

*A Helping Hand
in the
Study of
Tabernacle Shadows
of the
"Better Sacrifices"*

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in the
Study of**

**“TABERNACLE SHADOWS
of
BETTER SACRIFICES”**

Republisher's Foreword

The Author did not sign his work in the following Preface. Yet we understand this was the work of Br. Clarence Vermillion residing at 2493 Wabash Avenue, Los Angeles, California. The little ecclesia also included a few others such as Sisters Ann Pastor, Lelia Stringer and others.

Brother Vermillion finished this life in 1986 at the age of 91. He would have been born in 1894 or 1895. He consecrated in 1914 and also met Pastor Russell in the same year. In fact he was seated on the stage during one of the Pastor's services, as there were no more seats in the auditorium.

Differences with J.F. Rutherford and changes from Brooklyn caused a falling out in 1918. He left the Society in the same year.

Those familiar with this publication say it was printed between 1977-1979. Given his note in the Preface that it was the work of over 25 years, this would place the study notes first gathered during the 1950s. This would also account for his usual notation for the original Tower page numbers, for those who still had those originals, and also Reprint pages from the 1919 reprinting. There would have been some Bible Students who had either or both resources at that time.

Others helped in the organization and printing of these notes for checking citations, highlighting and italicizing segments, composition, proof reading, type setting and printing. We do not know how they participated in the work. One name remembered is Sister Ann Pastor, now deceased.

As far as we know this book has not been reprinted. Some new generations of Bible Students are not aware of the resource. It is written in a study and notes format for use as a reference tool to supplement personal studies. The references should be checked for yourself. With this we are pleased to offer this digital format that follows the original printing.

PREFACE

This Helping Hand for the Study of “Tabernacle Shadows” is a compilation of references and quotations from the Bible and the Harvest Message relative to “Tabernacle Shadows.”

The portions printed in italics type are suggested thoughts, and are so printed to keep them *separate from the quotations* from the Harvest Message. It is suggested that these thoughts might be used *after* the question has been answered by the class from the “Tabernacle Shadows” book.

These suggested thoughts are the result of over twenty-five years of careful class study, striving to arrive at the correct thoughts on each question—thoughts that are gleaned from the Harvest Message—STUDIES IN THE SCRIPTURES, REPRINTS, and QUESTION BOOK.

This Helping Hand has proven to be a great assistance to many in individual and class study. Those who have used these Helps are most interested in the printing of them, that other brethren and classes may have them, and the Lord willing, they may result in the revival of interest in this most important foundation to the Truth—“The Tabernacle Shadows of Better Sacrifices,” written in 1881, and which is truly the “*Key*” to the entire Divine Plan of the Ages. “To what a glorious Gospel, then, is this the key!”

This little volume is therefore sent forth with a prayer that all who use it may receive a rich blessing.

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The STUDIES IN THE SCRIPTURES are herein designated by the reference:

LETTERS		VOLUMES
A	—	1
B	—	2
C	—	3
D	—	4
E	—	5
F	—	6

T. or T.S. — “Tabernacle Shadows” book.

R. — Reprints.

Z.’14-79 — Zion's Watch Tower, year 1914, page 79.

R.V. — Revised Version of the Bible.

A TABERNACLE SHADOWS HELPING HAND

Chapter I

THE TYPICAL TABERNACLE

(1) What was the Divine purpose in establishing the Tabernacle in the wilderness with its services and ceremonies? Tabernacle Shadows, p. 11, par. 1. Heb. 10:1; 8:5; Col. 2:16, 17; R.3053, col. 1, par. 5; col. 2, par. 5 or Z.'02-235, col. 1, par. 1; col. 2, par. 1.

** Answer. Because it was a "shadow" of "good things to come." And also because it is a "key" to the great Divine Plan. 1 Cor. 10:11.*

"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!" Page 2 of the Preface to "Tabernacle Shadows," par. 2.

"It was through those 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 ... 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,' and '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, honor and immortality, the Divine Nature. But we come to see also, that this prize was offered on certain sacrificing conditions ... 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, 'highway' during the Millennium ... 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 (Heb. 13:13) must have referred to us, the Church, the members of the

** Class comments—see PREFACE, par. 2, 3.*

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." R.4434, col. 1, par. 5-7; col. 2, par. 1, 2 or Z.'09-216, col. 1, par. 4, 5; col. 2, par. 1-3.

"We refer our readers to the booklet, 'Tabernacle Shadows' ... which we believe has been helpful to the Lord's people,—**deepening the work of grace in their hearts** by its explanations of the riches of Divine grace already bestowed upon us and those yet future, **illustrated** in Israel's typical Tabernacle and its typical arrangements, sacrifices, etc." R.3053, col. 1, par. 5 or Z.'02-235, col. 1, par. 1.

These types are a "prophetic picture of Jesus' work." T. 56, par. 1. See Vol. 1, Scripture Studies, p. 97—lines 7-15.

"While it is difficult at such a feast to decide which is the richest food, yet we believe that what we are now about to mention is of all the food **the best**, viz., the appreciation of the sacrifices of Leviticus—**especially** of the Day of Atonement for sins, as pictured in Lev. 9 & 16. Nothing ever showed us so clearly the necessity and value of a sacrifice for **our sins**, and not for ours only, but **also** for the sins of the whole world." R.513, col. 1, last par.

(2) What is a type? And how should types be used? R.1386 or Z.'92-100. See Bible Commentaries under "Types."

"A **Type** must not be used to teach a doctrine, but merely to illustrate one that is already taught in plain terms." R.1386, col. 1, next to last par., or Z.'92-100.

"Type A Stronger Word Than Figure or Picture"

"Question—What is the difference between the words '**type**,' '**figure**,' and '**picture**'?"

"Answer—There is a very strong relationship between these words. To some people they would all mean the same; to others there would be a slight difference of meaning.

"A **type** is a figure, and is also a picture, designed to bring out certain important matters and details as Divinely appointed.

“A **figure** is a **much less exact** representation or statement of matters than a type. Abraham received Isaac from the dead in a figure (Heb. 11:17-19); that is, there is a pictorial illustration connected with the matter, but it is not so sharp as in a type.

“A **parable** is a figure; it is a word picture, but **not a type**. It has not the exactness of a type. We would use the words parable and picture in the same way; for we see no difference.

“A **type is an exact pattern of its antitype, just as a printer’s type corresponds to the matter printed therefrom**. Isaac was a type of Christ; Rebecca, his wife, a type of the Bride of Christ; Ishmael, Abraham’s son by Sarah’s bondmaid, was a type of the nation of Israel, developed under the Law Covenant, which was typified by Hagar, the bondwoman. A picture, a figure or a parable would have weight and value according to the character of the person who made the picture or the parable, and in proportion as it had intrinsic merit. A type would be beyond all this, in that it is very clearly defined and implies Divine foreknowledge and arrangement. **God gives types**. Men give pictures, figures or parables.” R.5966, col. 1, bottom or Z.’16-299, bottom of page.

A Rule in Interpreting Types

“The **rule in interpreting types** and symbols is their very **exact fitness to their antitypes** and their **perfect harmony** with every principle and statement of the inspired writers. If our interpretation of any type or symbol jars in the least with any other statement of the Word, we have no right to use it. We may be sure we are not correct ... Any interpretation which is out of harmony with the general principles laid down in the Scriptures, or at variance with any plain, direct statement, may be set down as incorrect, whether we see a better one or not.” R.716, col. 1, top and col. 2, par. 1, last sentence.

“Antitypes Follow Types At Once”

“Question—Is the **type** always followed by the **antitype** at once or not?

“Answer—Our thought is that we should **expect a type** to be followed by its antitype; and we would rather look for it to follow immediately. For instance, after the type of the eating of the Passover lamb was recognized for the last time by Jehovah, it was followed immediately by the antitype, Jesus, the Lamb of God, who was crucified on the very same date as the annual Passover Supper. The type of the bullock and the Lord’s goat, offered as sin-offerings on the Jewish Day of Atonement, was followed at

once by its antitype, as soon as the typical sacrifices were repudiated by the Father, when the Jewish house was ‘left desolate,’ just before Jesus’ death. Matt. 23:37-38; Luke 13:34-35.

“Again, in thinking of Isaac as a type of Christ, we think of him as the typical heir to the promises God made to his father Abraham. God declared to Abraham, ‘In thy Seed shall all the families of the earth be blessed.’ Isaac was the natural seed of Abraham according to this promise; and Isaac continued down the Jewish Age in that he was represented in the children of Israel, his natural posterity. Thus he was the recognized seed of Abraham down to the time when Jesus became the Spiritual Seed. There the natural seed was cast off. The real Seed of Abraham, in whom the promise centered, was not the natural seed, but the Spiritual Seed.

“Jesus was not the antitypical Seed of Abraham when He was born into the world—not until He had been begotten of the Holy Spirit. Jesus began to be the antitype of Isaac at that time. Ever since Christ’s spiritual birth on the Divine plane of being, the members of His Body have been in process of development. So this Spiritual Isaac began to fulfil the type as an antitype in the person of Jesus when He became the Spiritual Seed, and is continuing, in the persons of His Body members, **to take the place of the type. Thus the type** is merged into the antitype.” R.5966, col. 2, bottom & 5967, col. 1, par. 1, 2 or Z.’16-300, col. 1.

(3) What should be our object in studying the Tabernacle “shadows”? T. 11, par. 2 to page 12, par. 2.

Our object should not be simply to gain a historical knowledge of the “shadows”; but realizing how carefully God guided and directed all the details of these types, we should examine them closely and search for the meaning of these shadows. Heb. 8:5; Ex. 25:40; Ex. 24:18; Acts 7:37-38, 42, 44; Psa. 119:18; Luke 24:32.

We see they were so important in God’s sight that Moses was 40 days and nights in the Mount receiving these instructions how to build the Tabernacle.

The Value of Being Able to Use The Divine System of Types

“Each consecrated believer should ask himself, How carefully have I studied that which I have clearly recognized as Divine Truth? and how fully capable am I, therefore, of handling the sword of the Spirit? Few indeed are those who can say they have fully digested and assimilated all they have received; that they have let none of these things slip from

memory; that they have so treasured it up in their hearts that it is their meditation by day and by night; that they have a ready answer—a ‘Thus saith the Lord’—for every man that asks them for a reason for the hope that is in them, concerning any point of doctrine; that they can clearly and intelligently portray the Divine Plan, quote the Divine authority for each successive step of it, and if need be, **point out its place in the Divine system of types.** To gain such proficiency in the Word is indeed the work of a lifetime; but every day should see a closer approximation to that proficiency, and will, indeed, if we are faithful students and faithful servants of the Truth.” R.3199, col. 1, bottom or Z ’03-165, col. 1, par 2.

(4) Briefly stated, what was the Tabernacle, and where do we find the directions for its construction? T. 12, par. 3.

Exod. 25 to 27—*direction for construction.*

Exod. 35 to 40—*account of the work.*

Exod 40:2, 17—*time of construction.*

(5) What were the dimensions of the Tabernacle, the names and sizes of its two apartments? T. 13, par. 1.

Tabernacle: 10 cubits wide (15 ft.), 10 cu. high (15 ft.), and 30 cu. long (45 ft.).

Holy: 10 cubits wide (15 ft.), 20 cu. long (30 ft.).

Most Holy: 10 cubits wide (15 ft.), 20 cu. long (30 ft.).

A cubit is 1½ feet or 18 inches.

Exod. 26:16—“ten cubits shall be the length of a board (15 ft.) and 1½ cu. the breadth of one board.”

Exod. 26:18, 20—20 boards on each side.

(6) How may we avoid the confusion arising from improper translations of the “Holy” and “Most Holy”? T. 13, par. 1.

To avoid confusion they are called in Tabernacle Shadows “Court,” “Holy,” and “Most Holy.”

(7) Describe the Court with its dimensions. T. 14, par. 1.

The Tabernacle was surrounded by a white linen curtain, 50 cubits (75 ft.) by 100 cubits (150 ft.)—hung on wooden posts, 5 cubits (7½ ft.) high (by silver hooks).

Its opening, which was toward the east, was called the “Gate”—made of white linen, interwoven with blue, purple, and scarlet. Exod. 27:9, 13, 18; Exod. 27:16; Exod. 38:9-19. “Gate”—5 cubits by 20 cubits.

(8) What were the names of the three entrance passages into the “Court,” the “Holy,” and the “Most Holy” respectively? T. 14, par. 2.

“Gate”—“Door”—“Vail.” *John 14:6; 10:9; 10:1-10. Exod. 27:16—“Gate.” Exod. 26:36-37—“Door.” Exod. 26:31, 33—“Vail.”*

(9) What and where was the Camp? T. 14, par. 2.

Outside the Tabernacle and its court was the Camp of Israel surrounding it on all sides at a respectful distance.

Camped nearest the Tabernacle and on all 4 sides were the Levites. Vol. 6, Scripture Studies, p. 128, par. 1, 2 & footnotes.

(10) What were the furnishings of the “Court” and how situated? T. 15, par. 1-3.

The Brazen Altar and the Laver.

The Laver. Eph. 5:26-27; John 13:10; 2 Cor. 3:18.

Exod. 30:18—shows that the Laver was between the Tabernacle and the Altar. Exod. 40:11-12.

Exod. 38:8—the Laver was made from the looking glasses of the women —“polished copper”—mistranslated brass.

“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 might be presented upon it.” R.3053, col. 2 bottom or Z.’02, 235, col. 2, last par.

“In our studies of the ‘Tabernacle Shadows of Better Sacrifices,’ we saw that everyone who took part in the Priesthood was required to wash his hands and feet at the Laver. We saw that the Laver represented the Truth.” R.3267, col. 1, par. 1 or Z.’03-408, col. 2, par. 1.

Exod. 30:18-21, Exod. 40:30-32—washing at the Laver.

(11) What were the furnishings of the “Holy” and where were they placed? T. 15, par. 4 to page 17, par. 1.

The Table of “Shewbread.” Shewbread—Mark 2:25, 26; Matt. 12:3, 4; T.S. 115, par. 2. The Golden Candlestick.—Representing as a whole, Christ and the Church giving forth light—Seven Stages of the Church. The “Golden Altar” or “Incense Altar.” 1 Pet. 2:5 Comm. Exod. 25:23-30—Instructions on how to make the Table. Ex. 37:10-16. Exod. 26:35, 36—To place it on the North. Exod. 40:22, 23—When Moses placed it. Exod. 25:31-40; Ex. 37:17-24—Moses was instructed how to make the Candlestick. Exod. 40:24, 25—Moses placing it on the South. Psa. 132:17; 133:1, 2 Comm.; Luke 8:16; T.S. p. 115, 3; 116, par. 2, 3. Exod. 30:1-7—How to make the Incense Altar. Ex. 37:25-28. Exod. 40:26, 27—Moses placed it before the vail.

(12) What furniture did the “Most Holy” contain? Describe it. T. 17, par. 2.

The Ark of the Testimony Overlaid with gold. The lid—pure gold and upon it of the same piece, two cherubs—and between the cherubs a supernatural light, representing the Lord’s presence. 1 Cor. 11:3 Comm.; Psa. 99:1; 80:1; 1 Sam. 4:4. It contained—the Golden Bowl of Manna, Aaron’s rod that budded and the two tables of the Law. Heb. 9:4 Comm. Exod. 25:10-22—God’s instruction to Moses how to make the Ark. Exod. 40:1-3. 20, 21—When Moses placed it and where. The account of the transfer of the Ark from the Tabernacle to the Temple is found in 1 Kings 8:1-11, and verse 9 shows that only the two Tables of the Law were in the Ark when placed in the Temple. Bro. Russell explains this as follows:

“The declaration (1 Kings 8:9) 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 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.” R.3283, col. 1, par. 1 or Z.’03-442, col. 1, par. 1.

(13) What difference was there in the material of which the furniture in the Tabernacle and “the Court” was made, and what did this signify? T. 17 par. 3.

Gold and copper—which are much alike in appearance. Gold representing the Divine nature (Rev. 3:18; Lam. 4:2; Psa. 45:13), and Copper representing the perfect human nature (Gen. 1:26, 27; Deut. 32:4)—man created in God’s image.—See R.4972, col. 1 last par. and col. 2, par. 5 or Z.’12, 59, col. 2, par. 2, 3.

The Camp, Court, and Tabernacle

(14) What did the “Camp” typify? T. 18, par. 1.

In this general picture the camp represented the condition of the world of mankind in sin—needing atonement.

The white linen curtains represented a wall of faith to those within and a wall of unbelief hindering the view of those without.

We must also keep in mind that in the Tabernacle types there are both general and specific pictures and that in this general picture Israel as a nation represented the world of mankind, while in the specific pictures, such as “going to Him without the camp,” Israel represents the nominal church systems of our day, as it represented nominal Judaism of our Lord’s day. See 3B in the back.

(15) What did the “Court” represent, and who alone might enter into it? T. 19, par. 1. R.3053, col. 2, par. 6 or Z.’02-235, col. 2, par. 2.

Here note the Author’s Foreword of Vol. 6, 1916, page iii—where Bro. Russell authorizes inserting the word “tentative” here before the word justification as it is used in this par.

Note also that this par. (Tab. Shad., page 19, par. 1) says that “The Court did not represent the condition of the spiritual class during the Gospel Age.” (Though many teach it does.)

“Repeatedly we have endeavored to show that the begetting of the Holy Spirit, in the case of each individual Christian, is the transforming power by which he passes from the human nature to the new nature. This transfer is beautifully pictured in the Tabernacle types by the Priest passing from the Court into the Holy. The Court represents in the present time, the earthly condition of those who are approaching God, but have not yet made a full consecration of their lives to Him and His service.” R.5418, col. 1, par. 6 or Z.’14-79, col. 1, par. 5.

“A person desiring to turn to God during this Gospel Age finds Him gradually. First he finds that God has made a provision whereby He can be just and yet be the Justifier of sinners. Next he finds that the death of Jesus is the way which God has provided. Next he finds his own weaknesses and sins—the defilements, and properly seeks to put these away. He may and should considerably cleanse himself from the filthiness of the flesh, but this does not justify him, does not make him perfect, because by heredity he is a sinner, imperfect, and can be cleansed only by the Divine application of the merit of the sin-offering. 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. **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 ... The sinner approaching God can do no more. It is now God's time to act ... 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. That moment when Jesus, and when Divine Justice, through Jesus accepts the sinner, is the moment of justification." (*Vital Justification.*) R.5959, col. 1, last par. and col. 2, par. 3 or Z.'16-281, col. 1, par. 4, 5.

"In the **Court** is shown what we term a **tentative justification**." Pastor Russell Question Book—page 412, par. 3.

"We are **tentatively justified** from the moment we turn our backs upon sin, and turn toward God with longing desire and good intentions of heart." Pastor Russell Question Book, page 401, top 3 lines.

"Does it require the whole or only a proportionate part of Christ's merit to **justify tentatively** any individual coming to God through our Lord Jesus?

"Answer. The **merit of Christ does not justify tentatively at all**. What we term **tentative justification** is that **measure of Divine favor** which goes to man, by God's arrangement before he comes into touch with the grace of the Lord Jesus at all. When he begins to see that he is a sinner, and to turn from sin to seek God and to seek righteousness, he is taking what we term a **tentatively justified** course. He is **approaching** that condition which God has arranged may be his to enjoy ... This is pictured in the Tabernacle. The individual **coming into the Court** is not justified, but is approaching the **justified condition**." Pastor Russell Question Book, page 139, par. 2, 3, first two sentences.

(16) Briefly, what did the two apartments of the "Tabernacle" proper represent? T. 19, par. 2.

Position or place in type represents condition in antitype.

"As the Court represents one condition, the 'Holy' represents another, and the 'Most Holy' still another condition." R.3054, col. 1, lines 8, 9, 10 or Z.'02-236, col. 1, top.

These two apartments represent the condition of all who undergo a change of nature from human to spiritual—that is the spirit-begotten and spirit-born conditions.

(17) Who only of the Israelites might enter the Tabernacle, and what is the antitype? T. 20, par. 1.

Only the Priests, consecrated to sacrifice, might enter the Tabernacle, so now only those who consecrate. to sacrifice, even unto death, enter the condition represented in the Tabernacle. Only those called to the Divine Nature—Lam. 4:2; Heb. 5:4, 5.

“Only the tribe of Levi, consecrated to the Lord’s service, was permitted inside this enclosure in the Court, and of these **only** the priestly family consisting at first of the five persons, Aaron and his four sons, were permitted to enter the Tabernacle proper, whose curtains, so far from being looped up about the gold-covered pillars, so as to permit the Levites to see the candlestick, table, etc., were kept down, with the very object of hindering them from seeing anything within. And that they might not seek to look in when the officiating priests lifted the curtain and passed under it, a Divine law was promulgated forbidding them to look, and prescribing a penalty of death for disobedience. Numbers 4:19, 20.” R.3053, col. 2, next to last par. or Z.’02-235, col. 2, middle.

(18) In the antitype, do all who enter the “Court” experience a change of nature? T. 20, par. 2.

NO—Christ’s merit is not yet imputed to those in the Court; they can go out of the Court and not forfeit their rights as a member of Adam’s family. They are of the class who, if they do not appreciate their opportunity, may return to the world; thus they “receive the grace of God in vain.”

They must go on and consecrate in order to enter the Holy and experience a change of nature.

“Question—Is everyone who enters the Court condition during this Gospel Age spirit-begotten?

“Answer—No. Nobody is spirit-begotten when he enters the Court condition, as **it is not a condition of spirit-begetting.**” Pastor Russell Question Book, page 698, par. 2, 3 & T. 19, lines 9, 10 from top.

“Question—Was Jesus begotten in the Court?

“Answer—Jesus’ begetting was just the same as all the rest; He was in the Court according to the **flesh**, and at the **moment of His consecration He passed beyond the first veil**. He was a new creature the moment the Holy Spirit came upon Him ... So then as a Priest, He was in the **Holy**, attending to that part of His work, **from the moment** of His Spirit begetting.” Pastor Russell Question Book—page 374, bottom of page.

(19) What does entering the antitypical “Holy” imply, and how is Christ the “Gate” and the “Door”? T. 20, par. 2.

It implies much—a full consecration to the Lord’s service—the begetting of the Holy Spirit—a start in the race for the prize of the Divine nature—which requires faithfulness in presenting our bodies and all human interests as living sacrifices. Rom. 12:1.

Consecration is to “present your body ... without reservation: to be or to do or to suffer, to have or not to have, to enjoy or not to enjoy further, the things of this present life time; and to spend yourself and be spent with all that you have and all that you are, in the Lord’s service, in the service of the Truth, and in the service of all those who are in harmony with the Truth.” R.2351, col. 2, par. 5 or Z.’98-244, col. 2, par. 3.

“Our consecration is a consecration to do the will of God, to be dead to any other will, whether our own natural will or the will of another. This includes the dedication of everything we have or had hoped to have as human beings. It means the laying on the altar **every power, every ability**, our strength, our time, our pocket book, our influence.” R.5685, col. 2, last sentence & 5686, col. 1, top or Z.’15-147, col. 1, par. 2.

“With these there is a continual, a daily presentation. This morning we presented ourselves before the Lord and asked His blessing on the day. It is a presentation **day by day** and **hour by hour**. It is a constant surrender of self-will, in this way and in that way—a daily waving of our offering before the Lord. So it was with our Lord Jesus. He not only made the **full consecration** at the beginning, but **day by day** He laid down His life, until the sacrifice was completed on Calvary.” R.5423, col. 1, par. 5 (middle on) or Z.’14-87, col. 2, par. 2.

“Our devotion should be as that of a maid to her mistress or of soldiers to their officers, or, better yet, as that of a dutiful child toward a beloved parent—swift to hear, quick to obey, not planning or seeking our own wills, but the will of our Father in Heaven. Just such an attitude is implied in the words sanctified or **consecrated to God**. It takes hold of the will. and therefore rules the entire being, except where uncontrollable weaknesses or insurmountable obstacles hinder.” R.3281, col. 1, par. 4 (middle of par.) or Z.’03-438, col. 2, last par.

“One of the prime hindrances to Christian growth is the failure to discern the **completeness of the sacrifice** requisite in those who would be accounted as members of the elect church, the Body of Christ. No one can be of this elect number ... who has not been thus beheaded.” R.2845, col. 1, par. 1 or Z.’01-227, col. 2, par. 1.

The "Gate." He opens the "Gate" thru faith in His blood. Only by faith in Christ can we enter the "Gate." Matt. 7:13-14—"strait the Gate—" John 3:16—"God so loved the world ... whosoever believeth in Him—" Heb. 10:5, 10, 12; 2:11—"body of Jesus offered once for all,—" "He is not ashamed to call us brethren." The "Door." He is the "Door." And we enter the "Door" by faith and consecration. John 17:17; Rev. 2:17; 1 Pet. 2:21. John 10:7, 9—"I am the 'Door.'" John 14:6—"No man cometh unto the Father but by Me." Heb. 10:19-20—"By a new and living way." 2 Cor. 5:17—"If any man be in Christ. he is a New Creature."

(20) What parts of the Tabernacle represented the two stages of our new life? T. 20, par. 3.

The "Holy" and the "Most Holy" represented the spirit-begotten and the spirit-born conditions.

(21) Who are those begotten of God thru the Word of Truth? (Jas. 1:18), and how represented in the "Holy"? T. 20, par. 4.

These are Heavenly minded "new creatures" (2 Cor. 5:17). These are represented in the Priest. (See 4B in back). We do not enter the Holy as individuals, and the animals did not go into the Holy—at any time.

"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." R.2670, col. 1, last 6 lines or Z.'00-227, col. 1, par. 2.

Rev. 8:3-4—much incense—with prayers of the saints.

"Repeatedly we have endeavored to show that the begetting of the Holy Spirit, in the case of each individual Christian, is the transforming power by which he passes from the human nature to the new nature. This transfer is beautifully pictured in the Tabernacle types by the priest passing from the Court into the Holy." R.5418, col. 1, par. 6 or Z.'14-79, col. 1, par. 5.

2 Cor. 5:1-21 and Com.—Describes the "Holy" or "Spirit-begotten" condition. 1 Pet 4:6 and Com.—"—live according to God in the spirit."

(22) Did the Most Holy represent the present or future condition of the "overcomers"? T. 21, par. 1.

It represents the condition of those who are faithful unto death and

have a share in the first resurrection. The Shekinah light in the "Most Holy" represented God's personal presence—beyond the veil.

"The next step beyond the 'Holy' was the 'Most Holy' representing Heaven itself; but this could be entered only from the 'Holy' and by passing under the second veil, which represented the actual death of the priest, even as the first veil represented the reckoned death or consecration." (*Death of the WILL.*) R.2670, col. 2, next to last par. or Z '00-227, col. 1, par. 2.

1 John 3:2; Rev. 2:10; 1 Cor. 15:53, 54.

(23) What is the hope which "as an anchor entereth into that within the (second) veil"? Heb. 6:19; 10:20. T. 21, par. 2.

2 Pet. 1:4—"the Divine Nature," 1 John 3:2, 3; Rom. 6:5; 1 Pet. 1:3, 4; Rev. 3:21; Rev. 20:6.

"When we think of the fact that God has been nearly nineteen centuries in selecting the 'elect' from Israel and from all nations, it is enough to stagger our faith unless we hold firmly to the Divine promise and remember that God confirmed it with an oath. By these two immutable, unchangeable things, the Divine Word and the Divine Oath, (Gen. 26:2, 3) we know that the seed of Abraham is to be **developed** and that eventually it is to bless **all** the families of the earth. It is the Divine will that we allow our **faith in this great promise of God** to be 'an anchor to our souls, sure and stedfast, entering into that within the veil.' Heb. 6:19." R.5137, col. 1, par. 2, last half of par. or Z.'12-361, col. 2, par. 2.

In The Footsteps of Jesus

(24) How do consecrated believers follow in the footsteps of their Leader and High Priest, Jesus? T. 21, par. 3 to page 22, par. 2.

Rom. 12:1—"present your bodies a living sacrifice—" Matt. 16:24—"Then said Jesus ... If any man will come after me, let him deny himself and take up his cross and follow me." 1 Pet. 2:21—"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps."

These texts show that we cannot follow in His steps until we make a consecration and are begotten of the spirit—are new creatures. See Manna comment July 7, par. 2.

"Our Forerunner, the 'High Priest of our profession,' or order, passed thru the Court condition as the perfect man, presenting himself in consecration when thirty years of age; and then passed from the Court condition into the Holy, the sanctified or new creature condition, when begotten of the Holy Spirit. The 3½ years of our Lord's ministry are

represented in the Holy of the Tabernacle; and as the First Vail represented His consecration to death, so the Second Vail represented His actual death, beyond which He arose in the perfect spiritual condition the Most Holy. In all this He was the **Forerunner** of those who will constitute the Royal Priesthood, His house, the members of His Body. We by nature are sinners, and hence must enter the Court condition of (*tentative*) justification through faith in our Lord's sacrifice; we must be cleansed from the defilements of the flesh, so far as possible, through the Word spoken unto us, represented in the washing at the Laver; and then we must make our consecration full and complete, represented by the Vail at the door, if we would enter thus into the Holy, enjoying the privileges typically represented in the light of the golden candlestick and the shewbread and the incense altar, which signify the light, the Truth, and the spiritual privileges, praises, prayers and communion which we have with the Lord as members of the Body of Christ, this side the Second Vail." R.3054, col. 1, par. 1 or Z.'02-236, col. 1, par. 1. *Heb. 9:11-28* — "*Christ being an high priest of good things to come*—"

"The conditions on which the church may be exalted with her Lord to the Divine nature (2 Pet. 1:4) are precisely the **same** as the **conditions** on which He received it; even by **following in His footprints** (1 Pet. 2:21), presenting herself a **living sacrifice, as He did**, and then faithfully carrying out that consecration vow until the sacrifice terminates in death." Vol. I. Scripture Studies, page 196, par. 1.

Now, in T. 21—last par., we note it speaks of "justification by faith." Note that Bro. Russell says in the 1916, Vol. 6 Foreword, page iii, par. 3: (Also note R.5959).

"We once spoke of a **sinner** in this condition (*mentioned in preceding par. as approaching God*) 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."

Thus, from this Foreword, we see that Bro. Russell would approve of our adding the word "tentative" before "justification" in this paragraph, and when it states that it "brings us into a condition of peace with God." we may add properly—"a measure of peace." When the paragraph on page 21 of Tabernacle Shadows states that "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”—we need to remember that Bro. Russell says that no sins are forgiven or covered with Christ's righteousness in the Court—no merit is imputed in tentative justification. (Later, clearer views on Justification.)

“There are none justified who do not go on to consecration. There are those who take steps looking toward justification; that is, they come into a justified attitude, they are drawing near to God, but they do not reach the place where they are counted as having been pardoned and reconciled to God through the death of His Son until they come to that place where they make the full surrender.” Pastor Russell Question Book, page 406, last par.

“The subject of our justification is clarifying daily to many of the Lord's dear people. Features of justification not previously discerned by them are now very clear. For instance, many failed to see in the past, and some still fail to see, that **justification by faith** is a gradual process. Each step of faith brought us nearer to the climax. But the climax was not wholly reached until our faith manifested its perfection by our obedience and full surrender in consecration to the Lord.” Pastor Russell Question Book, page 404, parts of par. 4, 5.

Again we note on page 22. par. 1 of Tab. Shad., it states that after entering the Court “the vail of unbelief and sin is passed.” This would be better expressed, “The wall of unbelief” (omitting “and sin”) or the 6th Vol. Foreword, again, page iii, par. 2 says—“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 he faced toward sin.” And the following paragraph, says there would not be a full, complete justification “until the sinner had fully presented himself in consecration ...”

We would add this thought:

If those in the Court, in the condition of tentative justification had their sins forgiven, covered, by virtue of the merit of Christ being imputed to them and then should leave the Court and go back into the Camp condition instead of going on to make a full consecration, they would again come under condemnation and would die the second death. We want to always remember that the merit of Christ is not imputed in the Court Condition.

Also, you will notice that these changes in “Tabernacle Shadows” are made by and authorized by Bro. Russell in the 1916 Foreword of the 6th Vol. So if anyone accuses us of changing Bro. Russell's writings, he would be accusing falsely, for we are merely making corrections which Bro. Russell made in his later writings according to the clearer views on Justification.

(25) How do we pass the “Vail of sin and unbelief,” (better stated —How do we pass the wall of unbelief, see T. 18, last par.) and why was it not necessary for Jesus to take this step? T. 22, par. 1.

We enter the “Gate,” or pass this wall of unbelief by exercising faith in Christ’s ransom-sacrifice, represented in the Brazen Altar. All who have real faith in Christ as their Redeemer have passed this wall of unbelief—are in the Court condition.

Jesus did not need to come into the Court condition, for He was never outside this condition. He was perfect. Heb. 7:26—“For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners.” We are sinners until we make a consecration and our consecration is accepted and Christ’s merit is imputed (Vol. 6 Foreword).

(26) How do we pass the First Vail, and into what does it lead us? T. 22, par. 2, 3.

We pass the First Vail by consecration—renouncing our human wills and all human hopes and aims—counting the human will dead. (Psa. 40:8) We are then “new creatures” and begin to be enlightened and fed by the truth (the shew-bread and candlestick).

“This full consecration of every talent and power and opportunity is Scripturally called **death**—because the will has died, self will has gone, and the Lord’s will has been accepted in its stead. And since the will is the real **ego**, the real person, the thought is that the old **ego**, will, or person has died, and that the new creature, having no will of his own, but being wholly under subjection to the Divine will as expressed in Christ, who is the Head of this Body, has come into control. Let us not lose the thought picture here conveyed. We are not new individuals or persons, for it was individually and personally that we ceased to be when we gave ourselves over by full consecration to the Lord: our new condition is that of members or parts of the larger corporation or body of which our Lord is the Head. Whoever has dropped his own will, and accepted instead of it the will of another, has ceased or figuratively has **died** as an individual. And this is the picture which the Apostle presents in this and in various other presentations of this subject. For instance in 1 Cor. 12 the same writer declares that the entire Christ is one Body of many members; but that the will resides not in the members; but in the Head. To whatever extent, then, the Lord’s people have fully consecrated themselves to Him as **members** of the Body of Christ, they should be in **absolute subjection to the will of God in Christ**; and so far as their own wills are concerned they should have none, but in that respect should be ‘dead.’” R.2479, col. 1, last par. or Z.’99-138, col. 1, par. 2.

Into what it leads us:

“The Apostle Paul (Rom. 8:13) is telling us as God’s spiritually begotten sons how we are to make ourselves ready for our birth in due time. He says that we are to accomplish this great preparatory work through the spirit, through the power of God. The spirit, or power of God, operates in various ways. For instance, **God’s message of Truth** is given to us, embodying the different features of God’s great Plan, showing us what is the will of the Lord for us. **The more we study and understand this Plan, the greater will be the operation of this Holy Power of God in our hearts.** The deeper our consecration, the more sympathy shall we have with all the purposes of the Lord, and the more fervently shall we desire to do the Divine good pleasure.” R.5931, col. 1, last par. or Z.’16-227, col. 2, par. 1.

Ex. 26:36, 37—The First Vail, 1 Pet. 1:3; Rom. 8:35-39; Eph. 1:13; Heb. 13:15, 16.

(27) What does the passing of the second vail typify? T. 22, par. 3.

As the passing of the first vail represented the death of the human will, so the passing of the second vail represented the death of the human body. See R.2422, col. 1, par. 4, last half and par. 5. Ex. 26:31-33—The Second Vail; Jas. 1:12; Rev. 2:10; Heb. 9:7, 8, 10:20; 2 Tim. 4:5-8.

(28) Why must we leave our human bodies behind when we pass the second vail? T. 23, top of page.

1 Cor. 15:50-54—“Flesh and blood cannot inherit the kingdom of God.” John 3:5, 8, 13, Mark 15:37, 38, Rom. 2:6, 7, Luke 24:39; Matt. 27:50, 51; 2 Cor. 4:16-18; Exod. 33:20; 2 Pet. 1:4; Col. 1:15, 18.

“‘We shall be like Him (the glorified ‘changed’ Jesus), for we shall see Him as He is.’ He is a spirit being, ‘the express image of the Father’s person,’ ‘far above angels, principalities, and powers, and every name that is named,’ and hence far above perfect manhood. If we shall be like Him and share His glory and His nature, it means that we too shall be images of the Father’s person, ‘whom no man hath seen nor can see, dwelling in light which no **man** can approach unto’; but to whom we can approach and whom we can see as He is, because we have been ‘changed.’—1 John 3:2; 6:16; 1 Tim. 1:17; Exod. 33:20.” Vol. 6, page 722, top.

(29) By way of recapitulation, what did the “Camp,” “Court,” and “Tabernacle” typify? T. 23, par. 1.

The Camp—The unbelieving world. The Court—Tentatively justified believers. The Tabernacle—Consecrated ones, spirit-begotten, new creatures.

ISRAELITES, LEVITES, AND THE PRIESTHOOD

(1) What did the nation of Israel frequently typify? T. 25, par. 2, 3.

** When not a Tabernacle picture, the nation of Israel frequently typified the Christian Church or Spiritual Israel—for instance, when they left Egyptian bondage.*

“The Apostle Paul intimates that this whole matter of Israel’s history was typical of the experience of Christians (1 Cor. 10:11, **margin**) ... When the Israelites entered the promised land, then began the wars with the Canaanites, the Amorites, etc., etc. These represent the weaknesses of our human nature that we are to battle against and overcome, that we may take possession of the whole Land of Promise, the privileges we have as the children of God.” R.5732, top of page or Z.’15-220, col. 2, top half. *Luke 18:8, 1; 17:5—Faith.*

(2) What did Israel typify in its relation to the Tabernacle? T. 25, par. 3 to page 26, par. 1.

Israel, in relation to the Tabernacle, is a totally different type. Here Israel unquestionably typified the whole world of mankind. The sacrifices of the Atonement Day were typical of the “Better Sacrifices,” made on behalf of the world. Heb. 9:6-14; 10:9, 10, 12, 14, 18; Rom. 5:1; 12:1.

(3) What did the Levites typify? T. 26, par. 2.

During the Atonement Day or in antitype—this Gospel Age, the Levites typified the household of faith, or in other words, the tentatively justified in the court; but we understand that these are only “tentative Levites,” as Bro. Russell says:

“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 thru 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.” R.4580, col. 2, par. 3 or Z.’10-94, col. 2, top.

“Now, let us view the processes by which the antitypical Priests and **Levites** reach their fixed positions represented by the Tabernacle and the Court. All who are feeling after God and righteousness may be said

** Class comments—see PREFACE, par. 2, 3.*

to draw near to the Tabernacle. To such the great altar and its sacrifice will be manifested. By faith they may then enter in thru the Gate and be behind the curtain in the Court. **They** are in the Levite attitude or position, but are not yet really Levites in the finished sense.” R.4579, col. 1, par. 3 or Z.’10-93, col. 1, par. 1. *For more complete points on Levites, see Page 5B in back.*

(4) What did the Aaronic Priesthood typify? T. 26, par. 2-4.

Chiefly the Aaronic priesthood typified the humiliation and sufferings of the Christ, Head and Body. 2 Tim. 2:12; Rom. 8:17; 1 Pet. 2:5, 9; Rom. 12:1; Isa. 61:1-3; Col. 1:24.

(5) Who is the Head of the antitypical Priesthood? Heb. 3:1. T. 27, par. 1.

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.” *Heb. 3:1; Heb. 4:14, 15; Heb. 5:5; Heb. 10:21; Heb. 7:15-17; Psa. 110:4; Heb. 9:11.*

Question—When did He become this antitypical Priest? “He laid down His life. He did not finish laying it down at Jordan; but so far as His will was concerned, it was given there. He there became the Priest, the Great High Priest, His flesh being typed by the bullock of sin-offering.” R.5943, col. 1, par. 5 or Z.’16-252, col. 1, last par.

“There was just one moment when the knife in the hand of the High Priest smote and slew the bullock. That moment represented the moment when our Lord at Jordan, became dead as a man and alive as a new creature, when ‘he, thru the eternal spirit, offered up Himself without spot to God.’ But it was not as a New Creature that He offered up Himself; but as the **MAN**, Christ Jesus. His spotless humanity was what He there offered. This He did through the eternal Spirit of Sonship and loyalty to God; and this was the opportune moment, the moment foretold in Prophecy. **Then He was acknowledged a Priest.**” Pastor Russell Question Book, page 696, par. 2.

(6) What is the significance in the tribe of Levi having existed before the priesthood was instituted? T. 27, par. 2.

The “household of faith,” typified by the Levites, existed long before the “Royal Priesthood” began with the anointing of Jesus at Jordan; for example, Abraham “believed” God, and it was counted to him for righteousness. Rom. 4:3; Ex. 29:29-30.

“Question—Were the Ancient Worthies in the condition represented by the Court of the Tabernacle? If not, why not?”

“Answer—No. In their day the antitypical Tabernacle and its Court has not been established; hence they could not be in it. 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.” R.4579, col. 2, middle or Z. ’10-93, col. 2, par. 1, 2.

The Priesthood

(7) What is the significance of the fact that in the ordination of the priesthood the Chief Priest was always first? T. 28, par. 1, 2.

In the antitypical Priesthood, Jesus was the first—our Leader, Captain and Forerunner—showing that none preceded Him. Heb. 2:3; Heb. 10:10, 19, 20; Col. 1:18.

None of the Ancient Worthies or Prophets could be of the Little Flock—Heb. 9:8. (Our Lord was the first to walk in the “narrow way” to life immortal—2 Tim. 1:10.) Heb. 11:40; Psa. 45:16; Psa. 87:2. Heb. 3:1—“High Priest of our profession.” Heb. 2:10—“The Captain of our Salvation.” Rom. 8:29—“The first-born among many brethren.” Matt. 7:14—“—narrow is the way.”

The Anointing

(8) What did the ceremony of the anointing signify and typify? T. 28, par. 3.

Exod. 30:23-33, 38—How to make and use the Anointing oil.

The ceremony of the anointing signified the installing of the Priest into office.—Ex. 29:7, 29; Heb. 1:9; Luke 3:22. This typified the anointing of the Royal Priesthood, Head and Body—the consecrated ones of this Age. Gal. 3:27; 1 John 2:17. The anointing oil typified the Holy Spirit. Psa. 133:2.

“The word **Christ** signifies anointed. All who will be members of the Royal Priesthood will be anointed—not separately, but collectively. This was pictured during the Jewish Age by the installation into office of both the kings and the High Priests of Israel. According to the Jewish Law, every king and every high Priest must be anointed, else he could not serve. The oil which was used in this ceremony was of a peculiar kind, which might not be used for any other purpose. Ex. 30:23-33.

“The anointing which our Lord and the members of His mystical Body have received is different from anything else in the whole world. It is the anointing of the Holy Spirit which is variously spoken of as the spirit of

holiness, the spirit of a sound mind, the spirit of the Truth, and the Spirit of God. It is not the Truth, but the spirit of the Truth: it is not the word of God, although it is in harmony with the word; it is not holiness, yet it is in full accord with holiness; it is the spirit, the disposition, which is associated with a sound mind, with holiness, with Truth and with the Word of God. As the anointing of kings and priests in Israel was the Divine evidence that they were accepted to office, so was it with our Lord Jesus. St. Peter tells us that ‘God anointed Jesus of Nazareth with the Holy Spirit and with power.’ (Acts 10:38) Our Lord was set apart for a **very high office**. In harmony with the Divine arrangement, He is to be the Great antitypical King and Priest—‘after the order of Melchizedek.’

“During the Gospel Age, God has been setting apart those who are to be members of the Body of Christ. These are invited to be kings and priests unto our God—a royal priesthood. Consequently, when one is received into this Body, under the Headship of Christ, he comes under the anointing of the Holy Spirit ... This is well illustrated by the consecration of the Jewish High Priest. The holy oil was poured upon Aaron’s head, typifying the anointing of our Lord at the time of His consecration. The oil then ran down to the very skirts of Aaron’s garments, thus typifying the anointing of the Body of Christ, which is the Church. This descent of the Holy Spirit upon the church was manifested at Pentecost.” R.5227, col. 1, last 2 pars. and col. 2, last 2 pars. 5228, col. 1, par. or Z.’13-131, col. 1, par. 2-5.

(9) What was the significance of Aaron’s being washed before putting on the garments of “glory and beauty”? T. 29, par. 1.

Since Aaron was but a sinful man, he must be washed in order to fitly represent the purity of the antitype—Jesus, who knew no sin, and the Church counted clean, being cleansed through His blood and the “washing of water by the Word.” Eph. 5:26; John 15:3; 13:10, 11.

After Aaron was washed and clothed with the holy garments of “glory and beauty,” “The anointing oil was poured on his head.” Ex. 29:7, 29; Isa. 61:1-3.

“This washing of water thru the Word is represented (Eph. 5:26) as being a part of the duty and privilege of all of the Lord’s people throughout the remainder of their earthly lives. And we can see how beautiful is the illustration here used, that the Word of God, like water, is purifying, cleansing; as the Apostle declares, speaking of the Christian’s good hopes in the precious promises once delivered to the saints, ‘He that hath this hope in Him purifieth himself, even as he (who called him) is pure.’ 1 John 3:3.

“As it is necessary to a thorough cleansing of our natural bodies that we

should wash with ‘**pure** water,’ so much 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, or of those whom he has blinded. And as we look about us upon the many streams of Babylon—the various sectarian theologies which profess to be the Truth—we find that although there is something of Truth in them all, yet it is sadly befouled and wholly incapable of cleansing their votaries from filthiness of the flesh and of the spirit—wholly incapable of perfecting them in holiness of the kind which the Lord requires ... 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 thru thy truth; thy Word is Truth.’ Let us not attempt to sanctify ourselves thru **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.” R.2671, col. 1, last line, col. 2, top and par. 1, 2 or Z.’00-228, col. 2, par. 2, 3 and 229, col. 1, par. 1.

“As they had their typical cleansings in their typical atonement sacrifices, we have our real cleansing in the better sacrifice of Christ. It is appropriate, however, that we remember that if we would be of those who will constitute His elect, if we would be of those who would be used of Him as kings for the blessing of all the families of the earth, we must not only be justified from all the evils of the past, but we must develop character by putting forth effort against evils which are natural to us by overcoming those evils. The command is, ‘Cease to do evil.’ (Isa. 1:16). We can keep this command so far as our hearts, our intentions are concerned. To be acceptable to God our wills must be firmly established in opposition to sin of every kind, and this will mean that to the extent of our ability all our words and conduct will be free from sin; but since our new wills must operate through imperfect bodies, we cannot hope to be absolutely free from sin, from blemishes, from imperfection ...

“Perfection must be our aim, and in our hearts it must be continually the criterion. But experience corroborates that ... we cannot do the things that we would—we cannot live fully up to the grand standard which our hearts appreciate and desire to meet. This reminds us of our Lord’s words ‘Be ye perfect even as your Father in Heaven is perfect.’ The Lord knew that this would be impossible except in our minds, in our hearts, in our intentions; we cannot be His and be anything else than pure in heart, pure in intention. But He knew that we could not under present conditions, measure up to the Heavenly Father’s perfection, nor could He set for us a lower standard ... and we must attain to that as nearly as we can in our conduct and approve it in our hearts.” R.3453, col. 1, par. 1, 2 or Z.’04-329, col. 2, par. 2, 3.

The High Priest In Garments of Typical “Glory and Beauty”

(10) What were the High Priest’s garments of “glory and beauty”? and what did they typify in general? Ex. 28:4; T. 29, p. 2, 3.

