance to reconcile them (Webster), an intercessor (Winston). This is also the sense in which the

world's High Priest (Christ and his Church) will function on behalf of the world during the Millennium. In a more specific sense, however, Aaron may be said to have acted as an advocate, standing with, or for Israel, before the bar of divine justice, under the terms of the Law Covenant, which Moses mediated. (*R4309:1*)

The typical priest of old, it will be recalled, wore as a part of his garments of glory and beauty an ephod (Exod. 28:2,6,7). Arrayed in these garments, was he not an impressive and significant type of the world's High Priest, undefiled, and clothed with power and authority to fulfill Jehovah's covenant? (*T30*)

[The ephod was] made of cloth of purple, blue, scarlet, white and gold threads, skilfully and beautifully interwoven. 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. The ephod typified the two great covenants—the Abrahamic Covenant represented by the front part, and the New Covenant represented by the back. (*T30*)

The scarlet, blue, purple, etc., which composed the ephod, indicated the conditions of the two covenants. The scarlet shows how God provides redemption from the Adamic curse through the blood of the ransom. The white linen indicates the restoration of man to his original purity. The blue vouchsafes to him the aid, the ability, faithfully to maintain his righteous character. The purple proclaims the royal power of the Kingdom cooperating. All of these blessings woven together are made sure by the divine power of the anointed priest, represented in the interwoven thread of gold. Thus Jehovah has laid both of these covenants, as they relate to men, upon one who is both mighty and willing to execute these glorious covenanted blessings—in due time. (*T34*)

We thus see that Aaron, robed and anointed, represented the entire Christ—the complete Seed of Abraham, 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 looking down to the time of his manifestation—the dawn of the Millennial Day—when all the members shall have come into the Body, and when the 'holy oil' shall have run down—to the skirts of his garments, anointing every member. (Lev. 10:7) 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. (*T38*)

As thus suggested, there are two covenants by way of which the world of mankind is to be blessed: the Abrahamic Covenant that during the Gospel age develops the Seed which during the Millennial age will bless all the families of the earth; and the New Covenant which supplies the means to this latter end. It is under the terms of the Abrahamic Covenant that the priesthood of blessing is prepared; and this covenant required no mediator for the New Covenant. It should be recognized that so long as people are imperfect, their relationship to God can be only through a mediator. So was it with Israel of old, and so also will it be with the world of mankind during the Millennial age.

The Atonement Day sacrifices represented the cancellation of Adamic sin by the sacrifice of Christ; but during the Millennium, while the benefits of the atonement are being applied to the world, while they are being gradually restored to actual perfection and life and harmony with God, errors will be committed for which they will be in some measure responsible. For such they can be again in harmony with God through Christ, their Mediator. (*T94*)

The time will come, however, when through the faithful ministrations of the Great Mediator of the New Covenant, the world of mankind will have been restored to human perfection, and when each and every living, human being will have come into a personal covenant relationship with God. Then there will no longer be a need for a mediator.

Covenant relationship with God means perfection. Mankind will be reaching this during the thousand years of Christ's kingdom. But they will not enter into it until the end of the thousand years, when the Mediator will turn them over to God. At the close of that time, they will be privileged to enter into this covenant relationship with Jehovah. Then they must stand or fall individually. As we read, at the end of the thousand years Satan shall be loosed for a little season; and all that love unrighteousness will be deceived by him. The remainder of mankind having passed their test successfully, will be received into everlasting life. Then they will be in covenant relationship with God without a mediator just as Adam was in covenant relationship with his Creator before sin entered into the world. (*R5293:6*)

But the fact that there will be no need for a mediator then, does not imply that the New Covenant shall come to an end, for it, like the Abrahamic Covenant is an everlasting covenant, and it will continue to bless mankind with life and peace forever. Then, the glorified Christ head and body will undoubtedly bear the same blessed relationship to all mankind as did Melchizedek of old, to the people of ancient Salem. He will be the King of their **peace**, and all the earth will be a **Salem** a city of **peace**.

"And the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace. Of the increase of his government and peace there shall be no end." (Isa. 9:6,7)

Though it is not expressly so stated, it may be reasonable to suppose that Moses and Aaron entered the Most Holy after the offering of the peace-offerings, there to jointly appear before the Shekinah Glory, representing the presence of God. The account says, and Moses and Aaron went into the Tabernacle of the congregation. (Lev. 9:23). This may mean merely that they entered the Holy and went no further. On the other hand, the expression, the tabernacle of the congregation may be a synecdoche, in which event it would include the Most Holy too. Nor are we sure as to just what they did there aside from presenting themselves before God; but of this we may be certain: there was no putting of the blood upon the horns of the incense altar in the Holy or any sprinkling thereof, on and before the mercy seat in the Most Holy. As to what was done with the blood yea, all of it is most definitely stated in the account: that of the sin-offerings was put on the horns of the altar of burnt-offering and poured out at its base (Lev. 9:9,15,16); that of the burnt-offerings was sprinkled round about the same altar (Lev. 9:12,15,16); so likewise that of the peace-offerings (Lev.

9:18). But there was a judgment to be manifested, and this upon the faithfulness of the anointed priest in carrying out every detail of this divinely imposed ritual. It was one thing for the priest in a moment to offer the sacrifice upon the altar, but quite another thereafter so to deport himself as to merit the glory still to be revealed in him; and God would judge the former (the sacrifice) by the latter (the faithfulness of the priest). In this connection, and commenting on the words of the Apostle Paul, as recorded in Heb. 9:27,28, Bro. Russell says,

‘And as it is appointed unto men (Aaron and his successors, who were merely types of the High Priest of the new creation) once to die (typically, as represented in the animal slain), and after this (following as a result of those sacrifices) the judgment (of God, approving or disapproving of the sacrifice), so Christ 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 (neither blemished by the sins borne, nor to repeat the sin-offering, but) unto salvation to give everlasting life to all who desire it upon God's conditions of faith and obedience. Heb. 9:27,28. (T87)

Moreover, since the typical Priest represented the ‘body as well as the ‘head of the antitypical Priest, the Christ, it follows that each member of the Church must pass this ‘judgment that although many have been called none will be chosen as finally acceptable ‘members of the Christ Body, branches of the true Vine, except as they shall be ‘overcomers faithful unto death. (Rev. 3:21) Not, however, that such must attain perfection of the flesh, but perfection of heart, of will, of intent: they must be ‘pure in heart the treasure must be of pure gold tried in the furnace, though its present casket be but an imperfect earthen vessel. (T89)

In the type, Aaron, the High Priest, did pass this judgment, for we read: And [they Moses and Aaron] came out [of the tabernacle], and blessed the people. (Lev. 9:23) They did not die at the threshold of the Most Holy.

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 or ignoring the Law of God, and excusing sin, but by gradually restoring man to human perfection, in which condition he will be able to keep the perfect law of God, and be blessed by it. Blessed by the Priest, made perfect and able to keep it, the Law, obey and live ‘He that doeth righteousness is righteous, will be a great blessing; for whosoever will may then obey and live forever in happiness and communion with Jehovah. (T83)

“And the glory of the LORD appeared unto all the people.” (Lev. 9:23)

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, of the length and breadth and height and depth of the love of God, which surpasseth all understanding. (T83)

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 sin (not again as a sin-offering,

and without contamination from those sins borne for sinners) unto salvation. (Heb. 9:28) The world has seen the Priest Head and Body suffer as a sin-offering during this age; Jesus was manifested to the Jews in the flesh (as a sin-offering), and as Paul could say, so can all followers in his footsteps say, 'Christ is manifest in our mortal flesh. (2 Cor. 4:11) As the whole Christ has thus been manifest and has suffered in the flesh, the glory (the blessing and salvation) of the Lord shall be revealed, and all flesh shall see it together. When he shall appear, we also shall appear with him in glory. Col. 3:4. (T84)

'And there came a fire out from before the LORD, and consumed upon the altar the burnt-offering and the fat: which when all the people saw, they shouted, and fell on their faces. (Lev. 9:24) The fire symbolized God's acceptance; its recognition by the people showed 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 representative, the Priest.

That this is not yet fulfilled is evident. God has not yet manifested his acceptance of the great Atonement Day sacrifice, by fire; the people have not yet shouted and fallen on their faces in worship of the Great King and his representative. No, the world still lieth in wickedness (1 John 5:19); the god of this world still blinds more or less nearly all mankind (2 Cor. 4:4); darkness still covers the earth, gross darkness the people. (Isa. 60:2) Nor need we look for the great restitution blessings prefigured in this type until all the members of the Church, the 'Body of the great high Priest, shall have first gone beyond the Second Vail (actual death), into the Most Holy, by resurrection change. Nor will this 'blessing of the type be fulfilled until after the great time of trouble. Then, chastened, sobered, humbled, the world of mankind will very generally be 'waiting for and 'looking for the great Christ, the Seed of Abraham, to bless them and lift them up. (T89)

Christ and the glorified Church, made 'partakers of the divine nature, will be spirit beings, invisible to men. Our Lord's presence will be manifested to the world by exhibitions of power and great glory. He will not be visible to natural sight, but to the eyes of understanding, as these shall open to an appreciation of the great changes which earth's new Ruler shall effect. His presence and his righteous authority will be recognized in both the punishments and the blessings which will flow to mankind from his reign. Our King will reveal himself gradually. Some will discern the new Ruler sooner than others. But ultimately 'every eye shall see (Greek, *horao*, discern) him. (R5992:1)

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 now see the prize, the 'crown of life, 'while we look not at the things which are seen but at the things which are not seen (by physical sight); for the things which are seen are temporal, but the things which are not seen 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; 12:2) Thus, with the eyes of their understanding, the 'Watchers discern the second presence of the Lord in its due time, by the light of the divine Word. And later on the world, every eye, shall see him in

similar manner, but by the light of the `flaming fire of his judgments. 2 Thes. 1:8. (T85)

Only `those who look for him will 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 then awakened, even 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 not (acknowledge not) God, and (also those) that obey not the gospel of Christ. It will not take long for all mankind to recognize him under such circumstances. Now the good suffer, but then shall ye discern `between him that serveth God and him that serveth him not; for in that day the distinction will be manifested. (Mal. 3:15-18). Then all, seeing clearly, may, by accepting Christ and his offer of life under the New Covenant, 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. (T86)

At that time many nations shall say, `Come let us go up to the mountain of the Lord's house. He will show us of his ways and we will walk in his paths. (Isa. 2:3) Another Scripture assures us that, when he shall appear, we also, the bride class, shall appear with him in glory. It is after the sacrificing is all finished and the church glorified that he comes forth the second time unto salvation, saving and blessing all the people. The high priest in the type did not return into the Most Holy again, but lifted up his hands and blessed the people. Then the glory of the Lord appeared unto all the people, and the people gave a great shout and fell upon their faces. (Lev. 9:23,24) So the people of the world will prostrate themselves before the great Messiah. And this will be the work of Christ during the thousand years' uplifting mankind and giving them the benefit of the Atonement Sacrifice. (R5655:6)

Some years ago we had the impression that possibly some signs of physical restitution to humanity would be due in this `harvest or lapping period; but all question on the subject is dispelled for years past, as we have seen most clearly that the new order of things and its blessing must wait until the entire `body of the great Priest has been completed until the entire of atonement has been finished then the High Priest, Head and body complete, will lift up his hands and bless the people, in glorious garments, i.e., clothed in the majesty of divine power and authority, as the foretold Prophet, Priest and King in one. (R2901:2)

`When the judgments of the Lord are abroad in the earth the inhabitants thereof will learn righteousness. As an illustration of how it may be, suppose a man tried to pick somebody's pocket his hand might become paralyzed. After a while he might recover the use of his hand and then try it again, but with the same result. He would soon realize that he had better get into a different business. Also if a man were to try to burglarize a store and just as he was about to use the key he would go blind. He would soon find that the business did not pay as well as it used to before. (Q621)

The wave offering of Lev. 9:21 consisted of the breasts and right shoulders of the people's peace-offering, and corresponded to that of the ram of conse-

cration in the ritual of Leviticus 8; and has much the same significance. Concerning the latter we read:

The choice portions of the ram, its `inwards and `fat, represented our heart sentiments, our best powers. These were taken in the hands of the priests and `waved passed to and fro before the Lord representing the fact that a consecrated offering is not given to the Lord for a moment, a day or a year, but that we consecrate to continually keep our affections and powers uplifted, never ceasing until accepted of him as having finished our course . . . 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 consume our offering. (*T45*)

Role of the Underpriests

We must keep in mind the fact that when Aaron offered up the bullock for the sin-offering and the ram for the burnt-offering, he represented Jesus, and Jesus alone! The bullock here, as well as in Leviticus 16, represented Jesus' ransom sacrifice (*T51*). This, of course, is reason enough for the sons of Aaron in the type having had nothing to do with it.

The ram of burnt-offering, likewise, represented Jesus, and only Jesus, in the identical consecration, but reflects it from a slightly different standpoint (*R4389:3*), that of divine acceptance. God accepted Jesus' sacrifice as one wholly consumed upon his altar. As already set forth, the ram represented Jesus' own consecration to the will of God (Heb. 10:5-9). The Church had nothing whatsoever to do with it. Hence, in the type, the ram was slain by Aaron, with apparently no assistance from the underpriests. However, they were privileged to present its blood to Aaron (Lev. 9:12) with which the altar was then sanctified, making subsequent sacrifices acceptable thereon, and the pieces and the head, the inwards and the legs, after these had been washed by Aaron (Lev. 9:13,14) for burning upon the altar.

Since the ram represented only Jesus in his own consecration unto God, what could be the significance of Aaron's sons presenting these items to Aaron? We believe it was intended to show that the antitypical priesthood, the Church, would be in fullest accord with Jesus' consecration of himself unto death, because by way of this, they in turn would likewise be privileged to sanctify themselves for others as he did, in a consecration unto death, unto God.

They had consecrated themselves to be members, to die one with the other, and one for the other in fellowship with Christ, and thus to be dead with him, and as members of the great atonement sacrifice on behalf of the dead world . . . We are baptized unto death with Christ, baptized for the dead, to the intent that we may by and by be associated with him as the Life-giver of the world—the Seed of Abraham. (*F456*)

Hear Jesus as he says, For their sakes I sanctify myself, that they also might be (truly, KJV margin) sanctified through the truth. (John 17:19)

The type shows that the sons of Aaron assisted Aaron with the blood of his sin-offering (Lev. 9:9) and also with his burnt-offering (Lev. 9:12,13) before

the goat, the sin-offering of the people (Lev. 9:3), was slain (Lev. 9:15). This, it would seem, should be quite significant.

Even before Pentecost, i.e., before Jesus' disciples could have become acceptable sacrifices unto God, they were, as it were, in a justified attitude having a willingness to be identified with him (cf. Matt. 20:22), yea, even to die with him (John 11:16). And God looked with approbation upon them. It seems that for this reason, Jesus said unto them that they might call God their Father (Matt. 6:9), and that the Father himself not only knew what they had need of (Matt. 6:8,32), but that also, He loved them (1 John 16:27).

Spirit-begetting was not possible in its full, proper sense until Jesus had made reconciliation for the sins of the world, or, at least had prepared the way for reconciliation by his own death. In one sense of the word, however, his death had already occurred; namely, in that he had presented himself a living sacrifice, and that the Father had accepted that sacrifice. But that death must be finished, and Jesus must ascend into the presence of God and present the merit of his sacrifice, before the divine blessing would descend upon any, permitting them to be sons of God.

Jesus spoke in an anticipatory or prophetic sense as to their relationship to God. Because they believed in him and were seeking to do his will, they were in full line with God's arrangement for their becoming sons. Just as after a person has adopted a child and while the papers are in the process of being drawn up in legal form, the child might be spoken of as a son, or he might address the one adopting him as Father or Mother; so these would have the privilege of addressing God as their Father and their privileges would depend on their faith . . .

Thus our Lord spoke to his disciples as if they were already new creatures, had already become sons of God and had already received the holy Spirit, even though both he and they knew that this was not completely accomplished, until, as he told them, 'not many days hence they should actually and personally have received it at Pentecost. Addressing the disciples from this standpoint the Master said, 'Your Father knoweth what things ye have need of. (*R5623:2*)

On the other hand, there must have been in the heart of everyone that consecrated during this Gospel age, before he was acceptable as a living sacrifice, not only an appreciation of the sacrifice of Jesus, but also the desire to become identified with him. This, surely is what it was that moved us on to make the full and complete consecration of our all unto the Lord. May it be this that is reflected in this particular part of the type?

It will be noted also that not a word is said about the sons assisting Aaron in connection with the sacrifice of the people's sin- and burnt-offerings. At this point it might be well to remember that in Lev. 8:14,18,22, the priests all laid their hands upon the heads of the animals to be offered, as if to signify that these animals were to represent them. (*T41*) Though there is no such laying on of hands in Leviticus 9, the significance of this act carries over from Leviticus 8 as does also the general, basic anointing of the priesthood. There is, however, a difference because in Leviticus 8 it was Moses exclusively who furnished the animals: the bullock of the sin-offering, and

the two rams (Exod. 29:1; Lev. 8:1); but in Leviticus 9 Aaron supplied a bullock (calf) and a ram (Lev. 9:2) for himself (Lev. 9:8), and the people brought for themselves the remaining animals (Lev. 9:3,4). In Leviticus 8 the bullock represented not only Aaron, but the underpriesthood as well (*T41*); but in Leviticus 9 the bullock represented Aaron's sacrifice alone antitypically, Jesus only! The Church's share in the sin-offering was represented in the goat brought by the people. (*T81*)

The fact that the underpriests who assisted Aaron before the goat was slain did not assist him in connection with its offering suggests that we (the Church) have absolutely nothing to do with our presentation upon the Lord's altar. It is entirely the work of our High Priest, Jesus. While it was possible for the disciples, even before Pentecost to show their appreciation and approbation of Jesus' consecration to the Father, they could not do the same about their own: for would this not have savored of pride? All that was left for them to do was to place themselves into Jesus' hands—be submissive, assured that their sacrifice, if offered by him, would be acceptable unto the Father. We do not offer ourselves.

Even in the sin-offering the church does not offer the sin-offering. The High Priest offered the bullock, and the High Priest also offered the goat. It is not that the High Priest offered the bullock and the underpriests offered the goat—as though we offer or sacrifice ourselves. The utmost that we can do is to consecrate ourselves to be willing sacrifices. It then remains for the High Priest to come forth and impute of his merit in order to make an acceptable sacrifice of this class represented by the 'goat. Thus it is seen that we do not share in the sin-offering in the sense as does our Lord. The High Priest's offering was of two parts, the 'Bullock and the 'goat—the bullock representing his own person and the goat that of his followers. (*R4747:3*)

Immediately after Aaron's offering of the goat of the sin-offering, and its associated burnt- and meal-offerings, he proceeded to offer the people's peace-offering, and was again assisted by the underpriests (Lev. 9:18). This shows, we believe, how that after we are sacrificed and have become new creatures, identified with Christ Jesus, we are then able to be associated with him in all of his work.

Some one might inquire, Where, then, does the church appear? We answer that the church does not appear in the 'goat; but the consecrated human being is represented in the 'goat which was presented. When the sacrifice is made (the offering of the High Priest, having been accepted), we become members of the High Priest, his underpriests. From then on, as his members, we have a participation with him in everything that is good, sacrificially and otherwise. (*R4747:3*)

It is of much interest to see how the 'sons of Aaron appear in this chapter as presenting the blood to Aaron and delivering the burnt-offering to him. They are sympathetic with all that he does and, we might say, co-operate with him in it. It suggests the assembly as a company with understanding of the necessity for Christ offering himself, and who are intelligent as to his offering and as to the fruit of it. Before the moment when the public result of that offering will fill the world with blessing at the 'appearing of the glory of our God and Saviour Jesus Christ (Titus 2:13), the assembly ('assembly

here has reference to the Church) is in accord with Christ as to His offering work, and as to all that will result from it in the blessing of Israel and of all the ends of the earth. (Coates, *An Outline of the Book of Leviticus*, p.105)

Blessings

The careful student will see certain differences between the rituals of Leviticus 9 and 16. The former deals more particularly with the matter of consecration of the priesthood while the latter is almost exclusively concerned with the atonement for the people. He will notice that while Leviticus 16 mentions the change from the linen garments of sacrifice to those of typical glory and beauty (Lev. 16:23) apparently preparatory to Aaron's coming forth to bless the people not a word is actually said about such a benediction having been given. In Leviticus 9, however, no mention is made of the change of garments, but two separate and distinct blessings of the people are specifically mentioned (Lev. 9:22,23).

Of course there is a reason for this, and we believe it to be that God intended to show by way of the type of Leviticus 9 that any blessing of the people was contingent upon, and incidental to, the faithfulness of the priesthood in the matter of their consecration. Thus, we may reasonably conclude that without the consecration of the priesthood as depicted in Leviticus 8 and 9, there never could have been an atonement for the people (Leviticus 16), with its consequent favor and blessing. Does this not most beautifully set forth that our consecration is really, as the Apostle Paul suggests, a baptism for the dead (1 Cor. 15:29), i.e., in the interests, and on behalf of the whole world of mankind? Surely, it is the faithfulness unto death of the antitypical priesthood (as represented in the slain sin-, burnt-, and peace-offerings of Leviticus 9) that brings about atonement with God, and the consequent blessings to all the people.

Before entering in upon the discussion of the two blessings of Leviticus 9, it is suggested that the sacrificing in this ritual, like that of Leviticus 16, must have been done while Aaron was arrayed in his garments of sacrifice the linen garments. The change to the other garments was made at the time when Moses and Aaron together went into the Tabernacle of the Congregation (Lev. 9:23) just prior to their coming forth to bless the people. If this suggestion is correct, it follows that the first blessing by Aaron alone (Lev. 9:22) was while he was still robed in the garments of sacrifice, and the second blessing, given by both Moses and Aaron (Lev. 9:23), was while the latter was adorned in his glorious garments.

While the type seems to show that neither blessing is due the people until all sacrificing is ended, it can be noticed that the priest did bless the people before he came down from the altar. This, we believe, signifies that a blessing is due from the Church to the people, even before she has gone beyond the vail. There is a sense in which the sacrifices here typed were accomplished 1900 years ago, by our High Priest Jesus; but he has not yet come down from the altar. Nevertheless, throughout this whole Gospel age, he has been dispensing blessings to the people, and this, of course, through the members of his body the church, still in the flesh.

The members of the body do not offer up themselves; they present themselves; but the offering, so far as God is concerned, must be done by the Priest, Jesus, the High Priest of our profession. The Apostle says that this he did once, and we answer, Here the thought is one fulfillment of the one type. In the type there were two sacrifices offered, and it is here called his sacrifice.

Our Lord offered himself at Jordan, and he offered all the members of his body, the church, at Pentecost. The offering of himself personally at Jordan was accepted of the Father, and the remainder of Christ's sacrifice was merely the fulfilling of the terms of the sacrifice. So the presentation of the church before the Father was accomplished at Pentecost, though it required the entire Gospel age to complete the sacrifice. (*R4965:3*)

'And Aaron lifted up his hand toward the people, and blessed them; and came down from offering the sin-offering and peace-offerings. Here we see illustrated in the type 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 spiritual condition. And how true is this to the facts: wherever the royal Priests are, a blessing more or less pronounced flows from these to their neighbors. (*T82*)

This blessing of the people by the Christ still in the flesh, results from their faithfulness and loyalty to the principles of Truth and Righteousness, by those whom Jesus was pleased to call the salt of the earth. (Matt. 5:13)

Salt has preservative qualities in connection with whatever it touches. It also serves to bring out the flavor of our food. In olden times it was used as a symbol of faithfulness, loyalty; and it is said that even yet some of the Arabs would be faithful to death to any person in whose home they had eaten salt. To them it seems to mean a pledge of loyalty.

Jesus used salt as a symbol, representing his own loyalty to God and the loyalty which all his followers must have, and not only so, but which they must maintain. If salt lose its value for seasoning purposes, it is useless for anything else. It will not serve as a fertilizer, for it has an opposite effect. It is absolutely useless except for its intended purpose. So the Christian has a special purpose in the world to be a preserver of power, to have, as it were, antiseptic qualities, and to draw out all the good qualities of those with whom he is connected. This is the mission of the Christian in respect to the world. If he fails in this, he has failed in the purpose for which he was called, and is of no particular value in the Lord's service. (*R5426:5*)

How often has the presence of one of the Lord's Little Ones like salt, been the means of retarding, or completely arresting the powers of evil and corruption which might otherwise have been rampant among those with whom he came in contact in the world, in the home, in the school, etc. Surely, this too is a blessing for the people, though it is rarely, fully appreciated as such. But, when and if, at least to some extent the godly character of the saints is appreciated by the worldly, it can prove the means of insuring for them a special blessing when the Kingdom is established. Jesus himself, declared:

“He that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive a prophet’s reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man’s reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward.” (Matt. 10:40–42)

For whosoever shall give even a cup of cold water unto one of the least of these priests, because he is such, shall by no means lose his reward when the Kingdom of Christ is organized and its rule begins. (*T93*)

“And there came forth fire from before the LORD, and consumed upon the altar the burnt-offering and the fat, and when the people saw it, they shouted and fell on their faces.” (Lev. 9:24)

There is nothing in the account of Leviticus 9 which definitely says that the sacrifices as offered upon the altar of burnt-offering were completely consumed at the time when Aaron came down from offering the sin-offering and the burnt-offering and the peace-offerings (Lev. 9:22). In fact, from what follows, it may reasonably be assumed that they were yet smoldering, and that a column of smoke was still ascending heavenward, when Moses and Aaron came out of the Tabernacle of the Congregation and blessed the people (Lev. 9:23).

Let it be carefully noted that the glory of the Lord appeared unto all the people, before the fire came forth from before the LORD, and consumed upon the altar the burnt-offering and the fat, and that it was then, after this manifestation, that the people shouted, and fell on their faces. (Lev. 9:24). The expression, burnt-offering, is here evidently used in the generic sense, and refers to all that still remained incompletely consumed of the sacrifices upon the altar of burnt-offering.

In the type, Moses and Aaron together blessed the people after coming out of the Tabernacle. Antitypically, this second blessing is not fully due to come upon the people until all sacrifices are finished (*T82*). Technically, the typical sacrifices were finished when Aaron came down from the altar, and when with Moses, he entered the Tabernacle. It is true, as already suggested, that neither the animals nor their fat had at this time been entirely consumed. The reason for this, we believe, will soon be obvious.

When this day (age) of sacrifice is over, the complete Priest (Head and Body) will appear before God, and give evidence of having met all the claims of Justice against the people (the world) . . . The going of Moses into the Tabernacle with Aaron seems to say, The Law is fully satisfied and its righteousness vindicated in the sacrifice of Christ. The Law (represented in the type by Moses) will testify on behalf of those who were under the Law Israel after the flesh that all condemned under it were also justified to life through the sacrifices of the Priest who offered up himself, once for all.

When presented, the entire sacrifice was `holy, acceptable to God, this being evidenced by the fact that Moses and Aaron did not die at the threshold of the Most Holy. And Moses and Aaron came out and together blessed the people. So in the coming age, the Christ will bless all the families of the earth (Gal. 3:8,16,29; Gen. 12:3); yet not by setting aside or ignoring the Law of God, and excusing sin, but by gradually restoring man to human perfec-

tion, in which condition he will be able to keep the perfect Law of God, and be blessed by it. Blessed by the Priest, made perfect and able to keep it, the Law, obey and live `He that doeth righteousness is righteous, will be a great blessing; for whosoever will may then obey and live forever in happiness and communion with Jehovah. (T82)

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, of the length and breadth and height and depth of the love of God, which surpasseth all understanding. (T83)

The work of the exalted Church, the world's High Priest, is to reveal unto all people the glory of God, as did also Aaron unto the typical Israel of old! But the antitypical High Priest arrayed in his garments of glory and beauty will not be visible to the physical sight of the people, and recognition on the part of those that look for him will be by way of a mental perception! (T85) This great invisible High Priest will be seen (recognized) in those things which he brings to pass on behalf of, and in the interests of, all mankind blessing and salvation. Like Israel of old at the close of that eighth day, the world of mankind eagerly awaits the appearance of this great High Priest, for we read: The whole creation [humanity] groaneth and travaileth in pain together . . . waiting for the manifestation of the sons of God. (Rom. 8:22)

However, since it is possible to receive a gift without fully appreciating the giver (as was so often the case with typical Israel), the world of mankind will need some experiences through which they will be brought to true worship of Jehovah. As in the type, the blessing received by the nation of Israel at the hands of Moses and Aaron did not bring them to their knees, but the fire which came forth from the Lord caused them to shout and fall on their faces; just so, and for similar reasons, there will have to be the flaming fire of his judgments (2 Thes. 1:8) for the world of mankind throughout the Millennial age. Truly, God will reveal his glory through his duly appointed and anointed Priest, taking vengeance on those that know not [acknowledge not] God, and [also on those] that obey not the Gospel of Christ.

It will not take long for all mankind to recognize him under such circumstances. Now the good suffer, but then shall ye discern between him that serveth God and him that serveth him not; for in that day the distinction will be manifested. (Mal. 3:15-18). Then all, seeing clearly, may by accepting Christ and his offer of life under the New Covenant, 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. (T87)

And so the column of ascending smoke from the finished sacrifices corresponds to the remembrance on the part of those, who because of the lives we lived among them, will recognize that we have been born in Zion (Psa. 87:4-6). But the fire from the Lord which consumes what still remains unconsumed of the sacrifices, will be the God-given evidence to all the people

of His judgments being administered by those whose sacrifices made the glory blessing and salvation possible. It will be, therefore, a call for their recognition of the faithfulness unto death of the consecrated priesthood, and of God's acceptance of these sacrifices to this end. This is the reason why the seven animals are here grouped together and called the burnt-offering. (Lev. 9:24)

“And Aaron lifted up his **hand** toward the people, and blessed them.” (Lev. 9:22)

Keri and *Kethib*, so frequently found in the margins and footnotes of the Hebrew Bibles, exhibit the most ancient various readings, and constitute the most important portion of the critico-exegetical apparatus bequeathed to us by the Jews of olden times . . .

The word *keri*, may be either the imperative or the participle passive of the Chaldee verb . . . to call out, to read, and hence may signify ‘read, or ‘it is read, i.e., the word in question is to be substituted for that in the text. *Kethib*, is the participle passive of the Chaldee verb . . . to write, and signifies ‘it is written, i.e., the word in question is in the text . . . The two terms thus correspond substantially to the modern ones margin (*Keri*) and text (*Kethib*). We may add that the Rabbins also call the *Keri*, ‘mikra, scripture, and the *Kethib* ‘masorah, tradition; but according to our ideas, these terms should be reversed. (McClintock and Strong, *Cyclopedia*)

One such instance occurs in the text of Lev. 9:22, where the King James Version has rendered the Hebrew word as **hand** but most other versions and translations render it **hands**; to wit. the Revised Version (Standard), the Revised Standard Version, Rotherham, Moffatt, Leeser, the Jewish Publication Society, the Douay, the Confraternity (Revised Catholic), and the American Translation. Rotherham, however, very clearly states that: **hand** (written), **hands** (to be read).

The *kri* . . . in the plural, according with the vowel points; so 20 MSS and all the ancient versions except the Sam. The plural is probably correct. (Lange, *Commentary*, Lev. 9:22, note 16)

The Tabernacle types are indeed very rich: for one type may contain a number of different pictures, each one of which must be viewed independently, and from its own particular angle! For example: In Leviticus 8 the anointing of Aaron with the holy anointing oil may be understood to reflect the fact that only Jesus our High Priest received the direct anointing of the holy Spirit. On the other hand, one may also consider that Aaron here represented the complete Christ, head and body members, as partakers of the one anointing of the holy Spirit (Psa. 133:2). But Leviticus 8 also reflects the fact that we the Church, the underpriesthood required the merit of the blood ere we could receive the holy Spirit: for in the type the blood of the ram of consecration had to be mingled with the holy anointing oil ere it could be sprinkled upon the underpriests. (Lev. 8:24,30) (*T46*)

It can be reasoned that Aaron wore the linen garments of sacrifice while carrying on the ritual of Leviticus 9, though nothing is said about any change of garments from those he had worn during the preceding seven

days in the ritual of Leviticus 8. It may be reasoned that antitypically our High Priest, Jesus, has been carrying on the work of this Gospel age in the linen garments of sacrifice.

The High Priest all through this Gospel age is carrying on the work of sacrifice; it was not only when he offered himself, but during all of this age he continues to be the sacrificing priest, and although he has passed beyond the veil, he is still, so to speak, in the linen garments of sacrifice; and his secondary offering, that of the antitypical goat, will be accomplished in the linen garments, when he will enter in beyond the veil and present the blood of his body, which is the church, at the close of the antitypical Atonement Day, when the church shall have filled up its share of the sacrifice of Christ. Our Lord, the High Priest, will then, the second time sprinkle the blood, the merit, upon the mercy seat, thereby sealing the New Covenant and applying his merit on behalf of all the people. (*R4602:1*)

There are those who because no word is said about any change of garments, believe that Aaron continued to wear the glorious garments throughout the eighth day. We do not concur in this thought. If it can be proven (and we doubt that it can) that Aaron did wear the glorious garments throughout the ritual of Leviticus 9, it would then merely reflect the fact that while we, the underpriesthood, are still arrayed in the linen garments of sacrifice, our High Priest, Jesus, whom we are assisting, has already entered into his own personal glory and beauty beyond the veil. In this sense,

Christ in glory is not a man, not an earthly being, not the sacrificing one as before. He is the glorified kingly priest, in power and great glory now as king of the saints, able and willing to succor them in all their trials and difficulties. (*R5472:3*)

It should be remembered that in Leviticus 8 Aaron did none of the sacrificing, so that the glorious garments then worn by him reflected merely the fact that they were but the earnest of his inheritance; the garments were not really his as yet, for he had not yet proved his worthiness of them. This worthiness he could prove only by way of faithfulness to an implied covenant of sacrifice! In Leviticus 9, however, Aaron is called upon to sacrifice; and why should he not be in the garments especially set apart for this purpose the garments of sacrifice!

A Sacrifice for the Dead [World]

“Sacrifice and offering thou wouldest not but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.” (Heb. 10:5–7)

The sacrifices in which God took no pleasure were such as were brought for sin. Obedience is ever better than sacrifice. (1 Sam. 15:22) However, there are sacrifices in which God delights, and these are such as reflect consecration a devotedness, a dedication to the will of God. He says, Gather my saints together unto me; those who have made a covenant with me by sacrifice. (Psa. 50:5) Naturally, such sacrifices are identified with praise and thanksgiving, and are designated in Holy Writ as the food the bread of God. They are brought not for sin nor by the sinner! He who offers them

must himself be holy and undefiled, presenting them of his own free will voluntarily, as a bubbling forth out of the abundance of his heart. I delight to do thy will, O my God: yea, thy law is within my heart. (Psa. 40:8)

It is interesting to note in this connection that no son of Aaron, though a priest, could offer the bread of his God upon the altar if in any way he was blemished. (Lev. 21:17) If he suffered defective vision, was lame, had a flat nose, had broken feet, or a crooked back, was dwarfed in stature, having scurvy, or otherwise blemished, he was automatically disqualified from this particular service at the altar. (Lev. 21:18-21) Surely, by this standard, there is not one of us qualified to offer the sacrifice unto God.

Who is there among us that has perfect vision? We see only in part, i.e., we often see only what we want to see—the short-comings of others; yet never our own! We are so nearsighted that we murmur and complain against the providences of God, not being able for the moment to see that even adversity will work out for the highest good of the elect of God. Or, on the other hand, we are so farsighted that we fail to see the opportunities of service to one another that frequently lie at our very door.

Who is there among us that is not lame? We are biased, aren't we, and rarely in anyone else's favor; but ever and always in our own! And so flat-nosed are we that we are unable to sense the savory elements in another's sacrifice, imputing, as we often do, evil motives to those whose sacrifices before God may be even more acceptable than our own. Then there are also our superfluous members! Isn't there always just a little too much of our flesh that gets in the way, interfering with our spiritual progress all the time, and in almost every way? Are we not often moved to cry with the Apostle, O wretched man that I am! Who shall deliver me from the body of this death? (Rom. 7:24)

But though we be thus disqualified from offering the bread of our God upon his altar, he has nevertheless provided us with an High Priest who is holy, harmless, undefiled and separate from sinners—who because of this is able to offer our sacrifices for us. It is to this High Priest—touched with the feeling of our infirmities—that we come to present our sacrifices. He in turn offers them as an acceptable bread unto God. But grace does not end here, for though disqualified from offering the bread we are nevertheless privileged to feed with God upon it. (Lev. 21:22,23) Thus it is that a consecration faithfully carried out (even though it be marked by imperfection) God deems to consider acceptable food when offered by the only priest who could meet the necessary qualifications.

How do we feed upon this bread? Well, when we see some dear saint of God in earnestness and sincerity, and often under the most adverse conditions, living to the best of his ability the Christ-life, are we not inspired by the same? If so, we are feeding upon his consecration, even as does God! Surely, another's faithfulness to God nourishes us, makes us stronger.

Sacrifices like these, in which God delights, can never be made for one's self—but ever and always, in the interests of others, i.e., to bless them. It is this that is so beautifully set forth in the ritual of Leviticus 9. Of course,

Leviticus 9 was intended to show more particularly the manner in which the anointed sacrificing priesthood was to work out its calling i.e., how by way of a consecration unto death, it was to become the blessing of the people.

Neither in Leviticus 8 nor 16 is anything said about the High Priest blessing the people. Yet twice in Leviticus 9 this is definitely brought to our attention: once, before Aaron comes down from the altar, when he raises his hand in blessing toward the people (Lev. 9:22); and again, when both Moses and Aaron emerge from the Tabernacle and bless them (Lev. 9:23). Why is this blessing of the people referred to here and not in the other two rituals? Not because Aaron did not come forth at the close of the Day of Atonement to bless the people, though it is not so definitely stated; and the silences of God are as often important, as when he speaks. Rather because he would here show that the blessing of the people with atonement comes only by way of the faithful consecration of the priesthood!

It must, however, be kept in mind that Leviticus 9 is not an account of the national atonement effected for Israel on the tenth day of the seventh month. But there are similarities between the rituals of Leviticus 9 and 16, and in these they both differ from Leviticus 8. The similarities we refer to are those involving the sin-offerings, of which there were two a bullock and a goat. Nor must we forget that the goat offered in these rituals, while being a sin-offering **for** the people, was not a sin-offering **of** the people. The latter are brought to our attention in Leviticus 4 where the sin-offering for the whole congregation was a bullock (Lev. 4:13,14), not a goat; and that for any one of the common people was a female goat or lamb (Lev. 4:27,28,32).

It is interesting to note that of the seven animals offered in Leviticus 9, six of them are paired. The remaining one the goat just seems to stand out from all the rest by virtue of the fact that it cannot be so paired. The sin-offering for the High Priest was a bullock and his burnt-offering was a ram. The burnt-offering offered in connection with the goat (the sin-offering for the people), consisted of these same two animals a calf (bullock) and a lamb (ram) (Lev. 9:2,3). And so too, the peace-offerings for the people were a bullock and a ram (Lev. 9:4)! Since, then, the burnt-offering and the peace-offering for the people consisted of the same animals as were offered by the high priest for himself, and his house a bullock and a ram, the type seems to say that the acceptance of the sin-offering for the people, and its consequent peace, were contingent upon the high priest's own sin-offering, and its acceptance by Jehovah.

Leviticus 9 clearly shows that the goat might have been dispensed with, that it wasn't really necessary because all the merit of the atonement had been supplied in the sacrificed bullock. (T79) And thus it pleased God to establish here a type which reflects his purpose concerning the Church which was to be identified with Jesus in the sin-offering. Let us not forget, the sin-offering is not the ransom (the thing of value, of merit); but rather a figure of its application. The full and complete atoning merit for all the world (including us) lies in Jesus' own sacrifice, and in it alone! He

was the bullock of the antitypical Day of Atonement. However the Scriptures clearly show that God intended to limit its application in the present time to the household of faith—the priest's own household; and also that this merit was not to reach the people (the Camp) until it would be released by the priest's household. This release of the merit by the Church can be effected only by its death! Note how beautifully the type shows this: the goat—representing the Church's humanity—had to be offered on the identical altar where the bullock had been sacrificed, and by the identical priest, who in turn took its blood into the Most Holy, there to sprinkle it, as he did that of the bullock, on and before the Mercy Seat. Only then, could atonement reach the Camp of Israel.

Thus have we been baptized for the dead (1 Cor. 15:29). (*F456*) Note carefully, this death is in the interest of others: we die, so that by way of death we may become the channel of blessing unto all the world of mankind. This is undoubtedly the reason that we find the blessing by the high priest of all the children of Israel set forth in the ritual of Leviticus 9 rather than in those of Leviticus 8 and 16. Indeed, we are being consecrated by way of the antitypical sacrifices unto death for our future work as kings and priests, to restore and rule and bless mankind. (*T39*)

Events of Leviticus 10

“Now Nadab and Abihu, the sons of Aaron, each took his censer, and put fire in it, and offered unholy fire before the LORD, such as he had not commanded them. And fire came forth from the presence of the LORD and devoured them, and they died before the LORD. Then Moses said to Aaron. This is what the LORD has said, ‘I will show myself among those who are near me, and before all the people I will be glorified.’ And Aaron held his peace. And the LORD spake unto Aaron, saying, Drink no wine nor strong drink, you, nor your sons with you, when you go into the tent of meeting, lest ye die; it shall be a statute for ever throughout your generations. You are to distinguish between the holy and the common, and between the unclean and the clean; and you are to teach the people of Israel all the statutes which the LORD has spoken to them by Moses.” (Lev. 10:1–3,8–11, RSV)

Every part of the religion of God is Divine. He alone knew what he designed by its rites and ceremonies, for that which they prefigured—the whole economy of redemption by Christ—was conceived in his own mind, and was out of the reach of human wisdom and conjecture. He who therefore altered any part of this representative system, who omitted or added anything, assumed a prerogative which belonged to God alone, and was certainly guilty of a very high offence against the wisdom, justice, and righteousness of his Maker. This appears to have been the sin of Nadab and Abihu, and this at once shows the reason why they were so severely punished. The most awful judgments are threatened against those who either add to, or take away from, the declarations of God. (Deut. 4:2; Prov. 30:6; Rev. 22:18,19) (Clarke, *Commentary*)

“But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, and they are out of the way through strong drink; they err in vision, they stumble in judgement. For all tables are full of vomit and filthiness, so that there is no clean place.” (Isa. 28:7,8)

Although not directly so stated, there is sufficient ground for the inference that the sin for which Nadab and Abihu were smitten by the Lord, was committed while they were under the influence of intoxicating liquor. The

basis for this inference is that immediately following the description of their wrong doing and its punishment comes the Lord's injunction 'Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; . . . that ye may put difference between holy and unholy, and between unclean and clean. (Lev. 10:9,10)

The two young men smitten in the prime of life were Aaron's oldest sons; there were two younger brothers. All had just been consecrated to the priesthood, under their father Aaron as the chief priest, by the direction of their uncle Moses, carrying out the divine arrangement. With many advantages every way, they had corresponding responsibilities, as well as grand prospects for the future, all of which were destroyed because of their lack of reverence for the Lord their carelessness respecting his regulations, and the vows which they had just taken upon themselves as his special servants. Their experience furnishes an excellent temperance lesson. How many have similarly blighted their prospects in life, hastened their death, and brought sorrow upon their kindred! . . .

There is however, a deeper lesson for us in the experiences of the two priests under consideration. As they were members of the tribe of Levi, so those whom they typified would be members of the 'household of faith. As they went further than this and consecrated to the priesthood and were truly and properly accepted of the Lord as priests, their antitypes must be persons, classes, who have come under the terms of the 'royal priesthood in the full, proper sense of the word. They do not represent merely nominal Christians merely such as imagine themselves consecrated to the Lord through a misunderstanding, as is the case with many in the nominal church of today: they represent persons, classes, in the true, consecrated Church of the Lord.

The Scriptural account does not specify respecting the wrongdoing of Nadab and Abihu. The expression 'strange fire' does not clearly indicate to us whether their wrongdoing consisted in using an incense other than the kind that the Lord had prescribed, or whether they used it at the wrong time, or in a wrong place, or whether the fire which enkindled the incense was taken from some other place than the altar, as the Lord had prescribed, or whether their incense was repulsive to the Lord because the offerers were in a state of intoxication possessed of a wrong spirit. The latter as we have suggested, seems to be implied in Lev. 10:10, respecting holy and unholy, clean and unclean conditions of approaching the Lord.

The great lesson here for the royal priesthood is not so much in respect to intoxicating liquors, as in respect to a wrong spirit and unclean condition of mind and heart in approaching the Lord. We are bound to suppose that those who have made a consecration to the Lord and are seeking to 'cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God (2 Cor. 7:1), will not be guilty of literal intoxication. Those who have received to any degree the spirit of the truth and have come to appreciate in any measure the spirit of a sound mind, surely realize that in our soberest and most favorable condition, our minds are none too sound; they realize that continually the Lord's people have need of his assisting grace supporting their imperfect judgments, and they could not ask for such grace to help were they not also using their best endeavors to preserve and exercise what sense they have naturally.

The lesson for the consecrated, therefore, is in accord with what the Apostle has written, 'Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. (Heb. 4:1) Our consecration through faith in the Lord has brought us under the anointing of the holy spirit, has permitted us to enter into the holy and to enjoy the privileges and favors of those 'deep things of God which none can see or appreciate without the anointing of the spirit. Outsiders not of the consecrated and accepted class, not of the royal priesthood, the peculiar people, and who therefore have no privilege in the way of offering incense to the Lord, have no such opportunities as we of offending the Lord by offering him unacceptable sacrifices, unacceptable prayers, unacceptable services. As we do not know in which way these two sons of Aaron offended against the divine arrangement or whether they both offended alike, we may lay to ourselves, as the antitypical priesthood, lessons all along the line.

(1) When we approach the Lord we are not to come to him under the influence of an evil spirit, intoxicated with the spirit of the world or of Babylon, by whose wine it is declared all the nations have been made drunken. (Rev. 14:8; 18:3)

(2) When we would approach the Lord even in a right spirit, we must make sure that we have the proper incense which he has stipulated will be acceptable to him, whose ingredients represent the perfections of our Lord Jesus reckonedly appropriated to us.

(3) Additionally, we must be sure that we do not get fire for our incense from any other quarter than from the altar consecrated fire or zeal, sanctified by the merit of our Lord's sacrifice.

In *Tabernacle Shadows of the Better Sacrifices* we have offered the suggestion that these two priests possibly represent two different classes in the church two classes amongst those who have made consecration to the royal priesthood and have been accepted, both of which classes will fall from the priesthood. We have suggested that one may represent the class who will die the Second Death (Heb. 6:4-6; 10:26,27) and that the other may represent the class who lose their membership in the royal priesthood because of an insufficiency of zeal to make their calling and election sure; but who, nevertheless, are at heart loyal to God and will be 'saved so as by fire, through great tribulation. (Rev. 7:14) True there is nothing in the type to indicate any difference between these two, nothing to indicate any hope in the future for either of them. We think it not unreasonable, however, to surmise that the type merely shows that both men lost their standing in the priestly company by reason of their failure to rightly appreciate their privileges. We are assured that all these matters are typical, yet we find it difficult to suppose this type to mean that one half of all who consecrate to the Lord as members of the royal priesthood, will suffer the Second Death. Yet this would seem to be the only alternative interpretation, if we reject the thought that the two men merely represented the two classes who lose the priesthood without indicating their proportion as respects the whole. The two should have a meaning: either as one half of the whole or as two classes. We accept the latter view; because the Scriptures clearly show two classes who will lose the royal priesthood, and because the other proposition, that they represented one-half of the consecrated lost in Second Death, seems to us wholly untenable.

In any event the lesson to those who desire to be faithful to their privileges, is a strong one; having made our consecration to the Lord, having received of his anointing, let us seek carefully to `make our calling and election sure to the blessings and privileges of the future as the dispensers of divine bounties to mankind in general, in the millennial Kingdom, associated with our Lord. Let us take all the lessons out of this that we can, as respects due reverence to him with whom we have to do, and due appreciation of the proper spirit, the proper incense and the proper zeal to be used in coming before the Lord, that we may abide in his love and favor. (*R3054:3 3055:6*)

Since the priests, the Tabernacle and all the services connected were particular types, foreshadowings of higher and better things, it follows that the death of these two sons of Aaron must have a typical signification. They must typify persons who lose their standing in the antitypical priesthood, some who fail to make their calling and election sure, some who were originally accepted and anointed as members of the Body of the great High Priest, but who lose that glorious position because of failure to follow the divine directions. The Scriptures tell us of three ultimate divisions of those originally accepted of the Lord as members of the Body of Christ and anointed with the holy Spirit.

(1) The faithful who will come off more than conquerors and constitute the Very Elect, the Royal Priesthood of the Millennial Age.

(2) A `great company, whose number is known to no man who, failing to be of the little flock, rejected from the priestly office, but nevertheless refusing to deny the Lord, will ultimately constitute the servants of Christ in glory, the antitypical Levites.

(3) Another class of the consecrated who will fail to appreciate and properly use the Lord's favors, and under the tests prove entirely unworthy of eternal life, and fall into the hands of the living God for utter destruction in the second death.

If an attempt were made to indicate these three classes amongst the sons of Aaron by proportionate numbers it would apparently have necessitated one of the five representing the little flock, three of the five representing the `great company, and the other one to represent those who would go into the Second Death. But such an illustration was not made and would not have been consistent with the divine plan, for it evidently was not intended to indicate in any manner what proportion would go into the Second Death nor what portion would fail of the priesthood and go into the `great company. On the other hand, to suppose that both the priests who died typified those who would go into Second Death would imply that two-fifths of all the consecrated would perish. Besides, it would leave the type incomplete in that it would make no showing of the `great company, who consecrated and were accepted as priests, but who failed to prove faithful to the end, failed to become members of the Royal Priesthood of the Kingdom.

It is for these reasons that we understand the two priests set before us in this lesson to represent the two classes who will fail to make their calling and election sure as members of the Body of the great High Priest of glory. Nadab we understand to represent those who will fall from the priestly office to the Levitical as members of the `great company. In allowing one priest to represent each of these classes nothing is indicated respecting the proportionate numbers of either, but simply the fact that there will be two classes

who will fail of the grace of God after they have been anointed with the holy anointing oil for membership in the Royal Priesthood.

It seems to us consistent to thus represent by one person each, two classes, whose numbers are not definitely fixed by the divine decree, but merely composed of those who fail to give heed and to rightly use their blessings and opportunities. The names of these two sons who died may be construed in harmony with these suggestions. Nadab signifies spontaneous, self-acting, and suggests to us the class who will go into the Second Death because of their self-will—their failure to hold the Head. As for the one who we believe represented the 'great company, his name, Abihu, signifies son of God. This, too, seems appropriate. The 'great company, like the little flock, are begotten of the holy Spirit and will be born of the Spirit—sons of God on a spirit plane, though not on the divine plane. They are thus, as well as the little flock, differentiated from the remainder of mankind, who will be recognized as the sons of Christ—receiving their lives by restitution from him who bought them with his precious blood. (*R4030:5*)

Here is another thought from Bro. Russell on the matter of the significance of the two sons of Aaron who were destroyed with fire from the presence of the Lord:

As we come more clearly to recognize the high attainment of character required of all who will ever be accorded life on any plane, and how few seem to make any serious profession of or attempt at perfect love as a governing principle in their lives, we are led to wonder if the two sons of Aaron who were destroyed by the Lord were not intended to typify the large proportion of consecrated and spirit-begotten ones who have failed to reach the high standard of heart necessary, and who will consequently not be worthy of life, but will, on the contrary, sink into oblivion—the second death. (*T119*)

Tabernacle Shadows was written in 1881, but as early as 1895 Bro. Russell suggested the thought that the two sons of Aaron who were destroyed with fire from the presence of the Lord, typified the Second Death class.

The destruction of the two presumptuous priests who thus attempted to present themselves before the Lord in other than his appointed way, illustrates the teaching of the Lord and the Apostles that the second death will be that 'sorer punishment which those of the antitypical priesthood will incur who attempt to appear before the Lord and to offer strange fire—strange incense which he did not authorize and cannot approve. (*R1837:1*)

This thought of Bro. Russell's by which the two sons of Aaron—Nadab and Abihu—represent the one class—the Second Death class—seems also to be borne out by the names and general experiences of all the underpriesthood: Nadab means liberal and Abihu means he (i.e., God) is father. This would seem to say that the class represented by these two sons of Aaron—Nadab and Abihu, who sinned a sin unto death—once recognized God as their Father, but became so liberal and broad as to allow a worldly spirit to come into their hearts and lives, first by beclouding their spiritual vision, then destroying it, thus causing them to lose their membership in the Royal Priesthood, and to merit Second Death.

Eleazar means helped of God. Eleazar was the only son of Aaron who actually attained unto the high priesthood. The class thus represented is the little flock which because of their faithfulness in the matter of their covenant is helped of God, thus attaining actual membership in the glorified Royal Priesthood.

Ithamar means island of palms. Ithamar never attained the high priesthood in fact, none of his line attained it until the time of Eli. Thus the entrance into the priesthood of Ithamar's line is sufficiently removed from the scenes and experiences under present consideration as to establish in type the fact that Ithamar was not to inherit the priesthood. The class here represented is undoubtedly the great company who miss the opportunities of membership in the Royal Priesthood, but who have an isolated victory the glorious privilege of bearing palms before the throne! (Rev. 7:9)

Then the Lord gave a message to Samuel respecting Eli foretelling the sad end of the lives of his two sons and Eli's own death, and that Eli's family should nevermore serve the Lord as priests. (*R5615:5*)

Eli's line does continue beyond his immediate descendants, Hophni and Phinehas¹. Nothing is said about Hophni having had any offspring, but Phinehas had two sons, Ichabod (1 Sam. 4:19-21) and Ahitub (1 Sam. 14:3). The next in line was Ahimelech (probably the same as Ahiah² 1 Sam. 14:3), the father of Abiathar, who during the reign of Saul allied himself with the rebellion and in due course was compelled to flee for his life (1 Sam. 22:20; 23:6). However, it was not until during the reign of Solomon that he was thrust out of the priesthood to fulfil as it were, the word of the Lord which he spake concerning the house of Eli in Shiloh. (1 Kings 2:27) And though these descendants of Eli functioned as priests, let it be remembered it was never with divine approbation. In this sense of the word, the priestly lineage of Eli (and Ithamar) terminated as God declared, Behold, the days come, that I will cut off thine arm, and the arm of thy father's house . . . and this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them. (1 Sam. 2:31,34)

Eli . . . was of the line of Ithamar. What was the exact interval between the death of Phinehas and the accession of Eli, what led to the transference of the chief-priest from the line of Eleazar to that of Ithamar, and whether any or which of the descendants of Eleazar between Phinehas and Zadok (seven in number, viz. Abishua, Bukki, Uzzi, Zerahiah, Meraioth, Amariah, Ahitub [1 Chron. 6:50-52]) were high-priests, we have no positive means of determining from Scripture. Judges 20:28 leaves Phinehas, the son of Eleazar, priest at Shiloh, and 1 Sam. 1:3,9 finds Eli high-priest there, with two

1. Do not confuse Phinehas the son of Eleazar and grandson of Aaron (Exod. 6:25) who DID succeed his father into the High Priesthood with this Phinehas the son of Eli (of the line of Ithamar) who was slain in the carnage of battle after the Ark of the Covenant had been lost to the Philistines (1 Sam. 4:10,11).
2. The name `Ahiah or `Abijah is shown to be a short form for Ahimelech, a son of Ahitub (1 Sam. 22:9,11,20). (*Zondervan's Encyclopedia of the Bible*)

grown-up sons priests under him. (McClintock & Strong, *Cyclopedia*, v. 4, p. 247, 248)

David divided the priesthood into 24 courses (1 Chron. 24:3-18). The lines of both Eleazar and Ithamar were divided by lot, one sort with another; for the governors of the Sanctuary, and the governors of the house of God. (1 Chron. 24:5) During the reign of King David there were two high-priests functioning at one and the same time: one of the house of Eleazar and the other of the house of Ithamar. These were designated, respectively, as governor of the Sanctuary and as governor of the house of God. Perhaps this was because of the fact that the Ark of the Covenant was at the time in a tent furnished by David at Jerusalem, and the Tabernacle and its altar were at Gibeon. (1 Chron. 16:1-7; 2 Chron. 1:3-5) Zadok, of Eleazar's line, ministered before the Tabernacle at Gibeon (1 Chron. 16:39) and Abiathar had the care of the Ark at Jerusalem, though not exclusively as appears from 1 Chron. 15:11 and 2 Sam. 15:24,25,29.

Bro. Russell suggests that the numbers, i.e., the proportions, may not be significant, but are probably merely to show that a large number of those called who consecrated and were accepted will be found unworthy of life on any plane.

Once we were inclined to believe that the final results of God's great plan of salvation would show the vast majority of his creatures saved and granted eternal life through faith in Christ and obedience of heart. However, as the years roll by and as our view of the divine requirement becomes more clear, our expectations are considerably modified. From our present viewpoint it will not surprise us if the number going into second death will be a considerable one.

This does not mean that our clearer sight shows the love of God to be less than we had at first supposed, nor that the provision made will come short and fail to grant a full opportunity of eternal life to every creature. It does mean that daily we are coming to see in a clearer light the high standard which God will require of all who will be granted life eternal at any time and on any plane. (*R4400:2*)

"And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD? Behold, the blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded. And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and if I had eaten the sin offering today, should it have been accepted in the sight of the LORD? And when Moses heard that, he was content" (Lev. 10:16-20)

Some commentators (e.g., Clarke, Lange, and others) have suggested that the goat referred to in Lev. 10:16 which Moses sought as the priests' portion of the sin-offering, since its blood was not brought into the Sanctuary to make atonement for sin, and whose flesh, etc., was not burnt without the Camp, was that of Lev. 9:3 the sin-offering for the children of Israel.

If these commentators are correct, then this sin-offering was not treated the same way as was the priests'; for the latter was definitely burnt with

fire without the Camp (Lev. 9:11) and no portion of it was left to be eaten. This would mean that we would have to regard the offering for sin as the first (Lev. 9:15) as applying merely to the fact that its inwards were offered to the burning of the carcass without the Camp! According to these commentators, a portion of this goat was to have been eaten by the priests, and it was their failure to reserve this portion for this purpose that aroused the anger of Moses. (Lev. 10:16-18)

We do not concur in this thought. Despite the fact that Leviticus 10 begins with and, we believe the events recorded took place at some time subsequent to the eighth day of the first month (Lev. 9:1); and that both of the sin-offerings of Lev. 9:2,3,11 were burnt with fire without the Camp as were those of Lev. 16:3,5,27. This, to us, seems to be implied in Lev. 9:15, which reads: And he brought the people's sin-offering, and took the goat, which was the sin-offering for the people, and slew it, and offered it for sin, as the first.

The sin-offering of Lev. 10:16, we believe, was evidently for one of the common people (Lev. 4:27-31), or perhaps even for a ruler (Lev. 4:22-26); for in either event it was the people's sin-offering, in contradistinction to the priest's sin-offering. In neither instance was the blood of the goat brought into the Sanctuary (Lev. 4:25,30); thus leaving the flesh to be eaten by the priests (Lev. 6:26,29). Such, of course, was not the case with the sin-offering for the congregation as a whole, which had to be a bullock, whose blood had to be brought into the Sanctuary (first of the Sanctuaries—the Holy), and the carcass had to be burned without the Camp (Lev. 4:13-21). And though the sin-offering for the people on the Day of Atonement was a goat, its blood having also been brought into the Sanctuary (second of the Sanctuaries—the Most Holy), the carcass had to be burnt with fire without the Camp (Lev. 16:15,27), leaving none of it to be eaten by the priests.

As for the lesson we may learn here, undoubtedly Aaron, the High Priest, represented Christ Jesus, our Advocate. Note how beautifully he interceded for Eleazar and Ithamar, the underpriests who here probably represent the little flock and the great company respectively, who fail to carry out perfectly all the details of God's will and often incur the righteous indignation (anger) of God, here represented by Moses.

Let it be noted that Moses was not displeased with Aaron, but with Eleazar and Ithamar (Lev. 10:16); but it was Aaron who responded on their behalf; and whose intercession or advocacy satisfied Moses. So we too, have an Advocate who stands with us when we have failed—Jesus Christ, the Righteous. (1 John 2:1)

The “Eighth Day”

“And it came to pass on the eighth day, that Moses called Aaron and his sons.” (Lev. 9:1)

Leviticus 8 was undoubtedly intended to show forth the call to consecration of those who would constitute the antitypical priesthood of God. It will have been noted in this ritual that Moses, who typified Jehovah God, did everything. He brought the animals to be offered on the altar of burnt-

offering, the clothes with which the priesthood were to be robed, the oil with which they were to be anointed and besprinkled, and the basket of unleavened bread, whose contents this priesthood was to feed upon during the seven days of their initial consecration. Moses himself washed, clothed, anointed and besprinkled them; he slew the animals and offered them upon the altar. All this, we believe, was to show that in the matter of our consecration it is God who justifies us, and it is God who sanctifies us. Is it not God who calls us? Is it not God who cleanses us? Is it not God who makes us partakers of Jesus anointing? Is it not God himself who supplies us with that which makes it possible for us to offer an acceptable sacrifice before him? Thus, is it not God who sets us apart and gives us the pure and unleavened bread of Truth to feed upon all the days of our consecration, during which period he also privileges us to abide in the secret place of the Most High, under the shadow of the Almighty (Psa. 91:1)?

Let it be particularly noted how passive were both Aaron and his sons during the ritual of Leviticus 8. Then contrast this with their activity in Leviticus 9. Leviticus 9 is, however, a part of the same consecration, but it is not intended to picture the call but rather the way in which the called are to work it out. Surely we are aware of the fact that the antitypical priesthood is to work out its own salvation with fear and trembling (Phil. 2:12); and to make its own calling and election sure (2 Pet. 1:10). In this type (Leviticus 9) it was not Moses (typifying God) who did the work of sacrificing, but Aaron and his sons (typifying Jesus and his Church). While in this ritual there were two sin-offerings—a bullock to represent the perfect humanity of Christ Jesus, and a goat to represent the justified humanity of the church. Note carefully that they were both offered by the identical priest as one, i.e., as his own sin-offering! Yet in this ritual the underpriests too were given a share in carrying this out, as is clearly shown in Lev. 9:9,13,18,20.

But of special interest in this ritual, we believe, is the fact that God, specifically directed Moses that it was to take place on the eighth day (Lev. 9:1). The eighth day is, of course, again a first day—the day which in New Testament times commemorates the resurrection of Christ Jesus. The great event did take place on the morning¹ after the Sabbath, (cf. Mark 16:1,2) thus, of course, on an eighth day.

It would thus appear to be linked antitypically to the resurrection, or rather, to the resurrection life. Is this not exactly as we find it? The typical priests were to seek on the eighth day to do the things which pleased God, i.e., to carry out the ritual exactly as it was conceived in the mind of God. Nor could they have done this unless God had first made known unto them His will concerning them. In the type of Leviticus 8, whatever Moses did was to be carefully observed by the called during the

1. The waving of the barley sheaf of first-fruits, on the 16th of Nisan (the morrow after the Sabbath or Passover Feast of the 15th Lev. 23:5,6,11,15-17), typified the resurrection of Christ our Lord, as the first-fruits of them that slept. 1 Cor. 15:20. (R5191:5)

seven days of their initial consecration, so that they in turn could follow the pattern thus established for them. (Lev. 8:33,35; Exod. 29:35-37) What is the work of the underpriests of this Gospel age if not to carry out their consecration vows by way of sacrifice? Is this not also according to the pattern established for them by God himself—good works, which God hath before ordained that we should walk in them (Eph. 2:10) and which he so beautifully set forth in the types and shadows of old? To whom, but the consecrated child of God has He thus revealed His will? And what does consecration mean to such an one, if not an identification with Christ Jesus by way of a baptism into his death, and a sharing with him, the power of his resurrection? It is to this resurrection life that the Apostle Paul refers when he says, if ye then be risen with Christ, seek those things which are above. (Col. 1:2; 3:1)

It will be remembered that Jesus at the time of his consecration died, as it were, to the flesh, and figuratively (as a dead man) was buried by John under the waters of the Jordan. It was from this moment that in God's sight the man Christ Jesus was dead; and it was as a new creature—quickened in the Spirit—that Jesus came up out of the waters, to live, as it were, the resurrection life. As an anointed priest, he was now to carry out this consecration by a faithfulness unto death. Only in, or by, death, could he attain the resurrection of which the resurrection life and begetting of the holy Spirit were but the earnest. So, indeed, must it also be with us: the time of our initial consecration marked the time of our death to the flesh; and the quickening by the Spirit, evidenced our having been raised up together with Christ, to sit with him in heavenly places (Eph. 2:5,6), sharers of his resurrection. It is this resurrection life that affords us the opportunity of becoming daily, yet more and more identified with Christ Jesus, until we, like the apostle, are able to say, for me to live is Christ. (Phil. 1:21) What an intimacy this implies, a knowing of him by the closest association with him in living his life, suffering his afflictions, dying his death, then eventually sharing with him the **resurrection** of the dead.

“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.” (Phil. 3:10,11)

The living of this Christ-life is thus an eighth day experience in which the world is daily crucified unto us, and we unto the world. (Gal. 6:14) It bespeaks the cutting-off of the flesh, the true circumcision of the heart! (Rom. 2:29) In this connection it is interesting to note that the fleshly circumcision of the covenant people also took place on the eighth day of a male child's life. (Gen. 17:10,12)

“This is my covenant, which ye shall keep, between me and you and thy seed after thee: Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant.” (Gen. 17:10-13)

“In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.” (Col. 2:11)

In Joshua 4 we read of Israel crossing Jordan dryshod; in Joshua 5 we read of their circumcision. As soon as they are over Jordan, so soon are they all called to be circumcised. Though the seed of Abraham, there had been no circumcision for Israel in the wilderness; but as soon as they come into the land, circumcision begins at once. Need I explain what this is, or shew how exactly it answers to `the eighth day of the original institution? Circumcision was to be `on the eighth day. (Gen. 17:8; Phil. 3:5) To those at all familiar with the types, I need not say that `the eighth day is always typical of resurrection. The eighth day, the day after the seventh or Sabbath, answers to `the first day of the week on which Christ rose: it is however `the first day in reference to seven having gone before. Seven days include the periods proper to the first creation. The eighth day, as it takes us beyond and out of these that is, beyond the limits of the old creation brings us in type into a new order of things and times, in a word, into the new creation or the resurrection. With regard to circumcision, we are taught in Peter, that it represented `the putting away the filth of the flesh. (1 Pet. 3:21) To do this was the great attempt of the whole Jewish dispensation, and that attempt ended in failure; for resurrection, the place beyond Jordan, was not yet occupied by Israel. But since Christ, the true Joshua, has passed through Jordan, and since all the Church is dead and risen with Him, therefore it is called to be circumcised, and to put away the filth of the flesh. `If ye be risen with Christ . . . put off anger, wrath, malice, blasphemy. (Col. 3:1,3,5,8) True circumcision of the heart is only known and attained to in proportion as we know the power of the resurrection. (Jukes, *The Law of the Offerings*, The Types in General, p. 29)

“If then their uncircumcised **hearts** be humbled.” (Lev. 26:41)

“Circumcise therefore the foreskin of your **heart**, and be no more stiff-necked.” (Deut. 10:16)

“And the LORD thy God will circumcise thine **heart** . . . to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.” (Deut. 30:6)

“Ye stiff-necked and uncircumcised of **heart** and ears, ye do always resist the holy Spirit, as your fathers did, so do ye.” (Acts 7:51)

“Circumcise yourselves to the LORD, and take away the foreskins of your **heart**.” (Jer. 4:4)

“He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: he is a Jew, which is one inwardly; and circumcision is that of the **heart**, in the spirit, and not in the letter; whose praise is not of men, but of God.” (Rom. 2:28,29)

But St. Paul tells us that as the natural seed must maintain their faith in circumcision to mark their separateness from the Gentiles, so the spiritual seed of Abraham must have an antitypical circumcision of the heart still more effective, separating them from the world and from sin marking them off as God's peculiar people zealous of good works. (*R5170:4*)

Circumcision of the heart signifies a cutting off a separation from the flesh, its aims, hopes, desires, etc. (*R3022:3*)

Chapter 18

Leviticus 13 and 14 Leprosy

Leprosy, scripturally considered, is a type of sin. (*R4786:5*)

In many respects leprosy corresponds to sin: first, it is incurable; second, it is loathsome; third, it is contagious; fourth, it is destructive; fifth, it is painless. As only divine power could heal the leper, only the same can heal the sinner. As the maid could call attention to the Prophet, and the Prophet prescribe the remedy, and the servants exhort compliance, so all those who know of a divine power and arrangement for the healing of sinners may tell the good tidings, even to their enemies. The ministers or prophets of the divine Word may direct as to the proper way to obtain divine forgiveness and restoration, and others may help impress the lesson; yet no recovery can be made except as the individual himself follows the divine prescription, exercising both faith and obedience. (*R4769:1*)

Leprosy is a very prevalent disease in eastern lands, and amongst the Jews lepers were specially proscribed separated from others not allowed to have intercourse with their own families nor to come near anybody, but obliged to keep at a distance, and on the approach of a stranger to cry out, 'Unclean! unclean! From the standpoint of the Law it is evident that leprosy was meant to represent sin and its loathsome, contagious and consuming character. (*R2722:1*)

The horrors and loathsomeness of leprosy and its contaminating qualities, both by heredity and infection, well illustrate the disease of sin, which has taken hold of the entire human family, and which separates and alienates from God and all that are pure and in harmony with him. The isolation of lepers was distinctly enjoined in the Law, but no cure or remedy was prescribed. The disease was treated from a religious standpoint, and in every case made amenable to the judgment of the priests: they decided whether or not a case of leprosy had developed, they banished the leper, and in the event of anything occurring to cure him, the priests must pass upon his cleansing before he would be readmitted to society. So, in the great malady of sin, God commits to the hands of the anti-typical priesthood, Christ and the faithful under-priests now being selected from the world, the work of pronouncing and making manifest what is sin, as distinct and separate from what is righteousness, and thus to separate the clean and the unclean, between those who are in harmony with God, and those who are out of harmony with him. And in the coming age, when the royal priesthood shall be glorified and in official power to bless the world with the knowledge of God and the knowledge of how to become free from sin and, through the merit of the precious blood to attain to full restitution to purity and perfection of mind and heart and body it will be this royal priesthood that will have the deciding of when the purification has been complete, when sin has ceased to exist in the condemned, and they have been brought back into full harmony with God and righteousness. (*R2722:2*)

“When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought into Aaron the priest, or unto one of his sons the priests. And the priest shall look on the plague in the skin of the flesh: and

when the hair in the plague is turned white, and the plague in the sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean. And all the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.” (Lev. 13:2,3,46)

It is not simply that there is sin in the flesh, and no good there, and that the mind of the flesh is enmity against God. That is true of the flesh in each one of us, and it has to be judged in secret with God. But leprosy is the breaking out of the lawlessness of the flesh in acts or words so as to call for the priestly discernment and pronounced judgment of the saints. (Coates, *Outline of the Book of Leviticus*, p. 140)

All unrighteousness is sin, but it is not always leprosy. Leprosy is a sore betraying the existence of a deep-seated constitutional taint, which becomes for the time characteristic of the person affected. It represents the coming into evidence in a pronounced way of the will of the flesh, so that for the time being the individual is characterized by it. This is a terrible thing, for the will of the flesh is unclean and abhorrent to God . . . One really characterized by it is unsuitable for the companionship of God’s people. ‘He shall dwell alone; without the camp shall his habitation be. (Lev. 13:46)¹

Miriam spoke against Moses; Gehazi in his covetousness spoiled the witness of free grace to the Gentile; and Uzziah presumed to exercise priesthood without divine title. All three were smitten with leprosy, and are examples of moral conditions which in the government of God result in leprosy. This shows how important it is to judge a corrupt and wilful state of soul, for if it is not judged in secret it will, sooner or later, come into evidence in the body by word or deed. (Coates, *Outline of the Book of Leviticus*, p. 141)

There may be sores which look like leprosy, but which are not really leprous, and hence priestly discernment and care become most important. In doubtful cases nothing is to be done in a hurry. There are certain symptoms which have to be carefully noted. The hair in the sore turned white is a serious indication. It suggests definite signs of spiritual decline and decay. The neglect of the private reading of the Scriptures and of prayer cannot be seen by others, but when persons lose their interest in the meetings and in the people of God, and begin fault-finding and taking up worldly interests and associations, these are obvious and suspicious signs. Viewed along with other things they serve to guide the priest in his judgment.

Then ‘the sore looketh deeper than the skin of his flesh. This settles the question; ‘it is the sore of leprosy. It is not merely an infirmity of manner, or a manifestation of irritability, but a settled and determined working of the will of the flesh . . . the ‘sore is ‘deeper than the skin. Such a one can only be pronounced ‘unclean. He is, for the time being, unfit to enjoy the privilege of the sanctuary, or of the fellowship to which saints are called. (Coates, *Outline of the Book of Leviticus*, p. 142)

“If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague seven days. And the priest shall look on him again the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven

1. C.A. Coates scripture quotations are from the New Translation by J.N. Darby, and differ somewhat from the renderings of the KJV.

days more. And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it is but a scab: and he shall wash his clothes, and be clean.” (Lev. 13:4–6)

There is a more doubtful case in verses 4–6, and it requires patience for the discernment of its true character. The man with a `sore has to be shut up for seven days, and possibly another seven, before it can be determined whether it is leprosy or not . . . There is enough in his case to cause considerable exercise and waiting upon God, and the restriction of his liberty, until the true nature of what is working can be determined. The shutting up is really in the patience of grace; it is because the priest has noted certain favorable indications (verse 4), and he is hopeful that no necessity may arise to pronounce the man unclean. But the case is sufficiently grave to demand care, and the man cannot be regarded as free from question, or as one who can move in and out freely as having the confidence of his brethren. (Coates, *Outline of the Book of Leviticus*, p. 143)

When any evil spreads it is a bad sign; it shows that there is an active energy about it. A root of bitterness springing up may trouble the saints, and many be defiled by it. But if evil is not persistently active—if it is not really leprosy—under the normal working of grace sores `become pale; they die down, and the virulence disappears. A bad feeling between saints, or on the part of one towards others, is a `sore, but there is always a secret and persistent working of grace which tends to heal such things. All ministry, and mutual spiritual activities amongst saints, and pastoral care, tend to healing.

You may feel very angry with a brother or sister, but as the days pass grace begins to assert its power in your soul, and the result is that you feel inclined to make a little more allowance than you did at first. Then it occurs to you that perhaps you were not so wise and gracious yourself as you might have been. Now if these exercises are being produced in your soul under the influence of grace you may be assured that the same process is going on in your brother or sister. The `sore is become `pale. It is always so with the people of God if they judge the activity of their own wills. And as this is seen it is a happy indication that the `sore is not leprosy.

Under grace there is always a working towards healing. So that if a sore spreads and becomes more virulent it is very serious. It indicates that, the will of the flesh is more in evidence than the power of divine grace in the soul. If sores do not become `pale, and if they spread, it indicates some positive working of the will of the flesh.

There may be much that is trying a brother or a sister, but we must not be in a hurry to pronounce it leprosy. Perhaps if we get spiritually near to them, we should find that those things were more trying to them than they are to us. The conscience is sensitive as to them, and the heart mourns them. In such a case there may be much the soul has to be humbled about, but there is no leprosy. The priest knows how to distinguish between infirmities of manner and habits of speech which may be a trial, but which are not `deeper than the skin. and those manifestations which indicate a positive and active working of the will. (Coates, *Outline of the Book of Leviticus*, p. 144)

“When the plague of leprosy is in a man, then he shall be brought unto the priest. And the priest shall see him: and, behold if the rising be white in the skin, and it have turned the hair white, and

there be quick raw flesh in the rising: it is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up; for he is unclean.” (Lev. 13:9–11)

In verses 9–11 we have a more definite case. “Behold there is a white rising in the skin, and it hath turned the hair white, and a trace of raw flesh is in the rising: it is an old leprosy in the skin of his flesh. In this case things are so manifest that there is no need for delay in pronouncing upon it. There is clear evidence. It is an old leprosy. There has been something there unjudged, perhaps for years, but it has not come to light. If things are gone on within secret perhaps allowed to work in the mind unjudged there comes a time when, in the governmental ways of God, they are exposed. There is often a long history, behind an open outbreak of leprosy. (Coates, *Outline of the Book of Leviticus*, p. 145)

“The flesh also, in which, even in the skin thereof, was a boil, and is healed, And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest; And if, when the priest seeth it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosy broken out of the boil. But if the priest look on it, and, behold, there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days: And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague. But if the bright spot stay in his place, and spread not, it is a burning boil; and the priest shall pronounce him clean. Or if there be any flesh, in the skin whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white; Then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy. But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days: And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy. And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.” (Lev. 13:18–28)

Then `a boil (verses 18–23) or `a burning inflammation (verses 24–28) are suspicious signs, and are very apt to be starting points of leprosy. I think these things would refer to outbreaks of natural heat and irritability and bad temper. Probably such things are found with most of us at times, though some may be specially liable to them. There can be no doubt that such things often lead to prolonged ill feeling. An immense amount of blessing and joy is hindered by personal feeling coming in amongst the people of God. Such things interfere with the activity of the spirit, and are a great restraint upon spiritual freedom when saints come together. We have to be careful that what begins in personal infirmity does not end in a positive and persistent activity of the will of the flesh.

If wrong feelings come in, to speak of them to others is only spreading the sore. It is better to have `seven days alone with God. That would check the springing up and spreading of roots of bitterness. It is because we lack the grace of God that these things come in; if that grace continually acted on our spirits it would set them aside; they would go like the morning mists before the sun. (Coates, *Outline of the Book of Leviticus*, ppg. 146, 147)

Leprosy is a type of sin, a disease, or uncleanness which separates man from his God; and from the fellowship even with the people of God. Its

symptoms are discernible by the Priest (Lev. 13:2-46); and he alone is able to see when the disease has been arrested; and to make possible the cleansed leper's return to the Camp, to his own tent, and to fellowship with God and his people. (Lev. 14:2-32)

We of this Gospel age by a careful examination of Leviticus 13 will have noted many of the symptoms of the disease in ourselves; but praise God, the disease has been arrested, and our fellowship with God, and the people of God, has been restored. However, aside from this, we believe the type of Leviticus 14 is a very general one, and depicts rather the state and condition of the world of mankind (now separated from God) during the Millennial age when the disease shall have been arrested through the instrumentality of the world's High Priest (Christ Jesus and his church) and the Ancient Worthies, pronounced clean and gradually restored to fellowship with God and his people.

"This shall be the law of the leper in the day of his cleansing; he shall be brought unto the priest." (Lev. 14:2)

In the type, because of the contagiousness of the disease, the leper was separated from the Camp of Israel (Lev. 13:46; Num. 5:2). In the center of the Camp stood the Tabernacle of God which indicated the presence of God among his people. Thus, the Camp might well represent fellowship and communion with God. It will thus readily be apparent that the leprosy which separated the leper from the Camp of Israel is a most apt symbol of SIN, which always separates some from both fellowship with God's people and with God himself.

The leper in the type was not healed from his leprosy by the priest but cleansed, as it were, from the defilement which attached to it. Evidently, the healing took place from within the leper; the cleansing from without. It was only after the disease had been arrested that the priest was called upon to verify this fact, and then to cleanse the leper from the defilement. Thus it was, that the leper was brought to the priest.

"And the priest shall go forth out of the camp; and the priest shall look, and behold, if the plague of leprosy be healed in the leper." (Lev. 14:3)

It is obvious that the leper was not at this time brought into the Camp nor did the priest enter the leper colony. They seem to have met somewhere between the two.

We believe the leper in the type represented Adam (and the whole human race condemned in him), separated from God by SIN who needs to be both healed and cleansed, and for which purpose the whole Millennial age has been set apart. During this period Adam will be approaching God and God's Priest, the Christ, will be approaching Adam. (This expression, Adam will hereinafter be used for both Adam and the race condemned in him.)

"Then shall the priest command to take for him that is to be cleansed two birds alive and clean,

and cedar wood, and scarlet, and hyssop. And the priest shall command that one of the birds be killed in an earthen vessel over running water.” (Lev. 14:4,5)

The language of Lev. 14:5 in the KJV is somewhat ambiguous. It reads in an earthen vessel over running water. The phrase running water has been otherwise rendered in some of the modern translations as living water (Rotherham), fresh water (Moffatt and Meek, *An American Translation*), and spring water (Confraternity). In his commentary Lange says, Better, living water, which is the exact rendering of the Hebrew. Ordinarily living water is a figure of running water; but here the water is contained in a vessel and had therefore simply been filled from a spring or running stream.

‘Over running water literally living, that is, spring water. The meaning appears to be this: Some water . . . was taken from a spring, and put into a clean earthen vessel, and they killed the bird over this water, that the blood might drop into it; and in this blood and water mixed they dipped the instrument before described, and sprinkled it seven times upon the person who was to be cleansed. The living or spring water was chosen because it was purer than what was taken from pits or wells, the latter often in a putrid or corrupt state; for in a ceremony of purifying or cleansing, everything must be as pure and perfect as possible. (Clarke, *Commentary*)

The earthen vessel, we suggest, represented the human body of the man Christ Jesus; the water it contained represented the Truth; the blood of the slain bird mixed with this water, represented the redeeming merit (residing in the perfections) of the man Christ Jesus.

Despite the fact that the man Christ Jesus virtually dies and was buried in the Jordan at the time of his consecration (*T51; R4511:3; R5580:1*), his human body continued thereafter as the receptacle for both the Truth with which Jesus identified himself (John 14:6), and the healing, cleansing, redeeming merit of his blood. Thus the water and the blood, made available for the cleansing of the ancient leper, and contained in the earthen vessel, beautifully illustrates the fact that any who would be cleansed from the defilement of sin, must of necessity be sprinkled with both the blood and the water. Indeed, it is an admixture, and one cannot have the one without the other. Jesus himself declared to those of his day, Ye search the Scriptures [for the secret of life] and they are they which testify of me. (John 5:39; *R2011:6*, letter of F.B. Utley, and Bro. Russell’s comments.)

That this cleansing medium did not become available until Jesus had actually finished his course in death is evidenced by the fact that subsequently, when the Roman soldier pierced Jesus’ side, both water and blood issued forth therefrom. (John 19:34)

“As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water. And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.” (Lev. 14:6,7)

In this type, God undoubtedly would have us see the matter of man’s redemption from two different viewpoints: (1) God to manward; (2) man to Godward. The first of these was accomplished by God sending his son into

this sin cursed earth to become its redeemer (John 3:16). What man could not do for himself, God did for him. This, it is, that is portrayed here in this particular part of the ritual for the cleansing of the leper. The two birds alive and clean, we believe, were intended to show two aspects of the matter. Unlike animals in general, which are taken from the face of the earth, birds are, so to speak, creatures of the air. Jesus, of course, had an existence with the Father before the world was (John 17:5). He was then a spirit being. In order to become the One in whom God purposed the redemption, he had to give up his existence on the spirit plane; thus did he become the man Christ Jesus (Eph. 3:11). As the man Christ Jesus, he in due time humbled himself still more under the mighty hand of God, becoming obedient unto death, even the death of the cross (Phil. 2:8); and for this, we are told, God highly exalted him and gave him a name which is above every name, that at the name of Jesus, every knee should bow. (Phil. 2:9,10). This taking of the Logos out of the realms of glory, and of the spirit nature, and eventually returning him to the spirit (but now the divine) nature, is beautifully set forth in the fact that two clean birds were made captive so that one of them might be killed and its blood be used for the besprinkling of the leper in order to cleanse him. There just had to be two birds, since the one killed and supplying the blood for sprinkling, could not again be restored to life, And, of course, the man Christ Jesus, if he took Adam's place in death, must remain forever dead.

Nor could our Lord have been raised from the dead a man, and yet have left with Justice our ransom price; in order to the release of Adam (and his condemned race) from the sentence and prison-house of death, it was necessary that the man Christ Jesus should die, but just as necessary that the man Christ Jesus should never live again, should remain dead, should remain our ransom price to all eternity. (*E454*)

The fact that the living bird was dipped into the blood of the dead bird, and thereafter released into the open field, suggests what the Bible so clearly teaches, viz., that the merit of the dead man Christ Jesus, now belongs to the risen, ascended Lord.

It follows then that our Lord, when he had ascended up on high, had in his hand a price sufficient to pay the penalty for any one member of the race or for all of them as he chose to apply it for. (*R4262:1*)

When the Father raised him from the dead, he was the possessor, so to speak, of the value of his precious sacrifice. (*R4340:1*)

The sprinkling of the blood upon the leper before the release of the living bird seems to say that in God's mind, seeing, as it were, the end from the beginning, he considered the race of Adam already redeemed from the Adamic death when Jesus on the cross cried out, It is finished. (John 19:30)

The leper's being merely pronounced clean after the sprinkling is indicative of the fact that this was not the end, but rather, only the beginning of the cleansing process in which the leper would himself have an important

part; and in Lev. 14:8, he who is here pronounced clean, is spoken of as he that is to be cleansed.

That this sprinkling of the ancient leper was done by one other than the priest would suggest that it will be the ministry of the Ancient Worthies that will bring the facts of the redemption to the attention of the hearts and minds of the people during the Millennial age. Daniel, speaking prophetically, declared, they that turn many to righteousness shall shine as the stars forever. (Dan. 12:3)

And this noble work of thus elevating the race by sure and steady steps (under the direction of the unseen spiritual members of the same kingdom) is the high honor to which the ancient worthies are appointed, and for which they will come forth prepared soon after the final wreck of the kingdoms of this world and the binding of Satan, their prince. Those perfect man . . . will constitute the earthly phase of the kingdom . . . will shine as the stars forever. (A290)

It is possible that this sprinkling in the type, was done once each day for seven days, i.e., seven times in all (Lev. 14:7) yet, we cannot be sure of this, as it could also have been done seven times on the seventh day.

Thus, the first part of this ritual shows that God himself provided in Christ Jesus, the redeeming merit, whereby the condemnation which stood against Adam would be set aside, affording him the opportunity of completing his own redemption.

During the Millennial age all men will come to a knowledge of the truth, and thus to the fullest opportunity of salvation from the curse (condemnation or sentence) of Adamic death. (1 Tim. 2:4) . . . perfection will come gradually, and it will require the cooperation of the sinner's WILL ever to reach it. He must do what he can to climb up again to perfection, and will have all the assistance necessary. (T95)

“And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. But it shall be on the seventh day, that he shall shave off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.” (Lev. 14:8,9)

During the Millennial age, as already suggested, Adam will be brought back from the tomb, and afforded the opportunity of attaining a state of cleanness from the leprosy which had defiled him and separated him from the Camp and from fellowship with God. (John 5:28,29) For Adam then, the Millennial age will include a seventh day in which he may cleanse himself preparatory to the rededication of himself to God. The washing of his clothes, evidently, was to precede the leper's shaving, and his ultimate bathing in water. Let it be remembered that the man who was to do this, was one who already felt, or had the assurance that his leprosy was arrested, the healing work had already begun with(in) him. One's desire to do righteously is sometimes handicapped by what others about him may think or say; so that an outward appearance may sometimes belie the inner self. It is therefore incumbent upon such to make sure that the out-

ward testimony is what it ought to be. This is what is represented in the leper's washing of his clothes. There is no sense in one's washing the body, only to put on dirty clothes, for the body itself will again become contaminated. So the washing of the clothes here precedes the ultimate washing of the body. This, of course, does not imply that the body is of itself very unclean; but rather that, when the body is eventually washed, there will be clean clothes ready for it.

The shaving off of all his hair, head, beard, eyebrows, etc., may readily be understood as a necessary precaution against being reinfected; or the contamination of the Camp to which he was now soon to return: for hair is very retentive of odors and infections of every kind. Hair may also be regarded as a symbol of the fallen nature's unbecoming growth. Adam will feel the necessity of bringing under judgment everything about him that has been the outcome of his unclean state, or identified with it. If he would resume his place in the Camp, he shall have to set aside, by the sharp razor of self judgment, everything that has been affected by, or that has taken character from, his leprous state.

Finally, the leper had to wash himself completely with water. Water is the symbol for TRUTH. There will be plenty of water in the next age, the Millennium. We are told that the knowledge of the Lord (i.e., the Truth concerning the will of God for all mankind) will cover the earth as the waters cover the sea (see Hab. 2:14). This knowledge of the Truth will enable Adam to cleanse himself, at least measurably, from the filthiness of the flesh and the spirit. The cleansing by the leper in the type by way of washing his clothes, shaving off his hair, and washing himself completely with water, was accomplished before he returned to the Camp (Lev. 14:8). Having accomplished this portion of his cleansing, he was readmitted to the Camp, but was not yet permitted to sojourn in his own tent. The significance of this seems to be that the right of Adam to live in his own tent, his own perfect body, will not have been established, until yet something else shall have taken place: a rededication by way of consecration, made possible for Adam through the ministrations of the Anointed Priest, Christ Jesus and his church. This is beautifully set forth in what follows.

"And on the eighth day he shall take two lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil. And the priest that maketh him clean shall present the man that is to be made clean, and those things, before the LORD, at the door of the tabernacle of the congregation." (Lev. 14:10,11)

An eighth day bespeaks a resurrection, though as is quite evident here, not the fullness thereof. Even we, the Church, while still in the flesh, though experiencing the power of Jesus' resurrection (Phil. 3:10), and living, as it were, the resurrection life, will not really know its fullness until that which is perfect is come . . . [and] that which is in part shall be done away. (Phil. 3:10,11; 1 Cor. 13:10) For Adam each step of obedience to the law of the Kingdom, doing what he can to climb up again to perfection (*T95*),

and into fullest harmony with God, will be a part of his resurrection, of, or by, judgment (John 5:28,29, RSV), bringing him ultimately to the fullness of the resurrection, viz., perfection of being on the human plane.

The great mass of mankind . . . will come forth unto `resurrection by judgment, and then it will remain for them to prove themselves worthy of perfect life, which alone will be permitted to endure beyond the Millennial age into the everlasting ages of the future. The obedient only will be permitted to attain to resurrection, being lifted fully and completely out of death, a gradual progress, and gradual attainment . . . those who will then walk on the highway of holiness must `go up thereon. It will be an upward, ascending path, and require effort and overcoming on the part of those who would retrieve all that was lost, human perfection. (F712)

However, he comes forth unto resurrection by judgment for the purpose of being accorded an opportunity of rising up out of his shameful and contemptible condition to the full perfection of human nature; and to what extent he will attain life, to what extent he will attain unto resurrection out of death, will depend entirely upon himself. First of all, he must know the Truth; he must see himself in his true colors; he must see in contrast the perfect man, as represented in the ancient worthies, the `princes of that time. He must see in operation the laws of righteousness in contrast with his previous knowledge of the operation of the reign of sin and death. (F717)

If . . . he shall humble himself, acknowledge his sin, and become obedient to the laws of the Kingdom, he will thus at once begin his upward course toward life, his resurrection, or rising up, toward complete recovery from the fall. (F718)

In a sense, this will be the way in which Adam rededicates himself to God, a rededication which he could not accomplish without the assistance of the Priest. Accordingly, we see in the type, that the man to be cleansed was brought by the priest, together with the offerings, to the door of the tabernacle of the congregation (Lev. 14:11), i.e., to the altar of burnt offering, for presentation to God. The offerings were three lambs, a meal offering, and log of oil. Two of the lambs were males, one to serve for a trespass offering, and the other for the burnt offering. The ewe lamb was for a sin offering (see Lev. 4:27,32).

“And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them for a wave offering before the LORD: And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest’s, so is the trespass offering: it is most holy: And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.” (Lev. 14:12–14)

The first lamb to be slain was the trespass offering. But there is something unique about this trespass offering: it was made a part of the wave offering (Lev. 14:12); and wave offerings were normally taken from peace offerings (Lev. 7:30,34). Nor is there specific mention made here of either confession of sin or restoration as was common with trespass offerings (Lev. 5:5,16; 6:4,5) though these may be implied.

Undoubtedly, only a portion of this ram (most likely the breast Exod. 29:27; Lev. 7:34), together with the oil, was waved for a wave offering before the LORD, and this, by the priest, not by the leper himself.

The lamb of the trespass offering represented the ransom sacrifice made on behalf of Adam by Christ Jesus. This, the leper, the man to be cleansed will have to recognize (*T99*) if he would experience the full efficacy of the blood as is so beautifully set forth in the subsequent putting of the same on his ear, thumb, and toe. (Lev. 14:14)

So much for the viewing of this sacrifice as a trespass offering. Now let us see the picture from the other side, viz., that of the peace offering, from whence the wave offering was taken. The priest, of course, represented Christ Jesus, and him alone. No one shared with him in the offering of himself as the ransom sacrifice for the sin of the world. He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and by his stripes we are healed. (Isa. 53:5)

Let it be carefully noted how beautifully the prophet Isaiah has here brought transgressions and peace together. Not only did Jesus as the High Priest set aside Adam's transgressions, but on the basis of sacrifice for sin, he also assumed on his behalf, a vow to establish him in the peace which once he possessed, ere he fell from divine grace and favor. (See *T81*) This consecration of Jesus in the interests of Adam is beautifully pictured in the ancient priest's wave offering of a portion of the lamb, and the log of oil (Lev. 14:12). The waving of these showed that Jesus' consecration was not for but a moment, a day or a year, but rather that he would keep his affections and powers uplifted, continually, never ceasing until they were accepted of him by the Father; and all of this in the interests of those for whom he consecrated. (See *T45*)

The oil (not here the special holy anointing oil) undoubtedly represented the Holy Spirit through which Jesus was able to offer himself without spot unto God (Heb. 9:14); and which Holy Spirit will on his account be poured out upon all flesh (Joel 2:28).

The fact that in the type these (the ram and the oil) were supplied by the man to be cleansed, does not signify that anti-typically, what was typified by these would originate with sinful man; but rather that Adam will desire that the merit of Jesus' sacrifice be made applicable to him and that the knowledge of the Truth (the work of the Holy Spirit) should enable him to come into fullest harmony with God. It will be noticed that in the type both the blood of this sacrifice (trespass offering), and the oil, were directly applied to the man to be cleansed. (Lev. 14:14,17,18)

However, the blood was first applied, later the oil. How significant is this. Adamic sin must first be set aside ere the Holy Spirit can sanctify a body for the indwelling of the truth.

“And the priest shall take some of the log of oil, and pour it into the palm of his own left hand: And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD: And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of

his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD." (Lev. 14:15-18)

It is significant that the oil was not poured out from the original container onto the man to be cleansed, but from that which was in the hand of the priest. This seems to set forth the fact that all the blessing which shall come to Adam during the Millennial age, will come not directly from the Father, but by way of the ministrations of the Priest, Christ Jesus. It will be from the Priest's own hands that the blessing to the world of mankind will flow.

The ancient priest, before applying any of the oil to the body of the man to be cleansed, sprinkled of it, seven times before the LORD which undoubtedly means within the Court, westward in the direction of the Tabernacle. Perhaps this was intended to show that anti-typically, the blessing coming to Adam from the hands of the priest, Christ Jesus, will be in the fullest accord with the heavenly Father's will.

Let it be noted also, that the blood put upon the ears, thumbs and toes of the consecrating priesthood of old, was of the ram of consecration, and was placed there by Moses (Exod. 29:19,20; Lev. 8:22-24); but the blood put upon the ear, thumb and toe of the man to be cleansed, was the blood of the ram of the trespass offering (a sin offering), and was placed there by the sacrificing priest. The former showed how the heavenly Father sanctifies the anti-typical priesthood, the Church, and the effect that this consecration has upon them.

'The ram of consecration, showed what effect the sacrifice will have upon us . . . Aaron and his sons laid their hands upon the head of the ram of consecration, showing thus that it represented them. And Moses slew it and took its blood (consecrated life) and put it upon each separately, thus showing that our consecration is an individual work. And he put it upon the tip of the right ear, and upon the thumb of the right hand, and upon the 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, even 'as we received Christ, so walk in him. (T45)

The latter shows how the anti-typical Priest, Christ Jesus, will make direct application of his ransom merit to Adam, the man to be cleansed; and the effect this will have upon him. The blood of Jesus Christ . . . cleanseth . . . from all sin. (1 John 1:2) He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. (1 John 2:2)

It will cleanse Adam from head to toe, enabling him to receive, as it were, the Spirit of Truth (represented by the oil) by way of which he will bring himself more and more into harmony with God; consecrating himself and eventually attaining unto the fullness of sonship.

The Holy Spirit's office will be equally important during the Millennial age, in bringing the world of mankind back into harmony with God, under the terms of the New Covenant, through the merit of the dear Redeemer's sacrifice. Accordingly, through the prophet Joel (2:28,29), the Lord has drawn attention to this fact, pointing out . . . `afterward his Holy Spirit will be generally poured upon the world of mankind, `all flesh, During the Millennial age, then, the world's progress will be in full harmony with the Holy Spirit; and in proportion as men shall come into full harmony with that Spirit will any of them become eligible to the eternal conditions of life and joy and blessing which lie beyond the Millennial age. (*E164*)

When people come into harmony with God, they will consecrate their lives and their bodies to his service. Then they will begin to get the blessings in their minds and bodies; and in this sense of the word they will get more of the Spirit of the Lord, the Spirit of his mind. So through his truth and through divine judgments of that time, the Lord will `pour out his Spirit upon all flesh. (Joel 2:28) In proportion as they receive his Spirit, they will come into the attitude of sonship.

But even then they would not be sons in the full sense of the term. We might say that the church are not sons in the full sense of the word, but that we shall be sons indeed when we shall have experienced our resurrection change. So in the Millennial age, as people come into harmony with the divinely arranged Messianic kingdom, they will be coming nearer and nearer to the standard of sonship. By the end of the Millennial age they will have attained that condition of mentality which Adam had when he was perfect. All this blessing they will get through Christ and his associated church. (*R5583:4,5*)

Finally, what was left of the oil, the ancient priest poured out of his hand upon the head of him that was to be cleansed (Lev. 14:18). Thus is reflected the fact that the ultimate to be accomplished during the Millennial age by the Holy Spirit at the hand of the priest, Christ Jesus, is the restoration of Adam to his erstwhile kingship over the earth, the dominion once lost by him. However, his establishment as king does not follow immediately his anointing anymore than does the glory, honor and immortality (Rom. 2:7) follow immediately the Church's anointing. Addressing the Church, the Apostle Paul says, after ye believed, ye were sealed with the holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession. (Eph. 1:13,14) Commenting on this, Bro. Russell said:

It is as yet a promise only; it is all of faith. We have now but the begetting of the Holy Spirit to this new nature, and the sealing of the same Spirit, `the earnest of our inheritance. (Eph. 1:13,14) But we have learned to know our God and to trust his faithful word, We have proven his gracious promises in many a time of stress and danger, and we know he will not fail us. (*R5497:5*)

The sealing of the Spirit is the imprint of God's character upon us:

When your heart has become tender toward the Lord, the Holy Spirit begins to impress upon you the character likeness of God, and that is the sealing of the Holy Spirit. (*Q634*)

It is the imprint of the Lord's character upon us; he is impressing you more and more; you are being sealed with the Holy Spirit . . . If you allow the impress to go on in you, you will become more and more a copy of God's dear Son. (Q23)

The operation of the Holy Spirit during the Millennial age will be quite similar to that of the Gospel age (R1411). Is it too much to expect that there will be something akin to our sealing for Adam during that age? Surely, as he comes more and more into harmony with the Spirit of the Truth, he will receive, as it were, more and more of the imprint upon his character, of what the mind of God is for the restored king in the earth. This imprint will in itself be a witness to Adam, an earnest if you please, assuring him that if he will continue so to please God, he will inherit the fullness of his hope, full sonship with God and kingship over the purchased possession, the earth itself. (T42) Atonement will then have been fully accomplished.

"And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering: and the priest shall offer the burnt offering and the meat [meal] offering upon the altar; and the priest shall make an atonement for him, and he shall be clean." (Lev. 14:19,20)

It will have been noted that throughout this ritual, so far, emphasis has been on such features as reflect, or bear upon, the sacrifice of Christ Jesus; and it is the ransom sacrifice that is the basis of the atonement, and also for all subsequent forgiveness. (T94)

The greater portion and sometimes all of the sin offerings was burnt with fire without the camp (Lev. 4:11,12,21; 8:17; 9:11; 16:27) where the burning created a stench in the nostrils of the people. On the other hand, the burnt offerings were completely consumed by the fire on the altar, as a sweet savor unto the Lord; save where the hide would belong to the priest. (Lev. 7:8) Both offerings may picture the same sacrifices, but from different standpoints: the burnt offering, that of divine acceptance.

The burnt offering shows . . . divine acceptance. It shows that the offering was made to God and accepted by God as a whole. (R4389:3)

It may seem inconsistent to say that in this ritual of the cleansing of the leper, the trespass offering represented Jesus' sacrifice, the sin offering represented the Church as participators with Jesus, but that the burnt offering represented Adam in his consecration. Let it be noted, however, that it is the Priest who offers this burnt offering; and does not the fact of Adam's consecration bespeak the acceptance not only of Adam's sacrifice, but of the Priest's sacrifices which made his acceptable?

However, God also decreed that the Church should have a share in the redeeming work, and this by way of becoming the channel through which the ransom merit of Christ Jesus should flow out to all the families of the earth. The ransom merit, of course, is one thing, but its application is quite another. The former, in which Jesus shared alone, is reflected in the trespass offering, whereas the latter, in which the Church shares also, is

reflected in the sin offering which followed it. The object of this anti-typical sin offering thus is . . .

. . . to release `all the people, all mankind from the dominion of sin, death: to restore them to the perfection of being which is essential to perfect happiness and at-one-ment with the Creator.

This is the blessing which is to come 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 tidings) 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); and `if we be Christ's (members) then are ye Abraham's Seed, and heirs according to the promise referred to; viz., one of the blessing class, the Seed of Abraham, who shall bless all the families of the earth. (Gal. 3:8, 16,29) But this `Seed must be completed before the blessing comes . . . the sin offering must be ended before all the blessings resulting therefrom can flow out. (*T90, 91*)

In the type, this sin offering was a female sheep (ewe lamb, Lev. 14:10,19); and since a female sheep (or goat) was to be the sin offering for one of the common people (Lev. 4:27,32,28), there is the suggestion that while the atonement was of necessity collective (Rom. 5:18,19), redemption will be an individual matter. (Jer. 31:29,30; Ezek. 18:4,20)

The whole world, purchased by the precious blood (human life) of Christ, will present themselves, for forgiveness of trespasses, to the `Royal Priesthood, whose acceptance of their gifts or consecrations will signify forgiveness. (*T100*)

On the basis of such forgiveness, every member of the redeemed race will be able to rededicate himself to God through the mediatorial ministrations of the world's High Priest. Accordingly, we find in the type, that the man who was to be cleansed is now able to present himself in consecration unto God as represented in the burnt offering which followed the sin offering.