Exod. 29:5-7. Each article of his apparel was typical of one or more of the various qualities and powers of the Great Deliverer, Head and Body, as Jehovah saw them in the future.

“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 thru 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.**” R.4602, col. 1, par. 3 or Z.’10-136, col. 1, par. 5.

(11) What did the white linen “coat” represent? T. 29, par. 4.

Exod. 28:39—“And thou shalt embroider the coat of fine linen ...”

White—The High Priest’s purity. Embroidery—growth into the character likeness of our Lord.

Rev. 19:7, 8—“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.” Psa. 45:13, 14—“... she shall be brought unto the King in raiment of needlework.” Rom. 8:29—“... predestinated to be conformed to the image of His Son.” Gal. 5:22, 23—the fruit of the Spirit. 1 Cor. 13:1-7; 2 Pet. 1:4-11; Heb. 7:26; 1 Pet. 1:2-4.

“The robe of Christ’s righteousness, the figurative expression which means the imputation of the merit of Christ to those who are accepted as members of His Body, is not only styled ‘the wedding garment’ (Matt. 22:11-14), but is also beautifully pictured as the bridal robe. (Psa. 45:13, 14) There we read that the Bride will be brought before the Great King in **garments of needlework**. Thus we get the thought that while this robe is provided for us when first we become members of the family of God and of the prospective Bride of Christ, nevertheless, there is an individual work for each to accomplish. This **special work** is **represented as embroidery**. The design, we as Christians are to trace with

painstaking zeal; for it requires great skill, close attention. This robe of Christ's righteousness which is represented as being ours in the sight of God, will continue to be ours throughout the everlasting future. It will no longer be ours by imputation, but by right of possession. By that time we shall have made our characters, by the grace and assistance of the Lord, copies of the character of God's dear Son, our Redeemer. Then we shall no longer need the imputation of Christ's merit to cover our blemishes; for the new body which we shall receive in the resurrection will be without spot or wrinkle—without blemish. It will be perfect." R.5197, col. 2, last 2 par. or Z.'13-76, col. 1, par. 2.

"The robe ... became a permanent gift from the Bridegroom to as many as accepted the invitation to union with Him; and examining it carefully, they found upon it in delicate outline a stamping in graceful lines, corresponding to the richly **embroidered robe** worn by the King's Son. The suggestion of copying His robe was not only thus hinted at but it was plainly declared that all who would be accounted worthy to be His 'elect' companions, should in all respects be copies of the Bridegroom. Rom. 8:29.

"The careful setting of the stitches in the embroidering of this wedding garment has been the chief duty and constant occupation of the espoused virgin while waiting for the nuptial feast, at the return of the Bridegroom. True, much of the embroidering now done by us is very imperfect, because of first, our unskillfulness, secondly, our imperfections, and thirdly the disturbing influences about us (the world, the flesh and the devil). Nevertheless, we can well understand that it is the blessing of experience that is designed, and that every painstaking effort is strengthening **character**, and bringing us into fuller sympathy with our Lord, and that He, when He inspects His Church, will take pleasure in even our imperfect results, if they give evidence that we have bestowed EFFORT, because desirous of bringing all into conformity with His will; and He accepts of our imperfect work as though it were perfect, and in the resurrection He will grant us ideal bodies with ideal powers and the **ideal character embroidered perfectly** upon the new robe, which will be OURS, thru His grace." R.2161, col. 2, par. 2-4, or Z.'97-162, col. 2, last par.

(12) What was the "mitre"? and what did it typify? T. 29, par. 5.

The "mitre" was a strip of fine white linen worn around the forehead, typical of righteousness.

(13) Describe the golden plate or "crown." What did it typify? and why was it fastened with a blue lacer to the "mitre"? T. 30, par. 1; T. 29, par. 5.

The golden “crown” was inscribed with the words “Holiness to the Lord” declaring the High Priest’s royalty and his devotion to the accomplishment of God’s plans and purposes. The crown was laced to the linen “mitre” to show that it was righteously his. Gold—royalty; Zech. 6:13—“a priest upon His throne.” Psa. 110:4; Heb. 7:17; Ex. 28:36-38.

(14) What was the significance of the “linen girdle”? T. 30, par. 2.

Linen—righteousness, Rev. 19:8; girdle—servitude. Hence the significance—a righteous servant. Ex. 28:39.

(15) Describe the “upper robe.” What did its color (blue) and its golden bells and pomegranates signify? T. 30, par. 3.

Blue—His faithfulness. Pomegranate—showed that our Redeemer’s faithful work of sacrifice bore rich fruit—or redeemed the whole human race. Golden bells—proclaimed this work to all Israel. In the Kingdom, this fruit of sacrificial work will be proclaimed to all the world. Ex. 28:31-35 (See Leeser); Isa. 40:5; Joel 2:28.

(16) How was the “ephod” made? and what was the significance of its two parts with their golden clasps? T. 30, par. 4.

Exod. 28:6-7; 39:2-4.

The “Ephod” was made of cloth beautifully interwoven with purple, blue, scarlet, white and gold threads. It was of two parts—one hanging in front, and the other over the back, held together by two golden clasps in which were two onyx stones engraved with the names of the children of Israel—6 on one and 6 on the other.

Exod. 28:9-12.

The two parts of the “Ephod” represented the two great covenants—the front the Abrahamic Covenant and the back the New Covenant. Both are dependent on the Great High Priest, and are firmly held by golden clasps or Divine Power.

Explain why and how the Abrahamic Covenant was represented in the front part of the “Ephod” and the New Covenant in the back. Abrahamic Covenant—Gen. 12:1-8; 13:14-18; (to Isaac)—Gen. 26:3, 4 and Com. (to Jacob)—Gen. 35:9-12. Covenant of Circumcision—Gen. 17:9-11; Rom. 4:16 and Com. Gen. 22:16-18—Complete. Unconditional and no mediator. New Covenant—Heb. 8:6-11.

(17) What did the “curious girdle” signify? T. 33, par. 1.

Girdle—servitude.

Since it was the girdle of the ephod (Ex. 28:8), it seems to say—this is the servant of the Covenant. Matt. 20:26-28.

“Our Lord Jesus was indeed the Messenger or Servant of the Covenant, the one through whom the Covenant would have its fulfilment. The Abrahamic Covenant, the Oath-bound covenant, is referred to. It is the hope of natural Israel and the hope of spiritual Israel, ‘which hope we have as an anchor to our souls, sure and steadfast, within the vail.’ Heb. 6:19.

“The Messenger or Servant of that Covenant is the One through whom its provisions will be accomplished, namely, the seed of Abraham—‘which seed is Christ.’ Gal. 3:16.” R.3683, col. 2, bottom and 3684, col. 1, par. 1 or Z.’05-377, col. 2, par. 3, 4.

(18) Respecting the statement on page 33, par. 2—“One part of the Ephod which represents the New Covenant was guaranteed at Calvary,”

(1) are the members of His Body all counted in with the Head in this work of sealing the New Covenant?

(2) and has the Great High Priest yet finished this work of sealing and confirming the New Covenant?

(3) and has it gone into effect?

(4) or will this all be accomplished with the passing beyond the vail of the last members of the Body, the sprinkling of the blood of the sin-offering, and the coming forth in glory robes for the blessing of the people? T. 33, par. 2.

Part (1)—*Yes, the Body of Christ will share in the sealing of the New Covenant.*

“Again we note that in the Divine Plan, the ‘Church,’ the ‘saints,’ the ‘very elect,’ the ‘little flock,’ the ‘Bride,’ is associated by the Lord with both phases of this work, ‘in the sufferings of this present time and in the glories that shall follow.’ **It requires the work of this entire Gospel Age to seal the New Covenant.** The New Covenant is to benefit and bless Israel after the flesh and all the families of the earth ...” R.3684, col. 1, par. 2 or Z.’05-378, col. 1, par. 1.

“Of that cup of suffering of which the Lord tasted and which He passed on to His followers and members, He said, ‘This is the cup of the New (Testament) Covenant shed for many for the remission of sins. Drink ye all of it.’ Participate ye all in it. It is not for the world to drink of that cup of the sufferings of Christ. That honor is reserved for His saints. They alone may participate with their Lord in His sufferings. If the blood of the New Covenant be participated in by all the faithful members of the Body of Christ, **how could the New Covenant itself be sealed until the**

members of the Body had all participated? It would be impossible. Whoever sees clearly that which is a ‘mystery’ to the world must see that the work of The Christ in the inauguration of the New Covenant could not begin until the perfecting of His own Body, which is the church. And the first, the initial feature of the inauguration of the New Covenant, is its **sealing with the blood, and all of His blood has not yet been shed.**” R.4367, col. 1, par. 6 or Z.’09-105, col. 1, par. 7.

“In the antitype, when the New Law Covenant will be inaugurated by Messiah’s Kingdom, the blood of Christ, as represented in the blood of Jesus and also in that of His associated sacrifices, the Church, will be used in sprinkling or satisfying the Divine Law, first of all.” R.5874, col. 2, par. 3 or Z.’16-89, col. 2, par. 5.

Part (2) Question 18.—*NO.*

“It requires the work of this entire Gospel Age to **seal** the New Covenant.” R.3684, col. 1, par. 2 or Z.’05-378, col. 1, par. 1.

“As already shown the New Covenant will **not be sealed**, ratified, until the sacrifices of The Christ shall have been finished, And, the finishing of these sacrifices closes the work of this great Day of Sacrifice and Atonement. With the second presentation of the blood of Atonement in the Most Holy, at the end of this age, the New Covenant with Israel will be **sealed** and the blessing of the Lord will begin to Israel, ‘For this is my Covenant with **them**, when I shall take away their sins.’ Rom. 11:27.” R.4320, col. 2, par. 2 and 4321, col. 1, par. 4 or Z.’09-29, col. 1, last par.

Part (3) Question 18—*NO, it will not go into effect until the beginning of the Millennium.*

“We understand that the New Covenant goes fully into operation at the beginning of the Millennium, and that it brings blessings all through that age. Under this New Covenant the Lord will take away the sins and stony hearts of mankind. (Ezek. 36:26, 27). But the New Covenant does not become personal between God and mankind until the Mediator steps out of the way. (1 Cor. 15:24). After He steps out of the way, Covenant relationship with God will be established just as with Adam, and God will guarantee eternal life to all who continue obedient to the Divine Law.” R.4903, col. 2, par. 2 or Z.’11-394, col. 2, par. 1.

“Although the New Covenant will not reach **full** operation until the close of the Millennium, nevertheless the blessings of the New Covenant will begin to go into effect as soon as the great Mediator shall have applied the merit of His sacrifice ‘for all the people.’ This blessing will begin with the Ancient Worthies, because they already are acceptable with the Father. Under the New Covenant provisions they

will immediately get the blessings of restitution to human perfection. They will represent Israel and thus the blessings will proceed through Israel to all mankind ... In other words, while the Covenant will not be in a finished or completed condition until the end of the Millennium, its blessed provisions for the uplift of mankind will operate from the time the Millennial reign begins." R.4571, col. 2, par. 3, 4 or Z.'10-78, col. 2, par. 4, 5.

Part (4) Question 18—YES.

"Those who are called the Church are privileged to participate in the sacrifices of the present and in the glorious work of the future. **A part of that future work will be the sealing of the New Covenant.** The Church will have a share in this sealing in the same sense in which she has a share with her Lord in His glory. The entire merit is in the Lord; and by His grace we are what we are and have part in the glorious work. By virtue of membership in the Body of Christ in glory, the Church have part in the Sin-offering and are sharers of all that is Christ's, including the work which He will accomplish." R.5197, col. 1, par. 1 or Z.'13-75, col. 1, par. 1.

(19) Why is that part of the "Ephod" representing the Abrahamic Covenant still incomplete? T. 33, par. 3.

Because the "seed" which is to bless all the families of the earth. is not yet complete. Heb. 11:39, 40; Gal. 3:16, 29.

(20) What is meant by "the seed of Abraham"? T. 33, par. 3.

Gal. 3:16, 29; F. 360, 361.

"Paul has elsewhere shown that there is but the one Seed of Abraham (Christ) in the chief or special sense, in the highest sense. And he tells us that it is our privilege and 'calling' to be members of the Body of Christ. 'If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.' We who are not Abraham's seed according to the flesh, are thus counted as Abraham's seed because of our faith and because we become members of the Spiritual Seed. We are not to suppose that this is trifling with language and that the Lord would say, 'Abraham's seed' and then accept as Abraham's seed those who are not his seed, who are not of his posterity at all. That would be to make his language delusive and ensnaring and deceptive. It must be, therefore, that our Lord Jesus is the 'seed of Abraham,' not only according to the flesh, but that He is also the Seed of Abraham according to the spirit, on a higher plane than His fleshly relationship to Abraham; and it is on this higher plane that we are members of our Lord's Body. We are all members of Him as New

Creatures; we are members of the Christ Spiritual, and not of the Man Christ Jesus.” R.4606, col. 1, par. 1 or Z.’10-148, col. 1, bottom.

“The Abrahamic Covenant relates especially to the seed of Abraham, which is to be made glorious and powerful, with a view to the blessing of the world. The New Covenant relates to the arrangement by which the antitypical seed of Abraham, when glorified, will accomplish the honorable work assigned to it in the Abrahamic Covenant.

“The fulfillment of the Abrahamic Covenant began in the person of our Lord Jesus, not when He left the Heavenly glory, nor when He was born a babe at Bethlehem, but when God accepted His consecration and begat Him to a new nature at the time of His baptism, perfecting Him in the new nature at His resurrection. The man, Jesus, before being begotten of the Holy Spirit, was not the seed of Abraham according to promise, capable of blessing mankind; for so long as Jesus was in the flesh, even though perfect, the blessing of the world through Him was impossible. The world lay under a death sentence and could not be blessed until provision should be made for the lifting of the death sentence. The provision of the Ransom, therefore, was necessary for the world. Jesus in the flesh, in providing the ransom-price, would have had no life for Himself that He might become the King of glory and Priest after the order of Melchizedek unless God had begotten and quickened and raised Him to the higher, spirit nature. Hence, although Jesus, through His mother, was of the seed of Abraham according to the flesh, He did not inherit this Abrahamic Covenant according to the flesh, but as the New Creature. In order, therefore, to attain this higher nature, in order to be the Spiritual seed of Abraham and bless all the families of the earth, it was necessary for Jesus to enter into a special covenant of sacrifice.” R.5226, col. 1, last 2 pars. and col. 2, par. 5, 6 or Z.’13-127, col. 1, par. 2-5.

(21) How do we know that the natural seed of Abraham will not be members of the Great antitypical High Priest? T. 33, par. 4.

Gen. 21:10; Gal. 4:23, 28, 30, 31—“The son of the bond woman shall not be heir with the son of the free woman.”

Psa. 45:16—“Instead of thy fathers shall be thy children ...”

Heb. 11:39, 40; Rom. 11:31; 9:7, 8; Matt. 11:11; Acts 15:14-17; Psa. 87:2.

Jer. 31:31—This New Covenant is made with natural Israel and God promises to give them a heart of flesh; thus they are to be natural men—not part of the High Priest with the Divine nature.

“The Church comes into Christ as His members or Body or Bride. Israel will come into The Christ family as children. ‘Instead of thy fathers

shall be thy children.” R.4321, col. 1, par. 2 or Z.’09-30, col. 1, par. 2.

“God knew that not one of Israel could keep the Law; and He had no thought that any of the natural Israelites living before our Lord’s day would become members of the Body of Christ spiritual. He knew that no one could come into the Body of Christ until Jesus had first come and opened the way. Nevertheless, it was not an empty offer that was made to the Jewish nation, God did not promise that all Israel might become members of the Spiritual seed—the Church of Christ. He merely promised that on certain conditions they should bless all the nations of the earth.” R.5836, col. 1, par. 4 or Z.’16-24, col. 1, par. 2, 3.

(22) What part will natural Israel have in fulfilling the Abrahamic Covenant? And upon what conditions? T. 34, par. 1.

Read Vol. 1—page 294, par. 1; and R.4318—“The Three Great Covenants.”

“... We may understand that the Divine government established in Israel in the hands of the Ancient Worthies will be the center of Divine favor, and the people of other nationalities must come to this center for their supplies of Truth and grace. Thus the Prophet represents the matter, saying, ‘Many nations shall go and say, Come and let us go up to the mountain (kingdom) of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the Law shall go forth from Mount Zion (the spiritual kingdom) and the Word of the Lord from Jerusalem (the center of the earthly kingdom).’ Micah 4:2.

“As thus all nations, peoples, kindreds and tongues shall be brought gradually to an appreciation of the Divine Plan, they shall all be blessed with restitution privileges and opportunities and with an enlightenment from the rays of the Sun of righteousness, which then through the appointed channels will be flooding all the earth. Thus will the original covenant have its amplified fulfilment; first, in The Christ, the Spiritual Israel; secondly, under the New Covenant with Israel after the flesh; and through these bless all the families of the earth, so that all the willing and obedient may gradually attain to the standards of the children of God and be possessed of the ‘liberties of the Sons of God’—freedom from sin, sorrow, pain and death. **As the old Law Covenant was with Israel only, so the New (Law) Covenant will be with Israel only. Other nations will share it by becoming Israelites, ‘Proselytes of the gate,’ not under the old but under the New Covenant. (Ezek. 16:60, 61.) ‘He that hath an ear to hear, let him hear.’”** R.4320, col. 2, last 2 par. or Z.’09-29, col. 2, p. 3, 4.

“The nations are to be blessed also under this New Covenant by becoming ‘daughters’ to Israel. ‘I will give them unto thee for daughters, but not by thy (old) covenant.’ Ezek. 16:61.” R.4371, col. 1, p. 5 or Z.’09-110, col. 1, p. 3.

Zech. 8:22, 23—“Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem and to pray before the Lord. Thus saith the Lord of Hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying We will go with you; for we have heard that God is with you.”

Jer. 24:6, 7—“they shall return unto me with their whole heart.”

(23) What did the colors of the “ephod” signify? T. 34, par. 2.

These indicated the Conditions of the two covenants.

Scarlet—God provides redemption through the blood of Christ.

White—the restoration of man to his original purity.

Blue—insures aid or ability to faithfully maintain his righteous character. Nu. 15:38-40.

Purple—proclaims the royal power of the Kingdom. Esther 8:15.

Gold—all made sure by Divine Power of the Priest.

(24) How was the “breastplate of judgment” worn, and what did it represent? T. 34, par. 3.

Exod. 28:15-29.

It was worn on the front of the ephod, suspended by a golden chain from the clasps on the shoulder. fastened to the ephod by a lacer, through golden rings; the fastening was concealed underneath so that it might seem to be a part of the ephod.

This Breastplate represented the Law—not a part of the Abrahamic Covenant represented in the Ephod; but “it was added” to it.

(25) How did natural Israel regard the Covenant (represented by the Ephod) and the Law (represented by the Breastplate) and why? T. 34, par. 3.

They could not see the distinction between the Covenant to Abraham and the Law, and regarded them as one. They did not see that there were to be two seeds—the spiritual and the natural.

Rom. 4:16.

“Hence this statement ‘that which is of the Law, and that which is of grace,’ refers to those who are now the spiritual seed of Abraham

through grace, and to those who will become the seed of Abraham under the New Covenant arrangement during the Millennial Age by obedience to the Law under the better Mediator than Moses.” R.4606, col. 2, par. 4 or Z.’10-149, col. 2, par. 2.

“St. Paul refers to these two seeds in Rom. 4:16, 17, the one developed under faith, and the other under Law and works. The first; the spiritual seed, has been in process of development during this Gospel Age. The second, the seed according to the flesh, the restitution class, (with the exception of the Ancient Worthies developed previous to the Gospel Age), will be developed under the New Covenant and by its Mediator, according to Law and works, and not by faith merely.” R.5300, col. 1, par. 4 or Z.’13-259, col. 1, par. 3.

(26) Describe the Law emblem (the Breastplate). Why was it bound upon the High Priest’s heart? T. 35, par. 1.

Exod. 28:15-21.

It was one of the most beautiful of the High Priest’s garments and was made of the same material as the Ephod. In it were 12 precious stones. set in gold, which were engraved with the names of the 12 tribes.

The 12 tribes named in the 12 stones represented the antitypical 12 tribes of Spiritual Israel spoken of in Rev. 7:4-8.

It was over his heart as a “breastplate of righteousness.”

The language of his heart was “I delight to do Thy will, O my God: Yea Thy Law is within my heart.” Psa. 40:8.

“In Rev. 7 ... the little flock is spoken of as constituting Israel—the twelve tribes of Israel. Those of the Jewish nation who maintained their relationship with God were not broken off from that position, but instead, were transferred from natural Israel and became the nucleus of Spiritual Israel. 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 12 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 12 tribes, though we may not know to which tribe we shall be assigned.

“To illustrate: A man enlisted here in New York for military service might be sent to one or another of the different regiments to be filled up from time to time; so with us. 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 graduation suggested in this tribe; so this Royal Priesthood may be divided into 12 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 12 different stations or ranks among the saints.” R.4654, col. 1, par. 2, 3, 4, or Z.’10-244, col. 1, par. 1, 2, 3.

(27) What were the dimensions of the Breastplate? and what was the significance of its being a span long and a span wide when doubled? T. 35, par. 2.

Two spans long and one wide.

*A span (Webster)—“9 inches—from tip of small finger to tip of thumb.”
The Law of God—the full measure of a perfect man’s ability.*

“To us the righteousness of the Law is counted as fulfilled when we walk, not after the flesh, but after the Spirit of the Law, because we thus give evidence that if we had perfect ability we would keep the Divine Law perfectly.” R.4442, col. 2, par. 2 or Z.’09-228, col. 2, bottom.

“The Apostle Paul intimates (Rom. 8:4) that ‘the righteousness of the law is fulfilled in us who walk not after the flesh, but after the spirit.’ Although natural Israel were not able to keep the Law of God under their Covenant, we, the Gospel Church, are able to keep it under our Covenant. Under God’s agreement for the Gospel Age the New Creature alone is recognized; the flesh is reckoned dead. The New Creature having been accepted into God’s family, is still in possession of his imperfect fleshly body and must operate through it. He must do his best to control this body and use it to the glory of God. In his heart, his mind, his endeavor, he can as a New Creature keep God’s Law perfectly.” R.5887, col. 2, par. 3 or Z.’16-126, col. 2, par. 1.

“It is impossible for any of the fallen race to live up to the requirements of God’s perfect Law, because of the imperfections and weaknesses of the flesh. In the case of the Church, this impossibility is removed by Christ. ‘The righteousness of the law is fulfilled in us,’ because God has made this arrangement for us, that the merit of Christ shall cover our imperfections and shortcomings. This enables us to live in full harmony with this law; for we can keep it in spirit, though not fully in letter, and the blood of Jesus makes up for all the rest—our unwilling imperfections.” R.5756, col. 1, par. 2 or Z.’15-261, col. 1, par. 3.

(28) What was the significance of its being doubled and what did each half represent? T. 35, par. 3.

The 2 parts represented the letter and spirit of the Law; the under half, the Law in letter as given to fleshly Israel; the front part, the spirit of the Law fulfilled in us. Mal. 3:17; F. 375—"the Golden Rule of Love."

"Thus although not under the Law Covenant, the will of God which was the spirit of the Jewish Law, is binding upon every Christian in proportion to his knowledge of it." R.5947, col. 1, par. 3 or Z.'16-260, col. 1, top.

"We keep the spirit of the Ten commandments because it is the spirit of righteousness, the Spirit of God." R.5071, col. 2, par. 3 or Z.'12-240, col. 2, par. 4.

(29) What is the precious significance of the Breastplate being suspended by a gold chain from the gold clasps of the "ephod"? T. 36, par. 1.

Gold being a symbol of Divine things seems to teach that the Law is Divine. It is by Divine aid that we are enabled to walk after the Spirit and thus fulfill the Law. Lam. 4:2; R.4666, col. 2, p. 1.

The jewels were embedded in gold and were upheld by golden chains—the Divine promises. 2 Pet. 1:4; Mal. 3:17; Ex. 28:11.

"These exceeding great and precious promises that are given to us are the **spiritual food** upon which we, as embryotic New Creatures, **must feed**. No matter how much food may be supplied, if, for any reason, we fail to appropriate the necessary spiritual nourishment we will be deficient to some extent ... If we do not use these we will not be partakers of this nature, but by **the use** of these exceeding great and precious promises we may 'make our calling and election sure' and become joint-heirs with Christ on this highest plane and not on the lower plane." R.4665, col. 2, next to last par. or Z.'10-264, col. 2, top.

(30) What did Aaron represent when clothed in these beautiful robes and anointed with the holy oil? T. 36, par. 2.

He represented the world's great High Priest, 144,000 and One. His head represented Jesus, the Head of the Priesthood, and his body represented the Church.

The Under Priests—"The Body"

(31) How were the under-priests, "the body," clothed, and what was the significance of their garments? T. 36, par. 3, 4.

They each wore a “bonnet,” covering the head, indicating that they were not the Head but merely members of the Body. Rev. 20:4. They also wore white linen garments and girdles. These white linen garments represented the righteousness of Jesus imputed to them, and the girdles represented them as servants of righteousness. Eph. 1:22, 23—Jesus—the Head did not wear a bonnet. Lev. 16:4—During the Day of Atonement, the High Priest wore similar white linen garments, except he wore a “mitre” instead of the bonnet. These were his sacrificial garments. Titus 2:12-15; Lev. 8:13; Ex. 29:8-9; Matt. 20:25-27; Jude 23; Rev. 3:4; 16:15.

(32) What beautiful and appropriate antitypical application does the Apostle Paul make to the Gospel Church in this connection? T. 36, par. 3.

The same relationship in the type between Priest and under-priests is carried out in the church between brethren and sisters. Apostle Paul points out that a sister's head should be covered indicating she is not the Head—brethren representing the Head and sisters representing the Body members. 1 Cor. 11:3-15.

Sisters' wearing a head covering is a mark of reverence for the Head of the Church. Vol. 6 or F. 271 and 272.

The Anointing of the Priest

(33) How was the anointing oil applied, and what did this ceremony typify primarily? T. 37, par. 1.

It was applied upon the head only, and it typified Jesus' anointing with the Holy Spirit when He was 30 years of age, on the banks of Jordan. Acts 10:38; John 1:32; Psalms 133:2; Luke 4:1, 18; Psalm 45:7; Tit. 3:5, 1 John 2:5.

Note here—there was just one anointing with 3 manifestations of it—at Jordan, at Pentecost and Cornelius. Psalm 133:2—“... 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.”

(34) Why was the anointing oil poured only upon Aaron's head, and not upon the under-priests? T. 37, par. 2.

The under-priests were not anointed individually, but were counted as part of the High priest's Body and as receiving their anointing through Him. “If any man be in Christ he is a New Creature.” 2 Cor. 5:17. Only those in Christ are partakers of the anointing. Lev. 8:12; Eph. 3:9; 4:4-6; 1 Cor. 12:12; 6:15; 15:22; Eph. 4:25; 5:30.

“The word Christ signifies anointed. All who will be members of the Royal Priesthood will be anointed—not separately, but collectively. This was pictured during the Jewish Age by the installation into office of both the kings and the High Priests of Israel ... Consequently, when one is received into this Body, under the Headship of Christ, he comes under the anointing of the Holy Spirit ...

“This is well illustrated by the consecration of the Jewish High Priest. The holy oil was poured upon Aaron’s head, typifying the anointing of our Lord at the time of His consecration. The oil then ran down to the very skirts of Aaron’s garments, thus typifying the anointing of the Body of Christ, which is the Church. The descent of the Holy Spirit upon the Church was manifested at Pentecost ...

“We are begotten individually, but we were **anointed collectively** ... In the picture of anointing, the **whole Body is anointed**. There will be no need for a repetition of the ceremony. At the beginning of the Gospel Age, the one body was anointed, and all who will be members of that Body **come under that one anointing**, and all these will share in His resurrection—the first resurrection—the chief resurrection.” R.5227, col. 1, last 2 pars. and col. 2, last par. 5228, col. 1, par. 1, 3, 6 or Z.’13-131, col. 1, par. 2, 5 and col. 2, par. 1, 3, 6.

(35) What is the antitype of this anointing in its secondary significance? T. 37, par. 2, 3.

The outpouring of the Holy Spirit at Pentecost and its flowing on down to all the Body members since then. E. 280, bottom and 281; F. 132, par. 1; Luke 4:18; Psa. 45:7.

NOTE—It would be no more proper for us to pray for another baptism of the spirit than it would have been for Moses to have anointed Aaron twice; still we may pray for a greater measure of His Spirit and “be filled” with the Spirit.

(36) From what standpoint should we view Aaron thus robed and anointed? T. 38, par. 1.

We should view the Great Deliverer from God’s standpoint, looking down to the dawn of the Millennium when the Deliverer will be manifest. Then the work of blessing mankind will begin. Lev. 16:23-24; 9:23.

The Poet Writes—Luke 16:10:

“Father, where shall I work today?
And my love flowed warm and free.
Then He pointed me out a tiny spot And said,
‘Tend that for Me.’ I answered quickly,
‘Oh, no, not that,
Why no one would ever see
No matter how well my work was done.
Not that little place for me.’
And the word He spoke, it was not stern;
He answered me tenderly,
‘Ah, little one, search that heart of thine:
Art thou working for them or Me?
Nazareth was a little place.
And so was Galilee.’”

Chapter III

CONSECRATING THE PRIESTHOOD

Lev. 8:14-33.

(1) What did the consecration of Israel's priesthood typify? T. 39, par. 1.

** This was typical of the consecration of the human nature of the Lord Jesus and His body members to the will of God.*

Brother Russell once said—consecration is the will to do the will of God at the cost of self-sacrifice even unto death.

(2) What is the object of the antitypical consecration? What does this consecration signify? T. 39, par. 1.

The object of this consecration is for their future work as kings and priests to bless all mankind.

“The object of God in calling out the Gospel Church, and providing for the consecration or sanctification of its members, is a grand and worthy one; and when once clearly seen by the eye of faith, it makes all the incidentals which it will cost, such as self-denials in dress, loss of friends and companionships, and even persecution for the Truth's sake, etc., to be esteemed but light afflictions, not worthy to be compared to the glorious object of our consecration which is that we may become ‘partakers of the Divine Nature’ and ‘joint-heirs with Christ,’ and together with Him bless the world during its day of judgment—the Millennium.” R.3280, col. 2, par. 9 or Z.'03-438, col. 1, par. 4.

“It is not enough that we know the Truth and rejoice in hope of a future personal exaltation; we must not forget the very **object of that exaltation**—the blessing of all the families of the earth—and the present duty of conformity to the Word and Example of our Lord, that thus by His Word and Providence He may fit us for the duties and honors to which He has called us. Only by so doing can we make our calling and election sure.” R.3067, col. 1, par. 5 or Z.'02-262, col. 2, next to last par.

2nd. part of the question—What does this consecration signify?

The giving up of their ALL to the will of God in His service.

“Let us consider that when we consecrated ourselves fully to the Lord, we thereby signified that we would **hold nothing back for self**. That consecration included **all** our possessions, our time, our physical energies

** Class comments—see PREFACE, par. 2, 3.*

and our mental attainments. And it implies the **sacrifice of all** our former earthly ambitions, hopes and aims, so that we should no longer pursue them to any extent. This, and **nothing less**, is what our vow of **full consecration signifies**. But it signifies further, that these possessions or personal qualifications, which the Lord terms talents, are not only to be released from the service of the worldly ambitions, etc., but that they are to be released, not for aimless inactivity, but for the purpose of being utilized in an opposite direction—in the service of God, of His Plan, and of His children.” R.1281, col. 2, par. 1.

“Their love is manifested in a special sense by their faithfulness to the will of God, their faithfulness in honoring His name, their faithfulness in upholding His Truth, in being willing to die in God’s service, in laying down their lives for the brethren, in developing the fruits of the Holy Spirit; for all this is included in their Covenant.” R.5757, col. 2, near bottom or Z.’15-264, col. 1, p. 1.

(3) What is the present result and the promised future reward to those who thus consecrate? T. 39, par. 1.

The present result is a begetting of the Holy Spirit, becoming sons of God—begotten to a new nature. Gal. 4:4-7; 1 John 3:1-2. Latest thought regarding “reckoned sons”—see R.5325, col. 1, par. 3, or Z.’13-300, col. 1, par. 2.

The promised future reward is the Divine nature. 2 Peter 1:4; Rom. 8:16, 17, Com.

“Be Thou Faithful Unto Death”

(4) Will all who consecrate to sacrifice reach the future royal service? T. 40, par. 1.

No, this is shown in the types as well as plainly declared in the New Testament.

Rev. 7:9-15—speaks of a great multitude.

1 Cor. 3:12-15—those “saved so as by fire.”

Heb. 2:15—through fear of death all their lifetime subject to bondage. The parable of the wise and foolish virgins shows this.

“Though but **few** take this step of entire consecration to God’s will, **still fewer** live it out practically, keeping their hearts constantly submissive to the Lord’s will only.” R.1563, col. 2, par. 1.

“Of those who do enter this Covenant, **not many**, judging from what we can observe, carry it out faithfully, submitting their lives and their every interest to God’s will.” R.5758, col. 1, par. 1 or Z.’15-264, col. 1, par. 3.

Vol. 4, S. in S. 578, par. 3.

(5) Why must one class come up “through great tribulation” in order to be “saved”? T. 40, par. 1.

They are not appreciative of their privilege to sacrifice and not sufficiently zealous to suffer with Him.

1 Cor. 5:5—“... destruction of the flesh, that the spirit may be saved ...”

Heb. 13:13—“... bearing His reproach.”—not willing to do this.

Vol. 4, 632, p. 1—“... will not be recognized as the bride of Christ ... will be left to have part ... in the great time of trouble, and will doubtless become God’s people instead of SECTARIANS ...”

Luke 13:25—“... I know you not ...”

“The tribulation saints fail to get the prize because although consecrated lovers of the Lord, their love lacks the proper fervency to hold their lives constantly up to the point of self-sacrifice, where their own preferences would be yielded always and promptly to the Lord’s.” R.1669, col. 1, par. 3.

“It is true that the majority of Christians are of the **tribulation class**, that is the reason it is called a ‘great company,’ while the overcomers are called a ‘little flock.’ The difference between them is not in the degree of purity finally attained, but in the manner of obtaining it. God has a special pleasure in those who **delight** to do His will, and who do not need to be whipped into an appreciation of right and wrong. These He calls ‘overcomers.’ These have the likeness of the Lord ... It is not because the ‘little flock’ of ‘overcomers’ **suffer more** than the Great Company of tribulation saints that they are to get the prize, but simply because they suffer **gladly, willingly, self-sacrificingly**.” R.1669, col. 1, par. 7, 8.

“This Great Company class will not consist of persons who have repudiated the Lord, who have sinned wilfully, who have despised the Covenant: on the contrary, at heart they are still in sympathy with righteousness, loyal to the Lord, but they do not develop that consuming zeal for righteousness which would constitute them overcomers in the Scriptural sense. They love righteousness and hate sin, and yet they do not deal with these principles in that thoroughgoing manner which would constitute them copies of God’s dear Son.” R.3605, col. 1, last par. or Z.’05-233, col. 1, par. 1.

“For one to make a consecration of his time and his talents and then to **withhold his offerings**, would insure his not gaining the great prize for which the Father invited him to run. The Great Company will be made up of those who have presented their bodies, but who **neglected their opportunities** for **laying down their lives**—their time, influence,

money, all—in the Lord’s service. This neglect will lose them their place in the throne, their privilege of being a part of the Bride class. The Bride will be made up of those who not only have presented their bodies in the beginning, but have faithfully continued that presentation unto death.” R.5423, col. 1, par. 6 or Z.’14-87, col. 2, par. 3.

“The tribulation saints are variously pictured in the Scriptures as those who lack in the amount of their zeal, but who do not lack in their loyalty. The tribulation saints fail to go on and fulfil their vows of sacrifice, and to be heroes in the fight against the world, the flesh and the adversary. As the Scriptures say, ‘Through fear of death they are all their lifetime subject to bondage’—bondage to the flesh, bondage to the customs of society—fearful of the sacrificing experiences which they covenanted should be theirs. Heb. 2:15.” R.5232, col. 2, par. 1 or Z.’13-137, col. 2, par. 1.

Question: Rev. 7:14 speaks of their coming out of great tribulation and having washed their robes and made them white in the blood of the Lamb; does suffering wash the robe?

“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,” R.4036, col. 2, par. 3 or Z.’07-233, col. 2, top.

“These severe experiences are shown in the symbol as washing their robes in a great tribulation. But to show that not penance nor sufferings would cleanse the robes, it is particularly stated that the efficacy for the cleansing is the ‘blood of the Lamb.’” R.4870, col. 2, last 5 lines or Z.’11-342, col. 2, par. 2.

(6) How do the Scriptures point out a class of priests who will be destroyed in the second death? T. 40, par. 2.

These are clearly brought to our attention in the New Testament. Heb. 6:4-6; Heb. 10:26-31; 1 John 5:16.

Also in the types—Nadab and Abihu—Aaron’s two sons. Lev. 10:1-11.

(7) How did the type of Aaron’s sons represent these two classes which fail of the prize? T. 40, par. 3. (For latest thoughts, see par. 3 of the answer to the next question.)

“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.’ vs. 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 ...

“Their antitypes must be persons, classes, who have come under the terms of the ‘royal priesthood’ in the full proper sense of the word ... The Scriptural account does not specify respecting the wrong doing of Nadab and Abihu. The expression ‘strange fire’ does not clearly indicate to us whether their wrong doing consisted in using an incense other than the kind that the Lord had prescribed, 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 ... 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 ...

“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 the altar—consecrated fire or zeal, sanctified by the merit of our Lord’s sacrifice ...

“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.” R.3054, col. 1, 2, bottom; 3055, col. 1, par. 3, last half, par. 4, 5 and 3055, col. 2, p. 1, last part, p. 2, 3, 4, 6 or Z.’02-237, col. 1, par. 2, 3; 238, col. 1 top, par. 1, 2, 3, col. 2, par. 1, 2, 3, 5, and 239.

“What is the lesson here shadowed forth for the antitypical priesthood, the truly consecrated and anointed Church of Christ? The special lesson to all such is—Beware of presumptuous sins! ... We, the Church, the antitypical under-priests, must therefore beware of the presumptuous sin of offering strange fire, strange incense; before the Lord, of presuming to approach God in our own righteousness. Only in acknowledgment of the sweet savor of Christ’s righteousness, applied to us by faith in His blood are we acceptable with God. **Another lesson** is that we should pay our vows unto the Most High with scrupulous exactness, and to this end, keep the head clear and the heart right by obediently abstaining from the intoxicating spirit of the world; but ‘Be ye filled with the spirit of obedience and of a sound mind.’ (Psa. 19:13; Eph. 5:17, 18; 2 Tim. 1:7). In so doing we shall not be tempted to offer strange fire before the Lord, but will humbly trust in the acceptable incense of Christ, our Redeemer, and ever observe a well defined line between the holy and the unholy, the clean and the unclean.—Lev. 10:9-11.” R.1836, col. 2, last 2 pars.

(8) Why were Aaron and his two remaining sons forbidden to make lamentation for their brethren thus cut off? T. 40, par. 3.

This signifies that all the faithful of the priests will recognize the justice of the Divine decisions and bow to them in humble submission. Lev. 10:4-7.

“So all who remain loyal to God will approve His righteous judgments. Nor will they leave the Holy place of fellowship and communion with God to follow those spiritually dead into the outer darkness. And all who have the Spirit of God will show by their conduct that, while they approve God’s righteous sentence, they feel as He does about it, when He says: ‘As I live, I have no pleasure in the death of him that dieth.’” R.1837, col. 2, par. 1.

(For Bro. Russell’s latest view as to whether Nadab and Abihu represented 2 classes see footnote in Tab. Shad. page 119. Also Pastor Russell’s Question Book, page 300—last question.)

“At the very foundation of all Christian doctrine lies the doctrine of the Ransom, the Scriptural teaching that ‘we are bought with a price,’ a **corresponding price for Adam’s sin**. Any teaching, therefore, which either **openly denies or quietly ignores** this foundation doctrine, ‘the ransom for all, to be testified in due time,’ must be a doctrine at variance with God’s revelation. Whether it be old or new, whether it be advocated by friends or foes, by the learned or the unlearned, in the name of Evolution or in some other name, **our attitude toward it should be prompt and decided opposition**. If others waver, we who have learned that the Ransom is the test by which all doctrines are to be proved, need not waver, and should not.

“If our friends get into the quicksands of no-ransom errors, whose name is now legion, and the numbers entrapped growing continually, we should lend them a helping hand wherever possible, ‘pulling them out of the fire,’ by reminding them of the Rock Christ Jesus, whereon our feet are firmly established, and by throwing to them the rope of Divine promises, throughout which is woven the scarlet thread of the Ransom of Christ and exhort them to come back to the Rock and not attempt to find another rock at the bottom of the quicksands. And we **must use great plainness of speech in showing them their danger and pointing out the way of escape**. But we **must not accept their invitation** to join with them in **exploring** what men can say or write which would tend to make the Word of God of none effect ...

“Let us remember, too, that God has promised to keep and guide the minds of those whose hearts are loyal and true to Him. We should, therefore, conclude that if the Lord is thrusting anyone out of the light as unworthy of it, into the outer darkness of the world, if He is permitting unfaithful ones to be seduced by the great enemy, it **is not our mission to follow them into the outer darkness by reading, conversation, etc. We are to remain with the Lord** and those who are walking in the light, and to seek others to take the places and crowns of those who now deny or ignore the precious blood of the Covenant wherewith they were once sanctified.

“**Neither are we to waste sympathy upon those who depart**. If we can neither persuade them nor pull them out of the fire, we must let them go, and should turn at once and render aid to others more worthy. When the **Lord has put any out of the light** (Matt. 22:13), we cannot hope to bring them back. Had it been proper for them to remain in the light, if they had been worthy of it, He would not have permitted them to be put out of it ... Let us more and more be of one mind with the Lord. His friends must be our friends; His enemies our enemies ... And although if they were destitute we would feed them, yet so long as they are the opponents and adversaries of the Lord’s cause and His Truth, they are our

adversaries and we theirs. The Lord loves **positiveness with harmlessness**, and of us it should be true as it is prophetically written of our Lord and the true members of His body in Psa. 139:19-24." R.5948, col. 2, p. 4, 5, 6 and 5949, col. 1, par. 1, 2, 4 or Z.'16-262, col. 1, par. 1, 2, 4, 5 and col. 2, par. 1.

"Sanctify Yourselves"—and—"I Will Sanctify You."

(9) Who are invited to sanctify themselves, and what does this invitation signify? T. 41, par. 1.

Those who have been drawn by the Father to the Son and then have progressed through the Court and are thus tentatively justified are invited to sanctify themselves. It is at the door of the Tabernacle that they are invited to set themselves apart or consecrate.

This invitation signifies the sacrifice of all earthly interests and rights. James 1:18; Vol. 1, 195.

"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.

"Looking back to the picture in the type as illustrative of this, we see that a Levite or a priest when first approaching the Tabernacle, desiring to enter, would discern in the distance the wall of white surrounding the Court. With more or less knowledge of what was inside he would approach it. When he reached the gate, he would see that the Court was a sacred place, and that none would be received in any sense within its enclosure except as he recognized the sacrifice on the brazen altar just inside.

"And so with a person who is in a semi-consecrated condition—a semi-justified condition. His first great lesson at the gate of the court is that he is a sinner, that God accepts not sinners, and that only those who approach Him thru recognition of the great sacrifice will be received. Having recognized the sacrifice, having trusted in the death of Christ for justification from sin, his next step would be a

deeper consecration, and thus a fuller justification. If he proceeds, this would bring him to the brazen laver of the court, which would represent a washing away of the filth of the flesh—the becoming more and more clean in life, doing all in his power to free himself from sin. This also is acceptable to God.

“But still he is neither justified completely nor sanctified completely. As he presses on, earnestly desiring to come still nearer to God, he comes to the door of the Tabernacle. There he finds that he can go no further except by death—the death of his human will, the surrender of all human rights and interests. He recognizes further, that this death must be a sacrificial death, and that he needs to be accepted of the High Priest, that the High Priest must make good for his imperfection.” R.5410, col. 1 and 2, bottom; 5411, col. 1, top or Z.’14-67, col. 1.

“To what end or service are God’s people, the Royal Priesthood, consecrated or set apart? ... The object of God in calling out the Gospel Church, and providing for the consecration or sanctification of its members, is a grand and worthy one; and when once clearly seen by the eye of faith it makes all the incidentals which it will cost, such as self-denials in dress, loss of friends, and companionships and even persecution for the Truth’s sake, etc. to be esteemed but light afflictions, not worthy to be compared to the glorious object of our consecration, which is that we may become ‘partakers of the Divine nature’ and ‘joint-heirs with Christ’ and together with Him bless the world during its day of judgment—the Millennium.” R.3280, col. 2, par. 4, 9 or Z.’03-437, col. 2, next to last par.; 438, col. 1, par. 4.

(10) What are the conditions of our acceptance and begetting on God’s part? T. 41, par. 1.

That we sacrifice all earthly interests and rights—make a full surrender of our wills, with no strings attached, nor any limitation of time—but until death.

“The terms are self-sacrifice, faithfulness to God at any cost, and patient endurance under adverse conditions, even unto death.” R.5461, col. 2, next to last par. or Z.’14-152, col. 2, par. 3.

“He recognizes that this death must be a sacrificial death and that he needs to be accepted of the High Priest, that the High Priest must make good for his imperfections by the imputation of His merit before the Heavenly Father will accept his full consecration.” R.5411, col. 1, top or Z.’14-67, col. 2, top.

(11) What two parts of consecration were shown by the typical consecration service? T. 41, par. 2.

Our part in surrendering the human nature and God's part in accepting our sacrifice and setting us apart and recognizing us as New Creatures. Lev. 20:7, 8; R.5411, col. 1, par. 1, 2.

(12) How were the spiritual and the earthly natures represented in the type? T. 41, par. 2.

The new spiritual nature was represented in Aaron and his sons.

The earthly nature was represented in the bullock and rams offered on the altar.

(13) What was first done with the bullock? and what did this signify? (Lev. 1:4). Why was the bullock next delivered over to Moses? and what did this signify? T. 41, par. 3.

Lev. 8:14, 15.

The bullock was brought and Aaron and his sons laid their hands on it, thus saying it represented them. Then all that happened to the bullock represented what was to be done to Jesus and the Church as human beings.

Moses represented the Law (God's Law), hence the bullock was delivered up to the Law to meet its demands, and the Law required that it be slain, so Moses slew it.

Heb. 9:22—(the Law) "And almost all things are by the Law purged with blood; and without shedding of blood is no remission."

Lev. 17:11, 12.

Matt. 26:28—"This is my blood of the New Covenant, which is shed for many for the remission of sins."

Moses then applied the blood to the horns of the altar.

(14) Why did Moses apply the blood to the horns of the altar? and what did the blood poured at the base of the altar signify? T. 42, (top of page).

The finger of the Law thus pointed out that the altar of earthly sacrifices was acceptable to God by reason of the shed blood or life given. Heb. 10:12; 7:27.

All who realize the power of the altar (horns symbols of power) must first recognize the blood that sanctifies it or, in other words, appreciate Jesus as their personal Redeemer.

The blood poured at the base of the altar showed that through the blood of the sacrifice even the earth was purchased back from the curse.

Eph. 1:14—"unto the redemption of the purchased possession."

Psa. 2:8—"Ask of me and I will give the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

(15) What was done with the hide, flesh, etc. of the bullock? and what did it typify? What represented the heart devotion which prompts our sacrifice? Lev. 8:17. T. 42, par. 1.

These were burned outside the camp.

"The burning represented the gradual destruction of the flesh. Outside the camp signifies ostracism, rejection of men, dishonor." (*See 3B in back of these notes.*) "The Apostle says that our Lord thus suffered outside the camp and that we should arm ourselves with the same mind, with the full intention of suffering with Him as His **members**. St. Paul emphasizes this fact saying, 'For the bodies of those beasts whose blood is brought into the Sanctuary by the High Priest for sin, are burned outside the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Let us go forth, therefore, unto Him outside the camp, bearing His reproach.'—Heb. 13:11-13." R.4385, col. 1, top or Z.'09-133, col. 1, par. 4.

1 Pet. 1:10-13; 4:13; 2:21; Col. 1:24.

The heart devotion which prompts our sacrifice was represented by offering on the altar the fat and parts of the life producing organism as a 'sweet savor' unto the Lord. Psa. 40:8.

Fat—loving zeal—See Tab. Shad. 57, par. 2, line 3.

(16) What was done with the "ram of burnt-offering"? and what did this typify? T. 42, par. 2.

Aaron and his sons laid their hands upon its head, showing it represented them. Moses killed it and its blood was sprinkled upon the altar. Moses cut it in pieces and washed all the pieces but the head.

This typified that during the entire Gospel Age Jesus and His Body are being presented one by one on the altar—yet counted together as one sacrifice. The Head was not washed—representing our Lord; and the pieces after cleansing were laid to the Head.

"In the account of the consecration of the priests a bullock only is shown as the sin-offering (no goat, because it was not 'for the people'). Then a **burnt-offering** is shown, which represents **both** the Lord and the church in their united and yet divided position and relationship. A

ram was killed and divided into pieces and washed, and then the pieces were laid in order, in relationship to the Head, upon the Lord's altar; and the entire lamb was the burnt-offering. This represents the relationship of the church, the members of the Body, with the Lord, the Head of the Body. Ex. 29:10-18." R.4384, col. 2, par. 5 or Z.'09-133, col. 1, par. 3.

(17) Briefly, what did the “ram of burnt-offering” and the “ram of consecration” signify? T. 45, par. 1.

As the ram of burnt-offering shows how God receives our sacrifice so the ram of consecration shows what effect the sacrifice will have upon us: a thorough consecration affects everything in our lives—a devotion of every power.

(18) What was done with the “ram of consecration”? and what did it show? T. 45, par. 1.

Aaron and his sons laid their hands on the head of this ram, showing it represented them. Moses slew it and took its blood (or consecrated life) and put it on them each separately, showing that our consecration is an individual work. See Vol. 5, 193, par. 1.

It was put on the tip of the right ear showing that by our consecration we may have “the hearing of faith” and appreciate God’s promises as none but the consecrated can. Heb. 10:36, 38.

It was put on the thumb of the right hand showing that our hands are consecrated so that we are to do with our might what our hands find to do. Ecc. 9:10.

It was put on the great toe of the right foot showing that our feet are consecrated so that we “walk not as other gentiles”—Eph. 4:17, 23, 24. We “walk in newness of life”—Rom. 6:4. We “walk by faith”—2 Cor. 5:7. We “walk in the spirit”—Gal. 5:16, 25; Rom. 8:11, 14-16; Eph. 5:18. “Walk in the light”—1 John 1:7. “They shall walk with me in white”—Rev. 3:4. (We can walk with Him in white now! See R.2160, col. 1, par. 3 and col. 2, par. 2, 3). “As we receive Christ so walk in Him.” Col. 2:6; 1 John 2:6.

Hymn 277 well expresses how our consecration should affect us—take my life—my hands—my feet, voice, lips, moments, intellect, will, heart, love—everything—Ever, only, all for Thee. Psa. 123:2.

“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.” R.3280, col. 2, par. 3 or Z.’03-437, col. 2, par. 4.

(19) What significance was in the priests’ waving the choice parts of the ram before the Lord? T. 45, par. 2.

Lev. 8:25-28.

These choice parts of the ram represented our heart sentiments. our best powers. These were laid in the hands of the priests and waved before the Lord—they did not lay them down but Moses took them off their hands thus showing that our consecration is not just for a short time but “unto death” (Rev. 2:10); we are to continually keep our powers uplifted or offered in God’s service. Fat represented love, and the more love there is in our sacrifice the more quickly will it consume our offering. (Fat burns furiously.)

“With these there is a continual, a daily presentation. This morning, we presented ourselves before the Lord and asked His blessing on the day. It is a presentation day by day and hour by hour. It is a constant surrender of self-will, in this way and in that way—a **daily waving of our offering** before the Lord. So it was with our Lord Jesus. He not only made the **full consecration** at the beginning but also day by day He laid down His life until the sacrifice was completed on Calvary.” R.5423, col. 1, par. 5 or Z.’14-87, col. 2, par. 2.

Renewing Our Covenant Daily

“We are to recognize the difference between making a new covenant every day, and the daily **renewing** of our covenant; the one would be an impropriety; the other would be proper. If we have made a binding covenant for life, we should no more think of breaking it than would a man who had leased a house or sold it.

“**Every day** we should **renew** our Covenant with the Lord—**renew** it and **make it fresh in our minds**, thus showing that there has been no change on our part; that we are still in the same attitude.” R.4780, col. 2, par. 1, 2 or Z.’11-78, col. 2, par. 1, 2.

(20) Why did Moses take “the wave offering” off the hands of the priests? T. 46, top of page.

This represents the fact that we may not lay down or cease to offer all our powers in God’s service until our sacrifice is all consumed. The footnote in Leaser on Exod. 29:26, 27 gives us the thought that Moses placed his hands under the hands of the priests and together they waved and heaved the sacrifice, lifting and lowering it or heaving it up as well as waving it.

In this picture Moses represents the Heavenly Father, and it is by His help that we can carry out our sacrifice—waving and heaving it up—a constant offering. (Phil. 2:13)

“The Lord’s people spend and are being spent in His service—by volunteer work, by attending meetings, by holding meetings and in various ways, according to opportunity. They are living separate from the world—distinct lives of consecration. The world now has an eight-hour day. The Lord’s faithful people would, on the contrary, make theirs a 16 hour day. But all these present day conditions constitute perils. For us to do what others do, and to devote to the Lord’s service only what the world considers a reasonable day’s work, would not be fulfilling our covenant of sacrifice at all. Those who seek merely to do right and to put in 8 hours or so a day faithfully, after the manner of the world, will be judged from this standpoint; and they will merely obtain a place in the great company. They are not fulfilling the conditions of the covenant of sacrifice.

“But the Little Flock will serve the Lord with such delight that they will **scarcely know how to cease their efforts**. They recognize that their bodies are fully consecrated to the Lord, and they are daily putting them to death in a reasonable rational manner. In view of these perilous times, let us each ask himself the question, To which class do I belong?” R.5413, col. 2, par. 4, 5 or Z.’14-71, col. 2, par. 2, 3.

“Dearly beloved, consecrate yourselves **anew** to the Lord today—not in the sense of invalidating the consecration made once for all, possibly many years ago, but rather in the sense of **re-affirming** and **emphasizing** that covenant. Tell the dear Lord that you consider yourself entirely His, and that it is still your purpose to keep **your all** upon the altar of sacrifice during this new year and until it is **wholly consumed in His service**. Then let us proceed with studious care from day to day to pay these our vows of full consecration, unto the Most High.” R.3695, col. 1, last 4 lines and rest of par. or Z.’06-3, col. 2, par. 1.

(21) What was laid upon “the wave offering” while in the hands of the priests? T. 46, par. 1.

Three cakes from a basketful. Lev. 8:26.

(22) What did the “three cakes” represent? T. 46, par. 2.

1. An unleavened cake representing the actual purity of Jesus as a man and the imputed purity of the church as men—the righteousness of the Law being fulfilled in us—JUSTIFICATION. Rom. 8:4; 1 Cor. 5:7; Luke 12:1.

2. An unleavened cake mingled with oil representing the indwelling of the spirit of God—SANCTIFICATION. 1 Thes. 4:3.

3. A wafer representing our hope and faith in the exceeding great and precious promises of the Divine Nature—GLORIFICATION. 2 Pet. 1:4.

(23) Why were these a necessary part of the typical service? T. 46, par. 3.

Because it pictures the fact that it would not be possible for our consecration to be complete without JUSTIFICATION (purity), SANCTIFICATION (the power of the Truth having its effect in our lives), and faith in the promised GLORIFICATION—the Divine Nature—to be heirs of God and joint-heirs with Christ. Rom. 8:16-17.

(24) What is the significance in the sprinkling of oil mingled with blood over Aaron and his sons? T. 46, par. 4.

This teaches that our consecration is accepted only because of our justification through the blood of Christ—“accepted in the Beloved”—only. Eph. 1:6; Acts 20:28.

Vol. 6, 131, par. 1—very good on this subject. See last reference on Question 18.

(25) Why was the flesh boiled and eaten? T. 47, par. 1. Lev. 8:31.

While this was no part of the sacrifice it was all to be disposed of thus showing we are to be completely and entirely consecrated and none of our time and powers should be wasted. Psalms 69:9; John 2:17; Eph. 5:16; Col. 4:5.

“When one undertakes to become a follower of Christ, he accepts instead of his own will the will of God. And as Christ pleased not

Himself, but used His time, His influence, His life, for the good of others, so those who become His disciples will forego their rights and privileges, whenever these would conflict with their service to God. The Christian could not reason the same as he did before he made his consecration. He could not say, I will spend \$5.00 to go to the opera; but he will be obliged to say, My means are consecrated to the Lord. The same principle will control his judgment as to whether he shall have an automobile or not; whether he shall have a fine house or shall own any house; whether he shall have the finest food; whether he shall wear fine clothing or plainer clothing, etc. It will **control his judgment as to his use of consecrated time**. But no one is to judge another in regard to the use of money or time in his possession, as the Lord's steward. It is for the individual himself to decide how he will use these. And it is the Lord who will decide whether he has been a faithful steward or an unfaithful one. The Lord will decide that those who, like Jesus, shall sacrifice the enjoyable earthly things, that thereby they may the better glorify God, shall have the more than compensating spiritual blessings, and shall receive the reward of the Kingdom and its positions of honor." R.5656, col. 2, par. 3, 4 or Z.'15-93, col. 1, par. 3 and col. 2, top, par. 1.

"The Lord's course is said to be an example for His true followers, who are exhorted to follow Him, to 'follow the Lamb whithersoever He goeth,' and to 'walk in His footsteps, as He hath set us an example.' How much of His time was spent in self-indulgent pleasure seeking, in attending theatricals, playing billiards, etc.? Only so much as we find in His life, are we to copy. But so surely as being a true Christian means anything, it means to walk not according to the course of this world, but to be renewed by the transforming of our minds to the good, acceptable and perfect will of God, illustrated in the Lord Jesus Christ—so surely as it means self-sacrifice and full consecration to the Lord, it means also the avoidance of even foolish talking and jesting, and the laying aside of all weights and hindrances which would impede us in our race for the prize set before us in the Gospel." R.1790, col. 2, par. 4 or Z.'95-79, col. 2, par. 2.

"Our agreement was to be dead to the world, dead to the earthly things and alive toward God. It is therefore for each of us to demonstrate in our words, in our actions, in our thoughts, that everything in this contract is bona fide on our part—that we meant every word of it. When we become children of God, our one ambition should be to prove our loyalty to God, our loyalty to our covenant of sacrifice. Was it not so with our Lord Jesus? ... It is a work of sacrifice, a daily work of crucifixion of the flesh. 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 ... He expects faithfulness in each one who has taken his covenant upon him. It were far better that we never covenant to sacrifice our earthly life and its interests, than that we take this vow upon us and then fail to pay that which we have vowed. (Eccl. 5:4-6). This is a most solemn matter and the Lord will certainly require of us the fulfilment of our vows. If death is not voluntary, He will destroy our flesh. If we resist this, it will mean the hopeless death of our being ... So much depends upon our faithfulness, our diligence. We have not undertaken a light thing. It is a very heavy responsibility. Our eternal interests are in the balance—the issue of life or death. Those who win the prize will be heirs of God to the highest honors and glories which have even been offered—to a glory and honor beyond human power to imagine! **We believe that no such offer will ever again be made.**” R.5855, col. 1, par. 4, 6 and col. 2, par. 3; 5856, col. 2, top or Z.’16-55, col. 1, par. 3, 5 and 56, col. 1, par. 2.

(26) What did the seven days of consecration typify? T. 47, par. 2. Deut. 23:21-23; Ex. 29:30, 35, 37.

The seven days of consecration illustrate again that our consecration is not for a part of our time but for all of it. Seven in the Bible is used to represent a complete number or all or whole.

We see 7 used many times: 7 seals, 7 trumpets, 7 plagues, 7 thunders, 7 churches, 7 angels, 7 messengers, 7 candlesticks, etc.

(27) Why is it especially necessary now that all who consecrate should see to it that they be “dead with Him”? T. 47, par. 3, 4. Rom. 6:8, 3, 5; 2 Tim. 2:11, 12.

This is especially necessary now because soon all the members of the Body will be completed and hence there is little time in which to finish the work in our hearts, and there will never be another such opportunity.

“If we would reach that point of deadness to the world which will in the end constitute us overcomers, we must die daily. But herein is a deeper significance than may be apparent at first glance. To **die daily**, to deny self and humbly take up and patiently bear the daily cross, to mortify the deeds of the body (i.e., to put to death the former dispositions, etc.), means a great deal. It means more than merely the putting away of sin ... But as new creatures ... our business is to die daily to the ordinary and otherwise legitimate ambitions, hopes and aims of the present life ... We are to submit our minds, not to the earthly, but to the heavenly influences which will dictate to us in every matter great and small ... It is only as we become filled with the spirit of God that we can do these things.” R.2123,

col. 1, par. 4, 6 or Z.'97-84, col. 2, bottom and 85, col. 1, par. 1, 2.

(28) When will all opportunity to enter the Royal Priesthood cease? T. 47, par. 4. Rev. 3:7.

This consecration is confined, in God's plan, to this Gospel Age. There will never be another opportunity like this.

“The close of this call, or ‘day of salvation,’ or ‘acceptable time’ will come no less certainly than it began. A definite, positive number were ordained of God to constitute the New Creation, and so soon as that number shall be completed the work of this **Gospel Age** will be finished.” Vol. 6, 94, par. 2.

“We do not think that the **Gospel Age** fully ended in Sept. 1914, but merely the Times of the Gentiles. The **Gospel Age** will not fully end, we believe, until the Gospel Message ends; and that will be when the door is shut, when the last member of the very elect shall have passed beyond the vail.” R.5697, col. 2, last par. or Z.'15-166, col. 1, par. 2.

THE GREAT “DAY OF ATONEMENT”

Lev 16:3-33

(1) What did the Day of Atonement signify? T. 49, par. 1, 2.

** We want to remember that each of the three chapters of Leviticus, 8, 9, and 16, are separate pictures and should be kept separate, and yet remember that all are fulfilled in antitype on the same Day of Atonement, this Gospel Age.*

The Day of Atonement signified the means by which full atonement will be brought to all mankind: Jesus is the High Priest and the Church is His Body.

At the start of the Day of Atonement Israel, as a nation, was out of covenant relationship with God.

“The nation at the beginning of the Day of Atonement was counted unclean—the people being commanded to repent in sackcloth and ashes and to fast and to ‘eat no pleasant food’—were thus symbolically represented as being in great distress through sin and Divine condemnation until the **close** of this day, when the High Priest came out and blessed the prostrated multitudes and they arose with a shout of joy. This institution of the Law Covenant at the hand of Moses and the repetition of it year by year by the priests of Israel, produced a cleansing effect in the sense that as a nation they were **reckoned clean**, as being justified for that year, which began with the Day of Atonement and would last 360 days, or until the following Day of Atonement.

“But all the while the people of Israel realized that they were not actually cleansed from sin; that there was merely a covering of their sins for the year, and that this was the reason why, when the year was past, it was necessary for them to recognize again their defilement, individually and collectively, and to make use afresh of the provisions for sin-cleansing.” R.4655, col. 1, par. 5, 6 or Z.’10-247, col. 1, par. 4, 5.

“The great Day of Atonement lasted one day only ... Its sacrifices and offerings were not in respect to the sins of the preceding year, as some have suggested. Each Atonement Day made reconciliation for the sins of the people for the ensuing year, and under its arrangement they were God’s people and **treated** as though they were **free** from **original sin**, the sacrifices of the Day of Atonement being reckoned as covering the Adamic condemnation. At the close of each year, therefore, the

** Class comments—see PREFACE, par. 2, 3.*

people were reckonedly back again under Adamic condemnation, and fresh offerings, sacrifices, were made to bring them again into God's favor for another year.

"The Apostle points out that these remembrances of sin every year—'year by year continually'—(Heb. 10:1) evidenced the fact that the Adamic guilt was not actually cancelled, but merely temporarily covered. But he also points out that the better sacrifices, the real sin-offering which God has ordained and which will be effected through the Christ, will need no repetition, because its cancellation of sins will be forever,—'For by one offering he hath perfected forever them that are sanctified'—set apart as members of His Body.—Heb. 10:14." R.4034, col. 1, last par. or Z.'07-230, col. 1, par. 4.

"The Israelites were God's people, in covenant relationship with Him through typical arrangements. The time had not then come for Christ to die for sinners, so God gave them a system of types, pointing forward to the **real Sacrifice** for sins to be offered in 'due time.' He arranged that those who came into this covenant relationship with Him should be treated as though their sins had been actually forgiven and cancelled. 'Year by year continually,' as the Apostle Paul says, they were to repeat these Atonement Day sacrifices, and thus have, typically, a fresh cancellation of Adamic sin for another year, for the sacrifice was good only for one year. Because of this arrangement their unwitting transgressions were typically set aside, and they continued to be God's covenant people." R.5962, col. 2, next to last par. or Z.'16-291, col. 1, par. 3.

Question—How long is the antitypical Day of Atonement?

"The antitypical 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 antitypical 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." R.5874, col. 2, par. 4, 5 or Z.'16-90, col. 1, top and par. 1.

Another reference on this question:

"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 2800 years or more long.” Pastor Russell Question Book page 27, top, line 10 to end of page.

(2) In what way was it related to all subsequent types?

It should be considered as separate from and yet a part of and related to the other Tabernacle types. The types are each separate pictures, but they are all in agreement—all harmonious.

(3) Who was the antitype of the Chief or High Priest in His relation to the under-priests? T. 49, par. 2.

Heb. 3:1; 4:14, 15; 9:24; 8:1.

(4) Who was the antitype of the High Priest in His relation to all Israel? T. 49, par. 2.

The world's High Priest is the Christ, Head and Body complete. Israel typified the world. Rev. 3:21; Gal. 3:29; Rev. 5:10; Rom. 8:17—"Suffer with Him." 2 Tim. 2:12; 1 John 3:2; John 14:2, 3; Eph. 1:4; Heb. 2:11; 1 Pet. 1:2-4.

Heb. 7:27—"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."

"It has been asked how the church could in any way be identified with the offering of **this** sacrifice.

"To get the Apostle's thought we are compelled to take one of two views; either that the High Priest in this case meant our Lord Jesus alone, separate and distinct from His Body, or else that it did not mean our Lord Jesus alone, separate and apart from His Body.

"In another place the Apostle tells us that God foreknew the church; therefore, in the Divine Plan it was a foreknowledge that there would be a church selected from among sinners, even as it was predestinated of Jesus Himself that He should be the Head: 'He (the Father) hath chosen us in Him (Christ) 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 unto himself.' (Eph. 1:4, 5) Consequently, to take any other view would indicate blindness respecting the Scriptures. For this reason, we think that Paul referred, in the (*above*) text under consideration, to the High Priest as a

whole—Head and Body ... When, therefore, he speaks of the High Priest, saying, ‘and this he did once,’ he is referring to the **one sacrifice of two parts**. He does not mean to say that the Priest offered merely one sacrifice of one part, but that the Priest made first the offering of the antitypical bullock, and afterwards the offering of the antitypical goat.” R.4780, col. 1, par. 5, 6, 7, and part of 8, or Z.’11-78, col. 1, bottom half.

“In Heb. 7:27 the Apostle said, ‘This he did once when he offered up himself.’ The question arises, To whom does he 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 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** fulfilment 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.” R.4965, col. 1, last par., and col. 2, par. 4 or Z.’12-46, col. 1, par. 3, 4.

(5) In this latter sense whom did Israel typify? T. 49, par. 2.

Israel here typified all humanity desirous of having atonement made for their sins and of returning to Divine favor.

(6) What period of time in the antitype is indicated in the consecrating of the priesthood? T. 50, par. 1.

All of the Gospel Age. See Heb. 2:3 and also answer to Question 28 in Chapter III.

(7) What period of time is typified in the sacrifice of the “Sin-offerings”? and when do they cease? T. 50, par. 2.

The same Gospel Age.

The same above reference answers this also.

Rom. 11:25 also shows when these sacrifices cease—“Until the fulness (or full number) of the Gentiles be come in.”

(8) When are the blessing and glory for the world under this glorious High Priest due to begin? T. 50, par. 2, 3.

When the sacrificing is all finished and the last member of the Body of Christ has passed beyond the veil, when Jesus and His Bride are made one—the great Prophet, Priest and King as well as Mediator. Acts 3:19-23.

See 1916 Foreword of Vol. 6—page ii top.

Of course the Great Company will have to be resurrected before the blessings to the world can begin. As proof for this note the following:

“It is evident that the merit of Christ is applied on behalf of the church during this Gospel Age—on behalf of all who essay to be of the church; it is used to impute to those who desire to become sacrificers and who consecrate themselves to God that they may present an acceptable sacrifice and thus become members of the spiritual class and joint-heirs with Christ. This **applies to the ‘great company’** as well as to the **‘little flock.’** It applies to **all who are begotten** of the Holy Spirit, because they could not be begotten of the spirit except by the imputation of Christ’s merit to their earthly sacrifice.

“It follows, then, as a matter of necessity that before the merit of Christ’s death could be applied on behalf of the Ancient Worthies or Israel, under the New Covenant arrangement for Israel and the world, **it must be released as respects all those to whom it is now imputed** for the purpose of giving them the opportunity of attaining the spiritual station. This would prove conclusively, we think, that the ‘great company’ class will be resurrected before the Ancient Worthies will be brought forth.” R.4667, col. 2, par. 2, 3 or Z.’10-268, col. 2, par. 1, 2.

(9) Of what order of priesthood will the glorified Christ be? T. 50, par. 2.

It will be of the Melchisedec order; the Aaronic priesthood was a sacrificing one while the Melchisedec priesthood is a reigning one. Heb. 5:5, 6, 10; Heb. 6:20; Heb. 7:11-21; Psa. 110:4.

“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.” R.4759, col. 1, par. 7 or Z.’11-44, col. 1, par. 6.

“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 strikingly 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.” R.3951, col. 2, par. 7 or Z.’07-70, col. 2, third from last par.

(10) What will be the three-fold work of the completed Christ? T. 50, par. 2, 3, 4.

As Prophet, Priest, and King.

Prophet—a teacher. Acts. 3:22.

Priest—see preceding question, a blessing.

King—Rev. 3:21; Rev. 2:26, 27; Rev. 5:10.

“Many can realize our Lord in the attitude of Priest who fail to realize that He is also to be a King, and that throughout the Millennial Age He will be a Priest upon His **throne**, ‘after the order of Melchisedec,’ His Church and Bride being associated with Him and sharing in both His priestly and His Kingly offices.

“The Priestly office speaks mercy, forgiveness and grace to help; but the kingly office is no less essential to the world’s salvation—men must be **delivered** from the bondage of sin and death—and must be ruled with the iron rod in order to develop them and fit them for life everlasting; and all this work belongs to Him who redeemed us with His own precious blood.” R.2471, col. 2, par. 3, 4 or Z.’99-123, col. 2, top and par. 1.

“Among the great ones of earth, Moses stands out preeminent as a leader, lawgiver and ruler. He really combined in himself the **three** offices, **prophet, priest and king**. As a king, the representative of the Great King, Jehovah, he would be classed as an autocrat whose meekness and gentleness, nevertheless, protected those under his care against any arbitrary use of his power and authority. Although Aaron was the high priest proper, yet in a still larger sense he performed his services under, and as representative of Moses—and the latter had equal privilege of going into the Holy and Most Holy, and joined with Aaron at the close of the Atonement Day in giving the Atonement blessing to the people. As a

prophet, or teacher and lawgiver, he, under the instruction of the Lord, was far in advance, not only of others of his time, but, of the many who have sought to copy and improve upon the laws which he laid down. In all of this, however, he was merely a **type** of the **Great Prophet**, Priest and King whom God purposed should, in due time, accomplish a still greater deliverance for a still mightier host to a still better Kingdom of promise—the Millennial Kingdom. Moses did not take the title of King or priest, although the humbler title of prophet, teacher or representative of God, represented also in his case the kingly and priestly functions that we have seen.” R.3068, col. 1, par. 1 or Z.’02-267, col. 1, par. 1.

See also Vol. 4, 629—last par. and 630—par. 1.

(11) Did Jesus thus offer Himself to the Jewish people at His first Advent? and why? T. 50, par. 4 and top of 51.

Yes, He did. Why?—because this was typical of the offering of the whole Body, the glorified Christ, to the world.

As a Prophet He taught them. As Priest He offered up Himself. As King He rode into their city at the close of His ministry.

Matt. 21:5—“Behold thy King cometh.” Zech. 9:9; Heb. 7:27—as priest; Matt. 15:24—“Prophet or teacher.” John 1:11.

(12) What did the rejection of Jesus by the Jews and its consequences foreshadow in this age? Isa. 8:14.

“We may therefore regard that visitation of wrath upon fleshly Israel as a foreshadowing of the greater indignation and wrath to be poured upon Christendom in the end of this age.” Vol. 4, 49, par. 1.

(13) What will be required of the world after the triple work of the Christ has been fulfilled? T. 50, par. 3.

Perfect obedience will be required.

Psa. 72:7—“In his days shall the righteous flourish.”

Acts 3:23—“And it shall come to pass that every soul that will not hear (obey) that Prophet ...”

Read Vol. 6, page 122, last par.

“When during the Millennial Age, the world shall have learned their lessons along the lines of knowledge, God does not purpose to receive them everlastingly without a thorough test of their heart-reliance. In Rev. 20:3, 7-10 we read that at the close of the thousand years Satan shall be

loosed for a little season. Mankind will **then know** what is right and what is wrong, for the principles of righteousness will have been implanted in their hearts. The experience with Satan will be a test of heart-reliance, of loyalty, in that God will apparently not be in control.

“Then all those not in fullest sympathy with God and His Divine Plan will be misled by this test of faith. Thus they will demonstrate their true character. Those who prove **disobedient** will be destroyed in the second death. God tells us that in the consummation every knee shall bow and every tongue confess to the glory of His name, and that **every creature** in Heaven and in earth shall give honor and praise to the Son. (Rev. 5:13)” R.5116, col. 2, par. 5, 6 or Z.’12-323, col. 2, par. 1, 2.

“It is a mistake to suppose, as many seem to do that because our Lord Jesus paid the full price of our redemption from sin and death, therefore all the redeemed ones must be freed forever from condemnation and sin as soon as the ‘times of restitution’ begin. On the contrary when the world is awakened from the tomb it will be still under condemnation as sinners and unworthy of eternal life, and subject to the bondage of corruption (death). Its first step will be to **learn** of God’s gracious provision in the ransom, by which, through Christ, they may escape sin and its penalty (corruption) and obtain the gift of life. That **knowledge** will develop either obedience and consecration to Christ and lead to its reward of gradual restitution to human perfection, or it will lead to a personal and wilful rejection of God’s grace and the merging of their sentence from Adam’s death to second death.” R.2015, col. 1, par. 1 or Z.’96-180, col. 1, last par.

(14) What will be the consequences upon any who fail to measure up perfectly to all requirements? T. 50, par. 3.

Acts 3:23; Jer. 31:29, 30; Ezek. 18:4; Rom. 6:23; Rev. 20:9; Prov. 2:21, 22.

The First Atonement Day Sacrifice The Bullock

(15) What clear distinction between the human nature and the “new creature” is shown in these types and how? T. 51, par. 1, 2.

Lev. 8:14; 16:11, 15; A 179, par. 3; B 126, par. 1, 2 and 127, par. 1.

In the 8th Chapter of Leviticus picture Aaron and his sons represent our Lord and His body as new creatures, and a bullock represents their human nature.

In the 16th chapter of Leviticus picture Aaron alone represents The Christ, Head and Body, and the two sacrifices, the bullock and the goat, represent their human nature.

Jesus' "human nature became His sacrifice. He laid down His life ... He there became the Priest, the great High Priest, His **flesh being typed by the bullock** of sin-offering, sacrificed on Israel's yearly day of atonement." R.5943, col. 1, par. 5 or Z.'16-252, col. 1, par. 6.

(16) Why was it necessary for our Lord to become a man? T. 52, par 1.

Read Vol. 5, page 440, top half of page—(Very good), and page 299, last par.

1 Cor. 15:21, 22; John 1:14; Phil. 2:7, 8; Heb. 2:16; 10:5, 10, 12; 1 John 4:2, 3.

(17) As Jesus gave Himself as our "Ransom" price, taking Adam's place in death, how could he ever live again without annulling His Work as Redeemer? T. 52, par. 2.

"All the evidences of the Scriptures rightly and carefully arranged before our minds, show conclusively that our Lord was resurrected a spirit-being—not only higher than man, but higher also than angels, archangels, principalities and powers, a partaker of the Divine nature. As such He was indeed a 'new creature,' and not in any sense of the word did this imply His taking back our ransom price ... Our Lord's resurrected being was a **direct gift** from the Father, and not something which our redeemer held over from a previous existence: it was a **recreation** on a higher plane of existence ... As a man, also, He had a right to life, because the Divine Law guaranteed life to all who obeyed it; hence in no sense of the word was His human life forfeited. On the contrary He **gave** it, He **sacrificed** it, He **offered** it in harmony with the Father's Plan, as man's **ransom-price**. But there He **lost** all right to life; that was the very thing which He surrendered or 'offered' on man's behalf. And having surrendered on man's behalf His rights to life, He had no such rights remaining, and consequently could plead no right to a future life by a resurrection on that score—He had given His rights for Adam and his race.

"But while the rights of our Lord were gone—paid to justice as Adam's ransom, nevertheless, the Heavenly Father's power and right to **re-create** on a higher plane were in no sense of the word abridged. Justice might properly object to the re-creation of Jesus as a **man**, but would have no ground whatever for objecting to the creation of a new creature—of a

nature higher and superior to all others of God's creatures—of the Divine nature." R.2477, col. 1, par. 3, 5; col. 2, par. 1 or Z.'99-134, col. 1, par. 3 and col. 2, par. 2, 3.

"When God raised Him from the dead and rewarded Him with a higher nature and certain wonderful blessings connected therewith, this exaltation could not interfere with the **RIGHT** which God's Law had given and which He had neither given away nor forfeited. He had merely allowed men to take his life from Him, thus separating Him from **His rights**, which remained His.

"Since our Lord, therefore, had neither forfeited those rights, nor given them away, then when God highly exalted Him because of His obedience unto death, this right to human life was amongst the things that He possessed. The right was His irrespective of anything which the Father gave Him. It is because He holds this right to human life as an asset—His legally and not as a gift—that He is said to be the Life-Giver." R.5086, col. 1, par. 6, 7 or Z.'12-264, col. 1, top and par. 1.

(18) What hope or promise did the Father set before Jesus as a reward for becoming man's "ransom"? T. 52, par. 3 and top of 53.

Heb. 12:2; 1:3, 4; Phil. 2:9. *Vol. 5, page 118, last 2 pars. and page 119, par. 1-3. Vol. 6, page 65, par. 2.*

(19) When was the death of the antitypical bullock, "the man Christ Jesus," reckoned as having taken place? T. 53, par. 1, 2, 3; 54, par. 1, 2.

"The sacrifice of Jesus was made at Jordan, but it was finished at Calvary. His consecration was absolute. The killing of the bullock is symbolical of what Jesus did when He surrendered His will." R.5086, col. 2, par. 6 or Z.'12-264, col. 2, par. 2.

"Jesus was put to death in the flesh; that is to say, He sacrificed the flesh—He gave up His claim on the flesh at His consecration ... His dying was not merely at Calvary. It was begun at Jordan three and one-half years before. In the type, the High Priest slew the bullock, which represented the man Jesus." R.5325, col. 2, par. 4, 5 or Z.'13-300, col. 2, par. 5, 6.

"There was just one moment when the knife in the hand of the High Priest smote and slew the bullock. That moment represented the moment when our Lord, at Jordan, became dead as a man and alive as a new creature." R.4877, col. 2, par. 3 or Z.'11-350, col. 2, par. 3.

"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. From the moment of His consecration at baptism He **was reckonedly dead** and at the same moment begotten of the Holy Spirit." R.4427, col. 1, just below middle or Z.'09-202, col. 2, middle.

(20) Where was the bullock slain? and what did this typify? T. 54, par. 3.

The bullock was slain in the Court, which typified the condition of faith in God—as far as the human nature could go.

The Court was the only place Jesus could be pictured before His consecration for He was not yet spirit-begotten.

(21) For whom was the blood of the bullock shed? and what did this signify? Lev. 16:11. T. 55, par. 2.

Heb. 7:26, 27.

"The death of Jesus was typified by the killing of the bullock on the Day of Atonement ... The Merit of that sacrifice might have been applicable to all the people; but if so, there would have been no room for the sacrifice of the Lord's goat class, the sacrifices of the under-priests, who, if faithful, are by and by to be made the Royal Priesthood of the Millennium. In the type, the High Priest allows the merit of His sacrifice to be **applied to Himself** and His house—**Himself representing the church which is Christ's Body; His house representing the household of faith, the consecrated ones who will fail to become members of the Body of Christ** and will instead be on the spirit plane, 'a **great multitude**' who will serve God day and night in His Temple—in the church glorified." R.5972, col. 2, par. 5 or Z.'16-311, col. 1, par. 2.

(22) Why were Aaron and his sons washed before being clothed with the holy garments or entering the "Holy"? Exod. 29:4-9; Lev. 16:4. T. 54, par. 4.

In order to fitly represent the purity and sinlessness of the new creature.

"Everyone 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 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 hands ...

"The Apostle in 1 Pet. 2:1-3 mentions that those who would be Royal Priests must lay aside 'all malice, guile and hypocrisies, envyings and evil speakings.' As the sacrificing requires all of the present life, so the washing requires all the present life; and only those who both wash and sacrifice will be accepted into the glorious Royal Priesthood of the future ... 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 acceptable to the Lord." R.3267, col. 2, par. 1, 2 or Z.'03-408.

"Although we may not hope to be perfected until we shall be 'changed' and be granted our new resurrection bodies, nevertheless, we may keep so closely in touch with the Lord in the spirit of our minds that we may have continual fellowship with Him; and by confessing our faults daily and seeking His forgiveness we may continue to the end of our journey **clean from sin**, even though we must still acknowledge the infirmities of the flesh, that in our flesh dwelleth no perfection." R.4897, col. 2, par. 5 or Z.'11-388.

(23) Did the High Priest wear the same garments during the day of Atonement as he wore at the time of his consecration to the priesthood? and if not, why not? Lev. 16:4. T. 55, par. 1.

No, he wore the white linen garments of sacrifice on the Day of Atonement.

"The Day of Atonement and its work represented, as we have seen, this Gospel Age. On that day the High Priest wore **not his glorious garments**, but simply the holy garments or linen robes,—illustrating the fact that during this Gospel Age neither the Lord nor the church occupy a place of distinction or glory in the sight of men,—their whole standing being represented simply as one of purity, righteousness,—typified by the linen robes which, in the case of the church, symbolize the righteousness of her Lord and Head. It was **after** the Day of Atonement that the High Priest put on his glorious robes, representing the glories, dignities, etc. of Christ's authority and power during the Millennial Age. And the church is represented with her Lord in the glories of that figure; because as the head of the High Priest represented our Lord and Master, so the body of the

priest represented the church; and the glorious garments, therefore, represented the dignities and honors of the entire Royal Priesthood when the time of exaltation shall have come.” Vol. 6, page 234, last line and half of 235.

Question: Is our High Priest now still in garments of sacrifice or in the garments of glory and beauty? See notes in back—page 1B.

(24) As the garments of glory and beauty represented the glorified Christ, Head and Body, why did he wear them at the time of his consecration and anointing to the priesthood? See Lev. 8:7-10.

Answer: This shows how God foreknew and had foreordained the entire office and work of the antitypical priest, before Jesus was anointed. Those robes represented the High Priest’s future work.

Eph. 1:9-11; Eph. 1:4, 5—“According as he hath chosen us in Him before the foundation of the world ...” Eph. 2:7 “That in the ages to come he might show the exceeding riches of His grace in His kindness toward us thru Christ Jesus.” (This text is speaking from the Heavenly Father’s standpoint which is always as of the completed picture, or the dawn of the Millennial Age and on into the ages to come.)

(25) Why did Aaron make the “sin-offering” “for himself” as well as for all “the members of his house”? and what did this typify? T. 55, par. 2.

“In the type the High Priest allows the merit of his sacrifice to be applied to himself and his house—himself representing the Church, which is Christ’s Body; His house representing the Household of faith, the consecrated ones who will fail to become members of the Body of Christ and will instead be on the spirit plane, ‘a great multitude’ who will serve God day and night in His temple—in the church glorified.” R.5972, col. 2, par. 5 or Z.’16-311, col. 1, par. 2.

“The Scriptures declare that our Lord Jesus was holy, harmless, undefiled and separate from sinners. Hence He would need no sin-offering on His own behalf. Yet the Scriptures say that He needed **first** to offer for Himself and then for the people. (Heb. 7:26, 27) Here we see clearly shown the church as a part of Himself—different from the world in general.” R.5392, col. 1, par. 3 or Z.’14-35.

(26) What was the typical significance of the High Priest’s filling his hands with “sweet incense,” and taking it with the blood into the “Holy” and offering it upon the “golden altar”? T. 56, par. 1, 2.

The “two handsfull” represented our Lord’s full capacity and ability of righteousness—required and yielded—a sweet perfume to the Father—A complete consecration—a perfect sacrifice.

The incense represented the perfection of His being coming in contact with the fire, or trials, and He yielded perfect obedience.

The incense must all be consumed; so He yielded His all in obedience.

He offered himself once. Heb. 7:26, 27.

“Question—Should the sweet incense burned by the High Priest, and which represented the perfections of the man Jesus, be understood as having been offered also by the members of the Body of the High Priest, the under-priests? If so, how was this shown?

“Answer—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. And yet the thought is there that the sacrifice of the church, **made acceptable** by the Atonement effected through Jesus’ death, must continue to be presented until death, that these members might eventually be received into glory. ‘As our Lord was, so are we, in the world.’ As He was rendering obedience day by day, so are we rendering obedience day by day. As the spirit of loving zeal was demonstrated in His case, so in our case; otherwise we should not be permitted to be members of that Body.

“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, for in harmony with the Divine intention, before the foundation of the world, He was to be the Forerunner, the Representative and the Advocate of those who would be accepted as His members. Hence, in offering up 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,’ though a bad savor to the world. (Eph. 5:1, 2; 2 Cor. 2:15; Rev. 8:3, 4; Heb. 13:15, 16)” R.4922, col. 1, par. 5 to 8 or Z.’11-428.

“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 the 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.” R.4868, col. 1, par. 3 or Z.’11-239.

“Whoever is truly thankful to the Lord and offers Him praise,

remembering His benefits, will seek to render substantial thanks also in deeds that will be acceptable and pleasing to the Lord.

“While prayers, adorations, and praises are the most direct offerings of ‘incense’ to the Lord, nevertheless, He has so arranged matters that we cannot offer these sincerely and acceptably except as we have His spirit: and if we have His spirit, we will at the same time that we offer this incense on the golden altar be offering also upon the brazen altar in the ‘court,’ good works—‘doing good unto all men as we have opportunity, especially to the household of faith.’ Gal. 6:10.” R.2551, col. 2, middle or Z.’99-286.

(27) What was the meaning of the censer of burning coals upon which the incense was crumbled? T. 56, par. 2.

“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 destructive influences which 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 such 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 the 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 thus 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.” R.4602, col. 2, par. 2, 3 or Z.’10-136-137.

“Our Lord’s testimony is that none will be acceptable to Him whose faithfulness will not draw upon them the world’s disfavor. His words are ‘whosoever will live godly shall suffer persecution.’ (1 Tim. 3:12)” Vol. 6, page 464, top.

“God gives to His children blessings without measure, but their trials He **measures carefully**. Every burden which He permits to rest on any of His loved ones is **weighed with exactness**. It is **just enough** to do its needful work. No portion of it could be spared.” R.747, col. 1, bottom or Z.’85-8.

(28) What was typified by the cloud of smoke therefrom that penetrated beyond the “vail” into the “Most Holy”? T. 56, par. 2.

“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**.” T. 56, par. 2.

Did the High Priest take the censer of burning coals and the incense into the Most Holy? See Exod. 40:3, 26.

Also see Heb. 9:2-4 in the Diaglott: “For a Tabernacle was prepared—the first—in which were both the Lamp-stand and the Table, and the loaves of the presence, and the golden altar of incense; this is named ‘the Holy place.’ And behind the second vail, that Tabernacle which is named ‘The Holy of the Holies’; having the Ark of the Covenant, covered on all sides with gold, in which was a golden vase containing the Manna, and the rod of Aaron which blossomed, and the tablets of the covenant.”

Note that the footnote in the Diaglott on verse 2 says that the Vatican manuscript omits “the golden altar of incense” from the rendering in the King James version.

“Question—Is it the correct thought that the High Priest took the censer containing burning coals into the Holy of Holies? If so, what is the anti-type of this?

“Answer—We do not have any knowledge of any record that the High Priest ever took the censer into the Most Holy. The order of the Day of Atonement, you will remember, was that the High Priest slew the bullock; then he took the blood of the bullock and fire from off the brazen altar

and went with the two into the Holy, there to offer incense upon the fire **before the vail, not behind the vail; in the Holy, not in the Most Holy.** We have no knowledge of **any sacrificing to be done in heaven**, and the fire would represent testings: our Master did not have any testings in Heaven; His testings were on earth. This, then would evidently be the proper interpretation to put upon the type. The censer with the coals of fire, you will remember, was placed on top of the golden altar. The Apostle Paul (Heb. 9:2) in giving an account of the contents of the Most Holy states that this altar, the golden altar, was in the Most Holy, but we think it was a mistake either by the Apostle himself or some copyist; he could not have said that, for the account in the Old Testament is very distinct, that the altar will be in the Holy. The only article of furniture in the Most Holy was the Ark ... Fire, wherever it is used, would symbolize trials, difficulties and testings. The fire that is here referred to in the Holy where the incense was crumbled upon the coals of fire represents our Lord's three and one half years' ministry; during these three and one half years He was using all His perfect powers in the service of the Lord, the Truth and the brethren. Every time that incense touched the fire it produced a smoke of incense, and so the life of Jesus was one continual offering of this incense before the Lord and as a result of the sacrifice of Christ thus accomplished, He was counted worthy to go beyond the vail into the Most Holy." Pastor Russell Question Book, page 27, last question.

(29) Why must Aaron tarry for a time in the "Holy" before proceeding with the blood of the bullock, into the "Most Holy"? T. 56, par. 1, 2.

"That he die not."—Lev. 16:13.

"Looking through the type to the antitype ... (*our Lord*) 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." T. 56, par. 1.

Heb. 5:8—"Though He were a Son, yet learned He obedience by the things which he suffered."

"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 vail, into the Most Holy, as shown in the type." R.5712, col. 2, par. 2 or Z.'15-190-191.

(30) What simultaneous work was progressing in the "court"? And what did this typify? T. 57, par. 1, 2.

The fat and life producing organs of the bullock were on the brazen

altar and were burning furiously, producing a cloud of smoke.

This typified how the Lord's sacrifice appeared to believing men.

Question: Is there anything connected with the Atonement Day sacrifices which corresponds to the ransom? See notes in back page 2B.

Household of Faith—broad and strict sense; see R.5358, col. 1, par. 1, 2 or Z.'15-325-326.

(31) What was represented by the burning upon the Brazen Altar of the fat and inward organs of the bullock? T. 57, par. 1, 2.

This represented our Lord's devotion, self-sacrifice and loving zeal (or fat) ascending to God as a sweet and acceptable sacrifice during the three and one half years of His ministry.

(32) What did the great volume of smoke typify? T. 57, par. 2.

It typified that our Lord's sacrifice was a "sweet savor to God," and all in the court who saw it knew that He was acceptable to the Father. He was yielding up His best powers.

(33) In whose presence was this done? and what effect was produced? T. 57, par. 1, 2.

Those who would be in the "court" condition at that time—those who understood that Jesus was the Messiah—not many.

Matt. 16:15, 16—"He saith unto them, but whom say ye that I am? And Simon Peter answered and said, 'Thou art the Christ, the Son of the living God.'"

John 6:67, 68—"Then said Jesus unto the twelve, will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life."

Thus we see that—"The burning of the fat on the brazen altar in the court represented our Lord's sacrifice as seen by His disciples and faithful followers, the (tentatively) justified ones—above 500 brethren. And all who since have come into this condition of (tentative) justification have by faith seen that same sacrifice." R.4427, col. 1, last 5 lines or Z.'09-202-203.

(34) What period of time in the antitype was indicated by the time spent by the priest in the burning of the fat and vital organs, as well as the burning of the sweet incense? 1 Pet. 1:7. T. 56, par. 2; 57, par. 2.

The three and one half years of His ministry.

“Notice then the three burnings. The one in the Holy represented the Divine view of the sacrifice of Christ **during the three and one half years of His ministry.**” R.4427, col. 1, last par. or Z.’09-202-203.

(35) While the incense was burning in the “Holy” and the fat and vital organs were burning in the “court,” what work was going on simultaneously outside the camp? T. 57, par. 3. Lev, 16:27.

“The burning of the carcass outside of the camp represented our Lord’s sacrifice as viewed from the standpoint of man”—*or the world.* R.4427, col. 2, top or Z.’09-202-203.

See notes in back, page 3B, regarding the “camp.”

(36) What was typified by the stench of the burning of the hoofs and hide and entrails of the bullock of the sin-offering? Heb. 13:13. T. 58, top of page.

“The burning of the carcass outside of the camp represented our Lord’s sacrifice as viewed from the standpoint of man. To them it is an improper use of time and energy. To them His life had an **evil odor**, as they considered Him a companion of publicans and sinners.” R.4427, col. 2, top 5 lines or Z.’09-202-203.

“Outside the camp means rejected of the people. Why outside the camp? Why not inside? Because there is a great stench of the burning flesh. Get a lot of flesh, hair and bones and burn it in your backyard and notice how much stench there is from it. Thus your sacrifice and mine are not appreciated by those who are in the camp and not of the church; they do not appreciate the laying down of your lives in sacrifice, and if you should spend your time and gain in the service of the Truth, they would speak evil of you and consider you foolish and for the same reason that they did Him. It is the reproaches that fell upon Him that fall upon us, in like manner, and for similar reasons.” Pastor Russell Question Book, page 688, par. 2.

“As the ‘bullock’s’ body (except the fat and vital parts and the blood) was then dragged outside the camp and burned, so our Lord suffered shame, ignominy, destruction of the flesh, to accomplish the antitype.” R.4920, col. 2, next to last par. or Z.’11-425-426.