While the burnt offerings of the people in the Millennial age will represent them and not the Lord nor the Church, it is quite fitting that in this connection there should be something to reflect their appreciation of that priesthood whose faithfulness on their behalf makes consecration possible. This, we believe, is the significance of the meal offering, which accompanies the burnt offering. (Lev. 14:20) The meal offering consisted of (unleavened) flour and oil (Lev. 14:10); and though it is not specifically stated here, it was probably baked, or fried (Lev. 2:4,7), and may also have been sprinkled with frankincense. (Lev. 2:2)

Flour is ground wheat, a beautiful symbolism of the Church, the wheat class, who in the grinding processes of the afflictions of Christ lose their own identities so as to be found in the one bread or loaf (1 Cor. 10:17). The oil, of course, is the symbol of the Holy Spirit which binds them together into a beautiful brotherhood under Christ, their Head. (Psa. 133:1,2) The baking processes are the oft times heated trials by which they

are baked into a single bread to be broken as members of the one loaf. (F478)

The close association in the ancient ritual of the burnt offering and the meal offering is therefore quite significant: for Adam will have to recognize that priesthood which by way of the better sacrifices of the Gospel age, makes his consecration and rededication to God, possible.

The fact that in the type, there was a direct application of both blood and oil to the man that was to be cleansed, before the sin offering was offered, does not mean that anti-typically the merit of Jesus sacrifice will actually be applied to Adam before the sin offering (representing the joint participation of the Church in the redeeming work) shall have been accomplished. It is intended merely to reflect the fact that God intended the merit for a direct application to the world in due time after the sin offering of the Gospel age had made the merit available for the world. Let it be carefully noted that the burnt offering representing Adam's consecration was not offered until the sin offering had first been offered. It says, **afterward** he [the priest] shall kill the burnt offering. (Lev. 14:19)

Bearing on the matter of the rededication or consecration of Adam, Bro. Russell had this to say:

The completeness of consecration was shown by the death of the animal, that is, each member of the race must consecrate his will; but it will be followed neither by the destruction of the human nature (the burning of the flesh outside the camp) nor by the taking of the life into a new nature, into the 'Most Holy. . . . No: when consecrated, they are accepted as human beings, and will be perfected as such, their right to life as such having been purchased by the High Priest, in the members of whose Body all the overcoming Church is represented. The consecrations represent an appreciation of the ransom, and the acquiescence of the offerers to the Law of God as the condition upon which they may continue to live everlastingly, in harmony and favor with him. (T96)

There is here another transposition, as there is in the case of the trespass offering, which in a sense was also a peace offering, inasmuch as the wave offering was taken from it. The burnt offering which was a he lamb, and should have required but a $\frac{1}{10}$ deal of flour for the meal offering (Num. 15:6), whereas $\frac{3}{10}$ deals of flour was here specified (Lev. 14:10) the quantity normally required for a bullock. We believe that since the meal offering represented the Church, including Jesus its Head, which in the ritual of the initial consecration was represented in a bullock (Lev. 8:14 see also T41), it is quite fitting and proper that the quantity of flour should be $\frac{3}{10}$ deals, instead of a mere $\frac{1}{10}$ deal.

“And if he be poor, and cannot get so much; then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and log of oil: and two turtle doves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.” (Lev. 14:21,22)

The foregoing exegesis (of Lev. 14:2-20) makes a very general application to Adam and the race; yet there is another feature involved in the redemp-

tion of mankind which necessitates a slight modification of the ritual. Not all of mankind will be on the same moral level: some will, morally, be very poor. In the type, this modification was made by allowing those too poor to obtain three lambs, to substitute turtle doves or pigeons for the ewe lamb of the sin offering, and the he lamb of the burnt offering, respectively.

Let it be carefully noted that there could be no alternative, nor substitute for the he lamb of the trespass offering. This seems to bespeak the fact that none of Adam's race can be redeemed (cleansed) without a full appreciation of the (ransom) sacrifice of Christ Jesus, however imperfectly they may comprehend, or understand, or be able to grasp the facts concerning the sin offering. Their own consecrations of themselves will, of course, be correspondingly weaker, as is reflected in the burnt offering subsequently offered.

In verses 2-32 we have gracious provision for the one who is poor, whose hand is 'not able to get the normal offerings. This reminds us that God considers, and His priests [will]¹ consider, the spiritual means and ability of those who need cleansing. 'What is regularly prescribed may not be obtainable in all cases. In such cases one lamb and two turtle doves take the place of the three lambs in the normal offering; and one tenth part of fine flour mingled with oil is accepted for the oblation instead of three tenth parts in the normal offering. The same apprehensions of Christ have to be there, with their corresponding self-judgment, but a smaller measure is accepted when one is poor. There is a compassionate taking account of the means of the one concerned. The precious and tender grace disclosed in this is 'good to the feeblest heart. (Coates, *Outline of the Book of Leviticus*, p. 161)

"When ye come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession:" (Lev. 14:34)

It is not necessary to assume that the leprosy of the garment, or of the house, is the same as that which came upon man. However, all three in this affliction were definitely marked with a deterioration. In a garment, or a house, this could readily be traced to the neglect or indifference and carelessness of the tenant. More often than not, the state and condition of the garment or the house, is but the reflection of the character and disposition of the indweller. People who are not clean about themselves, are generally not clean about their wearing apparel, or their dwellings. Uncleanness with God is sin and, like the leper of old, his leprosy separated him from the Camp and from the Tabernacle of God. So too, does sin separate the morally unclean from both the people of God and from God himself. With man, the very nature of the disease of leprosy is such as to make him unclean. (Lev. 13:45,46)

In regard to what is called 'leprosy in houses, in textile fabrics, and in leather, it is not necessary to suppose that the name is intended to convey the idea of an organic disease in these inanimate things. The law will still be

1. We have added the word 'will' to this quote to bring it more into harmony with our own understanding of the matter.

sufficiently clear if we look upon the name as merely applied in these cases to express a kind of disintegration or corruption, from certain similarities in appearance, by the figurative use of the word . . . These modes of disintegration have been often investigated with great learning and labor; but it is not surprising that at this distance of time, and after such profound changes in the arts and the habits of men, the results of all such investigations should remain somewhat unsatisfactory. Just enough has been ascertained to show that inanimate things, of the classes here described, are subject to processes of decay which might be aptly described by the word leprosy . . . and we are therefore justified in supposing that the green or red fungi so often seen in epidemic periods, were the protean disease of man, and his garment, and his house. (Lange, *Commentary*, Leviticus)

The people of God are to cleanse themselves from every pollution of flesh and spirit, and to perfect holiness in His fear. They are to hate the garment spotted by the flesh, and to keep themselves unspotted from the world. If any occupation, or habit, or association is found to hinder one's liberty with God, or the enjoyment of spiritual things, or happy fellowship with one's brethren, or power in service, it is to be suspected that there is some 'sore of leprosy' about it, and it should be subjected at once to priestly scrutiny and care. Do not go on with anything that you cannot connect with God. If it cannot be done to his glory it is better to tear it out, or to burn the garment. (Coates, *Outline of the Book of Leviticus*, p. 150)

While the leprosy in this chapter, like that of chapter 13, has as its counterpart the state and condition of sin and separation from God in which the world of mankind now find themselves, and that cleansing from the same is to be effected for them during the Millennial age, we intend to draw from the Word of God such lessons as we believe are intended for us. It is true, Adam in his original creation was clean (pure and holy); and it was sin that brought contamination and defilement, uncleanness, upon him, and therefore also separation from God. And we, who were born in his house as members of his family, were likewise contaminated and defiled (Rom. 5:12), leprous, unclean, and for a time also, separated from God.

However, this is not what we shall consider to be the house of our text. Since a house is the place wherein families dwell and get together for fellowship with each other, we suggest that this house represents the assemblages (in the home, at meetings, and conventions) of God's people, where, and when, as members of the family they gather together for fellowship in the Lord. Let it be carefully noted that the house is here identified with Canaan. (Lev. 14:34) Are we not already in possession of the anti-typical Canaan? Has not God already given us for our possession the sanctified heart? True, the Canaanite still dwells within, yet we have covenanted to drive him out; and to utterly destroy whatever within its borders may be inimical to our God. There is a sense in which the Church has already passed over the Jordan, and is thus in possession of the land. And it is the houses beyond the Jordan where because of our carelessness and often indifference, the great Jehovah permits manifestations of leprosy.

When such things come in, the first thing is to recognize that God has allowed it. Indeed it says, 'And I put a leprous plague, etc. It is an exercise the Lord has brought upon us to bring to light the true state of things, and to teach his saints needed lessons, and to make manifest those whom he approves (1 Cor. 11:19). When difficulties arise, we are apt to get occupied with facts and persons, and not to take sufficient account of what the Lord may have to say in connection with it. But we should first of all ask, What is the Lord calling attention to by this state of things? (Coates, *Outline of the Book of Leviticus*, p. 163)

"And he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were, a plague in the house. This is the law for all manner of plague of leprosy, and scall, and for the leprosy of a garment, and of a house, and for a rising, and for a scab, and for a bright spot: to teach when it is unclean, and when it is clean: this is the law of leprosy." (Lev. 14:35, 54–57)

Who is the owner of this house? Each of us, individually, who gather together within its walls, i.e., within these assemblages, is its owner in the same sense that every member of an ordinary family has a responsibility with regard to his dwelling place, to keep it clean and wholesome. Thus does it fall to our lot to see to it that the house, the place of our fellowship, is kept clean and wholesome, that no evil germ may find soil in which to take root and defile it. Here cleanliness, is next to Godliness.

This house, the assemblages of God's people for fellowship with each other and with the Lord, is a most beautiful edifice, when the convocation is truly in the Lord (Psa. 133:1). However, it can so easily be defiled, when seeds of corruption are privileged to waft themselves into it. What are these seeds of corruption? Why any little root of bitterness: jealousies, envyings, evil speaking, evil surmising, gossipings, etc.

Sometimes, as the owner of the house, we may sense such uncleanness in the house. If then we will call upon the Lord, our great High Priest, he surely will look the situation over for us and make certain recommendations; yea he may even clean it up for us. Yet there are times when the corruption just will not yield: it resists the Spirit of the Lord, and may have the tendency to quench the Spirit completely. If then, the Spirit of the Lord is unable to bring about the state of holiness in which he would have the members of his family dwell, he will see that the edifice is razed to the ground, and its materials transported to the unclean place, a place out of bounds for every true Israelite. (Lev. 14:45)

Both brothers and sisters who have a care for the 'house are distressed if anything comes in which is not of God; they feel the seriousness of it, and cry to God about it . . . Leprosy in the house hinders the enjoyment of the land, and if we love the saints, we cannot bear that they should be deprived of the spiritual joy of their possession. Every one of us should take a real serious interest in the 'house. (Coates, *Outline of the Book of Leviticus*, p. 163)

"Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house:" (Lev. 14:36)

The principle seems to be that the uncleanness shall be limited as much as possible. The priest is not concerned to hold as much as possible unclean, but rather the contrary. He is anxious that everything that can be preserved from defilement shall be preserved. (Coates, *Outline of the Book of Leviticus*, p. 164)

“And he shall look on the plague, and behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall;” (Lev. 14:37)

The priest knows what the right color of the house is; he knows the holiness, truth, grace and love which rightly mark `house conditions. He knows the meekness and lowliness and forbearance in which saints can walk together in mutuality, and enjoy the land of their possession. So that when he goes into the house and sees `greenish or reddish hollows, and their look is deeper than the surface of the wall, he knows it is something quite different from the normal color. It is something that is of the flesh . . . The priest knows it to be contrary to the true character of the house. (Coates, *Outline of the Book of Leviticus*, p. 164)

“Then the priest shall go out of the house to the door of the house, and shut up the house seven days:” (Lev. 14:38)

The question arises as to whether it is active, and as to how deeply things may be affected by it? It may possibly be the outcome of infirmity or ignorance, and not exactly will. Where will is working energetically, the shutting up of the house seven days will make more manifest that it is so. But if grace is in the ascendant, it will be exerting its sway all the time to set aside through righteous self judgment what is of the flesh. So that at the end of `seven days the suspicious indications will be arrested or reduced. Patience is often needed to give time for the grace of the Lord to do its blessed work. (Coates, *Outline of the Book of Leviticus*, p. 165)

“And the priest shall come again in seven days, and shall look: and, behold, if the plague be spread in the walls of the house; then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city.” (Lev. 14:39,40)

We suggest that the stones of the house represent such principles as within which the assemblages are convened. If these be the clean, pure principles of truth and righteousness, it is hardly possible that any uncleanness will become attached; but, if these principles are compromised for any reason whatsoever, personal or otherwise, the danger of a leprosy deeper than the surface will in time be manifested.

If the suspicious symptoms spread, it is a bad sign. To see an evil principle spreading and getting a firmer hold gives the gravest concern to every one who cares for the well being of the house. It shows that there is something that has to be positively rejected as unsuitable to the house. `The stones in which the plague is are to be cast out in an unclean place . . . They have to be absolutely rejected. If individuals identify themselves with such principles and seek to make them an integral part of the house, and maintain this in the face of instruction and admonition, they can only be regarded, for the

time at any rate, as identified with the principles they espouse. (Coates, *An Outline of the book of Leviticus*, p. 165)

“And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:” (Lev. 14:41)

If we seek to maintain suitable `house conditions we shall be called upon to exercise priestly discernment as to the character of the stones which go to make up the house . . .

Overthrowing reasonings and every high thing that lifts itself up against the knowledge of God, and leading captive every thought into obedience of Christ (2 Cor. 10:5) would get rid of every leprous stone, and would secure suitable `house conditions so that saints might enjoy together the land of their possession. In rejecting leprous stones the thought is that we disallow that which is contrary to the true character and blessing of all saints. If we refuse a wrong and unclean principle to which some of our brethren adhere, our refusing it is really a kind and true service to them. In refusing it we are acting on their behalf, and for their good. Because what is unsuitable to divine `house conditions is unsuitable to all those who by divine grace and calling are entitled to participate in those conditions; that is, all saints. It is in love to all saints that every principle is to be refused which priestly examination has proved to be unclean. Such action will probably very often be misunderstood, but we must be content to leave this to be cleared up in the day when all things are manifested.

If true believers will identify themselves with principles which are not of God, we cannot put them right, but we can pray for them, and for ourselves that we may more clearly discern what is suitable to `house conditions, and how indispensable those conditions are to the enjoyment of the land of our possession.

After the leprous stones have been cast out, the house is scraped, and the dust poured out in an unclean place. The seriousness of having been associated with what is unclean has to be felt throughout the house. . . . The scraping of the house brings home to all the gravity of the issue raised, and the necessity for complete purification. (Coates, *Outline of the Book of Leviticus*, ppg. 165 167)

“And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaster the house.” (Lev. 14:42)

It is not only that human and corrupting principles are to be judged and refused, but there is to be positive gain by replacing them by principles which are according to the truth and holiness, and the very face of things, the plaster of the house, has to be brought in keeping therewith. If saints discover that they have been associated with some principle that was not of God, and they cast it out, and replace it with what they have learned to be according to the commandments of the Lord, they will find it necessary to renew the `plaster also. The very face of things in the house, the way things are done, and all that comes into view, will take a changed character. (Coates, *Outline of the Book of Leviticus*, p. 167)

“And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered; then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it

is unclean. And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place.” (Lev. 14:43–45)

This scripture suggests that there may be cases where not even the removal of the leprous stones, and the introduction of new ones, and the replastering of the house, will put matters right . . . `it is a corroding leprosy in the house; it is unclean. There is no remedy for such a state of things . . . In this case it becomes manifest that things cannot be divinely corrected or adjusted. There is something radically wrong with the whole principle of the house. It is not that certain features have had place which are not of God and which may be dealt with under priestly direction so that the house is preserved in suitable condition. But in such a case as is typified here the whole principle of association is contrary to God’s mind, and has to be rejected altogether. [Such] houses are leprous because the whole principle of their constitution carries the impress of the mind and will of man rather than the impress of the mind and will of God. (Coates, *Outline of the Book of Leviticus*, p. 168)

“And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plastered; then the priest shall pronounce the house clean, because the plague is healed.” (Lev. 14:48)

The leprous stones have been rejected, and new ones put in, and the house plastered, it is now found after priestly examination, that the plague is arrested. (Coates, *Outline of the Book of Leviticus*, p. 168)

“And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop: And he shall kill the one of the birds in an earthen vessel over running water: And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times: And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet: But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.” (Lev. 14:49–53)

As suggested, a house can be no cleaner than those who dwell within it; nor can the house cleanse itself. If this house located in Canaan, the land of our possession, is to have its beauty unmarred by uncleanness, leprosy, then each of us individually will have to take such measures as priestly counsel suggests, for the removal from our fellowships, of every unworthy and wrong principle. The really effective cleansing of the house comes only as the result of bringing every thought into subjection to the mind of Christ, who died the meritorious death of the man Christ Jesus so that both we, and our houses, might be clean; and who, because of this, was highly exalted by Jehovah God, the Father. This indeed, is what is signified by the two birds brought in for this specific purpose.

The use of the cedar wood, hyssop, and scarlet in connection with this cleansing of the leprous house, after it had already been pronounced clean, has a very deep significance for those identified with this anti-typical house, the assemblages of the Lord’s people. Leprosy, uncleanness, is sin. The leprosy upon the house in Canaan, permitted of the Lord, is not according to his will. He intends, however, to overrule it for the

good of his consecrated saints. And it is this, that is suggested in the manner in which the house is to be cleansed, with cedar wood, scarlet and hyssop. It is, as it were, to remind his saints that only through the imputed merit of Jesus blood, and the sanctifying power of the Truth (symbolized by the water) can any continue to offer a justified humanity (symbolized by the cedar wood), unto death (symbolized by the scarlet); and because of their in part condition, a continual purging (symbolized by hyssop) is found to be necessary.

Summary of Leviticus 14

It must be understood that the leper was separated from the Camp and therefore from fellowship with God (in a leper colony).

Verse	Person	Action
2,3	Leper	brought to priest; priest meets him, but not in Camp (healing is evidently from within; cleansing from without).
4	Priest	commands that one (not himself, nor the leper) take for the leper “two birds, alive and clean, and cedar wood, and scarlet, and hyssop.”
5	Priest	commands that one bird be killed in an earthen vessel over (i.e., containing) living water.
6	Priest	takes living bird, cedar wood, scarlet and hyssop: dips all into the blood of the dead bird.
7	Priest	besprinkles leper—pronounces him “clean,” then lets live bird fly away (Rotherham: “over the face of the field”; Moffatt: “in the open country”).
8,9	Leper (still to be cleansed)	(1) washes his clothes, (2) shaves off his hair, and (3) washes himself in water; all of this, apparently on the seventh day, within the Camp, but outside of his own tent. After this, “he shall be clean.”
10	Leper	on eighth day, brings to the Priest for himself, two he lambs (rams) and one ewe lamb—without blemish; 3/10th deal of fine flour mingled with oil for a meal offering; and a log of oil.
11	Priest (who will make leper clean)	presents the leper and his offerings, etc., in the Court “at the door of the Tabernacle of the Congregation”—“before the Lord.”
12	Priest	offers one he lamb (ram) for a trespass offering with the log of oil as a “wave offering.”
13	Priest	slays his animal (which is most holy).
14	Priest	takes some of its blood (of the trespass offering) and puts it on leper’s ear, thumb and toe.
15	Priest	takes some of the oil in palm of his own left hand.
16	Priest	dips finger of his own right hand into this oil in the palm of his left hand, and sprinkles it seven times “before the Lord.”
17	Priest	takes rest of oil (in his hand) puts it on ear, thumb and toe of leper, upon the blood already there.
18	Priest	puts balance on leper’s head.
19	Priest	offers female (ewe) lamb for sin offering and slays the other lamb (ram) for burnt offering.
20	Priest	offers this burnt offering and the meal offering completing atonement for leper, who now “shall be clean.”
20–31	One who is poor	Same ritual except that the offerings were to be a (he) lamb for a trespass offering, a pigeon or turtle-dove for a sin offering and a pigeon or turtle-dove for a burnt-offering; the meal offering includes only 1/10 deal of flour.

Chapter 19

Leviticus 16 The Day of Atonement

In Leviticus 16th chapter we have the divinely arranged picture of the Day of Atonement and its sacrificial work. The high priest took a bullock, which was for himself which represented himself and slew (sacrificed) it. The bullock represented our Lord as a man; as expressed in the Scriptures, 'A body hast thou prepared me. (Heb. 10:5) Subsequently two goats were brought and tied at the door of the Tabernacle. These were taken from, or represented, the congregation, the people of Israel, and were typical of the household of faith, the Lord's consecrated people two classes of them, the 'little flock and the 'great company. How beautifully the type shows that these have not bodies especially prepared for sacrifice. This is particularly shown in the statement that the goats were taken for a sin-offering, while no such statement is made respecting the bullock. In other words our Lord, by reason of his miraculous birth, was perfect, actually so 'holy, harmless, undefiled, separate from sinners. We, his disciples, however, imperfect, are of the world, children of wrath, even as others. Taken from the world our imperfections are reckonedly covered by the merit of Christ's sacrifice by the first part of his sacrifice, atoned for by the blood of the antitypical bullock, the blood of Christ. We remind you that the Apostle points out that our Lord's sacrifice took place at the beginning of his ministry and was finished at its close; who could not be the sin sacrifice until his thirtieth year, under the law. And it is written that just as soon as he became thirty he made the sacrifice: 'Now when Jesus began to be about thirty years of age he cometh to John at Jordan to be baptized of him. We may be sure that he arrived in time to present himself in sacrifice to the Lord, at the very earliest possible moment. There it was, the Apostle tells us, that he fulfilled the prophecy, 'Lo, I have come, as in the volume of the Book it is written of me, to do thy will, O God. Thy law is written in my heart. 'There, says the Apostle, 'he taketh away the first that he may establish the second. In other words, there he began to set aside the typical for the 'better sacrifices. The offering of himself was instantaneous, but the presentation of his body to the trials and difficulties of life continued throughout the three and a half years of his ministry and finished on Calvary. He consecrated himself in a moment, to give up all, even life itself, in the Father's service. But the actual giving of time, influence, strength, vitality, lasted three and a half years. From the moment of his consecration at baptism he was reckonedly dead and, at the same moment, begotten of the holy Spirit. He was reckonedly alive as a new creature, an embryo spirit-being, during the three and a half years, the flesh being consumed and the new nature growing strong in the Lord, developing in harmony with the divine will. At the cross the sufferings of the flesh, the consumption of the sacrifice, was complete, finished; and on the day thereafter the new nature was raised to perfection by the Father's power, a glorious spirit being, invisible to the dead world, but manifested to the disciples under various forms and under various circumstances, to prove to them that he was no longer dead, and the other fact, that he was no longer the man Jesus, but the glorified spirit Jesus. Thus the Apostle says, 'He was put to death in the flesh, but quickened in the spirit. (R4427:1-3)

“And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died.” (Lev. 16:1)

The ritual of the Atonement Day is introduced with a reference to the two sons of Aaron, Nadab and Abihu, who were destroyed with fire from the presence of the Lord, because they had offered strange fire. (Lev. 10:1,2) Just what made their offering strange fire, we may not definitely know, though inebriety was undoubtedly a contributing factor. We are, however, certain that it involved their censers (Lev. 10:1), which seemingly implies that they ventured into the Tabernacle of the Congregation (the Holy) to reach its altar of incense.

No sinner, be he priest, or even high priest, had the right of access to either of the Sanctuaries¹ unless with, or by virtue of, the blood (merit) of an atoning sin offering. Such an atonement could be made by only the high priest for himself and for his house (Lev. 16:11); and at the time of Nadab and Abihu's indiscretion, this had not yet been made. Thus, lest even he come into the Sanctuaries promiscuously, Aaron is warned:

“And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times [at any time] into the holy place [the Most Holy] within the vail before the mercy seat, which is upon the ark; that he die not [as did his two sons]: for I will appear in the cloud upon the mercy seat.” (Lev. 16:2)

In one sense of the word, Aaron did not here represent Christ Jesus, but merely himself, as a sinner, in need of atonement; though the blood of the innocent victim was intended to show how the sacrifice of Jesus (the bullock) would one day make possible the access of the sinner, believer, priests, into the Sanctuaries of God. Thus are we privileged to follow in the footsteps of our High Priest to offer incense at the Golden Altar.

Renouncing our justified human wills, and all other human aspirations and hopes, we pass the first veil or veil of human mindedness counting the human will as dead; henceforth consulting not it, but the will of God only. . . . And thus enlightened and strengthened, we should daily offer up sacrifices at the `Golden Altar, acceptable to God through Jesus Christ a sweet perfume to our Father. 1 Pet. 2:5 (*T22*)

The Jewish high priest went into the Most Holy of the Tabernacle, not without blood. That blood, in every case, represented the blood of the high priest, his life. Every high priest, when he passed under the veil on the Day of Atonement, was in danger of being stricken dead. If he had not done perfectly, according to the requirements of the Lord, he would have died as he attempted to pass that veil under that curtain. (*R5731:1*)

To understand the significance of the Day of Atonement and its work, we must realize that while our Lord Jesus personally is the Chief Priest to the

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1. While ordinarily we refer to the first compartment of the Tabernacle as the Tabernacle of the Congregation, or the Holy; and the second compartment, where Jehovah's presence was represented by the Shekinah Glory, as the Most Holy, or Holy of Holies, it is evident that God regarded the two compartments as his Sanctuaries. The word occurs in the plural in Lev. 21:23, having reference, we believe, to these two compartments.

under priesthood, the Gospel Church, `his body, yet in the more full and complete sense he is the Head and we are the members of the body of the world's High Priest. Just so Aaron was chief over his under priesthood, while really in its general and proper sense, and representing the under priests, he was ordained to minister as High Priest `for all the people of Israel, the typical representatives of all humanity, desirous of having atonement made for their sins and to return to divine favor and obedience. (T49)

The anti-typical Day of Atonement began with our Lord Jesus and his sacrifices. The entire Gospel age has been a part of this Day of Atonement. This day will witness the full completion of all the sin atonement and more; for all the Millennial age will be a part of the anti-typical Atonement Day.

The sacrifices of the Day of Atonement are merely the means to an end. The end to be attained is the blessing of the world, and the bringing of the world back to at-one-ment, or harmony, with God. That work will require all of the Millennial age. It will include the teaching of the world, the restoration of mankind to all that was lost in Adam and redeemed at Calvary. The sin offerings of the Atonement Day merely represent God's purpose in the use of the sacrifices which must be completed before the world's at-one-ment with God can begin to go into effect. (R5874:5)

The `Day of Atonement, which in the type was but a twenty-four hour day, we see then in antitype to be the entire Gospel age. (T50)

The sacrificing feature of the Atonement Day will soon be over we believe, viz. when the last member of the elect Body of Christ shall have past into death; that will be the end of the sacrificing, but it will not be the end of the atonement, because the Day of Atonement not only includes the day of sacrifice, but also the day of using that sacrifice in the work of blessing. In other words, the whole thousand years of Christ's reign also belongs to this atonement work, because the construction of the word means at-one-ment . . . So then the Day of Atonement in the proper and fullest sense of the word is twenty-eight hundred years long. (Q27; see also R5874:5; PT15)

In the consecration of the typical priests we saw Aaron and his sons representing our Lord Jesus and his body as `new creatures, and a bullock representing their humanity; but in the type now to be considered we find Aaron alone representing the entire Anointed One (Head and body), and two different sacrifices, a bullock and a goat, are here used to represent the separateness, yet similarity in the suffering, of the body and its head, as the `sin offering. (T51)

Sacrifice of the Bullock

"Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house." (Lev. 16:3-6)

Be it noted that our Lord Jesus was typified both by the bullock and the priest; that the bullock represented him as the man Christ Jesus, who gave himself a ransom for all; that the priest represented the new mind, the holy Spirit, by which our Lord was begotten again at the moment of his consecra-

tion. During the three and a half years of our Lord's ministry he was the priest, and his body was the sacrifice, reckoned dead. In the type the priest went immediately into the Holy of the Tabernacle, which represented his standing before God as now no longer a man but a new creature. The first vail represented his consecration to death, and his rising on the other side of it to newness of life as a spirit being begotten of the Holy Spirit. (*R3708:3*)

The bullock represented Jesus at the age of thirty years, the perfect MAN who gave himself and died on our behalf. The High Priest, as we have already seen, represented the `new nature of Jesus, the anointed Head and all the members of his body foreknown of God. (*T51*)

Aaron did not represent the body of Christ when he sacrificed the bullock because the bullock represented Jesus only, and you and I were not represented in the body at all until Jesus had first finished His sacrifice and had appeared in the presence of God for us, covering our blemishes, that we might be acceptable to God as members of His body. There was not a single member of the body at the time He offered Himself, even as the prophet Isaiah declared, `I have trodden the winepress alone; and of the peoples there was no man with me. (Isa. 63:3) (*Q703*)

In the type of the Atonement Day, our Lord's human nature was represented in the bullock, which was offered for sacrifice. The high priest, clothed in the white linen garments of sacrifice, represented him as a spirit begotten new creature, after his human sacrifice was accepted, and while the actual consuming of his human body was in process. The high priest, clothed in the `garments of glory and beauty, represented him after his resurrection to the divine nature, after he was born of the Spirit and highly exalted to glory, honor and immortality by the Father, as a reward for his faithfulness. (John 3:3-8)

Our Lord's baptism to the new life was at the time he made his consecration unto death at this baptism. The new creature there begun was growing during the three and a half years thereafter. This period . . . was represented in the high priest in the type. At his baptism he was begotten as a Son of God on the highest plane, the divine. John the Baptist here bore witness of him, saying, `I saw the Spirit descending from heaven like a dove, and it abode upon him. (*R5580:1,2*)

“Such an high priest became us, who is holy, harmless, undefiled . . . who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself.” (Heb. 7:26,27)

The Apostle declares our High Priest `holy, harmless, undefiled, separate from sinners. We should not, therefore, understand his statement [Heb. 7:27] that Jesus offered up sacrifice `first for his own sins to mean the contrary of what he had just stated, that our Lord had no sins. We should understand him here, in harmony with his statement elsewhere, to refer to the church as the body of Christ. The `Head was perfect, but the `body was imperfect. The Head needed no covering during the day of sacrifice, but the body needed the white linen garments symbolical of justification. It is the Church, therefore, that is referred to as `himself, his `members, for whom he offered the first sacrifice, his personal sacrifice finished at Calvary.

The Leviticus account shows that this first offering was not for himself only, but also `for his house, in the type the house or tribe of Levi; in the antitype the `household of faith, the `great company. (*R4546:1*)

“A body hast Thou prepared Me.” (Heb. 10:5)

When we read, ‘A body hast thou prepared me, as a sacrifice, we are not to understand this to mean the church, the body of Christ, prepared for sacrifice. The body prepared for sacrifice was the human body of Jesus. It was prepared in the sense that it was provided him miraculously, and was holy, harmless, undefiled, separate from sinners. Jesus alone had such a body prepared for him. The church has no such body. (*R5719:6 R5720:1*)

This ‘body was the human body of Jesus, which, through immaculate conception, was holy, innocent, undefiled, separate from sinners and therefore, capable of being the ransom price for the sins of the whole world. But it is also true that God provided a larger body. This larger body that God has provided is composed of human beings, whom he drew and called to be members of this body of Christ, which is the church. This drawing and calling was to the natural man and not to the new creature. (*R5053:3*)

The Apostle Peter assures us that we, as a class, were ‘elect according to the foreknowledge of God the Father. He does not stop with this declaration, however, but proceeds to say, ‘through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ. (1 Pet. 1:2) This signifies that God foreknew the New Creation as a class; that he foreknew his intention to justify them by faith through the blood of Jesus Christ; that he foreknew that enough such to complete this class would be obedient, and attain to sanctification through the truth. Nothing in any Scripture implies a divine foreknowledge of the individuals composing this elect class, except in respect to the Head of the Church . . . We are told that God foreknew Jesus as his elect one. We are not to be understood as limiting the Lord’s ability to identify the individuals who would compose the elect class, but merely that, whatever his power in this direction, he has not declared himself as intending to exercise such power. He ordained that Christ should be the world’s Redeemer and that his reward should be exaltation as the first member, Head, Lord, Chief of the New Creation. He ordained also that a certain specific number should be chosen from amongst men to be his joint heirs in the Kingdom, participants with him of the New Creation. We have every reason to believe that the definite, fixed number of the elect is that several times stated in Revelation (7:4; 14:1); namely 144,000 ‘redeemed from amongst men. (*F179*)

‘The man Christ Jesus who gave himself at thirty years of age, was he who previously was rich (of a higher nature), but who for our sakes became poor; that is, became a man, that he might give the only possible ransom for men, a perfect man’s life. (1 Cor. 15:21)

Since the penalty of man’s sin was death, it was necessary that our Redeemer become a man, be ‘made flesh, otherwise he could not redeem mankind. A man had sinned, and the penalty was death; and if our Lord would pay the penalty it was essential that he should be of the same nature (but undefiled, separate from sin and from the race of sinners), and die as Adam’s substitute, else mankind could never be liberated from death. To do this the man Jesus made sacrifice ‘of all that he had, glory as a perfect man, honor as a perfect man could claim it, and, finally, life as a perfect man. And this was all that he had, (except God’s promise of a new nature, and the hope which that promise generated); for he had exchanged his spiritual being or

existence for the human, which he made `a sin offering, and which was typified by the Atonement Day bullock. John 1:14; Isa. 53:10 (*T51, 52*)

`My flesh I will give for the life of the world. It was his flesh, his life as a man, his humanity, that was sacrificed for our redemption. And when he was raised to life again by the power of the Father, it was not to human existence; because that was sacrificed as our purchase price. And if that price had been taken back, we would still be under condemnation of death, and without hope. (*B129*)

The new nature which our Lord received instead of the human nature, and as a reward for its sacrifice, is what is here typified by the Priest. While it is true that the sacrifice of the human was not finished until the cross, and that the reward, 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 Jesus (the bullock) was reckoned as complete when Jesus presented himself a living sacrifice, symbolizing his death in baptism. There he reckoned himself dead, dead to all human aims, to hopes of human glory, honor or life, in the same sense that we, his followers, are exhorted to reckon ourselves dead indeed to the world, but alive as new creatures unto God. Rom 6:11

This acceptance of Jesus' sacrifice by Jehovah, at the time of his consecration, as though it were finished, and he dead indeed, was indicated by the anointing with the holy spirit, `the earnest or guaranty of what he would receive when death had actually taken place.

Thus considered, we see that the death of the bullock typified the offering by Jesus of himself, when he consecrated himself. This is in harmony with the Apostle's statement respecting Jesus' consecration or offering of himself. He quotes the Prophet, saying, `Lo I come to do thy will, O God, as in the volume of the Scriptures it is written of me to die and redeem many. There, says the inspired writer, `He took away the first [i.e., set aside the typical sacrifices] that he might establish [or fulfill] the second [the antitype, the real sacrifice for sins]. Heb. 10:7,9,14 (*T53*)

The bullock was slain in the `Court, which we have seen typified the condition of faith in and harmony with God, the highest attainment of flesh, the human nature, Jesus was in this condition, a perfect man, when he offered himself (the bullock in the type) to God. (*T54*)

Aaron was clothed for the service of the `Day of Atonement, not in his usual `garments of glory and beauty, but in garments of sacrifice, 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, at the close of the `day of Atonement, he would be girdled with the `curious girdle of the ephod; the mitre of linen, being the same as that belonging to the glorious apparel, proclaims the perfect righteousness of our Head during the sacrifice, as well as after it. So the anti-typical High Priest, the divine minded, spirit begotten one, though not yet born of the Spirit, was ready and able to accomplish the sacrifice of the atonement at the first advent, and proceeded to do it, as typified by Aaron. (*T55*)

The High Priest all through this Gospel age is carrying on the work of sacrifice; it was not only when he offered himself, but during all this age he

continues to be the sacrificing Priest, and although he has passed beyond the vail, he is still, so to speak, in the linen garments of sacrifice; and his secondary offering, that of the anti-typical goat, will be accomplished in the linen garments, when he will enter in beyond the vail and present the blood of his body, which is the church, at the close of this anti-typical Atonement Day, when the church shall have filled up its share of the sacrifice of Christ. Our Lord, the High Priest, will then, the second time sprinkle the blood, the merit upon the mercy seat, thereby sealing the New Covenant and applying his merit on `behalf of all the people. (*R4602:1*)

Yet, there is a sense in which Jesus is already possessor of an individual glory, separate and apart from that glory which he in due time will share with all his Body members; and which ought not be confused nor confounded with the type under our immediate consideration. Concerning this personal glory of Jesus we read:

So Christ in glory is not a man, not an earthly being, not the sacrificing one, as before. He is the glorified kingly priest, in power and great glory now as the king of saints, able and willing to succor them in all their trials and difficulties. And by and by, after he shall have accepted all of his underpriests after he shall have changed them to his own glorious likeness in the first resurrection, beyond the veil then he will become the king and priest in glory to the world, and for a thousand years will reign to bless and to uplift all the willing and obedient who, under the enlightenment then afforded, will draw nigh unto God. (*R5472:3*)

Incense

“Thus shall Aaron come into the Holy [and 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 yielded a smoke of sweet perfume], that the cloud of the incense [penetrating beyond the second vail] may cover the mercy seat, that is upon [covers] the testimony [the Law], that he die not [by infracting these conditions, upon which alone he may come into the divine presence acceptably].” (Lev. 16:3,6,11–13—words in brackets from *T55*)

Looking through the type to the antitype, let us now, step by step, compare the doings of Jesus with this prophetic picture of his work. When the man Christ Jesus had consecrated himself he immediately, as the new creature, begotten by the Holy Spirit took the sacrificed human life (blood of the bullock) to present it before God as the ransom price `for our sins, and not for ours only, but also for the sins of the whole world. Spirit begotten, he was no longer in the `Court condition, but in the first `Holy, where he must tarry and offer his incense upon the fire of trial, he must demonstrate his loyalty to God and righteousness by the things suffered as a begotten Son, before entering the `Most Holy, the perfect spiritual condition. Heb. 5:8.

The High Priest took with him (along with the blood) fire from off the altar, and his two hands full of sweet incense to cause the perfume; and so our Lord Jesus fulfillment of his vow of consecration, during the three and a half

years of his ministry, was a sweet and acceptable perfume to the Father, attesting at once the completeness of the consecration and the perfection of the sacrifice. The sweet incense beaten small represented the perfection of the man Jesus. The fire from the Brazen Altar represented the trials to which he was subject; and its being carried along by the Priest signifies that our Lord must, by his own course of faithfulness, bring his persecutions upon himself. And when the perfections of his being (incense) came in contact with the trials of life (fire), he yielded perfect obedience to the divine will, a sweet perfume. Thus is shown his temptation in all points, yet without sin. As the incense must be all consumed in the fire, so he yielded his all in obedience. It was the Priest's two hands full which he offered, thus representing our Lord's full capacity and ability of righteousness, required and yielded. (*T56*)

As a new creature our Lord spent the three and a half years of his ministry in the holy, enlightened by the light of the golden candlestick, divine truth, fed by the shewbread, the divine promises and blessing, while he himself ministered at the golden altar, offering up his two hands full of incense upon the fire, the fragrance penetrating beyond the veil, the second veil, into the Most Holy, as a cloud rising above the Ark of the Covenant, the Mercy Seat. That offering of the incense by the priest in the Holy represents to us the light in which our heavenly Father viewed his Son and his offering of himself in the trials and difficulties of his life during the three and a half years of his consecration. As a whole it was sweet incense to the Lord, a fragrant incense, holy and acceptable. (*R3708:3*)

The sweet incense went before Him and appeared in the presence of God before He finished His course at Calvary. His death upon the cross was the last crumb of incense falling into the fire, in the antitype. (*R5731:1*)

Since there is nothing in the account in Leviticus that says that the incense was offered a second time, it is rather improbable that it was offered twice . . . We might say that the incense which he offered up, in a certain sense and to a certain degree, represented the whole church, which is his body; for in harmony with the divine intention, before the foundation of the world, he was to be the Forerunner, the Representative and Advocate of those who would be accepted as his members. Hence, in offering his own perfections, he was offering that which would, by imputation, be our perfection, as his members. In view of the fact that nothing is said about offering the incense the second time, and since we do not go into the Holy as individuals, but as members of his body, we are safe in saying that we are, 'in Christ, a sweet savor to God, though a bad savor to the world. (*R4922:2*)

The offering of the incense originally on the day of atonement by the high priest gained for him recognition by the Almighty, and manifested his worthiness to appear in the presence of God. Therefore, there was no need of his offering any other sacrifice than this. All the work of atonement was divided into two parts. If the type had shown the under priests as going into the Most Holy, then it would seem to have been necessary for each to stop and offer incense before entering.

We are represented, not individually, but as members of the body of Christ. So it would not be necessary for the incense to be offered more than one time. It would seem, however, that the incense abode in the Holy and Most Holy. The sacrifice is still appreciated by the heavenly Father, and always will be. (*R4868:1*)

All the trials and difficulties which the Master underwent in the laying down of his life preceded him as a sweet incense, a precious perfume, beyond the veil, into the Most Holy as shown in the type Lev. 16:12,13. (*R5712:1*)

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 to Jehovah, let us look out into the Court, and yet farther out beyond the Camp, and see another work progressing simultaneously. We last saw the bullock dead, in the Court, representing the man, Jesus, consecrated at thirty years of age, at his baptism. 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, the Levites, the household of faith, believers. (*T57*)

God accepts the heart devotion which prompts the sacrifice, which says, 'Lo, I come to do thy will, O God. 'I delight to do thy will, O my God. This was 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. (*T42*)

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, during the three and a half years of our Lord's ministry. They well knew that with him the Father 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.

And while these two fires are burning (in the Court the fat, and in the Holy the incense and their perfumes ascending at the same time) there is another fire outside the camp. There the body of the flesh is being destroyed. (Verse 27) This represents Jesus work as viewed by the world. To them it seems foolish that he should spend his life in sacrifice. They see not the necessity for it as man's ransom price, nor the spirit of obedience which prompted it, as the Father saw these. They see not our Lord's loving perfections and self denials as the believers (in the Court condition) see them. No, nor did they in his day or since see in him their ideal hero and leader: they saw chiefly only those elements of his character which they despised as weak, not being in condition to love and admire him. To them his sacrifice was and is offensive, despised: he was despised and rejected of men, and as it were they blushed and hid their faces from him, as, in the type, the Israelites turned disgusted from the stench of the burning carcass.

We see, then, how Jesus life for three and a half years filled all three of these pictures: His sacrifice of perfect manhood was, in the sight of the world, foolish and detestable; in the sight of believers, a sacrifice acceptable to God; in the sight of Jehovah, a sweet incense. They all ended at once, at the cross. The bullock was entirely disposed of, the fat fully consumed, and the incense all offered, when Jesus cried 'It is finished' and died. Thus the man Christ Jesus gave himself a ransom for all.

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 in the Holy, the consecrated and spirit begotten condition, he passed beyond

the `Second Vail, death. For three days he was under the `Vail in death; then he arose in the perfection of the divine nature beyond the flesh, beyond the vail, `the express image of the Father's person. He was `put to death in the flesh, but quickened (made alive) in spirit, `sown a natural (human) body, raised a spiritual body. Thus our Lord reached the `Most Holy condition, the perfection of spirit being, at his resurrection. 1 Pet. 3:18; 1 Cor. 15:44. (*T57, 58*)

At the same time that the incense was being offered in the Holy, the fat was being offered on the brazen altar in the Court, and those who saw the fat consumed upon the altar and how rapidly it was consumed because of the fatness, could appreciate that a great and fat sacrifice was offered to the Lord. Those in the Court who thus beheld our Lord's sacrifice from the human standpoint were believers, those in sympathy with him, the Apostles and others. But there was still another class who looked to Jesus and who saw his daily sacrifice and who viewed his course in a different light the Scribes and Pharisees, hypocrites, who were in opposition to him. To these his very sacrifices spoke foolishness, they were a stench in their nostrils, and their standpoint of view is also represented in the type by the burning outside the camp of the hoofs, horns, entrails, hide, etc., of the bullock. Here we have the three-fold view of our Lord's sacrifice: that of his opposers, that of his followers and that of the Father. When our Lord died, all three of these fires, so to speak, were finished, his incense was all offered, the fat was all consumed, the world's detestation of his good works, the hatred with which they of the darkness hated him who was of the light was at an end he troubleth them no more. (*R3708:4*)

The next step of the priest was to pass under the second veil. This represented our Lord's death at Calvary. He was under that veil parts of three days and rose on the other side of the veil, a perfect spirit being, born of the Spirit. And it was only a few days thereafter that he ascended on high and approached the Mercy Seat, there to appear in the presence of God for us, as the Scriptures declare. Bear in mind that he did not appear for the world, but for us, for believers. He is not the world's advocate before the Father. We have an advocate with the Father, he is *our* representative, he now speaks for *us*. (1 John 2:1) In the type this is shown by the statement that the priest sprinkled the blood upon the Mercy Seat and before the Mercy Seat in the shape of a cross, the head of the cross being on the Mercy Seat, the lower end of it pointing and extending toward the veil.

The Apostle tells us that Christ offered up his own blood, but by this we do not understand him to mean that any of the literal blood of Jesus was taken into heaven, but rather as the blood shed represented the sacrificed life of the Lord, so in the antitype our Lord presented before the Father the evidences of his death, applying a measure of that benefit, a measure of the merit of his sacrifice on behalf of the church, his body, and all the household of faith, but none of it on behalf of the world, none of it outside the household of faith. This is clearly shown in the type, for the priest, we are told, made an offering for himself and his house. His house, the Levites, typified the household of faith, himself represented his sons the under priests, and in the antitype represented the Church, the members of the body of Christ under Jesus as the Head, as it is written, `God gave Jesus to be the Head over the Church, which is his body.

The statement of the type is most explicit; that the atonement made for this sacrifice, by the sprinkling of the blood of the bullock, was an atonement not for all the people but merely for a limited, special class of them, all belonging to one tribe, the Levites, who represent here the household of faith. (Lev. 16:6,17) (*R3708:5,6*)

The type shows that the great Priest not only sacrificed, but additionally that he made appropriation of the merit of that sacrifice in the 'Most Holy before he offered the second sacrifice the 'Lord's goat. How was this fulfilled? We reply that forty days after our Lord completed his sacrifice at Calvary and rose from the dead, he ascended on high, appeared in the presence of God for us (his members or body and his house). He applied the merit of his sacrifice on our behalf, and secured for all consecrated believers of this Gospel age full reconciliation with the Father and full privilege to become dead with him to earthly interests and restitution favors, and alive with him to the glories, honors and immortality of the Spirit nature. (*R4546:2*)

"As it is appointed unto men once to die, but after this the judgment." (Heb. 9:27)

Perhaps no statement of the Scripture is more thoroughly misunderstood than [Heb. 9:27]. . . . It is unreasonable to suppose that the Apostle has suddenly dropped the topic of his discourse respecting Christ as the antitypical High Priest, in contrast with earthly priests, and to suppose that here he refers to mankind in general, out of all relationship to his subject. Indeed, as respects mankind in general, the verse would not be true; it is not true that God appointed man to die and after that a judgment. On the contrary, Adam, the one perfect man, was appointed to life, and it was while thus appointed to life that he had his judgment or trial; and it was his failure in that trial which brought the sentence, death. Death is the penalty, and must follow the judgment, not precede it. True, the Scriptures teach us that there is to be another judgment or trial for all mankind (and that with some, believers, this trial has already begun), but it is not because matters were so 'appointed, but because Christ has redeemed us from the original sentence of death, paying it once for all. And in the new trial or judgment, thus secured, the same principle as in Adam's case will hold true again the redeemed are appointed to life if they will obey the great Law-giver they are not 'appointed to die, and none will die except as willful sinners in the Second Death. The world of mankind, as a result of the redemption, will be awakened from the tomb, that they may have their judgment or trial (John 5:28, 29) such a judgment or trial must precede the Second Death sentence in any event.

What the Apostle does mean by this statement may perhaps be more clearly shown by a paraphrase, as follows: We have just seen how the Jewish priests, and their service in the earthly holy places, typified Christ Jesus and his service in the heavenly holies now notice that, 'As it is appointed unto men [priests] once to die [typically, as represented in the animals which they slew, as their representatives] and after this the judgment [passing in beyond the second veil into the presence of the Shekinah glory, to offer the blood of sacrifice and to receive divine judgment in the matter], it implied that if everything had been properly done by the priest he would live, and be *judged* worthy to be the Priest for the people, and to go forth again as the bearer of divine favor to bless them, forgiving their iniquities and releasing them from all condemnation thereunder but if anything on his part had been improperly done, in a manner unacceptable to the Lord, his *judgment*

would have been unfavorable; he would have perished, died, in passing under the second vail; for this was the law on the subject Lev. 16:2. (*R2822:6 R2823:1*)

A text directly connected with our subject, as is evidenced from the context, yet one more frequently misapplied, misunderstood, than perhaps any other in the Bible, reads, 'And as it is appointed unto men [Aaron and his successors, who were merely types of the High Priest of the new creation] once to die [typically as represented in the animal slain], and after this [following as a result of those sacrifices] the judgment [of God, approving or disapproving of the sacrifice], so Christ 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 [neither blemished by the sins borne, nor to repeat the sin-offering, but,] unto salvation to give everlasting life to all who desire it upon God's conditions of faith and obedience. Heb. 9:27,28

Each time a Priest went into the 'Most Holy on the Atonement Day he risked his life; for if his sacrifice had been imperfect he would have died as he passed the 'Second Vail. He would not have been accepted into the 'Most Holy himself, nor would his imperfect sacrifice have been acceptable as an atonement for the sins of the people. Hence any failure meant his death, and the condemnation of all for whose sins he attempted to make reconciliation. This was the 'judgment mentioned in [Heb. 9:27], which was passed every year by the typical priests; upon the passing of that judgment favorably the priest's life and the yearly typical atonement for the sins of the people depended.

Our great High Priest, Christ Jesus, passed under the anti-typical Second Vail, when he died at Calvary; and had his sacrifice been in any manner or degree imperfect, he would never have been raised out of death, the 'judgment of justice would have gone against him. But his resurrection, on the third day, proved that his work was perfectly performed, that it stood the test of the divine 'judgment. See Acts 17:31 (*T87, 88*)

The Apostle declares, 'It is appointed unto men [men priests get the thought] once to die [typically, in passing under the vail] and after that the judgment, or decision. They typified their death in the sacrifice of the bullock, and carrying its blood under the vail. If the priest had not done it perfectly, he died. The bullock represented the priest. After he had sacrificed it he passed with its blood under the second vail. 'After death the judgment. There is no reference here to the death of mankind, but merely to these priests offering their sacrifice. Jesus died, passed the second vail, and was raised on the third day. After the high priest in the type had made his offering, and had passed beyond the second vail, and sprinkled the blood upon the Mercy seat, he came out and blessed the people. Our Lord Jesus, the great High Priest, has not yet come out to bless the people. (*R5731:2*)

Sacrifice of the Goats

"And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. 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, and to let him go for a scapegoat into the wilderness." (Lev. 16:7-10)

These two goats, taken from Israel and brought into the `Court, typified or represented all who, coming from the world, and accepting Jesus redemption, fully consecrate their lives even unto death, to God's service, during this Gospel age. First taken from the `Camp or world condition, `sinners, even as others, they were brought into the `Court, the faith or justified condition. There they present themselves before the Lord (represented by the goats at the door of the Tabernacle), desiring to become dead with their Redeemer, Christ Jesus, as human beings; and to enter the heavenly or spiritual conditions as he did: first, the spirit begotten condition of the spiritual mind, and secondly, the spirit born condition of the spiritual body, represented in the `Holy and the `Most Holy, respectively. (*T59*)

The `camp condition at the present time, however, we could not think would represent the world in the broad sense, but rather the worldly church. It would represent those who with more or less desire wish to be in accord with God and who profess his name, but through ignorance or superstition or love of the world are not in the proper attitude of heart to receive the deep things of God, the spiritual things at the time in which this spiritual work, the work of Atonement, is being carried on. We do not understand that these were ever begotten of the Spirit. They are merely moral, or outward Christians, the Christian world, Christendom. These, we understand are now represented in the camp condition. In our Lord's day the camp condition did not represent Christendom, but the Jewish nation. It did not include Gentiles at all, the world in that sense of the word, but merely the Jewish nation, which typically represented all those who will desire to come into accord with God. (*R4607:2*)

But our Master declares that not all who say, Lord! Lord! shall enter into the Kingdom; so, too, this type shows that some who say, `Lord, here I consecrate my all, promise more than they are willing to perform. They know not what they promise, or what it costs of self denial, to take up the cross daily and to follow the footsteps of the man Jesus (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

In this type of the two goats, both classes of those who covenant to become dead with Christ are represented: 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 class is the `Lord's goat, the second is the `scapegoat. Both of these classes of goats, as we shall see, will have a part in the atonement work, in bringing the world into complete harmony with God and his Law, when this `Day of Atonement, the Gospel age, is ended. But only the first class, `the Lord's goat, who follow the Leader, are a part of the `sin offering, and ultimately members of his glorified Body.

The casting of lots to see which goat would be the `Lord's goat and which the `scapegoat, indicated that God has no choice as to which of those who present themselves shall win the prize. It shows that God does not arbitrarily determine which of the consecrated shall become partakers of the divine nature, and joint heirs with Christ our Lord, and which shall not. Those who suffer with him shall reign with him: those who succeeded in avoiding the fiery trials, by a compromising course, miss also the joint heirship in glory. Rom. 8:17 . . .

After having sprinkled the `Mercy Seat (literally, the Propitiatory, or place where satisfaction is made) 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 Veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the Mercy Seat and before the Mercy Seat. (Verses 14,15) In a word, all that was done with the bullock was repeated with the `Lord's goat. It was killed by the same High Priest; its blood was sprinkled just the same; its fat, etc., were burned on the altar in the `Court also. (It is worthy of notice that while a prime bullock is always very fat, a goat is a very lean animal. So our Lord Jesus, as represented by the bullock, had a great abundance of the fat, of zeal and love for his sacrifice, while his followers, represented by the goat, are lean in comparison.) The body of the `Lord's goat was burned in like manner as the bullock `outside the camp.

The Apostle Paul explains that only those animals which were sin-offerings were burned outside the camp. And then he adds, `Let us go to him without the camp, bearing the reproach with him. (Heb. 13:11-13) Thus is furnished unquestionable evidence not only that the followers of Jesus are represented by this `Lord's goat, but also that their sacrifice, reckoned in with their Head, Jesus, constitutes part of the world's sin-offering. `The reproaches of them that reproached thee are fallen upon me. Psalms 69:9

As with the bullock so with the goat in the sin-offerings: the burning `outside the camp represents the dis-esteem in which the offering will be viewed by those outside the camp not in covenant relationship with God the unfaithful. (1) Those who recognize the sacrifice of the Body of Christ from the divine viewpoint, as sweet incense to God, penetrating even to the mercy seat, are but few only those who are themselves in the `Holy `seated with Christ in the heavenlies. (2) Those who recognize the sacrifices of the saints, represented by the fat of the `Lord's goat of the sin-offering on the Brazen Altar, and who realize their self-denials, as acceptable to God, are more numerous all who occupy the `Court condition of justification `the household of faith. (3) Those, outside the camp, who see these sacrifices and their self-denials only as the consuming of `the filth and offscouring of the earth are a class far from God, his `enemies through wicked works. Those are the ones of whom our Lord foretold. `They shall say all manner of evil against you falsely for my sake. (Matthew 23:31-33)

The Lord's goat represented all of the Lord's `little flock of faithful followers. They are all alike; they all come by the same `narrow way; so what is true of the company as a whole is true of each one of it. Therefore, the `Lord's goat typified each one and his sacrifice, except that the whole must be completed and the sacrifice of all ended before the `blood of the goat (representative of the entire Body of Christ) will be presented on the `Mercy Seat. (1 Corinthians 10:16-17)

Each member of this household of faith, typically represented in Aaron's sons, and the tribe of Levi, must first be justified by faith in the blood of Jesus washed, cleansed, and each one must be sanctified or set apart through consecration to share Christ's death, and must be accepted by the begetting of the holy Spirit and must finish his course before the great High Priest (Jesus the Head, and the church his body) shall present on behalf of the world the merit of our Lord's sacrifice, now being utilized on behalf of the

church to permit us to become members of the Priest through joint sacrifices.

...

The Great High Priest, who at the beginning of this age appeared in the presence of God `on our behalf, `for us, and who applied the benefit of the ransom-price for our sins for the sins of the household of faith will, in association with the members of his body who are now faithful in sharing his sacrifice, in the end of this age, in the dawning of the Millennium, present the ransom-price `on behalf of all the people. (*R4520:4,5*)

It should be remembered that it is only after our High Priest Jesus presents his second sin-offering (the goat's blood), that the Church really becomes identified with the world's High Priest the Melchizedek priest. And it will be this priest who will make available for the world of mankind the ransom merit.

The blessing of atonement the outpouring of the Holy Spirit did not become available to the Church until the blood of the bullock had been sprinkled, as it were, upon the mercy seat. Nor will the blessing of atonement (by way of the ransom-merit) become available to the world until the blood of the Lord's goat has been sprinkled by the same high priest, upon the same mercy seat.

The bullock of Leviticus 16 represented the man Christ Jesus and Christ Jesus alone as the ransom price for the sin of the world. (See *T51, 52*) Only its life-sustaining organs kidneys, liver, and the fat (Lev. 4:8 10, 19,20; 8:16; 9:10) were burned upon the Lord's altar; and the carcass was burned without the camp. (Lev. 16:27)

There is nothing in Leviticus 16 that specifically declares that the caul above the liver and the kidneys of the sin-offering were burned upon the altar of burnt offering in the Court. However, it is very definitely stated in Lev. 9:10 that the fat, and the kidneys, and the caul above the liver were burnt upon the altar as the Lord had commanded Moses.

In May, 1880, Bro. Russell wrote about the sin offering of Leviticus 9 and said:

The fat and kidneys were not offered upon the altar, probably representing the inward and outward affections of Jesus. These affections were not things condemned in man, and consequently were not given as a part of the ransom. (*R96:2*)

But Lev. 9:10 does very definitely say that these parts were offered upon the altar of burnt offering. Evidently what Bro. Russell had then in mind was the fact that it is not mentioned in the Leviticus 16 account, and he probably confused the two accounts. However, in Lev. 16:25 we do read that the fat of the sin offering was burnt upon the altar. Seemingly Bro. Russell accepted this as a synecdoche, having the same significance as Lev. 9:10 even though neither the liver nor the kidneys are specifically mentioned. This seems quite evident from the fact that in dealing with the matter of the Great Day of Atonement he writes:

Now the fat of it has been placed upon the `Brazen Altar, and with it the kidneys and various life-producing organs. (*T57*)

The blood of the bullock was caught in a basin in which it was carried by the High Priest into the Tabernacle of the Congregation (the Holy) where the priest, before entering into the Most Holy, offered incense upon the Golden Altar (Lev. 16:12,13) to prepare, as it were, the way for him into the Holiest of all into the very presence of Jehovah. The incense having preceded him, he then proceeded with the bullock's blood into the Most Holy where he sprinkled of it upon and before the Mercy Seat. However, not all of the bullock's blood was thus disposed of. Some of it still remained in the basin to be subsequently used in connection with the reconciling of the Most Holy, the Tabernacle of the Congregation, and the Court. (Lev. 16:16,18) Before he could do this, the Lord's goat would have to be slain. (Lev. 16:15) Its inwards like those of the bullock were burned upon the Altar of Burnt Offering, and the carcass burned with fire without the camp. (Heb. 13:11)

The blood of the goat was evidently caught in the same basin as had been the bullock's, or at the least the two bloods were mixed, to make up that which is designated the blood of atonements (plural Exod. 30:10), i.e., the (commingled) blood of the bullock and the goat, which blood was then to accomplish the reconciliation of God's Sanctuary and Court. (Lev. 16:16,18)

First the blood of the goat was carried through the Tabernacle of the Congregation (the Holy) where, however, no incense was offered this time since the priest continued right on through the Second Vail into the Most Holy where he now sprinkled it as he had previously with the bullock's blood, upon and before the Mercy Seat. (Lev. 16:15) As the bullock's blood was accepted for the priest and his house (Lev. 16:6), so the goat's blood was accepted for the people (Lev. 9:15; 16:5,9). Let it be carefully noted that the blood now being used was in reality a commingled blood, as if to say, the goat's blood is accepted because of its being commingled with that of the bullock. The sin-offering of the goat had merit only because of its association with the bullock. Antitypically the merit of atonement represented in the Church's sacrifice is merely that of Christ Jesus, since the Church had, to begin with, no merit of its own.

After sprinkling this commingled blood upon the Mercy Seat, the priest went back into the Tabernacle of the Congregation (the Holy) to reconcile it. (Lev. 16:16) This he did by putting of this blood of the sin-offering of atonements (Exod. 30:10) upon the horns of the altar of incense. (Incidentally, this occurred but once in a year, on the Day of Atonement.) What then remained of the blood he took into the Court to reconcile it (Lev. 16:18) and this he did by putting the blood of the bullock and of the goat upon the horns of the altar of burnt offering round about. (Lev. 16:18)

It is nowhere represented that we, the church, will follow our Lord into the Most Holy as underpriests and there sprinkle our blood as the Lord sprinkled his blood. On the contrary, it was the High Priest who sprinkled the blood of the bullock and who, later, sprinkled the blood of the goat as that of his own body. So we, as individuals, have nothing to do with that. Our

individuality is lost as we become members of the body of Christ and take his name. We are, therefore, to share his glory and his work.

We do not mean, however, that we will have no individuality beyond the veil because the Scriptures assure us that we shall be like him. The thought is that we will have no individuality in respect to the glorious Office. There is but the one Melchisedec Priest. All others are not seen. There will be the Priestly and Kingly Office and we shall share in all of it, in our relationship to him who is 'the Head over all things to the church which is his body. As individuals, therefore, we have nothing to do in this sacrificing. Any association that we have in the work of sin-offering, from the divine standpoint, is all accredited to and included in the work of Christ—it is his work.

The participation of the church in the sin-offering for the world is not due to any necessity that has arisen; but owing merely to the divine arrangement, which permits us to come in with Christ and share in his glorious higher nature and work. The matter of suffering is purely a matter of favor for the church, and entirely unnecessary. Jesus' death alone is all that was necessary for the release of the world from the divine sentence of death.

It is . . . highly important that we keep clearly in mind the difference between our work of presenting our bodies as living sacrifices and our Lord's work, as the Great High Priest, in offering us sacrificially. The two matters are distinctly separate, as shown in the type. The goat was brought to the door of the Tabernacle and tied, picturing the covenant of sacrifice which we make. But the goat had not yet been offered and no one but the High Priest was qualified to make the sacrifice. The work of the High Priest in sacrificing the goat was the only sacrifice, in the proper sense of the word.

Even after the presentation of ourselves and the Father's acceptance, and after we have become new creatures and are members of his body, and therefore, members of the royal priesthood, there is a continuous work—the presenting of ourselves daily. So the Lord Jesus has continued the offering all through this Gospel age. He will finally complete this at the end of the Gospel age, when the offering will all be finished as one sacrifice and the new creatures will all be admitted as members of the glorified body.
(R4747:5,6)

Christ was once offered to bear the sins of many, the Apostle says. The type shows us two offerings, yet the two were parts of one. The first represented the Head, and the second the body. The two sacrifices of the Day of Atonement were really one, because the second was based upon the first.
(R4512:4)

Both of these animals represented the High Priest: the bullock, our Lord and Head, and the goat, his body, the church. When the High Priest sprinkled the blood of the bullock, it represented 'his own blood, the merit of his own sacrifice. He applied it for us, not for the world; hence only believers and not the world in general have had the blessing secured by our Lord's sacrifice, thus far. Meantime, according to divine intention, the church has been gradually in process of selection, according to willingness in sacrificing earthly interests, walking in the footsteps of our Lord; filling up the sufferings of Christ; laying down their lives for the brethren. Our presentation of ourselves to the Lord was at the door of the tabernacle as represented by the tethering of the goat there. Thus we offered ourselves and, when we were accepted, our sacrifice as the Lord's goat class began. This acceptance was

indicated by the killing processes. Henceforth we ceased to be men and were recognized on a new plane as `members of the body of Christ, without any headship of our own. Consequently, when at the end of the Day of Atonement sacrificing the anti-typical High Priest shall make a further presentation of the blood of the goat upon the mercy seat, it will be `his own blood in two senses of the word:

(1) It will be his own in the sense that all the merit was originally his and appropriated to us in order that we might have the opportunity to share with him in sacrifice. The sacrificial merit merely passed through us, `the Lord's goat class. We were favored by the privilege accorded of `suffering with him that (in due time) we might be also glorified together with him. It is not necessary to question whether our sacrifice could add anything to the merit of the transaction, because no more merit was necessary than that which our Lord had and which he applied on our behalf. . . .

(2) The blood (merit) which our Lord will apply as soon as the church shall have finished her share in his sacrifice will be `his own blood, in the sense that he accepted or adopted us as his members, we losing our personality in the transaction in the same manner that a bride loses her name and her individuality at marriage. All that we have and are belong to the great Bridegroom, and we are delighted that he is pleased to count us in with himself in any sense of the word in connection with his sufferings of this present time, and the glories which will follow. (*R4493:2-4*)

The high priest offered the bullock first, as his own sacrifice representing himself individually. Then the high priest, not the under priests, afterwards offered the Lord's goat one goat, not many goats. This goat was offered, not as the sacrifice of the under priests, but as the sacrifice of the high priest. So in the antitype, our consecration is acceptable to the Father only because of the merit of Jesus imputed to us as his members when he adopts us as a part of his own flesh. (*R5720:4*)

The church become his members only as spirit-begotten new creatures, when their mortal bodies have been presented in sacrifice and accepted. In accepting us as new creatures the High Priest accepts our sacrificed wills and then tests us respecting the accomplishment of it, counting the blood of our sacrifice as his own, because it was his that justified ours and made ours possible. (*R4385:4*)

This secondary application of the merit of our Lord upon the Mercy Seat, on behalf of the world, corresponds to the second sprinkling of the blood on the Day of Atonement `the blood of the Lord's goat `his own blood `on behalf of all the people, sealing for them, consummating the New Covenant. (*R4498:1*)

The invitation to the justified believer to consecrate, sanctify, or set apart himself to the divine service, is an invitation to sacrifice earthly interests and rights: and the promise on God's part is that such sacrifices will be holy and acceptable through the merit of our Redeemer, and that in return he will accept us as new creatures, begetting us to the new nature by the holy spirit of the truth. Thus God sanctifies or sets apart such as are reckonedly holy new creatures. (*T41*)

The words `sanctification and `consecration are not improperly used interchangeably. Both refer to a devotion of both heart and life to the Lord and

His service. This devotion, this setting apart, is a continuous matter, which ends only when our sacrifice is consumed in death. There are two parts to sanctification. The first part is our own, and the second part belongs to God. He sanctifies only those who sanctify themselves. 'Sanctify yourselves, and 'I will sanctify you. We must first give up our own will and accept His will, setting ourselves apart for the Lord. (*SM81*)

There is another text which tells us how we are to be sanctified. It declares that by God's will 'we are sanctified, through the offering of the body of Jesus Christ once for all. (Heb. 10:10) The Apostle's thought here is that we were not sanctified in the beginning, but 'were children of wrath, even as others. We could not sanctify ourselves; and the offering of the body of Jesus Christ, the sacrifice of his untainted life for us, was the basis whereby we might become God's sanctified people. No amount of consecration could have made us the people of God unless, first of all, the foundation for this should be made in the sacrifice of Jesus Christ. His sacrifice opened the way. His merit cleansed us and made us acceptable to Jehovah. (*R5877:5*)

Tethering Cord

We have pointed out that the Lord's goat and the scape goat, both tethered at the door of the Tabernacle, represented two classes who during this Gospel Age make full consecration to the Lord and are accepted of him and begotten of the holy Spirit. (*R4273:2*)

There is, of course, no mention made in the Scriptures of any cord by means of which the two goats (Lev. 16:5,7) were brought for a sin-offering and tethered to the door of the Tabernacle. But it is hardly possible (knowing the goat nature as we do) that those goats were simply led there by way of command. The very fact that Aaron was told to take the two goats and present them before the Lord at the door of the Tabernacle of the Congregation, seems to imply that they were led there, and tied there, by means of a cord.

On this supposition, then, what might this cord represent? We suggest the overruling providences of God in which his Truth, his love, his foreknowledge, etc., play an important part; for only so could we be brought to the place where we would make the full and complete consecration of our all a sacrifice to be offered upon the altar of our God.

But, says someone, those goats were undoubtedly being led by means of a cord even before they entered the 'gate' of the Tabernacle's court. Very true! for so God's overruling providences were already drawing us to Christ the High Priest for some time before we even knew there was anything such as the high calling in Christ Jesus. Having passed through the gate we came upon the altar we saw the need for Jesus' sacrifice; next we came upon the laver, where feeling the need of cleansing, we washed to the very best of our ability from the filthiness of the flesh. All the while we were coming nearer and nearer to the Tabernacle of the Congregation the spirit-begotten state or condition. However, we could not enter this condition as goats, and it is here that our Lord the High Priest taking advantage of the overruling providences of God toward us, took us over and bound us, as it were, to the doorpost of the Tabernacle

of the Congregation. In due course, he presented us as a part of the sin-offering upon the altar of our God.

“No man can come to me, except the Father which hath sent me draw him.” (John 6:44)

Blood

“And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. 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, and before the mercy seat.” (Lev. 16:14,15)

The blood presented in the Most Holy represented the life, or life-rights of the one sacrificed; but the blood itself was a symbol of death. When blood is in the veins it is a symbol of life. The blood of the bullock and, subsequently, the blood of the goat, in the hands of the priest, symbolically said, This animal is dead, and here is a proof of it. So the presentation of the blood meant the presentation of this sacrificed life with all the rights appertaining thereto.

Our Lord had certain life-rights when he died. The expression life-rights may properly be used also in connection with an individual who does not have life in the full sense, but who has made a full consecration and has been accepted by the Lord. Such a one is reckoned as having passed from death unto life. In the moment of his having righteousness imputed to him, he passes from death unto life. The Advocate has imputed to that one a sufficiency of his merit to compensate for any deficiency; he is thus rendered acceptable and is then in a reckonedly complete condition. He then has life-rights; and it is those life-rights that are said to be sacrificed, or presented to God. In this manner the person may be said to become a member of the great High Priest's body. Christ imputes to him a sufficiency of merit to compensate for his demerit; and having been made acceptable to the Father by this imputation, he becomes a member of the body of the great High Priest.

There is a difference between offering our sacrifice and presenting ourselves. Not we, but the High Priest, does the sacrificing. Before the High Priest accepts one as a member of his body, he imputes to that one a sufficiency of his merit to give him life-rights. By virtue of being reckoned perfect, one has life-rights, a condition which permits him to be a sacrifice.

All those life-rights which our Lord possessed when he died were symbolically represented in the blood of the bullock; and with that blood the sprinkling was done in the Most Holy. (*R4876:3,6 R4877:1*)

“Moreover he [Moses] sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.” (Heb. 9:21–23)

The blood sprinkled on 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 `Vail) and before (across, in front of) the Mercy Seat. Thus were completed the sin offerings for the sins of Israel, the bullock for the under priests, the High Priest's `body, and for the Levites, the `household of faith of the present age; the goat, `for the people, Israel, type of all

the world who, under the knowledge and opportunities of the future, will become God's people. (T63)

That time will mark the completion of his resurrection the first resurrection. Thereafter the great High Priest, Head and members, in glory, in the Most Holy, will offer his second sacrifice, namely, his ransom price sacrificially passed through the church, his body. The merit of the Head having thus passed through the members of the Body is virtually the same sacrifice as the first one, but now is ready to be applied afresh. The type (Lev. 16) shows this application as the blood of the Lord's goat, and that it was applied on behalf of all the people. Thus with the end of this age Christ will offer to Justice (represented in the Mercy Seat) full satisfaction for the sins of the world, the Adamic sin. (R4494:2)

This impartation of the Holy Spirit was God's token of the acceptance of those believers in Jesus already consecrated and tarrying as directed by the Master, waiting for the Father's acceptance of their sacrifices (acceptable in the Beloved), and for their begetting as sons by the spirit of adoption. This coming of the Holy Spirit, the Lord's power or hand, at Pentecost, was shown in the type (verse 15) by the High Priest coming to the door of the Tabernacle and laying his hands upon the Lord's goat and killing it. Just as the spirit of the Father enabled Jesus to accomplish all that was represented by the killing of the bullock, so the same spirit, the spirit power or influence of God, the spirit of the Truth, through Christ, upon the Lord's goat class, enables them to crucify themselves as men, to kill the goat, the depraved will, in hope of the promised glory, honor and immortality of the divine nature, as new creatures in Christ. (T64)

In Hebrews 7:27 the Apostle said, 'This he did once when he offered up himself. The question arises, To whom does this refer? Does it mean Jesus, and the members of his body offering up himself. We answer, No. The members of the body do not offer themselves; they present themselves; but the offering, so far as God is concerned, must be done by the Priest, Jesus, the High Priest of our profession. The Apostle says that this he did once, and we answer, Here the thought is one fulfillment of the one type. In the type there were two sacrifices offered, and it is here called his sacrifice.

Our Lord offered up himself at Jordan, and he offered up all the members of his body, the church, at Pentecost. The offering of himself personally at Jordan was accepted of the Father, and the remainder of Christ's sacrifice was merely the fulfilling of the terms of the sacrifice. So the presentation of the church before the Father was accomplished at Pentecost, though it has required the entire Gospel age to complete the sacrifice. (R4965:3,5)

Ever since Pentecost the Lord has been accepting the consecrated persons represented in the two goats; and those sufficiently zealous he has accepted as his members, and has been offering them up as a part of his own sacrifice. Soon he will have finished this work when the last member of his body shall have been found faithful unto death. The next step in the antitype will be for the High Priest then to present again at the Mercy Seat the blood of the anti-typical Lord's goat as his own blood otherwise, the sacrifice of his church as part of his own sacrifice. (R5873:6)

This sacrificing of the church, in one sense, was done by the great High Priest on the Day of Pentecost. But it has been a progressive work, and all of the sacrifice is not yet accomplished, and will not be until the last member of

the body shall have gone into sacrificial death, in the Redeemer's footsteps. (*R4505:5*)

In this connection we are to remember that as Christ offered himself in sacrifice at Jordan, and not at Calvary, so also he offered his body, the church, collectively in sacrifice at Pentecost. As the laying down of the life of the man Christ Jesus proceeded through three and a half years, and was finished at Calvary, so likewise the laying down of the life of the church has proceeded since Pentecost, and it will not be finished until the last member of the Body shall have suffered with him, been faithful even unto death.

After the priest had sprinkled the blood of the bullock, he appeared at the door of the tabernacle and laid his hands (power) upon the head of the Lord's goat (which represented his consecrated Church) and slew it. We see, then, how this entire work of sacrificing may have been said to have been accomplished at the time when St. Paul wrote the book of Hebrews. (*R4511:3,4*)

The Church has nothing whatever to do with atoning for sin, even as the under priests had nothing whatever to do with the presentations of the Day of Atonement blood on the propitiatory. . . .

They did not sacrifice themselves, they merely presented themselves for sacrifice. . . . The presentation matter is ours, not the Lord's; the acceptance of the offering as a sacrifice is wholly the Lord's—the High Priest's work. With the acceptance of our flesh as a sacrifice we cease to be as men, and thenceforth in the sight of God and of each other we are living members of the Anointed One—the High Priest.

The High Priest accepted the church as a whole through his presentation at Pentecost. And in harmony with the Scriptures we come into this favor or grace, which remains open until the last member of the body of Christ shall be perfected and pass beyond the veil. The work beyond the veil will not be ours as under priests. It will be the work of the High Priest to sprinkle the blood of the Lord's goat as he sprinkled the blood of the bullock. . . . The figure of the under priests is the one which applies to the church in respect to all sacrificial matters. (*R4998:1,2,4*)

The manifestation of the Father's acceptance of the arrangement was given at Pentecost. The disciples and others, 'about five hundred brethren, had already exercised justifying faith and had already consecrated to be dead with him, but this arrangement could not go into effect until it had the Father's approval. And God could not approve nor consider our sacrifice 'holy and acceptable (Rom. 12:1) until our great Redeemer, the Chief Priest of our order, had appeared for us and applied on our behalf the merits of his sacrifice, justifying us to restitution rights. As soon as these were properly credited to us, our sacrifice of them could be accepted, and no sooner. Hence the Pentecostal blessing signifies:

First, that our Lord's sacrifice was every way acceptable to the Father.

Second, that it had been applied to the household of faith, including his proposed body.

Third, the Church there waiting at Pentecost was representative of the entire church and household of faith of this entire age.

Fourth, the impartation of the Holy Spirit signified God's acceptance of the Church's sacrifice already tendered, signified the killing of the Lord's goat, as represented in the type. Thus the two sacrifices of the great anti-typical

High Priest have already been performed, though the second one has not yet been completed. The first one Jesus made at Jordan, when he offered up himself. There the Father's acceptance of his sacrifice was indicated by the descent of the Holy Spirit upon him in the water. That sacrifice he finished at Calvary, as we have seen. His second sacrifice, the Lord's goat, was offered at Pentecost and acknowledged by the Holy Spirit. This work of sacrifice in the various members has progressed for over eighteen centuries. Soon, we believe, all the sufferings of the body of Christ will be accomplished. Already the members have begun to go beyond the veil and to be joined to the Head. Soon the last member will have completed his share in these sufferings of Messiah and shall have passed beyond the veil. Then a little while longer and the special tribulations of the close of this age upon the great company class will serve for the destruction of their flesh, they may attain spirit conditions on a lower plane than the body of Christ. 1 Cor. 5:5. (*R4546:3,4*)

As the goat filled up that which was behind of the sin offering, completing the sacrifice begun by the bullock, so does the little flock, following after Jesus, fill up that which is behind of the afflictions of Christ. (Col. 1:24) Not that our sacrifices are inherently valuable, as was our Lord's, for he alone was perfect and suitable for a ransom, a sin offering: the acceptableness of our offerings is through his merit imputed to us, first justifying us: and then, through the grace which permits us to offer our justified selves in with our Lord's perfect sacrifice, we, as members of his Body, are granted a share in the sufferings of Christ, that we may ultimately share his glory also, sharing in his future work of blessing all mankind with restitution privileges and opportunities. (*T66*)

Looking at the type we see a clear distinction between the result of the sprinkling of the blood of the bullock on the mercy seat and the result of the sprinkling of the blood of the Lord's goat upon the mercy seat. When the former was accomplished it meant the forgiveness and reconciliation of the members of the priest's body and all of his household, the household of faith. When the latter was accomplished it meant the forgiveness of all the people the taking away of the sin of the world. It was the Lamb of God which was to take away the sin of the world, and our Lord was the Lamb of God; and it is through his merit that Adam's sin, the sin of the world, shall be forgiven, blotted out, set aside. He was in a peculiar sense the Passover Lamb, not one bone of which should be broken; but the little flock, his members, are in a larger sense his flesh and his bones, and are never to be separated from him, but to be forever with the Lord in heavenly kingdom and glory. From this standpoint it will be seen that the antitype of the Day of Atonement is the entire Gospel age, in which from first to last Jesus and all the members of his consecrated little flock will suffer, and by the end of which all sin atonement will be completed and the blessing of the divine forgiveness be extended to all the families of the earth, in harmony with the Abrahamic Covenant. In thy Seed (the Christ, head and body) all the families of the earth shall be blessed. (*R4035:3,4*)

The type also shows that until the bullock was offered the goat's sacrifice would count as nothing, because it is distinctly stated that everything was to be done to the goat that had previously been done to the bullock, just as we are told by the Lord that we must walk in his steps, must suffer with him, must take up our cross and follow him, must go to him without the camp

bearing his reproach, so the hoofs, hides, etc., of the goat were burned without the camp, in the place and after the manner that the hoofs, hide, etc., of the bullock had previously been burned.

Both sacrifices, that of the bullock and that of the Lord's goat, were requisite to complete the atonement for the sins of the people. The body of Christ and the household of faith have imputed to them the merit of Jesus' sacrifice for sins, and they are thus counted as justified freely from all things through faith in his blood. And before our sacrifices would have any value in God's sight it was necessary that first we should be adopted or accepted as figurative members of the high priest. (*R4035:2*)

In order that they may share his nature and its glory they must share his sufferings, 'his death'; thus, since he must suffer, the just for the unjust, so these, being justified through faith in his blood, must similarly suffer, the just for the unjust, as his 'members, and as 'filling up that which is behind of the afflictions of Christ; not afflictions left behind in the sense of the Redeemer's incompetency to make the full Atonement for the sins of the whole world, but sins left behind in the sense that our Lord did not apply his own merit directly to the world of unbelievers. Their sins are left behind that the merit of Christ, passing through the elect church, might benefit them just as much in the end, and additionally might give the 'elect of this age the opportunity of suffering with their Lord and Head, in order that in due time they might be glorified with him Col. 1:24. (*R4352:6*)

"Let us go forth therefore unto him without the camp, bearing his reproach." (Heb. 13:13)

"...the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." (Psa. 69:9)

"But even Christ pleased not himself; but, as it is written, the reproaches of them that reproached thee fell on me." (Rom. 15:3)

Whosoever will faithfully exercise his ambassadorship, and not shun to declare the whole counsel of God, will speedily know something of the sufferings of Christ and can say truly. 'The reproaches of them that reproached thee are fallen upon me. Matt. 5:5,10 12; 10:22; Psa. 69:9; Rom. 15:3. (*E490*)

A little while and all the sufferings of all the members will be at an end. There will never be any more sin offerings for Adam and his race, no more burnings without the camp, no more walking in the narrow way of self sacrifice. Thank God for the privilege brought to us in this way, and thanks be to his name also for the blessed assurances that the whole world shall, in consequence of divine favor thus bestowed, be brought into fullest opportunities for reconciliation to the Father, to the Jew first, also to the Greek and to all men. While in the type the sacrifices were offered for one tribe first and then for the other eleven, in the anti-type we see this is much larger, that the one tribe represents the believers of this present Gospel age, and the eleven tribes represent the world of mankind in general, at the head of which will be natural Israel, the first to share the benefits of the New Covenant. (*R3918:6*)

The passing of the second 'Veil means to the Body what it meant to the Head: it means, in the presenting of the blood of the goat, what it meant in the presenting of the blood of the bullock. The body of the Priest passing through the second 'Veil, bearing the blood of the goat, represented the

passing of the Body of Christ entirely beyond human conditions into the perfection of the divine nature, when we shall be like Christ Jesus, who is now `the express image of the Father's person. O 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! Heb. 1:3; Rom. 8:29; Psa. 17:15; 1 John 3:2 (*T66, 67*)

The `Most Holy reached, the evidence of the sacrifice of the Body `for the people, will be presented, as typified by the blood of the goat sprinkled on the `Mercy Seat. `And he shall make an atonement for the holy place because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. Lev. 16:16

When presented it will be accepted `for the people, as that of our glorious Leader was accepted `for himself [his Body], and his house [the household of faith]. Thus the reconciling work will be accomplished. Sin and condemnation will be fully covered for all, and the great work of giving to the world the grand results of that atonement will speedily follow just as the blessing of Pentecost came upon the `Body and its reflex influence came upon the `household, speedily after the acceptance of Jesus' sacrifice after he passed beyond the `Veil of flesh and presented our ransom sacrifice before God. (*T67*)

Thus the sacrifice of Christ, Head and body, has progressed for over eighteen centuries. We believe that the consummation is near at hand. When the High Priest shall have accepted the last member of his body, and shall have finished the sacrificing he will apply, beyond the veil, the body, his own blood the blood of his members on the mercy seat, on behalf of all the people. Then will be due that which the Lord promised through the Prophet Joel that he would pour out his `Spirit upon all flesh, just as at the completion and offering of the first sacrifice he poured out his `Spirit upon his servants and handmaidens at Pentecost. (*R4340:5*)

Scapegoat

“And Aaron shall cast lots upon the two goats: one lot for the LORD, and the other for the scapegoat¹. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, 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 into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.” (Lev. 16:8,20–22)

The sprinkling of all things with the blood showed that the `blood is full satisfaction, and also indicated that the work with the `scape goat, which followed, was no part of the sin offering, and was not needful to complete the `reconciling. Hence in it we must see some other object and significance. (*T67*)

That the elders of Israel represented the people in general is quite evident from many passages in the Old Testament, not least among which is that

1. The marginal reference in the KJV for scapegoat is Hebrew: *Azazel*.

of 1 Sam. 8:4-19. It is not strange then that when the whole congregation was guilty of sin through a measure of ignorance but somewhat against any of the commandments of the LORD concerning things which should not be done (Lev. 4:13) that these elders of the congregation were to lay their hands upon the head of the bullock to be offered as a sin-offering. (Lev. 4:15) This would be equivalent to a confession of the sins by the elders upon the head of the bullock on behalf of all Israel.

We would here draw attention to the fact that it was not these elders but the high priest who on the Day of Atonement confessed the iniquities of the children of Israel, and all their transgressions in all their sins upon the head of the scapegoat. The question quite naturally arises as to why it should not here too have been the elders of Israel to confess these sins of the people.

From the teaching of the New Testament it appears that for certain sins against righteous blood the last generation in an Age is to be held accountable, will be called upon to make for these sins a retributive atonement. Surely, it is just such a generation which because of its greater light and blessing should also bear a greater responsibility. The generation of Jews living in Jesus' day, having been blessed with the very presence of their long awaited Messiah among them, were, because of their rejection of him, not unreasonably held accountable for the retributive atonement for all the sins committed against righteous blood from Abel's time to that of Zacharias. (Matt. 23:35) So too, it is to be with the last generation living in the end of the Gospel age. Yet, it must be carefully noted, that though these generations suffer not merely for their own transgressions, but for those which preceded them, they are not therefore the scapegoat class.

Among those called in the one hope of their calling (Eph. 4:4) to be identified with Jesus in his sacrificial death, there will be some who will prove measurably unfaithful, though not at heart unrighteous. This Great Company class still has Jesus for their Advocate, but they will nevertheless be held accountable for the fulfillment of their covenant vows. Jesus' own faithfulness unto death has merited for him the right to be the Judge of all. That this authority was granted to him is evidenced in his own statement to the effect that the Father hath committed all judgment unto the Son. (Matt. 28:18; John 5:22) It is therefore up to him to say how any retributive atonement shall be accomplished, and by whom. If then, in the exercise of this right he should permit the Great Company to take over a part of the retributive atonement which is due for payment by the last generation of the Gospel age, would it not be that by his favor they would have their flesh destroyed that the spirit might be saved in the day of the Lord Jesus?

Through the favor of the High Priest, this great company are to go into
`great tribulation and have the flesh destroyed. (T70)

It was because God intended to commit all judgment to his Son his own High Priest, and to permit him therefore to do as he saw fit with the Great Company class, that he so established it in the type that Aaron (typical of Jesus) should confess the sins of the people upon the head of the scape-

goat (typical of the Great Company class) and not the elders who might otherwise represent the people.

In the Hebrew, when the lot had been cast upon the goats, one was declared to be for Jehovah and the other for Azazel. The significance of the word Azazel is not very clear, but according to the majority of modern scholars it stood for the prince of darkness; and in Milton's *Paradise Lost* Azazel is represented as the standard-bearer of the infernal hosts—the prince of devils. We agree with this interpretation because it corresponds well with the expression of the Apostle, who when referring to one class of the consecrated members of the body of Christ who had not been living up to their privileges declares, 'Absent in the body but present with you in mind, I have delivered such an one to 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) Similarly we understand that the great company, those who have consecrated but failed to sacrifice voluntarily, will be delivered over to Satan for his buffeting, and pass through a great tribulation, with a view to effecting in them by this means a proper penitence for sin and a proper appreciation of the divine standard of truth and righteousness. The majority of this neglected class the scriptures seem to intimate will be found in the end of this age though doubtless there have been some of the same class throughout the age. (*R4035:6*)

The 'scape-goat shows a class which, after making consecration and being accepted and spirit begotten, refuse or neglect to 'go to him outside the camp bearing his reproach even unto death. This class does not repudiate the Redeemer, nor 'the blood of the covenant wherewith they were sanctified. As the 'scape-goat remained tied at the door of the Tabernacle, so these in antitype remain loyal, outwardly, to their consecration, but bound—as the Apostle declares, 'who through fear of death were all their life time subject to bondage.

The Lord will 'deliver these however, but not to the glory, honor and immortality which he will bestow upon the class antityping the Lord's goat. Their deliverance will mean tribulations, which will test their loyalty by forcing them into the 'wilderness of sorrow, disappointment, separation. They may suffer just as much tribulation as the Lord's goat class as they go unto death. The difference is that one class endures willingly, voluntarily, joyfully, while the other endures under compulsion of circumstances; or, failing so to endure, is cut off in the second death, and is not represented in the experiences of either of those goats.

Some erroneously think of the two goats as representing two different classes from start to finish. Not so; they represent the finished classes only—those who 'sin willfully (Heb. 6:4-8 and 10:26,27) being entirely ignored, because they fail entirely and go into the second death. (*R4921:1*)

And how will God reckon with the injustice which he wishes to cancel, so that the world may come forth with a clean slate? We answer, The great company class will have a share in that trouble. And since they do not really deserve a share in the trouble, in the sense of having merited divine wrath, what they will suffer will be in a measure a suffering the merit of which will go to others. It is not a punishment to get into the great company class. The great company will be a very blessed class. They will not be seated in the

throne, but will serve before the throne; neither will they obtain the divine nature . . .

So far as the great company are concerned, God's permitting them to share in the trouble at the end of this age will be for their own development. Their covenant was unto death; and unless they lose their lives in obedience to the Lord, unless they prove faithful unto death, they will not be worthy of any position on any plane. Hence it will be to their own personal advantage that they suffer in that time. They are said to suffer for the iniquities, the sins and transgressions of the people of the world as the anti-typical scapegoat. (Lev. 16:21,22) Instead of allowing that merit of the great company to go for nothing, the Lord makes a credit of it, as it were, to balance the world's account for wilful sins. (*R5463:6 R5464:1*)

The two goats standing at the door of the Tabernacle represent all of the Lord's consecrated church at this present time, but show us that it consists of two classes. Both classes were consecrated alike, but both do not go through the same experiences. The one class follows precisely the experiences of the Lord, as the goat's experiences corresponded to those of the bullock: but the other class, typified by the scape-goat, is the great company, who, while making a full consecration of self sacrifice in the same manner as do the little flock, hold back, neglect to lay down their lives sacrificially and experience therefor the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. (1 Cor. 5:5) (*R4035:4*)

As before expressed, we understand that this 'scape-goat' which was presented for sacrifice with the other, but failed to sacrifice, and to follow the example of the bullock, represented a class of God's people, who have made the covenant to become dead to the world, to sacrifice their justified human nature, but fail to perform the sacrifices, covenanted. This 'goat' does not represent 'those who draw back unto perdition, those who return as the sow to wallowing in the mire of sin (Heb. 10:39; 2 Pet. 2:22), but a class which seeks to avoid sin, to live morally, and to honor the Lord; yet seeking also the honor and favor of the world, they are held back from the performance of the sacrifice of earthly rights in the service of the Lord and his cause.

This 'scape-goat' class has existed throughout this entire Gospel age. The one goat and the work done with it, at the close of the 'Day of Atonement, was representative in a general sense of each individual of that company during this age, though it specially represented the members of this class living in the end of the age of sacrifice. Let us look first at God's proposed dealing with members of this company who will be living when the work of sin offering is complete—the last members of the 'scape-goat company'—and then see how the type will apply also to the preceding members of the same class. . . .

Other Scriptures (Rev. 7:9,13-17 and 1 Cor. 3:15) show us that there will be 'a great company' who during this age have entered the race for the grand prize of joint heirship with Jesus, and who fail to 'so run' as to obtain it. These, though 'castaways,' as regards the prize (1 Cor. 9:27), are nevertheless objects of the Lord's love; for at heart they are friends of righteousness and not of sin. Hence, by his providences through the circumstances of life, the Lord will cause them to come through 'great tribulation, 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) They consecrated their justified human life, and God accepted that consecration and reckoned them, accord-

ing to their covenant, dead as human beings and alive as new spiritual creatures. But, by their failure to carry out the contract of self sacrifice, they cut themselves off from the `Royal Priesthood` from membership in the Body of Christ. `Every branch in me that beareth not fruit, he taketh away. John 15:2 (*T68, 69*)

It should be noted that the scapegoat was presented alive before the Lord. (Lev. 16:10) This does not refer to the original presentation before the Lord. (Lev. 16:7) In the latter, two goats were presented for a sin offering (Lev. 16:5); whereas, in the former, only the goat on which the lot fell to be the scapegoat is involved.

The contrast is really remarkable: the Lord's goat was offered to God upon his altar dead, i.e., a sacrifice, a sin offering unto the Lord (Lev. 16:9,15); but the scapegoat was presented alive (not dead).

The Lord's goat represents that portion of those called in the one hope of their calling (Eph. 4:4), who are faithful in the matter of their sacrificial death as a part of the sin offering; but the scapegoat represents that portion of the same class, who because of the fear of [this] death are all their lifetime subject to bondage (Heb. 2:15).

In the type of the two goats, both classes of those who covenant to become dead with Christ are represented: 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 class is the `Lord's goat, the second is the `scapegoat. Both of these classes of goats, as we shall see, will have a part in the atonement work, in bringing the world into complete harmony with God and his Law when this `Day of Atonement, the Gospel age, is ended. But only the first class, `the Lord's goat, who follow the Leader, are a part of the `sin offering and ultimately members of this glorified body. (*T60*)

The sin atonement effected by the blood of the bullock and the blood of the Lord's goat represented the atonement for original Adamic sin and all the weaknesses and imperfections traceable thereto. Since the blood of these two animals made satisfaction for all the people, it is manifest that none remained to be confessed upon the head of the scape-goat. What sins then, were those which Aaron confessed upon the scape-goat's head? We reply that they were such trespasses as those our Lord taught us to pray for, saying, `Forgive us our trespasses, as we forgive those who trespass against us. If we freely forgive those who trespass against us, God will freely forgive us our trespasses, but he did not forgive original sin, but instead, sentences us to death on account of it and provided his Son as our Redeemer. These trespasses are shortcomings, imperfections, etc., as represented in carelessness or indifference or wilfulness or any other failure to do the Lord's will the very best we know how. The Lord represents that he keeps a very strict account of all the world's affairs. He explains that the severe tribulations which came upon the Jewish nation in the close of its harvest time was a retributive experience. In that awful trouble with which their age ended, as our Lord foretold, the Lord required all the righteous blood shed from the time of righteous Abel down to about that time. In a word, every injustice cries out for vengeance, for retribution, for penalty. The great original sin, whose penalty is death, our Lord Jesus has paid, dying, the just for the

unjust. But there are many sins, many injustices of the past as well as of the present, which are still unaccounted for to justice . . . The great time of trouble with which this age will end will, like the time of trouble which closed the Jewish age, signify a time of settlement of the claims of justice. The 'great company, failing to sacrifice . . . will be permitted to share a considerable measure of that trouble coming upon the world to cancel, if you please, a measure of the troubles due to come upon humanity in general. (*R4428:4,5*)

As to the signification of the confessing of the sins of the people upon the scape-goat: the sins thus confessed upon the head of the scape-goat are assuredly not the sins for which atonement is made by the blood of the bullock and the Lord's goat. The atonement is made for original sin and all of its blemishes and imperfections as they affect the race of Adam. There are other sins than these for which atonement is not made, which are not to be forgiven, but on account of which divine wrath has been more or less manifested throughout the past six thousand years, and will be especially manifested in the great time of trouble such as was not since there was a nation nor ever shall be again, and which is now nearing. That trouble . . . will come as a natural effect from natural causes, and yet will be retributive punishment upon the world. In that, we understand, the great company will be given a special place, a special share. (*R3606:4*)

Every sin must receive a just recompense of reward. The penalty of Adam's sin has reached down in a general way over the whole race for six thousand years; but the penalty must be paid for the other sins of which we speak, sins which were more or less wilful, more or less against light and knowledge and which have not been previously expiated, but which have been accumulating since Pentecost. . . .

He said that all the righteous blood shed on the earth from the time of Abel down, would be required of that generation to square the accounts. (Matt. 23:34-36) In the great time of trouble with which the Jewish age ended, those accounts were squared up to that time. Similarly we expect that all the remaining accounts of the world will be squared during the culmination of the great time of trouble just before us. (*R5874:1,3*)

Let us not forget our Lord's words respecting a somewhat similar class which suffered in the time of trouble at the end of the Jewish age. He said that all the righteous blood shed from Abel's time down to the death of Zacharias should be required at the hand of that generation. . . .

Similarly the Scriptures indicate that in the end of this age the Lord will require of the living generation a penalty for much of the unrighteousness of the past and especially for the blood of all the saints shed throughout this Gospel age in civilized lands. . . .

It is that trouble which the little flock, the Lord's goat class of faithful sacrificers, will escape directly or indirectly, and that the great company class will not escape but on the contrary share. They will come up out of this great tribulation with washed robes, made white in the blood of the lamb. Not that their sufferings will wash their robes, but that in their suffering they will learn to appreciate as never before their relationship to the Lamb of God and to his atoning merit, and by faith will be permitted to apply the same to their own cleansing. (*R4036:4-6*)

Through the favor of the High Priest, this great company are to go into `great tribulation and have the flesh destroyed. This will not make of them voluntary overcomers nor give them membership in the Body the Bride of Christ. It will not give them a place on the throne of Kings and Priests, but a position `before the throne, as perfect spirit beings, though not of the highest order of the spiritual the divine. Though they will not possess the crown of life, immortality, yet if rightly exercised by the tribulation they will attain to a condition `like unto the angels. They will serve God in his Temple, though they will not be members of that symbolic Temple which is Christ. Rev. 7:14,15

This class, represented in the `scape-goat, will be sent into the wilderness condition of separation from the world, forced thither by the `man of opportunity unfavorable circumstances there to be buffeted by adversity until they learn 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 ever ready to scorn and to cast out the chastened and afflicted, even though its deceiving smile and its empty honors be earnestly coveted by them. The body of the `scape-goat was not burned in the wilderness: only sin offerings (the bullock and the `Lord's goat) were burned. (Heb. 13:11) The burning of the sin offerings represented the steady, continuous submission of those classes to the fiery ordeal of suffering `faithful [willing sacrifices] unto death. Both classes suffer even unto death of the human will and body; but those of the first class die willingly: they are consumed by the continual crucifying of the flesh, as shown in the symbol of fire burning continuously until there is nothing more to burn. Those of the second class are simply sent to the wilderness and there left to die unwillingly. Their love of the world's approval perishes with the world's neglect and scorn and reproach; and their new spiritual nature meantime ripens into life. The `Lord's goat class lays down the human nature, by the Lord's spirit and help, sacrificially, willingly, voluntarily: the `scape-goat class has its flesh destroyed under divine providence, that the spirit may be saved.

Not only will this be markedly accomplished shortly, with the last members of this `scape-goat class, but the same has been fulfilled to some extent throughout the entire Gospel age; for there has always been a class, and a large one, which yielded self will to death only by compulsion; and, instead of willingly sacrificing, suffered `destruction of the flesh. (1 Cor. 5:5) The classes represented by both goats have been developing side by side throughout the age.

When all the members of the `little flock shall have gone beyond the `Vail, divine providence, 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 overthrowing the many theories, creeds and traditions of men, and great nominal church organizations, in and to and by which his people of the `scape-goat class are held hindered from hearing and obeying the Lord's voice. (T70 72)

Those tribulations coming upon the great company class, the Levite class, are not tribulations for wilful sins, but tribulations for the destruction of the flesh, in harmony with the covenant of sacrifice, which they failed to keep. The sufferings of this great company class, we understand, therefore, go as a credit to the world to square the account of the world's sins against light and

especially against God's people. The time of trouble will be especially against the hypocrites, but the great company class will have their portion with the hypocrites and be bearers of a share of punishment due the world.

That we may clearly note the character of sins for which the world is held responsible, let us recall the statement of Rev. 6:9-11, 'I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held; and they cried with a loud voice, saying, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? and white robes were given unto them; and they were told that they should wait 'a little season, until their brethren, who also were persecuted, should have the persecutions accomplished in them.

Thus the same idea respecting the divine requirements in the end of the Gospel age is given to us that Jesus specified in regard to the Jews in the end of their age. (*R5874:2,3*)

"Fit Man"

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, 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** into the wilderness." (Lev. 16:21)

Some have concluded (but we believe erroneously) that the antitypical **fit man** is Satan himself. Undoubtedly, they base their conclusions on the words of Paul who, when writing to the Corinthians with regard to one of their number guilty of fornication, takes them to task in these words:

"For though absent in body I am present in spirit, and as if present, I have already pronounced judgment in the name of the Lord Jesus on the man who has done such a thing. When you are assembled, and my spirit is present, with the power of our Lord Jesus, you are to deliver this man to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:3-5—RSV)

Of course, it is recognized that in the type the **fit man** was merely anyone conveniently available to lead the scape-goat out of the Court, through and beyond the Camp, into the wilderness (land of separation), there to let him go. Those who antitypically are represented in this scape-goat, the Great Company class . . .

though castaways as regards the prize (1 Cor. 9:27), are nevertheless objects of the Lord's love; for at heart they are friends of righteousness and not of sin. Hence, by his providences through the circumstances of life, the Lord will cause them to come through 'great tribulation, 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) (*T69*)

What some have failed to recognize is that after the **fit man**, the man of opportunity, had accomplished his mission with the scape-goat, he was to wash his clothes, bathe his flesh and come back into the Camp. (Lev. 16:26) Surely, this could not possibly find its antitype in Satan. It is quite evident that the world of mankind, ever ready to scorn and to cast out the chastened and afflicted (*T70*), is identified with this man of opportunity. Such being the case, it is easy to see how he that let go . . . the scapegoat could eventually return to the Camp.