Read Isaiah 53:3-5, 7, 8.

(37) When did all the sacrifices and sufferings of our Lord end? T. 58, par. 1. John. 19:30.

“The three burnings, outside the camp, inside the court and in the first of the holies, together represented our Lord’s sacrifice from these widely

different standpoints. When one ended, all ended—**when our Lord was crucified. His sacrifice was finished then.**” R.4427, col. 2, top, lines 6-9 or Z.’09-202-203.

(38) What three pictures did our Lord thus portray during the three and one half years of His ministry? and to what three classes did these refer? T. 58, par. 1.

The 3 pictures and the 3 classes are

(1) His sacrifice to the world was a stench.

(2) To believers, a “sweet savor,” acceptable to God.

(3) To Jehovah—a “sweet incense.”

“Notice, then, the three burnings. The one in the Holy represented the Divine view of the sacrifice of Christ during the three and a half years of His ministry. The burning of the fat on the brazen altar in the court represented our Lord’s sacrifice as seen by His disciples and faithful followers ... The burning of the carcass outside of the camp represented our Lord’s sacrifice as viewed from the standpoint of man ... The three burnings, outside the camp, inside the court and in the first of the holies, together represented our Lord’s sacrifice from these widely different standpoints.” R.4427, col. 1, last par. or Z.’09-202, col. 2.

(39) By what act did the High Priest foreshadow our Lord’s resurrection and entrance into Heaven, “there to appear in the presence of God for us”? T. 58, par. 2. 1 Pet. 3:18; 1 Cor. 15:44.

Heb. 9:24; Heb. 1:3.

After the incense had preceded him the High Priest passed under the second veil into the Most Holy, there to sprinkle the blood of the bullock, thus foreshadowing our Lord’s resurrection and entrance into heaven “there to appear in the presence of God for us.”

(40) How long did our Lord tarry under the “second veil”? T. 58, par. 2. John 19:31-33; 20:1.

Peter said in Acts 10:40—“Him God raised up the third day.”

“Our Lord announced in advance that He would rise from the dead on the third day. In any view of the matter our Lord could not have been exactly three days and three nights in the tomb according to the record—it would have been either more or less, because He died in the afternoon and rose from the dead in the morning, hence no exact statement of even days and nights would fit the case. We recognize the

custom of the times of reckoning a portion of a day or a year as though it were a complete one. For instance, throughout all the records of the chronicles of the kings we find that a portion of a year is counted for a year; that if a king reigned three years and three months it would be counted a reign of four years, or if he reigned two years and three months it would be counted three years, since he did reign for a portion of the third year. So in the statement of our Lord's period in the tomb it is properly enough spoken of as three days and three nights, and shown thus:

Jewish Reckoning

4 to 6 p.m. Friday = 2 hours

6 p.m. Friday to 6 p.m. Saturday = 24 hours

6 p.m. Saturday to 4 or 5 a.m. Sunday = 10 or 11 hours ...

... thus reckoned, it fulfills Peter's words, 'He rose again the third day.'" R.3903, col. 2, last par. and 3904, col. 1, top or Z.'06-381-382.

(41) What was pictured in the High Priest's carrying the blood of the bullock into the "Most Holy" and there sprinkling it upon the "Mercy Seat" and also before it? T. 58, par. 3. See also T. 63, par. 2.

Heb. 9:24; 4:14; 9:11, 12.

"In the type when the High Priest had finished the offering of the incense, he took the **blood of the bullock** and entered with it into the Most Holy, stooping under the second vail, which pictured our Lord's three days in the tomb. He arose the other side of the vail a spirit being and later ascended up on high, 'there to appear in the presence of God for us.' Looking at the type and tracing its fulfilment we find that this signifies the sprinkling of the blood upon the Mercy Seat and before the Mercy Seat. When the Apostle says He appeared for us we find that this fulfilment was typified by the Priest's presentation of the blood on behalf of himself and his house—the church, which is His Body; the 'great company,' the 'household of faith,' the antitypical Levites, or the house of Levi." R.4427, col. 2, par. 1 or Z.'09-203, col. 1, par. 1.

"If we would know what Christ, our High Priest did for us after His ascension to the 'Most Holy,' to Heaven itself, the presence of God, we have but to look back to the type which was made to illustrate it. There we see the High Priest, after he had sacrificed the bullock, which represented the humanity of Christ (while he himself then represented the New Creature of the Divine nature), entering the Most Holy with the blood of the bullock, and there presenting it before the Mercy Seat in the presence of the Shekinah glory; thus formally presenting to God the evidence of the typical sacrifice for the sins of the people and so

typically completing the work of atonement toward God. (Lev. 16:6, 14; Heb. 9:7.) And thus the Apostle in Heb. 9:7-14 shows that this work, thus typically accomplished by the typical High Priest was actually accomplished by Christ after His ascension to the Father, and that this formal presentation of the fact of His sacrifice for our redemption, was therefore a **necessary part** of the work of atonement, without which, according to the type, his sacrifice would have **availed nothing**. It was after the sacrifice had been made in exact conformity to the prescribed method, and after the evidence thereof (the blood) had been duly presented in the Most Holy, that the blessing of God could be granted to those for whom the atonement was made. Every part of the prescribed work was, in the antitype, as in the type, a necessary part, without which the whole would have been a failure.” R.1829, col. 1, par. 3 or Z.’95-145, col. 2, par. 4.

“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.’” T. 63, last par.

(42) When and where was the work of atonement, accomplished by our dear Redeemer, completed? T. 59, top of page.

Heb. 4:14; 9:24. Z.’09-203, col. 1, par. 1.

Forty days after His resurrection—in Heaven itself—“there to appear in the presence of God for us.”

See answer to question 41.

The Second Atonement Day Sacrifice The Lord’s Goat

(43) What was typified by the two goats for a sin-offering? and why were two chosen? T. 59, par. 2, 3. Lev. 16:5-10.

The 2 goats represent all who fully consecrate their lives during the Gospel Age. Why two?—it shows there will eventually be two classes.

“The two goats standing at the door of the Tabernacle represent all of the Lord’s consecrated church at this present time, but shows us that it consists of two classes. Both classes were consecrated alike, but both do not go thru the same experiences. The one class follows precisely the experiences of the Lord, as the goat’s experiences correspond to those of the bullock; but the other class, typified by the scapegoat, 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 therefore the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. (1 Cor. 5:5.)” R.4035, col. 2, par. 1 or Z.’07-231, col. 2, par. 1.

“After offering the blood of the bullock the High Priest came out and laid his hands upon the goats ... and accepted one of them as the Lord’s goat for sacrifice and the other as a scapegoat for destruction. The casting lots indicated that the High Priest had no choice as to which should be the sacrifice. Even so all who make consecration to the Lord are eligible to sacrifice and the Lord is no respecter of persons, but willing to accept all who are faithful to their covenant obligations.” R.4427, col. 2, par. 2 or Z.’09-203, col. 1, par. 2.

“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 wilfully being entirely ignored, because they fail entirely and go into the second death. Until the finish it may not be known where any of those consecrated to sacrifice may terminate their race. ‘Ye are called in one hope of your calling’—the hope that we may be of the Lord’s goat class.” R.4921, col. 1, par. 3, 4 or Z.’11-426, col. 2, par. 2, 3.

“The question might arise, Could these, after being relegated to the ‘great company’ class, be reinstated and accepted to the priestly class again? Our answer is, No. This picture of the atonement day **shows the matter as it will be in the conclusion** of the antitypical Day of Atonement. God, who knows the heart, never relegates anyone to the ‘servant’ class until that person shows that he has not the proper spirit to be a true ‘overcomer.’ The decision being once given, the Divine wisdom, foreknowing and foreseeing, would not reverse it. He could not err in His judgment that the person would not be fit for a place in the Bride class.” R.4865, col. 1, par. 2 or Z.’11-235, col. 1, par. 3.

(44) Why were they presented at the “door of the Tabernacle”? T. 59, par. 2, 3.

Because the Lord so commanded—(Lev. 16:7).

This was the Lord’s law in respect to all sin-offerings. (Lev. 4:4) Only sin-offerings were presented at the door of the Tabernacle.

“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.” R.4035, col. 2, par. 1 or Z.’07-231, col. 2, par. 1.

“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 under-priests 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 His merit in order to make an **acceptable** sacrifice of this class represented by the goat.” R.4747, col. 1, par. 4 or Z.’11-24, col. 2, next to last par.

“In the typical Day of Atonement sacrifices, the Body of Christ is represented by the Lord’s goat. And as the High Priest killed the goat in the type, so in the antitype the animal nature is to be killed, slaughtered, sacrificed. It is not to be yielded up to sin, but to be overcome. The new creature is in mortal combat with entrenched sin, and the cravings of human nature. He has made a consecration of himself to God. As a result, the Advocate has placed His own merit upon the consecrated one. When this is done, the battle immediately begins, that the new creature may keep down the old creature, the old will. Gal. 5:17.” R.5778, col. 1, par. 2 or Z.’15-297, col. 1, par. 1.

(45) Why was Aaron instructed to “cast lots” upon the goats? T. 60, par. 3; 61, top of page. Rom. 8:17.

“The casting of lots as between the two goats seems to have been intended to signify that the Lord does not arbitrarily determine which of the consecrated shall go into either of these classes but rather that **He leaves the matter to us**, accepting whomsoever manifests the proper zeal in sacrifice and thus attests his loyalty, showing that he is a copy of God’s dear Son. This shows that it is not sufficient to make consecration to the Lord, but that we must proceed to fulfil the terms of our covenant if we would belong to the Lord’s goat class—we **must suffer**, we must sacrifice, and thus make our calling and election sure as members of the Body of the Priest.” R.4035, col. 2, par. 2 or Z.’07-231, col. 2, par. 2.

“The outcome is all in **our own hands** whether we succeed or fail after God has given us His Holy Spirit. It will be **our own fault** if we miss the kingdom. There will be no blame to attach to the Lord.” R.5924, col. 2, par. 2 or Z.’16-213, col. 1, par. 1.

(46) Could we think of any other means than the casting of lots, by which the Lord could as well have indicated that He made no choice amongst those represented by these consecrated goats—as to which should be the sacrificers of the “little flock”?

No. We are sure the Lord used the best method.

(47) Why was the “scape-goat” presented alive before the Lord to make an atonement with Him, while the “Lord’s goat” was killed? T. 59, par. 2; page 60. Heb. 2:15.

“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 thru fear of death were all their lifetime subject to bondage.’” R.4921, col. 1, par. 1 or Z.’11-426, col. 1, last par.

“Only those with **tender consciences** will keep their garments unspotted. The failure to do this seems to be the reason why many fail to make their ‘calling and election sure.’ They are not particular about these little things; they are careless of opportunity, etc. Thus their robes become spotted and quite unfit for the marriage ceremony. The Scriptures show us that this class will go thru a time of great trouble, during which they will do what they failed to do at the proper time ‘wash their robes and make them white in the blood of the Lamb.’ (Rev. 7:14) By this process of purification, they will come up and will bear palm branches instead of wearing crowns of glory. Instead of being members of the temple class, they will be servants in the temple.” R.5197, col. 2, par. 5, 6 or Z.’13-75, col. 2, bottom.

“Then there is another class ... who are held back by the fear of death and are all their lifetime subject to bondage. They fear that sacrificial death. They will not exercise sufficient faith and courage. They will not be of the favored class, because they have not a sufficiency of the Master’s character. And yet they are not bad. They have a loyalty of heart. If this were not so they would go back to the wallowing in the mire ... The Lord sees that **these love Him** and that under **favorable conditions** they would be very glad to live for Him. But they are living in an adverse time. And the Lord in great compassion **does not suffer them to lose all**, but provides for them a way of escape. So He allows trials to come upon them—it is **God’s providence** that does this. As the Apostle says, He delivers such unto Satan for the destruction of the flesh, that the spirit may be saved in the Day of the Lord Jesus. If **such profit by their experiences** they might get into the great company class and be of the spiritual nature. But they will not be counted worthy to be sharers in the highest blessing, the Divine nature.” R.5270, col. 1, par. 4, 5 or Z.’13-202, col. 1, par. 3, 4.

“The ‘scape-goat’ **represents** a consecrated class, because it as well as the other goat was tethered at the door of the tent, devoted to sacrifice. It represents a class, however, that does not go to sacrifice, that does not go without the camp and bear the reproach with the bullock, a class whose fat does not go upon the altar, a class whose blood will never be sprinkled upon the Mercy Seat. It represents the great company of the consecrated who fail to make their calling and election sure but whom the Lord’s mercy rescues from the second death because they also trust in Him, because they love righteousness and hate iniquity, even tho they did not display the proper amount of zeal in connection with their love of righteousness to merit their being classed with the overcomers, the Royal Priesthood.” R.3606, col. 1, par. 2 or Z.’05-234, col. 1, par. 2.

(48) Why were both goats taken from the “camp,” from among the children of Israel? T. 59, par. 3.

To represent that the consecrated are taken from the world condition —“sinners even as others.”

“The ‘camp’ represented the condition of the world of mankind in sin, needing atonement ...” T. 18, last par.

(49) Why were not the goats taken into the “Holy” instead of being presented before the Lord at the door?

“No goat or bullock ever went into the Holy. All who enter the anti-typical Holy become members of the High Priest. When the bullock was slain the change took place. Outside the curtain the High Priest was symbolized by the bullock; inside he was the High Priest.

“Also the Lord’s goat—outside it represented the **human nature** of those accepted as members of Christ; but inside it represented the Body of Christ, spiritual, the church. So it is the Priest inside the veil that sees the light from the golden candlestick, eats the shewbread—not the bullock nor the goat.” Pastor Russell Question Book, page 631, par. 3 from middle of page on and par. 4.

See also 4B in the back.

(50) Will all who make the consecration to be “dead with Christ” gain the “prize” for which they consecrated? If not, why not? T. 60, par. 1. Matt. 16:24.

“It will be our own fault if we miss the Kingdom. There will be no blame to attach to the Lord; for He has arranged for our continual

cleansing day by day; His grace is provided for us at every step of the way; and His loving, protecting providences are continually about us if we are trustful and obedient to the best of our ability. The other class who allow spots to accumulate upon their robes is a ‘great multitude, whose number no man knoweth.’ (Rev. 7:9) ... These must through great tribulation wash their robes, all spotted and soiled, in the blood of the Lamb ... Although they covenanted to sacrifice the flesh willingly yet they failed to do so. They love the Lord and love righteousness, but not sufficiently to be **thoroughly loyal and faithful**; and so they must be severely scourged, that their spirits may be saved in the day of the Lord Jesus.” R.5924, col. 2, par. 2-4 or Z.’16-213, col. 1, par. 1, 2.

“The tribulation saints fail to get the prize because although consecrated lovers of the Lord, their love lacks the **proper fervency** to hold their lives constantly up to the point of self-sacrifice, where their own preferences would be yielded always and promptly to the Lord’s.” R.1669, col. 1, par. 3 or Z.’94-211-212.

“It is true that the majority of Christians are of the tribulation class that is the reason it is called ‘a great company,’ while the overcomers are called a ‘little flock.’ The difference between them is not in the degree of purity finally attained, but in the **manner** of obtaining it. God has a special pleasure in those who **delight** to do His will, and who do not need to be whipped into an appreciation of right and wrong. These He calls ‘overcomers.’ These have the likeness of the Lord (Phil. 3:21; 1 John 3:2; Col. 3:4) and are accounted worthy to be with Him where He is and to share His honor, glory, Kingdom and power. It is not because the ‘little flock’ of ‘overcomers’ **suffer more** than the great company of tribulation saints that they are to get the prize, but simply because they suffer **gladly, willingly, self-sacrificing**.” R.1669, col. 1, par. 7, 8 or Z.’94-211-212.

“This great company class will not consist of persons who have repudiated the Lord, who have sinned wilfully, who have despised the covenant: on the contrary, at heart they are still in sympathy with righteousness, loyal to the Lord, but they do not develop that consuming zeal for righteousness which would constitute them overcomers in the Scriptural sense. They love righteousness and hate sin, and yet they do not deal with these principles in that **thoroughgoing manner** which would constitute them copies of God’s dear Son.” R.3605, col. 1, last par. or Z.’05-233, col. 1, par. 1.

“Only those with **tender consciences** will keep their garments unspotted. The failure to do this seems to be the reason why many fail to make their calling and election sure. They are **not particular about these**

little things; they are careless of opportunities, etc. Thus their robes become spotted and quite unfit for the marriage ceremony.” R.5197, col. 2, par. 5 or Z.’13-75, col. 2, bottom.

“Question—What are the chief things that will draw us from the little flock to the great company class?

“Answer—My answer would be lack of zeal, lack of love for God, lack of love for the brethren. That is to say, the coolness on the part of your heart. But, to answer and go more specifically to the root of the question, would be this: Little sins on your own part would be the things most likely to separate you from the little flock and give you your portion with the great company ... the great company will be the class whose robes are spotted and wrinkled and not fit to be of the Bride class.” Pastor Russell Question Book, page 301, last par.

“The majority, the great company, **hold back**, fail to appropriate the promises, fail to trust the Lord.” R.4046, col. 2, near top or Z.’07-251, col. 2, par. 3.

“For one to make a consecration of his time and his talents, and then to withhold his offerings would insure his not gaining the great prize for which the Father invited him to run. The great company will be made up of those who have presented their bodies, but who neglected their opportunities for laying down their lives—their time, influence, money, all in the Lord’s service. This neglect will lose them their place in the throne, their privilege of being a part of the Bride class. The Bride will be made up of those who not only have presented their bodies in the beginning, but have faithfully continued that presentation unto death.” R.5423, col. 1, next to last par. or Z.’14-87, col. 2, par. 3.

“The difference between the great company of ‘overcomers’ and the little flock of ‘more than conquerors’ is that the former prove faithful under stress, when **forced** to the decision, while the latter class, the ‘little flock,’ possess **more zeal**, press forward **joyfully** to do, to be, to suffer, to serve; but both classes, to be overcomers at all, and to get eternal life at all, must reach the mark of perfect love.” R.4401, col. 1, par. 1 or Z.’09-158, col. 2, top.

(51) Was the same treatment applied to the “Lord’s goat” as to the bullock? and why? T. 61, par. 2. Lev. 16:14, 15. Z.’09-203.

“In a word, all that was done with the bullock was repeated with the Lord’s goat.” T. 61, par. 2.

It was killed by the same High Priest and its blood was sprinkled just the same.

Because this is all one sacrifice in two parts.

“The account says that the Lord’s goat was sacrificed and was in every way dealt with in **precisely the same manner** as the bullock which preceded it. Thus the type tells us that the church must walk in the footsteps of her Lord, sacrificially even unto death ... The Lord’s goat was offered by the High Priest as a **secondary part of His own** original offering.” R.5873, col. 2, par. 5 or Z.’16-88, col. 2, par. 4.

“In the type we read that the High Priest laid his hands upon the Lord’s goat and smote it, killed it; and took of its blood and did therewith even as he had done with the bullock, while its fat was similarly placed upon the brazen altar and its flesh burned outside the camp. This fact illustrates the church having part in Christ’s sufferings and filling up that which was left of His afflictions. This is true not only of the Apostles, but also of all who have since sacrificed their all in the interests of the Lord, the Truth and the brethren ... The type tells us that the High Priest counted this blood of the goat as **a part of his one sacrifice**, the one sacrifice by which all will be blessed who ever attain to everlasting life.” R.4427, col. 2, par. 2 and 4—first sentence or Z.’09-202-203.

(52) For whom was the “Lord’s goat” offered in sacrifice? T. 61, par. 2.

“For the people”—Lev. 16:15; T. 73. par. 2.

“We should remember that the blood of the bullock was **not applied for the sins of the people**, but merely for the sins of the High Priest’s family and tribe—typically for the church. We should also notice that this secondary sin-offering, the Lord’s goat, was **not offered for the same persons**; for they needed no further offering. It was offered by the High Priest as a **secondary part of his own original offering**, and its merit was made **applicable to all the people**, to bring atonement to all ... 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 antitypical Lord’s goat **as His own blood**—otherwise, the sacrifice of His church **as part of His own sacrifice**. This He made applicable to the sin of all the people—the original sin of all the people.” R.5873, col. 2, par. 5, 7 or Z.’16-88-89.

“Thus the entire merit of Jesus, designed for Adam and his race, **merely passes through the church class**, the consecrated ones, on its way to Adam and his race. The church having the opportunity, by reason of this arrangement, to share with Jesus in suffering for righteousness’ sake—the great High Priest accepts our consecrated beings and makes them **part of His sacrifice**, and the full measure of His merit as the ransom-price passes on to humanity to give Adam and his family restitution privileges for a thousand years.” R.5973, col. 1, top or Z.’16-311, col. 1, par. 3.

“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**.” R.4427, col. 2, par. 3 last half or Z.’09-203, col. 2, top.

(53) Does a goat have as much fat as a prime bullock? and what is thus typified? T. 61, par. 2.

The bullock has an abundance of fat, representing our Lord’s love and zeal for sacrifice. His followers are lean in comparison.

Referring to our Lord, the Psalmist says, Psa. 69:9, “The zeal of thine house hath eaten me up”—(consumed me). John 2:17.

“The real house of God for which Jesus had zeal was the house of sons. The Jews had been a house of servants under Moses; but Christ was a Son over his own house—the house of sons—‘whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end’; for ‘Faithful is he that calleth you.’ (Heb. 3:5, 6; 1 Thess. 5:24.)

“Having this view of the house before our minds, we can see in what way Jesus’ zeal for the house of God **consumed Him**—burned Him up. We use the word burn, consume, in the same way that we use the word rust in the case of iron. And so zeal is that which is warm, aglow, hot. With this view of the Master and His house before our minds—the house that He was interested in—we perceive that His zeal, His energy for them, prompted Him, led Him, to lay down His life—for as many as would become God’s house, God’s sons, God’s people. This zeal for the Lord’s house, for the Lord’s people, **consumed His time and strength** in helping them. During this Gospel Age, the Lord invites the church to be **similarly consumed with Him** ... If we then have this spirit of Christ, it

will be the spirit of service. It will be a zeal, a warmth, an energy, prompting us to serve in the church. It will mean that we will be consumed as the Master was consumed—in the service of His church, which is His Body. Matt. 20:28; 1 John 3:16.” R.5250, col. 1, par. 3, 4, 5 or Z.’13-168-169.

(54) Were any offerings save “sin-offerings” burned without the camp? T. 62, par. 1. Lev. 16:27.

Heb. 13:11—“For the bodies of those beasts **whose blood is brought into the sanctuary** by the High Priest **for sin**, are burned without the camp.”

“In this 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 ever 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 with Him.’ These, then, are the ‘better sacrifices’ which do take away sin, as explained by St. Paul.” R.4427, col. 2, par. 3 or Z.’09-203, col. 1, last par.

(55) What did the burning outside the camp of the hide flesh and offal of the goat typify? T. 62, par. 2; Col. 1:21; Matt. 5:11.

The disesteem with which the offering will be viewed—the outcast condition.

See 3B in the back.

“The burning represented the gradual destruction of the flesh. Outside the camp signified ostracism, rejection of men, dishonor. The Apostle says that our Lord thus suffered outside the camp and that we should arm ourselves with the same mind, with the full intention of suffering with Him as His members. St. Paul emphasizes the fact in Heb. 13:11-13.” R.4385, col. 1, top or Z.’09-133, col. 1, par. 4.

“St. Paul, in speaking of his own case, says that he was dying daily. (1 Cor. 15:31) This statement applies to all who are laying down their lives in the Lord’s service. Sometimes it is by the expenditure of physical strength; sometimes it is by a stab from someone who has hurt us, wounded us, injured us with his tongue. In the type this kind of experience is represented by the burning of the flesh outside the camp, a **place which typifies the outcast condition.**” R.5173, col. 2, par. 6 or Z.’13-37, col. 2, par. 2.

(56) Must all who are footstep followers of Christ and who hope to share His glory expect to suffer the same experiences of disesteem and ignominy experienced by our “Head”? T. 62, par. 2. Quote corroborative Scriptures from memory.

Matt. 10:24, 25—“The disciple is not above his Master. It is enough for the disciple that he be as his Master and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more them of his household.”

2 Tim. 2:12—“If we suffer we shall also reign with Him.”

2 Tim. 3:12—“Yea, and all that will live godly in Christ Jesus shall suffer persecution.”

Phil. 3:10—“That I may know him and the power of His resurrection and the fellowship of His sufferings, being made conformable unto His death.”

1 Pet. 2:21—“For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow His steps.”

1 Pet. 4:12-14—“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 ...”

Rom. 8:17—“And if children then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.”

Matt. 5:11—“Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely, for my sake.”

Col. 1:24—“Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His Body’s sake, which is the church.”

“We are to be ready to **sacrifice** at the Lord’s command **every earthly hope, aim, object**, and to lay down our lives willingly, gladly. Such as manifest a devotion of this kind can be trusted with anything ...

“The fact that Jesus was of this character Himself, and placed the Father’s will above all other considerations, is an assurance that all amongst His joint-heirs in the Kingdom will have the same mind, the same spirit ...

“Such devotion to the Lord as is here described will necessarily at some time or other mean the **severing of many** earthly ties. It means that the

followers of Jesus will be thought a peculiar people; and that many will think their course **strange, unnatural, insane**. Hence, as St. Paul said, we are **counted fools** all the day long for Christ's sake—because we preach the wisdom of God and the love of God in preference to the wisdom of humanity and the love of humanity. Of such St. John writes, saying, 'As He was, so are we in this world'—**ostracized, misunderstood, reproved, slandered. Only those who can stand such an experience can be winners of the crown** to which Jesus referred, saying, To him that overcometh I will give a crown of life, and permit him to sit with me in my throne." R.5426, col. 1, par. 4, 5, 6 or Z.'14-91-92.

(57) How can we go unto Him without the camp? T. 60, par. 1, 2. Heb.13:13.

By following in His steps. By suffering with Him—to the utter disregard and destruction of all human hopes.

Matt. 16:24—"Then said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross and follow Me."

"Suffering with Christ, as we have seen, is not the ordinary suffering common to all in the fallen state, but only such experiences as are the result, more directly, of following Christ's example in **advocating unpopular truths and in exposing popular errors**. Such were the causes of the sufferings of Christ; and such will be the causes of suffering, persecution and loss to all who follow in His footsteps." R.5118, col. 1, par. 1 or Z.'12-325, col. 1, par. 1.

"Because of faithfully pointing out popular errors, because of fidelity to the Truth, they are hated by those prominent in churchianity." R.5173, col. 1, par. 2 or Z.'13-36, col. 2, par. 1.

Outside the Camp

"We understand it signifies that Aaron and his sons, and the Levites who served with them in the Tabernacle service had a two-fold life; one while serving the Tabernacle, and the other living outside the Tabernacle, for they went home to their own families, etc., and only served in the Tabernacle at times, and they had their life in the camp with the rest of the world. So, you and I, according to the flesh, are still **in** the world, but we are not **of** the world. As new creatures we have our service toward God in connection with Holy things, the spiritual things. So far as our flesh and earthly lives are concerned, we have our relations still. You live in the same time, and live next door to a worldly neighbor, and you must

bear the reproach of those living as a consecrated priest of the Lord. These things separate you from the world and lead you to do things in a sacrificial way, and sacrificing worldly interests causes you to suffer, and that is so much of the burning of the carcass outside the camp. You count yourself as dead, so that which happens to you, happens to your dead body; as the Apostle said, ‘Let us go to Him outside the camp.’” Pastor Russell Question Book, page 687, last par.

See 3B in back.

(58) What class alone can fully appreciate the value of the sacrifice of the “Lord’s goat” company? 1 Cor. 2:9-14. T. 62, par. 2.

1 Cor. 2:9-14—“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.”

Only those who are themselves in the Holy can appreciate the sacrifice of this company—those especially who come very close to their Father, close up to the second vail and who offer incense. See Pastor Russell Question Book, page 631, last par.

“How appropriate it is that all cross-bearers should **recognize** each other, and be able to **sympathize** with one another, and give an encouraging word, a sympathizing look or a helping hand, as opportunity may offer. As for others, we cannot expect sympathy from them, for from their standpoint we are counted fools (1 Cor. 1:18; 1 Cor. 2:14), unwise, following an unwise course, bringing our difficulties upon ourselves, because we insist on following an ideal Pattern, the Pattern of our dear Redeemer, instead of following the pattern of churchianity and the world.” R.2616, col. 1, next to last par. or Z.’00-118-119.

(59) What other class can appreciate it to some extent? T. 62, par. 2.

Those in the court—more numerous class—the “tentatively” justified. They see the sacrifice of the “Lord’s goat” on the brazen altar, representing the sacrifice of the saints. They see their zeal and that their self-denials are acceptable to the Lord. Regarding “tentatively” see Vol. 6, 1916 Foreword, page iii.

(60) What lessons should we learn from these facts? T. 62, par. 3.

The lesson is that if we are true sacrificers in the Holy or even true members of the household of faith in the court, we will not be reviling the true sacrificers of this present time or be blinded by malice or strife so as to be unable to see that these sacrifices are acceptable to God.

Heb. 4:1—"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."

Jas. 5:20—"Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

1 Pet. 2:23—"Who, when He was reviled, reviled not again; when He suffered He threatened not; but committed Himself to Him that judgeth rightly."

Isa. 53:7—"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

Matt. 6:14, 15—"For if ye forgive men their trespasses, your Heavenly Father will also forgive you; But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

"We cannot be members of the same body and persecute each other. Persecution is something that is intended and pursued, or followed up. Persecution is not merely one act or one word—it is a succession of unkind words and acts **with a view to punishing someone** for adhering to an opinion or course of conduct." R.5395, col. 1, par. 3 or Z.'14-39, col. 2, last par.

"There are lessons of warning here for all of us, lest we should be led astray by the spirit of the wicked one and become mere faultfinders, accusers of the brethren—not giving our time, our hands, our feet, our tongues, to doing good, to blessing, and upbuilding the brethren, but rather tearing down. In proportion as anyone does this, he is worthless, yea worse than worthless, to the Lord and to His cause." R.5746, col. 2, par. 5 or Z.'15-246, col. 1, par. 2.

"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 in 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 ... we should pray, 'forgive our trespasses.'" R.5750, col. 2, next to last par. or Z.'15-251, col. 2, last par.

"When the Scribes, the Pharisees and the Doctors of the Law tried to trump up charges against the Master and to put evil constructions upon

what He said, He was patient under all these trying conditions. He submitted to the treatment. It might be asked, Why did God permit His Holy Son to suffer such revilings? Why did He not smite down those who did so wickedly? The answer is that the Father wished to demonstrate the kind of character that was pleasing to Him, and He wished to test the loyalty of Jesus Himself. Would He be submissive and obedient or would He resent these affronts? Would He say, 'I will have none of this! I did not come into the world to bear such indignities'? His painful experiences were thus tests of His loyalty to the Father.

"Jesus knew that it was the Father's will that He should submit Himself, even unto death, and He had agreed to do this. Now the crucial test was: Would He continue loyal to the Father and carry out His purposes?" R.5545, col. 2, par. 2, 3 or Z.'14-292, col. 2, bottom, 293, col. 1, top and par. 1.

(61) Is it possible for those who have once entered the "Court" and also the "Holy" to leave or be cast out of either or both? T. 63, top of page. Heb. 6:4-8; 10:26-31.

Yes, this is possible.

"The new creature does not love sin, but, instead, loves righteousness, the very reverse. If the will, the heart, should turn again, so as to love unrighteousness, so as to desire to do the things that are contrary to the Lord's will, it would mean that we had died as new creatures and become alive again as fleshly creatures, to mind the things of the flesh, to have its hopes, its aims and its objects. In that case we should come again under the law of sin and death, and be judged again according to the flesh, the sentence, as before, being 'The wages of sin is death.' Moreover, such a turning, as a sow to wallowing in the mire, and as a dog to his vomit would, in the case of those who have become new creatures in Christ and so passed out of Adamic death, mean the second death—the result of their own wilful rejection of God's favor through Christ, which they spurn after having once enjoyed. It will be seen, then that there are two ways of rejecting God's grace; one by turning to sin (not merely by being overcome of the weaknesses of the flesh temporarily, but by a deliberate choosing of sin, and intentional abandonment of righteousness) the other by a mental rejection of the conditions of favor—a mental repudiation of the blood of the New Covenant. These two forms of committing the sin unto death—unto second death—are clearly set before us by the Apostle in Heb. 6:4-6 and 10:26-31." R.3202, col. 1, top or Z.'03-169, col. 2.

(62) Would it be proper for those in the “Holy” to revile or ill-treat those who have left the Holy or even left the Court? T. 62, par. 3.

Jude 9—“Yet Michael the archangel when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.”

Matt. 5:44—“But I say unto you, Love your enemies and pray for them which despitefully use you and persecute you.” (See Emphatic Diaglott.)

1 Pet. 2:23—“When He was reviled, He reviled not again ...”

“Our Lord’s experiences had all been foretold in prophecy. In order to fulfil these prophecies it must be that He receive revilings, and **He must accept them properly**. The Apostle Peter shows that in this He was a worthy example to all of His followers. As He who was holy, harmless, undefiled, **did not seek to have the Father bring upon the revilers some punishment** for their misdoings, so **this is an example for us**; so we should walk in His steps ...

“As they said all manner of evil against our Lord falsely, we may be sure that they will say all manner of evil falsely against us. And as **He bore it patiently, so we are to take patiently everything that comes to us**, and to recognize that nothing can possibly happen to us except what the Father will foreknow and permit for our good and for his glory. Our Master left us a portion of His cup that the Father poured for Him.” R.5545, col. 2, par. 3, 4 or Z.’14-293, col. 1, par. 1, 2.

“What is evil speaking?”—“We answer: that to speak anything that is derogatory respecting another, to tell things uncomplimentary of them, is evil speaking. Some have the impression that evil speaking is lying and consider that speaking the truth is always in order. This is a misconception. The speaking of anything that is prejudicial to the character of another, whether it be truth or falsehood, is evil speaking in the proper acceptance of that term. The Lord’s spirit, as well as His word, forbids evil speaking, because the Lord’s spirit is the spirit of love and kindness, and evil speaking, true or false, is repudiated by love, is **contrary to love**, is born of some evil motive, either busybodying and gossiping, or worse still, malice, envy or strife, and all of these the Apostle designates in his list of ‘the works of the devil.’” R.4281, col. 1, middle or Z.’08-348, col. 1, par. 4.

Titus 3:2—“Speak evil of no man ...”

“What does St. Paul mean here? Does he mean that we should speak nothing of any man with an evil intention toward him? Or does he mean, Speak no evil, whatever the intention? We answer, we surely know that to

speak evil with a wrong motive, a wrong intention, would be a heinous crime, especially in a child of God. But we think the Apostle meant, No matter what your motive, speak evil about nobody. If that be the Apostle's thought—and we believe it hardly controvertible—it places a very stringent requirement upon all of the Lord's people. If the motive for speaking evil were bad, all the worse; but good or bad, speak evil of no man. Now another question comes up, what is evil speaking? We answer, This subject has various sides. To speak evil is to speak that which is injurious; therefore one should say nothing that would injure any man. It is very easy to perceive the justice and the reasonableness of this requirement if we apply the Golden Rule. Would we wish anyone to do us evil? Would we wish any to speak slightly of us, to comment on our faults, or on what the speaker considered faults, and thus lower us in the eyes of others? If the Lord's people would learn to apply the Golden Rule to every affair of life, it would surely be very helpful. Some of the most conscientious Christians have difficulty along this line. In considering this matter of evil-speaking, some think, Is my motive right? They forget that their motive in speaking derogatively of others has nothing to do with the Apostle's injunction. No matter what the motive we are not to speak evil. The question is not, Did I have a good intention or a bad one? but am I speaking evil? Am I saying anything contrary to the Golden Rule—something that I would not wish to have said of me?" R.5528, bottom, 5529, col. 1, top, par. 1, 2 or Z.'14-264, col. 1, par. 3-5.

See also Manna Comment for Jan. 7 and Jan. 8.

"Some fail to get the proper thought on the subject of evil-speaking and appear to get the impression that any kind of criticism and any kind of objection to the belief of another is evil-speaking. **This is not the right thought.** According to this thought our Lord and the Apostles did evil-speaking. Whoever has this conception should re-adjust his ideas so that they may conform to the Scriptural lines. To tell that a certain brother now disbelieves what he formerly believed is not evil-speaking, if it is true. St. Paul spoke quite freely of false doctrines and mentioned particularly the names of some of those whose perverse teachings had been injurious to the cause, 'overthrowing the faith of some' ... **To tell fairly what another believes and to show that it is wrong is far from evil-speaking.** It is speaking the truth which should always be spoken in love. **In many instances it is a duty to speak.**" R.4524, col. 1, par. 4, 5 or Z.'09-359-360.

Vol. 6, page 201, par. 1 mid.; 262, par. 2 and 263, par. 1.

"It is evidently not evil surmising if we are on the lookout for false

teachers, who our Lord declared would come among His sheep to mislead them. **Neither can it be evil-speaking to call the attention of the sheep to such false teachers.** The Master and the Apostles foretold and forewarned against them and so should all who are faithfully following the Master's example." R.3746, col. 2, bottom or Z.'06-92, bottom.

(63) What was the significance of the "Mercy Seat" or "Propitiatory"? T. 61, par. 2. Rom. 3:25, Diaglott; Lev. 16:14, 15.

Propitiatory—the place where satisfaction is made or "channel of mercy." (Vol. 5, page 434, par. 3. "Propitiation"—The act of making satisfaction for sin, either by deposit or by payment. Vol. 5, 442, footnote.)

Rom. 3:25—In the King James version this text is mistranslated—"whom God hath set forth to be a propitiation ..." while the Diaglott renders this—"whom God has set forth to be a Mercy Seat ..." See footnote on this verse in the Diaglott.

(64) Why did Aaron sprinkle the "Mercy Seat" with the blood of the bullock seven times? T. 61, par. 2; T. 63, par. 1, 2.

Seven is used in the Scriptures to represent perfection, completeness. Seven times represented the completeness of satisfaction or perfectly done. The satisfaction is complete or full for the church and will be complete for the world when the blood is sprinkled the second time.

There were 7 days of consecration of the Priests. Every 7th year was a Sabbath year.

The 7 golden candlesticks represented the Holy Spirit. Rev. 1:20—7 golden candlesticks, 7 stars, 7 churches. Rev. 5:1—Seven seals.

Rev. 15:1—Seven angels and 7 plagues. Rev. 17:1—Seven vials.

Rev. 8:6—Seven trumpets.

Question: When, how and for whom was the blood of the bullock and of the Lord's goat sprinkled on the "Mercy Seat"? Lev. 16:15; Heb. 9:24.

(65) What did the impartation of the Holy Spirit at Pentecost signify to the Lord's consecrated ones? T. 64, par. 1.

Acts 2:1-4.

It was an evidence that the Father had accepted Jesus' sacrifice—that He had appeared in the presence of God for us. (Heb. 9:24) His merit had been applied on behalf of the church so that their consecration could be accepted and they be begotten of His Spirit. Luke 24:49.

“Not until that sacrifice (*at Calvary*) was finished, and its merits presented in the Holy of Holies, and accepted by the Father, did the Holy Spirit come upon any to seal them as sons of God.” Vol. 5, 437, top.

“We remember that it was on the 50th day that the Holy Spirit came upon the waiting ones. That was the first intimation to them that the Redeemer had been acceptable to the Father, and that He had **imputed to them His merit**, and that the sacrifice which they had already made was acceptable to the Father in the Beloved One, and that they were no longer merely justified to friendship, but had come into the **position of sons, into covenant relationship with the Father.**” R.4642, col. 1, par. 2 or Z.’10-215, col. 2, last par.

(66) Why could not the spirit have been imparted to the disciples before the day of Pentecost? T. 64, par. 1.

John 7:39—“The Holy Spirit was not yet given; because that Jesus was not yet glorified.” John 16:7; Heb. 9:24.

“They could not receive the anointing until He had made satisfaction for their sins. Therefore our Lord instructed them to wait at Jerusalem until this blessing came upon them. The Scriptures tell us that the anointing came upon them at Pentecost. It came from the Father through Christ, after His ascension.” R.5392, col. 2, par. 1 or Z.’14-36, col. 1, par. 4.

“This 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 the sons of God.” R.5623, col. 1, par. 4 or Z.’15-38, col. 1, par. 4.

“The **death** of Christ, however, was not all that was necessary. ‘He rose again for our justification.’ His death was for the cancellation of ours sins; but it could not effect our justification while He was still in the bonds of death—not until He had risen—and more, not until He had ascended up on high—and more, not until He had presented His merit on our behalf—on behalf of the church.” R.5854, col. 2, par. 5 or Z.’16-55, col. 1, par. 1.

(67) How was the baptism of the Holy Spirit at Pentecost foreshadowed in the type? T. 64, par. 2. Lev. 16:15.

This was foreshadowed by the High Priest coming to the door of the Tabernacle and laying his hands on the Lord's goat and killing it.

“When the High Priest had finished the first sacrifice (*the bullock*), and the offering of his blood, he came forth. He manifested Himself at **Pentecost** and **symbolically laid His hands upon the church in the Pentecostal blessing**, by which sacrifice His followers were enabled to be conformed to the terms and conditions of His sacrifice.” R.4428, col. 1, par. 1 or Z.'09-203, col. 2, par. 2.

“Our Lord as the High Priest laid His hand upon the ‘Lord's goat’ at Pentecost. His power (hand) there came upon His followers accepting their consecration.” R.4397, col. 2, last par. or Z.'09-154, col. 2, par. 1.

“He began His secondary offering of His ‘members’ as soon as the Father accepted His offering for us—at Pentecost. There the ‘Lord's goat’ was killed, sacrificed, and the ignominious burning outside the camp commenced. What was done with those ready on Pentecost has continued to be done with their successors since for now nearly nineteen centuries. The sacrificing, burning, etc., have continued, just as in the figure of the High Priest's anointing, the oil ran down to his feet, so antitypically the Holy Spirit has come upon each ‘member’ accepted as a joint-sacrificer.” R.4512, col. 2, par. 2, 3 or Z.'09-342, col. 1, par. 2, 3.

“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.**” R.4511, col. 1, next to last par. or Z.'09-340, col. 2, par. 3.

(68) By what means was our Lord enabled to faithfully carry out His covenant of sacrifice even unto death? And by what power will each member of His Body be so enabled? T. 64, par. 2.

Zech. 4:6—“Not by might, nor by power, but by My Spirit, saith the Lord of hosts.”

Eph. 6:10—“Finally, my brethren, be strong in the Lord, and in the power of His might.”

“The Apostle declares—‘God hath not given us the spirit of fear; but the spirit of **superhuman strength** and of love and of a sound mind.’—2 Tim. 1:7.” Vol. 5, p. 198, par. 1.

“The child of God who is **filled with the Holy Spirit** is a **giant** in comparison with his own natural self; because his fears are quelled, his heart is established, his faith is rooted and grounded, and his soul is anchored, sure and stedfast, within the veil. Thus he is held from being driven onto the rocks of disaster, when the stormy winds of trouble prevail. **The Holy Spirit is thus a power to those who possess it**, which has often caused amazement to their enemies.” Vol. 5, page 249, last par.—last 9 lines.

“As the Apostle explains in Rom. 8:11—if God’s spirit animates us, the result will surely be that these bodies which we reckon dead, and which God graciously reckons dead, will be so quickened, so energized, so controlled by the new mind, the holy mind, the spirit of our new nature, that they will become actively ‘quickened’—toward righteousness, toward the service of the Lord, the service of the Truth—in doing good unto all men as we have opportunity, especially to the household of faith. This is only what we should expect, too, for the spirit of God is **powerful** in whatever way it be applied. As an illustration of its **power**, the Apostle points us to our Lord Jesus and His literal death, and how God’s Holy Spirit raised Jesus from the dead in His resurrection. The thought is that this **power of God** thus exercised on behalf of the Lord Jesus, and which He promises so to exercise in the close of this Age on behalf of all the faithful members of the Body of Christ, **indicates a power of God by which, if we avail ourselves of it, the new nature will find strength to conquer**, to keep the flesh under, and, more than this, to make it active, energetic in the service of righteousness.” R.3203, col. 1, last par. or Z.’03-172, col. 1, par. 1.

“The Gospel is ‘the **power** of God unto salvation’ (Rom. 1:16) to everyone that so accepts it; and no **greater stimulus** to true godliness can be found than the ‘**exceeding great and precious promises** (given to us); that **by these** ye might be partakers of the Divine nature.’—2 Pet. 1:4.” R.2228, col. 2, next to last par. or Z.’97-297, col. 2, par. 2.

How can we gain more of His Holy Spirit?

“It rests with ourselves largely with our use of the means which God had provided, **how fully** we may be **filled with His Spirit** and disposition, His influence ... To this end we need to keep close to the **Lord**, and to the **fellow-members of His Body** ... and we need also to keep **close to the Word**, which is the fountain of the sanctifying influence to the entire church ... It is in vain that we seek to be filled with the Holy Spirit if we do not give attention to the Divine arrangement provided for this very purpose. If we neglect the word of God we are neglecting this

sanctifying power; if we neglect **prayer** we are neglecting another privilege and the helpfulness which it brings. If we neglect to **assemble ourselves with those who are the Lord's people**, and **in whom we see the 'seal' of this Spirit**, we will fail to get the benefits and helps which 'every joint supplieth'—including the help which God has promised to the church as a whole, through various members which He sets in the Body for the exposition of His Word, and the obtaining therefrom of its sanctifying power or Spirit." Vol. 5, page 244, par. 2 and page 245.

(69) In what way could the words of the Apostle Paul be true, "I live, yet not I, but Christ liveth in me"? T. 65, par. 1. Gal. 2:20; Phil. 3:8-10.

Paul, when filled with the spirit of the Lord could say: "I (the new creature) live, yet not I (the old creature represented in the goat) but Christ liveth in me"—(the Christ mind).

Phil. 2:5—"Let this mind be in you which was also in Christ Jesus."

Phil. 1:21—"For me to live is Christ."

"The mind of Christ is the will to do the Father's will." R.5228, col. 2, par. 2 or Z.'13-132, col. 1, last par.

Col. 1:27—"Christ in you, the hope of glory."

Gal. 3:27—"For as many of you as have been baptized into Christ have put on Christ."

Col. 3:3—Diaglott.

"The best way to cultivate purity of motive is to make a friend and companion of the Lord, our Redeemer, who is not only pure Himself, but able to give wisdom and grace to all who seek His aid. Then all His desires will become yours, **His will** and **work** will be your delight, and you will become more and more impervious to temptation, and be able to think and live worthy of His friendship. It will be no longer you that lives, but 'Christ in you.' Gal. 2:20." R.1456, col. 2, par. 1 or Z.'92-303-304.

"The new creature owns the mortal body, possesses that body. The body is not the new creature's body except in a possessive sense. If one were living in a cabin temporarily while his house is being built, and someone were to ask, 'Is that your house?' he would say, 'No; I am staying here merely until my house is built.' So the new creature occupies the old body. That body is **dead** because it has been devoted to God in connection with the sin-offering. Col. 3:3; Gal. 2:20." R.5101, col. 1, next to last par. or Z.'12-291, col. 1, par. 4.

(70) By what means are the Lord's consecrated followers in the "Holy" condition enlightened and nourished? T. 65, par. 2.

They are enlightened continually by the light from the "Golden Candlestick," the light of the Holy Spirit, enabling them to understand and feed upon the Word of God, the "shew-bread." Matt. 4:4.

"The Scriptures speak of the Spirit of God as a special influence coming from God upon a special class, in a special manner, since a particular event—and not before that event. This coming of the Spirit was made manifest at Pentecost, so that it might stand out separate and distinct from anything that had ever before occurred. This power, or influence, is variously called the **Holy Spirit**, the Spirit of God, the Spirit of Christ, the Spirit of Truth, the Spirit of a sound mind, the Spirit of sonship ... This **Spirit of Truth** so **illuminates the Bible** that the Revelation of God may be better understood by those who have the **Holy Spirit**. They are able to comprehend the deep things of God which cannot be comprehended without it. While others not having this Spirit of God might get some Truth from the Scriptures, this special class have the very essence of the Truth." R.5582, col. 2, last 2 pars. or Z.'14-355, col. 2, par. 1, 2.

"It is the Word of God that is to be eaten; the Scripture Studies and Towers are Divinely provided helps for the cutting of the food into eatable portions—enabling us to 'rightly divide the Word of Truth,' and thus facilitating the eating of it." R.1868, col. 1, par. 1 or Z.'95-218-219.

(Note Exod. 37:16.)

See also T. 116, par. 2—good on this.

(71) Is there any intrinsic merit in our sacrifices as members of Christ's Body? T. 66, par. 1. Col. 1:24; Gal. 5:17; R.4035, col. 1, par. 2 or Z.'07-231, col. 1, par. 1.

Intrinsic = "inherent or belonging to" them—Webster.

Psa. 49:7—"None of them can by any means redeem his brother, nor give to God a ransom for him."

"The type also shows that until the bullock was offered the goat's sacrifice would **count as nothing**." R.4035, col. 1, par. 2 or Z.'07-231, col. 1, par. 1.

"Let us get the thought well established in our minds that while no sacrifice on our part is necessary to the salvation of the world, as **all the merit is in our Lord Jesus**, yet according to the Divine Plan, which the

Lord is working out, the church is permitted to share with her Lord in the sacrifice of the present time—not as individuals, not in a personal sense, but as members of His Body. All the while, however, it is our **Lord's own merit which makes the church acceptable.**" R.5196, col. 2, par. 3 or Z.'13-74, col. 1, last par.

"The waters of a great spring are set apart for the supply of a great city. To serve the intended purposes it is passed through numerous pipes and spigots. It is the same water in each spigot because from that same spring. In partaking of its refreshment we might indeed refer to the spigot from which we drew it; or we might refer to the spring itself or sometimes to the one and sometimes to the other. So in thinking of the merit of our Lord Jesus' sacrifice we should remember that all sin-atonement merit sprang from our Lord's sacrificial death—whenever applied and however. He is the ransom. His blood is the blood of Atonement for the sin of Adam, which brought the death sentence upon him and his race. No one adds to that ransom and no one takes away from it. In the Divine Plan it is appropriated to the church, 'the elect,' in order to let us have the privilege of joining our Lord as His 'members' and by dying with Him; as sharers of His sacrifice we **merely pass His merit on** to natural Israel and the world through the New Covenant. **He is the spring, we are the pipes.**" R.4352, col. 2, par. 2 or Z.'09-87, col. 2, last par.

"Jesus is always the Mediator—just as a man weighing a hundred pounds might fill an office, and if afterward he took on flesh and weighed 200 pounds or more, he would still be the same man; what he added to his bulk would in no wise interfere with his individuality. So it is with Christ, He merely adds on these members. His own individuality is maintained, however many members may be added. It is still Jesus, still the Christ, who would be thought of and addressed, and the **whole work accomplished is still the work of Christ.** This is merely the Divine method by which a little flock from amongst men are privileged to become associated with Jesus, in suffering with Him now, in being glorified with Him by and by. This is marvelous in our eyes, and none but our God would or could have conceived so broad and deep and high and glorious an arrangement." R.3709, col. 2, last par. or Z.'06-26, col. 2, last par.

"This **passing of the merit** of Jesus' sacrifice, first of all, to and through His church does not diminish the merit of that sacrifice nor its value, for everyone who shares in that merit, participates on condition that he will surrender his earthly rights, following in the footsteps of Jesus ... **Thus the entire merit of Jesus** designed for Adam and his race, **merely passes through the church class**, the consecrated ones, on its way to Adam and his race. The church having the opportunity, by reason of this

arrangement, to share with Jesus in suffering for righteousness sake—the great High Priest accepts our consecrated beings and **makes them part of His sacrifice**, and the **full measure of His merit** as the ransom-price passes on to humanity to give Adam and his family restitution privileges for a thousand years.” R.5972, col. 2, last par. or Z.’16-311, col. 1, par. 3.

(72) Will the day come when all sacrificing will end? T. 66, par. 2.

“In the Divine purpose and arrangement the great High Priest, Jesus, was to offer two sacrifices—the Lord’s goat class as well as the anti-typical bullock. The goat in the type, we understand, represented the followers of Jesus, as the bullock represented Jesus Himself. In the type therefore, the killing of the sin-offering was not ended until the goat of the sin-offering was slain. There it was that the sin-offering in the **sense of sacrifice was finished. There was to be no more sacrificing.** But the word sin-offering has a still broader meaning than this. It included in the type also the presentation of the blood of these animals to Jehovah God, as shown by the High Priest’s taking first the blood of the bullock, and afterwards the blood of the Lord’s goat, into the Most Holy, and sprinkling the blood upon the Mercy Seat and before the Mercy Seat eastward. When this had been accomplished, the sin-offering was ended ...

“He will ultimately **finish the work of sacrifice when the last member of the Body of Christ shall have tasted death and shall have passed beyond the veil.** Then it will remain for the High Priest to complete this matter of offering the sin-offering ‘for all the people,’ by presenting the merit of the ‘better sacrifices’ to Jehovah God, the actual merit being in Jesus alone.” R.5880, col. 2, top and par. 3 or Z.’16-108, col. 1.

(73) Is that day near at hand? T. 66, par. 2.

Rom. 13:12—“The night is far spent, the day is at hand.”

Luke 21:28—“Your redemption draweth nigh.”

Matt. 24:32—(Israel showing signs of life.)

Dan. 12:1—“At that time thy people shall be delivered.”

“A **little while** and all the sufferings of all the members will **be at an end.** There will never be anymore 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 privileges 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 the Greek, and to all men.” R.3918, col. 2, last par. or Z.’07-12, col. 2, par. 2.

“The call, the only call of this Gospel Age is to the narrow way of self-sacrifice; and no distraction of interest should slack our running for the great prize of immortality now offered. When the number of the ‘elect’ is filled full and the **great tribulation of the end of this Age gives notice that the church is completed and glorified**, there will be many to take a different view of the worldly trifles which now hinder their fulfillment of their consecration pledges.” Vol. 5, page 401, last 3 lines and 402, top.

(74) What glorious reward is promised at the end of the way? T. 66, par. 2.

2 Pet. 1:4; 1 John 3:2; Luke 12:32; Matt. 5:8; Rom. 8:17; 1 Pet. 1:3, 4; 2 Tim. 4:7, 8; Rev. 2:10; Rev. 3:21; 2 Tim. 2:11, 12; Col. 3:4; 1 Cor. 15:53; 2 Pet. 1:10, 11.

“The Marvelous Grace of God”

“Selected from a race of bondslaves of sin, beings of a fleshly nature, depraved, death-stricken, sin-cursed, we are lifted out of the miry clay; we are washed, cleansed, from our pollution, our soiled rags of unrighteousness, and a new nature has been begun in us. Then our earthward tendencies are gradually bent heavenward. We are transformed day by day, rising up, up, until, our resurrection completed, the work of transformation fully accomplished, we are exalted to **heights unimaginable**—passing the nature and rank of angels, of cherubim, of seraphim, and every name that is named, and **seated upon Messiah’s throne, beside the Infinite Son of God, partakers of His glorious nature—the nature of Jehovah Himself—the Divine nature!** Can mortal man conceive so marvelous a glory? The very thought of such a calling should cause us to bow our hearts in the dust before our God, realizing our great unworthiness of such stupendous grace—of bliss so transcendent! What can we render unto the Lord that can fittingly demonstrate our gratitude, our thankfulness, for so **unspeakable a favor?** Surely, the most faithful service we can give is but a very feeble return to Him who has so loved us, so blessed us, so honored us! We are **joint-heirs with the Lord of glory to this wonderful inheritance**, if only we are faithful unto death and keep our garments white.” R.5855, col. 1, par. 1, 2, 3 or Z.’16-55, col. 1, par. 4 and col. 2, par. 1, 2.

The trials for the church are very severe ...

“It is on this account that the Lord has attached to this ‘little flock,’ now being selected under these self-sacrificing conditions, **so great a reward**; as it is written,—‘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.’ (1 Cor. 2:9). Even though God hath revealed these things to us by His Spirit, which searcheth all things, even the deep things of God, nevertheless, it is not possible for us to comprehend, know fully. As the Apostle says, we now see these glorious things of the future through a smoked glass, obscurely; but by and by we shall see face to face and know as we are known, and appreciate fully the wonderful things which God has declared to us through His Son and His faithful Apostles. Then the royal feature of this Priestly office will be added, and they shall be indeed Priests, royal sons of the Highest, and **shine forth as the sun in the Kingdom of their Father**. This royalty, while it will have great dignity, majesty and power, is not attracting us by any illustrations we have in earthly royalty, with its pride, and often selfishness and pomp and show. It is attracting us however, by the **glorious things which God hath spoken** respecting the **work** of these royal Priests—the **work of ruling, blessing and uplifting the world of mankind**. This **glorious hope inspires, encourages, and revives** the fainting priests who are now sacrificing, and the Lord has so intended. In view of these things let us remember our calling, brethren, and not mistake the avocations of life for the great vocation which God hath set before us in the Gospel. Let us see to it that every day shall witness our faithfulness to our Priestly ordination of cleansing, priestly sacrificing, and thus preparing ourselves under the direction of the great High Priest for the **glorious work** that the Heavenly Father has arranged for us in His wonderful Plan.” R.3267, col. 2, par. 3, 4 or Z.’03-409, col. 2, par. 1, 2.

(75) What will passing beyond the “second veil” mean to the Lord’s true saints? T. 66, par. 3.

It will mean the death of the flesh literally and the passing of the Body of Christ entirely beyond human conditions into the perfection of the Divine nature. Heb. 6:19, 20; 10:20; Psa. 17:15; 1 John 3:2.

It will also mean the second application of the blood in behalf of “all the people.” This second application was represented in the type by the application of the blood of the goat on the Mercy Seat—as the following excerpt shows:

“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 His 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.’” R.4494, col. 1, par. 2 latter part or Z.’09-311, col. 1, par. 3.

“Both sacrifices were made by the priest, not by the bullock, not by the goat; and when our Lord shall present the blood of His **secondary sacrifice**—the blood of His church, ‘holy and acceptable to God’ (Rom. 12:1)—He will be presenting ‘His own blood,’—not yours, not mine. Our individuality was all surrendered to our Lord at the beginning, so that His faithful followers, even in their earthly lives, are reckoned as His ‘members’ and their flesh as His flesh. Moreover, since all the merit which justified us and made our sacrifice acceptable was appropriated to us by our Redeemer—loaned to us for the purpose of sacrificing it—is it not eminently proper that the results should be spoken of as **His blood?** It surely is!” R.4546, col. 2, next to last par. or Z.’10-12, par. 1.

(76) What stupendous event will speedily follow the presentation of the blood (the sacrificed life) of the “Lord’s goat” class to the Father after the last member has “passed behind the vail”? T. 67, par. 2, 3.

Lev. 16:15,16; Exod. 27:21; Lev. 9:22-24.

The great work of giving the world the grand results of the atonement will speedily follow just as the blessing of Pentecost came upon the Body speedily after the acceptance of Jesus’ sacrifice.

“Looking at the type we see the 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 sins 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 Jesus was that 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 particular 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." R.4035, col. 1, last par. or Z.'07-231, col. 1, par. 3.

Question—What will be one of the first evidences of the Kingdom? Vol. 4, p. 628, par. 1.

(77) Why were all things in the type sprinkled with blood? T. 67, last par.

This showed that the blood is full satisfaction.

The fact that the "Scape-goat" was not killed and its blood sprinkled indicated that it was no part of the sin-offering and was not needed to complete the atonement.

Heb. 9:21, 22—"Moreover he 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." Heb. 9:12-14. Lev. 17:11.

"On the Atonement Day, the blood of the bullock was sprinkled seven times, as representing **fulness, completeness, efficacy**—efficacy for the thing for which it was sprinkled or applied, namely, on behalf of the High Priest's body and household. Similarly, subsequently, the blood of the Lord's goat, the second offering of the Atonement Day, was sprinkled seven times, representing similarly **perfection, fulness, completeness, efficacy**, for the purpose it was applied, namely, on behalf of 'all the people.'" R.3508, col. 2, par. 3 or Z.'05-54, col. 2, last par.

The Scape-goat

(78) What was done with the live goat, after lots had been cast in the type? T. 68, par. 1; Lev. 16:20-22.

78—part 2. What is signified by the statement (Lev. 16:21) that Aaron laid his hands upon the head of the Scape-goat and confessed over it all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat? R.4428, col. 2, par. 1, or Z.'09-204, col. 1, par. 2, 3.

"The Great Company class is typically represented by the Scape-goat of Israel's Atonement Day ceremonies ... After the faithful ones have finished their course, then something will be done with the Scape-goat, the Great Company. The account in Leviticus is very specific that the High Priest will then lay upon the head of the Scape-goat all the iniquities

of all Israel. (Lev. 16:21.) All the sins of all the people were laid upon the head of the Scape-goat, that it might bear them away—make full satisfaction. As has been suggested, God has made provision for the cancellation of original sin through Christ, and has made arrangements for the satisfaction of **justice**, so far as the **other sins of the world** are concerned, **through the Great Company class.**” R.5256, col. 2, par. 2 or Z. ’13-181, col. 1, par. 4.

“The ‘Great Company’ class has nothing whatever to do with sin-atonement, for the scape-goat was neither burned outside the Camp, nor was its blood brought into the Most Holy. What, then, is signified by the statement (Lev. 16:21) that Aaron laid his hands upon the head of the scape-goat and confessed over it all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat?

“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 directly thereto. Since the blood of these two animals made satisfaction for all such sins of 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, sentenced 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**. For instance, in Revelations we read that the souls under the altar cried, ‘How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?’ (Rev. 6:10) Justice is merely waiting for the full number of those **persecuted for righteous-**

ness' sake to be completed and then the punishment will come. 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 during the acceptable time, will be permitted to share a considerable measure of that trouble coming upon the world **to cancel, if you please, a measure due to come upon humanity in general.** When that time shall come these dear friends, represented in the 'great company,' will rejoice in their share of suffering and destruction of the flesh, that they may be saved as spirit beings in the day of the Lord Jesus. And **what they shall suffer of the iniquities of the world will mean that much less for others in that day of trouble.**" R.4428, col. 2, par. 1, 2 or Z.'09-204, col. 1, par. 2, 3.

"God is a very strict Accountant. As He is sure to count against the world all wilful disobedience, and especially **all persecutions of His Church,** so also He is willing to give the world credit on account wherever possible. This, we believe, is intimated in the picture given us of a work which followed the sin-offerings; namely, the confessing over the head of the scape-goat certain transgressions of the people, and the sending away of the scape-goat into the wilderness.

"Understanding that this scape-goat represents some of God's consecrated people who have failed to live up to their privileges, we understand this to signify that these will go into a great time of trouble, as represented in Rev. 7:14. There they are represented as coming up out of great tribulation and washing their robes and making them white in the blood of the Lamb. 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 entered into by this class, a 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 certain share of punishment due the world ...

"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." R.5874, col. 1, par. 3, 4, 6 or Z.'16-89, col. 1, par. 4, 5.

(79) What class is represented in the live goat or “scape-goat”? T. 68, par. 2.

Rev. 7:13-15; Heb. 2:15; 1 Cor. 3:12-15; Matt. 25:1-12; 1 Cor. 5:5; Rev. 19:6-9; Psal. 45:13-15.

“It represents a consecrated class, because it, as well as the other goat was tethered at the door of the tent devoted to sacrifice. It represents a class, however, that does not go to sacrifice, that does not go without the camp and bear the reproach with the bullock, a class whose fat does not go upon the altar, a class whose blood will never be sprinkled upon the Mercy Seat. It **represents the Great Company** of the consecrated who fail to make their calling and election sure, but whom the Lord’s mercy rescues from the second death because they also trust in Him, because they love righteousness and hate iniquity, even though they did not display the proper amount of zeal in connection with their love of righteousness to merit their being classed with the overcomers, the royal priesthood.” R.3606, col. 1, par. 2 or Z.’05-234, col. 1, par. 2.

“The class who allow **spots** to accumulate upon their robes, is a ‘great multitude, whose number no man knoweth,’ (Rev. 7:9); that is, they are not of an ordained or fixed number as is the Bride class. These must through great tribulation wash their robes, all spotted and soiled, in the blood of the Lamb. These will then stand before the throne, will serve God day and night in His temple. The Bride class will be the Temple; or in another figure they will be seated upon the Messianic Throne with their Lord and Bridegroom ...

“How glad we are that our dear Heavenly Father has mercifully provided for those who through lack of sufficient zeal and faithfulness lose the ‘Prize of the High Calling’! We rejoice that even the ‘foolish virgins’ do not lose all, but will thru tears and travail of soul yet come wholly back to the Lord. They will finish their course in death. Theirs is an enforced destruction of the flesh. Although they covenanted to sacrifice it willingly yet they failed to do so. They love the Lord and righteousness, but not sufficiently to be thoroughly loyal and faithful; and so they must be severely scourged, that their spirits may be saved in the Day of the Lord Jesus.

“No one has been **called** of God to the Great Company class. ‘We are all called in one hope of our calling.’ Let us then walk with the Lord in white every day, dear brethren and sisters. Let us keep our robe spotless. It is easier to get spots on them than to get spots off, and each spot will be more difficult than the previous one. We understand spots to be the result of a measure of **carelessness**. ‘It is impossible for me to keep

my robe from ever getting spotted,' you say, 'but I am thankful that the Lord has provided a way whereby the spots may be removed when I earnestly apply for the cleansing.' Each experience of this kind should make us more humble, more careful, more alive to our weaknesses and more watchful to avoid getting spots on our white robes ...

"Then let us each be very faithful that we may soon hear the Master's sweet 'Well Done!'" R.5924, col. 2, par. 3 to 6 or Z.'16-213, col. 1, par. 2.

"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 declared, 'who through fear of death were all their lifetime 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." R.4921, col. 1, par. 1, 2 or Z.'11-426, col. 1, last par. and col. 2, top.

(80) Does this goat typify wilful sinners also? T. 68, par. 2.

No, this goat does not typify wilful sinners or the second death class.

"The scape-goat or 'great company' class consists of those who made an offering of themselves and were accepted, but who failed to fulfil the condition of their sacrifice. Failing to become members of the High Priest's Body and sharers of His glory on the Divine plane, these **would have had nothing**, had the Lord not **specially** provided for them an experience of tribulation for the destruction of their flesh that the spirit might be saved ... Failing to make good their consecration and holding on to the present earthly life, they would lose all were it not for the arrangement thus made on their behalf for the destruction of their flesh. **Nor are we to think of these as a dishonorable class, an unfaithful**

class, an undeveloped class. None can gain eternal life under the Divine arrangement on any plane of being except as he shall be transformed and be brought to the condition of perfect loyalty to God and His righteousness. **Any who do not come up to the highest standard of obedience to God would not be accounted worthy of eternal life in the ‘great company,’ or in any other.”** R.4428, col. 1, par. 3 (or last par.) or Z.’09-204, col. 1, par. 1.

“This great company class **will not consist of persons who have repudiated the Lord, who have sinned wilfully**, who have despised the covenant: on the contrary, at heart they are still in sympathy with righteousness, loyal to the Lord, but they do not develop that **consuming zeal** for righteousness which would constitute them overcomers in the Scriptural sense. They love righteousness and hate sin, and yet they do not deal with these principles in that thoroughgoing manner which would constitute them copies of God’s dear Son. So long as they hold onto the Lord, so long as they love Him and love righteousness, they shall not be utterly condemned of Him even though repudiated as respects a share in the Bride company, the Little Flock. Thank God, No! All who love righteousness and hate iniquity in any measure shall have fullest opportunity of demonstrating this, and shall be accounted worthy of life everlasting, and unquestionably this company is a ‘great company,’ as the Scriptures indicate—far more numerous than the little flock, as the Levites in the type numbered thousands in proportion to the five chosen from amongst them to be the priests.” R.3605, col. 1, last par. or Z.’05-233, col. 1, par. 1.

“**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 ... they will get a reward on a **lower spiritual plane**—a spiritual plane, because they also were begotten of the spirit.” R.5463, col. 2, next to last par. or Z.’14-155, col. 2, par. 1.

(81) How long has the ‘scape-goat’ class existed? T. 68, par. 3.

They have existed all through the age, as individuals, but not until the end of the age and the glorification of the church are they dealt with as a class. See R.5055 or Z.’12-211.

“Question—Have the Great Company class been developing all through the Gospel Age; or will they all come out through the time of trouble?

“Answer—We have already answered that in the Studies in the Scriptures, and perhaps a second reading will give better light. The fact is,

the Great Company is not to be known to you, or me, or any other individual. There will be **no such class** until the Lord shall make the decisions as represented in the parable. He is represented as having given certain talents to His servants, and upon His return He reckons with the servants and that means the church. Some will be in one class, and others in another. That classification will **affect the dead as well as the living**. In God's Providence, some may have been experiencing the tribulation which belongs to the secondary class, during the Gospel Age. We cannot determine who are of the little flock." Pastor Russell Question Book, page 313, Ques. 1.

"Question—Is there any Great Company **class** on this side of the veil and is there any separation between the Little Flock and the Great Company on this side?

"Answer—There is no separation, no two classes at the present time, and it would be quite improper for you or I or any others of God's people to try to say, 'This one belongs to the Great Company and that one to the Little Flock.' No one decides that but the Lord Himself, and that apparently is left to the very close, therefore we think it would be quite improper to speak of two classes in the church. 'All ye are brethren.' All come under one name." Pastor Russell Question Book, page 314, last ques.

"We must remember that the types of the Law Covenant were arranged to represent the matters as they would be seen by us in the **conclusion of the antitypical Day of Atonement**, and not to represent the things as they would be seen while they were in progress. In the type, first the Levites were chosen, and afterward some were selected to be priests. Just so with us. Today we might be of the priestly class; but later we might lose our standing and become merely Levites, of the servant class. We might, for a time, be of the 'Lord's goat' class and thru carelessness in performing our sacrifices, lose our place in the sacrificial class. Some one might take our crown and we might be thus relegated to the 'Great Company.' So these things represent the results **as they will be in the end of this Age**. There will be a Great Company class, which will bear certain iniquities." R.4864, col. 2, next to last par. or Z,'11-234, col. 2, last par.

"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 wilfully being entirely ignored, because they fail entirely and go into the second death. Until the finish it may not be known where any of those consecrated to sacrifice may terminate their race. 'Ye are called in **one** hope of your calling'—the **hope** that we may be of the Lord's goat class." R.4921, col. 1, par. 3, 4 or Z,'11-426, col. 2, par. 2, 3.

(82) Will this class be perfected as a class, while any member of the “Lord’s goat” company is still in the flesh? T. 69, par. 1.

“After the faithful ones have finished their course, then something will be done with the scape-goat—the great company. The account in Leviticus is very specific that the High Priest will **then** lay upon the head of the scape-goat all the iniquities of Israel. (Lev. 16:21)” R.5256, col. 2, par. 2 or Z.’13-181, col. 1, par. 4.

“Nearly all the Scriptural pictures with reference to the great company would indicate that the **special time** for their tribulation would be at the close of this Age—**apparently just after the Church will all be gathered**,—as, for instance, the parable of the wise and foolish virgins. We remember that when the wise virgins had all gone in, then came also the foolish virgins saying, Lord, Lord, open unto us, and they were told that the Lord would not recognize them as the Bride class, and that they would go into tribulation. That seems to indicate that the **special tribulations** upon the Great Company class will be **after all the Little Flock have gone in beyond the veil** into the Most Holy. Now that is only a parable, of course, and we are building as wisely as we know how on that parable. Then in Leviticus it shows us the place where the Scape-goat is dealt with after the Lord’s goat has been dealt with, but that is not proof positive that it will be entirely after the Lord’s goat has been slain, and after its blood has been offered, because these types could not all take place at the same time, and there would naturally be an order for it,—this first, and that second, and so on, but the fact that the bullock is dealt with first, and that the Lord’s goat is dealt with second, and then the Scape-goat is dealt with thirdly, seems to imply that the tribulation of this class will come **more especially at the end of the Gospel Age, after all of the elect shall have gone in**, notwithstanding, we think there is room in the Scriptures to suppose that there have been some of this Great Tribulation class all through the ages, while the great mass of them probably belong to this end, because of the peculiar circumstances now prevailing.” Pastor Russell Question Book, p. 289, last par., 290, top.

(83) Are the members of the “scape-goat” class loved by the Lord? and how will they be dealt with for their purification? T. 69, par. 2.

These, though “castaways” as regards the prize, are nevertheless objects of the Lord’s love, for at heart they are friends of righteousness. 1 Cor. 3:15.

“Nor are we to think of these as a dishonorable class, an unfaithful class, an undeveloped class.” R.4428, col. 1, last par. or Z.’09-204, col. 1, par. 1.

“The Apostle assures us that the angels of God are ministering spirits sent forth to minister unto and to **serve those** who shall be heirs of salvation, the **saved ones of this Gospel Age**—not only the overcomers of the little flock, but also the **overcomers of the great multitude**. All of these, because believers in Christ, because at heart faithful, because fully consecrated to the Lord and begotten of His Spirit, **are the special and happy objects of His grace, ministered to and served** by the invisible messengers.” R.3441, col. 1, par. 2 or Z.’04-303, col. 1, par. 1.

“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 ... This is the awful trouble of the near future, when great Babylon will go down as a great millstone into the sea, when every man’s hand will be against his neighbor’s in anarchy, when there will be no peace to him that goeth out or to him that cometh in—a time of trouble such as was not since there was a nation nor ever shall be afterward.

“It is **that trouble ... that the Great Company will not escape**—but on the contrary **share ...**

“Of the whole number of spirit-begotten ones only a ‘little flock’ gain the prize, and the others, failing of compliance with the terms of their covenant, might be utterly repudiated of the Lord, but He will not do this so long as they do not entirely repudiate Him. Their failure to sacrifice willingly **will not debar them from His care** so long as they are at heart loyal to Him ... it is in mercy that the Lord permits them to become the scape-goat class, and to be **driven into the wilderness and severely tried in the great time of trouble**—that all faithful at heart may be delivered from the bondage of fear and share a heavenly estate on a lower plane than the Bride.” R.4036, col. 2, par. 2, 3 and 4037, top or Z.’07-233, col. 1, par. 1 and col. 2, par. 1, 3.

“How glad we are that our dear Heavenly Father has **mercifully provided** for those who through lack of sufficient zeal and faithfulness lose the ‘Prize of the High Calling’! We rejoice that even the ‘foolish virgins’ do not lose all, but will through tears and travail of soul yet come wholly back to the Lord. They will finish their course in death. Theirs is an enforced destruction of the flesh. Although they covenanted to sacrifice it willingly yet they failed to do so. They love the Lord and love righteousness, but not sufficiently to be thoroughly loyal and faithful; and so they must be **severely scourged**, that their spirits may be saved in the day of the Lord Jesus.” R.5924, col. 2, par. 4 or Z.’16-213, col. 2, par. 1.

(84) What will be the reward and station of this class? T. 70, par. 1, 2.

Rev. 7:14, 15—"Therefore are they **before the throne** of God, and **serve Him day and night in His temple.**"

They will have a position before the throne and serve God in His Temple, though not members of that Temple.

Psa. 45:14, 15 and comments—"the virgins her companions that follow her."

"These were typified in the Levites, who were the servants of the priests. These are not to be in the Throne with the sacrificing priests, the royal priesthood, but are to serve God in His Temple. They are not to have the crowns of glory, but will be granted eventually **palms of victory.**" R.5873, col. 2, par. 2 or Z.'16-88, col. 2, par. 1.

"A beautiful picture of this is given us in Rev. 19:6-9. There also we are told of the Great Company who will praise God eventually that the marriage of the Lamb is come and His wife hath made herself ready—even though **they will not be part of that Bride class.** Awakened from their slumber and stupor and separated from Babylon the Great by its fire, these finally recognize what they have missed; but they thank God that His Plan, so full of blessings, will still be carried out, though the true Bride class have gone before. Then the Lord gives to them the precious message. **'Blessed are they who are called to the marriage supper of the Lamb.'** But they can go to that marriage supper only through much tribulation which will test to the last their full devotion to the Lord—even unto death.

"In Psa. 45 we have a picture of the Heavenly Father as the Great King, the Lord Jesus as the King's Son, the Church as the Bride, and the **Great Company as the virgins**, the **Bride's companions**, but one full of comfort and encouragement to all ...

"**St. John** says that **theirs (the Great Company) is a position of glory and honor, not in the throne** with the Bride, but **before the throne**, as those who are subject. He sees them not wearing crowns, the highest insignia of victory, which goes only to the 'more than conquerors.' But he sees them **victors**, nevertheless, with **palm branches**. Then he heard the statement that they were not members of the Temple class, but servants of the Temple, who serve God in His Temple. **Great will be their blessing.** The Lord will lead them to the waters of life. But they will not be, like the Bride, possessed of immortality—which the Lord describes as water of life springing up in His people. (John 4:14; 7:37-39) The water of life which Jesus will give the second class will be **everlasting life on the spirit plane like unto the angels**—but not on the Divine plane, not immortality, not the Divine nature." R.5865, col. 2, par. 1, 2, 4 or Z.'16-75, col. 2, par. 5 and 76, col. 1, par. 1.

Question—Will the Great Company have part in the first resurrection? See R.5105, col. 1, par. 5, 6 or Z.'12-297, col. 1, par. 5, 6.

Question—Will the Great Company be a part of the New Creation? See R.5051, col. 1, par. 1 or Z.'12-202, col. 1, par. 4.

Could they be an earthly class as the Jehovah's Witnesses teach?

“Having been begotten of the Holy Spirit they could not reassume their earthly rights and restitution blessings. Those once consecrated and sacrificed are gone forever.” R.4428, col. 2, lines 2 to 5 or Z.'09-204, col. 1, middle.

“All who have been begotten of the Holy Spirit **must**, as we have shown elsewhere, either be **born upon the Spirit plane** or lose life altogether.” R.5916, col. 1, next to last par. or Z.'16-195, col. 2, middle.

(85) What is signified by the “scape-goat” being sent into the wilderness? T. 70, par. 3.

1 Cor. 5:5—“To deliver such an one unto Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus.”

Place, in type, signifies condition in antitype. The wilderness represents a condition of separation—outside of Babylon, ostracized, isolated—buffeted until they are ready to say, God's will not mine be done.

“We understand that the Great Company, those who have consecrated but failed to sacrifice voluntarily, will be delivered over to Satan for his buffetings 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 ...

“This scape-goat is not sacrificed, does not come upon the Lord's altar, but is sent away into the wilderness for the ‘destruction of the flesh.’ The wide difference between **sacrifice** and **destruction** must be observed and appreciated.” R.4035, col. 2, next to last par. and 4036, col. 1, par. 1 or Z.'07-232, col. 1, top and par. 2.

The right spirit would be—Not, must I give. But may I sacrifice.

(86) Are all the “scape-goat” class or Great Company to be developed in the great tribulation with which this Gospel Age will end? T. 70, par. 3 and 71, par. 1.

No, the classes represented by both goats have been developing side by side throughout the age. All through the Age there has always been a class and a large one which yielded self-will only by compulsion. Matt. 13:22; Luke 8:14.

“According to our understanding there have been some of this class all the way down through the Gospel Age, yet the most of this class are living at the present time. There are reasons why, in the past, there would not be nearly so many. For instance, when there was a sharp persecution against all who named the name of Christ, it was quite a test, and not so many were ready to make a full consecration of themselves. As a consequence, those who did make a consecration were the class more earnest and willing to carry it out. But today, we are living in a time when everything is more favorable outwardly, and a good many people want to say they are Christians, whether they are or not. It is rather popular today. So some people have no doubt made a consecration under the present favorable conditions who would not have made it in the past ... but because of the favorable conditions in another sense of the word, they are not living up to their consecration; they are not being overcomers; they are bound in Babylon. And so, this is the time when the Great Company ones are specially prominent ... Down through the age we would understand there were some who were unfaithful in a degree, in that they did not voluntarily and gladly and willingly lay themselves down after they had agreed to do so. We can see how the Lord might have allowed some of them to go through the persecutions, the thumbscrew and rack, and how they may have come through great tribulations then. I have no idea at all that all those people who suffered by being burned at the stake, etc., were saints. I am not judging them, but reading between the lines of history, I would infer that a good many of them were not saints in the highest sense of the word as we understand the Scriptures to imply.” Pastor Russell Question Book, p. 296, par. 1.

(87) How will these “bound ones” be set free after the glorification of the “very elect”? T. 71, par. 2; 72, par. 1.

“Forced into freedom by Babylon’s fall.” T. 72, par. 1.

“Divine Providence, the Hand of the Lord, will set free those bound ones.” T. 71, last par.

“When the little flock shall have passed beyond the vail, there will still be the Great Company of the Lord’s people left here. Many of these will apparently continue in Babylon until the time of trouble shall cause Babylon to fall. And by the fall of Babylon these will be set free.” R.5383, col. 1, par. 5 or Z.’14-19, col. 1, last par.

“Awakened from their slumber and stupor, and separated from Babylon the Great by its fire, these finally recognize what they have missed.” R.5865, col. 2, par. 1 or Z.’16-75, col. 2, last par.

“The Scriptures indicate that the Great Company class will not all have fled from Babylon before its overthrow. ‘Come out of her, my people, that ye be not **partakers of her sins**, and that ye **receive not** of her plagues.’ ... The Scriptures show us that some will come out, and others will not come out, will not be released from Babylonish fetters. These foolish virgins will see that their lack of love and zeal has lost them a place in the Bride class. But they are virgins, nevertheless, and will have a place, or portion, as the companions of the Bride ... So we have **reason to believe that the numbers of God’s people begotten of the Holy Spirit and still in Babylon are considerable.**” R.5656, col. 1, par. 6, 7 or Z.’15-92, col. 2.

Isa. 28:21—“For the Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.”

“It will surely be a **strange procedure** on God’s part, as viewed by those not taught of the Lord, when they shall see **all the religious systems of the present time go down** and the world heading straight for chaos.” R.5823, col. 2, par. 3 or Z.’16-4, col. 1, par. 2.

(88) Do the faithful ones of the “more than conquerors” also suffer great tribulation? And in what respect does their suffering differ from that of the Great Company? T. 72, par. 2.

All the consecrated pass through great trials, but the one class esteems them as light afflictions and accepts them joyfully while the other class esteems them burdensome and almost without joy.

Psa. 40:8—“I delight to do thy will.”

*Acts 14:22—“through **much tribulation**”*

Rom. 12:12—“Rejoicing in hope. patient in tribulation”

Rom. 8:17—“If we suffer with him ... glorified.”

*John 16:33—“Ye **shall have tribulation**”*

Rev. 7:14—“Came out of great tribulation.”

“Since the ‘overcomers’ suffer with Christ **voluntarily** and the Great Company suffer **because** of Christ **involuntarily**, it might be difficult if not impossible, for any except the Lord and the sufferers to know whether they suffered as self-sacrificers or as unwilling ‘tribulation’ saints.” R.2161, col. 2, par. 1 or Z.’97-162, col. 2, middle.

“It is true that the majority of Christians are of the TRIBULATION CLASS, that is the reason it is called ‘a great company,’ while the overcomers are called a ‘little flock.’ The **difference** between them is not in

the degree of purity finally attained, but in the **manner of obtaining** it. God has a special pleasure in those who DELIGHT to do His will, and who do not need to be **whipped** into an appreciation of right and wrong. These He calls ‘overcomers.’ These have the likeness of the Lord (Phil. 3:21; 1 John 3:2; Col. 3:4), and are accounted worthy to be with Him where He is, and to share His honor, glory and kingdom and power. —Rev. 17:14.

“It is not because the ‘little flock’ of overcomers SUFFER MORE than the great company of tribulation saints that they are to get the prize, but simply because they SUFFER GLADLY, WILLINGLY, SELF-SACRIFICINGLY. The tribulation saints doubtless **suffer as much** as the ‘overcomers’ **or more**; and the ‘overcomers’ have **so much pleasure**, in the Divine favor, in connection with their sufferings in this present time, that it makes their WILLING services and sacrifices **seem but light afflictions** which are thus working out for them a far more exceeding and eternal weight of glory.” R.1669, col. 1, par. 7, 8 or Z.’94-211.

2 Cor. 4:17—“*Our light affliction*”

The Atonement Day Burnt-Offerings

(89) Why was Aaron instructed to bring two rams for burnt-offerings? T. 73, par. 1. Lev. 16:3, 5.

Because there were two parts to the preceding sacrifice—the bullock and the goat. That the rams were alike showed the harmony and oneness of the sacrifices.

“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 **sin-offerings** represented the sufferings of Christ and of all who walk in His footsteps ...

“The **burnt-offering** shows the same sacrifice but from a different standpoint—that of **Divine acceptance** ...

“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.” R.4389, col. 1, par. 7, 8, 9 or Z.’09-139, col. 1, par. 2-4.

(90) Why did he remove his linen garments and put on “the garments of glory and beauty” before he offered the burnt-offerings? T. 72, par. 3 and 73, par. 3.

The High Priest removed his linen garments because the sacrificing was over (the bullock and the goat), and the true High Priest was glorified. God will not manifest His acceptance of the ‘better sacrifices’ until the Christ is glorified. Lev. 16:23, 24. Read 1B in back.

(91) Were both rams then treated in the same manner? T. 73, par. 2. Lev. 9:12-16.

Yes, they were cut in pieces and washed (except the head) and then laid to the head on the altar and burned.

This is the law of the burnt-offering as shown in Lev. 1:6-9.

(92) What was thus typified? T. 73, par. 2.

The burnt-offerings showed that God accepted the preceding sacrifices and that they were acceptable as a whole, satisfying justice.

The fact that the two rams of burnt-offering were treated just alike shows that in Jehovah’s sight they are all one sacrifice.

(The fact that the head was not washed and the remaining pieces were showed that our Lord was perfect and needed no cleansing.) John 17:21-23; Matt. 10:24, 25.

“These two offerings (*the bullock and the goat which preceded their burnt-offerings of 2 rams*) and their distinctly separate sprinklings of blood were **both parts** of the one Atonement Day service—‘this He did once.’ (Heb. 7:27.) Two deaths are clearly shown and two blood sprinklings; and on behalf of two different classes; but they were parts of the **one sin-atonement**. Just so our Lord, during His earthly ministry, was dying daily, yet it was **one** sacrifice; so also when we fill up a share of His sufferings, dying daily, it is **part of His sufferings** and **sacrifice, which He is still accomplishing in us once for all**—this He does once and will never repeat. All sacrificing of this sort will end with this Age—He will accept no further members of the Body of Christ, no additional members to the ‘Royal Priesthood.’” R.4397, col. 2, par. 9 or Z.’09-154, col. 1, par. 3.

(93) What was the difference between the “burnt-offering” and the “sin-offering”? T. 73, par. 3.

The sin-offering represented the sacrificial death of the Redeemer—an offering for sin. The burnt-offering showed God’s acceptance of the same

sacrifice. The fact that the burnt-offerings followed the sin-offering showed that God will not manifest His acceptance of the “better sacrifices” until they are all completed.

Another difference between burnt-offerings and the sin-offering—the blood of the burnt-offering was not taken into the Most Holy but was sprinkled round about upon the altar. Lev. 1:11 and Lev. 9:12-14.

The entire animal was burned in the burnt-offering, while in the sin-offering only the life producing organs and the fat.

The burnt-offering was never offered by a priest in linen garments.

(94) When will God manifest His acceptance of the complete sacrifice for the sins of the world? Lev. 9:22-24; Rev. 14:1-7.

Lev. 16:24.

At the close of the Gospel Age when all sacrificing is at an end and in the blessing of the people.

Rev. 14:1-7 shows conditions which will obtain when this manifestation takes place. 2 Thess. 1:7, 8.

“The great tribulation at the end of this age will give notice that the Church is completed and glorified.” 5th Vol., 402, top.

*“The **beginning of the earthly phase of the Kingdom** we understand consists wholly of the **resurrected holy ones** of olden times from John the Baptist back to Abel ... When Abraham, Isaac and Jacob and all the Ancient Worthies have been resurrected, and **shall appear** among the regathered Israelites, **about the close of the time of Jacob’s final trouble** with Gog and Magog, their superior mental powers will speedily distinguish them from others ... Thus we see that when **God’s time for the inauguration of His Kingdom** among men shall arrive, His agents will all be amply ready for the service; and their master-strokes of wise policy, their moderation and dignified self-control, and their personal exemplification of every grace and virtue will attract men and quickly enlist them—chastened under the great tribulation—in active cooperation. Even before the disclosure of their identity, doubtless the people of Israel will have remarked their preeminence over other men.” Vol. 4, 625, par. 2 to 626, last par.*

It is our understanding that before the world recognizes the kingdom the Great Company will be the first to recognize the fact that the Church is glorified.

*The great company “are represented as **recognizing** by and by that the **little flock**, the Bride class, the Elijah class, **have passed beyond the veil***

and they are shown to **rejoice** accordingly, saying, ‘Let us be glad and rejoice and give glory to God, for the **marriage of the Lamb is come** and His wife hath made herself ready!’ This class in turn, though not worthy to be the Bride, the wife, is **invited** to participate in the great marriage feast which is to take place shortly after the glorification of the church. (Rev. 19:7-9).” R.3416, col. 2, last sentence and 3417, col. 1, top or Z.’04-253, col. 2, par. 1.

(95) Why are the sacrifices of Christ and the members of His Body called the “better sacrifices”? Heb. 7:19—“a better hope.” Heb. 9:23—“better sacrifices.”

They are better because they actually take away sins and will not need to be repeated, while the typical sacrifices of bulls and goats only typically cleansed for one year only.

There will be a better Priesthood, our Lord Jesus—the High Priest—and the Church, His Body, will be the underpriests.

“Each atonement day made reconciliation for the sins of the people for the ensuing year, and under the arrangement they were God’s people and treated as though they were free from original sin, the sacrifices of the Day of Atonement being reckoned as covering the Adamic condemnation. At the close of each year, therefore, the people were **reckonedly** back again under Adamic condemnation, and fresh offerings, sacrifices, were made to bring them again into God’s favor for another year. The Apostle points out that these remembrances of sin every year—‘year by year continually’—(Heb. 10:1) evidenced the fact that the Adamic guilt was not **actually cancelled**, but **merely temporarily covered**. But he also points out that the **better sacrifices**, the **real sin-offering** which God has ordained and which will be effected through the Christ, will need no repetition, because its cancellation of sins **will be forever**,—‘For by one offering He hath perfected forever them that are sanctified’—set apart as members of His Body. Heb. 10:14.” R.4034, col. 1, last par. or Z.’07-230, col. 1, par. 4.

“What significance should we attach to the Apostle’s words, that the Heavenly things are cleansed by ‘**better sacrifices**’ than those offered by the Jewish priesthood for the cleansing or atonement in the typical system? ... the **better sacrifices** are the **antitypical ones** begun by our Lord Jesus, and **participated** in by His faithful footstep followers, who are invited by the Lord, through the Apostle, to present their bodies living sacrifices, holy, acceptable unto God, and their reasonable service (Rom. 12:1); and assured that in so doing they are filling up that which is behind

of the afflictions of Christ for His Body's sake, which is the church (Col. 1:24), those antitypical sufferings occupying the entire Gospel Age. **They began** when our Lord consecrated himself to death at baptism." R.3318, bottom of page or Z.'04-46, bottom of page.

(96) Must we expect God to bestow upon us, as His chosen Priesthood, honor and dignity before men, while we still "tabernacle" in the flesh? T. 73, par. 3.

No honor before men, is now bestowed—not until the close of the Age. See T. 60, par. 1. Phil. 2:5-10; 1 Cor. 4:8-14; Matt. 10:24, 25; Rev. 2:10; 2 Tim. 2:11, 12; Heb. 2:10; Rom. 8:17, 18; John 15:20; Isa. 53:12—"numbered with transgressors"; 1 Cor. 1:26-29—"things despised."

(97) Where did the High Priest offer the sacrifice of burnt-offering? T. 74, par. 1; Lev. 16:24.

On the brazen altar in the Court. Note last reference given on Question (94) or R.3416, col. 2, last sentence and 3417, col. 1, top.

"The only ones in the Court **now** are those in a tentatively justified condition—the Great Company are not in the Court. **At the close of this Age** there will no longer be a tentative justification. There will be **nobody in the court condition except the actually justified**. If the Great Company will be excluded from the glory of the priestly office, at the end of this Age, then it will be **theirs to serve in the Court, as the Levites of the next age**. But those in the Court **now, during this Age**, are **only** those in a tentatively justified condition." Pastor Russell Question Book, page 312, par. 1.

Note that the burnt-offerings were offered after the sacrifices of the bullock and goat were all completed; hence the above excerpt applies at that time or the close of this Age.

How did the early Church know Christ's sacrifice had been accepted? Ans.—By the coming of the Holy spirit at Pentecost and on Cornelius.

(98) Explain the difference in the significance of the garments worn by the priests during the "Day of Atonement" and those assumed by the High Priest at its close. T. 74, par. 2.

The white linen robes of sacrifice represented the justification or imputed righteousness of the body, their purity in God's sight through Christ.

The garments of glory and beauty represented the glories and honor of the Christ, Head and Body, beyond the veil. See 1B in back.

“In this picture of the robes of the priest we understand that the High Priest typified the entire Priesthood, the Under-priests 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.’” R.4602, col. 1, par. 5 or Z.’10-136, col. 2, middle.

Jer. 33:16—“she shall be called, The LORD our righteousness.”

(99) What did the washing of his person in water by the High Priest, after finishing the sin-offering and burnt-offering, signify? T. 74, par. 2; Lev. 16:24.

The fact that the High Priest washed after finishing the sin-offerings did not mean that sin had been again imputed to him but rather the completion of the cleansing making the Body perfect in resurrection completeness. Neither did the sins of the people, for whom atonement had been made, defile the purity of the priest.

(100) Why was there “no man in the Tabernacle of the congregation,” the “Holy,” when Aaron went into the “Most Holy” with the blood, both of the bullock and the Lord’s goat? T. 74, par. 4, 5; 75, par. 1; Lev. 16:17.

It is only as new creatures in Christ Jesus that we enter the Holy—no longer men. We do not enter the Holy as individuals but are represented in the Priest as a member of the Body of Christ. See 4B in back. Heb. 9:6, 7.

Rom. 8:9—“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.”

“Question—In the type did the underpriests have access to the Holy of the Tabernacle on the Day of Atonement?

“Answer—The account might be read in different ways, but my reading of it leads me to understand that the **underpriests did have access to the Holy on the Atonement Day**. Some others might think differently. I think this is in full accord with what we know to be the experience of the Church—that we all have access to the Holy from the time we are spirit-begotten. We are now in the antitypical Atonement Day. To say that the under priests in the antitypical priesthood are in the Holy, and **then to say that the type did not teach that we should be there**, I think would be a contradiction between type and antitype. I think they did have access to the Holy during the entire Day of Atonement.” Pastor Russell Question Book, page 553, Question 1. *T. 91, par. 2, 3.*

(101) Will any special punishment be visited by the Lord upon those who, by reproaches, persecutions, etc., aided in destroying the humanity of Christ (the bullock) and the little flock (the goat)? T. 75, par. 2, 3; Lev. 16:28.