“And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. And he that burneth them [the bullock and the goat] shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.” (Lev. 16:26,28)

[Lev. 16:28] seems to teach that those principally instrumental in reproaching, reviling and destroying the humanity of Jesus (the bullock) and the humanity of his `little flock (the goat) will have no special punishment for it, because they do it ignorantly at the same time accomplishing God's plan. They may wash and be clean and come into the camp i.e., into the same condition as the remainder of the world, all of whom are by heredity sinners, all of whom have been ransomed from Adam's depravity and death, and all of whom await the return of the great High Priest and the blessing then to be extended to all.

[Lev. 16:26] teaches the same lesson relative to those who will be instrumental in bringing the trouble and consequent destruction of the flesh upon the `great company represented by the `scapegoat. They will be obliged to obtain of the Lord special forgiveness for these wrongdoings, but eventually shall stand on the same footing as other men. (*T75, 76*)

The question has arisen as to where these two men, who were evidently requisitioned by the priest, did the washing which seemingly was **not** within the Camp to which they eventually returned. The verses say afterward . . . come into the camp. We suggest that it was at the Laver within the Court of the Tabernacle. It is true that the Tabernacle is sometimes regarded as being in the center of the Camp and therefore a part of it. Actually, however, it was separated from the Camp first by the surrounding curtain, but also by the encampment of the Levites about it. (Num. 3:23,29,35,38) The further separation of the Camp from the Tabernacle is suggested by the words, the children of Israel shall pitch . . . **far off** about the Tabernacle. (Num. 2:2) And thus it is that these men might wash at the Laver and thereafter come into the camp.

There seem to be just three steps in the fit man experiences of the Great Company:

1. Being released from the hand of the High Priest.

This may involve the withdrawal by the Church of its fellowship which was undoubtedly the case in 1 Cor. 5:1-5. On the other hand it may be more subtle, for there are those who make a consecration and afterward become involved with the world, the cares of this life and the deceitfulness of riches, and in holding back the very price necessary to make them joint-heirs with Jesus. (*R5055*) They separate i.e., release themselves from the hand of the High Priest.

2. Being led away by the fit man.

In this separated condition, though still loving the Truth and righteousness, they become more and more enamored of the world, and sometimes of the worldly church. Little by little (imperceptibly) they are led further and further away from their original ideal, until finally,

3. Being forced into the Wilderness by the fit man.

Their love of the world's approval also perishes with the world's neglect and reproach. (T70) Eventually, Babylon's fall will force them into the wilderness condition of complete separation and the destruction of the flesh. (T72)

Burnt Offerings

“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 [the ‘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 an atonement for himself [the Body—the Church—the ‘little flock’] and for the people.” (Lev. 16:23,24—words in brackets from T72)

The burnt offering shows the same sacrifice but from a different standpoint—that of divine acceptance. It shows that the offering was made to God and accepted by God as a whole, even though, as shown in the sin offering, the sufferings were inflicted by men and the services rendered unto men. (R4389:3)

The burnt offering consisted of two rams (verses 3,5), 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 still 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 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—a burnt offering of sweet savor unto Jehovah. Since both rams were thus treated, it showed that in Jehovah's estimation they were 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 on behalf of the whole world of sinners.

As the sin offerings illustrated the sacrificial death of the Redeemer, so the burnt offering following illustrated God's manifested acceptance of the same sacrifice. Let us not forget that God thus indicates that he will not manifest his acceptance of the ‘better sacrifices’ than bulls and goats, until the sacrifices for sins are complete, and the true High Priest is robed in the honor and glory of his office, represented in the change of garments. During the time of making the sin offering he wore only the white linen garments. Afterward (and usually) he wore the glorious garments illustrative of the honor and glory conferred upon him. During the Gospel age the sin offerings progress and no honor is bestowed upon the priests, but at its close comes the outward manifestation of God's approval and acceptance of them in the putting of glory and honor upon the priests who made the sacrifices, and in the blessing of the people, for whose sins they atoned.

The burnt offering was burned on the altar in the ‘Court’, thus teaching that God will manifest his acceptance of the sacrifice of the whole Body (Head and pieces, or members) in the sight of all in the ‘Court’ condition, namely, to all believers. But before this manifestation to believers of God's acceptance of the work, the ‘scape-goat’ company is sent away, and the robes of the Priest changed.

As the white robes worn throughout the work of sacrifice covered the Body and represented the justification of the Body, their purity in God's sight through Christ, so the garments of glory and beauty, put on subsequently, represent the glories of the Church's position and work in the future, after the new creatures shall have been perfected, after they shall have gone beyond the Vail. The washing with water at this time signifies that, though the white garments (imputed righteousness of the body) are now removed, it does not signify the re-imputation of sin, but the completion of the cleansing, making the Body perfect in resurrection completeness the garments of glory and beauty representing the glory, honor and immortality of the First Resurrection to the divine nature. The washing further shows that the sins of the people for which atonement had been made do not attach to or contaminate the purity of the priest. (*T73, 74*)

"It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year." (Lev. 16:31,34)

This atonement ritual was given to Israel as a statute forever. The tenth day of the seventh month was to be set apart in each and every year as a sabbath in which they were to afflict their souls, a sabbath in which no work was to be performed, save that of the affliction of their souls. (Lev. 23:27,28; Num. 9:7) In other words, they were to keep themselves in the consciousness of their sinfulness, and their need of atonement. It was, if you please, to be a period of penance.

Sometimes, people will busy themselves with work in order to forget unpleasant things and circumstances; but such was not to be the case with Israel; for it was decreed by their God, that it be a sabbath in which no work was to be done under penalty of being cut off, or destroyed, from among his people. (Lev. 23:28-30)

The sacrifices of this day, or in fact, any day, could not take away sin, nor make the people perfect (Heb. 10:1,2,4); but they were a feature of the law of which not one jot or one tittle would pass away until all should be fulfilled (Matt. 5:18). These sacrifices were to be repeated year after year, keeping Israel in the consciousness of sin (Heb. 10:3) until the better sacrifice, the real sacrifice having atoning merit, should be offered, by which those sanctified by way of it, would be perfect forever. (Heb. 10:14)

All the sacrifices of the Law, all the blood shed upon Jewish altars, pointed forward to this great sacrifice for sin slain on our behalf; for, as the Apostle assures us, the blood of bulls and of goats could never take away sin, only the anti-typical sacrifice could do this, the precious blood. On this subject of the sacrifice for sins, as presented in the New Testament, see Heb. 9:12; 10:10; Eph. 5:2; 1 Cor. 5:7; 1 Pet. 2:22-24; 2 Cor. 5:21; *Diaglott. (E446)*

Thus this ritual was a part of the Law, and was intended to lead Israel to Christ (Gal. 3:19,24), i.e., so that at least some part of the fleshly seed might, as it were, become the true seed of Abraham and heirs according to the promise. (Gal. 3:29)

In the typical sacrifices therefore, there was the remembrance of sin (Heb. 10:3) which God would have had them never forget. Then Jesus came to

offer himself unto God in absolute consecration and dedication to the Father's will. He was making it possible to take away the first (the typical sacrifices for sin) and to establish the second (the anti-typical, the real sacrifice for sin), which being thoroughly and completely efficacious, would never need to be repeated. (Heb. 10:9; *T53*)

It is because of the so-called sacrifice of the Mass in which Christ Jesus is repeatedly, that is, often sacrificed, that the Papacy can be recognized as the abomination of desolation, for the Mass truly does take away from Jesus the effectiveness of his once and for all sacrifice. Regarding Dan. 8:10-12 we read:

‘And it became great unto [controlling] the host of heaven [the entire Church], and it caused some of the host and the shining lights to fall to the earth, and trod them under foot. Yea, it magnified itself even up to the Prince of the host. [It assumed to itself honors and dignities, and applied to itself prophecies and titles, which belong to Christ Jesus, the true Chief or Prince or Head of the Church.] And it took away from him [Christ] the CONTINUAL SACRIFICE, and the BASE OF HIS SANCTUARY was overthrown. And the host [people] was given over to it against the continual sacrifice, through transgression; and it cast down truth to the ground, and its doings prospered. (C96)

Christ's continual sacrifice was not actually cancelled or abolished by Papacy, but it was set aside by a false doctrine advanced by that system, which gradually, but in the end completely, set aside the merit of Christ's sacrifice as a continual and ever efficacious one. This false doctrine is known as the Mass, or Sacrifice of the Mass. (C98)

The doctrine of the Mass seems to have had some popularity before the Papacy came fully into power, but it was the Papacy that foisted it upon the Church. Transubstantiation, which is but one feature, but a basic one, though practiced for centuries, became a dogma to the Roman Catholic Church by a decree of the 4th Lateran Council in A.D. 1215. The binding¹ effect of the doctrine of the Mass upon all Christians was set forth by the Council of Trent which met from December 13, 1545 to December 4, 1563 is as follows:

If any one shall say that the Mass is only a service of praise and thanksgiving, or a bare commemoration of the sacrifice made on the Cross, and not (in itself) a propitiatory offering (i.e., a sacrifice which itself makes satisfaction for sins); or that it only benefits him who receives it, and ought not to be offered for the living and the dead, for sins, punishments, satisfactions, and other necessities: let him (who so denies the power of this sacrifice) be accursed. (Council Trid. Sess. 22, *De Sacrificio Missae*, Canon 3)

No Man in the Tabernacle During Atonement

“And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place [the Most Holy], until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.” (Lev. 16:17)

1. We might better say *blinding*.

This limitation applies only to this day, for the Apostle 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 every year on this 'Day of Atonement, which was repeated annually. Heb. 9:7

The privileges of the true Tabernacle belong to those who are priests members of the body of the High Priest so that whether, as now, in the first of these heavenly conditions (spiritually minded, new creatures in Christ Jesus), or whether, as we hope to be soon, in the second or perfected spirit condition, it will in either or both cases be because we are in Christ Jesus, new creatures no longer men. 'For ye 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 (T75)

The restriction that the High Priest alone went into the 'Most Holy once a year to make an atonement should not be misunderstood to mean that he and the under-priests never went in thither during succeeding days after the Atonement Day had made full reconciliation for sins. 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 inquired of Jehovah for Israel's welfare, etc., using the breastplate of judgment, the Urim and Thummim. Again, whenever they broke camp, which was often, the priests went in and took down the 'veils and wrapped up the Ark and all the holy vessels, before the Levites were permitted to 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: the 'Royal Priesthood will be in the 'Most Holy or perfect spiritual condition, and there will accept (eat) the sacrifices for sin, brought by the world for their own transgressions (not for original or Adamic sin, which was cancelled on the 'Day of Atonement). In that perfect spiritual condition, the priesthood will instruct in every matter, as represented in the decisions and answers given Israel by the Urim and Thummim. (T91, 92)

We, believers, have no personal standing before God nor share in the sacrifice of the sin-offering. It is only those who are 'beheaded and thus cease to be themselves and are accepted as members of the Anointed One the Christ only these share the sufferings or the glory of Christ. *Jesus the Head does all the sacrificing*. All of the under priests are represented in the High Priest as his members. They are all associated, but the Head is the recognized representative of all. (R3940:5)

In this sense, it is Jesus, the Head, who presents the blood of the bullock and the goat respectively, on and before the Mercy Seat, at both of which times, there is no man in the Holy. (Lev. 16:17)

This merit which shortly is to be appropriated as the ransom-price for the sins of the whole world, was already in the hands of divine justice, unappropriated, when our Lord ascended up on high, there to appear in the presence of God for us, the household of faith to present our cause to the Father. As our Advocate he declares to the Father that we are anxious to become members of the elect church, his bride, his body. In harmony with the divine arrangement he appropriates a share of his merit to us, so that our sacrifices might be acceptable to God. (R4642:5)

But since the merit had not yet been applied before his intercession, there could have been no one in the Holy the spirit-begotten condition at the time, although the full merit of atonement was already in the hands of justice and this, sufficient for the whole world of mankind. Not until he came out at Pentecost with an imputed merit for the Church, could any have had access to the Holy.

Yet, for all who have since entered the Holy, it is the place of progressive development, and much depends upon us individually as to whether or not we retain our place there. There are some the Great Company who will not; nevertheless, for the time being, they are in with us.

But the Great Company are those that after having consecrated and proposed to take the proper steps to which they were called as priests fail to take the steps and therefore they will not be priests in the future. They are now in with us, and it is not for you and for me to determine who are the priests, and who are performing their sacrifices properly; that is for the Lord to determine. (*Q306*)

The Great Company class are not the Great Company class until they are put out of the `Holy. . . . All those who receive the Holy Spirit during this Age, receive it because they make the consecration unto death, and that admits them as if they were going to be priests. Jesus admits them, but if they fail to comply with the conditions, they will not be worthy to remain as priests. They are cast out and they go out into the `court. (*Q300*)

Eventually, when the last member of the Little Flock has completed his sacrifice in faithfulness unto death, the High Priest will enter the Most Holy a second time, then to intercede on behalf of the whole world, and as a result of that intercession his ransom-merit will be released for all. By that time, those who have failed to maintain their membership in the body of the High Priest, will as Great Company members have been expelled from the Holy into the Court so it will still be true that, when the High Priest enters the Most Holy in connection with the work of atonement, there will be no one in the Tabernacle of the Congregation.

Priesthood of Aaron vs. Priesthood of Christ

“And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest’s office in his father’s stead, shall make the atonement . . . And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.” (Lev. 16:32,33)

“For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For it is not possible that the blood of bulls and of goats should take away sins. Then said he, Lo, I come to do thy will, O God, He taketh away the first, that he may establish the second. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. By one offering he hath perfected for ever them that are sanctified.” (Heb. 10:1,4,9,11,14)

By virtue of his consecration, Aaron was to offer himself upon the altar of burnt offering, as a sin offering for his people. Physically, he was unable to

do this; but he did take an innocent victim, an animal, a bullock, and offered it vicariously in place of himself.

It is not difficult to see, therefore, that anti-typically, Jesus, our high priest, by virtue of his consecration (Heb. 10:7,9), also offered himself upon God's altar, a sacrifice for sin; but unlike Aaron, and his successors, he entered the Sanctuary to accomplish atonement, not with the blood of others, but with his own blood. (Heb. 13:12; 9:11,12)

The priest in offering himself for the people, even with the blood of innocent victims, could not thereby give unto the people that which he himself did not possess, perfection and everlasting life; nor could the blood of bulls and of goats take away sins (Heb. 10:4) or make the comers thereunto perfect (Heb. 10:1). For they, like the people for whom they mediated, were born in sin, shapen in iniquity, and were themselves in need of atonement (Heb. 7:27). They had infirmities, and their service for others could extend only for the period of their own lives, that is, for the period of their intercession which naturally would be terminated by death when another, with like infirmities, would take over for a while. (Heb. 7:23)

Jesus, however, as our High Priest, being born holy, harmless, undefiled, and separate from sinners (Heb. 7:26) had a perfect humanity and the right to an everlasting life; these, he laid down, not by forfeiture, but in grace, so that we and the whole world of mankind might in due time take them up as our own. For his faithfulness in this regard, God highly exalted him (Phil. 2:9) so that in the power of an endless life (Heb. 7:16) he might ever live to make intercession for us (Heb. 7:24,25).

Thus, unlike Israel's ancient priesthood who, though offering many sacrifices on behalf of the people, yet could not make them perfect (Heb. 10:1), our High Priest Jesus, by way of his one sacrifice (Heb. 10:12), has perfected for ever them that are sanctified. (Heb. 10:14)

The ritual in connection with the burnt offerings involved the washing of the inwards and the legs, and the placing of these upon the altar to be burnt together with the unwashed head previously laid thereupon. (Lev. 1:6 9,13; Exod. 29:16 18; Lev. 8:19 21)

Perhaps God intended to show in this way, not only the acceptance of the sacrifice of Jesus and the Church as one offering fully and completely consumed by the altar (unlike the sin offerings where the bodies were burnt without the camp and only the inwards were consumed on the altar), but also that only the 'Head, Jesus Christ, in his own person, needed not to be cleansed to be acceptable, though it would be different with his 'body members.

Yet if these burnt offerings were offered in the usual way (and there is no reason to believe otherwise), the question may quite naturally arise as to why two rams were offered. Surely one might have been sufficient for the unwashed head quite appropriately could have represented the spotless, holy, harmless, and undefiled man Christ Jesus, and the inwards and legs, which were washed, the sacrifice of the cleansed Church. To the contrary, however, there were two rams, both of which were offered in the self-same

way, the heads remaining unwashed, but the body members of the animals, the inwards and the legs, being washed. Why?

May it not be that the first ram corresponding to the bullock of the sin offering and therefore representing the sacrifice of Christ Jesus, was by this ritual to set forth the fact that in the matter of the sin offering, his sacrifice was not accepted as being complete in him, for were there not afflictions which were left behind for the body's sake? (Col. 1:23,24) Ah yes, and so the sacrifice of Jesus was accepted by God as the head over a body subsequently to be cleansed and offered in like manner to the head.

In the same way, the second ram, corresponding to the Lord's goat of the sin offering and therefore representing the sacrifice of the Church, was offered with the head unwashed and the body washed. Jesus' own sacrifice must not be confused with that of the Church, so that while there is here an unwashed ram's head, the significance seems to be to the effect that the sacrifice of the cleansed Church is not complete in itself, but that God is accepting it merely as the body belonging to the unwashed head previously offered.

The Tabernacle's "Defilement"

"Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him." (Num. 19:13; see also Num. 19:20)

"Thus shall ye separate the children of Israel from their uncleanness; that they die not, when they defile my tabernacle that is among them." (Lev. 15:31)

"And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." (Lev. 16:16,18,19)

It will have been noted from the foregoing, that there was a defilement which God considered had attached itself to His Tabernacle by virtue of the sins, uncleannesses, and the transgressions in all their sins, of the children of Israel. This defilement was varied in its nature: it arose from Israel's failure to be a holy nation living in the very presence of God: they failed to obey his voice and to keep his covenant (Exod. 19:5,6). There was the national sin of the people which required atonement by way of the sin-offerings; and also there were the partially willful sins iniquities and transgressions in all their sins which needed to be confessed upon the head of the scapegoat. (Lev. 16:5,15,21,22) These animals became sin-bearers and as such they were brought into the Tabernacle's Court. This Court, being identified with the dwelling place of God, ought ever to have remained hallowed and sacred. Oh, someone says, wasn't the altar in the Court set up for just such exigencies? True. Yet this altar might just

as readily have served its purpose had only sweet savor sacrifices, such as burnt-offerings and peace-offerings, been offered thereon.

Yet this does not mean that either sin or defilement ever really attached themselves to the Tabernacle of God, but they did in a sense, rob it of that holiness and sacredness which rightly belonged to it. This, we believe, is the defilement here implied. Let it be recalled that Jesus himself, while he lived here among men, was a Tabernacle in which God dwelt by his spirit. Jesus lived among sinful men. The atmosphere in which he had to move was veritably defiled. He ever lived, so to speak, in the presence and in contact with (Adamic) death. While this did not make him a sinner, the effect upon him was very often the same: the loss of virtue (vitality) debilitated him. (See Luke 6:19; 8:46; *E125*)

It seems, then, that we are to look upon that ancient tabernacle and its defilement as representing the antitypical Tabernacle, the Church the dwelling place of God (2 Cor. 6:16) among men in a similarly defiling atmosphere, wherein we like Jesus are called upon to suffer the contradiction of sinners against ourselves (Heb. 12:3). In whatever way we are therein defiled it should be much after the manner of the ancient Israelite who, because of his visit to a certain home, quite innocently became defiled by virtue of a death that occurred there. (Num. 19:13,14)

It is important to note that the blood of the bullock and of the goat which was shed for Israel's atonement also reconciled the Tabernacle cleansed it, sanctified it from all defilements. Antotypically, the blood of the better sacrifices (Heb. 9:23) which brings in atonement for all the people (the world of mankind), serves also to cleanse God's Sanctuary making it serviceable for all the redeemed among men throughout all the ages of eternity. It will be a cleansed Tabernacle that shall then be among men. (Rev. 21:3; see also *T76*)

The first part of his offering justified his members, and their part in the second part effected their sanctification and secured for them a share in the first resurrection. Moreover, the perfecting of all mankind who shall eventually be saved during the Millennium will be as the result of Christ's one sacrifice in its two parts (bullock and goat). (*R4512:6*)

Another way in which the uncleanness, and the transgressions of the children of Israel, in all their sins, defiled the holy precincts of God (the holy place, the Holy, and the Most Holy) was in the pollution of his altar:

"Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee? or accept thy person? saith the LORD of hosts." (Mal. 1:7,8)

Atonement for the Altar

"And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." (Lev. 16:18,19)

No mention is made of how many bowls or basins were used to carry the blood of the sin-offerings from the Court into the Most Holy, there to be used in a sprinkling on and before the mercy seat. Perhaps it would not be unreasonable to suppose that there was but one which was used for both the blood of the bullock and the blood of the goat.

The account does say that after Aaron had offered the incense at the golden altar, he took with him into the Most Holy the blood of the bullock and there sprinkled it on, and before, the mercy seat. Some of the blood, but not all, was used thus we may be sure, since Lev. 16:18-20, referring to a time later than the besprinkling of the mercy seat, states that some of the blood of the bullock was to be used in connection with the reconciliation of the altar. Again, the account definitely states that with the exception of the offering of incense, the blood of the goat was handled in the identical manner with that of the bullock.

“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, and before the mercy seat.” (Lev. 16:15)

Here, too, we must recognize that only some of the blood, not all of it, was used in besprinkling the mercy seat for the reason which has already been set forth in connection with the blood of the bullock.

If, then, our supposition that there was but one bowl used for all the blood be correct, it stands to reason that when the goat's blood was caught in the bowl, there was still some of the bullock's blood therein. Accordingly, there must have been a commingling of the two bloods so that when the High Priest offered the blood of the goat in the Most Holy, he was really offering (some of) the blood of the bullock a second time. This very beautifully sets forth the fact that there really is no merit of atonement in the blood of the goat, aside from that of the bullock; in fact, all the merit of atonement lies in the bullock's blood.

“And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people.” (Lev. 9:7)

Commenting on this text Bro. Russell said:

This type illustrated the fact that our Lord Jesus [the bullock sacrifice for sin] was sufficient to redeem both `his body the `little flock, and also the world of mankind. The Church's share in the sin-offering could have been dispensed with entirely: we might have been spared the special trials of our `narrow way, spared the sacrificial sufferings and could have been restored to perfection of human nature, just as all mankind will be. (T79)

Regarding the double presentation of the merit of Christ's ransom sacrifice, Bro. Russell has said much. Here are a few examples:

Both of these animals represented the High Priest: the bullock, our Lord and Head, and the goat, His body, the Church. When the High Priest sprinkled the blood of the bullock, it represented `his own blood, the merit of his own sacrifice . . . Consequently, when at the end of the Day of Atonement sacrificing, the antitypical High Priest shall make a further presentation of the blood of the goat upon the mercy seat, it will be `his own blood, in two

senses of the word: (1) It will be his own in the sense that all the merit was originally his and appropriated to us in order that we might have the opportunity to share with him in sacrifice. The sacrificial merit merely passed through us, 'the Lord's goat class. . . . (2) The blood (merit) which our Lord will apply as soon as the Church shall have finished her share in his sacrifice will be 'his own blood' in the sense that he accepted . . . us as his members, we losing our personality in the transaction in the same manner that a bride loses her name and individuality at marriage. (*R4493:2-4*)

Those restitution rights were given to us conditionally, or we might say, were loaned to us, or made ours reckonedly for a time, for a purpose . . . and thus the merit loaned to us would go back again to the credit of our Redeemer, in order that he might use that merit over again, applying it in the second time for the release of natural Israel and the world from condemnation and death. (*R4547:1,4*)

It is the merit of Jesus which now temporarily is loaned in justification by faith to the Church and which must be sacrificed again by us as his 'members' that is to constitute eventually the ransom price of the world of mankind, who are to be blest during the Millennium. (*R4536:4*)

Antitypically, at least, there is a commingling of the two bloods, the blood of the Church losing its identity in that of her Head, Christ Jesus. This, too, we believe, is the import of Paul's words in 1 Cor. 10:16 when he says, 'the cup of blessing which we bless, is it not the communion (common union) of the blood of Christ.'

Connected with the Tabernacle there were three pieces of furniture which had much to do with the matter of reconciliation. These were the **ark** in the Most Holy, the **incense altar** in the Holy, and the **altar** in the Court. Not only were these three used to bring about the atonement, they were also used to show that the blood of the sin-offerings completed the reconciliation. Accordingly, we read:

"And he shall make an atonement for the holy place [the Most Holy], because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." (Lev. 16:16)

This, we believe, was accomplished by the High Priest when he sprinkled the blood of the bullock and the blood of the goat on and before the mercy seat. Thus was the Most Holy reconciled. Surely no reconciliation could be accomplished unless it first took in God. If our conjecture be correct, this reconciliation was effected with the commingled blood of the bullock and the goat. But the account continues:

"And so shall he do for the tabernacle of the congregation [the Holy] that remaineth among them in the midst of their uncleanness." (Lev. 16:16)

Undoubtedly, this reconciliation of the Tabernacle of the Congregation was accomplished by means of the Incense Altar and is that which is referred to in Exod. 30:10 where we read: 'And Aaron shall make an atonement on the horns of it once in a year with the blood of the sin-offering of atonements.' The expression 'blood of the sin-offering of atonements' here seems most definitely to refer to a commingled blood. Last in the line of reconciliation is the Court, well represented by its altar. In this connection it is very

clearly set forth that the blood of reconciliation is that of the bullock and the goat. We read:

“And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.” (Lev. 16:18,19)

It should be noted that only after this reconciliation had been fully accomplished, was the living goat the scapegoat dealt with.

“And when he hath made an end of reconciling the holy place [the Most Holy], and the tabernacle of the congregation [the Holy] and the altar [the Court] he shall bring the live goat.” (Lev. 16:20)

So does the type clearly show that reconciliation insofar as the Adamic condemnation is concerned (in the type the national sin of Israel), is accomplished with the blood of Christ and his Church, and that the Great Company class (in the type, the living goat) in no way shares in this reconciliation. (See *T67*)

The holy place of Lev. 16:16 is really the Most Holy, for the Holy is covered in the expression the tabernacle of the congregation in the same verse. And he shall make an atonement for the holy place therefore means that he shall make an atonement for the Most Holy. Actually, we should understand it to mean thus shall he make an atonement for because he had already used the blood of the bullock on and before the mercy seat (Lev. 16:14) and also the blood of the goat in like manner. (Lev. 16:15)

“Thus he shall make atonement for the sanctuary because of the uncleanness of the Israelites and their transgressions in all their sins. And he shall do the same for the tent of meeting that has its abode with them in the midst of their uncleanness . . . He must then go outside to the altar which is before the LORD, and make atonement for it; taking some of the bullock’s blood and some of the goat’s blood, he must put it all around the horns of the altar, and sprinkle some of the blood on it with his finger seven times to cleanse and sanctify it from the uncleanness of the Israelites.” (Lev. 16:16,18,19—Meek, *The Bible—An American Translation*)

However, thus far no blood had been placed on the altar of incense in the Tabernacle of the Congregation (the Holy). Aaron is therefore instructed to take this blood evidently commingled and put it upon the horns of this altar, to reconcile the Holy. In Exod. 30:10 this blood is called the blood of atonements which once a year (on the Day of Atonement) was to be used in this way. Thus, as the Most Holy was reconciled by way of the blood used upon the Ark of the Covenant’s mercy seat, so was the Holy (the Tabernacle of the Congregation) also reconciled, by way of this blood of atonements on the Day of Atonement.

Since the Court, too, suffered defilement as a result of the self-same sinfulness of Israel, in the midst of whose Camp the Tabernacle or Sanctuary of God was located, it also needed to be cleansed and reconciled by the blood of atonements. And so we read: And he [Aaron] shall go out unto the altar that is before the Lord, and make an atonement for it. But lest there be any misunderstanding as to what blood was to be used for this purpose, he is specifically told to use the blood of the bullock, and the blood of the goat and as is quite obvious, this altar represented the Court in which it

stood. Thus was the work of reconciling the Court, the Holy, and the Most Holy to be accomplished. (Lev. 16:20,33)

“And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin-offering of atonements: once in a year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.” (Exod. 30:10)

The word in the Hebrew text of Exodus 30:10 rendered atonements in the KJV is actually plural (see the Newberry Bible) even though most translators, including those of the Standard and the Revised Standard versions, have rendered it atonement (singular). Rotherham, recognizing that the word is plural, so rendered it in his translation, but used another term, propitiatory coverings.

The Hebrew word *Elohim* rendered God in Genesis 1:1 is also plural, but it is there regarded as the plural of majesty because Jehovah is the God above all gods.

Elohim is plural in form, but is singular in construction (used with a singular verb or adjective). When applied to the one true God, the plural is due to the Hebrew idiom of a plural of magnitude or majesty. (Gen. 1:1, etc.)
(*Pictorial Bible Dictionary* Zondervan)

Since the blood of atonement referred to in Exodus 30:10 is that of the great Atonement Day sin-offerings (see Lev. 16:16,18,19), might not the atonement above all atonements (including those of Leviticus 4) be also in the plural form of the Hebrew showing magnitude or majesty? In any event, it was the only blood which could reconcile the Court, the Tabernacle of the Congregation (Holy), and the Most Holy the blood of both Atonement Day sin-offerings, the blood of the bullock and the goat.

An Atonement for Adamic Sin

All sins which trace to the race's Adamic heritage are comprehended in the one word **sin** (singular) as if they were part and parcel of the one man Adam's sin. And such they are. Really this is the only sin for which Jesus died and made atonement. Note carefully the words of John as he identifies Jesus: Behold the Lamb of God, which taketh away the sin [singular] of the world. (John 1:29) Surely, not one of the human family born of Adam was responsible for his having been born in sin, shapen in iniquity (Psa. 51:5). Yet, having been condemned in him, they are all privileged to share in his redemption.

It is this that was reflected in the Day of Atonement sacrifices when a bullock and a goat were sacrificed for the national sin of the people. Note carefully that it was a collective atonement it was not particularly for the individual sins of the people. Then, too, let us not forget that it was the bullock's blood that merited for all Israel, the atonement. The goat (i.e., the Lord's goat) contributed no merit in this direction, though it did evidence the people's own desire for atonement; and so, unlike the bullock, it was not furnished by the priest but by the congregation. It thus became, as it were, the channel through which the atoning merit of the bullock's sacrifice (blood) might flow to the people of the Camp.

But there were other sins for which Israel collectively was also accountable—sins involving a measure of willfulness. These did not trace to their Adamic heritage and, as iniquities . . . and transgressions in all their sins not being covered by the sin-offering, were confessed upon the head of the scape-goat who bore them away into the wilderness. (Lev. 16:20-23) In some instances, of course, an individual or perhaps a group of individuals might be called upon before the Day of Atonement to make retributive atonement for measurably willful sins. Such sins, because they went to judgment before (1 Tim. 5:24), would not need to be confessed upon the head of the scape-goat.

Since the antitypical Atonement Day sacrifices (sin-offerings) are for the Adamic sin only—i.e., for all sins of the world of mankind which trace to Adam's original transgression, as the Scriptures indicate—the measurably willful sins will require atonement too, but one that is retributive in its nature. Accordingly we find that the last generation of an age makes this retributive atonement. So was it in the end of the Jewish age when judgment came upon the living generation, especially for all sins against righteous blood shed from Abel's time down to that of Zacharias (Matt. 23:35). So too will it be in the end of this Gospel age—the living generation, having had more light, more truth, more blessing in so many ways—more, at least, than any generation before it—will on this account be called upon to make this retributive atonement.

There will be other sins of the world not included in the Adamic transgression. The sin-offerings are merely for Adam's sin and all the various weaknesses and imperfections which flow from that original sin. The other sins will be such as are not to be attributed to human weakness, but which represent more or less of sin against knowledge, against light. Full, wilful sin against full light would bring upon the sinner the second death. . . .

Wherever the light of the Gospel has gone, however, a certain measure of knowledge has gone, and a certain measure of responsibility accrues; and God intimates that he keeps a very exact accounting with all. Every sin must receive a just recompense of reward. The penalty of Adam's sin has reached down in a general way over the whole race for six thousand years; but the penalty must be paid for the other sins of which we speak, sins which were more or less willful, more or less against light and knowledge and which have not been previously expiated, but which have been accumulating since Pentecost.

Before the New Dispensation can rightly be ushered in with all its blessings, the world's accounts must be fully squared. It will be the settlement of these accounts against the world which will bring the great time of trouble such as never was since there was a nation—the time of trouble which we believe has begun in the present war [World War I], and which will progress until the great catastrophe of anarchy will complete it in the near future. Then the accounts of Justice having been squared in the great time of trouble, the blessing of Messiah's Kingdom will immediately begin. (*R5873:6-5874:1*)

But the fact a last generation in any age makes a retributive atonement does not constitute it the scape-goat class. Not at all. The scape-goat

represents those who called in the one hope of their calling for identification with Christ Jesus in the sin-offering (see Lev. 16:5) are not fully faithful in the matter of their consecration.

Not faithful to their covenant of sacrifice they are not counted worthy to escape those things coming on the world, and hence will have their portion with the hypocrites and with the world in that trouble, notwithstanding that they are God's sincere children, but overcharged with the cares of this life and not properly zealous for the fulfilment of their covenant and a share in the Kingdom. It is in mercy for this class that the Lord consigns them to that trouble, that in its bitter experiences they may learn the necessary lessons and attest finally, under stress, their loyalty to him and to righteousness. They are represented as having confessed upon them the iniquities of the people this is from the standpoint of divine justice. Their own sins were forgiven through Christ, as they were reckoned in as members of the household of faith. Hence their sufferings must be for the sins of others; and as they did not suffer as willing sacrifices they are then made to suffer unto death that the spirit may be saved in the day of the Lord Jesus. (*R4036:4*)

It is that trouble which the little flock, the Lord's goat class of faithful sacrificers, will escape directly or indirectly, and that the great company class will not escape but on the contrary share. They will come up out of this great tribulation with washed robes, made white in the blood of the Lamb. Not that their sufferings will wash their robes, but that in their sufferings they will learn to appreciate as never before their relationship to the Lamb of God and to his atoning merit, and by faith will be permitted to apply the same to their own cleansing. (*R4036:6*)

The answer to the question, Will mankind come forth from the tomb free from condemnation? depends largely upon the point of view. They will come forth free from divine condemnation, for all of the condemnation which came upon them through heredity will have been satisfied by the ransom price paid by Christ for Adam and all of his race. And for other sins than those of heredity there will have been a settlement at the end of the Gospel age. The Scriptures indicate that of this present generation God will require all the righteous blood shed from the time of Abel¹ down to the present. Hence for willful sin there will be satisfaction rendered through a great time of trouble, such as never was since there was a nation, even to that time. Dan. 12:1; Matt. 24:21. . . .

Mankind will not be accountable for the violation of a perfect standard, but each will be held responsible in proportion to his own knowledge and ability. During the Millennium, the rule will be such as would now be considered just in a well regulated family. The stronger child is given the heavier burden to carry. So it will be during the coming age. Each one will be accountable for what he can bear. He will not be held responsible for perfection and condemned for inability to reach it, but will be judged according to his ability.

1. Seemingly, this was a slip of the tongue: the sins from Abel's time on down, had already been accounted for in the trouble which came upon the Jewish nation in Jesus' day. We believe, what Bro. Russell meant to say here was from Pentecost down to the present.

During the thousand years, each individual will make progress to the extent that he shall endeavor to comply with the regulations of the Kingdom. But before he can do this, he must enter into the New Covenant and formally purpose to be one who will come into line with the requirements of the great King and his assistants. If he fails to do this, he will be considered an outlaw, and at a hundred years old he will be destroyed as a sinner. (Isa. 65:20) The weaknesses upon him will not be regarded as sin, except as all imperfection is sin. But no one will be held responsible for more than he is able to do, nor will he be condemned for what he is not able to perform.

Under the Millennial Kingdom, mankind will be dealt with not individually, as with the church of this age, but collectively, as with the Jewish nation. Individual relationship with the Father will not be possible until the end of the thousand years until Messiah shall have put down all imperfection and shall have lifted mankind up out of sin and death conditions into perfection as human beings. Then he will deliver the Kingdom over to the Father, and will no longer stand between humanity and divine justice. 1 Cor. 15:24. (R5240:2,4)

The other sin-offerings, which, under the Law, followed the Day of Atonement, would properly represent the repentance and sorrow for sin by which, during the Millennium, the world of mankind will acknowledge and avail themselves of the merits of the Day of Atonement sacrifices. (R1897:1)

Ransom vs. Sin Offering

That the church of Christ has a share in her Redeemer's sufferings, a share with him in his sacrifice as members of his body, filling up that which is behind of the afflictions of Christ suffering with him that they may also reign with him, becoming dead with him that they may also live with him on the spiritual or heavenly plane . . . [is] the very doctrine which next to the ransom, lies close to the foundation of our hopes. (R4433,4434)

Question: Is there anything connected with the Atonement Day sacrifices which corresponds to the ransom? If so, what?

Answer: The word ransom would more properly be rendered ransom price, corresponding price. On the Day of Atonement no type of the ransom price is given us, but rather a type of the sin offering, showing particularly how that ransom price will be made applicable. If we scrutinize this Atonement day type, however, we shall find that which points to the ransom, in the killing of the bullock; for the whole matter depended upon the killing of the bullock. The goat could not be killed first. The bullock must first be killed and the blood applied in the Most Holy before anything could be done with the goat. Hence, all that was done, not only with the Lord's goat, but also with the scapegoat, was based on the death of the bullock. So, if we look for anything that might correspond to the ransom price in the day of atonement sacrifices, we shall see that the death of the goat was not necessary, but all depended on the bullock. (R4915:4)

The bullock represented Jesus at the age of thirty years the perfect man who gave himself and died on our behalf. . . . 'The man Christ Jesus who gave himself at thirty years of age, was he who previously was rich (of a higher nature), but who for our sakes became poor; that is, became a man, that he might give the only possible ransom for men a perfect man's life. 1 Cor. 15:21 . . . [He] gave **himself** as our **ransom price**. (T51, 52)

As it was the man Christ Jesus who gave himself as the ransom price, it could not be the man Christ Jesus who would be the father of the race. The man Christ Jesus laid down all that he had for the redemption of the man Adam and his race, a full corresponding price, a man for a man. The race of Adam not having been born at the time of his transgression, was not directly, but indirectly purchased. An unborn seed in the loins of the man Christ Jesus became the offset or corresponding price for the seed of Adam unborn at the time of his transgression. (*E453*)

The ransom price is one thing, and the sin atonement made with that ransom price is quite another. The ransom price for all was provided by our Lord in the work finished by him at Calvary. The appropriation of the ransom price is two fold: (1) In this age, for or on behalf of, the church. (2) In the coming age, for the sealing of the New Covenant with Israel, which will be open for acceptance by all the families of the earth, all nations.

The Atonement, so far as God is concerned, all proceeds from the ransom price provided at Calvary. The first application of that price was made after our Lord ascended up on high, when he appeared for us, his church. The second application will be at the close of this age, when, as the Great Priest, he will mediate the New Covenant with the House of Israel and the House of Judah. (*R4832:5*)

The sin offering of Israel's Atonement Day shows us the same sacrifice of Jesus which constitutes the ransom price, but it is a different picture; for it shows how God appropriates the merit of Christ in behalf of human sins. This matter was pictured in that feature of the law which provided the Day of Atonement. The sin offerings were its principal feature. There were two. First was the bullock of sin offering, which was furnished by the priest himself, the blood which was made applicable to the priest's own family and tribe. This we see represented the death of Jesus, and the primary imputation of his merit to the church of the first-borns. (*R5873:3*)

The church has nothing to do with the sin offering, as a church. It is the Lord Jesus who is the responsible one in the whole matter. In the type it was not the under priests that did the offering, but the high priest. So it was the Lord Jesus that offered up himself. He offers us up as his members, but he does not do this contrary to our wills. We desire that he will offer us up as parts of himself, that we may thus have a share in the sufferings of Christ, and the glory that shall follow. It is his merit alone that gives virtue to our sacrifice.

The whole responsibility, therefore, is in the hands of the great High Priest, our Lord. We share with him in the world's sin offering, as his members. We participate in the sufferings which are counted as his sufferings. You and I could not atone for sins by our sufferings, either for our own sins or for those of others. That is all in the Lord's hands. (*R5729:2*)

Differences Between Leviticus 16 and Leviticus 9

	Leviticus 16	Leviticus 9
Ceremony occurred:	7th month, 10th day (Lev. 16:29,30)	1st month, 8th day (Lev. 9:1)
Blessing of the people:	Not mentioned	By Aaron (and Moses) (Lev. 9:22,23)

	Leviticus 16	Leviticus 9
People's burnt offering:	A ram (Lev. 16:5)	A calf and a lamb (Lev. 9:3)
Burnt offering sequence:	Both offered after sin-offerings (Lev. 16:24)	Each follows each sin-offering (Lev. 9:8,12,15,16)
Incense:	Offered (Lev. 16:12,13)	Not mentioned
Inwards enumerated:	Only fat (Lev. 16:25)	Fat, liver, kidneys (Lev. 9:10)
Aaron enters:	The Most Holy (Lev. 16:14,15)	Tabernacle of the Congregation (Lev. 9:23)
Changing of garments:	Mentioned (Lev. 16:23)	Not mentioned
Washing of priests:	Mentioned (Lev. 16:4,24)	Not mentioned
Meal offering:	Not mentioned	Mentioned (Lev. 9:17)
Peace offering:	Not mentioned	Mentioned (Lev. 9:18)
Blood on Mercy Seat:	Mentioned (Lev. 16:14,15)	Not mentioned
Reconciliation by blood:	Mentioned (Lev. 16: 16–20)	Not mentioned
Scapgoat:	Present (Lev. 16:8,10,20–22)	Not mentioned
Sons of Aaron:	Not mentioned	Assist Aaron (Lev. 9:9,12,13,18)

While the antitype of both Leviticus 9 and Leviticus 16 to a large extent takes place in the Gospel age, it should be noted that they represent two different aspects of consecration. Leviticus 9 shows how it is worked out by the antitypical priesthood whereas Leviticus 16 reflects the fact that this consecration is not entirely in their own interests, but for the world of mankind. It is, as it were, a baptism for the dead. (1 Cor. 15:29)

We are baptized into death with Christ, baptized for the dead, to the intent that we may by and by be associated with him as the Lifegiver of the world the Seed of Abraham. (*F456*)

In other words, the ultimate blessing of the world of mankind is contingent upon the faithfulness of the priesthood; and this is undoubtedly the reason why the coming out of Aaron to bless the people is set forth in Leviticus 9 and not in Leviticus 16. â

Chapter 20

Other Sacrifices

The sacrifices offered by the people (Israel the world) on their own individual account, after the Day of Atonement sacrifices, typified by the general offerings of Israel, belong to the next age, and will then be presented to the glorified royal priesthood. Nevertheless, this has a very slight beginning now; thus the worldly man possessed of wealth is in that sense a steward of God's things, and may now use that `mammon' and with it make for himself friends, that when this age of Satan's domination is ended, and the reign of Christ commences (in which he shall no longer be a steward), then those whom he thus favored will bless him. If the worldly stewards of wealth (the mammon or god of this age) were wise, they would use more of their means thus. For whosoever shall give even a cup of cold water unto one of the least of these priests, because he is such, shall by no means lose his reward when the Kingdom of Christ is organized and its rule begins. Luke 16:1-8; Matt. 10:42 (*T93*)

Bro. Russell has sometimes applied the lesson of the unjust steward to the Scribes and Pharisees (*R2716*) and their modern counterpart—elders, Sunday School teachers, ministers, etc. (*R2716*); and sometimes to the Church itself (*R5750*). But here, in this quote of Luke 16:1-8 and Matt. 10:42, he has applied it more particularly to worldly stewards of wealth. Thus, we may reason in harmony with Luke 16:9, that these stewards, by using their wealth in the blessing of some of the Lord's little ones now, are making friends, not merely of those whom they thus favor, but also of our Heavenly Father, and his Son, our Lord, who in the coming age will bless them, when they no longer are such stewards. What a precious thought is this.

Those sacrifices which do not belong to the class we denominate the `Day of Atonement sacrifices, illustrated 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 for the general forgiveness and acceptance with God of all Israel, but were followed by other sacrifices by individuals after that day, termed `sin-offerings, `trespass-offerings, `peace-offerings, etc., so will be the antitype. After the sacrifices of this Gospel age have brought `the people, the world, into a justified condition, there will still be sins and trespasses committed which will require confession and reconciliation, making these after-sacrifices necessary.

The Atonement Day sacrifices represented the cancellation of Adamic sin by the sacrifice of the Christ; but during the Millennium, while the benefits of the atonement are being applied to the world, while they are being gradually restored to actual perfection and life and harmony with God, errors will be committed for which they will be in some measure responsible. For such they must make some amends, accompanied by repentance, before they can be again in harmony with God through Christ, their Mediator. . . .

As the basis for all forgiveness of sins in the next age will be the `Day of Atonement sacrifices, it would be appropriate in the type for the sinner to bring some sacrifice which would indicate a recognition of the `Day of Atonement sacrifices, as the ground of 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 upon the ability of the offerer. (*T93 95*)

It is possible that in the beginning of the Millennial age the Lord's dealing with the world of mankind, then in process of restitution and trial, will *resemble* his dealing with the house of servants Israel. He may restore laws respecting the Sabbath and various festivals, and even sacrifices, to teach the world by these as object lessons. Some Scriptures seem so to hint. (Jer. 33:18; Ezek. 46:19-24; 47:12; 48:10,11) (*R1732:6 1733:1*)

The `better sacrifices of the Gospel age having taken place beforehand, we think it unlikely that typical sacrifices will be restored. We consider it more probable that antitypical sacrifices are referred to the broken and contrite hearts of the people, and their consecration to the Lord's service being thus represented. However, we are to remember that God considered these typical sacrifices of bulls and goats a good method of presenting important truths to the attention of fleshly Israel, and we can see that if such sacrifices were restored now, they would have much more force and meaning to similar classes than they had before their antitypes had come. We may not, therefore, be sure that the Lord will not adopt such a plan as this of instructing the ignorant masses of mankind, as preparatory to higher lessons as illustrations of spiritual things. (*R2488:6*)

"For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." (Heb. 5:1)

From the Scriptures it is evident that during the Millennial age the world of mankind will be privileged to offer themselves to God as gifts, but not as sacrifices. Hence, during the Millennial age, part of the work of the great High Priest will be to accept these gifts and to make them acceptable to God through his own merit and rights as the Melchizedek Priest. We can, however, apply this text [Heb. 5:1] very properly to the present time. The Apostle puts the word gifts first. We may, therefore, look to see whether there is not some way in which the High Priest offers gifts now. Surely our Lord's consecration of his own life was a gift on His part. The Father accepted that gift and ultimately permitted our Lord's gift to constitute a sin-offering for others. Likewise, throughout this Gospel age, the `brethren are invited to present their bodies living sacrifices to give themselves to God. Rom. 12:1,2

When we thus make a present of ourselves to God, we are not making a sin-offering to God; for this we could not do. But the divine arrangement for accepting our gift is that each gift will be acceptable through the merit of Christ; and that then, later on, these gifts will, according to the same divine arrangement, constitute the great sin-offering which the High Priest gives for the world. Thus the High Priest is ordained to make the ultimate offering of that gift as the sin-offering for the world.

Amongst those who served in the office of typical high priest, says the Apostle, the uniform custom was that they should offer both gifts and sacri-

fices to God. Hence, he proceeds to point out that Jesus, as the Antitype of those priests, must have something to offer. He also must offer both gifts and sacrifices, in order to fulfil his priesthood. He presented himself without spot unto God; and, by virtue of that presentation, he is a sin-offering unto God; and, through his merit, he makes the same true of his church, who voluntarily give themselves to God. (*R4915:1,4*)

Consecration will also be in order in the next age, though, owing to the changed government of the world, consecration will no longer, as now, mean unto death, but on the contrary, it will be unto life; for with the close of the reign of evil comes the end of pain, sorrow and death, except upon evil doers. Consecration must always be a voluntary presentation of one's powers, and hence this is represented in some of the sacrifices after the Atonement Day. . . .

During the Millennial age all men will 'come to a knowledge of the truth, and thus to the fullest opportunity of salvation from the curse (condemnation or sentence) of Adamic death. (1 Tim. 2:4) When we remember that this death includes all sickness, pain and imperfection to which humanity is now subject, we see that God's plan includes a full restoration to human perfection; only those who deliberately refuse or neglect the opportunities then put within the reach of all will die the Second Death. But perfection will come gradually, and it will require the cooperation of the sinners will ever to 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 were to be according to every man's ability. However degraded by sin and imperfect, each must, when he comes to a knowledge of the truth, present himself to God, the offering indicating his condition. The dove or pigeon brought by the poorest in the type represented the justified all of the morally poor and degraded; the goat offered by others more able, represented the all of some less degraded; while the bullock represented the all of those who had attained perfection of human nature. Just as the bullock was used to typify the perfect humanity (much fat) of Jesus' sacrifice, and the goat (wayward and lean) was used to represent the imperfect human nature of the saints, in the sacrifices of this Atonement Day, so those animals similarly represented the offerers (Israel typical of the believing world in the Millennium) in their consecrations. But it should be remembered that these burnt-offerings and peace-offerings of the future represent the people as consecrating giving themselves to the Lord. They do not represent sin-offerings to secure atonement, as do the sacrifices of the Day of Atonement. There were indeed trespass-offerings which were in a sense sin-offerings for individuals; but these, as we shall see presently, were wholly different from the national sin-offerings of the Atonement Day.

When those of the world of mankind, willing to accept God's grace, shall have been brought to perfection, at the close of the Millennium, there will be no longer any poor in the sense of inability to offer a bullock; in the sense of deficiency of mental, moral or physical ability. All will be perfect men, and their offerings will be their perfect selves typified by bullocks. David, speaking of this, says: 'Then shalt thou be pleased with sacrifices of righteousness (of right doing) with burnt offering and whole burnt offering; then shall they offer bullocks (perfect sacrifices) upon thine altar. (Psalm 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 (either typical or antitypical full

atonement for sin having been accomplished by that time `once for all) . . . The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise. All these sacrifices must be of the free will and desire of the offerer. Lev. 1:3 (*T94 96*)¹

Of the world God will require a full consecration to do his will. It must include their entire selves, their wills, their bodies their whole-hearted allegiance. It will not be a consecration unto sacrifice, unto death, as is now the case with the church; but they must become wholly devoted to God and must realize and recognize that they belong to God, that they have been bought, purchased back from death, and may, if obedient, live forever. We shall see how reasonable is this requirement. Adam, who was created in God's likeness, should have said, 'I belong to God. He gave me my life and all I have. But he had not fully learned to trust the wisdom and love of his Maker. He had a perfect brain, a perfect organism; but he lacked full knowledge of the character of the Lord and of the justice of all his requirements. His incomplete knowledge, therefore, rendered him to some extent excusable in God's sight. If he had taken the stand in opposition to the Lord with clear knowledge and experience, apparently he would not have been accounted worthy of redemption. The whole world will, then, when they reach perfection, realize that they owe everything to God, and, if loyal at heart, will wish to render all to him in glad service to the praise of his name. (*R5949:4*)

First "Millennial Day" Ritual

"And ye shall have on the tenth day of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work therein: but ye shall offer a burnt offering unto the Lord for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish. And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram. A several tenth deal for one lamb, throughout the seven lambs: one kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings." (Num. 29:7-11)

The Gospel age is the antitypical Day of Atonement for antitypical Israel the world of mankind in the Millennial age. It so happens that the ritual of Num. 29:7-11 which in the type **followed** the Day of Atonement sacrifices, thus finds itself antitypically also in the Millennial age.