Lev. 16:28 says, “And he that burneth them shall wash his clothes and bathe his flesh in water, and afterward he shall come into the camp.”

This seems to teach that those principally instrumental in persecuting the Church will have no special punishment for it because they do it ignorantly and they may wash and be cleansed and forgiven and thus be in the same condition as the rest of the world.

Peter said, Acts 3:17—“And now, brethren, I wot that through ignorance ye did it, as did also your rulers.”

(102) Will those who succeed in destroying the humanity, the flesh of the Great Company (the scape-goat) receive any special retribution? T. 75, par. 5; 76, top of page.

Lev. 16:26—“And he that let go the goat for the scape-goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.”

This teaches the same lesson—that those bringing trouble on the Great Company must obtain the Lord’s special forgiveness but will not receive any special punishment because they acted in ignorance.

They will require special forgiveness but not experience special punishment.

The Blessings Following the “Day of Atonement” Sacrifices

(103) What was the standing of the children of Israel before God, after the Atonement Day sacrifices were ended? T. 76, par. 1. Lev. 16:33, 34.

“Each Atonement Day made reconciliation for the sins of the people for the **ensuing year**, and under its arrangement they were God’s people and **treated as though they were free from original sin**, the sacrifices of the Day of Atonement being reckoned as covering the Adamic condemnation. At the **close** of each year, therefore, the people were reckonedly back again under Adamic condemnation, and fresh offerings, sacrifices, were made to bring them **again into God’s favor for another year.**” R.4034, col. 1, last par. or Z.’07-230, col. 1, par. 4.

“The Israelites were God’s people, in covenant relationship with Him through typical arrangements. The time had not then come for Christ to die for sinners, so God gave them a system of types, pointing forward to the real sacrifice for sins to be offered ‘in due time.’ He arranged that those who came into this covenant relationship with Him should be treated as though their sins had been actually forgiven and cancelled. ‘Year by year continually,’ as the Apostle Paul says, they were to repeat these Atonement Day sacrifices, and thus have, typically, a fresh cancellation of Adamic sin for another year, for the **sacrifice** was good only for one year.” R.5962, col. 2, next to last par. or Z.’16-291, col. 1, par. 3.

(104) To whom or to what are the sacrifices of Jesus and His Church offered? T. 76, par. 2; Lev. 16:14, 15.

It was the attribute of Justice that condemned Adam. hence the sacrifices of Jesus and His Church must be offered to Justice.

Psa. 89:14; Rom. 3:26. Read Vol. 5, page 448. last par.

“Question—Did Jesus satisfy Justice when He ascended into Heaven?

“Answer—Justice is always satisfied. Justice never lets go until it has an equivalent. Justice was satisfied for instance when Adam was condemned to death on account of transgression. Justice has been satisfied all along in holding Adam and his race for that sin. Justice is satisfied now to allow the Church to pass under the present conditions, because a deposit is in the hands of Justice fully equivalent to the requirements of the Church and more. **Justice will not be satisfied to release mankind** until the ransom-price shall have been **fully paid over**

into the hands of Justice. This will be after the Church is completed and glorified.” R.5880, col. 2, next to last par. or Z.’16-108, col. 2, par. 9, 10.

The reason these sacrifices are not offered to Love, for instance, is because Love could not actually release Adam until Justice was satisfied to release him.

(105) For what sins did they atone? T. 76, par. 2. Rom. 5:17-19.

“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 antitypical Lord’s goat as His own blood—otherwise, the sacrifice of His Church as part of His own sacrifice. This He makes applicable to the **sin of all the people—the original sin of all the people**. At that moment, which we believe is in the near future, the Father will turn over to the Son all the people, **their sins fully forgiven so far as the original transgression is concerned**.” R.5873, col. 2, par. 7, 8 or Z.’16-88, col. 2, par. 6 and 89, col. 1, par. 1.

(106) When will God for the first time recognize the race of mankind? T. 76, par. 2.

When the work of reconciliation is complete. then God will place His sanctuary among men. However, this will not be a full recognition except through the Mediator.

“During the Millennium, God will not recognize the people, because of their imperfection, their weakness; but all of their dealings will be **through the Mediator**, until they shall have been brought up to perfection. At the end of the thousand years, they will be delivered up to the Father, unblamable before Him. (1 Cor. 15:24) God will then receive them as sons, heirs of the earthly blessings which He has provided for mankind—the things given to Adam. The very moment when the **merit of Christ is applied** for the world is the **same moment** when they will be **turned over to the Mediator**. Then they **will be in covenant relationship with God, but only through the Mediator**, until they shall have reached human perfection and shall enter into this relationship **directly** with the Father.” R.5164, col. 2, par. 2 or Z.’13-21, col. 2, par. 4.

“We understand that the **New Covenant goes fully into operation** at the **beginning** of the Millennium and that it brings blessings all through that age. Under this New Covenant the Lord will take away the sins and stony hearts of mankind. (Ezek. 36:26, 27.) But the New Covenant **does not become personal** between God and mankind until the Mediator steps out of the way. (1 Cor. 15:24.) **After He steps out of the way, Covenant relationship with God will be established** just as with Adam, and God will guarantee eternal life to all who continue obedient to the Divine Law.” R.4903, col. 2, par. 2 or Z.’11-394, col. 2, par. 1.

“It is very evident that the world does not enter into New Covenant relationship with God **individually at the beginning** of the Millennial Age, and will do so **only at the end of that Age**. Throughout that period, the matter will be strictly and solely **in the hands of the Mediator.**” R.5300, col. 2, par. 5 or Z.’13-260, col. 1, par. 3.

(107) What will be the glorious results of that recognition? T. 76, par. 2. Rev. 22:1-3; Isa. 11:6-9; 25:6-9; 35:1-10; 29:18-20.

All the evils of suffering, pain, tears, etc., that came as a result of Adam’s sin will be in the process of destruction, and the promised blessings of the Kingdom will begin to flow to mankind.

“Messiah’s Kingdom, established in power and great glory, will **begin** to deal with the world for its rescue from sin and death, for the ultimate uplift to human perfection of all who are willing and obedient to the regulations of His Kingdom.” R.5873, col. 2, next to last par. or Z.’16-89, col. 1, top.

(108) Will the blessings resulting from the reign of righteousness established after the close of the antitypical Day of Atonement come instantaneously or gradually? Isa. 62:10-12; John 5:28, 29 Diaglott; 1 Cor. 15:23-26 Diaglott; Isa. 65:20; T. 76, par. 3.

It will be a gradual process, taking the entire Millennial Age.

Isa. 26:9—“When thy judgments are in the earth, the inhabitants of the world will learn righteousness.”

Micah 4:2—“... He will teach us of His ways ...”

“As thus all nations, peoples, kindreds and tongues shall be brought gradually to an appreciation of the Divine Plan, they shall all be blessed with restitution privileges and opportunities and with an enlightenment from the rays of the Sun of righteousness, which then through the appointed channels, will be flooding all the earth. Thus will the original

covenant have its amplified fulfilment; first, in The Christ, the spiritual Israel; secondly, under the New Covenant with Israel after the flesh; and through these bless all the families of the earth, so that all the willing and obedient may **gradually** attain to the standards of the children of God and be possessed of the ‘liberties of the sons of God’—freedom from sin, sorrow, pain and death. As the old Law Covenant was with **Israel only**, so the New (Law) Covenant will be with **Israel only**. The other nations will share it by becoming **Israelites**, ‘Proselytes of the Gate,’ not under the old but under the New Covenant. (Ezek. 16:60, 61.)” R.4320, col. 2, last par. or Z.’09-29, col. 2, par. 4.

Jer.31:29-33.

“The Divine Plan, we find, is that man’s experience with sin shall constitute a lesson which will have an everlasting influence upon some, giving them to know, by personal experience, something of the ‘exceeding sinfulness of sin’ and of its sure reward or penalty, death ...

“To this end the dying has been a **gradual** process with the race in general, and to the same end the resurrection is to be a **gradual** process: inch by inch, as it were, mankind will be raised up, up, up out of the mire of sin, out of the terrible pit of degradation and death, to the grand height of perfection and life from which he fell in the person of father Adam. The only exception to this general program for the world, as presented to us in the Scriptures, being the few brought into harmony with God in advance, the seed of Abraham, natural and spiritual. Gal. 3:29; Heb. 11:39, 40.” Vol. 5, page 403, par. 1, middle sentence and par. 2.

Psa. 45:16.

(109) Was this gradual work shown in the typical sacrifices of the children of Israel? and how? T. 77, par. 1.

Yes, this was shown in the sacrifices of Israel made after the Day of Atonement, typifying the Millennial Age. This was shown in the offerings they made—some a dove, some a pigeon, some a goat and some a bullock—representing their consecration of all they have. Some being more degraded than others will have less to offer. Read T. 94, par. 2 through 96, par. 1.

Psa. 51:19—“Then shall they offer bullocks upon thine altar.” All can do this by the end of the Millennium.

“The Scriptures liken our Lord Jesus to a bullock—and in the coming age mankind, on reaching perfection, will be symbolically represented by a bullock. The suggestion of the Prophet David is that mankind then shall offer bullocks on God’s altar. (Psa. 51:19.) This cannot refer to the

Church in the present time; for in the Atonement Day type the church is represented by a goat, and our Lord—a perfect man when His sacrifice was made—is represented by a bullock. But in the end of the next age, when the world shall be perfected, they shall offer bullocks on the altar. This represents how mankind will make a full consecration of themselves, their perfect powers.” R.5383, col. 1, last par. or Z.’14-19, col. 2, par. 3.

(110) How can we “rightly divide” and understand these different typical sacrifices of the Jewish Age? T. 77, par. 2.

By keeping the Gospel Age and the Millennial Age pictures separate; the present Gospel Age is the Day of Atonement toward God for the general sin of mankind. In the types all sacrifices after the Day of Atonement represented the Millennial Age.

“The Apostle declares of our Lord, ‘He is a propitiation (satisfaction) for our sins (the Church’s) and not for ours only, but also for the sins of the whole world.’ (1 John 2:2.) Here again a **sharp line of distinction is drawn** between the ‘elect’ Church and its blessing, and the non-elect world and the blessing that will come to it in due time.” R.4340, col. 1, par. 7 or Z.’09-62, col. 1, top.

(111) What are the two features or parts of At-one-ment? T. 77, par. 3.

Part 1—Making atonement Godward so that the human race is no longer under condemnation on account of sin.

Part 2—Atonement manward—bringing the sinner into harmony with God’s righteous laws.

(112) How and when is the first part of this Atonement to be effected? T. 77, par. 3.

It is to be effected by the Priest (the Christ—Head and Body) during this Gospel Age or Atonement Day.

(113) How and when is the second part effected? T. 77, par. 3.

It will be accomplished by the Royal Priesthood in the next age. Rev. 20:4—“And they lived and reigned with Christ a thousand years.” Rev. 3:21; Rom. 8:17.

(114) Does the selection of the Bride of Christ, during this Age, to be associated with Him in the future uplifting and regenerating of the world, indicate that, naturally, they are any better or purer than the remainder of mankind? T. 78, par. 1, 2.

1 Cor. 1:26-29; Rom. 3:10, 23; 7:18, 19; Psalms 49:7.

“Amongst the Lord’s priests will be found some **very lightly esteemed** amongst men, some who have been mechanics or farmers or laborers or housekeepers, but whose hearts were fully devoted to the Lord, and whose ministry consisted in doing with their might whatsoever their hands found to do, as unto the Lord—doing good unto all men as they had opportunity, especially to the household of faith—laying down their lives for the brethren. When the lists shall be proclaimed doubtless the names of many highly esteemed amongst men, the names of many great and noble and wise and learned, honored of men and expected to be honored of the Lord, may be found wanting; because, in their love for the approval of men they sought not exclusively the honor which cometh from God only—because either of their failure in not exercising the proper faith in the ransom, or because of their failure to exercise the proper consecration,—devotion of their lives to the Lord’s service.” R.3054, col. 2, par. 3 or Z.’02-236, col. 2, bottom.

“Not Many Great, Wise or Learned Called.”

“We might naturally suppose that this special call, if restricted at all, would be restricted to the very finest specimens of the fallen race—the most noble, the most virtuous, the most talented; but the Apostle contradicts this thought, saying, ‘Ye see your calling, brethren, how that **not many wise men after the flesh, not many mighty, not many noble** are called: but God hath chosen the **foolish things** of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence.’ (1 Cor. 1:26-29.) The reason for this condition of things the Apostle explains to be God’s intention that no man should be able to boast that he had in any sense or degree merited the great blessings to be conferred. The whole matter is intended to be both to angels and to man an illustration of the power of God to **transform characters** from base and despised to noble and pure, not by force, but by the **transforming power of the truth**,—working, in the called ones, through the promises and hopes set before them, both to will and to do his good pleasure. This divine arrangement will result not only in the

Father's glory, but also in the humility and everlasting good of those whom he will bless. We find, reiterated throughout the New Testament, various statements of the fact that this call and the salvation under it are not of man, nor by his power, but by the grace of God. Nor is it difficult to see why the call is, as a rule, less attractive to the noble and more so to the ignorant.

"Pride is an important element in the fallen nature, and must continually be reckoned with. Those who are less fallen than the majority of their fellows and who are, therefore, more noble by nature than the average of their fellow creatures, are apt to realize this condition and to feel a certain amount of superiority and to pride themselves on it. Such, even if they are seeking the Lord and aspiring to his blessing and favor, would be inclined to expect that they would be received by the Lord upon some different basis from their more fallen, less noble fellows. God's standard, however, is **perfection**; and he declares that everything not up to that standard is condemned; and every condemned one is pointed to the same Redeemer and to the same sacrifice for sins, whether he has suffered much or comparatively less from the fall. These conditions of acceptance were sure to be more attractive to the mean and more fallen members of the human family than to the more noble ones;—the weak, the fallen ones, realizing the more keenly their need of a Savior, because they appreciate much more their own imperfections; while the less fallen, with a measure of self-satisfaction, are not much inclined to bow low before the cross of Christ, to accept justification as a free gift, and to approach upon this basis, and this alone, to the throne of heavenly grace to obtain mercy and find grace to help. They are more inclined to lean to their own understanding, and to have that well satisfied feeling which will hinder them from coming in by the low gate and narrow way.

"God is evidently putting a premium upon humility in connection with all whom he invites to become members of this New Creation. The Apostle points this out, saying, 'Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time.' (1 Pet. 5:6.) Paul points them to the pattern, Christ Jesus—how he humbled himself and made himself of no reputation, seeking a lower nature and suffering death, even the death of the cross, etc.; on account of which obedience and humility God highly exalted him. Then Peter points the lesson, saying, 'God resisteth the proud and giveth grace to the humble.' (1 Pet. 5:5.) Ye see your calling, brethren, how that not many great or wise or learned are called, but chiefly the poor of this world, rich in faith. With the premium which God sets upon humility, there is also a premium which he sets upon faith. He would have for New Creatures those who have learned to trust him implicitly, who accept his grace as sufficient for

them, and in the strength which he supplies attain—as incidental to their exaltation—the victory to which he calls them.” Vol. 6, page 88, par. 1 through page 90, par. 1.

(115) In whom, then, does all the virtue of the great Atonement sacrifice lie? T. 78, par. 2.

All the virtue or merit of this sacrifice is in the Head—our Lord Jesus. It is His death that blesses the world through His Body, the Church.

“The Merit Was In The Bullock”

“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 could 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. Thus the Apostle declares, ‘Ye are not your own, ye are bought with a price,’ and recognizing this we have given over our wills, ourselves to the Lord, agreeing to be dead to self and alive only as his members, and as his members we suffer under his direction as our Head. From this standpoint the sufferings of the members of the body of Christ are the Lord’s own sufferings. From this standpoint the prophets speak of the sufferings of Christ—Jesus, the head, and the church, his members—and the glory that should follow. The revelation of divine glory and the blessing of the world do not follow the sufferings of Jesus alone, but will follow the completion of the sufferings of Christ when all of his members shall have been offered—presented as living sacrifices.” R.4035, col. 1, par. 2, 3 or Z.’07-231, col. 1, par. 1, 2.

“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.” R.4434, col. 2, par. 3 or Z.’09-216, col. 2, par. 4.

“Our Lord as the High Priest laid his hand upon the ‘Lord’s goat’ at Pentecost. His power (hand) there came upon his followers accepting their consecration and bringing to them the trying experiences as his members which faithfully endured will, according to the divine plan, grant them a share with him in his divine nature and kingdom. It is not the suffering of the church that counts, but the sufferings of Christ. It is because we are counted in as members of Christ, ‘members in particular of the body of Christ,’ that we are permitted to be his members on the spirit plane and to share the glories and honors of our Head. ‘If we suffer with him, we shall reign with him.’ ‘If we be dead with him we shall live with him.’” R.4397, col. 2, last par. or Z.’09-154, col. 2, par. 1.

“The **Head** of this seed is the portion which **contains the life for the entire body**. All the members added to him needed, first of all, to be justified by his merit. These were not justified under the Law Covenant, which made nothing perfect; nor were they justified under the New Covenant; for it is not yet completed. But the blood which by and by will be effective for the sealing of the New Law Covenant for Israel and the world, is effective now, in advance, for the justification of those accepted as the body of the Mediator. This is possible because these body members were selected from the same human family as the rest of mankind. Therefore the blood which by and by is to seal and make operative the New Covenant to the world, is the same blood, or merit of Christ, which justifies freely all those now called to be saints, and joint-heirs of Jesus.” R.5301, col. 2, par. 5 or Z.’13-261, col. 1, par. 6.

ANOTHER TYPE OF THE ATONEMENT SACRIFICES

Leviticus IX

(1) How does the typical picture of Lev. 9th chapter correspond with that of the 16th chapter? Heb. 2:10; Col. 1:24. T. 79, par. 1-3.

** This is another picture of the Atonement sacrifices but is more condensed than that of the 16th chapter.*

See 6B in back.

“In the case of Lev. 9, you remember the blood was not taken into the Most Holy, because that was not a picture of **that feature** of the work; it was a picture of the consecration, and showed how the bullock must die and how the goat must die; whereas the one in Lev. 16, picturing the Atonement Day, making satisfaction for sin, properly included the sprinkling of the blood in the Most Holy to make the atonement for sins.”
—Pastor Russell Question Book, page 26, par. 1, last 9 lines.

In Lev. 9—the High Priest represented Christ and the under-priests represented the Church.

In Lev. 16—the High Priest represented the Christ, Head and Body.

In Lev. 9—the High Priest wore the garments of glory and beauty.

In Lev. 16—the High Priest was dressed in the sacrificial garments.

(2) If, as we have already seen, there is not intrinsic merit in the sacrifices of the Church, why are we called to be sharers with Him in His sacrifice? See R.3940, mid. or Z.'07-47, “Readest Thou Carefully?”

Because this was God's Plan—Eph. 1:4—“According as He hath chosen us in Him before the foundation of the world ...” Also Gal. 3:29.

“The shed blood was the ‘ransom (price) for all,’ which was paid for all by our Redeemer Himself; but His act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become partakers of His sufferings, or as St. Paul expresses it, to ‘fill up that which is behind of the afflictions of Christ.’ (Col. 1:24). It was the offer to us that if we, after being justified by faith, voluntarily partake of the sufferings of Christ, by espousing His cause, we will be esteemed by God members of the Body of Christ, as well as sharers in the sufferings of Jesus. (2 Tim. 2:12; Acts 9:1-5). ‘The cup of blessing,

** Class comments—see PREFACE, par. 2, 3.*

for which we bless God, is it not a participation of the blood (shed blood—death) of the Anointed One?’ (1 Cor. 10:16—Diaglott) Would that we might all realize the value of the ‘cup,’ and could bless God for an opportunity of sharing with Christ His ‘cup’ of sufferings and shame! All such may be assured that they will be glorified together with Him. Rom. 8:17.” R.5192, col. 2, par. 6 or Z.’13-69, col. 2, par. 3.

“This is a part of the ‘mystery’ of God; that the Lord is now seeking for and electing a **special class** to be joint-heirs with His Son—joint-sufferers with Him in His sacrifice and joint-sharers in His Kingdom glory, ‘the Bride, the Lamb’s wife.’” R.4398, col. 1, par. 5 or Z.’09-154, col. 2, last par.

“There is an arrangement in God’s Plan that takes in the Church as well as Jesus, the Head of the Body, the Head of the Church; and so the Apostle says that God foreknew us also by Jesus. (Rom. 8:28-30; Eph. 1:4, 9-12.) Not that He foreknew you and me as individuals, necessarily, but that He foreknew a Church, a class; He had fore-intended the gathering of such a class, or Church, from the beginning. It is just as much a part of the Divine Plan that the Church, the Body of Christ, should be called to walk in His steps, to be dead with Him, to present their bodies living sacrifices, as it was a part of the Divine Plan from the beginning that Jesus should do these things. The difference between Jesus and the Church is that He was perfect, holy, harmless, undefiled, separate from sinners; and therefore, His death could be in the nature of a ransom-price—all that was necessary. We have no such perfection of our own; and therefore, in order to be permitted to sacrifice at all, we must first have His merit imputed to us, that we might be acceptable sacrifices on the Lord’s altar.

“Then the question comes up ... Why does God invite us to be living sacrifices with Christ, since Christ is sufficient as a ransom-price for the sins of the whole world? The answer is that the Father invites us to come in and be partakers of the sufferings of Christ in order that we may also be sharers of His glory; for it is only ‘if we suffer with Him that we may reign with Him—if we be dead with Him, we shall live with Him.’” R.4855, col. 2, par. 3, 4 or Z.’11-214, top.

(3) In what sense was our sinless Lord made perfect through sufferings? Heb. 2:10, 17, 18; Vol. 5, 107, 128, 120-121.

“Although He was a Son who had always recognized and delighted to do the Father’s will, yet He was **not counted perfect in the sense of that established and demonstrated character** which was the necessary requirement for the priestly office to which He was called. For this office

He must be proved beyond all peradventure by the severest tests, and that before many witnesses, in order that all might know the strong foundation upon which they could build their hopes. It was for this purpose that His sense of loyalty was put to the severe test which it met in Gethsemane. Possibly even our Lord Himself did not realize the strength of His righteous character until brought face to face with this last trial. There He was tried and proven to the uttermost, and **under the fiery ordeal His character, always perfect to the full measure of its testing, gained by Divine grace its glorious perfection of completeness.**

“Thus, thru suffering, He learned obedience to the perfect will of God down to the lowest depths of self-abnegation and God permitted it so to be, because such proving was necessary, both for the development and manifestation of that **perfection of character** which would be worthy of the high exaltation to which He was called.

“It should ever be borne in mind that perfection of being and perfection of character are two different things. Perfection of being is the work of God, while perfection of character is the work of the intelligent creature, wrought out in obedience to Divine Law and under the Divine direction and supervision. Adam was a perfect being, innocent, free and glorious in his pristine beauty; but in the work of character-building he soon failed, and hence lost his perfection. Character cannot be developed wholly without trial. It is like a plant ...

“In the case of our Lord, this valuable plant of character, perfect in its infancy, maintained its perfection through all the tests applied to it, until it was finally made perfect in completeness, being established, strengthened, settled.” R.1807, col. 1, last 18 lines; col. 2, top and par. 1, 2 or Z.’95-107, col. 2, mid. *Heb.* 5:8, 9.

(4) How does the Apostle Paul show our intimate relationship to our Head? T. 80, par. 1.

Eph. 1:4, 6, 22, 23; *2 Thes.* 2:14; *2 Tim.* 2:12; *Rom.* 8:17; *John* 15:5; *1 John* 3:2; *1 Cor.* 12:12, 27; *Rev.* 3:21.

(5) Was it part of our Father’s original “plan” that the Church should have a part in the work of atonement? T. 80, par. 2.

Lev. 9:7; *Col.* 1:24-28; *Eph.* 1:4, 5 R.V.; *Eph.* 3:4-6; *Rom.* 8:29.

“Our Lord Jesus is, primarily, the Anointed One and, according to the Scripture testimony, is very highly exalted. But He was **not the completion of the Divine arrangement** regarding the Anointed. The Heavenly

Father purposed not to have Jesus alone, but that He would be the Head of the Anointed, and the Church the Body. (Eph. 1:22, 23; 5:29-32; Col. 1:24.) This was the **mystery**. The great Messiah was to bless the world as the antitypical Prophet, Priest and King. God appointed Jesus as the Head, and elected certain saintly ones to be the members of His Body. Until this Body of Christ was complete, the blessing promised to Abraham could not come upon the world. Gal. 3:16, 29 ...

“As Jesus will be the King of glory, so we shall be the under-kings; as He will be the great Priest, so we will be the under-priests. The parallel is found throughout the entire Scriptures. If our understanding of this were taken away, we should be practically in the same darkness as we were before we got the Truth. The **mystery** is that we are to be associated in the sufferings of Christ now, and in His glory in the future. Whoever has not yet found this key has not yet found the Plan of God, in its simplicity and beauty.” R.5391, col. 2, last par. and 5392, col. 1, par. 4 or Z.’14-35, col. 1, par. 3 and col. 2. par. 2.

(6) How long has the “burnt offering” of Jesus been burning and what class have been witnesses to this? Lev. 9:12-14. T. 81, par. 1.

The burnt-offering, which gives evidence of the acceptance of the sacrifice of the bullock (Jesus), began burning at Pentecost and has been burning all through the Gospel Age.

Those in the Court were Moses and Aaron and Aaron’s 4 sons.

So only the vitally justified were thus pictured in the Court in this 9th chapter of Lev., and only the vitally justified have been witnesses of this burnt offering of Jesus.

This continues to burn throughout the Age because the flesh of the Church is His flesh. Acts 9:4, 5.

“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 twofold; 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.

“Very many have not noticed this double relationship to Christ—as new creatures, and also in the flesh. The force of this is brought to us in the words of the glorified Christ to Saul of Tarsus: ‘Saul, Saul, why persecutest thou **ME**? ... I am Jesus whom thou persecutest.’ (Acts 9:4, 5) Thus our Lord declared that the **persecution of the Church in the flesh was a persecution of Himself. What the church suffers is a part of the sufferings of Christ.** The sufferings of Christ will not be filled up until the last member of His Body shall have finished his course.” R.5394, col. 1, par. 2, 3, 4 or Z.’14-38, col. 1, bottom and col. 2, par. 1, 2.

“Their flesh, justified by the Redeemer and consecrated, becomes His flesh. Whoever, therefore, is a faultfinder and busybody in the affairs of the brethren is doing this against the flesh of Jesus. ‘I am Jesus whom thou persecutest.’ Acts 9:5; 22:8.” R.5274, col. 1, next to last par. or Z.’13-211, col. 2, par. 2.

“He consecrated His life at Jordan and finished the sacrifice at Calvary. **Throughout the Gospel Age He has been sacrificing His mystical Body.**” R.5342, col. 2, par. 2 or Z.’13-328, col. 2, par. 2.

(7) In this picture of the Atonement Day, given in Lev. 9, why is there no mention of the “scapegoat”? Is it because here the consecration of the Priest is represented, and because the “Great Company” represented by the “scapegoat” is excluded from membership in the “body” of the self-sacrificing Priest?

In this picture we see the perfecting of the Great High Priest; hence the Great Company has no part in this picture, as it was not a sacrificing company and was not accepted of God as any part of the sacrifice. This picture shows the acceptance of the sacrificing Priest by the Father as represented in Moses in whose presence it was performed.

Even if the Great Company do some sacrificing their sacrifices would not be acceptable to the Father so long as they do not keep their robes unspotted, for the clean and unspotted robe is to the church what the perfection of the human nature was to our Lord and Head.

“In the original purpose the ‘great company’ did not enter in. They were, of course, foreknown, but they were not of the original design.” R.4665, col. 2, par. 3, last 2 sentences or Z.’10-264, col. 1, par. 1, last 2 sentences.

“Our coming into the Body is our coming under the anointing ... The anointed **office may be forfeited**, without the spirit-begotten life being forfeited, as in the **case of the Great Company.**” R.5393, col. 2, par. 4 or Z.’14-37, col. 2, par. 6.

(8) What important teaching does this picture further confirm? Rom. 8:17; Luke 9:23, 24; 2 Tim. 2:11, 12. T. 81, par. 2.

It is a further confirmation that those who follow in the Lord's footsteps share in the sin-offering.

"He is now imputing of His merit to a small class, so that they may be acceptable to the Father and have the privilege of participating in His sufferings—'filling up that which is behind of the afflictions of Christ, for His Body's sake'—that they may have fellowship with Him also in His great glory, in His great office as Mediator between God and men.

"Thus the Church will have a share with her Lord in the sufferings of the present time **that she may be a part of the sin-offering**. This does not imply that they will have a share in the ransom-price, because **one man** is the ransom-price, and **not many men**. The church's share, therefore, as a part of the sin-offering is not to be confounded with our Lord's work as a ransom-price. 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." R.4747, col. 1, par. 3, 4 or Z.'11-24, col. 1, par. 3, 4.

"Let us get the thought well established in our minds that while no sacrifice on our part is necessary to the salvation of the world, as all the merit is in our Lord Jesus, yet according to the Divine Plan, which the Lord is working out, the Church is permitted to share with her Lord in the sacrifices of the present time—not as individuals, not in a personal sense, but as members of His Body. All the while, however, it is our Lord's own merit which makes the Church acceptable ...

"Because the **Scriptures picture the Lord and the Church** as the Sin-offering, therefore we believe it ...

"The Church's part in the Sin-offering, therefore, is that she receives, as a reward for her faith and obedience, the **privilege of sacrificing with her Lord**." R.5196, col. 2, par. 3, 7, 10 or Z.'13-74, col. 1, last par. and col. 2, par. 4, 7.

Note that Heb. 9:23 uses the expression "better sacrifices" (plural).

(9) What is represented in the "peace offering"? Lev. 9:18. T. 81, par. 4.

Lev. 9:18 is the peace-offering of the priest. Made in connection with the sin-offering, it represented vows or covenants assumed by the Priest and based on the sin-offering.

As the blood of the burnt-offerings and peace offerings sealed the old Law covenant, so in antitype the “better sacrifices” will be accepted to seal the New Covenant. See notes in back, 7B.

(10) What is this “better covenant” referred to, and when will it come into existence? Heb. 8:6-13; Jer. 31:31-34. T. 82, top. C 296, 297; Z.’09-30, 31.

This “better covenant” referred to in Heb. 8:6-13 is the New Covenant—better than the Law Covenant because it has a better Mediator and because there are “better sacrifices” which actually take away sin.

“For this cause He is made mediator of a better covenant (not better than the Grace or Sarah Covenant, but better than the Law Covenant), which was established on better promises.’ (Heb. 8:6) ... We notice from the context that the contrast still is between the Law Covenant and its Mediator Moses, and the New Covenant, superior because of its better Mediator, the Messiah. Moses could offer only imperfect sacrifices, but Christ, by antitypical sacrifices of the bullock and goat (Himself and His Body) makes satisfaction for the sins of the whole world, and prepares to mediate the New Covenant, which God has promised shall be His channel for blessing Israel and the world.” R.4321, col. 2, par. 4 or Z.’09-30, col. 2, last par.

“Let us remember that Moses was the Mediator of the Law Covenant, which failed, not because of being a poor law, but merely because its mediator was incapable of doing for the people all that they needed. God purposes to give to that nation, and other nations through them, The Christ, the better Mediator under a New Covenant or Agreement, to be sealed with His blood—the merit of His sacrifice, applied indirectly through the Church.” R.4341, col. 2, par. 2 or Z.’09-63, col. 2, par. 1.

Question—When does this New Covenant come into existence? Heb. 9:15-17—not until “the death of the testator.”

“His death (including ours) seals the New Covenant in His blood.” R.4320, col. 1, last line or Z.’09-29, col. 1, par. 2, last lines.

“We understand that the New Covenant goes fully into operation at the beginning of the Millennium and that it brings blessings all through that Age ... But the New Covenant does not become personal between God and mankind until the Mediator steps out of the way. (1 Cor. 15:24). After He steps out of the way, covenant relationship with God will be established just as with Adam, and God will guarantee eternal life to all who continue obedient to the Divine Law.” R.4903, col. 2, par. 2 or Z.’11-394, col. 2, par. 1.

“It requires the work of this entire Gospel Age to seal the New Covenant.” R.3684, col. 1, par. 2, line 5 or Z.’05-378, col. 1, par. 1.

“The New Law Covenant cannot be introduced, sealed, made operative, until the Abrahamic Covenant shall have brought forth the seed of Abraham and invested Him with glory, honor and Divine majesty. Then this antitypical Moses, The Christ complete, Head and Body, will mediate between God and the world of mankind for a thousand years.

“The basis of this New Covenant’s blessings will be the merit of Messiah; but this merit will not be presented on behalf of the world or to seal the New Covenant for natural Israel and mankind, in order to the restitution blessings, until first the seed of Abraham, Head and Body, shall have been completed; and it cannot be completed until all the **sacrificing has been finished.**” R.5301, col. 2, par. 7, 8 or Z.’13-261, col. 2, par. 1, 2.

Hebrews 9:15 speaks of our Lord as though He were now the Mediator of the New Covenant—before it is sealed. How can we explain this?

“The Scriptures nowhere say that our Lord **sealed** the New Covenant with His blood. Neither was it necessary for Him to seal the New Covenant before He would be its Mediator. He was the Mediator of the New Covenant in the Divine purpose and promise centuries before He became the man Christ Jesus. He was the Mediator of the New Covenant when born in Bethlehem in exactly the same sense that He was then the Savior of the world: not because He had sealed the New Covenant nor because He had saved the world, but because He was the One through whom the world’s salvation and the new covenant for its blessings, were eventually to be accomplished.” R.4549, col. 1, par. 2 or Z.’10-14, col. 1, next to last par.

“It is a part of the divine program that our Lord Jesus will be that Mediator. It is, therefore, proper to speak of him as such now—to speak of the things which are not yet as though they were. This in no degree contradicts the thought that this Mediator is growing day by day—adding members.” R.4341, col. 1, top 6 lines or Z.’09-62, col. 2, par. 1.

(11) Who is the Mediator of this Covenant, and who are to be blessed under it? Heb. 8:6, 10, 11. T. 82, top. Z.’97-62.

The Christ, Head and Body. Scriptures to support this thought: Gal. 3:6, 19, 29; Rev. 20:4, 6; 2 Tim. 2:12; 1 Cor. 12:12, 27; Rom. 8:17; 1 Cor. 6:2, 3.

“It is a part of the Divine purpose that Jesus, the Mediator of the New Covenant ... be the Head of the Church, which is His Body—‘members in particular of the Body of Christ.’ (1 Cor. 12:27). In the Divine purpose the antitypical Isaac is to include the Church. ‘Now we, brethren, as Isaac was, are the children of the promise’—the children of the faith covenant. (Gal. 4:28). Jesus the Mediator, by Divine arrangement accepts members, who must be His joint-sacrificers, and by and by His joint-heirs.” R.4341, col. 1, par. 1, latter part or Z.’09-62, col. 2, par. 2.

“**The Mediator of the New Covenant will be The Christ.** For more than 1800 years our Lord has been offering the great antitypical sacrifices of Himself and His Church. As soon as He will have finished making application of the blood, He will have made satisfaction for the sins of the world. This act will correspond to the sprinkling of the book by Moses. Divine justice having accepted this arrangement, the Mediator will antitypically sprinkle the people; that is, He will show them how to come back into full accord with God.” R.5164, col. 1, par. 3 or Z.’13-21, col. 1, last par.

(12) What particular blessing seems to be typified in Lev. 9:22? Matt. 5:13, 14, 16; 2 Cor. 3:2, 3. T. 82, par. 1.

There is a measure of blessing that now flows from the members of the Priest to those with whom they come in contact.

“Ye are the salt of the earth ...

“Ye are the light of the world.” Matt. 5:13, 14.

“The symbolism of salt in the above words of our Lord, is clearly this—that the influence of the true Christian upon the world is a healing, purifying influence, tending always to the preservation of that which is good from the adverse elements of putrefaction and decay. ‘Ye **are** the salt of the earth.’ How significant the comparison! ... We note further that these statements are in the **present tense**,—Ye **are** the salt and the light—even now, before the time, for the general blessing of all the families of the earth through the Church glorified. We call to mind also the exhortation of the Apostle Paul; ‘Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace seasoned with salt,’ the appetizing salt of purity, righteousness, truth.—Col. 4:5, 6 ... Thus, through the salt and the light of God’s people, a **measure of blessing comes to the world, even before its day of blessing.** And at this end of the Age, we may with some degree of definiteness sum up their effects. A little observation shows that all the blessings of temporal prosperity included under the term ‘civilization’ are due to the influences, direct and indirect, of those comparatively few

people who, during this Gospel Age, have been the salt of the earth and the light of the world. Civilization is simply the indirect result of the measures of salt and light that have been in the world up to this present time. The faithful people of God have held up the light of Divine Truth as prominently as they could; and from it they have reasoned of righteousness and of a coming judgment; they have endeavored to salt the minds of men with as much as possible of the knowledge of the principles of righteousness exemplified in their own characters, and have urged their adoption; and to the extent to which these have operated, the world has been profited ... Then, beloved heirs of the promises of God to whom it is the Father's good pleasure to give the Kingdom, 'have salt in yourselves' and forget not that, being thus salted, ye are the salt of the earth, so that your very presence is a rebuke to iniquity, and its continuance a living testimony to the beauty of holiness and the power of Divine grace." R.2099, col. 1, par. 4, 6; col. 2, last par. and 2100, col. 2, par. 1 or Z.'97-35, col. 1, par. 3; col. 2, par. 3 and 36, col. 2, par. 1.

"At the time of our Lord's first advent the world was in a condition in which it would probably have hastened to degeneracy and corruption, but the introduction of the Body of Christ and the beneficial influence extending from each member of that Body were potent for the arrest of the demoralizing tendency of the times. The light which shone out from Jesus, the Light of the world, and from His followers, had undoubtedly a beneficial effect upon the then center of the civilized world. That influence is still manifest in so-called Christendom. And even today, although the truly consecrated believers in the great Redeemer are confessedly very few in numbers, yet the general influence—the saltiness from the teachings of the Savior, exercise a wide influence throughout Christendom. Without this, doubtless, corruption and a complete collapse would have come long ago. In spite of it we see very corrupting and corrupt influences at work in every direction ... Before very long we expect that all of the overcoming members of the Body of Christ will be changed, glorified, and the Body completed on the other side of the veil will be without members on this side. The lights will have gone and the darkness will hold fuller sway than ever; the salt will be gone and the corruption will take hold swiftly, and the result will be the great time of trouble such as was not since there was a nation." R.3736, col. 2, last par.; 3737, col. 1, par. 1 or Z.'06-75, col. 2, par. 2, 3.

"The best epistle—even more valuable than the Bible, **as respects reaching the hearts of men**—is the life of a true Christian, a new creature in Christ Jesus, to whom 'old things are passed away, and all things are become new.'—(2 Cor. 5:17.)" R.5967, col. 2, 8th line under heading of article or Z.'16-301, col. 1, par. 3.

(13) State in a general way the difference in the two pictures of the Atonement Day given in Lev. 16 and Lev. 9. T. 82, par. 2.

Lev. 16 divides the work of atonement (into 2 sacrifices) and shows how the Lord's sacrifice makes ours acceptable. Lev. 9 shows the sacrifices as all one—the sufferings of the entire Christ followed by restitution.

Review 6B in back.

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

(14) What did Moses typify, and why did both Moses and Aaron go into the “tabernacle of the congregation” after the different sacrifices of the Day of Atonement were finished? and why did they then come out, and together bless the people? Lev. 9:23; Gal. 3:8, 16, 29; Gen. 12:3. T. 83, top and par. 1.

Moses represented God's Law. That both went in would seem to say that the Law was fully satisfied and those condemned under it were justified by the sacrifice of the Priest, who “offered himself” once for all.

They came out together to bless the people showing that The Christ will bless all the families of the earth, yet not by ignoring God's Law or excusing sin.

(15) Will God's Law be to any extent ignored, or sin excused during the next age? Isa. 28:17, 18; Acts 3:22, 23. T. 83, par. 1.

No, if sin could be excused or God's Law ignored there would have been no need of the sacrifice of Christ.

Read Vol. 5, page 463 all of page and 464 to heading; also Vol. 5, 439, par. 2, middle of page.

“Who cannot see that if God could deal with the sinners and condoning their sins, accept their best endeavors, though imperfect, there would have been no necessity for a Redeemer nor for a New Covenant in his blood? Moreover, every one of the holy angels might consistently, if they chose, say,—God condoned one sin in the human family; he would be no less merciful toward us· hence if we desire to do so, we will be at liberty to commit one sin, and may rely upon divine mercy's forgiveness of it, and that God would not cast us off from his fellowship. And thus, to all eternity, there might be danger of sin on the part of those who had not already dabbled in it. Each one who would thus venture on divine mercy, overriding divine justice, and divine law, to the excusement of one sin,

and be forgiven, would constitute another argument why everyone of the holy angels should take a trial at sin, and experience divine forgiveness. Seeing this, it does not surprise us that God, in the interest of all his holy creatures, as well as for his own pleasure, decides that he will recognize nothing short of perfection in any creature, and makes **Justice** the foundation of his throne.—Psa. 89:14.” Vol. 5, page 472, par. 1.

(16) Will the law of “obey and live,” “he that doeth righteousness is righteous,” be then a disadvantage or a blessing? Hag. 2:7; Psa. 96:10-13, R.V.; Isa. 25:8, 9. T. 83, par. 1.

This will be a great blessing, for whosoever will may then obey and live forever in happiness and “rejoice in her salvation.” Isa. 25:9. “The desire of all nations shall come.”

(17) Will the blessings of the Millennial reign become manifest at once to the entire world as soon as the reign begins? Lev. 9:23; Isa. 40:5. T. 83, par. 2.

Lev. 9:23—“and the glory of the Lord **appeared unto all the people.**”

Isa. 40:5—“the glory of the Lord will be revealed and **all flesh** shall see it together.” (*They will recognize it more and more each day.*)

They will come to see gradually God’s great love and gracious provision for their blessing.

Isa. 26:9—“*When thy judgments are in the earth the inhabitants will learn righteousness.*”

“The New Covenant will begin to swallow up the old Law Covenant as soon as the Kingdom is established. The Scriptures indicate that the first to receive it will be the Ancient Worthies. Raised from the dead to human perfection, they will form the nucleus of the new arrangement in the earth. Next in order will be those who have been known as Christians, but who have not been consecrated to death, and Jews who have been consecrated to the Law, but who have been blinded. **Gradually** the light will come to all who love righteousness and hate iniquity. Sprinkled from all sympathy with evil, they will make their declaration of full loyalty to God. **In due time this light will spread** to all kindreds and tongues and nations ...

“The Prophet Ezekiel tells us that during the next age the hearts of mankind will be changed. He says, ‘Thus saith the Lord God; ... a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.’ (Ezek. 36:22-27) ... It will **take a thousand years** to remove the stoniness out of the hearts of mankind.” R.5164, col. 1, par. 4; col. 2, par. 1 or Z.’13-21, col. 2, par. 1, 3.

(18) Are the “priests” included in those who are to be blessed under this reign? and if not, why not? Lev. 9:22-24; Matt. 25:31, 32; Rom. 8:18-22; Rev. 21:2, 3; 2 Thess. 2:14. T. 84, par. 1.

No, they were represented in the blesser—that is, Aaron. 2 Tim. 2:12; Rev. 20:4; 1 John 3:2; Col. 3:4; Gal. 3:8, 29.

(19) Is reference made to this blessing of the whole world in Heb. 9:28? and does this imply that those who “look for him” shall all recognize him as soon as he comes at his second advent? T. 84, par. 2.

Heb. 9:28—“So also the Anointed One, having been once for all offered for the many, to bear away sin, will appear a second time without a Sin-offering, to those who are expecting Him, in order to salvation.”—Diaglott.

“The Apostle is here (Heb. 9:28) tracing the work of Christ as the Great High Priest. He represents our Lord as having offered the sin-offering on the Day of Atonement, in its two parts—the bullock and the goat—and as being now in the Most Holy. When He has accomplished His work, He will appear the second time—not to repeat any of the offerings of the Gospel Age, not as a sin-offering—but He shall appear unto salvation to all those who look for Him. We can see that His words **might** apply to the Church. They will know of His secondary appearance. They will have an appreciation of that fact before He will appear to them that look for Him.

“But we are to remember that our Lord’s going into the Most Holy, at the close of the antitypical Day of Atonement with the blood of the Lord’s goat class, would **indicate the death of that goat. The under priests will be with Him as members of Himself.** Then shall He come forth the second time, after this second presentation of the blood, not to offer a sacrifice—for the sacrificing will all be finished—but to bless the people.

“Who then are those who look for Him and to whom He will appear the second time unto salvation? We answer that in the Time of Trouble and subsequently, the **whole world will begin to look for the Deliverer. All nations will be desiring Him**—not as a sin-offering again, but for their salvation. As mankind will get **their eyes open to their need of salvation**, they will be **looking for this deliverance** by The Christ in glory. They will never see Him with their natural eyes. But they will look for Him in the same sense that we now see Jesus—they will see Him with the eye of faith.

“They Shall ‘Fall Upon Their Faces’”

“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.” R.5655, bottom of page or Z.’15-92, col. 1.

Isa. 40:5—“The glory of the Lord shall be revealed, and all flesh shall see it together.”

(20) Was Christ manifested to the Jews at his first advent, as the sin-offering for them? and has the Church been so manifested to the world? and if so, did the Jews, or does the world as yet, realize the value of this sin-offering? 2 Cor. 4:11; Isa. 53:1-3 (see Leeser); John 15:18, 19; John 1:5; Heb. 13:13. T. 84, par. 2.

The Lord was manifest to the Jewish nation; they saw His sacrifice but did not realize its value. The same is true of the Church as Paul says in 2 Cor. 4:11—“Christ is manifest in our flesh.” They see that we are sacrificing, but neither the Jews nor the world as yet realize the value of the sin-offering, as John 1:5 says, “the light shineth in darkness; and the darkness comprehended it not.”

(21) What is the difference in the manifesting of Jesus and his Church to the world during the Gospel Age and during the Millennial Age? Col. 3:4, R.V.; Mal. 4:2, 3; D. 616; A. 322, near bottom. T. 84, par. 2.

There is a great contrast: now the Church is “manifest” in suffering, sacrifice, reproach, ignominy and shame, but in the next age in glory, honor, and immortality.

Note Col. 3:4 either R.V. or Diaglott renders this “When the Anointed one, our life, shall be manifested, then you also will be manifested with Him in glory.”

1 Cor. 15:42-45—“sown in dishonor—raised in glory”—etc. 2 Tim. 2:12—“If we suffer, we shall also reign with Him.” Psalms 87:5—“and of Zion it shall be said, This and that man was born in her.” Rom. 8:17.

(22) Will the glorified Christ appear to those who “look for him” in a manner that can be appreciated by their natural vision? If not, how will he appear to them, and how will others be aware of his presence? 1 Tim. 6:14-16; 2 Cor. 4:17, 18; Heb. 2:9; 12:2; 2 Thess. 1:8; Isa. 40:5; Luke 17:26-30. T. 85, par. 1, 2.