If this be a correct deduction, then it might, as the first ritual of the new era, represent more particularly the exuberance of the ancient worthies the very first to be blessed under the terms of the New Covenant, and whose better resurrection (Heb. 11:35) will be their having been brought forth in human perfection.

Abraham manifested his faith in God although there was no redemption yet accomplished in the world. Christ had not yet come. And although Abraham was not on trial for life or for death God granted Abraham his favor and declared that he pleased him; and his word tells us that 'a better resurrection is to be not only to Abraham, but to all these Ancient Worthies a resurrection to human perfection. But since human perfection will come only

1. Unchanged by any subsequent revision made by Bro. Russell to as late a date as 1916.

under the mediatorial reign of Christ, the ancient worthies will not be introduced to the Father in the complete sense until the close of the Millennium.

Hence, they will not have life, in the fullest sense, until that time when, at the close of the Millennial age, the kingdom shall be delivered over to the Father. What they will have in the meantime will be the perfection of human nature and all the blessings God provides for mankind, through the great Mediator. (*R4598:3,6*)

Since these burnt offerings (Num. 29:8) represent the consecrations of the firstfruits (so to speak) of the Millennial Kingdom, they also represent them as consecrating giving themselves to the Lord. (*T96*)

It ought to be noted that the order of these sacrifices is here reversed, i.e., the burnt offerings are offered before the sin offerings, whereas before the Atonement Day the sin offerings always preceded the burnt offerings, as for example in the rituals of Leviticus 8, 9, and 16. Before this day none was in a position where he could offer unto God a freewill offering until his sins had first been atoned for. The bullock here represented the very first of the world of mankind to be able to offer a perfect humanity. In fact the ancient worthies will be the only ones at this early time to possess such a perfect humanity. Eventually, of course, all mankind will be able to present themselves to God, not merely as doves or pigeons, or goats, but as bullocks. (*T95*) Is this not what the Psalmist David prophesied when speaking of the Millennial age he said:

“Then shalt thou be pleased with sacrifices of righteousness [of right doing] with burnt offering and whole burnt offering; then shall they offer bullocks [perfect sacrifices] upon thine altar.” (Psa. 51:19; see also *T96*)

Of course this consecration of mankind in the Millennial age will not be unto death as it has been for the Church of the Gospel age, but rather unto life. And thus it is that Bro. Russell says:

The completeness of consecration was shown by the death of the animal that is, each member of the race must consecrate his will; but it will be followed neither by the destruction of the human nature (the burning of the flesh outside the camp) nor by the taking of the life into a new nature into the ‘Most Holy. . . . The consecrations represent an appreciation of the ransom, and the acquiescence of the offerers to the Law of God as the condition upon which they may continue to live everlastingly, in harmony and favor with him. (*T96, 97*)

Perhaps the remaining animals of this burnt offering the ram and the seven lambs were intended to indicate the ancient worthies appreciation of the better sacrifices of this Gospel age Christ Jesus being represented by the ram and the Church (the body members) being represented by the seven lambs. This is what seems to be suggested in Bro. Russell’s remarks in *Tabernacle Shadows*:

The burnt offerings of the priests were 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 the burnt offering because of the burning upon the altar all night unto the morning. . . . [It] shall ever be burning upon the altar; it shall never go out. Lev. 6:9,12,13

Thus was represented to the mind of each offerer the fact that the altar was already sanctified or set apart, and that their offerings would be acceptable because of God's acceptance of the Atonement Day sacrifices. To this altar the Israelite brought his free will offering, as narrated in Lev. 1. It was made in the usual way: the animal, cut in pieces and washed, was laid, the pieces to the head, on the altar, and wholly burnt, a sacrifice of sweet savor unto the Lord. This would serve to typify a thankful prayer to Jehovah an acknowledgment of his mercy, wisdom and love, as manifested in the broken Body of the Christ their ransom. (T97)

If we think of the church in connection with the presentation of their bodies to God, we would say that they are not participators in the ransom, for they have nothing that they could give as a share in the ransom they are imperfect. If we view the question from the other standpoint that the church are spirit beings and as spirit beings are members of the body of Christ, one with him who is their head they would as members of The Christ share with him in everything he does, just as the hand shares with the head; for the human body is the figure that the Bible gives us, in speaking of The Christ. The merit by which the ransom-price is effective with God was in Jesus alone. It was that merit which we did not possess when we presented ourselves to God in consecration. But when we were accepted by Jesus as disciples, he imputed his own merit to us, and made us a part of his own sacrifice. He was at the same time making us a part of that which he is to give to God for the sins of the whole world, at the close of this age when the church, his body, is complete and glorified with him.

We are to remember . . . that none of the human remains; for at the time we were made members of the body of Christ we had become dead as human beings, by the surrender of our wills. Because we are new creatures, old things have passed away and all things have become new. (2 Cor. 5:17) We are to remember, also, that it is not the spiritual body of Christ that is sacrificed, even as it was not the spiritual Head that was crucified. The sin-offering was the flesh. And it was Jesus flesh that constituted the ransom not our flesh. But now that this ransom-price has been placed in the hands of justice as a deposit, whose title is possessed by Jesus, we are joint-sharers with him in this possession by reason of our relationship to him and our interest in everything that he possesses. Thus the church becomes a sharer in this ransom-price, because as his bride we are his joint-heirs; and we are associated with him¹ in giving to the world the benefits of that ransom-price. (R5881:6 5882:1)

As for the meat-offerings (meal-offerings) which accompanied these burnt offerings :

These, of fine flour, unleavened cakes, with oil, etc., were presented to the Lord through the Priest. They probably represented 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) A sample being offered on the altar showed that it was approved by, acceptable to, Jehovah. (T98)

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1. None will share in this work, save those who have been broken together with him, as a sin-offering for the people! (2 Tim. 2:12; Rom. 8:17)

Thus do these particular offerings of Num. 29:9,10 represent the praises and worship of the ancient worthies, offered to the Lord by them through the Church, their priesthood their appreciation of those who, only, of all the world of mankind, were privileged to drink with Christ Jesus, the cup which the Father had poured for him. (Matt. 20:22,23; 26:26-28) The Church of this Gospel age, are the only ones who both **eat** the flesh of the Son of Man and **drink** his blood, i.e., become identified as his body members, and are privileged to share in the sin offering with him!

The world, when dealt with in the next age, by Jesus, will indeed have the opportunity to eat his flesh to appropriate the merits of his sacrifice; but they will have no opportunity of sharing in his cup of drinking his blood. Symbolically, the cup signifies the sacrificed life. The world will have no share in the sufferings of Christ, represented in the cup. (R5342:2)

There was but one sin offering in this ritual and it was a goat not a bullock (Num. 29:11); and with it, of course, the burnt offering with the required meat offering and drink offering. It may be recalled that in Lev. 4:22,23 it is specifically stated that the sin-offering for the ruler was to be a kid of the goats, a male without blemish. The typical rulers in ancient Israel were probably princes those of the Millennial age are probably the ancient worthies (see Psa. 45:16). These ancient worthies, as partakers of a better resurrection (Heb. 11:35) will be restored to the earth in perfect human bodies, yet without the right to everlasting life; for while they have had a trial of faith, they never could have had a trial for life. For them, then, the everlasting life promised will be something which they during that age will have to prove themselves worthy of. Speaking of them, Bro. Russell had this to say:

It is not probable that they would make mistakes; but if upon their awakening, they should at once be turned over to Jehovah, and, as in Adam's case, the slightest deflection would mean death, we can see that their position would be much less favorable than it will be under the New Covenant arrangement during the Millennial reign of Christ. This is a very gracious arrangement for their best interests, for any possible mistake would be covered by Christ's mediation and not bring them under sentence of death.

The history of some of these ancient worthies is very meager and does not always imply that they were 'overcomers' in the sense in which the church is to be. Take, for example, the case of Samson, who is mentioned as one of the ancient worthies. The last we read of Samson, still in the hands of the Philistines, is that he was still loyal to God and prayed for the opportunity of serving God's cause; the Lord granted his prayer, permitting [him] to push down the pillars of the building in which he was making sport for the Philistines; they were the middle pillars upon which the house stood, and in its fall more than three thousand of the enemies of Israel were killed along with himself.

Faith seems to have been the chief element of character that was developed under Samson's experiences. We do not know how much patience, long suffering, brotherly kindness, gentleness, meekness, etc., were developed in his character; nothing is stated in regard to the matter and we have no reason to suppose that Samson was a very gentle man. Indeed, we have never thought of gentleness and meekness as being amongst his characteristics. The slaying

of one thousand men with the jawbone of an ass, as well as other experiences of his, would not seem to indicate this.

We may reasonably suppose, therefore, that although Samson will be brought back in an absolutely perfect condition, and under the favorable environment of the Millennial age, there will probably be experiences in life that he never encountered and that will be so new that he might be in danger of making mistakes. Assuredly he will have much to learn respecting the things of the Spirit of God in the days of the blessing of 'all flesh. (R5074:5,6)

We have another reason that the sin offering for the ancient worthies should be a kid of the goats. It should be remembered that all the redemptive merit centered in the sacrifice of the man Christ Jesus the ransom-sacrifice for the sin of the world (John 1:29; 1 Tim. 2:6)! It is the one and only price which Jesus paid by way of Calvary's cross. However, its application is something else and is clearly represented in the sin-offerings of the Day of Atonement as set forth in Leviticus 16. There it will be noted that there were two sin-offerings offered by one and the same High Priest one of which, the bullock, was applicable for Aaron and his house (Lev. 16:11) and the other, the Lord's goat, was applicable for the people (Lev. 16:15). The first of these the bullock was supplied by Aaron himself; the second the Lord's goat was supplied by the people. (See Lev. 16:5,9) Antitypically, the bullock represented the flesh of the man Christ Jesus and the Lord's goat the justified humanity of the Church of the Gospel age. Thus did Jesus by his death on the cross, supply all the merit required for the salvation of all mankind; nor was the sacrifice of the Church really necessary. We read:

This type illustrated the fact that our Lord Jesus (the bullock sacrifice for sin) was sufficient to redeem both 'his body, the 'little flock, and also the whole world of mankind. The Church's share in the sin-offering could have been dispensed with entirely: we might have been spared the special trials of our 'narrow way, spared the sacrificial sufferings, and could have been restored to perfection of human nature, just as all mankind will be. But it pleased Jehovah not only to choose Jesus to this work of sacrifice, but also to make him the Captain or Head of 'the Church which is his Body, and that these, as well as their Captain, should be made perfect as **spiritual** beings, by sufferings in the flesh as sin-offerings. Heb. 2:10; Col. 1:24 (T79, 80)

However, God ordained that both Jesus and the Church should become channels of the ransom merit to all the world of mankind Jesus to the Church of the Gospel age, and the Church to the world of mankind in the Millennial age. The acceptance of Jesus' sacrifice on behalf of the Church was indicated by the outpouring of the holy Spirit upon the Church at Pentecost; so will he also indicate his acceptance of the Church's sacrifice on behalf of the world by the outpouring of his holy Spirit during the Millennial age upon all flesh. (Joel 2:28) The redemptive merit will, of course, in both instances be that of Christ Jesus! And since the ancient worthies are a part of the world of mankind and not a part of the Church which is the body of Christ Jesus, their redemption, while it is through the merit of Christ Jesus, it nevertheless does not reach them save through the Church

which was represented by the secondary sin-offering of the antitypical Day of Atonement the goat.

It is the merit of Jesus . . . which must be sacrificed again by us as his `members that is to constitute eventually the ransom-price of the whole world of mankind, who are to be blest during the Millennium. (*R4536:4*)

Offering of First Fruits

“And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD. And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings. And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the first fruits for a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.” (Lev. 23:9–20)

“No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire. As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.” (Lev. 2:11,12, Jewish Publication Society)

The rendering of the KJV is somewhat faulty here, as it gives an erroneous impression that there were aside from the regular offerings, oblations. This, however, is not so, as is quite evident from the renderings of most other versions:

“No meal offering, which ye shall bring unto the LORD, shall be made with leaven, for ye shall make no leaven, nor any honey, smoke as an offering made by fire unto the LORD. As an offering of first-fruits ye may bring them unto the LORD; but they shall not come up for a sweet savour on the altar.” (Lev. 2:11,12)

From the foregoing, it appears there were two kinds of meal-offerings those which could be brought upon the altar to yield a sweet savour unto the Lord, and those which could not be so offered, because of the leaven or the honey they contained.

A meal-offering made with flour and oil, and with frankincense could be offered (Lev. 2:1); or it might consist of firstfruits (green ears of corn i.e., wheat, barley, spelt, rye, millet, etc.) with oil and frankincense, (Lev. 2:14,15). The memorial of either of these, with all the frankincense, could be offered upon the altar of Jehovah, for a sweet savour.

But there was also the meal-offering made with flour, mixed with leaven or honey, which could not be offered for a sweet savour unto the Lord, upon his altar, even though it was an offering of firstfruits. (Lev. 2:11,12)

So there were offerings of firstfruits, which like the green ears (Lev. 2:14), or the wave sheaf (barley? Lev. 23:10,11) were acceptable unto the Lord upon the altar as a sweet savour; but also those which like of the flour mixed with leaven or honey, were acceptable, but not upon the altar of the Lord for a sweet savour. (Lev. 2:11,12; 23:17)

The wave sheaf offered on the morrow after the sabbath (Lev. 23:11) was evidently intended to typify Christ Jesus, who in his resurrection on the morrow after the sabbath (Mark 16:1,2) became the first fruits of them that slept. (1 Cor. 15:20; see also *R2271:1*)

In him there was no sin (leaven); for he was holy, harmless, undefiled, separate from sinners. (Heb. 7:26) He was in himself a meal-offering of a sweet savour unto the Lord.

In the type, it will be noted, only one animal was sacrificed in connection with the wave sheaf. This was a lamb for a burnt-offering; and with it was offered the usual meal-offering and drink-offering. (Lev. 23:12,13) Note also, that this wave sheaf was to be accepted for the people Israel. (Lev. 23:11)

While the wave sheaf typified the risen Lord, Christ Jesus himself; the burnt-offering, with its attendant meal- and drink-offerings, reflected back to Jesus, who in his consecration to the heavenly Father's will, died so that he might become the life-giver to the whole human race. The wave sheaf itself sets forth this basic truth inasmuch as it resulted from some grain (seed) which fell into the ground and died; and then, since its grave could not hold it, issued forth, becoming a food, or life-sustainer, to whomsoever might partake of it. (See John 12:23,24)

Fifty days thereafter i.e., after the offering of the wave sheaf, Israel was to offer a second offering of first fruits (Lev. 23:15,16). However, instead of this being a sheaf of grain, this was to consist of two loaves made with flour, but with leaven added. (Lev. 23:17) Leaven is a type of sin. Undoubtedly, these two loaves were intended to typify the whole Church (the Little Flock and the Great Company).

The two loaves offered on the fiftieth day, Pentecost, represented the presenting of the church before God and its acceptance through the merit of the great High Priest, indicated by the anointing of the holy Spirit at Pentecost. The church really is but 'one loaf' (1 Cor. 10:17), the *two* loaves representing the same thing as the *two* goats presented on the Day of Atonement. It indicates that, altho all presented were acceptable to God through Christ Jesus, he yet knew that all presented would not come up to the condition of faithfulness to the end. The two loaves represented, therefore, the two classes of the consecrated the overcoming little flock and the 'great company' of the consecrated servants of God who do not make the high calling theirs, by overcoming the world as they might and should do. (*R2271:1*)

Perhaps the leaven here signified (since both loaves were involved) that not any of those constituting the church of the firstborns (including, of course, the church which is his body) are in themselves sinless, as was Jesus.

The original wave sheaf, as a firstfruit of the firstfruits, was of itself, (i.e., even without the burnt-offering which was associated with it) acceptable as a sweet savour unto the Lord (Lev. 2:14-16; 23:11); but it was not so with the second offering of the firstfruits fifty days thereafter. Being with leaven, it could not be burnt upon the altar (Lev. 2:11,12, Jewish Publication Society); yet it was acceptable for the people, because of the concomitant burnt-offering, sin-offering and peace-offering, duly sacrificed upon the altar. (Lev. 23:18,19) The burnt-offering consisted of ten animals: seven lambs; one bullock; and two rams. The sin-offering was a he-goat (Jewish Publication Society) and the peace-offering was two rams. (Lev. 23:18-20)

Ten seems to be the symbol denoting a cycle of completeness. (There were 10 commandments constituting the full and complete Law of God [Deut. 4:12ff.]; there were ten temptations in the wilderness all that God could allow [Num. 14:22,23]; there were ten virgins to represent all of the consecrated, spirit-begotten ones living at the time of our Lord's second coming [Matt. 25:1-13]. We conclude, therefore, that the ten here is to set forth that all of the Church class are here represented in their consecration unto death.) These ten animals were all burnt-offerings.

The seven lambs suggest the divine requisite of all firstborns to develop a disposition of meekness, lowliness and humility, like unto that of Jesus the Lamb of God.

The one bullock, seems to imply that their (the Church's) consecration, and its subsequent acceptance by God is predicated upon the human perfection of the man Christ Jesus accounted to them: they are accepted, not because of what they are in themselves, but in him the beloved. (Eph. 1:6)

The two rams (sheep) probably are intended to set forth that fact that there are two classes here represented, all called in the one hope of their calling (Eph. 4:4), the same two classes represented in the two loaves. It will be remembered that in the type of the sin-offerings of the Atonement Day, two goats were brought for a single purpose for a sin-offering (Lev. 16:5); yet only one of these was offered for a sin-offering (Lev. 16:9); the other became the scape-goat (Lev. 16:8,10), showing forth the same two classes. The bullock already referred to reflects, perhaps, what we are in him; whereas these goats, what we are in ourselves. The rams showed that both classes were accepted in the one hope of their calling.

There was also a sin-offering, a he-goat (Lev. 23:19), identified with this ritual of the firstfruits. We are inclined to see here the fact that the Church is privileged to become, by way of its faithfulness unto death, the channel through which the ransom merit of Christ will pass to the world.

Jealousy Trial

Numbers 5:1 Woman is brought by man to priest.

5:16 Priest brings her before the Lord.

- 5:18 Her hair is disheveled by the priest. The priest puts the meal-offering which the man brought for her into her hands.
- 5:19 She is charged by the priest. The priest takes the offering out of her hands and waves it.
- 5:26 The priest takes a handful of meal offering and burns it upon the altar. The woman drinks the water.
- 5:27,28 The woman is vindicated or accursed.

“And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, If any man’s wife go aside, and commit a trespass against him, And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner; And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled: Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance. And the priest shall bring her near, and set her before the LORD: And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water: And the priest shall set the woman before the LORD, and uncover the woman’s head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse: And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse: But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband: Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell; And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say, Amen, amen. And the priest shall write these curses in a book, and he shall blot them out with the bitter water: And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter. Then the priest shall take the jealousy offering out of the woman’s hand, and shall wave the offering before the LORD, and offer it upon the altar: And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water. And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people. And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed. This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled; Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law. Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.” (Num. 5:11–31)

Our Lord . . . represents himself as the Bridegroom, and his faithful Church as his espoused waiting for the marriage, that she may become the Bride.
(F363)

Actually, the Hebrew *ishshah*, rendered wife in Num. 5:12,14,15,29,30 (like the Greek *gyne*) means merely woman (see Gen. 2:22; Exod. 2:9; Matt. 11:11; Luke 10:38), which would make the application correct here, whether the woman be the wife or merely the espoused.

In endeavoring to understand this ritual, it is important to keep in mind the fact that it is the fidelity of the woman that is called into question. There was never such a trial for a man. Evidently, the reason for this is that God intended the woman here to represent the Church, the espoused virgin who was one day to become the Lamb's wife. The man, accordingly, who manifested jealousy concerning the woman who was to become his wife, represents none other than the heavenly Bridegroom-to-be, Christ Jesus.

It is true, in the text under consideration, the term used is *wife*, and not *espoused virgin* as we are here suggesting. However, the ancient Hebrew marriage custom with its betrothal period, is broad enough to take in both:

Betrothal with the ancient Hebrews was a more formal and far more binding nature than the *'engagement* is with us. Indeed it was esteemed a part of the transaction of marriage, and the most binding part . . . Among the Jews the betrothal was so far regarded as binding that, if the marriage should not take place, owing to the absconding of the bridegroom or the breach of contract on his part, the young woman could not be married to another man until she was liberated by a due process and papers of divorce. (*The International Standard Bible Encyclopedia*, Marriage)

Among the Jews this was the ceremony of betrothal or coming under obligation for the purpose of marriage, and was a mutual agreement between the parties which usually preceded marriage some time. The espousal frequently took place years before the parties were married. (McClintock & Strong, *Cyclopedia*, Espousal)

A man and woman were betrothed or espoused, each to the other, when they were engaged to be married . . . The betrothing was performed a twelve-month or more before the marriage, either in writing, or by a piece of silver given to the espoused before witnesses, as a pledge of their mutual engagements. Sometimes a regular contract was made in which the bridegroom always bound himself to give a certain sum as a portion to his bride. From the time of espousal the woman was considered as the lawful wife of the man to whom she was betrothed: the engagement could not be ended by the man without a bill of divorce; nor could she be unfaithful without being considered an adulteress. (McClintock & Strong, *Cyclopedia*, Betrothal)

Before considering this section of the Divine Word, it may be well to note that there is an ambiguity in the rendering of the KJV of verse 13, which reads: *neither she be taken in the manner*. This might lead one to wonder how the husband, without witnesses, could know of his wife's infidelity. The Revised Standard Version is much clearer when it says: *since she was not taken in the act*. Moffatt renders it: *since she was not caught in the act*. Thus, only upon the woman becoming pregnant, could he thus become aware of her wrong act; and this, of course, would be sufficient reason for him to take whatever action he deemed necessary. (See Matt. 1:18,19) The important thing to note is that the woman's act was committed in secret; for had it been otherwise, there would have been a witness. It is on this account that we are reasonably sure that we are not justified in making application here to the great harlot, nor to her daughters (Rev. 17:1,2,

5), both of whom made their bids, and committed their fornications with the powers that be, openly and unabashed.

Even had there been no sign of any pregnancy whatsoever, nor any witnesses to the woman's infidelity, the man had a right to be jealous concerning the purity and chastity of the woman that was, or was to be, his wife, and so we read: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled. (Num. 5:14) There is a righteous jealousy, even as there is a righteous indignation. In fact, God declared himself to be a jealous God (Exod. 20:5; 34:14; Deut. 4:24; 5:9; 6:15; Josh. 24:19); but surely no one would dare say that God's jealousy is an unrighteous one. So, too, his Son is entitled to be righteously jealous concerning the purity and chastity of the woman that is to become his wife. Paul manifested this same kind of jealousy with regard to the saints at Corinth, when he said: I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. (2 Cor. 11:2)

Therefore does the heavenly bridegroom-to-be subject his espoused Church to this great jealousy trial. Of course, one may feel that if a man really loved a woman, why cannot he trust her, and take her word for it in the matter. Perhaps—and we say, perhaps—in certain human relationships this might work out; but with the things of the Spirit, there is far too much at stake. When the heavenly Father inaugurated this jealousy trial for the typical Israelite, he had a far weightier matter in mind—the character of a daughter-in-law—that was one day to grace His heavenly courts.

In the typical ceremony, the man brought his wife to the priest; he did not go to the king, or the ruler, or his neighbors, or even to a marriage counselor; for it wasn't human judgment he sought, but rather, the divine. Nor is it any different with the spiritual counterpart. The Lord Jesus seeks the divine judgment and approval in the matter of his bride-to-be—the Church. And, let it be carefully noted, the typical Israelite brought her offering for her. (Num. 5:15) What a sweet and precious thought.

This offering was really a meal-offering (Hebrew: *minchah*), though because of its association with the jealousy trial, it could not be accompanied with the usual oil and frankincense (Num. 5:15). It consisted of the tenth part of an ephah (the quantity ordained for a lamb, when a lamb was to be offered for either a peace-offering or burnt-offering Num. 15:4,5), of barley meal, not of wheat flour. Of course, in this instance no bloody sacrifices of any kind were to be brought. This meal-offering is here called the jealousy-offering—and this, too, is beautifully significant.

Let us examine this feature of the trial a little more closely, so that its antitypical significance may be the better apprehended. As already stated, there was no bloody sacrifice offered at this trial; but the fact that there was a barley meal-offering, seems quite significant. It suggests, we believe, as a firstfruits offering, the resurrection of the Lamb of God from the dead. (See Lev. 23:10,11; *R2271*) Thus does the man—the heavenly bridegroom-to-be, Christ Jesus (who would prove the purity and chastity of his espoused Church)—furnish her with (i.e., places within her hands, as it

were) the power of his resurrection (Phil. 3:10), so that by means of it, she should be able to offer unto the Lord, an acceptable sacrifice. It is worthy of note that the priest in the type, who eventually takes this offering out of the woman's hands, to wave it before the Lord (Num. 5:25), also ultimately places it upon the altar.

Before this is done, the priest had some other important duties to perform. Unfortunately, there hasn't been too much unanimity of thought on the part of the translators in connection with verse 18. The KJV says that the priest shall uncover the woman's head, and Rabbi Leeser agrees. But the Jewish Publication Society says that he shall let the hair of the woman's head go loose. The Revised Standard Version is quite in accord with this rendering. Perhaps what is really meant is that her hair was to be dishevelled. Whichever thought is correct, it seems to signify that her glory was lessened. If the woman was guilty, she now appeared like what she really was; if not i.e., if she was innocent then surely an evil had overtaken her. The effect in either case would be psychological. However, the innocent woman might have the assurance that God would vindicate her in due time. Thus will it also be with the espoused virgin, though for a time she be called upon to suffer indignities. Surely, the God of all grace will perfect, stablish, strengthen and settle her (1 Pet. 5:10), in the glory, honor and immortality of the Kingdom.

The priest in the type also prepared the bitter water that causeth the curse. (Num. 5:17,18) The priest then proceeded to charge the woman, telling her the effect which the water would have upon her if guilty. If guilty she could never again bear seed; but if innocent, she could go free and bear seed. (Num. 5:22,28)

But just who is the priest, the counterpart of the typical priest? In the type, the priest was not the same person as the husband. Accordingly we were at first inclined to think that the ancient priest might represent the holy Spirit. Nor would this have been illogical; for we do remember that we have regarded the 24 elders of the Revelation, not to represent the prophets themselves, but rather as the personification of their testimonies concerning the Kingdom. However, after much diligent thought and prayer, we concluded that antitypically, there was really no good reason why our blessed Lord could not be both: the husband-to-be, to whom we, the Church, are espoused; and also our High Priest, who is able to keep us from falling and to present us faultless before the presence of his glory with exceeding joy (Jude 24), but this latter, after we have suffered and been tried awhile.

The priest administered the holy water (symbolic of the Truth), with which there had been mixed, as it were, dust from the floor of the Tabernacle (symbolic of divinely ordained earthly providences). To accomplish this, he used an earthen vessel. (Num. 5:17; see also 2 Cor. 4:7)

From this we gather that our Lord administers the elements of the Truth by which our innermost beings are searched, tested and tried (Rev. 2:23), using, as it were, human instrumentalities the brethren to accomplish it.

The trial, which will determine our worthiness of becoming, eventually, the Bride of the Lamb—the Lamb's wife—is a trial of our faithfulness. It is one in which we shall have to prove that we really love him above all others. Of course, in the ultimate, it will not be Jesus' decision in the matter, but the heavenly Father's; and this is clearly set forth in the type. In the jealousy trial—it was God, that by way of the manner in which the holy water affected the woman, indicated that she was either guilty or innocent; and thus, as to whether or not she was worthy of her husband. In all things, it must ever be God's decisions that are to be regarded with finality.

Do you recall the case of Isaac and Rebecca? Though father Abraham sent his servant Eliezer forth to select a bride for Isaac (Gen. 24:1-9), was it not God who really selected Rebecca for Eliezer to bring to Isaac? Let us see. First of all, let us note as to where she was eventually found—by the wells of water. Ah, yes, there were other women there too, and this made it the more difficult for Eliezer to decide. But it is interesting to observe that there were differences in disposition and character among these women, too. Perhaps it would be this, by way of which the servant would make his selection. However, he was not going to let a matter of such great importance rest upon his own judgment; and thus we read that he prayed that God would himself manifest His judgment in the matter (Gen. 24:12-14); and this God did. The wells of water symbolize the Truth. The fact that she drew water from the well and refreshed not only Eliezer, but his camels as well (Gen. 24:19) is highly significant. The Church called the Bride of Christ will be found by the wells of water (the Truth), and ever ready and willing to refresh and serve others by the way of it, and, of course, this at some expense to herself. Note how that we are told that she was very fair to look upon, a virgin, neither had any man known her. (Gen. 24:16) The Bride of Christ must also be fair to look upon—beautiful in disposition and character; and what is of even more importance, she, too, must be a virgin.

From what we have seen, the woman in the type was either guilty or not guilty of an illicit relationship, which she surely must have enjoyed in some measure. In the Revelation we have brought to our attention the fact that the worldly church, by the judgment of God will also be proven guilty of illicit relationships with the world. I doubt that any of us is being involved in earthly politics, such as voting in the elections, holding offices of public trust, etc., but this matter is very much more subtle than at first appears.

Carnal fellowship with the world can be carried on surreptitiously and secretly. Let me ask you, Do you at times enjoy the fellowship of the worldly people more than that of the consecrated saints of God? How much time do you spend in connection with civic functions like the PTA, etc.? Oh, now, please don't misunderstand me, these things may at times be quite necessary and in order; but I feel we ought to begrudge any time we are called upon to spend thus. Yes, it is necessary to contact the world here and there in order to provide what is decent and in order for our own individual households, those near and dear to us. But let us make sure that when we sail out on those waters, that we do not allow the waters to come

into the ship. We are to be in the world, yet not of it. The danger seems to lie in the fact of our taking an unhealthy pleasure in these things. This could be the fostering of an illicit relationship with the world, making us guilty, after a fashion, of spiritual fornication. Changing the metaphor for a moment, let it be remembered that the mark of covenant relationship with God for the ancient Israelites, was circumcision of the flesh (Gen. 17:10,11); for spiritual Israelites the mark of covenant relationship with God is likewise circumcision—a cutting-off of the flesh. (Phil. 3:3; Rom. 2:29)

Since, we believe, we have established the fact that this section of holy writ has really no direct bearing, nor application to the mother of harlots nor her daughters, just whom might the unfaithful woman here represent?

There is, of course, but one call and but one hope identified with it. However, as is quite evident from many other types, there are two classes developed under this call, (1) the faithful and chaste virgin—the Church, which proves itself worthy to become the Lamb's wife; and (2) the class which though called and accepted, and therefore eligible, compromises itself—proves itself unworthy—the Great Company.

In the type, the unfaithful woman, on being judged of the Lord—as is implied—was no longer able to bear seed. This was reflected in the swelling of her belly, and the shrinking of her thigh (Num. 5:21,22,24,27). This was, of course, a very severe physical punishment, which stigmatized or marked her among her people. In looking for the antitypical counterpart of this, we must bear in mind that what occurred in the type, physically, was but a figure of something that would correspondingly take place on the spiritual level, unto the woman who had proved herself unworthy to become the Lamb's wife. The severity of the punishment upon the unfaithful woman was great, for, not only did she lose her husband, but she was stigmatized by being ever thereafter unable to bear any seed. Nor is the punishment of the Great Company any less severe, for she too loses a husband, and is likewise stigmatized, for thereafter she also will be unable to bear any seed. How different it will be with the faithful and chaste virgin—the Church; not only will she win her husband, the Lamb, but as his wife, she will become the mother to earth's restored millions.

Notice that the unfaithfulness of the Great Company is not so great an evil as is the sin of the so-called nominal church which commits her adulteries (Rev. 2:22) and her fornications (Rev. 14:8; 17:2; 18:3) openly and unashamedly. It is to her a much desired relationship, and she is quite willing to be overtaken for the momentary monetary pleasures, honors, etc. The Great Company, on the other hand, is not guilty in the same way; rather, she is overtaken by an evil which she in heart hates and despises. She repents while there is still room to repent and perhaps is to be more pitied than censured. Concerning Jezebel, we read, I gave her space to repent of her fornication; and she repented not. (Rev. 2:21)

“And the man that committeth adultery with another's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death.” (Lev. 20:10)

Those guilty of this sin were to suffer death. However, in the jealousy trial, the woman, though guilty, was not put to death, but merely stigmatized,

nor could she ever thereafter bear seed. Perhaps this is because the guilty woman here represents the Great Company, for whom, despite their failure, Jesus, the High Priest, is still an Advocate. We read: Through the favor of the High Priest, this great company are to go into `great tribulation and have the flesh destroyed. (T70) Let it be noted that, though the charges were recorded against her (Num. 5:19-22), they were also blotted out by the priest. (Num. 5:23)

Some may feel it is not very consistent to take the unfaithful woman of Numbers 5 to represent the Great Company when in Matthew 25 that same Great Company is represented by a virgin class. But don't we also have Moses of old representing Christ Jesus, and then also the second death class? The pictures ought not to be superimposed upon each other. Each has its own particular lesson to show forth. They must, therefore, never be confounded.

Nazarite Vow

"And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD: He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow. All the days that he separateth himself unto the LORD he shall come at no dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head. All the days of his separation he is holy unto the LORD. And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation: And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day. And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled." (Num. 6:1-12)

The law concerning the Nazarite vow seems to imply that it had been an institution already existing at the time of Moses, which was only further defined and regulated by him. The name, as well as its special obligations, indicate its higher bearing. For the term Nazir is evidently derived from nazar, to separate, and `the vow of a Nazarite was to separate himself unto Jehovah. Hence the Nazarite was `holy unto Jehovah. In the sense of separation the term Nazir was applied to Joseph (Gen. 49:26; compare Deut. 32:16), and so the root is frequently used. But, besides separation and holiness, we have also here the idea of royal priesthood, since the word Nezer is applied to `the holy crown upon the mitre of the high-priest (Exod. 29:6; 39:30; Lev. 8:9), and `the crown of the anointing oil (Lev. 21:12), as also, in a secondary sense, to the royal crown (2 Sam. 1:10; 2 Kings 11:12; Zech. 9:16) (Ederheim, *The Temple*, Vows, p. 326)

In the circumstances of an ordinary vow, men consecrated some material possession, but the Nazarite consecrated himself or herself, and took a vow of separation and self-imposed discipline for the purpose of some special serv-

ice, and the fact of the vow was indicated by special signs of abstinence. (*The International Standard Bible Encyclopedia*)

[This term signifies] to bind, and thence to separate. Hence we have the cognate (*nêzer*) denoting a crown or diadem, which binds the head; the hair (Jer. 7:29), which forms a natural crown; and consecration to God as a *nazîr*, which is separation from certain things that symbolize all that separates or hinders from union with God . . .

According to others the word [rendered] *a diadem*, contains the original idea of [*nêzer*] which will then radically signify *to crown*, and the hair is regarded as a crown to the person. The Nazarite in that view is *the crowned one*, because, as we are told in Num. 6:7, he has 'the crown of God upon his head, evidently referring to his distinguishing badge of the freely growing and profuse mass of hair, which was considered an ornament (2 Sam. 14:25,26), and which he was not allowed to cut off (Num. 6:5), because, therein his vow chiefly consisted (Judg. 12:5); and this is confirmed by Num. 6:9, where it is said, 'If he defiled his head diadem, he is to shave his head. Hence also the signification of [*nêzer*] *ornamental hair, long hair* (Jer. 7:29 with Num. 6:19); while the vine again, laden with fruit, is called Nazirite, or more probably Nazir, i.e., *the crowned* (Lev. 25:5,11); because in its uncut state, when its head is covered with grapes and foliage, it is as much adorned with a diadem as the head of the Nazarite with the abundant hair, just as we call the foliage of a tree its crown. (McClintock & Strong, *Cyclopedia*, v. 6, p. 879)

The law of the Nazarite is full of instruction, because he is a type of the child of God who is separated from evil, that he may be wholly surrendered and given over to the divine service. Three rules were enjoined: Not to touch any product of the vine. If we must have exhilaration and stimulus, let us seek it in the Holy Spirit, not in worldly excitement. (Eph. 5:18,19) Not to cut the hair. The unshorn locks signified the dedication of the natural powers to God's service. Let us beware of Delilah. Many are the razors waiting to deprive us of our crown. (Judges 16:19) Not to touch the dead, however dear. Teaching that the kingdom of God must supersede all earthly ties.

If our separation breaks down, vs. 9-12, we must seek forgiveness and restoration; but the former days will not count. One sin may mar the power of a whole life of saintly testimony. (Meyer, *Through the Bible Day by Day*, Num. 6:1-12)

Like some other sections of God's Word, this section seems to have application in both the Gospel and the Millennial ages. Verses 1-12 readily lend themselves to an application for those who, during the Gospel age, having been justified by faith, hear and respond to the call to consecrate, thus separating themselves from the world and unto God. Verses 13-21 evidently concern themselves with those who in the Millennial age will recognize the privilege extended to them, of dedicating themselves to the will of God; and, having done this, will eventually be brought unto the door of the tabernacle of the congregation (Num. 6:13), there to offer, as it were, a ewe lamb for a sin-offering; a lamb for a burnt-offering; and a ram for a peace-offering (Num. 6:14) together with the requisite meal and drink-offerings. (Num. 6:17) Perhaps there is a sense in which Adam (representing the whole human race) was originally dedicated by God to be a Nazarite. Like the Nazarite of old he was to separate himself from something (himself)

and devote or dedicate himself unto the will of God. He was not to partake of the fruit of a certain grove of trees which grew in the garden. Evidently this was merely an expedient, for in due time, as the Nazarite might after his period of separation partake of wine (Num. 6:20) so God would have permitted Adam to partake of even these trees.

Among the trees of life good for food was one forbidden. While for a time forbidden to eat of the tree of knowledge, he was permitted to eat freely of trees which sustained life perfectly; and he was separated from them only after transgression, that thereby the death-penalty might go into effect. (Gen. 3:22) (A205)

It is our purpose here to consider more particularly the Gospel age Nazarite. However, before doing so it will be necessary for us to note that Jesus was not a Nazarite according to the standards of the ancient law. He undoubtedly did drink wine, at least on every occasion on which he with all Israel celebrated the Passover, with which the cup had by this time become a part. Nor is it necessarily unreasonable to suppose that he himself was a partaker with his disciples of the wine at the marriage feast in Cana of Galilee. (John 2:1-11) Nor did Jesus restrain himself from making contact with death: for did he not raise up Jairus' daughter (Matt. 9:18,24,25; Mark 5:35,39-42); and did he not purposely delay himself until his friend Lazarus had died, before going to the tomb to awaken him out of death? (John 11:6,14,34,39,41-44)

We also know that Jesus, being of the tribe of Judah, could never have been a priest (Heb. 8:4,7,14); yet, we also know that he was a far greater priest than was Aaron or any of his seed after him. (Heb. 5:10; 7:21; 8:6) He was, and is, a priest of a far nobler order. Just so, Jesus could not have been a Nazarite according to the ancient law; yet he was the only true and perfect Nazarite that ever lived—the only one who did not defile himself by contact with death, and therefore needed never to start all over again (Num. 6:9-12), for he was ever holy, harmless, undefiled, and separate from sinners. (Heb. 7:26)

But Jesus was not the only Nazarite of this order. The invitation has been extended to all the justified believers of the Gospel dispensation to separate themselves unto the Lord. (Num. 6:2) So we, too, are Nazarites, but unfortunately we do become defiled because of our contact with (Adamic) death. (Num. 6:6,7)

No one was ever compelled to become a Nazarite; nor was there any reward offered for becoming one, or for faithfully discharging the vow. It would seem that the reason for making such a vow of separation unto God, was sheer love for God, and the enjoyment one might receive in the doing of His precious will. Was this not so with Jesus? Surely the joy that was set before him (Heb. 12:2) was not any reward that his faithfulness might gain for him, but that which became his in the doing of his heavenly Father's will. Hear him, if you will as in the spirit of his consecration he declares, I [have] come to do thy will, O God (Heb. 10:7,9); and, as it was for Jesus, so should it also be for us—a delight to do the Father's will. (Psa. 1:2)

The Father's will for the Nazarite is his sanctification (1 Thess. 4:3); that he separate himself from the things which defile, to the doing of the things which sanctify. For the ancient Nazarite this meant that he was to separate himself from wine and strong drink. (Num. 6:3) For the Gospel age Nazarite, this means a separation from all that savors of a worldly spirit. Some of the natural effects of spirituous liquors are the sensations of warmth they afford; the tendency to make one talkative and sociable; then, too, after a while the vision becomes blurred, and there is great lack of coordination and the individual is unable to walk a straight course—in fact he can no longer even stand erect, but falls down in a stupor like unto death. There is much here that corresponds to the effects produced upon the spiritual Nazarite who allows himself to become partaker of a worldly spirit, be it in the world or the Church. Sooner or later, the vision regarding spiritual matters becomes blurred; the narrow way becomes far too narrow; to stand upright becomes impossible; and the eventual stupor is the Second Death.

Then, too, let it be noted that it wasn't merely from wine and strong drink that the ancient Nazarite was to separate himself; but also from moist grapes or dried, yea, even from the kernels . . . to the husk. (Num. 6:3,4) One asks as to what is wrong about eating grapes or raisins, or chewing the kernels or husks of grapes. It is true, there is nothing really intoxicating about these, yet it would seem that God intended to put as much as he possibly could between that which would defile and that which would not. The lesson for the Gospel age Nazarite seems to be this: there are things, pleasures, etc., which are legitimate enough for the world, but from which the Nazarite of God does well to separate himself. Perhaps there is nothing wrong about dancing, card-playing, drinking, etc., except that God would have his Nazarite separate himself from these. There may be nothing really contrary to God in them, yet there is nothing of God, nor for God, in them, either.

There may be no gross evil; there may even be a great show of good works and religious activity; beautiful words may be uttered, the very words of Scripture, but there is nothing for God. Now it is a solemn reality that one who is himself amongst the living—who is even separated to God by a special vow—may be defiled by contact with a condition in which there is nothing for God. Viewed spiritually, that is not only unclean of itself but it is contaminating to the living. So that if any are separated to God they must beware of touching—of course, in a moral sense—what is really dead. (Coates, *Notes On Numbers*)

The ancient Nazarite was also to allow the hairs of his head to grow long—no razor was to come nigh these for the period of his separation. (Num. 6:5) Paul said, Does not nature itself teach you that for a man to wear long hair is degrading to him. (1 Cor. 11:14, RSV) This suggests that the Nazarite was peculiar, queer, living, as it were, in a manner contrary to the dictates of nature, when he wore his hair long. His long hair, however, was a crown or diadem—a badge, which indicated him to be one separated unto the Lord.

A crown doesn't make a king: it depends upon who wears it. But for the right person, the crown is the symbol identifying the king. Much hair does not necessarily mean that one is strong; but strong men like the blacksmiths of another day, were often quite hairy; their chests and arms being especially so marked. For at least one of the ancient Nazarites Samson long locks of hair were identified with his strength. (Judges 16:17) To be shorn of his hair was to be shorn of his strength.

The secret of our strength is our covenant relationship with God; and, while one's knowledge of the Lord and his glorious plan of the ages doesn't necessarily imply strength of character nor of a covenant relationship with God, we do also know that those who have strength of character and who are in covenant relationship with God are generally marked with a growth in the grace and the knowledge of the Lord. (2 Pet. 3:18) We are suggesting that our knowledge of the Truth particularly of such basic doctrines as the ransom sacrifice of Christ Jesus, and the Church's share in the sin offering, etc., which have much to do with our spiritual status is what is represented by the hair of the Nazarite. Let someone beguile us, so that these truths become less precious to us, and we are shorn not only of the truth along these lines, but of that which has much to do with our strength in the Lord, and in the power of his might in us. (Eph. 6:10)

Like Samson, we can be tempted by those whom we love too well, but not too wisely, into betraying this secret to them, only to have our locks shorn, and our strength depleted. We can be promiscuous in our fellowship with others, who, because of our reluctance to do as they would have us do, will taunt us without hesitation, by telling us that we do not love them. (Judges 16:15) They will remind us that we are admonished not to forsake the assembling of ourselves together (Heb. 10:25); and they would have us forget that our fellowship must be in the Lord, and based upon the Truth itself. If we succumb to their subtlety, we will soon find ourselves relaxing and falling asleep in Delilah's lap. Remember, it was not Samson that cut his hair. Others did it for him.

It was when Samson rested his head upon the lap of Delilah that he was shorn of his hair and of his strength a condition of his vow being broken. Similarly those who are strong in the Lord and in the power of his might through their faithfulness to the vows of consecration as followers of the Lord Jesus are in danger of going to sleep in the lap of the modern Delilah . . . A spirit of drowsiness is their spirit, of rest from activities and self-sacrifices of their vow, a spirit of slumber; and with that spirit goes their strength. (R4088:6)

'Be strong in the Lord and in the power of his might. Here we have an exhortation applicable to the people of God of all times and under all conditions and under all circumstances. It would have applied to Samson as a natural man, a servant, and it applies to us of today who are new creatures in Christ Jesus, servant-sons of the Most High. If we look back to Samson and all the ancient worthies recounted by the Apostle, we note that the secret of their strength of character, by which they endured and overcame, resided in their faith in God and in the promises. And so it must be with us. (R4089:4)

As the violation of the first feature of this Nazarite vow regarding wine, strong drinks, etc., reflects wilful sin, eventuating in the Second Death; so the violation of its second feature regarding the locks of hair, reflects carelessness and indifference in connection with the Lord's admonition to Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak (Matt. 26:41) and eventuates in membership in the Great Company class.

True Nazariteship calls for great watchfulness and circumspection; defilements would not occur `unexpectedly' to the man or woman who had pondered `the law of the Nazarite. Such would be aware of danger; they would be ever vigilant lest the thing they had been warned against should happen . . . Defilements are almost invariably contracted through unwatchfulness, and we are fully responsible for this. I may say that I was taken unawares, but this is no excuse; it is a humbling confession that I have not heeded the Lord's words, `Watch and pray that ye enter not into temptation. (Coates, *Notes On Numbers*)

The third requirement of the Nazarite was that he must not expose himself to any contact with death. Though this was most difficult, it wasn't really impossible. However, it did call for such extreme separatedness that he dare not meet with, talk with, sleep with, anyone else; for if any man die very suddenly by him . . . he hath defiled the head of his consecration. (Num. 6:9) This, we believe, implies that a Nazarite must ever walk alone with God; no other creature, no matter how dear, nor how well loved, must be permitted to jeopardize his covenant-relationship with his God.

Unlike Jesus, we all were born in sin, shapen in iniquity (Psa. 51:5; Rom. 5:12), and avoidance at all times of contact with death is practically impossible. Yet it is just here that the grace of God our Father steps in, making provision for the rededication of the Nazarite who accidentally defiled himself. (Num. 6:9-12) In the type, this took place on a seventh and eighth day, respectively. The cleansing was on the seventh day, and the rededication on the eighth day. For the Gospel age Nazarite, the seventh and eighth days are not the seventh and eighth thousand year days but periods within the Gospel age, wherein God has ordained that certain things are and may be accomplished. The seventh day is the period of grace allowed by God, in which the Nazarite is privileged, not only to recognize his defilement; but also to show sincere repentance for the same. The ancient Nazarite did this by shaving off the locks of his hair (Num. 6:9) which had been for him a crown or badge identifying him as one of God's Nazarites.

There are people who, because of our knowledge of the Truth which knowledge we wear as a diadem or crown, much as the Nazarite of old wore his long locks of hair have identified us as God's, and consider us to be an holy people. If, then, instead of recognizing this knowledge of the Truth as a God-given grace, we pride ourselves on it as though much credit belonged to us for it, we have contacted death the old man and have thus become defiled. Nor is this the only way in which we may contact death, for the body of corruption the body of this death (Rom. 7:24) is ever pre-

sent with us. Hear the Apostle Paul as he admonishes the saints at Colossae (Col. 1:2) to guard against these defiling contacts with the old man.

“In so far, then as you have to live upon this earth, consider yourselves dead to worldly contacts: have nothing to do with sexual immorality, dirty-mindedness, uncontrolled passion, evil desire, and the lust for other people’s goods, which last, remember, is as serious a sin as idolatry. It is because of these very things that the holy anger of God falls upon those who refuse to obey him. And never forget that you had your part in those dreadful things when you lived that old life. But now, put all these things behind you. No more evil temper or furious rage: no more evil thoughts or words about others, no more evil thoughts or words about God, and no more filthy conversation. Don’t tell one another lies any more, for you have finished with the old man and all he did and have begun life as a new man, who is out to learn what he ought to be, according to the plan of God.” (Col. 3:5–10, Phillips’ translation.)

Such defilements will bring our knowledge of the Truth into question, and even into disrespect. People will say, Well, if that’s your religion, I want none of it. Then, too, some of the Lord’s little ones also may be stumbled. We must, therefore, confess our sins (Psa. 32:5; Jas. 5:16; 1 John 1:9) in this an acceptable time for us—however humbling this experience may be. Thus shall we be shaving our heads of what had become nature’s unbecoming growth on the seventh day. Thereafter, on the eighth day, as it were, we are privileged to rededicate ourselves unto the Lord, though not without reaffirming our own moral weakness and unworthiness, and confirming our utter dependence upon Christ Jesus our Advocate, whose sacrifice on our behalf makes this rededication possible. In the type, the Nazarite brought two turtledoves or pigeons to the door of the tabernacle of the congregation to be offered for him by the priest; one as a sin-offering, and the other as a burnt-offering. This was then followed by a lamb of the first year, for a trespass-offering. (Num. 6:10–12) This seems to suggest how utterly poor—morally poor—these defilements leave us (turtle-doves or pigeons, not goats, sheep, nor even bullocks for sin- and burnt-offerings); and that more than a mere sin-offering is required on our behalf, for we have trespassed. O, how serious is this matter of our consecration unto God to be regarded!

Perhaps the most important lesson to be learned in this direction from the picture of the ancient Nazarite is this, that even though he was privileged to start all over again, the days which were before . . . shall be lost, because his separation was defiled. (Num. 6:12) Our consecration is not something to be regarded lightly.

Of interest, also, is the fact that no provision for rededication was made for the Nazarite who failed by way of wine, strong drink, moist grapes or dried kernels or husk; or who allowed the locks of the hair of his head to be cut. Rededication was permitted only when one had accidentally become defiled through contact with death.

All of this bears out very beautifully the fact that those Gospel age Nazarites—who, losing their membership in the Church which is his body, have attained a status in the Second Death, or the Great Company class, are no longer in the running for the prize of the high calling of God in Christ Jesus. (Phil. 3:14) Other Nazarites may continue to strive, be-

cause a loving God and Father is yet willing to bear with their accidental defilements.

There has been but one true and perfect Nazarite in this world but one who maintained, from first to last, the most complete separation from all mere earthly joy. From the moment he entered upon his public work, he kept himself apart from all that was of this world. His heart was fixed upon God and his work, with a devotion that nothing could shake. No claims of earth or nature were allowed, for a single moment, to come in between his heart and that work which he came to do . . . He had one thing to do, and to that he separated himself perfectly. (C.H.M., *Notes on the Book of Numbers*)

Silver Trumpets

“And the LORD spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee. When ye blow an alarm, then the camps that lie on the east parts shall go forward. When ye blow an alarm the second time, then the camps that lie on the south side shall take their journeys. **And when ye blow a third alarm or signal, the camps on the west side shall march: and when ye blow a fourth alarm, the camps on the north shall march.** But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations. And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God.” (Num. 10:1–10)

These trumpets were evidently made while the Israelites were still encamped at Sinai (see Num. 10:12); though probably not at the time when the Tabernacle and its furnishings were being made perhaps at some little time thereafter. It may be that they were made of some of the silver that constituted the free-will offering of the people; but we cannot be certain of this, since the Scriptures themselves are silent on this point.

The KJV and Leeser (and perhaps no others) have rendered the Hebrew word in this text of a whole piece, and out of one piece, respectively. Bunsen rendered it embossed; Zunz rendered it solid; Lange rendered it twisted; and so on. As is the case with many of the ancient Hebrew words, their exact meaning, if not completely lost, is extremely doubtful. Our more modern translators seem to favor the thought of beaten (Rotherham, Moffatt, the Revised Catholic, etc.), and the Revised Standard Version renders it hammered.

Whether made of one piece, embossed, solid, twisted, beaten or hammered, they were made of silver; and silver is the symbol of the Truth and, in this instance, the testimony of God's Word.

The sound of the trumpet was familiar to every circumcised ear. It was the communication of the mind of God, in a form distinct and simple enough to be understood by every member of the congregation, however distant he might be from the source whence the testimony emanated . . .

Every movement in the camp was to be the result of the sound of the trumpet. Was the congregation to be gathered in festive joy and worship? It was by a certain sound of the trumpet. Were the tribes to be gathered in hostile array? It was by a blast of the trumpet in a word, the solemn assembly and the warlike host, the instruments of music and the weapons of war. All, ALL, was regulated by the silver trumpet. Any movement, whether festive, religious, or hostile, that was not the result of that familiar sound, could be but the fruit of a restless and unsubdued will, which Jehovah could by no means sanction. The pilgrim host in the wilderness was as dependent upon the sound of the trumpet as upon the movement of the cloud. The testimony of God, communicated in that particular manner, was to govern every movement throughout the many thousands of Israel . . .

All had to wait upon the divine testimony, and walk in the light thereof the very moment it was given. To move without the testimony would be to move in the dark; to refuse to move, when the testimony was given, would be to remain in the dark . . .

The silver trumpet settled and ordered every movement of Israel of old: the testimony of God ought to settle and order every thing for the church now . . . A Christian has no right to move or act apart from divine testimony: he must wait upon the Lord. Till he gets that, he must stand still: when he has gotten it, he must go forward. God can and does communicate his mind to his militant people now, just as distinctly as he did to his people of old. True, it is not now by the sound of a trumpet or the movement of a cloud, but by his Word and Spirit. It is not by aught that strikes the senses that our Father guides us; but by that which acts on the heart, the conscience, and the understanding. It is not by that which is natural, but by that which is spiritual, that he communicates his mind. (C.H.M., *Notes on Numbers*)

Red Heifer

“And the Lord spake unto Moses and unto Aaron, saying, This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke.” (Num. 19:1,2)

In view of what we have seen respecting the Day of Atonement sacrifices, which foreshadowed the better sacrifices of this Gospel age (accomplished by the Royal Priesthood, Christ, Head and Body) this heifer was in no sense related to these, and evidently did not typify any of the sacrifices of this present time. So, likewise, it is different from any of the sacrifices that were accepted on behalf of the people of Israel after the Day of Atonement, and which . . . signified their repentance and sorrow for sins during the Millennium, and their full consecration of themselves to the Lord. The burning of the heifer was not related to any of these sacrifices, all of which were made by priests, and in the Court. We look elsewhere for an antitype to this red heifer, for had it in any sense of the word represented the priests, it would of necessity have been killed by one of them as indicating that fact.

What, then, did this sacrifice of the red heifer signify? What class of persons were represented by it, as having suffered outside the `Camp, and in what sense of the word would their sufferings have to do with the cleansing or purification of the people of God, including those who shall yet become his people during the Millennial age?

We answer that a class of God's people not of the `Royal Priesthood did suffer for righteousness sake outside the `Camp: a brief history of these, and

of the fiery trials which they endured, is given us by the Apostle in Hebrews 11. Of these he says, after recounting the faith exploits of a number, 'What shall I say more? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha; of David also, and of Samuel and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain by the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented, of whom the world was not worthy. Heb. 11:32-38

Here we have a class fitting to the account of the Red Heifer—a class which laid down their lives outside the 'Camp'; a class in every way honorable, and yet not a priestly class. This class being no part of the body of the High Priest could have no part or share in the sin-offerings of the Atonement Day—nor could it be admitted into spiritual conditions typified by the Holy and Most Holy. It may seem to some remarkable that we should, with so much positiveness, declare that these ancient worthies were not members of the 'Royal Priesthood, while with equal positiveness we declare that the no more faithful servants of God of this Gospel age are members of this 'Royal Priesthood. Our positiveness is the positiveness of the Word of God, which in the very connection with the narrative of the faithfulness of these patriarchs declares in so many words, 'These all, having obtained a good report through faith, received not the promise (received not the chief blessing), God having provided some better thing for us, that they without us should not be made perfect. (Heb. 11:39,40) (T106 108)

Without spot . . . or blemish evidently refers to the tentative justification—their accounted righteousness, as anticipated by God, even though they were sinners, born in sin and shapen in iniquity—as others.

That it must be a red cow would seem to teach that those ancient worthies were not sinless and therefore accepted of God before the great Atonement Day sacrifice, but that they were 'sinners even as others. The fact of their cleansing or justification by faith, was otherwise indicated. (T111)

Upon which never came yoke

In that the red heifer never wore a yoke, it represented a class of justified persons—made free from the Law Covenant. Although most of the ancient worthies were born under the Law Covenant, and therefore legally subject to its conditions and to its condemnation through imperfection of the flesh, nevertheless, we see that God justified them through faith, as the children of faithful Abraham. This is fully attested and corroborated by the Apostle, when he says that 'all these obtained a good report of God through faith—a verdict of, Well done, a testimony that they pleased God, and that he had provided for them blessings in harmony with his promise—although these blessings could not be given to them at the time, but must be waited for and be received through the spiritual Seed of Abraham—the Christ. (T110)

"And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face." (Num. 19:3)

The burning of the heifer was witnessed by a priest . . . The under-priest (not Aaron, who typified the Lord Jesus) who saw, recognized and approved the burning of the heifer and who took of its blood and sprinkled it in the direction of the Tabernacle door, would seem well antityped in that great under-priest, the Apostle Paul, who, by the help of God (the name Eleazar signifies 'Helped by God') has not only identified for us the sin-offerings of the Atonement Day, but also in his writings points out to us (Heb. 11) that which enables us to identify the Red Heifer sacrifice of the ancient worthies. (*T109, 110*)

Possibly the Apostle Paul, one of the underpriests of the 'royal priesthood, was typified by Eleazer; for he it is that, by his testimony in Hebrews 11, points out the harmony of their faith and sufferings (burning) with ours, and casts into it the hyssop, scarlet and cedar, by assuring us that they were purged, that Christ's blood made them acceptable and that they are sharers of the gift of everlasting life, although 'they without us should not be made perfect. Heb. 11:40 (*R1897:4*)

"And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before ["in the direction of the front of"—Leeser] the Tabernacle of the Congregation seven times." (Num. 19:4)

And thus he sprinkles their blood toward the Tabernacle, showing that their lives were in full, complete harmony with the Tabernacle conditions although, not living in the time of this high calling, it was not their privilege to become members of the body of the great High Priest, the royal priesthood. (*T110*)

Not only does the sprinkling of the blood in the direction of the front of the Tabernacle (see Leeser) indicate that their lives were lived in harmony with what was set forth in the Tabernacle, and that we are duly to consider these; but also that we are to look beyond them to that basic sacrifice—the ransom sacrifice of Christ Jesus—so beautifully represented in the bullock offered in the Court of the Tabernacle. This, undoubtedly, is the import of the Apostle's words in Heb. 12:1,2.

"Seeing we also are compassed about with so great a cloud of witnesses [the ancient worthies], let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." (Heb. 12:1,2)

"And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer." (Num. 19:5,6)

[The priest then] took cedar wood and a sprig of hyssop and a scarlet string and cast them into the midst of the burning cow. The hyssop would represent purging or cleansing, the cedar wood or evergreen would represent everlasting life, and the scarlet string would represent the blood of Christ. The casting of these three into the midst of the burning would imply that the ignominy heaped upon the ancient worthies who were stoned, sawn asunder, etc., and of whom the world was not worthy, permitted the merit of the precious blood, the cleansing of the truth, and the gift of everlasting life to be accounted to them through faith; and that subsequent to their death they would be recognized as cleansed, justified, accepted. (*T109, 110*)

Concerning this we read:

Abraham, Isaac, Jacob and others before the Law Covenant were not bound by it, yet were not in the fullest sense justified to life until the Abrahamic Covenant had been established at Calvary. Their faith, then, entitled them to a share in the merits of that sacrifice. Likewise throughout the period of the Law Covenant, before it was annulled at the cross, there were ancient worthies who lived above the masses of their time, and who, although bound by the Law, had above it a living faith in the original Oath-Bound (Sarah) Covenant of Grace. These in the divine records were entitled to their share of that grace, as soon as the merit of Calvary's sacrifice had been presented on behalf of believers, when Jesus `ascended up on high, there to appear in the presence of God on our behalf. Although they lived while the Law Covenant was alive, they foresaw its death and trusted not in it, but in the superior Covenant of Grace. Hence these in due time will come forth to a life resurrection, not because of their relationship to the Law Covenant, under which they lived, nor because of their relationship to the New Covenant of which some of them knew nothing, but because of their relationship to and faith in the original (Sarah) Covenant of Grace. (*R4320:2*)

"Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until even." (Num. 19:7)

For the typical priest, as for all Israelites, contact with death, be it of man or beast, brought defilement. Thus, those underpriests, who like Eleazar were called upon to sprinkle the red heifer's blood in the direction of the Tabernacle, needed every one of them to be washed, yet despite their washing remained unclean until even.

Antitypically, the Apostle Paul, because of just such a defilement contact with Adamic death despite his washing with the waters of Truth, continued unclean until even. It should be understood, however, that this uncleanness attached not to the new creature, but rather to that body in which it temporarily resided. Hence, the Apostle looked forward to that time when his vile body of corruption (Rom. 7:20) would give way to that glorious spirit body in the first resurrection (Phil. 3:21)

In a sense, an age or dispensation, like the great days of Creation, begins with an evening. (See Gen. 1:5,8,13,19,23) So did the Millennial day begin with an evening in the year 1874. It was quite early in this evening of the Millennial day (i.e., in 1878) that Paul, together with all the saints who had fallen asleep in Christ were awakened and given their clean, new, spiritual bodies their resurrection bodies, as it pleased the heavenly Father to give them. (See 1 Cor. 15:38,42) Thus it was that Paul, as the antitypical Eleazar, remained unclean until even.

The sins are not blotted out; they are merely reckonedly covered. In the case of the church's sins: they will not be blotted out until death shall destroy these mortal bodies, and until the Lord, in the first resurrection, shall grant us glorious, spiritual, perfect bodies. (*R2677:4*)

"And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever." (Num. 19:8-10)

As in other types, here too, the sacrifice (victim) and the offerer bear but a single identity; for did not these ancient worthies offer themselves in their faithfulness to God.

But while these Ancient Worthies were thus represented in both the red heifer and in the man who slew her before Eleazar, the priest, it would seem that this very same class was also represented in the man that is clean who gathered the ashes (the knowledge and remembrance of their faithfulness unto death *T108*) together into a clean place. The clean place assuredly is none other than the Bible itself, for it is there that we find recorded the record of their lives, and their faithfulness unto death. And who was it that did this recording for us? Ah, the Scriptures tell us the holy men [clean because tentatively justified] of God [i.e., the prophets see Heb. 11:32] spake as they were moved by the holy spirit. (2 Pet. 1:21)

There are three classes who share a better resurrection. These are:

1) the Little Flock; 2) the Great Company; and 3) the Ancient Worthies.

The Little Flock experiences what the Scriptures designate the first resurrection. (Rev. 20:4,5) They are raised in spirit bodies, immortal possessing the divine nature (2 Pet. 1:12; 1 Cor. 15:40 44,53) and on these the Second Death hath no power. (Rev. 20:6)

Neither the Great Company nor the Ancient Worthies have a part in the first resurrection, for they are not raised up immortal creatures possessing the divine nature. Hence, over these the Second Death still has power, for it is possible, though not necessarily probable, that they may prove themselves unworthy of everlasting (not immortal) life. The Great Company class will be raised up in spirit bodies and the Ancient Worthies in perfect human bodies.

The only thing which hindered their acceptance as sons was the necessity that first atonement blood should be presented on their behalf. In the better resurrection which the ancient worthies will experience, they will, we understand, come forth perfect men. . . .

From the moment of their resurrection, these perfect men would have the same right to come to God as had Adam, and would be as fully entitled to be called sons of God as was Adam, except for one thing. And that is, that the Ancient Worthies, as well as the rest of mankind, will be in the hands of the great Mediator of the New Covenant for the thousand years of his Messianic kingdom. And, according to the Scriptures, not until the end of that period will he deliver up the kingdom to the Father.

Hence we understand that the Ancient Worthies will have no direct dealing with the Father as sons, and no direct recognition from him as such, until the end of Christ's reign, when he will deliver over to the Father all things, that he may be all in all, and that all may be directly subject to him. (*R5317:4*)

Even when Abraham's tests were all passed satisfactorily he could not still be actually justified or made actually perfect; because he needed to be redeemed with the precious blood of Christ. . . .

Abraham and all the ancient worthies will constitute the first-fruits on the earthly plane. Their justification will be made actual, vital, by a better

resurrection than the remainder of mankind will enjoy. . . . the ancient worthies, like the remainder of mankind, reaching human perfection (actual justification) will be the children of Messiah . . . They without us cannot be made perfect (actually justified to life), God having provided a superior thing for us first. Heb. 11:38 40 (*R4574:2,5*)

They must wait until the due time, after Jesus has made `reconciliation for iniquity, before they will get the benefit of their justification, and reach the full perfection of being in the resurrection. (*Q398*)

[The red heifer] represents a class of people not of the Gospel church, but who in God's sight were justified, and by faith, as is represented by the fact that the heifer was without blemish and completely red the color which represents the blood of Christ. All this well represents the worthies of Heb. 11:32 38. By faith they looked forward to the atonement for sin which God had promised; they caught a glimpse of Christ's day and were glad; they `endured as seeing him who is invisible, and `pleased God (Heb. 11:5,27,39), and hence must have been justified, even though (the sin-offering not yet having been made) they could not be received into the liberties of sons of God. Gal. 4:4 7; Heb. 3:5,6 (*R1872:1*)

When our Lord Jesus at his first advent died some one might have said, Now Abraham and all the ancient worthies are justified. But that would not have been strictly true. It would have been true only in the sense that an unconscious, half-drowned child had been caught by its rescuer. An onlooker might shout, Hurrah, the child is saved. Yet really the rescuer must get the child into the boat and the work of resuscitation must be accomplished before the child would be fully saved.

Even when our Lord Jesus `ascended up on high, there to appear in the presence of God for us, and made satisfaction for our sins, as did the typical priest, sprinkling the blood of Atonement on the Mercy Seat even then Abraham and the other ancient worthies were not saved not actually justified or made actually right not legally right. Why not? Because the precious blood was not then applied on behalf of Abraham and the other Ancient Worthies, nor on behalf of the world in general. The Apostle declares, `He appeared in the presence of God for us. . . .

When the time shall come for our Lord to make application of his merit on behalf of the world of mankind in general for all not included in the household of faith, `us Abraham and all the ancient worthies will constitute the first-fruits on the earthly plane. Their justification will be made actual, vital, by a `better resurrection than the remainder of mankind will enjoy. Having been approved of the Lord in the past they will be granted restitution instantly; whereas the world will come up to that plane of actual justification or human perfection by the slower processes of the Millennial age. But the ancient worthies, like the remainder of mankind reaching human perfection (actual justification) will be the children of Messiah. `Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. (Psa. 45:16) Harken to the Apostle, They without us cannot be made perfect (actually justified to life), God having provided a superior thing for us first. Heb. 11:38 40 (*R4574:2,3,5*)

The better resurrection of these three classes, logically must precede the general resurrection of all the world of mankind; and, since the latter is always identified with the morning (Psa. 30:5; *SM789*), it is suggested

that the better resurrection of the three aforementioned classes which belongs to the same Millennial day, takes place in the evening which precedes the morning.

If this suggestion is in order, then it will be readily seen why it is that the one who slew the red heifer before Eleazar's face (Num. 19:5), and the man that is clean who gathered the ashes into a clean place (Num. 19:9) both of whom represented the Ancient Worthy class and the underpriest who was called upon to witness the slaying of the red heifer and to sprinkle of her blood in the direction of the Tabernacle (Num. 19:4) who represented the Apostle Paul being defiled by contact with death, despite their washing, remained unclean until even.

Bro. Russell wrote: That it must be a red cow would seem to teach that these ancient worthies were not sinless. (*T111*, published in 1881). He also wrote: [the heifer was] completely red the color which represents the blood of Christ. (*R1872:1*, published in 1895)

Perhaps the reason why Bro. Russell never changed the original reading in any subsequent reprinting of *Tabernacle Shadows* is that there is a basis for reconciling the two, apparently different, thoughts in the fact that the red might readily be understood to represent these ancient worthies as sinners, justified by faith in the blood, i.e., the atonement, then, subsequently to be accomplished. Thus:

By faith they looked forward to the atonement for sin which God had promised; they caught a glimpse of Christ's day and were glad; they endured as seeing him who is invisible, and pleased God (Heb. 11:5,27,39), and hence must have been justified, even though (the sin-offering not yet having been made) they could not be received into the liberties of sons of God. Gal. 4:4-7; Heb. 3:5,6. (*R1872:1*)

In 1895 Bro. Russell wrote an article entitled 'The Typical Red Heifer' in which he expressed some thoughts seemingly at variance with those he had presented in *Tabernacle Shadows*. He says:

The Apostle Paul, in Heb. 9:13, speaking of the typical cleansing, mentions the blood of both the bulls and goats (the Atonement Day sacrifices) and the sprinkling of the ashes of the red heifer with water, etc., but, when applying the antitype, he stops with the blood of Christ, and makes no mention of the antitype of the ashes of the red heifer because it has nothing to do with our cleansing, but relates to the world's cleansing in the Millennium . . . Had the red heifer and its ashes been connected with the Gospel age cleansings, the Apostle surely would have shown the fact here; for he did not shun to declare the whole counsel of God then 'meet in due season. (*R1897:4*)

This is not quite the thought he expressed in *Tabernacle Shadows*, page 108. Though Bro. Russell had ample opportunity to revise the language to the time of copyrighting (1899) and since (i.e., up until October, 1916) so that *Tabernacle Shadows* and the *Tower* would be in accord, he never did. This leads us to believe that he felt there was much merit to the thoughts as originally expressed in the 1881 manuscript.

Accordingly, while recognizing that the ashes of the red heifer have no power to cleanse from moral sin, they do have, for the Church now, and for

the world in the Millennium, the power to purge from the effects of Adamic defilement. For the Church, this defilement often manifests itself in discouragement and doubt; and how helpful at such times in overcoming these, is the knowledge of the faithfulness unto death, of these Ancient Worthies.

Chapter twelve still addresses this consecrated priestly class. It suggests that these servants and handmaids, specially begotten of the holy Spirit, specially called, having the `high calling, specially devoted to sacrifice, should think of the ancient worthies and the faithful witness for God and the truth which they bore to which they witnessed by their martyrdom, that these may strengthen us and encourage us to run faithfully in the race that is set before us. (*R4513:3*)

These ancient worthies are not in any sense part of the sin-offering, they are nevertheless connected with the cleansing from sin: their ashes (the knowledge and remembrance of their faithfulness unto death), mingled with the water of truth, and applied with the purgative, cleansing hyssop, is valuable, purifying, sanctifying all who desire to come into full harmony with God and `sprinkling the unclean, sanctifieth to the purification of the flesh. [Heb. 9:13] Not, however, of themselves would these lessons of faithfulness in the past be valuable to us, but only by, through and associated with the sin-offerings of the Day of Atonement, to which the Apostle refers in the same connection `the blood of bulls and goats. And not only are the remembrance and lessons of the faithfulness of the ancient worthies (typified by the ashes of the red heifer) of sanctifying power to us now, but in a much larger sense they will be applicable and a blessing to the world of mankind in general during the Millennial age. For, as we have elsewhere seen, the divine arrangement is that these ancient worthies, the greatest of whom is less in honor than the least one in the Kingdom, will nevertheless occupy a place of higher honor and distinction under that Kingdom of God as its agents and representatives. For they shall be `princes in all the earth, the agents of the Kingdom's judgments, and the channels of its blessings, to `all the families of the earth. Thus the faithfulness of these ancient worthies was represented in the gathered ashes of the heifer as laid up in store for future use, valuable lessons of experience, faith, obedience, trust, etc., which, applied to the world of mankind, seeking cleansing in the coming age, will sanctify them and purify them not without the Day of Atonement sacrifices, but in connection with and based upon those. Psalms 45:16 (*T108, 109*)

"He that toucheth the dead body of any man shall be unclean seven days." (Num. 19:11)

Here we come to another type, one which must not be confused nor confounded with the one already given. It concerns itself with the application of the ashes for cleansing from defilement.

The cleansings for which these red cow ashes were prescribed, were of a peculiar kind; namely, specially for those who came in contact with death. This would seem to indicate that these ashes of the heifer were not designed to remove the individual's guilt no, his moral guilt could be cleansed away only through the merit of the Atonement Day sacrifices. The cleansing of defilement through contact with the dead would seem to teach that this cleansing, affected by and through the experiences of the ancient worthies, will specially apply to the world of mankind during the Millennial age, while

they are seeking to get rid of all the defilements of Adamic death seeking to attain human perfection. All the blemishes of the fallen condition are so much of contact with death; all constitutional weaknesses and blemishes through heredity are contacts with death; and from all of these the ashes of the red heifer are to be used for the cleansing of all who will become the people of God. Like the ashes of the red heifer, laid up in a clean place, so the results of the painful experiences of the ancient worthies will be a store of blessings, instruction and help, by which they, when made subordinate `princes in the Kingdom, will assist in the restitution work. (Psa. 45:16) Each pardoned sinner, desiring to be cleansed perfectly, must not only wash himself with water (truth), but must also have applied to him the instructions of these `princes said instructions being typified by the sprinkled ashes of the heifer, representing the valuable lessons of faith and obedience learned through experience by this class. Exod. 12:22; Lev. 14:4,49; Psa. 51:7; Heb. 9:19 (*T111, 112*)

In the type, the ordinary Israelite, who because of his contact with death became defiled, was unclean for seven days. Perhaps this was intended to represent the whole human race, which because of its defilement through contact with Adamic death remains under its effects for seven (thousand-year) days.

“He shall purify himself with it on the third day, and on the seventh day he shall be clean; but if he purify not himself the third day, then the seventh day he shall not be clean. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.” (Num. 19:12,13)

It was on the third day after an Israelite's defilement that he might use the ashes of the red heifer, though even despite their use he remained unclean until sometime during the seventh day. It is remarkable that this type was established in the third thousand-year day after Adam's transgression. Symbolically, the third day is evidently the day on which the ashes of the red heifer are made available for cleansing. For the Church, this would be the Gospel age, and for the world of mankind, the Millennial age. (*T109*) Sometime during the seventh day the Millennial age both the Church and the world of mankind will stand clean before God: the Church in its beginning, and the world at its close.

It should be noted, however, that being clean on a seventh day is contingent upon one having used the red heifer ashes when these were made available for cleansing from defilement on some third day.

For the Church, therefore, it is needful for its members to make use of these ashes during this Gospel dispensation a third day if they would be clean to stand with the Israel of God in the Millennium a seventh day.

For the world of mankind, failure to use these ashes when they are made available unto them during the Millennial age a third day for them will by its close see them still unclean because of defilement by death, and merit for them in the seventh day their cutting off from the commonwealth of Israel.

Even, as for the Church, the Gospel age antitypically corresponds to:

1. A third day (as in this Numbers 19 type);
2. The first seven days of the first month (as in the Leviticus 8 type, where the call and consecration of the Church is set forth);
3. An eighth day (as in the Leviticus 9 type, where the working out of the Church's consecration is set forth);
4. A seventh day (as in numerous Old Testament types);
5. A tenth day of the seventh month (as in the Leviticus 16 type, where this same consecration is set forth as working out in the interests of all mankind).

Just so is it that antitypically the Millennial age corresponds to a third day (as in this Numbers 19 type) and a seventh day (of blessing and favor, as set forth in so many of the Old Testament types).

Cities of Refuge

“The LORD also spake unto Joshua, saying, Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses: That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood. And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them. And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime. And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled. And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah. And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.” (Josh. 20:1–9)

Very wise indeed was the divine arrangement of cities of refuge for the Israelites. Six of these were designated, so scattered throughout the length and breadth of Palestine that they were convenient for the whole people. They were of divine appointment and had already been referred to through Moses (Num. 35:9–34; Deut. 4:41–43; 19:1–9), and by him their purpose had been fully set forth. Now that Israel had entered the land of promise and taken possession of it, the time had come for the putting of this measure into effect. The six cities chosen were all of them cities of the Levites which would all the more insure their being free from all tribal bias or prejudice. The tribe of Levi stood separate and distinct from all the other tribes and was specially interested in all; as the religious representatives of the nation it was fitting, therefore, that these refuges from justice should be of the Levite wards under their protection.

From the earliest times and in almost all countries, the taking of life has been a capital offense calling for the death of the slayer. In almost all countries, too, particularly in the East, it is considered the bounden duty of the person next of kin to the one slain, to avenge his death; with some it is permissible to take money as a compensation for the loss of life, but with the

Jews it was not so; the law 'an eye for an eye and a tooth for a tooth' held with special rigidity in respect to a life for a life. We can see the wisdom of this general law recognized by the whole human family that human life must be considered sacred and that he who would slay another must be shown no pity. Life was originally a divine gift, although forfeited through sin, and whatever remnant of it is transmitted from parent to child is still to be esteemed as so much of the original divine gift, and no one is at liberty to treat it lightly.

The cities of refuge were a step in advance along the line of tempering justice with mercy; they were established, not for the protection of wilful murderers but for those who unintentionally, through error or accident took the life of another; anyone who even thus committed manslaughter was really worthy of death under the decree, 'He that sheddeth man's blood, by man shall his blood be shed' regardless of any excuse which he might be able to offer, either of aggravation or passion or self-defense or accident. The arrangement was that any one believing himself to be free of malice, wilful, intentional murder, might flee to one of these cities of refuge and there be protected from the full demands of the law against his life he might thus have a measure of mercy extended to him without the condoning of his offense. It was a further regulation that the routes leading to these cities of refuge should be built and kept in thorough order, free from stumbling stones, with bridges over water-courses, etc., so as to afford the guilty ones full opportunity for a rapid flight to secure safety. Moreover, at frequent intervals sign boards were erected pointing in the direction of the city of refuge and bearing the word 'Refuge'. It was also a custom among Jews that two scribes should accompany the refugee with the special object of persuading the avenger, should he overtake the culprit, to permit him to reach the city of refuge and there have a proper trial of his cause to hear what could be said on his behalf. This was a recognition of the justice of vengeance, but it was also an inculcation of mercy. Apparently the whole people felt a sympathy for every person fleeing from the avenger to a city of refuge, as each one realized his own liability at some time to commit a similar offense and thus likewise need to seek refuge and mercy.

Arrived at the city of refuge, the culprit was not free, but was obliged to stand trial before the elders of the city representing the congregation of Israel. He was received into the city and protected until such time as the trial could take place. His cause was carefully investigated. Prof. Beecher remarks respecting these trials: 'Much stress is laid upon the previous conduct of the slayer, and the relations between him and his victim, whether he lay in wait for the slain man (Deut. 19:11), whether he 'hunted' for him or not (Exod. 21:13; Num. 35:20,22), whether he smote him 'in secret. (Deut. 27:24) Was it presumptuous that is to say, malicious? (Ex. 21:14) Was it with guile? (Exod. 21:14) Especially, was their enmity previously between the two men? (Num. 35:21,22) Was there hatred of the slain on the part of the slayer? (Num. 35:21,23; Deut. 19:4,6,11; Joshua 20:5).

The fact that so many particulars were enumerated shows that the trial contemplated was to be a careful one; it was not therefore the intention of these cities of refuge to defeat the ends of justice, but that while serving the ends of justice, mercy might be extended to those who were proper subjects for it. If the man were found guilty of deliberate murder, intentional, premeditated, the city of refuge did not save him from the death penalty; and if he were acquitted of any malice, he, nevertheless, was obliged to remain in

the city of refuge or within its suburbs of 1,000 cubits beyond the walls (Num. 35:26,28), for the remainder of his life, or until the death of the high priest. This was putting a heavy penalty upon carelessness, passion, etc., a penalty of separation from family, a restriction of liberty which, undoubtedly, would be beneficial, not only to the individual under restriction but, in its influence beneficial upon the whole people. The careless man is culpable and when his carelessness results in serious injury to another it is but right that the matter should result in his own inconvenience that it should cost him something.

The high priest was in some respects the most prominent individual in the nation, and his death, therefore, would be such a notable event as to be known throughout all the tribes, and on that occasion all refugees in all cities of refuge would be at liberty to return to their homes free from danger from the avenger, the avenger's opportunity expiring with the death of the high priest; and were he to avenge after that, he would be the murderer and be obliged to flee to a city of refuge. This unique arrangement, it will be observed, is the very reverse of our present day arrangements of jails, penitentiaries, etc., and in some respects, at least, it represents advantages. The culprit himself was the one who sought the prison and who desired to stay therein for his own protection during the appointed time. This certainly avoided the necessity of building massive, walled, iron-barred jails from which prisoners continually seek to escape. And instead of inciting the people to the pursuit of the offender under the presumption of his guilt even before his trial, it rather conduced to a reverse condition of sentiment the supposition of the culprit's innocence and the desire and sympathy on the part of the people to assist him to safety and protection and mercy.

An antitypical significance of these cities of refuge: 'God is our refuge and strength, a very present help in time of trouble. [Psa. 46:1] From the time we become acquainted with the real facts of our case, we realize that a death sentence has been issued which involves each of us. We realize, too, that justice has a full right to pursue us unto death because we have 'all sinned and come short of the glory of God; and because the 'wages of sin is death. The Apostle points out this matter distinctly (Rom. 5:12), saying 'By one man[s disobedience] sin entered into the world and death by sin and so [thus] death passed upon all men, for that all have sinned. From the moment, therefore, that we recognize that we are sinners that we could not stand approved in the divine presence from that moment we realize that the avenger, Justice, is upon our trail, and that it is only a question of time when we will be overtaken and destroyed unless we reach some place of refuge. As we flee, we see finger-posts which God has set for our instruction, pointing us to Christ as the only place of refuge, and to him we have to flee.

We are abiding now within the hallowed precincts of this salvation, deliverance, refuge, which God himself has provided for us; even as it is written, 'It is God that justifieth; who is he that condemneth? And yet it is with us even as it is shown in the type, a place of refuge not from wilful and intentional violation of the divine Law, but a refuge to cover our weaknesses and ignorance the results of the fall. As a thorough investigation was made in the type, so we may be sure that in our case a thorough investigation of motives, intention, etc., will be instituted.

Fortunately for us, this refuge in Christ is specially intended for those who are 'new creatures in Christ Jesus, whose sinful course prior to coming to a

knowledge of the Lord is accounted, not as intentional or wilful, but, as of ignorance. Our responsibilities for wilful sin may, therefore, be said to begin with and keep pace with our knowledge of the divine Law. Although acquitted as respects wilful sin whose penalty would be the second death, it is necessary that we continue to `abide in him` that we do not put off the robe of Christ's righteousness. If we leave the city of refuge` if we abandon our trust in the precious blood which cleanseth us from all sin, we become liable again to the demands of justice and that without mercy. Divine justice is represented in the avenger, as divine mercy is represented in the city of refuge, and he who would leave the city of refuge necessarily falls into the hands of Justice; as again the Apostle explains, `It is a fearful thing to fall into the hands of the living God` to depart from Christ, to abandon the mercy and forgiveness which the Father has extended toward us, as culprits` through the Beloved One. . . .

The entire arrangement is of God` Justice is the avenger of sin, and Christ is the refuge and deliverance; therefore, while acknowledging the Lord Jesus and appreciating very highly his work for us, the redemption accomplished through his sacrifice and all the blessings which come from the Father through him, and thus honoring the Son as we honor the Father also, it is nevertheless appropriate that we should remember that all these blessings are of the Father through the Son. `God is our refuge and strength, a very present help in time of trouble. (*R3092:2 3093:5*)

The lesson of the Cities of Refuge has also an application to the whole world of mankind:

This feature of the typical Mosaic law strongly foreshadowed the refuge which the sinner may find in Christ. He is our shield and hiding place from the penalty of all sin, save that which is wilful. He is no shelter for obstinate, unrepentant sinners; but for every one born in sin and shapen in iniquity` and thus sinners by the accident of birth or heritage, yet earnestly desirous of escaping from sin and its just consequences, and seeking refuge in him by faith` there is protection. We are all under the sentence of death; justice is the avenger; and only those in Christ are shielded.

But mark you, the sinner must continue to abide in this city of refuge as long as the high priest liveth` i.e., as long as Christ continues in the priestly office, which will be until he is able to present all the redeemed who abide in him under the New Covenant conditions faultless before the throne of God, at the end of his Millennial reign as King and Priest. Then, being made actually perfect by the great Redeemer-Physician, they will be able to stand, not in the imputed or reckoned righteousness of another, but in their own glorious perfection, yet never forgetful of the great atoning sacrifice, and the patient work of restitution which made possible such a glorious consummation. (*R4079:6 4080:4*)

God knew that Christ would be slain, and that all men would come under blood-guiltiness in respect of his death. So in this remarkable type he made known how his grace would act even under such circumstances. It is deeply touching to think that God would in his grace take account of the slaying of Christ as done `without intent. (Num. 35:11,15) But the Lord's own words upon the cross, `Father, forgive them, for they know not what they do (Luke 23:34), and Peter's words later, `And now, brethren, I know that ye did it in

ignorance, as also your rulers (Acts 3:17), show that he did so account of it. On this ground the city of refuge was available and thousands fled to it.

But `refuge had a wondrous character in the newly formed assembly, for all that was truly levitical was there. Every acceptable service, every divine and heavenly influence, were there. Never before had men occupied such an elevated place; never before had such holy things been known and cherished in the hearts of men. But all the privilege of the assembly was available to be known as a refuge by the slayers of Christ. And in the thought of God this remains true. If men fear as they realize their sinfulness, and particularly their sinful hatred of Christ, they can flee to a `city where Christ is loved and honored. They are welcome to live in that `city, to share the place where God's Levites dwell, to have their part where all are committed to the service of God. Normally everyone who turns to God should have a deep sense that the only true city of refuge is to be found where God is served in the way of His appointment . . .

The cities of refuge in the land were in `the hill country. (Josh. 2:7) It is in going up into the elevation of what is spiritual and heavenly that a refuge from all those things which have brought so much guilt upon the Christian profession . . .

To go outside the walls of the `city is to expose themselves to danger. There must be no relaxation of the principle of separation; no faltering in the pursuit of righteousness, faith, love, peace; no weakening of pure heart dependence; no want of loyalty to the bond in which we walk with our like-minded brethren. (Coates, *An Outline of the Book of Numbers*, chap. 35)

While it is true that Israel was called upon to expiate, as it were, its sin for rejecting the Messiah (*R4172*), they were not relegated to the Second Death; and, therefore, they will have an opportunity in the Millennium to flee from the avenger to this city of refuge. And there is perhaps also a sense (as Coates has suggested) in which any Israelite might even now avail himself of the city of refuge by becoming identified with the Gospel age Church, wherein Christ Jesus is the everlasting High Priest.

The cities of refuge were situated, three on the eastern and three on the western side of Jordan. Whether Reuben and Gad were right or wrong in settling east of that significant boundary, God in his mercy would not leave the slayer without a refuge from the avenger of blood. On the contrary, like himself he ordained that those cities which were designed as a merciful provision for the slayer should be so situated that wherever there was need of a shelter that shelter might be near at hand. There was always a city within reach of any who might be exposed to the sword of the avenger. This was worthy of our God. If any slayer happened to fall into the hands of the avenger of blood, it was not for want of a refuge near at hand, but because he had failed to avail himself of it. All necessary provision was made; the cities were named, and well defined, and publicly known. Everything was made as plain, as simple, and as easy as possible. Such was God's gracious way. (MacIntosh, *The Book of Numbers*, chapter 35)

Jordan sometimes represents consecration ; though it is also frequently used as a symbol for death. Perhaps it is here used in the dual sense, as representing the consecration unto death. (*R4063*)

It will have been observed that three of the cities of refuge were on the east side of the Jordan; and the other three on the west side. We like to think that those on the west side represented the cities of refuge for the Church those who consecrate unto death; while those on the east side would represent the cities of refuge for the consecrated of the Millennial age. Both we now, and the world of mankind in the Millennium, need the cities of refuge. For us, we might consider it to be the position we are privileged to occupy in him, and that our High Priest, who will never die, is Christ Jesus himself. To leave this city of refuge is but to expose one's self to the avenger of blood (justice); and could very well result in one's passing into the Second Death.

For the world of mankind in the Millennium, perhaps, the city of refuge will be the Christ, whose High Priest is also none other than Christ Jesus. It will be necessary for them all to be found in Christ (1 Cor. 15:22; *F698,699; R3927*); lest they be exposed to the avenger of blood (justice) and die the Second Death.

The Jordan, for those who cross over, represents the Church in its consecration unto death. The world will approach the Jordan i.e., they will consecrate but since they will not cross over the stream, their consecration will not be unto death, but unto life.

Consecration will also be in order in the next age, though, owing to the changed government of the world, consecration will no longer, as now, mean unto death, but on the contrary, it will be unto life . . . Consecration must always be a voluntary presentation of one's powers, and hence this is represented in some of the sacrifices after the Atonement Day. (*T94*)

The completeness of consecration was shown by the death of the animal that is, each member of the race must consecrate his will; but it will be followed neither by the destruction of the human nature (the burning of the flesh outside the camp) nor by taking the life into a new nature into the 'Most Holy. (*T96*)

"Blessed are all who take refuge in him." (Psa. 2:11, RSV)

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Chapter 21

The Feasts of Israel

Feast of Dedication (Feast of Lights)

The feast of dedication was instituted in the days of Judas Maccabaeus to commemorate the dedication of the new altar of burnt-offering after the profanation of the Temple and the old altar by Antiochus Epiphanes. The feast began on the 25th Chisleu, the anniversary of the profanation in 168 B.C. and the dedication in 165 B.C., and lasted eight days, during which no fast or mourning for any calamity or bereavement was allowed. It was kept like the Feast of Tabernacles with great gladness and with the bearing of the branches of palms and of other trees. There was also a general illumination, from which circumstance the feast got the name of the Feast of Lights. (Jos. Ant. 12.7.7) The Jews attempted to stone Jesus when He was walking in the Temple in Solomon's porch during this feast. (John 10:23) (Watson, *The Cambridge Companion to the Bible*, The Antiquities of the Bible, p. 416)

This feast was instituted to commemorate the cleansing of the Temple after its defilement by Antiochus Epiphanes . . . Its institution is recorded in 1 Macc. 4:52-59. Established by Judas Maccabaeus, it was kept on the 25th of the winter month Chisleu, December, and lasted eight days. It was celebrated nearly in the same manner as the Feast of Tabernacles—the offering of many sacrifices, the carrying of branches of trees, and other rejoicings. It is mentioned only once in the Canonical Scriptures, John 10:22. (*A Selection of Helps to the Study of the Bible*, Oxford University Press)

Feast of Passover (Unleavened Bread)

“In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of the unleavened bread unto the Lord: seven days.” (Lev. 23:5,6)

The Passover, which was the most solemn of the three festivals . . . was kept for seven days, from the evening which closed the fourteenth to the end of the twenty-first of the first month of the sacred year, Abib or Nisan (April). The Paschal Lamb was eaten on the first evening, and unleavened bread throughout the week, and the first and the last days (the fifteenth and twenty-first) were holy convocations . . . Its first institution in Egypt, and its second celebration before Sinai. (Num. 9:5) It was slain in each house, and its blood was sprinkled on the door-posts; the supper was eaten by all members of the family, clean and unclean, standing and in haste, and without singing; and there were no days of holy convocation, from the nature of the case, though their future observance was named in the original law (Exodus 12). But the 'Perpetual Passover, as arranged by the law and by later usage, the Paschal Lamb was selected any time up to the day of the supper (Mark 14:12-16; Luke 22:7-9) . . . the supper was eaten only by men (Exod. 23:17; Deut. 16:16), and they must be ceremonially clean (Num. 9:6-14 Those who were unclean or on a journey were permitted to keep the 'Little Passover a month later . . .); they sat or reclined at the feast, which they ate without haste (Matt. 26:20; Mark 14:17; Luke 22:14), with various interesting ceremonies, and with the accompaniment of the Hallel, or singing of Psalms 113-118 (Isa. 30:29; Matt. 26:30; Mark 14:26).

In the twelfth and thirteenth chapters of Exodus there are not only distinct references to the observance of the festival in future ages (see Exod. 12:2,14,24 27,42; 13:2,5,8 10), but there are several injunctions which were evidently not intended for the first Passover, and which indeed could not possibly have been observed. In the later notices of the festival in the books of the law, there are particulars added which appear as modifications of the original institution. (Lev. 23:10 14; Num. 28:16 25; Deut. 16:1 6) Hence it is not without reason that the Jewish writers have laid great stress on the distinction between 'the Egyptian Passover' and 'the Perpetual Passover'. The peculiarities of the Egyptian Passover, which are pointed out by the Jewish writers, are the selection of the lamb on the tenth day of the month, the sprinkling of the blood on the lintels and door-posts, the use of hyssop in sprinkling, the haste in which the meal was eaten, and the restriction of the abstinence from unleavened bread to a single day . . . both men and women were then required to partake, but subsequently the command was given only to men. (Exod. 23:17; Deut. 16:16) Neither the Hallel nor any hymn was sung, as was required in later times in accordance with Isa. 30:29; there were no days of holy convocation, and the lambs were not slain in the consecrated place. (Smith, *Old Testament History*, ppg. 260, 261)

The Passover Feast, in commemoration of the Lord's deliverance of Israel from Egypt; typical of the deliverance of Spiritual Israel from the bondage of sin and Satan; and typical also of the ultimate deliverance of those who love righteousness, and desire to serve the Lord, from Satan's bondage, by his complete overthrow during the Millennium. (*R2379:6*)

The Feast of the Passover, celebrated every year for seven days, began with the fifteenth day of the first month. It celebrated in a general way the deliverance of the people of Israel from the bondage of Egypt but particularly the passing over, or sparing alive, of the first-born of that nation during the plague of death which came upon the Egyptians, and which, as the last of the plagues, finally compelled them to release the Israelites from their compulsory servitude. The passing over of the first-born of Israel became the precursor of the liberation of the whole nation of Israel, and their passing in safety over the Red Sea into freedom from the bondage of Egypt. (*F457*)

Following the apostle's indication, we see clearly that Israel according to the flesh typified the whole people of God all who shall ultimately become his people, down to the close of the Millennial age; that the Egyptians represented the opponents of the people of God, Pharaoh, their ruler, representing Satan, the prince of evil and darkness; and Pharaoh's servants and horsemen representing fallen angels and men who have associated or who will associate themselves with Satan as opponents of the Lord and his people the New Creation, and in general the household of faith . . . The entire race of Adam is in bondage to sin and death, and their only hope is in God and in the antitypical Moses, who he has promised shall deliver his people in his appointed time bringing them across the Red Sea representing the Second Death, in which Satan and all who affiliate or sympathize with him and his evil course shall be everlastingly destroyed, as was typified in the overwhelming of Pharaoh and his hosts in the literal Red Sea. (*F458,459*)

Only the church of the firstborn, the household of faith, the consecrated, are spared or passed over through divine mercy, through the merit of Christ's sacrifice, during this Gospel age. Nevertheless the divine plan does not end

with the deliverance of `the church of the firstborn whose names are written in heaven and who shall share with Christ in `his resurrection the first, or chief resurrection. The appropriation of the merit of Christ first to the church is merely an incidental feature of the divine plan. (R4555)

The Passover was not for all the people, but only for the first-born. This symbolized, therefore, the work of Christ for the church of this Gospel age, which is elsewhere designated the `church of the first-born. Evidently the church has no share in her own deliverance, which is entirely a work of grace and love divine. As the passing over of the first-born of Israel led to the making of the Law Covenant with Israel at Mt. Sinai, so the passing over of the church of the first-born during this Gospel age leads to the inauguration of the New Covenant for the blessing of natural Israel and the world, Moses, representing The Christ, Head and body. (R4335)

The Passover Lamb found its antitype in our Lord alone. This is in harmony with the words, `Christ our Passover is sacrificed for us; therefore let us keep the feast. (1 Cor. 5:7,8) The Passover Lamb was prepared whole, not a bone being broken. It thus represented our Lord alone, and not his `members, the church. (R4335)

The Passover lamb did not represent Jesus the Head and the church his body. It represented specifically our Lord Jesus, `The Lamb of God. It was prophesied of our Lord that not a bone of him should be broken. And the same was commanded respecting the Passover lamb . . . The Passover lamb and its blood affected, preserved, `passed over, the firstborn ones only, representatives of the church of the firstborns only. The deliverance of the others is no part of the Passover picture. (R4384)

The death of that lamb, which typified the death of Jesus, was therefore not for all the people, but merely for the firstborns who were passed over `in that night. The `household of faith are Scripturally represented as `the church of the firstborns and that night typified this Gospel age, when gross darkness covers the earth and will continue to cover it until the Sun of Righteousness with healing in his beams will arise, ushering in the Millennial day. Then there will be a general deliverance of all Israelites from bondage to Egypt, the world. In other words, when the Millennial morning shall be ushered in, the passed-over church will alone have been spared or passed over or been delivered from death by the efficacy of the blood of the Lamb. However, the general deliverance of the people resulted, and so deliverance will come to all who will accept it during the Millennium. Only the church are being passed over now. The general deliverance of the world will be in order soon. That deliverance could not in God's order take place without first the passing over of the firstborn. (R4492)

The whole world is reckoned as already dead because under sentence of death through Adam; and unless they eat (assimilate and appropriate by faith) the flesh (sacrificed humanity) of the Son of man, they have no life and can have no life. (John 6:53) And those who do so `eat are said to pass from death unto life now, reckonedly, but the actual making alive of such, as stated in our text, will be in the Resurrection morning. And so it will be with the world in general during the Millennium: they will be awakened by the great Redeemer in order that each may have the offer of everlasting life, on condition of becoming Christ's, accepting his gracious work for them in the past and his regulations for their future. Thus they may `eat his flesh ap-

propriating his merit and receiving thereby his strength and life. They will be accounted or reckoned as beginning to live from the time that they begin to `eat, but they will not be fully alive, perfect, until the close of the Millennial age of trial or testing. (R3132)

The apostle adds, `For as oft as ye eat this bread and drink this cup ye do show forth the Lord's death till he come. (1 Cor. 11:26) This shows us that the disciples clearly understood that thenceforth to all of the Lord's followers the annual Passover celebration must have a new meaning: the broken loaf representing the Lord's flesh, the cup representing his blood . . . Faith in the ransom continues to find its illustration in this simple memorial, `till he come not only until our Lord's *parousia*, or presence, in the harvest or end of this age, but until during his *parousia* one by one his faithful ones have been gathered to him, beyond the `Veil, there to participate to a still fuller degree, and, as our Lord declared, partake of it `anew in the Kingdom. (F465)

There can be no doubt from the account that our Lord and his disciples ate the Passover Supper on the day preceding the one on which the Jews in general ate it; for in John's Gospel we read (18:28; 19:14) that when our Lord was before Pilate in the Judgment Hall, which was after he had eaten the Passover, the Pharisees, his accusers, had not yet eaten it nor would they eat it until the evening after his crucifixion. (R2771)

The Jews computed their days from evening to evening; i.e., from the setting of the sun of one day to the setting again on the next day . . .

The day was again divided into two equal portions, from the rising of the sun until noon was the morning, and after that, until the sun had gone down, was the evening . . . Again, the morning and the evening were divided each into two equal parts, for the regulation of the morning and evening sacrifices and prayers.

The morning sacrifice and prayer was allowed to be offered at any time between the rising of the sun and the third hour, i.e., 9 a.m., and the evening sacrifice and prayer . . . at any time during the first evening. Hebrew, *erev katon*, the short or lesser evening, i.e., from noon until ninth hour, or 3 p.m.; and from that time until sun setting, is called in the Hebrew *erev gadol*, i.e., the greater evening. It was between these two evenings the paschal lamb was to be slain, and so was Jesus, the antitype, the Lamb of God, who taketh away the sin of the world as recorded. (R2953:5*, letter from J. Gronowsky)

"And they shall eat the flesh in the night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it." (Exod. 12:8)

IN THE NIGHT

The night-time of this Gospel age before the Millennial morning dawns, and its Sun of Righteousness arises. (F460)

ROAST WITH FIRE

Reference here is undoubtedly to the trials and trying experiences which gave to Jesus that merit which, to those privileged to journey on to Canaan, would constitute a nourishing, a sustaining food.

AND UNLEAVENED BREAD

The truth the precious promises which come to us from the heavenly Father through our Lord Jesus Christ. `This is the bread that came down

from heaven, whereof if a man eat he shall never die. (John 6:50) (*R2918*) This truth (as embodied in Jesus, who declared, I am . . . the truth John 14:6) was pure and unadulterated therefore unleavened without the corruption (leaven) of human theory, blight, ambitions, selfishness. (*F464*)

WITH BITTER HERBS

The trials and experiences, which Jehovah God ordains, shall whet our appetites the more for the roast lamb the bitter experiences and trials which the Lord prepares for us, and which help to wean our affections from earthly things and to give us increased appetite to feed upon the Lamb and the unleavened Bread of Truth. (*R5870*)

“Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.” (Exod. 12:9)

EAT NOT OF IT RAW

The life of Jesus is not to be appropriated by any, apart from his trials and experiences i.e., there isn't the necessary nourishment in the appropriation of Jesus' life as a mere teacher of ideals.

NOR SODDEN . . . WITH WATER

Water here does not refer to nor represent the Truth; but it is intended to reflect that very human tendency to soften, to water down, to wash down, to swallow without mastication, those aspects of the life of Christ Jesus which bear most strongly the impress of his consecration unto death. Such is not the way to eat the flesh of the Son of Man.

BUT ROAST WITH FIRE

In full recognition of the fact that Jesus himself was perfected by the things he suffered. (Heb. 5:8,9; 1 Pet. 4:1,2)

HIS HEAD WITH HIS LEGS

Also the mind which was . . . in Christ Jesus (Phil. 2:5), and the manner of his walk, are to be taken into account in this appropriation.

AND THE PURTENANCE THEREOF

Everything, all the life and death, of this Lamb of God are to be appropriated by those whose privilege it is to be passed over in this night time night of death the Gospel age.