No, they will not see Christ with their natural eyes, for Heb. 1:3 says that Christ is “the express image of the Father’s person” and of the Father. Exod. 33:20 states “There shall no man see me and live.”

In John 14:19—“Yet a little while and the world seeth me no more.”

They will see Him by mental perception or the eyes of their understanding.—Eph. 1:18.

To others He will be revealed in the flaming fire of His judgments. 2 Thess. 1:7, 8. See Vol. 4, p. 618, par. 3 and 619, par. 1.

(23) Will the fact that Christ appears only to those who “look for him,” imply that there will be some who will not “look for him,” and who will not recognize or realize that the great Messiah is present for the blessing of the world? Rev. 1:7; Psa. 22:27, 28; Psa. 67:2-7; Isa. 52:10, 15; 2 Thess. 1:7, 8; John 14:19. T. 86, pars. 2, 3, 4.

Yes, it implies that some will not be looking for Him and only gradually as they begin to realize their need of salvation will they look for him. The word “look” in Heb. 9:28 has the thought of “expect fully” or wait for (Strong’s Concordance and the Diaglott). Hence, gradually “every eye shall see Him” as a blind person may be said to see.

“Our understanding is, not that they will **see** Jesus or anyone with their eyes, nor that Jesus and His Church will appear in the midst and fight and kill their enemies (we war not with carnal weapons), but that after they (*Israel*) have been badly beaten by the great multitudes of their enemies, the Lord will **appear** and show Himself and fight for them ‘as when He fought in the days of battle.’ But **how** was that? Think of it! How He overthrew the great kings and strong nations before them; nations so much stronger than they that it was a **miracle**. Thus God was in the midst of Israel and delivered them from all their enemies round about. **As then**, so again He will reveal Himself as their Deliverer, and they shall say: ‘Lo, this is our God. We have waited for Him, and He will save us.’ So the work of **revealing** progresses until ‘all shall know Him, from the least to the greatest,’ and ‘all nations shall come and worship before Him,’ and thus every eye shall see (recognize) Him, while only the **Holy shall see Him as He is**.

“Thus, too, we see how ‘He will be revealed in flaming fire.’ (Judgments.) The judgments which come upon ‘**Babylon**’ and cause her

overthrow open the eyes of the first mentioned class to recognize the Kingdom power. The overthrow (judgments) on the attacking nations open the eyes of the Israelites similarly while the balance of mankind, living and resurrected nations, will find abundant proof of the rulings of the spiritual Kingdom in the crushing and destroying of their enemies, sin and death, for ‘when the judgments (‘flaming fire’) of the Lord are abroad in the land, the inhabitants of the world will learn righteousness.’

“Thus each class, as they become interested and awakened to ‘look for Him,’ shall see Him. ‘To them that look for Him, He shall appear,’ and we ‘also shall appear with Him,’ and thus ‘the desire of **all** nations shall come.’” R.148, col. 2, par. 3, 4, 5 or Z.’80-5-6.

(24) Do the Lord’s faithful ones “see Jesus” now? And in what way? And how does this way differ from the way in which we will see Him beyond the veil? Heb. 2:9; 12:2. T. 85, par. 1.

Yes, Heb. 2:9 says “we see Jesus” but only by faith—with the “eyes of our understanding”—Eph. 1:18.

But beyond the veil we shall see Him as He is and be like Him. 1 John 3:2; Col. 3:4; Matt. 5:8; John 17:24.

(25) Will human beings ever be able to see things on the spiritual plane? And why? John 8:19; 14:7, 9; 1 Tim. 6:16; John 1:18. T. 85, par. 2; 86, top and par. 3.

No—the only way human beings can ever see or recognize things on the spirit plane will be by mental perception. Why is this so? for the Lord says—“there shall no man see me and live.” Exod. 33:20.

Our Lord Jesus is also now immortal—hence no man can see Him and live.

John 14:19—“Yet a little while and the world seeth me no more.”

In the Millennial Day they will not see Him by physical sight but as we now see our Lord, the Father, the prize, etc.—by the eye of faith.

Question—How do we explain Rev. 1:7—“and every eye shall see Him?” See Vol. 2, 138, last par. There it shows the word “see” in Greek has the sense of discern.

As one example of how we see or have evidence of His second presence, read Matt. 24:45-47.

(26) What other examples have we of unseen spiritual power? Eph. 2:2; 6:12, Diaglott; Isa. 8:19—(see Leeser). T. 86, par. 1, 2.

The antichrist or Papal System is revealed to some. 2 Thess. 2:8; John 14:30; 12:31; Jude 6.

(27) What is the meaning of the Apostle's expression that God "is the Savior of all men, specially of those who believe"? 1 Tim. 4:10; 2:4; Isa. 26:19; Hosea 13:14; John 5:28, 29, Diaglott. T. 87, top of page.

God is the Author of the Divine Plan.

Vol. 5, page 33 and top of 34; Vol. 1, page 106, last par.

"The Savior of all men" in that all are brought out of their graves and given a knowledge of the Truth.

"Specially of those who believe"—In the sense of full release ("to the uttermost") from the thralldom of sin and death—for those who come unto Him thru Christ.

"And After Death the Judgment"

(28) What "judgment" is here referred to as following death? Heb. 9:27, 28. T. 87, par. 1.

The context here shows that Paul was talking about the Tabernacle and that the "judgment" here mentioned was the judgment of God approving or disapproving of the sacrifice that was just offered.

"... the whole thought has gotten into people's heads upside down and back end first. They all think this refers to the time when people die. The Apostle Paul, in that statement in Hebrews, is giving a lesson on type and antitype. He is comparing the work of the Jewish priests every year with the work of Christ, and telling how these earthly priests went into the Holy, and afterwards into the Most Holy. The priest took with him the blood of a bullock, then of a goat. He went into the Holy; and, after the cloud of incense had passed through the second vail and covered the Mercy-Seat, he went into the Most Holy, representing Heaven itself ...

"Every high priest, when he passed under that 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. And so it would have been death to Jesus if He had not done perfectly the will of the Father.

"Then the Apostle declares, 'It is appointed unto men (men-priests ...) once to die (typically, in passing under the veil) and after that the judgment,' or decision. They **typified their death in the sacrifice of the bullock, and carrying its blood under the veil.** 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 veil. **'After death**

the judgment.’ There is no reference here to the death of mankind, but merely to these priests offering their sacrifice.” R.5730, col. 2, next to last par., and 5731, col. 1, par. 2, 3 or Z.’15- 219, col. 1, par. 3, 6, 7.

(29) How is this passage generally understood by Christians? And is their idea Scriptural? 2 Pet. 2:9; Rev. 11:15, 18; Rev. 20:11-13; Psalms 96:10-13.

“Perhaps no text of Scripture has ever been more widely misapplied than the above; it is generally supposed to refer to mankind in general, and to mean that there comes a judgment to them after death. But by reading this 27th verse in connection with vs. 26 and 28, it will be seen that the ‘men’ referred to were the various high priests of Israel.” R.147, col. 1, par. 2 or Z.’80-5.

Acts 17:31 says that God “hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained.” Why should God appoint a day to judge the world if all are judged at death, as is commonly believed?

(30) What was risked by the High Priest in the type whenever he entered the “Most Holy” on the Day of Atonement? Lev. 16:13, 14. T. 87, par. 2.

“Every High Priest when he passed under that 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.” (*Into the Most Holy*.) R.5731, col. 1, par. 2 or Z.’15-219, col. 1, par. 6.

(31) Was the eternal existence of our Lord endangered during His earthly career? Acts 17:31; Heb. 5:7, 8. T. 88, par. 1.

“It would have been death to Jesus if He had not done perfectly the will of the Father.” R.5731, col. 1, par. 2 or Z.’15-219, col. 1, par. 6.

“If Jesus had sinned and had come short in any way, it would have meant failure complete. He would never have had a resurrection. This was typified in the Jewish High Priest when he passed under the veil with the blood. The High Priest who had not followed every instruction of the Law in the offering of his sacrifices would have died under the veil. This was what Jesus feared in Gethsemane, when ‘He offered up strong crying, and tears unto Him who was able to save Him out of (Greek ek) death’—not to save Him from dying, but to save Him out of death by resurrection.” R.5585, col. 2, par. 5 or Z.’14-359, col. 1, bottom.

“We see that in the Garden of Gethsemane our Lord had not lost faith in God, but was fearful for a time. As He came to the closing hours of His experiences on earth, He wondered whether or not He had faithfully conformed to all the Father’s requirements. **He knew that the slightest infraction of God’s Law would mean His death.**” R.5712, col. 2, par. 2 or Z.’15-191, col. 1, par. 1.

“If He **failed in even one little item**, one jot or tittle of the Law, His own life would have been condemned and forfeited as **much as was Adam’s** and as a result He **would have had no resurrection** and no future life, and the whole work, for which He had come into the world, would have been a failure.” R.4168, col. 2, par. 1 or Z.’08-142, col. 1, par. 1.

James 2:10.

(32) What positive evidence have we that the life and sacrifice of our Lord was perfect and acceptable to the Father? John 20:1-17; Acts 2:1-4; Acts 2:31-33. T. 88, par. 1, 2.

Heb. 13:20—“brought from the dead our Lord Jesus.”

Acts 17:31—“in that He hath raised Him from the dead.”

Rev. 1:18—“I am He that liveth and was dead.”

Phil. 2:8, 9; Acts 22:7, 8.

“Whoever sees that it was our Lord’s soul that went into the state of death can see abundant evidence for all the stress which the Apostles in their writings lay upon the fact of His resurrection. If Christ be risen it is an evidence of Divine favor, and Divine favor is an evidence of His perfection—that He did the work of sacrifice which He undertook, and in a manner acceptable to the Father; and these things being true, it follows that His exaltation to the Father’s right hand of power means that we have in this a full assurance of faith that all the exceeding great and precious promises of God to the world and to the church, centered in Him, shall have a fulfilment in due time.” R.2795, col. 1, par. 1, latter part or Z.’01-122, col. 1, bottom.

“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 of 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.)” R.5424, col. 2, par. 2 or Z.’14-89, col. 1, bottom.

(33) How will the Father's acceptance of the sacrifice of the Body of Christ be manifested? Joel 2:28. T. 88, par. 2.

By the outpouring of the Holy Spirit upon all flesh. This cannot come until the sacrifice is complete, until the entire Body is beyond the veil. Jesus' followers are a part of or members of, the Great Messiah, who is to bless all the families of the earth.

(34) For what is the "groaning creation" waiting? Rom. 8:19-22 (see Diaglott). T. 88, par. 4.

They are waiting for the manifestation or "revelation" (Diaglott) of the Sons of God, although they wait in ignorance.

See Isa. 25:9—Then they will say, "we have waited for Him."

(35) Are the worthy saints of the Patriarchal and Jewish Ages also waiting for this manifestation? A 288, par. 2; 293, par. 2.

Yes, Paul tells us that "God provided some better thing for us that they without us should not be made perfect." Heb. 11:39, 40.

Psa. 45:16—"Instead of thy fathers shall be thy children whom thou mayest make princes in all the earth."

These fathers are waiting in the grave for this manifestation of the Sons of God, when they will become the children of The Christ and as such will be made princes in the earth.

(36) Must each member of the Body of Christ pass the same "judgment" as our Head? and if so, how can we be acceptable unless we, like Him, live perfect lives? Rev. 3:21; Col. 2:9, 10; Isa. 61:10. T. 89, par. 1.

Rev. 17:14; Deut. 13:3; 1 Pet. 4:12.

Yes, each member of the Body must pass this same judgment, but we can be acceptable only as we are covered with the robe of Christ's righteousness. (Isa. 61:10.) We are "accepted in the Beloved" Eph. 1:6, but we must be perfect in intention, in will, and pure in heart.

*"Although we may not hope to be perfected until we shall be 'changed' and be granted our new resurrection bodies, nevertheless all the while we may keep so **closely in touch** with the Lord in the spirit of our minds that we may have continual fellowship with Him: and by confessing our faults and **seeking His forgiveness** we may continue to the end of our journey **clean from sin**, even though we must still acknowledge the imperfections of the flesh—that in our flesh dwelleth no perfection." R.2236, col. 2, middle or Z.'97-312, col. 2, bottom.*

“It would be useless for the Lord to offer the prize of joint-heirship in the kingdom to anyone perfect in the flesh when there are none such—our Lord Jesus being the only one, and He because He was not of the Adamic stock. God’s provision, therefore, is that the justified by faith shall be **counted perfect, counted righteous** so long as their hearts, their wills, their best endeavors, are for righteousness. How simple and yet how **sublime** this arrangement, how it adapts itself to all the circumstances and conditions of the Lord’s people!” R.3322, col. 2, next to last par. or Z.’04-56, col. 1, par. 2.

Divine Acceptance to be Manifested

(37) How is the acceptance by God of the sacrifice of the Church shown in the type? Lev. 9:22-24. T. 89, par. 2.

In Lev. 9:24 we read “There came a fire out from before the Lord and consumed upon the altar the burnt-offering and the fat.” Thus the fire showed God’s acceptance.

(38) Will the world then appreciate the great sacrifice of The Christ? And how is this shown in the type? Isa. 40:5; 25:9; Rev. 15:3, 4, Diaglott. T. 89, par. 2.

Phil. 2:9-11.

Yes, the world will appreciate the sacrifice of The Christ in the coming Age and realize the value of it. This is shown in the type by the statement: “When all the people saw they shouted and fell on their faces.” Similarly when the world realizes what has been done they will worship Jehovah and His representative, the Great Priest and Mediator.

(39) What must intervene between now and the time when “the people will shout and fall upon their faces” before the great High Priest in glory? Acts 15:13-17; Dan. 12:1. T. 89, par. 3.

The members of the great High Priest must have gone beyond the second vail.

Also the great time of trouble must have humbled and chastened the world causing them to look for the blessings.

(40) Will those now dead, as well as the living nations, be participants in this great blessing? 1 Tim. 2:5, 6; Rom. 14:9; Hosea 13:14; Ezek. 16:44-63. T. 90, par. 1, 2, 3.

John 5:28, 29—all in the graves shall come forth.

1 Tim. 2:6—“gave Himself a ransom for all.”

Heb. 2:9—"taste death for every man."

*Ezek. 16:55—Samaria, etc. "return to **their former estate**."*

Gal. 3:8—"In thee shall all nations be blessed."

Luke 2:10—"Good tidings of great joy which shall be to all people."

See Vol. 1, page 140, par. 2, first half of par.

Luke 20:38; 2 Cor. 5:14; Lev. 16:15.

(41) How was the "good news"—the Gospel—"preached before" to Abraham? Gal. 3:8, 16, 29. T. 91, par. 1.

Gen. 22:18; Gen. 26:4—"as the stars of heaven." Gen. 22:17—as the sand of the seashore.

"The **gospel** (the good tidings) of a salvation from death, to be offered to all mankind in God's due time, seems to have been first **clearly stated to Abraham**. The Apostle declares: 'The **Gospel** was preached before to Abraham,—saying, "In thy seed shall all the families of the earth be blessed."' This at least was the basis of the Jewish hope of a resurrection; for since many of the families of the earth were dead and dying, the promised **blessing of all implied a future life**. And when, centuries after, Israel was scattered among the nations at the time of the Babylonian captivity, they undoubtedly carried fragments of God's promises, and their hopes everywhere they went." Vol. 5, 384, top of page.

(42) What must be completed before the beginning of the blessing to the world? and why can it not come before? Lev. 9:15, 23, 24; Rom. 8:19, 21, Diaglott. T. 91, par. 1, last half.

*Gal. 3:29—"If ye be Christ's, then are ye Abraham's **seed**."*

This spiritual seed is to be completed before the blessings begin to flow to the world because this "seed" is to do the blessing.

The sin-offering must be ended before the blessings resulting therefrom can go to the people.

(43) What was the typical significance of the High Priest going alone into the "Most Holy" once a year—on the Day of Atonement?

On the Day of Atonement when the High Priest went into the Most Holy with the blood, he effected the typical reconciliation with God for Israel for the coming year, renewing their covenant relationship with God and typically cleansing them from Adamic sin. In antitype full reconciliation for sin was effected once for all by Christ, the Great High Priest.

In order to keep from mixing these pictures of Lev. 9 and 16, let us remember that it was in the 16th chapter that the High Priest went alone into the Most Holy, for this pictured a different phase of the Atonement Day as we read in Notes 6B in back.

“The Israelites were God’s people in Covenant relationship with Him through typical arrangements. The time had not then come for Christ to die for sinners, so God gave them a system of types, pointing forward to the **real sacrifice** for sins to be offered in ‘due time.’ He arranged that those who came into this covenant relationship with Him should be treated as though their sins had been actually forgiven and cancelled. ‘Year by year continually,’ as the Apostle Paul says, they were to repeat these Atonement Day sacrifices, and thus have, typically, a fresh cancellation of Adamic sin for another year, for the sacrifice was good only for one year. Because of this arrangement their unwitting transgressions were typically set aside, and they continued to be God’s Covenant people.” R.5962, col. 2, next to last p. or Z.’16-291, col. 1, last par.

(44) Did the High Priest and under-priests enter the “Most Holy” after the Day of Atonement? T. 91, par. 2.

And what was thus typified? Num. 18:10. T. 91, par. 3.

Yes, they went into the Most Holy after the Day of Atonement, for example:

(1) When they inquired for Israel’s welfare through the Urim and Thummim, the High Priest went in.

(2) Whenever they broke camp the priests went in and took down the veils and wrapped the Ark and all the holy vessels.

(3) And again whenever an Israelite offered a sin-offering unto the priests, after the Day of Atonement (such as a meat offering, a trespass offering, etc.), the priests all ate it in the Most Holy. Thus typifying the coming age when the Royal Priesthood will be in the Most Holy or perfect spiritual condition, beyond the veil. There they will accept or eat the sacrifices for sins which are brought by the world for their transgressions. In that perfect condition the Royal Priesthood will instruct the world in every matter as represented by answers from the Urim and Thummim. (Exod. 28:30; Lev. 8:8; Numbers 27:21.) Psalms. 51:17; Lev. 5—trespass offerings.

Question: What was the Urim and Thummim?

“Nothing Specific About Urim and Thummim”

“Question—Is there any revelation as to what the Urim and Thummim consisted of, or how the priests were answered?

“Answer—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 questions that were 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.” R.5042, col. 2, par. 1, 2 or Z.’12-186, col. 2, par. 1, 2.

See Pastor Russell Question Book, p. 728, par. 1.

SACRIFICES SUBSEQUENT TO “THE DAY OF ATONEMENT”

(1) To what time do the sacrifices of the children of Israel, offered after the Day of Atonement, apply? T. 93, par. 1 (first 5 lines).

** They belong to the next Age. On the Day of Atonement all the sacrifices were offered by the High Priest to God, and the blood was taken into the Holy. The sacrifices after the Day of Atonement were offered by the people to the Priesthood and no blood was taken into the Holy. These offerings typified the fact that in the next age the world's offerings will be presented to the glorified Royal Priesthood.*

(2) Is there any sense in which they apply to any other time? Luke 16:1-8; Matt. 10:42; 18:10. T. 93, par. 1 (5th line on).

It has a very slight beginning now. Anything now done as unto the Lord's people (because they are such) will be rewarded in the coming Age, counted as a sacrifice.

(3) Why do the Day of Atonement sacrifices precede all others? T. 94, par. 1 (down to 6th line).

Because they were the basis for the forgiveness and acceptance of Israel by God, and without these Atonement Day sacrifices no offerings could be acceptable.

“In the antitype, when the New Law Covenant will be inaugurated by Messiah's Kingdom, the blood of Christ, as represented in the blood of Jesus and also in that of His associated sacrifices, the Church, will be used in sprinkling, or satisfying the Divine Law, first of all. This will be the **basis** for the turning over, to the Kingdom of Messiah, of the whole world by the Father. Then will progress the work of sprinkling all the people with the blood—the work of cleansing mankind—giving all men the benefits secured by the redeeming blood.” R.5874, col. 2, par. 3 or Z.'16-89, col. 2, next to last par.

(4) After the sacrifices of the Gospel Age have brought the world into a justified condition (justified to life rights) will there still be need for further reconciliation? and why? T. 94, par. 1 (6th line down).

We would say the world would be in a “tentatively” justified condition only. Thus there would still be need for further reconciliation because they will merely be out from under Adamic condemnation, and still there

** Class comments—see PREFACE, par. 2, 3.*

will be sins and trespasses because of their fallen condition. Reconciliation must be made for these sins as they go up the Highway of holiness and learn to love righteousness and hate iniquity. On "tentative justification" see Vol. 6 Foreword page iii.

"The world's justification will not be an instantaneous one, but will progress during the thousand years—the Millennium. The **world** might then be said to be **tentatively justified** through the Mediator and His Kingdom, but their justification will be accomplished only in their absolute perfection at the close of the Millennium, when they will be presented to the Father and accepted by Him. 'It is God that justifieth,' and He receives to everlasting life and to His family on any plane of existence only those who are perfect." R.5959, col. 1, next to last par. or Z.'16-281, col. 1, par. 3.

"The world of mankind will have the **right to live** after the Millennial Age, after they shall have reached perfection, shall have been delivered over to the Father and He shall have accepted them. They will then have the same **right to life** that Father Adam had at first before he sinned." R.5881, col. 1, last few lines of next to last par. or Z.'16-109, col. 1, last 2 sentences.

"So with the Ancient Worthies: when raised from the dead they will have the **right to live**, but only through the Mediator. They will not have **life-rights** of their own, for there are no such rights except those which are recognized by the Father and justice. The Apostle Paul tells us that already the Ancient Worthies have the Divine approval. But although they pleased God, He did not give them eternal life; and although they shall please the Mediator, He will not turn them over to the Father, to justice, until the end of the Millennial Age." R.5073, col. 1, par. 4 or Z.'12-243, col. 1, par. 2. See Pastor Russell Question Book, 446, par. 1.

(5) Explain the difference between the Atonement Day sacrifices, offered during the Gospel Age, and the "trespass-offerings," or "sin-offerings," of the world during the Millennial Age. T. 94, par. 2.

The Atonement Day sacrifices, the sacrifices of The Christ, were to cancel the condemnation on the human race because of Adam's sin, while the trespass and sin-offerings during the coming age will be for sins for which each one must make amends. Each must be responsible for his own sins. Jer. 31:29, 30.

(6) Will "consecration" be in order during the next age? And if so, how will it differ from consecration now? T. 94, par. 3.

Yes, consecration will be in order then, but it will no longer be unto

death as is true now, but then it will be unto life. Even the Ancient Worthies manifested the spirit of consecration. Consecration must always be a voluntary presentation of one's powers as is shown in some of the sacrifices offered after the Day of Atonement.

(7) How will the fact be shown in the next Age that the people recognize the sacrifices of this age as the basis for the forgiveness of their sins? and how was this indicated in the type? Lev. 17:1-9. See also Lev. 1:5. T. 94, par. 4.

This will be shown by the fact that they will consecrate their all (the best they have) and that they come with it to the great High Priest, the great Mediator.

This was indicated in the type by the fact that the offerings of the people after the Day of Atonement, cattle, sheep, fowl or fine flour depending upon the ability of the offerer, pointed back to or recognized the Atonement Day sacrifices.

(8) Will all the blinding influences of the present be done away with during the next age? 1 Tim. 2:4; Isa. 29:18; 25:6-8; 11:9; 42:6, 7, 16. T. 95, par. 1 (first 3 lines).

Yes, as indicated by the above proof texts including Isa. 11:9—"the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Jer. 31:34—"they shall all know me from the least of them unto the greatest of them."

The Truth will penetrate every heart—however degraded.

(9) What is included in the term "Adamic Death"? T. 95, par. 1 (4th line to 9th).

Adamic death includes all the sickness, suffering, pain and imperfection to which the human race is now subject, because of Adam's sin.

(10) Will each one of the world be required to cooperate in his own salvation? T. 95, par. 1 (9th line on).

Yes, for the sinner to reach perfection, his will must cooperate. He must do what he can to progress, and in order to gain life he must want and strive for it. He must will to do right in order to develop character. God never coerces anyone. He must worship God in spirit and in truth. John 4:24.

Acts 3:23—"will not hear" (obey).

Vol. 5, 219, top 2 lines.

(11) When will the people be able to offer “bullocks” to the Lord? Psa. 51:19; Lev. 1:3. T. 96, par. 1.

(11—part 2) How was the completeness of consecration shown in these sacrifices? T. 96, par. 2.

They can offer “bullocks” when brought to perfection at the end of the Millennium; a bullock represented their perfect selves.

“But in the end of the next age, when the world shall be perfected, they shall offer bullocks on the altar. This represents how mankind will make a full consecration of themselves, their perfect powers.” R.5383, col. 1, last 2 lines and col. 2, first 2 lines or Z.’14-19, col. 2, par. 3.

The completeness of the consecration was shown by the death of the animal offered. Each one must give up his will but not experience the destruction of the human nature as now.

The People’s Burnt-Offerings

(12) Were the “burnt-offerings” of the priests, in the type, offered only occasionally? Lev. 6:9, 12, 13. T. 97, par. 1.

(The question book prints this the burnt-offerings of the people but this is apparently a typographical error.)

The burnt offerings of the priests were kept up continually; the fire was never to go out.

Exod. 29:38-44—The instruction to Moses to do this continually.

(13) What did this represent to the mind of each offerer? Lev. 1. T. 97, par. 2.

To the mind of the offerer this would mean that the altar was already sanctified or set apart and their offerings would be acceptable because of this. To this altar they brought their sacrifices.

We note that this paragraph in the Tabernacle Shadows ends with the word “ransom,” which to our understanding according to Brother Russell’s later writings would read “sin-offering.” As proof for this note the following:

“Thus the Church will have a share with her Lord in the sufferings of the present time that she may be a part of the sin-offering. This does not imply that they will have a share in the ransom-price, because one man is the ransom-price, and not many men. The Church’s share, therefore, as a part of the sin-offering is not to be confounded with our Lord’s work as a ransom-price.” R.4747, col. 1, par. 4 or Z.’11-24, col. 1, last par.

The People's Peace-Offerings

(14) What was the “peace-offering”? and what did it typify? Lev. 3; 7:11-18, 30-34; 7:19-21; Rev. 20:9, 13-15. T. 98, par. 1, 2.

This was to be an animal of the herd or flock. It was to be brought by the offerer, the fat was to be burned on the altar and the breast waved before the Lord and the breast and shoulder were to be for the priests. The offerer was to eat of the sacrifice also.

This offering represented either a vow or a willing thank offering. It seemed to show that if any were to come into full harmony with God he must eat or fulfil his covenant of entire consecration to God.

Tabernacle Shadows, top of page 96, says that “these burnt-offerings and peace-offerings of the future represent the people as consecrating—giving themselves to the Lord.”

(15) What other offering accompanied the “peace-offering”? and what did this signify in the antitype? Lev. 7:11-13. T. 98, par. 3.

With the “peace-offering” was presented an offering of unleavened cakes, mingled with oil, and anointed wafers and also leavened bread.

The cakes and wafers signified the offerer's faith in Christ's character, which he will copy.

The leavened bread indicated his acknowledgment of his own imperfection at the time of his consecration—leaven being a type of sin.

The People's Meat-Offerings

(16) What were the “meat-offerings” of the people? and what did they represent? Lev. 2:1-11; 7:9, 10; Eph. 3:21. T. 98, par. 4.

The “meat-offerings” were to be of fine flour, unleavened cakes with oil, etc.—presented to the Lord through the Priest.

They probably represent praises and worship offered to the Lord by the world through the great Mediator, Head and Body.

Eph. 3:21—“Unto Him be glory in the church by Christ Jesus **through-out all ages.”**

A sample was burned on the altar, showing that it was acceptable to Jehovah; the remainder was for the priests.

The People's Trespass or Sin-Offerings

(17) What were the “sin-offerings” or “trespass-offerings” of the people? and what did these typify? Lev. 5:15-19; 6:1-7. T. 99, par. 1, 2.

There was a difference whether one sinned ignorantly or knowingly, but either way he was to bring a ram and money according to the Priest's estimation of the trespass with 1/5 more. If the act were knowingly done, the trespasser should make full restoration with 1/5 more. These requirements show that in the coming age for every wrong restoration must be made with sincere repentance and forgiveness must be sought. The ram represented the trespasser's recognition of his own imperfection and also the value of the sin-offering.

“The man who, in this life, by fraud and injustice, accumulated and hoarded great wealth, which was scattered to the winds when he was laid in the dust, will doubtless awake to lament his loss, and bewail his poverty and his utter inability under the new order of things to repeat unlawful measures to accumulate a fortune. With many it will be a severe chastisement and a bitter experience to overcome the propensities to avarice, selfishness, pride, ambition and idleness, fostered and pampered for years in the present life. Occasionally we see an illustration of this form of punishment now, when a man of great wealth suddenly loses all, and the haughty spirit of himself and family must fall.

“We are told (Dan. 12:2) that some shall awake to shame and age-lasting contempt. And who can doubt that, when every secret thing is brought into judgment (Eccl. 12:14), and the dark side of many a character that now stands measurably approved among men is then made known, many a face will blush and hide itself in confusion? When the man who steals is required to refund the stolen property to its rightful owner, with the addition of twenty percent interest, and the man who deceives, falsely accuses or otherwise wrongs his neighbor, is required to acknowledge his crimes and so far as possible to repair damages, on peril of an eternal loss of life, will not this be retributive justice? Note the clear statement of this in God's typical dealings with Israel, whom He made to represent the world.—1 Cor. 10:11; Lev. 6:1-7. See also ‘Tabernacle Shadows,’ page 99.” R.2613, col. 2, par. 1, 2 or Z.’00-112, col. 1, par. 2, 3.

“We should recognize a distinction between **trespasses** and **sins**. A **sin** is that which is more or less wilfully 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 wilfully.” R.5750, col. 1, par. 5 or Z.’15-251, col. 1, par. 1.

(18) Show the difference in the treatment of these “sin-offerings” and the “sin-offerings” of the Day of Atonement, and apply it to the antitype. T. 99, par. 3 and 100, par. 1.

The sin-offerings of the Day of Atonement were offered to God (Justice) and in the Most Holy, while those following the Day of Atonement were offered to the priests, who ate all but a small portion, which was offered to the Lord.

In antitype the whole world will present themselves for forgiveness of trespasses to the “Royal Priesthood,” whose acceptance will signify forgiveness. See Vol. 6, 702, top.

(19) State in what manner this “ministry of reconciliation” can be applied during the present age. T. 100, par. 2.

2 Cor. 5:18.

Now members of the “Royal Priesthood” know the terms and conditions upon which forgiveness has been promised and can assure one of forgiveness when he is complying with these terms.

(20) In what further particular did the treatment of the Atonement Day sacrifices differ from that of the people’s “sin-offerings”? Lev. 6:24-26, 29, 30; Heb. 13:11. T. 100, par. 3.

The Atonement Day offerings were always burned, while the people’s sin-offerings were not burned but were eaten or appropriated by the Priests.

Heb. 13:11 shows that the bodies of those beasts whose blood was sprinkled on the Most Holy (the bullock and the Lord’s goat) for sin, were burned without the camp; this is an Atonement Day picture.

Male and Female Distinctions to Cease

(21) Are the distinctions of “male” and “female” always to exist? T. 100, par. 4, 5.

No, neither is complete alone. The distinctions have been only for the purpose of filling the earth, and when this is accomplished they will come to an end. Gen. 5:2.

(22) If not, why and when will such distinctions cease? T. 101, par. 1.

At the close of the Millennium all shall be restored to the perfect condition represented in Adam before Eve was separated from him. The missing qualities in each will be added, all being perfectly blended.

(23) Is the Church the Bride of the man Christ Jesus? T. 102, par. 1. Rom. 7:4.

No, she is to be the Bride of the risen and exalted Christ. 1 John 3:2—"when He shall appear we shall be like Him for we shall see Him as He is"—not as He was in the flesh. Rom. 7:4—married to Him who is raised from the dead. 1 Cor. 15:45.

(24) Will these distinctions of sex cease both with the human race and with the glorified Church? Jer. 33:16; 23:6; Isa. 9:6; E. 42. T. 102, par. 2.

Yes, the Church will be part of the Everlasting Father or Life-Giver.

Jeremiah speaks of "Our righteousness of Jehovah," referring to the entire Church, Head and Body, the New Jerusalem.

(25) How is this thought shown in the type: that when the Church is glorified all sex distinctions will cease? T. 102, par. 3 (first 4 lines).

Only males were priests; they alone entered the Tabernacle and passed beyond the veil.

(26) Do the teachings and example of Christ and the Apostle show that woman in the Church in the flesh is not to be a public teacher or leader? Eph. 4:11, 12—Diaglott; 1 Tim. 2:11-13; 1 Cor. 14:34, 35. T. 102, par. 3 (from 4th line down).

Yes, in Eph. 4:11 the Diaglott gives the thought of male Apostles, male prophets, etc. The article "the" is translated in the word for word section from the Greek word tous, and page 10 in the Diaglott shows this word to be definitely masculine. See Vol. 6, 269, last par.

(27) Are the sisters, equally with the brethren, prospective members of the Body of Christ? 2 Cor. 5:17; Gal. 3:28, 29; See F.491, 492. T. 103, par. 1.

Yes, the sisters equally present their bodies living sacrifices and share in the service as members of the Royal Priesthood.

See 2 Cor. 6:17, 18—and I "will be a Father unto you, and ye shall be my sons and daughters, saith the Lord."

Joel 2:29—"Upon the servants and upon the handmaidens in those days will I pour out My spirit."

*Gal. 3:28—"there is **neither male nor female.**"*

However, the type, the lesson must be continued, and hence the distinctions maintained in the more public services.

(28) How has the Adversary entrapped and deceived the world along this line? T. 103, par. 2.

(29) Has this unscriptural course been a real advantage to women? T. 103, par. 3.

It is interesting to note that in those lands where these Bible arrangements are respected, women are on a far higher social and intellectual plane.

God's way is the best way.

“THE ASHES OF A HEIFER SPRINKLING THE UNCLEAN”

Heb. 9:13

(1) Was the sacrifice of the red heifer a “sin-offering” in any sense? How do we know this? Num. 19:1-5. T. 105.

** No, it was no “offering” at all; as proof for this note that it was not killed by a priest or sacrificed on the altar. It was a cow and not a bullock. In Lev. 4 the law of the sin-offering shows that sin-offerings were to be killed by the priest and the blood applied in some way by the priest, either in the Most Holy on the Day of Atonement or on the horns and at the base of the altar in the subsequent sacrifices.*

“The red heifer was **not** only not one of the Day of Atonement (or Gospel Age) sacrifices, but it should not be counted a ‘**sacrifice**’ at all; for only those animals were **sacrifices** of which a portion was placed upon God’s altar. The High Priest killed all the sacrifices of the Atonement Day; but Aaron, the High Priest then, had nothing to do with the killing and burning of the red heifer. All **sacrifices** were killed in the ‘Court of the Tabernacle,’ but the red heifer was killed outside the Camp. The priests killed the sacrifices, but they did not kill the red heifer. We thus prove most positively that the red heifer represented neither Christ nor His Church, the ‘better sacrifices’ of this Gospel Age.” R.1871, col. 2, last par. or Z.’95-225, col. 2, last par.

“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**, the altar (Christ) **not having yet been set up.**” R.1872, col. 2, par. 2 or Z.’95-226, col. 2, par. 3.

“The Ancient Worthies presented their bodies, laid down their lives, renouncing earthly rights, but they did not **sacrifice**. Why? Because it is one thing to kill and another to have the slain creature **accepted of God as a sacrifice**. God did not call for human sacrifices prior to Jesus’ sacrifice of Himself. God was unwilling to accept imperfect, blemished creatures at His altar. They might lay down their lives, but **He would not count them sacrifices**. Jesus was **accepted** as a sacrifice **because He was perfect** and His followers, since Pentecost, have been acceptable as sacrifices, because they are perfect—made so by the Redeemer’s imputation to them of a sufficiency of His merit to compensate their blemishes.” R.4836, col. 1, par. 1 or Z.’11-181, col. 1, par. 3.

** Class comments—see PREFACE, par. 2, 3.*

“As we have seen in our study of ‘Tabernacle Shadows of Better Sacrifices,’ only the Day of Atonement sacrifices were **sin-offerings**, the burnt-offerings and peace-offerings of the remainder of the year representing the consecration to the Lord and His service.” R.3255, col. 2, par. 1 or Z.¹03-383, col. 1, par. 3.

Note that some have contended that this red heifer was a sin-offering: this is error. The Revised Version does render this in Num. 19:9 “a sin-offering,” but this is the only translation that does so render it; it must be incorrect, for it is out of harmony with the Scriptures as a whole and the Plan.

Leeser renders this “a purification offering.”

(2) What was done with the ashes of the heifer? T. 105.

The ashes of the heifer were not brought even near the Tabernacle but were left outside the Camp—gathered into a heap where apparently any of the people could make use of them. A portion of them was to be mixed with water in a vessel. If anyone were legally unclean, he was to be purified by the sprinkling of his body, clothing, tent, etc., with a bunch of hyssop dipped into this mixture. Psa. 51:7.

(3) Was this sacrifice in any way related to the sacrifices of the Day of Atonement? T. 106, par. 1 (first 5 lines).

It was in no sense related to these “Better Sacrifices” of the Day of Atonement.

(4) Was it different from the sacrifices offered by the people of Israel after the Day of Atonement? T. 106, par. 1 (6th line down).

Yes, it was entirely different. Those sacrifices offered by the people of Israel were presented to the Priest in the Court, and the Priest made the offering all in the Court and also ate of them. If the red heifer had represented the Priest it would have been killed by him. It was not a bullock.

(5) What, then, did this sacrifice of the red heifer signify? And what class was represented by it? And how would their sufferings have to do with the cleansing of the people of God, both of this Age and the Age to come? Heb. 9:13; 11:32-38. T. 106, par. 3.

This red heifer was a provision for sin purification.

It represented the Ancient Worthies, a class of God's people not of the Royal Priesthood, who suffered outside the Camp, who were not pictured in the Court or Tabernacle. This class is described in Heb. 11.

Their sufferings will have a cleansing effect in the coming Age; the Ancient Worthies will help the world by personal assistance, instruction and example. Now they are an encouragement to us, an example of suffering affliction and patience. Jas. 5:10; Heb. 12:1.

“The Apostle speaks of the Ancient Worthies as a ‘cloud of witnesses.’ He does not use the word witnesses in the sense in which it is used often today—in the sense of onlookers. Originally, the word witness was used in the sense of a witness to the Truth, or a martyr. Therefore, the text would seem to mean: Seeing that you have many surrounding you of those whose lives testified to the Truth—martyrs, who were cut off from home privileges and from life itself—**it should have a strong influence upon you.** These Ancient Worthies, through the achievements of their lives, are looking down upon you ...

“The Apostle wishes us to remember that this ‘cloud of witnesses’ is surrounding us, and that therefore we should run this race faithfully. While those noble characters will not obtain the prize for which we are running, they are, nevertheless, to have a prize. As we **recall** how faithfully they endured and achieved what was set before them how **careful we should be in running** the race set before us—a race for glory, honor and immortality!

“This ‘cloud of witnesses’ continually surrounds us. The experiences of the Ancient Worthies are our experiences. At **every step of our journey we find encouragement, strength, from the contemplation of their course.**” R.5318, col. 1, last par.; col. 2, last p. and 5319, col. 1, par. 1 or Z.’13-291, col 1, par. 2, 4, 5.

James 5:10—

“St. James exhorts the church saying, ‘Take, my brethren, the Prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.’ Those whom the Apostle addressed already knew of the sufferings of Jesus. They already knew of the faithfulness of the Apostles. And now he was calling the attention of their minds to something additional. He is urging, Look back into the past, and see that patient endurance has been characteristic of all who have lived holy lives. These examples should be **lessons of encouragement** to us, in addition to those we have in the living brethren around us!

“Then there is always something to be gained in casting the mind backward. The things close at hand are too near to be seen in their proper

light. It was fitting that the Apostle should call attention to those faithful ones of the past, so that we might be **encouraged** to note what God desires. In those who are His, He desires a willingness to endure patiently and loyally, thus manifesting true character, that which greatly pleases Him.

“As we look back over the Old Testament record of the Prophets, we notice that many of them displayed this very quality referred to by the Apostle as loyalty to the Lord, a willingness to suffer afflictions for His sake, and not as experiences brought through chance upon them by the people. We see Moses—how willing he was to suffer affliction because of his faith in the promise made to Abraham and his conviction that the promise would come true. He preferred to suffer with the people of God rather than to live at ease in the royal family of Pharaoh, into which he had been adopted.

“We see in Job another example of patient endurance of tribulation and of strong opposition for a considerable time. We see the same in Jeremiah—how much his faithfulness cost him of hardship, and how patient he was. We see the same in Daniel the Prophet—his faithfulness to the Lord, his patient endurance of whatever God permitted to come against him. And so with others of the Prophets. And we read their experiences were written for our admonition, our instruction. Although they belong to one dispensation and we to another, yet their experiences furnish us good lessons. 1 Cor. 10:6, 11.” R.5332, col. 2, par. 6, 7, 8 and 5333, col. 1, par. 1 or Z.’13-313, col. 2, par. 2-5.

(6) Is this class, represented in the red heifer, a part of the Body of Christ, the Royal Priesthood? Heb. 11:39,40. T. 107, par. 1.

*No. this class laid down their lives outside the Camp; they are in every way honorable but not a priestly class. Brother Russell expresses it well in this paragraph—“Our **positiveness** on **this subject** is the positiveness of the Word of God”—Heb. 11:39, 40. “God having provided **some better thing for us**, that they **without us** should not be made perfect.”*

(7) How can we be sure of this? Matt. 11:11; Heb. 6:19, 20; 2:3. T. 108, par. 1.

We can be sure of this because we have positive Scripture proof such as: Matt. 11:11.

Heb. 2:3—great salvation began with our Lord.

Heb. 10:20—“a new and living way.”

Heb. 6:19, 20—“Jesus the forerunner.”

Heb. 11:39, 40.

Also there could be no antitypical Priests before Christ because He was the Head or Chief Priest and made atonement for His house before any could become His brethren. Col. 1:18; Eph. 1:22, 23.

(8) What was typified by the “ashes” of the heifer? T. 108, par. 2 (first half).

These “ashes” typified the thought of the faithfulness of the Ancient Worthies. and mingled with the water of Truth and applied with hyssop (cleansing effect) it has a sanctifying effect upon those who come into harmony with God, not without recognizing the Day of Atonement sacrifices but based upon them.

“... the faithfulness of the Ancient Worthies did yield some results (represented in the **ashes** of the red heifer)—it yielded a store of valuable experiences to them, by means of which those beautiful graces of character were produced which also adorn ‘the sons of God,’ who have now received the Spirit of adoption. The Lord thus wrought in them the blessed fruits of holiness, though they could not be recognized as ‘sons,’ nor made partakers of the Divine nature, nor joint-heirs with Christ, because not called to be vessels of the highest honor. They have thus—‘laid up in store’ (1 Tim. 6:19), as the result of their fiery experiences (represented in the ashes of the burned heifer), characters precious in God’s sight, which He intends by and by to use for the blessing of the world, after the Day of Atonement is ended. This is represented in the ashes of the heifer carefully gathered into a clean place for use in the purifying of the people who become defiled after having been cleansed with the atonement of the ‘better sacrifices’ of the Atonement Day ...

“Then, like the ashes of the heifer laid up in a clean place, the **results** of the painful experiences of the ‘worthies’ will be a store of blessing, instruction, and help to these ‘Princes.’ And each pardoned one who would be cleansed perfectly must not only cleanse himself with water (Truth) but must also have applied to him the instructions of these ‘Princes;’ represented by the ashes of the heifer in water applied with ‘hyssop,’ which represented ‘purging’ or cleansing.—Exod. 12:22; Lev. 14:4, 49; Psa. 51:7; Heb. 9:19.

“The cleansing was from all death—defilements—dead bodies, graves or the bones of the dead,—thus indicating that the agency through which men shall be fully cleansed from death and its degradation, lifted up in restitution, will be this work, of these whom the Lord for this purpose, shall ‘make princes in all the earth.’” R.1872, col. 2, par. 2, 4, 5 or Z.’95-226, col. 2, par. 3, 5, 6.

(9) What will be the station or position of the “Ancient Worthies”?
Psa. 45:16. T. 108, par. 2 (last half).

They will be the agents and representatives of the Kingdom. “Princes in all the earth,” channels of the blessings to all the families of the earth.

Their faithfulness will be valuable lessons of faith and obedience and experience. which will sanctify and purify those who seek cleansing in the next age. We may be sure any suffering for righteousness (such as they endured) never will go unrewarded.

(10) Who witnessed the burning of the heifer? and what did he do?
T. 109, par. 1.

An under-priest (Eleazar) witnessed the burning of the heifer, and he cast into the burning cow a sprig of hyssop. a scarlet string and cedar wood.

He also took of its blood and sprinkled it 7 times toward or in the direction of the door of the Tabernacle. Num. 19:3-6.

This could not have been the High Priest because the High Priest did no sacrificing outside the Court of the Tabernacle.

(11) What was typified by the “cedar wood,” the “sprig of hyssop” and the “scarlet string”? T. 109.

Hyssop represented purging or cleansing.

Cedar wood or evergreen represented everlasting life.

Scarlet string represented the blood of Christ.

(12) Why were they cast into the midst of the burning heifer? T. 109 to 110, top.

This implied that because of the ignominy (fire) heaped upon the Ancient Worthies they, like Abraham, had righteousness counted unto them. After their death when Jesus had provided the Ransom, they were transferred from death in Adam to a condition of justification to a “better resurrection.” However, they will not be justified to life in the fullest sense until the end of the Millennium.

“Question—Were the Ancient Worthies in the condition represented by the Court of the Tabernacle? If not, why not?

“Answer—No. In their day the Priest had not yet come and the **anti-typical Tabernacle** and its Court had not been established; hence they could not be in it. 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.” R.4579, col. 2, par. 3, 4 or Z.’10-93, col. 2, par. 1, 2.

(13) Who would seem to be typified by the under-priest who approved this burning and took of the blood and sprinkled it toward the Tabernacle door? T. 110 (7th line).

The Apostle Paul would seem to be the antitype of the under-priest; he identified for us the sin-offerings of the Day of Atonement, and also in his writings (Heb. 11) he points out to us those who are represented in the red heifer. Thus he sprinkles their blood toward the Tabernacle, showing that their lives were in complete harmony with the Tabernacle condition, even if they could not be members of the Church class.

(14) What was typified in the choosing of a red heifer which “never wore a yoke”? T. 110, par. 1.

Although many of the Ancient Worthies were born under the Law (or yoke) (Acts 15:10) their faith lifted them above the Law as was Abraham—who “believed God, and it was counted unto him for righteousness.” They were in a condition similar to tentative justification. Paul says, they “obtained a good report through faith.” Heb. 11:39. (This thought based on Vol. 6, 1916 Foreword. page iii.)

(15) Why was a heifer chosen and not a bullock? And why must it be red? T. 110, par. 1.

It was to be a cow instead of a bullock in order to differentiate it from the Great Sacrifice of the Atonement Day, which was a bullock only. The red color seems to teach that these Ancient Worthies were not sinless and hence could not be accepted of God before atonement was made for them. They believed God and it was counted unto them for righteousness.

(16) For what particular cleansings were the ashes of this heifer prescribed? Ex. 12:22; Lev. 14:4, 49; Psa. 51:7; Heb. 9:19. T. 111, par. 1.