“And ye shall let nothing of it remain until the morning; and that which remaineth until the morning ye shall burn with fire.” (Exod. 12:10)

The morning here typified is that of the Millennial day, in which there no longer will be the opportunity of becoming the firstborns to be passed over in the night time. The high calling of God will have ceased. For the firstborns, then, this night time of the Gospel age is the acceptable time . . . the day of [their] salvation (2 Cor. 6:2), and that wherein they attain unto the divine nature immortality. (2 Pet. 1:4)

In the beginning of the Millennial age, those who now walk the narrow way will have gained the great prize for which they ran, immortality . . . With the end of the Gospel age, the narrow way to immortality will close, because the

select 'little flock that it was designed to test and prove will have been completed. 'Now is the accepted . . . time the time in which sacrificers, coming in the merit of Jesus and becoming dead with him, are acceptable to God a sacrifice of sweet odor. Death . . . as a sacrifice . . . will be acceptable and rewarded only during the Gospel age. (*A212, 213*)

It is this that God intended to be here reflected. It is, however, hardly possible that the Israelites were able to gauge their capacities so well that nothing of the Passover lamb was left over; and so, that the type might be true, whatever did remain until the next morning had to be burned with fire destroyed; it was not to be eaten.

But after the Gospel age is fully ended, and the Millennial age has begun, another picture presents itself. The whole world of mankind an antitypical Israel will be in an acceptable time the time in which their salvation will be accomplished i.e., they will have the opportunity of becoming identified with Christ Jesus (not in the same sense as the Church is now, but to be found in him). (*F698*) With the end of the Millennial age will also come the time for the antitypical Pharaoh, Satan, and his hosts to be everlastingly destroyed when Israel (the world of mankind) shall have eaten (appropriated) his flesh, and will have been passed over the Red Sea (the Second Death).

The nation (of Israel) through its representatives, the rulers, instead of receiving him, rejected him, and thus identified themselves for the time with the Adversary. Nevertheless, by God's grace, the blood of the Law Covenant is efficacious for the house of Jacob also, and upon all who desire harmony with him.

Inasmuch as the law provided that none of the lamb must remain over to be eaten on the morrow, it seems to signify, typically, that the privilege of participation in the Lord's sacrifice is meant by the eating, and that this fellowship or communion in sufferings is confined to the Gospel age. This is intimated also by the Apostle. 1 Cor. 10:16,17 (*R2116*)

"For just as all men die by virtue of their descent from Adam, so all such as are in union with Christ will be made alive again." (1 Cor. 15:22, Williams' Translation)

Adam's race was in him actually and legally, without any choice or volition in him by nature. Those in Christ come into him by grace individually and on conditions. Under the divine arrangement the redemption of Adam from condemnation of death will ultimately affect all of his race, to the extent of releasing them from the sentence of death, and to the further extent of furnishing them the light, the knowledge and the opportunity of coming into Christ; but it will be only those who will avail themselves of this privilege, and come into Christ, that will be made alive, in the full, proper sense of that word lifted up out of death completely . . . the world, awakened from the 'sleep of death and brought to a knowledge of the Truth during Millennium, will be privileged to come unto him, as their 'father by consecration (Isa. 9:6); and if they abide in this relationship it will mean their development to full restitution of human perfection to all that was lost in the first Adam. Thus all in Christ will be brought to perfection of life 'made alive in the absolute and complete sense. (*F698, 699*)

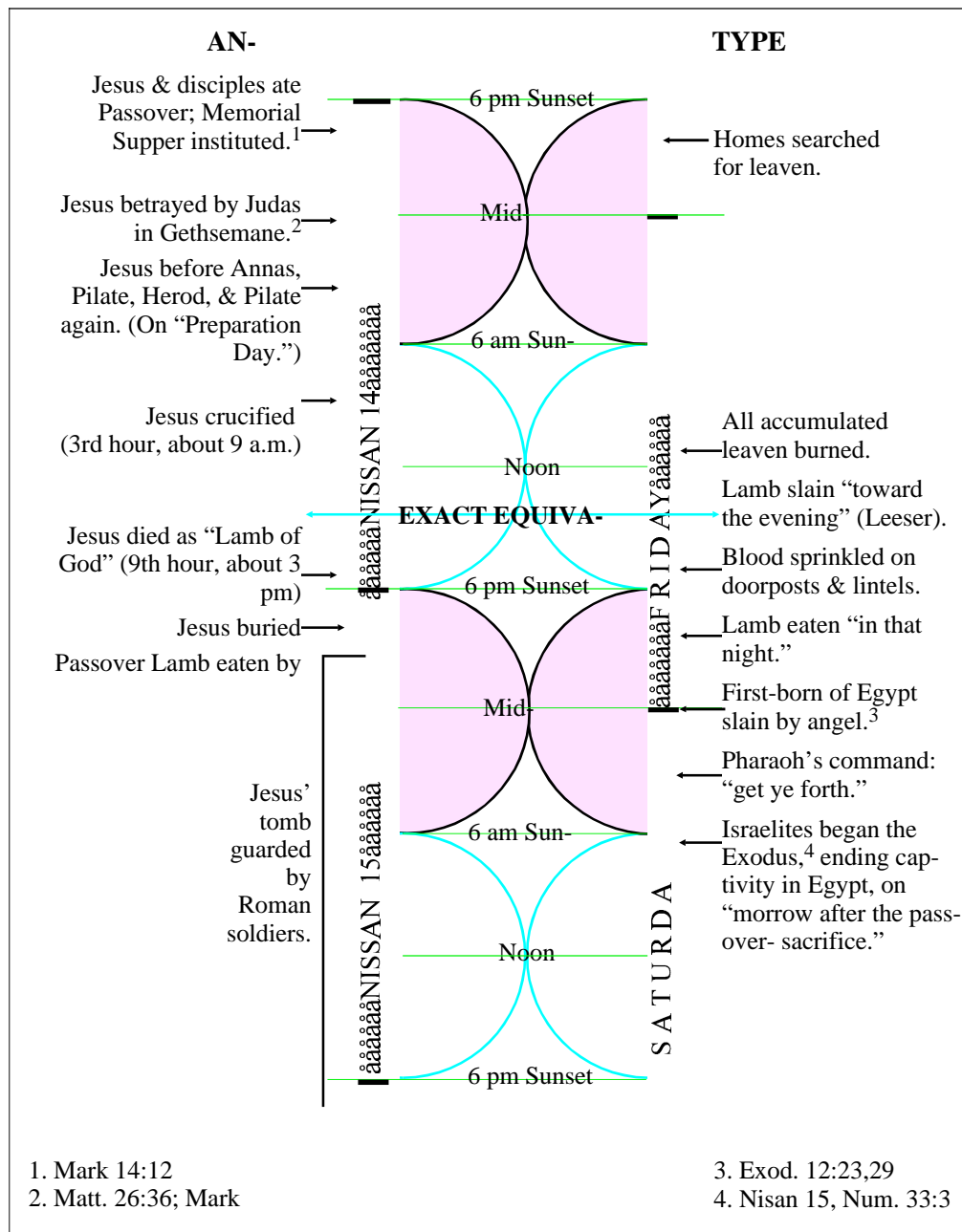


Figure 43: Time Features of the Passover

The blessing of life in its full, everlasting, complete sense is coming to `all in Christ and to none others . . . in the time of his presence the world of mankind will be granted an opportunity to see and to hear and to accept of divine mercy in him not by becoming the bride, for that class will have then been filled, but they will be granted the privilege of coming into relationship with the Christ as children, receiving of his life, being begotten again to restored life to a restitution of all that was lost in the first Adam and restored in the second Adam. (R3927)

The world in general is not in this danger; they are still under the original condemnation, and hence not subject to the second condemnation or the second death. This type marks clearly what all the Scriptures so forcefully express, namely, that the present is the trial time of the church, as the Apostle expresses it, `If we sin wilfully after that we have received a knowledge of the truth there remaineth no more sacrifice for sin, but a certain fearful looking forward to of judgment that would devour us as adversaries of God. (R3995)

Feast of Pentecost (Feast of Weeks)

“And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete; even unto the morrow after the seventh sabbath shall ye number fifty days.” (Lev. 23:15,16)

The **Pentecost**, or harvest feast, or **Feast of Weeks**, may be regarded as a supplement to the Passover; and accordingly its common Jewish name is Asartha, the concluding assembly. It lasted only for one day; but the modern Jews extend it over two. The people, having at the Passover presented before God the first sheaf of the harvest, departed to their homes to gather it in, and then returned to keep the harvest feast before Jehovah. From the sixteenth of Nisan seven weeks were reckoned inclusively, and the next or fiftieth day was the Day of Pentecost, which fell on the sixth of Sivan (about the end of May). (Exod. 23:16; 34:22; Lev. 23:15-22; Num. 28:26-31; Deut. 16:9-12) The intervening period included the whole of the grain harvest, of which the wheat was the latest crop. Its commencement is also marked as from the time when `thou beginnest to put the sickle to the corn.

The Pentecost was the Jewish harvest home, and the people were especially exhorted to rejoice before Jehovah with their families, their servants, the Levite within their gates, the stranger, the fatherless, and the widow, in the place chosen by God for His name, as they brought a free-will offering of their hand to Jehovah their God. (Deut. 16:10,11) That offering of course included the Chagigah; but the great feature of the celebration was the presentation of the two loaves, made from the first-fruits of the wheat-harvest, and leavened, that is, in the state fit for ordinary food. In this point, as contrasted with the unleavened bread of the Passover, we see the more homely and social nature of the feast; while its bounty to the poor is connected with the law which secured them plenty of gleanings. (Lev. 23:22) With the loaves two lambs were offered as a peace-offering; and all were waved before Jehovah, and given to the priests; the loaves, being leavened, could not be offered on the altar. The other sacrifices were, a burnt-offering of a young bullock, two rams, and seven lambs, with a meat- and drink-offering, and a kid for a sin-offering. (Lev. 23:18,19) Till the pentecostal loaves were offered, the produce of the harvest might not be eaten, nor could any other first-fruits be offered. The whole ceremony was the completion of that

dedication of the harvest to God, as its giver, and to whom both the land and the people were holy, which was begun by the offering of the wave-sheaf at the Passover. The interval is still regarded as a religious season. (Smith, *Old Testament History*, p. 264)

Pentecost was a notable day in the Jewish calendar. It marked the fiftieth day in the harvest after the gathering of the first ripe sheaf. Our Lord in his glorious resurrected condition was the antitype of that sheaf, the First-fruit of God in the great plan of redemption. The first forty days . . . were used in giving occasional lessons to the disciples helping them over the difficulties of their position, getting them properly started, with proper faith in the resurrection, to make a good witness and to gather out the Lord's jewels from amongst men. But when Jesus left them at the end of forty days, he instructed them not to begin their ministry at once, but to wait until they would be endued with power from on high by the Holy Spirit.

Accordingly, they waited ten days, and then their waiting was rewarded by the outpouring of his Spirit upon them in the upper room on the fiftieth day, Pentecost.

These annual gatherings at Jerusalem were directly commanded by the Lord through Moses, and were observed by all the Jews who remained loyal to God and his Word. If they moved into other countries and were located there for business reasons, they nevertheless came regularly every year to Jerusalem to worship the Lord. It was these reverential people who were especially blessed at Pentecost. For although some of the number tried to explain away the phenomenon by saying that the apostles had evidently drunk too freely of grape juice, new wine, nevertheless, apparently the majority of those who heard were provoked with such an interpretation and took more readily to what the apostles said, and realized in time that they were telling the same glorious message of the love of God, though telling it in various languages, so that all present might understand.

The figure of a temple is variously used in respect to the church. Each Christian is spoken of as being a temple of the Holy Spirit.

The thought is that as God in olden times was represented in the Tabernacle by the Shekinah glory of the Most Holy, and was also represented in the literal temple of Jerusalem, so he is represented now in all those who are begotten of his Holy Spirit, and will be represented further by all who walk in harmony with their spirit-begetting and continue to abide in the Lord's love. (*R5830:4,5*)

Feast of Purim

"And they all ordained with a common decree in no wise to let this day pass undistinguished, but to mark with honor the thirteenth day of the twelfth month (it is called Adar in the Syrian tongue), the day before the day of Mordecai." (2 Maccabees 15:36)

The Feast of Purim (called Mordecai's Day, 2 Macc. 15:36) was instituted by Mordecai and confirmed by Esther to commemorate the overthrow of Haman and the failure of his plots against the Jews. (Esther 9:20-32) The name Purim (lots) was given in mockery of the lots which Haman had cast to secure a day of good omen for his enterprise (Esther 3:7). The feast was held on the 14th and 15th of Adar (the twelfth month); the 13th of Adar, which was originally the feast to commemorate Nicanor's death (1 Macc. 7:49; 2 Macc. 15:36), afterwards became a fast, called the Fast of Esther, in preparation for the feast. During the feast the whole book of Esther was read in

the synagogues, and all Israelites, men, women, children and slaves were bound to be present. The reading was accompanied by clapping hands, stamping feet and clamorous curses on Haman and the Jews' enemies, and blessings on Mordecai, Esther, etc. The feast was celebrated with great joy, shewn by distributing gifts. It was the Christmas of Jewish feasts. (Watson, *The Cambridge Companion to the Bible*, *The Antiquities of the Bible*, p. 415)

Haman, one of the nobles of the land and a favorite with the king, became incensed against Mordecai because the latter would not show him as much respect as others of the people. His pride excited his animosity to such an extent that he secured the king's decree against all Jews everywhere throughout the civilized world under the control of the Persian government. The edict was sweepingly broad, and directed the people in every quarter of the Persian empire to destroy, to kill, to cause to perish, all Jews both young and old, both little children and women, in one day, even upon the thirteenth day of the twelfth month. This commandment of the king was written out in various languages of the various people of the realm, signed with the king's seal and sent out by special messengers, a year being allowed to give ample time for the information to reach even the most distant quarters of the realm; and as an incitement to the doing of the work thoroughly, those who killed the Jews were given the privilege of taking all their possessions. Haman felt that he now had accomplished a great revenge against the Jew who stood at the gate. Mordecai and all the Jews, on learning of the edict, were of course greatly troubled. They had but a year to live. We may safely assume that such an experience as this would do more to draw the hearts of the Jews to the Lord in reverence and supplication than anything else that could have occurred to them. They fasted and prayed, in sackcloth and ashes.

Mordecai, evidently trusting in the Lord that the decree could never be accomplished, called the queen's attention to the fact that quite possibly she had come into her present position of honor and privilege for the very purpose of staying this evil against her people. His suggestion was that quite likely God's providence had brought her to that place to be the divine agency for preserving the Jews from the evil malignity of their enemies in power. But he added that if she failed to respond to these opportunities, to manifest loyalty to the Lord's people, failed to risk something on their behalf, it would mean her own loss anyway shortly; and that he believed that God would provide some means for the deliverance of the people in general. It was her opportunity, it was her duty to act, and the responsibility he cast upon her.

The latter (Haman) had been grieving over what he considered Mordecai's insult to him in not bowing to him, and feeling very confident of his influence with the King he had already erected a gallows in the court of his own house, purposing to have Mordecai hanged thereon by the king's decree before another day. He had come to the palace for the very purpose of requesting Mordecai's life when he was requested for by the king, and asked to suggest what would be suitable honor to be done to a man whom the king desired to honor. Thinking that he was the person to be honored he suggested the king's horse, the king's robe, the king's crown, and one of the king's chief men to lead the horse throughout the city proclaiming in a loud voice that the king was thus honoring the one who rode. To his surprise the king directed him to carry out his program with Mordecai as the honored man, and himself, the king's representative leading the horse and proclaiming the

Kings favor. The kings word could not be questioned, and the latter was carried out in every detail, but Haman covered with shame and mortification, returned to his own house for consolation from his friends for his wounded pride.

In the afternoon the messenger arrived to escort him to the banquet with the king and queen. Thither the unhappy man went, little surmising what more there was in store for him. In the midst of the banquet the king again pressed the queen to know the important thing she had to request. Her time had come, and she besought the king for her own life and the life of her people, telling him that their enemies had inveighed him against them for their utter destruction. The king, evidently failing to comprehend, asked who was the wicked person who had thus plotted to kill his queen and all her family connections, and she replied, This wicked Haman, who is with us at the banquet board. The king was perturbed in mind and walked from the banquet room into the garden to meditate what course he should pursue.

Meantime Haman perceived that everything was going wrong with him, that his life was in jeopardy, and that only the queens word could spare his life; and so when the king left the apartment Haman made every appeal to the queen for her forgiveness and intercession on his behalf. In his frenzy of fear he forgot the circumstances and surroundings, and was partly stretched upon the couch upon which the queen was reclining at the banquet, when the king reentered, and noting the situation, his wrath knew no bounds. Ascertaining about the gallows he commanded that Haman should be hanged at once upon the gallows he had prepared for Mordecai. Hamons estate was conferred upon the queen by the royal decree, and then the queen explaining that Mordecai, who had saved the kings life, was her uncle, requested the royal interposition to counteract the effects of the previous edict for the extermination of the Jews.

When we note the divine providential care over Gods typical people it increases our faith and trust as his spiritual children . . . Likewise we reason that if God exercised his providential care in the interests of the typical people he is both able and willing to do as much and more for his spiritual Israel Israelites indeed, in whom there is no guile those who have entered into covenant relationship with him and are seeking to walk not after the flesh but after the spirit. (*R3656:6 R3658*)

Feast of Tabernacles (Ingathering)

“The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.” (Lev. 23:34)

The Feast of Tabernacles, or Feast of Ingathering, completed the cycle of the festivals of the year, and was celebrated with great rejoicings. It was at once a thanksgiving for the harvest, and a commemoration of the time when the Israelites dwelt in tents during their passage through the wilderness. (Exod. 23:16; Lev. 23:43) It fell in autumn, when the whole of the chief fruits of the ground, the corn, the wine, and the oil, were gathered in. (Exod. 23:16; Lev. 23:39; Deut. 16:13–15) Its duration was strictly only seven days. (Deut. 16:13; Ezek. 45:25) But it was followed by a day of holy convocation, distinguished by sacrifices of its own, which was sometimes spoken of as an eighth day. (Lev. 23:36; Neh. 8:18) It lasted from the fifteenth till the twenty-second of the month of Tisri.

During the seven days the Israelites were commanded to dwell in booths or huts (tabernacles) formed of the boughs of trees with thick foliage. (Neh. 8:15,16) The command in Leviticus 23:40 is said to have been misunderstood, that the Israelites, from the first day of the feast to the seventh, carried in their hands `the fruit (as in the margin of the A.V., not branches, as in the text) `of goodly trees, with branches of palm-trees, boughs of thick trees, and willows of the brook.

The burnt-offerings of the Feast of Tabernacles were by far more numerous than those of any other festival. There were offered on each day two rams, fourteen lambs, and a kid for a sin-offering. But what was most peculiar was the arrangement of the sacrifices of bullocks, in all amounting to seventy. Thirteen were offered on the first day, twelve on the second, eleven on the third, and so on, reducing the number by one each day til the seventh, when seven bullocks only were offered. (Num. 29:12-38) When the feast of Tabernacles fell on a Sabbatical year, portions of the law were read each day in public to men, women, children, and strangers. (Deut. 31:10-13)

There are two particulars in the observance of the Feast of Tabernacles which appear to be referred to in the New Testament, but are not noticed in the Old. These were the ceremony of pouring out some water of the Pool of Siloam, and the display of some great lights in the court of the women. (Smith, *Old Testament History*, ppg. 265, 266)

The most joyous of all festive seasons in Israel was that of the `Feast of Tabernacles. It fell on a time of year when the hearts of the people would naturally be full of thankfulness, gladness, and expectancy. All the crops had been long stored; and now all fruits were also gathered, the vintage past, and the land only awaited the softening and refreshment of the `latter rain, to prepare it for a new crop. It was appropriate that, when the commencement of the harvest had been consecrated by offering the first ripe sheaf of barley, there should now be a harvest feast of thankfulness and gladness unto the Lord. But that was not all. As they looked around on the goodly land, the fruits of which had just enriched them, they must have remembered that by miraculous interposition the Lord their God had brought them to this land and given it them, and that He ever claimed it as peculiarly His own. For the land was strictly connected with the history of the people; and both the land and the history were linked with the mission of Israel. If the beginning of the harvest pointed back to the birth of Israel in their Exodus from Egypt, and forward to the true Passover sacrifice in the future; if the corn harvest was connected with the giving of the law on Mount Sinai in the past, and the outpouring of the Holy Spirit on the Day of Pentecost; the harvest-thanks-giving of the Feast of Tabernacles reminded Israel, on the one hand, of their dwelling in booths in the wilderness, while, on the other hand, it pointed to the final harvest when Israel's mission should be completed, and all nations gathered unto the Lord. (Edersheim, *The Temple*, p. 232)

“And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days: and ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the Lord; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish: and their meat offering shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams, and a several tenth deal to each lamb of the fourteen lambs: and one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering. And on the second day ye shall offer twelve young bullocks, two

rams, fourteen lambs of the first year without spot: and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: and one kid of the goats for a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings. And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish; and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: and one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering. And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish: their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: and one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering. And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot: and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: and one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering. And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish: and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: and one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering. And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish: and their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: and one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.” (Num. 29:12–34)

15th of the 7th month (1st day of the feast)	burnt-offering (Num. 29:13) sin-offering (29:16)	13 bullocks; 2 rams; 14 lambs 1 goat (kid)
16th (2nd day)	burnt-offering (29:17) sin-offering (29:19)	12 bullocks; 2 rams; 14 lambs 1 goat (kid)
17th (3rd day)	burnt-offering (29:20) sin-offering (29:22)	11 bullocks; 2 rams; 14 lambs 1 goat (kid—LXX)
18th (4th day)	burnt-offering (29:23) sin-offering (29:25)	10 bullocks; 2 rams; 14 lambs 1 goat (kid)
19th (5th day)	burnt-offering (29:26) sin-offering (29:28)	9 bullocks; 2 rams; 14 lambs 1 goat (kid—LXX))
20th (6th day)	burnt-offering (29:29) sin-offering (29:31)	8 bullocks; 2 rams; 14 lambs 1 goat (kid—LXX))
21st (7th day)	burnt-offering (29:32) sin-offering (29:34)	7 bullocks; 2 rams; 14 lambs 1 goat (kid—LXX))

This feast is called the Feast of Tabernacles in Lev. 23:34 and the Feast of Ingathering in Exod. 34:22.

The fall festival was held in connection with the Day of Atonement and its sacrifices for sins, which typified the better sacrifices of this Gospel age and the ultimate atonement for the sins of the whole world, and the consequent ultimate removal of the curse which still rests upon the world of mankind. The festival was instituted at the time Israel passed from the wilderness life into the land of promise. It commemorated the wilderness life and the entrance into Canaan where they were privileged to enjoy their inheritance and have more substantial dwelling places. It was really the festival of the New Year, and a kind of thanksgiving occasion for the ingathering or harvest of the year Exod. 23:16; Lev. 23:33 44. (*R3508:6 3509:1*)

Bro. Russell wrote two articles on The Feast of Tabernacles (*R3508* and *R3676*), but in neither of them did he specifically deal with the matter of the diminution in the number of bullocks in the burnt offerings of these seven days. In one article he does quote quite extensively from the works of Alfred Edersheim and others.

I suggest that Israel here typified the world of mankind during the Millennial and subsequent ages. Israel's Day of Atonement was but a type of the better sacrifices (Heb. 9:23) of this Gospel age which the world of mankind (as an antitypical Israel) will have to appreciate during those ages which follow. It will be recalled that Israel's firstborns were passed-over on the 14th day of the first month (Nisan) which Bro. Russell suggests corresponds to the passing-over of the real firstborns during the nighttime of this Gospel age. The general deliverance of the Israelites took place on the 15th of Nisan (Num. 33:3) and this corresponds to that deliverance of the world of mankind in the morning of the Millennial day.

The sacrifices offered by the people (Israel the world) on their own individual account, after the Day of Atonement sacrifices, typified by the general offerings of Israel, belong to the next age. (*T93*)

He also says that consecration will also be in order in the next age; but no longer will it be unto death, but unto life, and that consecration must always be a voluntary presentation of one's powers, and hence this is represented in some of the sacrifices after the Atonement Day. (*T94*)

Among such sacrifices we shall have to consider those offered in connection with the antitypical feast of tabernacles—a feast which the world of mankind, as an antitypical Israel, will be commemorating. It will be a most joyous occasion, by way of which the people will show their appreciation of what God has done for them; and will, in gratitude and praise, be emulating the example of that priesthood that purchased them (*T99*) during the Gospel age making their rejoicing during the Millennial age possible.

The love and appreciation rendered unto God by the then Israel the world of mankind is also reflected in these burnt-offerings of this antitypical feast of tabernacles.¹

1. Perhaps it should also be noted that here the burnt-offerings of Num. 29:13,16, 17,19,20,22, etc. precede the sin-offerings. The former were free-will offerings whereas the latter were mandatory offerings.

The bullocks of the burnt-offerings were, in a sense, typical of the priesthood (Head and body members) whose dedication to the will of God is reflected in the ritual of Leviticus 8 where only one bullock was a sin-offering and where there was no goat at all! We, the Church, were all accepted in the beloved. (Eph. 1:6) The rams and the lambs of this burnt-offering of the feast of tabernacles represented this self-same class who, in the Revelation (14:4) are spoken of as those who follow the Lamb whithersoever he goeth!

Now for the diminution of the bullocks from 13 down to 7 — one less on each succeeding day — whereas the rams and the lambs remain the same in number throughout the whole period. As suggested, the burnt-offering, being a free-will offering, represented the love and appreciation of mankind, as they will endeavor to express it by way of consecration and dedication in emulation of the example set before them by the Church of the Gospel age.

There are really two aspects to love, both of which are evidenced in the true love of any man for his beloved wife. In the earlier days there is considerable romance manifested in this love as evidenced in the giving of bouquets of flowers, boxes of candy, presents, etc., to the object of a man's affections. However, as the years roll by, much of this romance (in fact, perhaps all of it) may disappear. Will this be because there is now less love than was once evidenced? Of course not! Quite to the contrary. The later manifestations are richer, deeper, and far less subject to variation or change. It isn't any longer necessary to continually remind her that he still loves her! She KNOWS it by unmistakable evidences of his devotion, without a word being spoken concerning it.

God recognizes this characteristic of human love. He may even have ordained it so — and caused it to be reflected in this beautiful feast of tabernacles ritual. The exuberance manifested in the beginning of the feast may **seem** to have given way to a more sober behavior — the number of bullocks in the burnt-offerings grew less each day. However, note the number of rams and lambs remained unchanged! Here is reflected those deeper aspects of love and appreciation. If they do change, they do so only by growing evermore deeper and deeper (more permanent). Certain aspects of the world's appreciation of God's goodness and mercy toward the children of man may seem to have grown less and less as time goes on, but God will be able to see that what does remain is by far the better part of it all.

In the sin-offering, of course, the bullock died. This is true of the antitypical bullock — not only of Christ Jesus, the High Priest, but also of his underpriesthood as well. This was beautifully set forth in the type of Lev. 8:14,15. But the Psalmist David said something about the burnt-offerings which the world of mankind will eventually offer:

“Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offerings and whole burnt-offering: then shall they offer bullocks upon thine altar.” (Psa. 51:19)

While the priesthood in their consecration, as it were, died to their humanity as represented in the bullock (Leviticus 8), it will be different with the

world of mankind in the Millennial age, for the death of their bullocks¹ will signify the completeness of their consecration; but it will not be unto death of their humanity.

The completeness of consecration was shown by the death of the animal that is, each member of the race must consecrate his will; but it will be followed neither by the destruction of the human nature (the burning of the flesh outside the camp) nor by taking of the life into a new nature into the `Most Holy. (*T96*, 97)

But a lamb-like disposition of meekness and lowliness, and docility, will mark every human being as represented by the rams and the lambs, for as Jesus himself declared, Other sheep I have which are not of this fold [not of the little flock of this Gospel age]: them also I must bring, and they shall hear my voice [in the Millennium]; and there shall be one fold and one shepherd. (John 10:16)

Feast of Trumpets

“In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein.” (Lev. 23:24,25)

The Feast of Trumpets, called in Lev. 23:24, a `blowing commemoration by trumpets, marked the commencement of the first month of the `civil year, and was thus a `new year festival. It was held as a solemn rest-day or Sabbath, on which no work was done. (*The Bible Reader's Encyclopedia and Concordance*, p. 382)

In Scripture this feast is designated as the `memorial blowing, (Lev. 23:24), or `the day of blowing (Num. 29:1), because on that day the trumpets, or . . . horns, were blown all day long in Jerusalem. It was to be observed as a `Sabbath, and `a holy convocation, in which `no servile work might be done. The prescribed offerings for the day consisted, beside the ordinary morning and evening sacrifices, first of burnt-offerings, but not the sin-offering, of ordinary new moons, with their meat- and drink-offerings, and after that, of another festive burnt-offering of one young bullock, one ram, and seven lambs, with their appropriate meat- and drink-offerings, together with `one kid of the goats for a sin-offering, to make an atonement for you. (Ederheim, *The Temple*, p. 256)

The `Feast of Trumpets on the first day of the seventh month . . . It was a time for the general gathering of the people, the beginning of their civil year, announced by trumpet blowing . . .

There is a lesson here for God's people of today all who are interested in the welfare of Zion and in the repair of her walls of righteousness. As Nehemiah looked up the genealogies of the priests, it is appropriate for us to recognize the difference between the consecrated, whose names are written in the Lamb's book of life, and the unconsecrated, whose names assuredly are not so written, and who therefore cannot be recognized as religious teachers in any sense. So also today our Governor, the Lord Jesus, is searching amongst the people and separating to himself those whose names are

1. The bullocks represent their perfect humanities perfect sacrifices (*T96*), whereas the lambs bespeak their dispositions.

written the consecrated for his kings and priests a `royal priesthood. Arrangements are already made for the great antitypical `Feast of Trumpets, and the beginning of a new civil year or Millennial era for mankind for all who desire to be the Lord's people, to hear his word and to obey it. Raised above the people, on a higher plane of being, will be Christ, the great Priest, and his associates, spiritual Israel, to declare the Word of Jehovah, the law of righteousness, the truth; and amongst the people, to teach them and to expound the law to them, will be the ancient worthies, representatives of Israel in the flesh, and the Levites, all who believe, the entire household of faith aside from the elect and then glorified church.

The blowing of the trumpets announcing the beginning of the antitypical Jubilee year will soon be heard throughout all the world, and the true-hearted will speedily respond. Meantime our great and wise Governor is instructing the royal priesthood, and thus preparing for the great work of the future. The arrangements are all so perfect and so complete that when the declaration comes the people will all hear the word of the Lord `distinctly, and they will get the `sense and `understanding of it. It will no longer be as in the past and at the present time, a din, a Babylon of confused noises, misrepresenting the divine message, and confusing those who desire to know the will of the Lord. The first result of that presentation will be weeping and mourning for sin, but the message of the great Priest and Governor will go forth to the people, to the effect that they need not weep and mourn, because the great sacrifice for sins has already been offered, `the Lamb of God which taketh away the sins of the world, and that in consequence the Millennial day in which they will be living is not to be a day of mourning but a day of rejoicing, a day of acceptance of divine favor, a day of newness of life and of consecration to the Lord. (*R2531:1,4*) å

Appendix 1

Bro. Russell and *Tabernacle Shadows*

In the year 1881, Mr. Barbour still publishing the *Herald* and still endeavoring to overthrow the doctrine of the Ransom, finding that on a preaching tour I had used a diagram of the Tabernacle to illustrate how Christ's sacrifice was typified in the sacrifices of typical Israel, wrote an article on the Atonement, in which he undertook to show that the sacrifices of the Day of Atonement typified almost anything else than what they do typify. I could really see through the fallacy of his presentation, which made of the bullock a type of one thing in one verse and another thing in each other verse in which it was mentioned, and so too with the goat. But I well knew that people in general are not close reasoners, and that, with the cares of life upon them, they are too apt to accept a seeming interpretation, without a critical examination of the words of Scripture and their context.

I thought the matter all over. I examined the chapter (Lev. 16), but while seeing the inconsistency and error of Mr. Barbour's interpretation, I could only confess that I did not understand it and could not give a connected interpretation which would fit all the details so plainly stated, and all of which must have a particular meaning. What could I do? Those reading the *Herald* as well as the *Tower* would probably be misled, if not helped out of the difficulty; and to merely say that the *Herald's* interpretation was inconsistent with itself, and therefore a misinterpretation, would be misunderstood. Many would surely think I opposed that view from a spirit of rivalry; for there are always people with whom everything resolves itself into personality, rivalry and party spirit, and such cannot understand others who take a higher and nobler view, and who think always and only of the truth, regardless of persons.

I went to the Lord with this as with every trial, told him just how it seemed to me, how anxious I felt for his dear 'sheep, who, having their appetites sharpened by some truth, were by their very hunger exposed to Satan's deceptions. I told him that I realized that he was the Shepherd, and not I, but that I knew also that he would be pleased at my interest in the sheep and my desire to be his mouthpiece to declare the truth, the way and the life to them; that I felt deeply impressed that if the time had come for the permission of a false view to deceive the unworthy, it must also be his due time to have the truth on the same subject made clear, that the worthy ones might be enabled to stand, and not fall from the truth. Believing that the due time had come for the correct understanding of the meaning of the Jewish sacrifices, which in a general way all Christians concede were typical of 'better sacrifices, and that the Lord would grant the insight as soon as I got into the attitude of heart best fitted to receive the light, I prayed with confidence that if the Lord's due time had come, and if he were willing to use me as his instrument to declare the message to his dear family, that I might be enabled to rid my heart and mind of any prejudice that might stand in the way and be led of his spirit into the proper understanding.

Believing that the prayer would be answered affirmatively, I went into my study the next morning prepared to study and write. The forenoon I spent in scrutinizing the text and every other Scripture likely to shed light upon it,

especially the epistle to the Hebrews, and in looking to the Lord for wisdom and guidance; but no solution of the difficult passage came. The afternoon and evening were similarly spent, and all of the next day. Everything else was neglected, and I wondered why the Lord kept me so long; but on the third day near noon the whole matter came to me as clear as the noon-day sun, so clear and convincing and so harmonious with the whole tenor of Scripture, that I could not question its correctness; and no one ever yet has been able to find a flaw in it. (This has been published in several editions in pamphlet form under the title *Tabernacle Shadows of the Better Sacrifices*.)

Then I knew why the Lord had led me to it so slowly and cautiously. I needed a special preparation of heart for the full appreciation of all it contained, and I was all the more assured that it was not of my own wisdom; for if on my own why would it not have come at once? I found that the understanding of that subject was bound to have a wide influence upon all our hopes and views of all truths not that it overturned old truths or contradicted them, but, on the contrary, that it set them all in order and harmony and straightened out little knots and twists. For instance the doctrine of 'justification by faith' had always been more or less confused in my mind as it is in every mind, with the doctrine of 'sanctification' which calls for self-sacrifice and works. This was all made clear and plain at once; for the types showed that we all, as sinners, needed first of all Christ's ransom sacrifice, that we appropriate its merits (justification forgiveness) to ourselves by faith, and that thus we are justified (reckoned free from sin), when turning from sin, we by faith accept of Christ's sacrifice on our behalf. The type showed, too, that it is only after being thus cleansed in God's sight (by our acceptance of Christ's finished work as our ransom-sacrifice) that God is willing to accept us as joint sacrificers with Christ, so that if faithful to the end, following in his footsteps, we should be granted the favor of joint-heirship with him.

Here I first saw that the great privilege of becoming joint-heirs with Christ and partakers with him of the divine nature was confined exclusively to those who would share with him in self-sacrifice in the service of the truth. And here too, I saw for the first time that the Lord was the first of these sacrifices of the Sin-Offering; consequently, that none of God's servants, the prophets, who lived and died before Christ, were priests after this order, nor sharers in sacrifice with him, even though some of them were stoned, others sown asunder and others slain with the sword, for the cause of God; that though they would belong to a separate class and order from those called to sacrifice and joint-heirship with Christ on and since Pentecost. . . . Here, too, I first saw that 'the acceptable day of the Lord' signifies this Gospel age, the time during which he will accept the sacrifice of any who come unto God through Christ the great Sin-Offering; that when this acceptable day ends, the reward of joint-heirship and change to the divine nature ends; and that when this great day of sacrifice, the Gospel age (the real day of Atonement), has closed, when all the members of the body of Christ have participated with him in the sacrifice of their rights as justified men, and been glorified, then the blessing will begin to come to the world the Millennial blessings purchased for men by their Redeemer, according to the grace of God. (*R3824:4 to R3825:2*)

Twenty nine years ago [1880] we were publishing some features of present truth respecting the second coming of our Lord, the time of harvest, the

Millennial age, the times of restitution; but up to that time we had been in a measure of confusion, darkness, respecting the heavenly and earthly promises. We saw that the church had promise of heavenly and spiritual nature and glory. We saw also that the promises to the world were seemingly of an earthly nature, that they would build houses and inhabit them, plant vineyards and eat the fruit of them, etc. We had not fully discerned why this distinction of natures and were inclined to wonder why we should find nothing in the scriptures to intimate that at the close of the Millennium the world would be granted the heavenly nature.

It was about that time, 1880, that the Lord drew our attention to other features of his plan previously unseen by us and, so far as we are aware, unseen by others since the days of the Apostles. We realized that this further light was harvest light for the ripening of the wheat, and by no means an evidence of greater wisdom or ability in Bible interpretation on our part. The due time had come and the unfolding came with it. The Master who had already been serving us brought forth from the storehouse things new and old, respecting the Covenants and the Atonement sacrifices. We were astonished at the length and breadth and height and depth of the divine plan and set them forth in a pamphlet entitled *Tabernacle Shadows of the Better Sacrifices*.

It was through these Tabernacle Shadow blessings that the Lord showed us how and why the church of this Gospel age has been called to heavenly glory while the divine purpose respecting mankind in general is restoration to human perfection with everlasting life to all the willing and obedient to be granted to the faithful in the close of the Millennial age when they shall have reached human perfection and the paradise restored shall have been extended to the whole world.

We then understood for the first time the meaning of the Apostle's words respecting the hidden mystery, namely, that close, intimate relationship between Christ and his faithful followers, the more than conquerors. It was then that we understood the Apostle's words, 'God hath given Christ to be the Head over the church, which is his body, 'We are members in particular of the Body of Christ. 'This is a great mystery; but I speak concerning Christ and the church. Oh, yes, this is indeed a hidden mystery that the church is completely separated from the world and offered a great prize of glory, immortality, the divine nature. But we come to see, also, that this prize was offered on certain sacrificing conditions not merely upon condition of faith, though faith is the basis of all our hopes. The high calling proffered is justification from sin as the reward of faith, but it additionally held out the promise to the justified that if they would suffer with Christ as his members, they would also be glorified together with him in his heavenly kingdom and be with him and sit upon his throne and share his glory.

Now we began to understand why the way during this Gospel age should be made so narrow, so difficult, while the Lord promised to make the way to eternal life a broad, high way during the Millennium. Ah, yes! all is clear from this standpoint, and the Apostle's words were full of meaning to us as we read, 'I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service, holy and acceptable unto God, which is your reasonable service. (Rom. 12:1) Now we saw the two steps; first, justification by faith, and secondly, an entrance into this grace of the high calling by being

begotten of the holy Spirit. As expressed by St. Paul, 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God, which is to be revealed in our Lord and in us as his members in his kingdom. Now we know why St. Paul was so anxious to fill up a measure of the afflictions of Christ, and we were stimulated also to follow his example, filling up a share of Christ's afflictions, which he left for us. Now we know what St. Paul meant when he said, 'Let us go forth therefore unto him without the camp bearing his reproach. Heb. 13:13.

We perceived from this text that he referred to the sacrifices of the Day of Atonement mentioned in the context and in which he says that the bodies of those beasts whose blood accomplished sin atonement were burned outside the camp. The type shows that the first of these sacrifices was the bullock and the second the Lord's goat (Lev. 16); that the priest first killed the bullock provided by himself and afterward killed the goat provided by the congregation of the Children of Israel. We saw clearly enough that the bullock represented our Lord's sacrifice and that the only other sacrifice burned outside the camp was the goat, and hence that the Apostle must have referred to us, the church, the members of the body of Christ.

This has been the basis of our presentations to the church for these twenty-nine years. We consider it the only key to all the wonderful harmonies of the divine Word, as they are now in our possession by the Lord's favor. We have no doubt whatever that our great Adversary would like to take from us this valuable key to the divine plan, which alone explains the 'mystery of this Gospel age, which is the church and her special call to the privileges of sacrifice now and the privileges of glory by and by. The Apostle made no mistake.

Not anything of the merit belongs to us. Now, and first and last and all the time we have shown that the merit belongs to our dear Redeemer, who, by reason of the 'body prepared for him for the sacrifice of death, was able to become the justifier of all who trust in him. Our justification came by faith in his blood, and hence any merit and all merit would be his, not merely on that account, but also because our begetting of the holy Spirit was based upon our full consecration to be dead with him. (R4434:2 5)

This is Pastor Russell's foreword to later editions of *Tabernacle Shadows*:

The first edition of this little book was published in 1881, and under the Lord's blessing seems to have been very helpful to the class for which it was specially intended—the 'royal priesthood. Many of this class have confessed that as the finger of the Lord it pointed out to them meanings in the Old Testament types never before appreciated; and that it has thus guided them in the way of self-sacrifice, by leading them to see the true significance of the scriptural declarations 'Present your bodies living sacrifices. 'If we suffer with him we shall also reign with him, 'let us go to him outside the camp, bearing the reproach with him; besides many other Scripture statements which associate the Lord's people with himself both 'in the sufferings of this present time and the glory to follow.

The author rejoices that this is true, and prays the divine blessing also upon this new edition, which was made necessary by reason of the electro-plate of the former edition being worn, and by the desire to have its general style

The understanding of the subjects herein set forth seem to have been heaven directed, 'taught of God, at time when the light was absolutely necessary to the full and clear presentation of the Plan of the Ages. And those who have been blessed by the helps furnished in this little book, and others who shall yet be similarly blessed, we trust, may all esteem that they are also 'taught of God ; for be it noted that the author has sought to prove every point and every application by the Word of the Lord, and has taught nothing of himself; as he has received of the Lord through his Word and spirit he has presented the same with the evidences to whosoever has an ear to hear.

The careful student will discern that, the applications of the types herein presented being correct, the entire Plan of the Ages is thereby corroborated justification, sanctification and glorification first for the Church, and subsequently restitution for whoever will, of all the families of the earth. To what a glorious gospel, then, is this the key. a

Appendix 2

The Importance of Blood

It is now many, many years ago that I visited the public library on 42nd Street in New York City to do some research work on the ancient tabernacle. Having found a book on the subject, but written in Hebrew, I sat down in the large reading room to read and take notes therefrom. There were signs all about this reading room calling for SILENCE so that no one might be in any way distracted. Accordingly, no one carried on any conversation.

A man sitting close to me had evidently noticed that the book I had before me was in Hebrew and from certain illustrations also had gathered what was the subject matter. He got up from his seat, reached in his pocket for a tract, and placing it beside me on the table, walked out. The tract he left for me was entitled *A Hebrew's Search for the Blood of Atonement*. The copy is herewith.

A. C. Frey (June 20, 1976)

A Hebrew's Search for the Blood of Atonement

In the spring of 1898, I was holding some gospel meetings in San Francisco and several times addressed the Jews attending a Mission to Israel. On one occasion, having concluded my discourse, the meeting was thrown open for discussion with any Hebrews who desired to ask questions or state difficulties, as also for any who had been brought to Christ to relate their conversions.

The experience of one old Jew interested me greatly and as nearly as I can, I give his remarks in his own words, though not attempting to preserve the inimitable Hebrew-English dialect.

He said, This is Passover week among you, my Jewish brethren, and as I sat here I was thinking how you will be observing it. You will have put away all leaven from your houses; you will eat the *`motsah* (unleavened wafers) and the roasted lamb. You will attend the synagogue services, and carry out the ritual and directions of the Talmud; but you forget, my brethren, that you have everything but that which Jehovah required first of all. He did not say, 'When I see the leaven put away, or when I see you eat the *motsah*, or the lamb, or go to the synagogue; but His word was, 'When I see the blood, I will pass over you. Ah, my brethren, you can substitute nothing for this. You must have blood, blood, BLOOD!

Blood! That is an awful word for one who reveres the ancient oracle, and yet has no sacrifice. Turn where he will in the Book, the blood meets him, but let him seek as he may, he can not find it in the Judaism of the present.

After a moment's pause, the patriarchal man went on somewhat as follows:

I was born in Palestine, nearly seventy years ago. As a child I was taught to read the Law, the Psalms, and the Prophets. I early attended the synagogue and learned Hebrew from the Rabbis. At first I believed what I was told, that ours was the true and only religion. But as I grew older and studied the Law more intently, I was struck by the place the blood had in all the ceremonies

outlined there, and equally struck by its utter absence in the ritual to which I was brought up.

Again and again I read Exodus xii, and Leviticus xvi [and] xvii and the latter chapters especially made me tremble, as I thought of the great Day of Atonement and the place the blood had there. Day and night one verse would ring in my ears. 'It is the blood that maketh an atonement for the soul! I knew I had broken the law. I needed atonement. Year after year, on that day, I beat my breast as I confessed my need of it; but it was to be made by blood, and there was no blood!

In my distress, at last, I opened my heart to a learned and venerable rabbi. He told me that God was angry with His people. Jerusalem was in the hands of the Gentiles, the temple was destroyed, and a Mohammedan mosque was reared up in its place. The only spot on earth where we dare shed the blood of sacrifice in accordance with Deuteronomy xii and Leviticus xvii was desecrated, and our nation scattered. That was why there was no blood. God had Himself closed the way to carry out the solemn service of the great Day of Atonement. Now, we must turn to the Talmud, and rest on its instruction, and trust in the mercy of God and the merits of the fathers.

I tried to be satisfied, but could not. Something seemed to say that the law was unaltered, even though our temple was destroyed. Nothing else but blood could atone for the soul. We dared not shed blood for atonement elsewhere than in the place the Lord had chosen. Then we were left without an atonement at all!

This thought filled me with horror. In my distress I consulted many other rabbis. I had but one great question Where can I find the blood of atonement?

I was over thirty years of age when I left Palestine and came to Constantinople with my still unanswered question ever before my mind, and my soul was exceedingly troubled about my sins.

One night I was walking down one of the narrow streets of that city, when I saw a sign telling of a meeting for Jews. Curiosity led me to open the door and go in. Just as I took a seat I heard a man say, 'The blood of Jesus Christ His Son cleanseth us from all sin. It was my first introduction to Christianity, but I listened breathlessly as the speaker told how God had declared that 'without shedding of blood is no remission, but that He had given His only begotten Son, the Lamb of God, to die, and all who trusted in His blood were forgiven all their iniquities. This was the Messiah of the fifty-third of Isaiah: this was the Sufferer of Psalm xxii. Ah, my brethren, I had found the blood of atonement at last. I trusted it, and now I love to read the New Testament and see how all the shadows of the law are fulfilled in Jesus. His blood has been shed for sinners. It has satisfied God, and it is the only means of Salvation for either Jew or Gentile.

Reader, have you yet found the blood of atonement? Behold the Lamb of God who taketh away the sin of the world. (John 1:29) Are you trusting in God's smitten Lamb the sacrifice of God?¹

Now see the article A Search For Atoning Blood (R3454). a

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1. Signed H.A.L. and distributed by the Free Tract Society Inc., 746 Crocker Street, Los Angeles, California.

Appendix 3

Tabernacle Measurements

THE COURT (100 \times 50) (Exod. 27:18)

Surface area 5000 sc¹

THE HOLY (20 \times 10 \times 10)

Surface area of any ceiling/floor/north/south side 200 sc each

Surface area of any east/west side 100 sc each

Surface area of all six surfaces 1000 sc

Volume of the compartment 2000 cc

THE MOST HOLY (**exterior:** 10 \times 10 \times 10)

Surface area of any side, ceiling, or floor 100 sc

Surface area of all six surfaces 600 sc

Volume of the exterior compartment 1000 cc

THE MOST HOLY (**interior:** 9 \times 9 \times 10)

Surface area of any vertical wall 90 sc

Surface area of the ceiling or floor 81 sc

Surface area of all six surfaces 522 sc

Volume of the interior compartment 810 cc

ALTAR OF BURNT-OFFERING (5 \times 5 \times 3) (Exod. 27:1)

Surface area of any vertical side 15 sc

Surface area of top or bottom 25 sc

Surface area of all six sides 100 sc

Volume of the altar 75 cc

LAVER (no measurements given) (Exod. 30:18)

GOLDEN CANDLESTICK (no measurements given) (Exod. 25:31–39)

INCENSE ALTAR (1 \times 1 \times 2) (Exod. 30:1,2)

Surface area of any vertical side 2 sc

Surface area of top or bottom 1 sc

Surface area of all six sides 10 sc

Volume of the altar 2 cc

TABLE OF SHEW BREAD (theoretical) (2 \times 1 \times 1½) (Exod. 25:23)

Surface area of any north/south side 3 sc

Surface area of any east/west side 1½ sc

Surface area of the top or bottom 2 sc

Surface area of all six sides 13 sc

Volume of the table (theoretical) 3 cc

ARK OF THE COVENANT (2½ \times 1½ \times 1½) (Exod. 25:10,11,17–20)

1. Measurements are in cubits. Square cubits are denoted by sc, cubic cubits by cc.

Surface area of top (mercy seat)/bottom, or any east/west side	3.75 sc
Surface area of any north/south side	2.25 sc
Surface area of all six sides	19.50 sc
Volume of the ark	5.625 cc

CURTAINS

Court (including the Gate) (300 \times 5)	1500 sc (Exod 27:9,11–13,18)
Court (excluding the Gate) (280 \times 5)	1400 sc (Exod 27:11,12,14,15,18)
Linen (10 @ 4 \times 28 each) (40 \times 28)	1120 sc (Exod. 26:1–6)
(5 @ 4 \times 28 each) (20 \times 28)	560 sc
perimeter of one	64 (4 + 28 + 4 + 28)
perimeter of five	96 (20 + 28 + 20 + 28)
perimeter of all ten	136 (40 + 28 + 40 + 28)
Goats' hair (11 @ 4 \times 30 each) (44 \times 30)	1320 sc (Exod. 26:7–13)
(10½ @ 4 \times 30 each)	1260 sc
(5 @ 4 \times 30 each)	600 sc
perimeter of one	68 (4 + 30 + 4 + 30)
perimeter of five	100 (20 + 30 + 20 + 30)
perimeter of 10½	144 (42 + 30 + 42 + 30)
perimeter of all 11	148 (44 + 30 + 44 + 30)
Rams' and Seals' skins	unknown (Exod. 26:14)

HANGINGS

Gate (20 \times 5)	100 sc (Exod. 27:16; 38:18))
Door (10 \times 10)	100 sc (Exod. 26:36,37)
Vail (10 \times 10)	100 sc (Exod. 26:31,32)

BOARDS (48)

Volume (10 height \times 1½ breadth \times ½ thick)	7½ cc (Exod. 26:16,17)
Area: (10 \times 1½ + 1½ \times 10 \times ½) \times 2	41½ sc (area of all six sides)
Area of 46 boards (ignoring corner boards)	1909 sc (46 \times 41½)
Volume of 46 boards	345 cc (46 \times 7½)
Area of 48 boards	1992 sc (48 \times 41½)
Volume of 48 boards	360 cc (48 \times 7½)

PILLARS

Gate (4)	5 high (Exod. 27:18)
Door (5)	10 high (Exod. 26:16)
Vail (4)	10 high (Exod. 26:16)

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