The cleansing with these ashes was of a peculiar kind—especially for those who came in contact with death. They were not for sin because sins required a sin-offering by the High Priest. This type would especially apply to the world during the Millennium, while they are striving to get rid of all the defilements of Adamic death. All the blemishes of the fallen condition are so much contact with death.

The results of the painful experiences of the Ancient Worthies will be a store of blessing, instruction and help by which they will assist in the restitution work.

Each one then must wash with the water of Truth and must apply the instruction of the “Princes” (the ashes, representing the valuable lessons of faith and obedience learned through experience by this class).

Note here too that each individual must do what he can in cleansing himself, instead of the Priest doing this as on the Day of Atonement.

OTHER SIGNIFICANT TYPES

(1) What was represented by the “posts” which stood in the “Court” and upheld the white curtains? T. 113, par. 2 (first 3 lines).

** These posts represented those who had their standing in the Court, the “tentatively justified.” See Pastor Russell Question Book, page 139, par. 3.*

“The Court represents, in the present time, the earthly condition of those who are approaching God, but have not yet made a full consecration of their lives to Him and His service.” R.5418, col. 1, par. 6 or Z.’14-79, col. 1, par. 5.

See also 6th Vol. 1916 Foreword page iii, pars. 1, 2, 3.

(2) Why were they constructed of “wood” instead of “copper”? T. 113, par. 2 (4th to 9th lines).

They were of wood because it is a corruptible material and thus typified a class not actually perfect nor even counted perfect. The posts would have been copper had they represented human beings who were actually perfect or who had been counted perfect through the merit of Christ.

(3) What does their being set in sockets of copper typify? T. 113, par. 2 (9th line on).

Although this class is actually imperfect, its standing is one of faith in Jesus as their Redeemer and is based on the perfection of the man Christ Jesus.

“Tentative justification, then, is for the purpose of **giving a standing with God**, from which a **believer in our Lord’s ransom-sacrifice** as his only hope of salvation, may ascertain whether he has that spirit of sacrifice which will lead him to full consecration. The believer is at liberty to choose which course he will take. He may offer himself in consecration or he may decide not to do so. But should he decide to wait for restitution, he thereby proves that he has not appreciated God’s offer.

“The object in preaching the Gospel during this Gospel Age—or at all is to give an opportunity to whosoever will hear to attain to the privilege of spirit nature. Whoever hears the call and neglects to take advantage of it has evidently **received the grace** of God in vain ...

“Yet our thought is that the person who has come to a knowledge of

** Class comments—see PREFACE, par. 2, 3.*

God's grace and has had a measure of light respecting it, but has rejected it, will be in a worse position than those who have never heard of it." R.5207, col. 2, par. 7, 8 and 5208, col. 1, top or Z.'13-93, col. 1, par. 3, 4, 6.

(4) What was illustrated by the "white curtain"? And should we hold up before the world the "pure linen"—Christ's righteousness? T. 114, par. 1.

The white curtain surrounding the Court well illustrated the faith standing of those within the Court. Tabernacle Shadows, page 18, last par., lines 7 and 8 from the bottom, speaks of this linen curtain's representing to those within a "wall of faith" but to those without a "wall of unbelief" which hindered their view.

The consecrated do not have their standing in the Court. The tentatively justified ones would hold up before the world their faith in Jesus as their Redeemer not as a "covering" but, we might say, as a shield.

(5) What was symbolized by the "silver hooks"? Exod. 27:11-17. T. 114, par. 2.

Silver is symbolic of Truth. Psa. 12:6—"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times."

The tentatively justified believer can really and truthfully claim faith in the ransom sacrifice of Christ. It is by the aid of the Truth that they are able to hold on to their faith standing. Their imperfections, however, are not yet covered by Christ's righteousness or merit—not until they make a consecration.

*As proof "The Court represents, in the present time, the earthly condition of those who are approaching God, but have **not yet made a full consecration** of their lives to Him and His service." R.5418, col. 1, par. 6 or Z.'14-79, col. 1, par. 5.*

(6) What was represented in the "door-posts" at the entrance of the Tabernacle—under the "vail"? T. 114, par. 3 (first 12 lines).

These posts were totally different from the posts in the Court and represented New Creatures in Christ, whose imperfections are covered.

The difference between the tentatively justified and the sanctified or consecrated believers is here well pictured.

These posts were covered with gold. symbolic of the Divine nature.

This paragraph shows the difference between those in the Holy, consecrated ones, and those represented in the Court. who have not yet consecrated.

(7) Why were these posts, also, set in sockets of “copper”? 2 Cor. 4:7; Ex. 26:37. T. 114, par. 3 (13th line on).

The posts being set in sockets of copper shows that we have this treasure in earthen vessels, that our new nature is still based upon and rests in the fact that we are counted as perfect or justified because of Christ’s merit.

(8) What was represented by the “door-posts” within the second “vail”? Ex. 26:32. T. 115, par. 1.

These posts represented those who pass beyond this flesh into the Divine nature after the death of the human body. They were covered with gold and set in sockets of silver, showing that then the New Creatures will no longer be dependent on any human conditions. This seemed to say when you come inside this vail you will be perfect, really and truly New Creatures, born of the spirit and partaker of the Divine nature.

(9) What did the “golden table” symbolize? Phil. 2:16; Rev. 19:7. T. 115, par. 2.

This “golden table” was a symbol of the entire church including Jesus and the Apostles, who serve in “holding forth the Word of life,”

The work of the true church during this Age has been to feed, strengthen, and enlighten all who enter this condition represented in the holy. the spirit-begotten condition. Each member of the Bride class is also to “make herself ready.” Rev. 19:7, com.

“This is the will of God, even your sanctification.” 1 Thess.4:3.

(10) Explain the meaning of the “golden candlestick.” Rev. 1:20; 1:11. T. 115, par. 3.

It was of one piece hammered out and had 7 branches, a perfect or complete number, representing the complete Church from the Head to the last member of the little flock.

John 15:5 gives us the same thought—“I am the vine, ye are the branches.”

*“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 Rev. (1:20) 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 (in*

Rev.) 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 represents 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." R.3569, col. 2, par. 1 or Z.'05-168, col. 2, last par.

Luke 8:16; Matt. 5:14, 16.

(11) Describe its workmanship and explain the beautiful symbolism of its various features. T. 116, par. 1.

Exod. 25:31-40 describes it. It was beaten out of one piece. a fruit and a flower alternating. representing the Church as both beautiful and fruitful. The top of each branch was shaped like an almond.

"... this perfecting of holiness goes on, this cleansing of ourselves, noticing to see where there is anything in us that is impure, and putting all that away from our conduct and, more than that, putting it away from our minds. As we do this, holiness spreads through all the avenues of life. And so a Christian **ought to have a very beautiful character**. If any Christian has not a **beautiful character**, it shows that he has not been properly attending to the matter of his cleansing, daily giving attention to his purification in his outward relationship to mankind, and inwardly in his relationship toward God." R.5739, col. 1, par. 2 or Z.'15-232, col. 2, par. 2.

(12) What supplied the light for this "golden lampstand"? And of what was this a symbol? T. 116, par. 2 (first 4 lines).

Olive oil, beaten or refined, supplied the light; and it was a symbol of the Holy Spirit. The light from it represented holy enlightenment or the Spirit of the Truth.

(13) For whom alone did this light shine? 1 Cor. 2:14; Heb. 9:6. T. 116, par. 2 (4th line on).

This light was for the benefit of the priests only, for they only represented those who are begotten of the Holy Spirit and are able to understand the deeper things of God.

“The under-priests were permitted to enter into the Holy, and after the Day of Atonement into the Most Holy. All, in this Gospel Age, who have made consecration to God, and have been begotten of the Spirit, are in the first Holy.” R.5424, col. 1, par. 4 or Z.’14-89, col. 1, par. 1.

(14) How often were these lights trimmed and replenished with oil? And what important lesson is taught us in this symbol? Exod. 27:20, 21; 30:8. T. 116, par. 3.

These lights were trimmed and filled with oil every morning and evening by the High Priest. So our High Priest is daily filling us more and more with the mind of Christ, the Holy Spirit and trimming off the dross of the old nature, represented by the wick, through which the Holy Spirit operates.

If the wick is not trimmed it will char and not draw up the oil properly. thus picturing the thought that without the daily trimming experiences we could not have a full measure of the Holy Spirit.

Here read Vol. 5, 223, par. 1, 2. Also Sept. 9 Manna comment. Psa. 95:6; Dan. 6:10; Luke 11:13.

“Turning and looking, John saw in symbol as we may now see with the eye of faith and understanding. He saw one like a Son of man (like a man—like a priest, as implied by the clothes described) walking amongst seven golden candlesticks, caring for them, trimming the wicks, seeing to the supply of oil, etc. We see that our Lord Jesus, our glorified Master, although absent from us, has been present with His church throughout the past eighteen centuries and more, protecting the interests of His cause and directing in respect to all of His people’s affairs, especially inspecting and caring for the church as a light bearer, a candlestick. Alas, how poor the wicks sometimes have been, how feeble the light that has sometimes shone out into the darkness, how much of trimming has been necessary and how much more may yet be necessary!” R.3569, col. 1, last par. or Z.’05-168, col. 2, par. 1.

Antitypical Priests and Levites

(15) Why cannot some Christians see spiritual things? 1 Cor. 2:9, 14. T. 117, par. 1.

Some religious people cannot see spiritual things because they are not spirit-begotten, not consecrated to the Lord and hence are merely

tentatively justified or in the Court condition and not in the condition which was typed by the Holy.

“The Levite class cannot see in (*the Holy*) 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.**” T. 116, par. 2, last 5 lines.

(16) What three classes have always been represented in the Church nominal? Gal. 5:24. T. 117, par. 2.

(1) The Tentatively justified or the “tentative Levite.” See 5B notes in back.

(2) The sanctified or consecrated or Priests (“My people”—Rev. 8:4)

(3) Hypocrites.

(17) Does St. Paul differentiate between merely (*tentatively*) justified believers and those who go on to sanctification in Rom. 12:1?

Yes, there is a distinction made; however, Bro. Russell shows in his later writings that Rom. 12:1 can properly be applied to both those who have consecrated and those contemplating doing so.

“In this epistle the Apostle is addressing those who had been Gentiles. In view of these mercies of God (His Plan of salvation and the call of some of the Gentiles to take the places in the Body of Christ, lost by natural Israel) St. Paul exhorts his hearers to present their bodies living sacrifices, holy and acceptable.

“The question naturally arises, Whom did the Apostle address? He evidently is using these words as an exhortation, not to the world, but to believers. The introduction to the epistle indicates that it was written to those already consecrated. But evidently some connected with the church at Rome had not yet made a consecration. Some who were believers, who had come to a knowledge of the Lord and had counted the cost of self-sacrifice, but who had not given themselves fully to the Lord, might yet become brethren in the Truth in the full sense. The **Apostle’s words would apply equally to both classes**—those who had presented their bodies living sacrifices, and those contemplating doing so. It would have been fully as proper to say, Brethren, you who have already given yourselves to the Lord, I beseech you that you fulfill your vow of consecration; for your bodies are holy and acceptable to God ...

“To those who have already made a consecration the thought would be, You have entered into a covenant with God to follow Jesus. You have

given up your own human will. Remember that this includes your mortal body. Continue the work of presenting your body—of dying daily. Keep before your mind this covenant of sacrifice; for it is not yet fulfilled. The mere promise to fulfil a covenant is not fulfilling it ...

“To those whose justification has not been vitalized, the text might mean, You are desirous of serving God. This is indicated in your attending the meetings of the church. The fact that you assemble with the saints of this congregation signifies that you love holy things—that you desire to know the will of God. Now then, brethren, I beseech you to make a full consecration of yourselves to God. Consider your body as a living sacrifice—not that you are to commit suicide and destroy your body, but that you are to esteem your body a living sacrifice, day by day using your strength and your life in the Lord’s service.

“The exhortation, **‘Present your bodies,’** then, would seem to be **applicable both to the consecrated and to those who are following on to know the Lord.** The next statement should be understood to be in harmony—‘holy and acceptable to God.’ If this statement be taken in relation to those who are already consecrated, then the Apostle is saying, This vitalization of your justification which the Lord has granted you has constituted you holy. And because the Lord counts you holy, and yourselves wholly acceptable to Him, you should continue to do good works—complete the good work which you have begun. The sacrifice being esteemed of God holy and acceptable, the results will be grand and glorious.

“This exhortation, **viewed from the standpoint of one who has not completed his consecration,** might be understood to mean, **If you take this step of consecration, remember that then the merit of Christ will be imputed to you,** and that through the arrangement which He has made in Christ God is willing to accept you.” R.5422, col. 1, par. 4, 5; col. 2, par. 6, 8 and R.5423, col. 1, par. 1, 2 or Z.’14-86, col. 1, par. 3, 4 and 87, col. 1, par. 1-5.

(18) How does his discrimination there correspond to the difference between the typical priests and their brethren, the Levites, from whom they were separated to the work of sacrifice and higher service? T. 117, par. 3.

The same distinction is made between the (tentative) Levite and the Priests in the type. There was the class in the court, represented by the tentative Levite, who might go on to a further consecration. See Vol. 6, page 124.

Note, however, that Bro. Russell would not in his later writings speak of these as does the paragraph. (They are not “reckonedly sinless or

holy” until they make a consecration and are begotten of the holy spirit and Christ’s merit is imputed to them.)

“Tentative justification, then, is for the purpose of giving a standing with God, from which a believer in our Lord’s ransom-sacrifice as his only hope of salvation may ascertain whether he has that spirit of sacrifice which will **lead him to full consecration**. The believer is at liberty to choose which course he will take. He may offer himself in consecration or he may decide not to do so. But should he decide to wait for restitution, he thereby proves that he has not appreciated God’s offer.” R.5207, col. 2, par. 7 or Z.’13-93, col. 1, par. 3.

(19) Have all justified believers of this Gospel Age been eligible to membership in the Royal Priesthood (up until 1881—when we understand the full number of this class was complete)?

The full number was then complete, but many have fallen short, and since 1881 all who are accepted will be taking the crowns vacated by those who have failed to perform the requirements of their covenant of sacrifice. This will continue until the Priesthood is complete. See Vol. 6, page 95, par. 1.

(20) Will the opportunity for entering the ranks of the antitypical priests ever cease? C. 216-220. T. 118, line 11.

Yes, when the full number 144,000 is complete, there will never again be such an opportunity.

See Vol. 1, 213, line 2 to end of par. Vol. 3, especially 221, par. 1, first half.

(21) What is the usual interpretation of the text, “Now is the acceptable time”?

The usual interpretation is that all men are now on trial for life or eternal torment.

(22) What is the correct interpretation of it? T. 118, line 12.

The correct interpretation is that now is the time when such offerings will be accepted.

See Vol. 1, 213, line 2 to end of par.

God is now selecting a special class to be used to bless all the families of the earth.

(23) Do those who now consecrate themselves to God as priests sacrifice as New Creatures, or as sinners, or as justified humans? Rom. 12:1.

When we consecrate, it is as sinners that we present ourselves.

“It is ours to present our bodies. It is **not the New Creature** who does the presenting; **there is no new creature** at the time the body is presented. Our natural mind discerned from the message of the Lord that there is a more excellent way—a way of harmony with the Lord—and we desired to come thus into harmony with Him. And that new, or changed, will presents our earthly interests and all that we have in sacrifice. We are altogether human when we offer ourselves to the Lord. We are then begotten to a new mind, a new hope, and thus are new creatures.

“While we present ourselves to God, we do not come to Him directly with our presentation. We come **through** the great High Priest—as in the type, the offering of the Lord’s goat was presented by the High Priest. We come to the Father **through** the Redeemer. **We do not offer a justified sacrifice, but come with all our sins**, for cleansing in that fountain opened for us. The sentiment of our hearts is:

‘Just as I am, without one plea,
But that thy blood was shed for me.
And that Thou bidst me come to Thee—
O Lamb of God, I come!’

“But God could not accept a sacrifice in that imperfect condition; it is only as we come **through** the Priest that He recognizes us. If we were perfect, we might come in our own name; but we are not perfect, and so we come only **through** this High Priest, Jesus. The great High Priest then imputes His merit, and includes our sacrifice as a part of His own. The Divine blessing then comes upon us—we are begotten of the Holy Spirit. Thenceforth we are New Creatures in Christ. We have been presented in God’s way and have been accepted.” R.5423, col. 2, par. 4, 5, 6 or Z.’14-88, col. 1, par. 3, 4 and col. 2, par. 1.

(24) Do they offer spiritual or fleshly sacrifices? Col. 1:22, 24; 1 Pet. 4:1; Heb. 10:10.

We do not sacrifice our spiritual interests. Our Lord did not offer a spiritual sacrifice, but it was His flesh He sacrificed, and we are to follow in His steps. See April 20 “Manna” comment.

John 6:51—“the bread that I will give is my **flesh**.”

(25) If this be true, why do we read that the church is a “holy priesthood to offer up spiritual sacrifices, acceptable to God”? 1 Pet. 2:5; A. 83.

This word spiritual in 1 Pet. 2:5 is not found in the oldest manuscript, Sinaitic, hence is spurious.

(26) Are we justified in accepting the reading of the Sinaitic MS., the oldest Greek MS. of the New Testament, which omits the word spiritual in 1 Pet. 2:5? See Tischendorf Testament; also list of interpolations shown in Berean Bible Commentaries.

Yes, we are justified in accepting the Sinaitic rendering of this text.

“... the word ‘**spiritual**’ in this text is not found in the oldest Greek manuscript, known as the **Sinaitic**. Apparently some scribe of about the fourth or fifth century must have concluded that the Apostle had left his statement of the matter incomplete, and that there would be danger of some understanding him to mean that the Royal Priesthood should offer bullocks and goats; and to hinder such a construction of the Apostle’s language, the no doubt well-meaning copyist added the word ‘**spiritual**.’

“But in the light of present Truth we can see that he erred in attempting to assist the inspiration which guided the Apostle to a proper statement of the matter. We can see most clearly that our Lord Jesus did not offer a **spiritual** sacrifice, but a **human** sacrifice for sin—that for this reason it was necessary that He should leave the spiritual condition in which He previously existed and should take upon Him human conditions, become a man, that He by the grace of God might taste death for every man ... And as our Lord’s sacrifice was not a spiritual sacrifice but a human one, so it is also with our sacrifice: we are not to sacrifice our spiritual natures nor our spiritual interests nor anything else that is spiritual; but we are to sacrifice our justified human nature.” R.3265, col. 2, last of par. 3 and par. 4 or Z.’03-406, col. 2, top and par. 1.

*Another thought in interpreting this scripture is the following: “Any interpretation which is **out of harmony with the general principles** laid down in the Scriptures, or at variance with any **plain, direct statement**, may be set down as incorrect, whether we see a better one or not.” R.716, col. 2, par. 1 or Z.’85-6.*

*Also—“The words of our Lord which you quote must be interpreted in harmony with other declarations of the inspired Word. They must not be interpreted so as to **conflict** with other statements.” R.2488, col. 1, par. 3 or Z.’99-155, col. 1, par.4.*

(27) Is it conceivable that the Lord should wish us to sacrifice spiritual interests? Are we not always to sacrifice the earthly to gain the spiritual?

No, it is not reasonable to think that we should sacrifice spiritual interests, but we should sacrifice the earthly in the interest of the spiritual.

See Manna comment for April 20. Rom. 8:5, 13.

“With the followers of Jesus all things of the present time are God’s—the things of the present life belong to God, because we have consecrated or devoted them. The things of the future life belong to us, because God has promised them to us.” R.5436, col. 2, last few lines or Z.’14-108, col. 2, par. 4.

(28) Is it probable that many in the Church at any time have been sacrificing priests? T. 118, par. 1.

No, this is not probable for there is to be but a “little flock.” Luke 12:32; Matt. 7:14.

“... God had purposely made the way so narrow that only the **few**, the very choicest of humanity in God’s sight, could find it—a **very few** walking in that way to its further end of glory, honor and immortality.” R.5426, col. 1, par. 1 or Z.’14-91, col. 1, par. 3.

“Of those who do enter into this covenant, **not many**, judging from what we can observe, carry it out faithfully, submitting their lives and their every interest to God’s will.” R.5758, col. 1, par. 1 or Z.’15-264, col. 1, par. 3.

“Though but **few** take this step of entire consecration to God’s will, still **fewer live it out practically, keeping their hearts** constantly submissive to the Lord’s will only ...” R.1563, col. 2, par. 1 or Z.’93-234-236.

“... only a **few** will make their calling and election sure (or complete), because the testings of their wills and faith are so exacting—so crucial.” R.3281, col. 1, next to last par., last sentence or Z.’03-439, col. 1, par. 2, last sentence.

“This work of selecting has been in progress for nearly nineteen centuries. And this company will be a **little flock**. They will, evidently, be a very select class. They are required to walk by faith, not by sight.

“**Not many** have the loyalty to God and to righteousness to walk that way and to count the world as loss and dross—as nothing, with all its projects.” R.5358, col. 2, par. 7, 8 or Z.’13-359, col. 1, last 2 pars.

(29) What was the proportion of numbers as between the priests and the Levites? T. 118, par. 2.

Five priests to 8580 Levites. Then 2 priests died making 3 to 8580, or 1 to 2860. Numbers 4:46-48; Exod. 28:1.

(30) Considering this typical teaching on the subject, should we be surprised that those professing consecration to death in God's service and living accordingly are few—a little flock as compared with the millions of Christendom? Compare C. 163.

See also answer to Question 28.

Now at the end of the Age it is true even more so.

"Because iniquity shall be multiplied the love of the many shall wax cold." Matt. 24:12 R.V. Also see Diaglott.

"It is evident that our Lord is not here speaking of the world, for the world does not have this love. It is the church of whom Jesus is speaking; it is only the church with whom God is now dealing ...

"In our text the Lord Jesus declares that at a certain time in the Gospel Age, and apparently pointing down to our day, 'because iniquity shall abound, the love of many shall wax cold.' The Revised Version given here is stronger than our Common Version rendering. It is not only many who will grow cold, but the many, the **majority of professed followers of Christ**. How truly the Master's words have been fulfilled! Iniquity is iniquity, injustice, unrighteousness. Our text might properly read, 'Because unrighteousness shall abound, the love of the many shall grow cold.' We are in the time against which the Lord sought to especially guard us. How few comparatively have heeded the warning!" R.5856, col. 1, par. 4 and 5857, col. 1, par. 7 or Z.'16-57, col. 1, par. 1 and 58, col. 1, last par.

(31) How many nominal Christians make up the population of your city or town? And what number do you know who profess faith in Jesus as their Redeemer and have renounced sin and are living saintly lives?

(32) Even amongst the great, rich, wise and noble, according to the estimation of the world, do you find many possessing the fruits of the Holy Spirit?

1 Cor. 1:26-28; James 2:5; Vol. 6, page 88, par. 1.

(33) If the type shows 8,580 Levites to 5 priests, is it not a faithful picture in prophecy? T. 118, par. 2.

Yes, and the Tabernacle is a "prophetic picture." See T. 56, par. 1, first sentence.

Luke 12:32.

(34) What was signified by the laver of water in the Tabernacle Court? T. 119, par. 1.

The laver represented God's Word and the water represented the Truth. Washing at this laver would represent the cleansing power of the Truth in our lives. Eph. 5:26, 27; John 15:3.

“In our studies of the ‘Tabernacle Shadows of Better Sacrifices,’ we saw that everyone 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 hands ... As the sacrificing requires all the present life, so the washing requires all the present life; and only those who both wash and sacrifice will be accepted into the glorious Royal Priesthood of the future.” R.3267, col. 1, par. 1 or Z.’03-408, col. 2, par. 1.

A thought in regard to the Laver: The fact that it had no specified dimensions and represents the Word of God might signify that the Word has an unlimited cleansing power.

Isa. 55:11; Eph. 5:26, 27.

(35) If that washing meant the putting away of the filth of the flesh, does its antitype apply only to the antitypical priests—the “little flock”? T. 119, par. 1.

No, the Levites also washed at the Laver, and in antitype they would represent the tentatively justified. See T. 19, top, where it says the Levites had access to the Laver.

“The individual coming into the Court is not justified, but is approaching the justified condition. He sees the altar, and has a blessing through the realization that Christ died for our sins. He is not justified yet, but merely sees the Divine provision. He says, ‘I believe it,’ and has a corresponding blessing. The next step is one of cleansing by washing at the laver. That signifies the putting away of the filth of the flesh, or striving to do so.” Pastor Russell Question Book, page 139, par. 3.

2 Cor. 7:1.

(36) Are natural men “totally depraved,” as some teach, or do some of the Divine characteristics in a modified degree still persist despite the fall?

No, they are not “totally depraved.”

“Humanity is imperfect, unsatisfactory to God, condemned to death. In one sense of the word, therefore, it has no merit; for God would not condemn that which has value. In another sense, however, God must perceive something in the fallen race which can be made acceptable to Himself, else He would not have made provision for the redemption of mankind. The very fact that He has provided a Redeemer for the human race is a **proof that mankind are not totally depraved**, although there is not a sufficiency of good qualities to make anyone of them worthy of everlasting life. But each one has a little merit of his own, and this God intends to preserve and make valuable.” R.5195, col. 1 and col. 2 bottom or Z.’13-73, col. 1, middle.

“Here we come to the thought which was evidently in the minds of some of the early reformers when they promulgated the doctrine of total depravity, which is held by many at least theoretically, but from which we must dissent. We hold with the Scriptures that as a result of Adamic transgression there is a **general depravity** which extends to every member of the human family, so that ‘there is none righteous, no, not one;’ **but we deny that this depravity is a total depravity**; we deny that any individual of the human race is totally, hopelessly, in every particular, wholly without anything that is good or commendable. The only sample of total depravity of which we have any clear knowledge is Satan himself, the father of lies and of every wicked work.” R.2097, col. 2, par. 1 or Z.’97-32, col. 1, par. 2.

(37) May a justified believer be wrongly consecrated to a work instead of to the Lord? T. 119, par. 2.

Yes, such is often the case.

“Among Christians there is much which passes for ‘entire consecration,’ but it is often a consecration to some self-imposed task, or work, instead of to God.

“Some are consecrated and are living sacrifices to business, some to their families, some to the temperance work, some to building up a denominational church or Sunday School, some to ministering to the poor and the sick. These are each good enough in their way, but **none of these** is the proper consecration for a follower of Jesus.

“Our consecration, like that of Jesus, should be to do the will of our Father in Heaven. Jesus says He came not to do His own will, but the will

of Him that sent Him. (John 6:38.) The fact that you have any **choice or preference** as to what you shall do, is an evidence in itself, that your will is not dead.

“Consecration to a work of our own choosing merely, will never bring us to the great reward.” R.317, col. 1, par. 1-4 or Z.’82-5

(38) Do church work, rescue work, temperance work, etc., sometimes deceive well-meaning people and take the place of the proper work of complete sacrifice to God—to do the will of the Father in Heaven and to finish His work of gathering out the “elect”? T. 119, par. 2.

Matt. 28:20 says to “Observe all things whatsoever I have commanded you.” Note that this command never included politics, temperance work, slum work, etc., but it did include “Preach the Word.” He came not to do His own will but the will of Him that sent Him, and He is our Example. “This is the will of God, even your sanctification.”

“If all the consecrated were thus busily engaged in putting on the armor of God, and in proving it by actual use in zealous endeavor to herald the Truth and to help others to stand, there **would be no time left** for even good temperance reform work, nor for work among the slums of the great cities, nor for the doctrine of healing, nor any such things. **We have no consecrated time for these matters**, which are only side issues and not harmful in themselves, except as they divert attention and consume **time which has been consecrated to another and higher use. All these works will be effectually accomplished in the ‘times of restitution’ (Acts 3:19-22), now in the near future. Besides, there are others engaged in these works; we** recognize and seek to accomplish the work set before us in the Divine Plan ...

“Our observation of those consecrated ones who have permitted other themes than this ‘Gospel of the Kingdom’ to engross time and attention, leads us to advise such to be very jealous in husbanding time and talent for the ministry of the Gospel, leaving all subjects outside of this, however interesting they may be, to those who prefer to devote time to them now; and **to the future life** for ourselves, when all knowledge shall be ours. We have invariably observed that those who, for any avoidable cause, have turned aside from the true and only Gospel, are quickly turned out of the way or greatly hindered in their course toward the ‘prize’ of our ‘high calling.’

“May we, dear brethren, be able truthfully to express our position in the words of the Apostle: ‘This **one thing** I do; forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ

Jesus'; 'I determine? not to know anything among you, save Jesus Christ, and Him crucified.' Phil. 3:13, 14; 1 Cor. 2:2." R.5045, col. 2, par. 6 and 5046, col. 1, par. 1 and col. 2, par. 1 or Z.'12-195, col. 1, par. 1 and col. 2, par. 2, 3.

"... our non-participation (*in temperance work*) is not from lack of sympathy with the cause, but because, from our standpoint of view, there is a still **greater**, still **grander** and still **more important work** to be done in the proclamation of the good tidings of reconciliation to those who have an ear to hear our message now and ultimately to all the families of the earth." R.3665, col. 1, bottom or Z.'05-346, col. 2, last sentence.

"The Church of God should give its **entire attention** and effort to preaching the Kingdom of God, and to the advancement of the interests of that Kingdom according to the Plan laid down in the Scriptures. If this is faithfully done, there will be **no time nor disposition** to dabble in the politics of present governments. **The Lord had not time for it**; the Apostles had no time for it; nor have any of the saints who are following their example." Vol. 1, 267, last par.

"Those of the New Creation who engage in politics and its various arguments find not only their **time consumed** thereby, but also their **energies** and their **means,—all of which are consecrated to the Lord** to Heavenly things, to promulgating the good tidings of great joy. And not only so, but their minds will necessarily be occupied with these political. Interests to such a degree as to **hinder considerably** their private meditations on the better things—their communion and fellowship with the Lord in spirit." Vol. 6, 593, par. 4.

"Because we have found the Truth we, like St. Paul, feel constrained to preach **nothing but this message**. The same Truth that influenced him should influence us. If, therefore, any of the brethren feel disposed to go out after the manner of Babylon and preach something else, here is the reproof—"Not ... **anything** save Jesus Christ and him crucified.' This is the **only subject**. St. Paul would be **as though he knew nothing else**. This subject would be the **one thing to which he would give his time and attention**. Let it be so with us!" R.5045, col. 1, par. 2 or Z.'12-194, col. 1, par. 2.

(39) Should we then be surprised that so few see "the deep things of God"—hidden behind the Tabernacle Vail, which represents full consecration—death of the will? T. 119, par. 3.

1 Cor. 2:9-11, 14; Heb. 13:10.

We should not be surprised at this; it is what we should expect.

“... we are to remember that the light which the priests enjoyed in the ‘holy places made with hands’ represented the enlightenment of the Holy Spirit; which is granted during this Gospel Age, **only** to the consecrated ‘Royal Priesthood.’ And as this light in the ‘holy,’ could not be seen by those outside, we **must not be surprised that** the ‘natural man receiveth not the things (the light, the instruction) of the Spirit of God, neither can he know them, for they are spiritually discerned.’—1 Cor. 2:14.” R.2835, col. 1, par. 2, latter part or Z.’01-204, col. 1, top.

“As a man He (*Jesus*) could not understand and comprehend clearly and fully the meaning of the various prophecies, even as the prophets did not themselves understand these; and, although familiar with the letter of the Scriptures, He had been obliged to wait for a clear understanding of them until the time of His anointing of the spirit; because ‘the natural man (**however** pure and perfect) receiveth not the things of the spirit of God, neither can he know them because they are spiritually discerned.’” R.3297, col. 1, par. 2, last part or Z.’04-6, col. 2, par. 1, last part.

“The **will of the flesh dies** actually; and we receive a **new will**, a holy will, the will of God, instead of our own will.” R.5486, col. 1, par. 4 or Z.’14-190, col. 1, par. 4.

“If we should go back again and our **will for righteousness become dead**, this, of course, would **imply that another will is there**. We must have a will of some kind. If our will is no longer a righteous will, then it has gone across the border line and, according to the great Apostle, such never retrace their steps. ‘Christ dieth no more.’” R.4628, col. 1, last par., latter part or Z.’10-189, col. 2, par. 2.

“This **full consecration** of every talent and power and opportunity is Scripturally called death—because the **will has died, self-will has gone, and the Lord’s will has been accepted in its stead**. And since the will is the real **ego**, the real person, the thought is that the old **ego**, will or person has died, and that the new creature, having no will of his own, but being **wholly under subjection to the Divine will** as expressed in Christ, Who is the Head of this Body, has come into control. Let us not lose the thought-picture here conveyed. We are not new individuals or persons, for it was individually and personally that we ceased to be when we gave ourselves over by full consecration to the Lord: our new condition is that of members or parts of the larger corporation or body of which our Lord Jesus is the Head. Whoever has a will of his own is properly to be considered an **individual**; but whoever has dropped his own will, and accepted instead of it the will of another has ceased or figuratively has died as an individual. And this is the picture which the Apostle presents in this and various other presentations of this subject. For instance, in 1 Cor.

12 the same writer declares that the entire Christ is one body of many members: but that the **will resides not in the members but in the Head.**" R.2479, col. 1, last par. or Z.'99-138, col. 1, par. 2.

"He who has merely hacked and mutilated his will instead of killing it outright, will find extra difficulty at every step of his journey, and can never gain the victory until he has finished the sacrifice which he imperfectly began." R.3237, col. 1, par. 3, latter part or Z.'03-344, col. 2, bottom.

"There is absolutely no place for **worldly** workers in conjunction with this great work of God now in progress.

"Incalculable harm has resulted from the failure to note this matter properly. The children of this world and the children of the Kingdom of God too frequently join, after the manner suggested in our study. **The effect always is to bring in worldliness** and to give the worldly mind a measure of control in respect to spiritual things, of which they have no real knowledge—"the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." —1 Cor. 2:14." R.4894, col. 2, par. 3, 4 or Z.'11-380, col. 2, par. 2.

See R.2670 or Z.'00-227.

(40) Does the Golden Altar of the Holy, like the Candlestick, represent not only Jesus but also all those whom He accepts as "His brethren," His "Body"? T. 120, par. 1.

Yes, it also represented the little flock, the consecrated church in the present sacrificing condition. The sweet incense ascending from this altar represented the willing services, praises and willing obedience of the Body members, as well as of their Head.

See page 56 of Tabernacle Shadows which shows that the incense altar represented primarily our Lord and the sweet incense He offered in His perfect obedience to the Father.

"While prayers, adorations and praises are the most direct offerings of 'incense' to the Lord, nevertheless He has so arranged matters that we cannot offer these sincerely and acceptably except as we have His Spirit: and if we have His Spirit, we will at the same time that we offer this incense on the Golden Altar be offering also upon the Brazen Altar in the 'Court' good works—"doing good unto all men as we have opportunity, especially to the household of faith."—Gal. 6:10." R.2551, col. 2, par. 3, or Z.'99-286, col. 1, par. 2.

See also Pastor Russell Question Book, page 342, last question.

(41) Do the “Royal Priests” offer their own incense (prayers) to God, or are they offered by their Advocate and Head? John 15:7; Rev. 8:3. T. 120, par. 1.

They offer their own incense or prayers—through their Advocate. John 15:7—“If ye abide in me ...”

(42) Is it in their own merit as individuals or only as under-priests, in the merit of their Head, the High Priest, that the prayers of the consecrated believers are acceptable to God at the Golden Altar of incense? T. 120, par. 1.

Only as under-priests or as a part of the Body—in the merit of our Head, are our prayers acceptable.

See 4B—“Do we enter the Holy as individuals?”

We are “accepted in the Beloved”—only—Eph. 1:6.

John 16:23—“Whatsoever ye shall ask the Father in my name ...”

John 14:13, 14—“In my name.”

(43) If they “ask amiss” is it because the New Creature does not offer the prayer, or has neglected to seek and obtain first the mind of the Head on the subject, and because the Head will not present the petition? T. 120, par. 1.

James 4:3—“Ye ask and receive not because ye ask amiss.”

If he asks amiss, it is because the New Creature failed to seek the mind of the Lord, and if he asks amiss, the Head will not present the petition.

Our incense of love, faith and obedience must be continually offered in order that our prayers be acceptable.

A thought—Only new creatures can pray and be heard because they only have an Advocate. R.5877, col. 1, par 3, or Z. '16-100, col. 1, top.

This is in opposition to the thought many have taken that just any one can pray and be heard.

(44) Is it merely the prayers of the priests that were typified by the incense offered on the Golden Altar? T. 56, par. 2 and 120, par. 2.

The incense typified not only their prayers but also their faith, love, willing obedience and service, the faithful carrying out of their covenant. T. 120, par. 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.” R.5712, col. 2, par. 2 last sentence or Z.’15-191, col. 1, par. 1.

“Inside the Veil they are nominally priests. And if they will, they may proceed to enjoy the privileges of the shew-bread and of the light from the golden lampstand and proceed to the **Incense Altar** antitypically by **responding** to all the **opportunities** and **privileges granted** them of **laying down their lives** for the brethren—presenting their bodies daily, hourly, living sacrifices in the Lord’s service, ‘a sweet odor.’” R.4579, col. 1, par. 4 or Z.’10-93, col. 1, par. 2.

(45) Would the incense representing the Church’s obedience to God be acceptable unless supplemented by their Lord’s imputed merit? With His merit would theirs be acceptable to God? Rom. 12:1.

Only through the merit of Christ can any be acceptable to God, but through His merit, by God’s grace, they are acceptable.

1 Pet. 2:5—“... to offer up sacrifices, acceptable to God by Jesus Christ.”

Within The Most Holy

(46) What constituted the only article of furniture beyond the Vail—in the Most Holy? and what did it represent? A. chapter 5. T. 121, par. 1.

The only article of furniture beyond the Vail was the “Ark of the Testimony.” Its name suggests that it illustrates the entire Plan of God, His eternal purpose through The Christ, Head and Body, therefore the “hidden mystery.”

So we can say that the Ark represents Christ and the Church.

Exod. 25:16, 21; Eph. 1:9.

We note here that Bro. Russell calls our attention to Heb. 9:2-4 in the Diaglott. The Diaglott gives a footnote on verse 2 showing that the King James version is not in accord with the Vatican Manuscript when it states in verse 4 that the golden censer was in the Most Holy. These words “and the golden altar of incense” were not found in the oldest manuscripts.

This is also shown in Exod. 40:3, 20, 21, 26.

See also Pastor Russell Question Book, page 27, last question.

(47) What did the Ark of the Covenant contain? Please read the Scriptures which explain this. T. 121, par. 2.

Deut. 31:26; 10:2, 5; Exod. 16:32-34; Num. 17:8, 10.

(48) What did the two tables of the Law there signify? and why were there two? T. 121, par. 2.

The Law showed how the Christ would meet the full requirements of God's perfect Law and that He will be the Executor of the Law.

"We are not told why there were two tables of the Law, and so we can only have our opinion or surmise. My guess is that, these two tables probably represent the two parts of God's Law: **one pertaining to us**, and the other pertaining **to our fellow men**. Jesus stated the two parts of the Law. The first is that which was on the first table: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,' 'This is the great and first commandment.' 'And a second like unto it (in sympathy with it, in harmony with the same principle), is this, Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law, and the Prophets.' The one tells us of our duty towards God, and the other tells us of our duty towards our fellow men, and these were written, the one on one table, and the other on another table. Thus there were two tables." Pastor Russell Question Book, page 704, par. 1.

"In the box under this lid or Mercy Seat was the golden pot of manna, Aaron's rod that budded and the **two Tables of the Law**, symbolizing the gracious arrangements and promises of the Almighty to His people. 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 ..." R.3252, col. 1, next to last par. or Z.'03-378, col. 1, par. 1.

(49) Since the Lord's followers, even with the best intentions, are still actually more or less imperfect, how can it be that they could be represented by God as fulfilling His perfect Law? T. 121, par. 3.

Through Christ's merit we can keep this Law in spirit or intention. The full requirement of the Law was fully met by our Lord, and the value of His merit is imputed to us, accounted to us in Him. Rom. 8:1, 14.

"It is impossible for any of the fallen race to live up to the requirements of God's perfect Law, because of the imperfections and weaknesses of the

flesh. **In the case of the Church, this impossibility is removed by Christ.** ‘The righteousness of the Law is fulfilled in us,’ because God has made this arrangement for us, that the merit of Christ shall cover our imperfections and shortcomings. This enables us to live in full harmony with this Law; for we can keep it in spirit, though not fully in letter, and the blood of Jesus makes up for all the rest—our unwilling imperfections.” R.5756, col. 1, par. 2 or Z.’15-261, col. 1, par. 3.

“The Apostle Paul, in speaking of our human bodies from the standpoint of our new relationship in Christ Jesus says, ‘Know ye not that your bodies are members of Christ?’ (1 Cor. 6:15) God no longer counts our fleshly body as the body of a human being. It is a member of Christ, the property of the spiritual New Creature. This new creature keeps the Law of God. Wherein there is failure, it is not the new creature that fails, but the imperfect flesh, which is covered by the pure, white robe of Christ’s righteousness. God looks upon it as the spotless body of this new creature. Thus we stand perfect before God’s Law; thus the righteousness of the Law is fulfilled in us who are walking, not according to the flesh, but in the footsteps of Jesus.” R.5918, col. 2, par. 1 or Z.’16-198, col. 1, par. 2.

“It is because we could not walk up to the spirit, up to the perfect standard of the Divine requirement, that God has mercifully provided an arrangement of **grace** on our behalf. By this grace, those who start as members of the Body of Christ, to walk in the footsteps of Jesus—to walk henceforth **not after the flesh**, but on the contrary to walk **after the Spirit**, and as nearly as possible up to the Spirit’s requirements—have their deficiencies made up for them by the Redeemer’s meritorious sacrifice. The Divine arrangement for this is a unique one, which adapts itself to the various conditions and circumstances of each and all called to walk in this narrow way. If one by reason of being well born and having a good environment has for this reason a better balanced and equipped mortal body in which the new mind can exercise itself with the greater freedom; and if such a one by reason of these advantages be able to walk nearer to the spirit’s standard than a less favored brother, whose will, however, is equally loyal to the Lord, the Divine arrangement is that each shall have imputed to him **grace sufficient**—so that both may be counted perfect—counted as having walked up to the spirit’s requirements ...

“This wonderful Divine arrangement for man’s necessities tells of the wisdom of God as well as of His mercy and love. Who else could have devised such an equitable plan, by which whosoever cometh unto the Father through the Redeemer, with full consecration of heart, of will, and full intention of life, might be acceptable—nothing short of perfection

being acceptable?" R.3237, col. 2, last par. and 3238, col. 1, par. 1 or Z.'03-346, col. 1, par. 1, 2.

(50) By what means can God maintain the justice and dignity of His own Laws and yet overlook our blemishes? Rom. 3:26. T. 121, par. 3.

Love provided a way so that man could be brought into harmony with God and yet God be just.

Read Vol. 5, 419, par. 3, last 8 lines.

Also Vol. 5, 17, par. 3, 18, pars. 1, 2.

(51) In what sense is "the righteousness of the law fulfilled in us" now, before we have actually reached the end of the way? T. 122, par. 1.

"The Apostle Paul intimates (Rom. 8:4) that 'the righteousness of the Law is fulfilled in us who walk not after the flesh, but after the Spirit.' Although natural Israel were not able to keep the Law of God under their covenant, we, the Gospel church, **are able to keep it under our covenant.** Under God's agreement for the Gospel Age the New Creature alone is recognized; the flesh is reckoned dead. The New Creature, having been accepted into God's family, is still in possession of his imperfect fleshly body and must operate through it. He must do his best to control this body and use it to the glory of God. In his heart, in his mind, his endeavor, **he can, as a new creature, keep God's Law perfectly.**" R.5887, col. 2, par. 3 or Z.'16-126, col. 2, par. 1.

"To these the Apostle writes, 'Ye are not under the Law, but under grace.' These are not under the Law Covenant, requiring of them absolute and perfect obedience to every item of the Jewish Law. They are under grace, or Divine favor, which does not require the fulfilment of the whole of the Law by them—a requirement which they could not fulfill. Instead, as the Apostle tells us, 'the righteousness of the law (its real requirement, the spirit of its requirement) is fulfilled in us who walk not after the flesh, but after the spirit.' (Rom. 8:4) Thus, although not under the Law Covenant, the will of God, which was the spirit of the Jewish Law, is binding upon every Christian in proportion to his knowledge of it." R.5947, col. 1, par. 3 or Z.'16-259, col. 2, par. 3.

"... therefore, His arrangement through Christ under the ... (*Grace*) Covenant is, that the imperfections of the flesh which **are not assented to by our wills are not counted as ours.** They are **covered by the merit of Christ's** sacrifice, and are ignored in the Heavenly Father's reckoning with us. He assures us that we are to be judged according to the spirit (will, intent) **and not according to the flesh.**

“What comfort and consolation are in these assurances! These are wonderful words of life, indeed! They inspire us with hope. If God will **accept perfect heart-intentions, as instead of the absolute perfection of the flesh**, then indeed we have hope of attaining to the standard which He has marked for us, the standard of perfection. **We can be perfect in intention**, in will, or as the Master expresses it, ‘pure in heart,’ even though we cannot be perfect in the flesh. We hear through the Apostle the **word** proceeding out of the mouth of God to this effect. ‘The righteousness of the law is fulfilled in us who walk not **after** the flesh but **after** the spirit.’ (Rom. 8:4) We can walk after the spirit, though, so far as our mortal bodies are concerned, we cannot walk up to the spirit’s requirements. Our minds can walk up to the spirit, our intentions can be perfect; and this is what our **Heavenly Father seeks in us, perfection of intention.**” R.3060, col. 1, 10th line on and par. 1 or Z.’02-248, col. 1, par. 1, 2.

Eph. 4:22-24; Col. 3:10; 2 Cor. 10:3-5.

(52) Relate the narrative of the budding of Aaron’s rod. Numbers 17.

Read also chapter 16 which gives the setting for this account.

(53) What did that budded rod, when placed in the Ark of the Covenant, signify or typify? T. 122, par. 2.

That budded rod showed the acceptance of Aaron and his sons in the type. In antitype Aaron and his sons represented Christ and the church; and the rod, when placed in the ark, would represent God’s acceptance of the Christ. Heb. 5:4; John 6:44; John 15:16.

(54) What was the peculiarity of the almond tree which constituted it a suitable type, marking the Royal Priesthood? T. 122, par. 2.

The fruit buds appear on the almond tree before the leaves. So with the Royal Priesthood, they sacrifice or bring forth fruit before the leaves of profession are seen.

“Sacrificing Precedes Cross-Bearing”

“The first step in following the Lord is properly designated in the Scriptures a **sacrifice**; but it is not a taking up of the cross. When we sacrifice our wills, when we submit ourselves fully to the Lord, it is the sum of all sacrifice—in the sense that the giving up of the will means the surrender of our all to the Lord, that His will may be done in respect to all our affairs.” R.3236, col. 2, last par. or Z.’03-344, col. 1, par. 2.

(55) How could a rod which marked the acceptance of Aaron and his sons represent Christ and His followers of the Royal Priesthood, since these were not Aaron's sons nor of his tribe—Levi? Heb. 5:1-5.

Because Aaron and his sons were chosen by the Lord to be types of Christ and the church. Heb. 8:4. 1 Pet. 2:9—"a chosen generation"

(56) If Aaron and his sons under the Law typically represented only the sacrificing work of Christ, is there any other type which represents His great future work as a Priest-King—a Royal Priest? Heb. 5:6-10.

Melchisedec was a type of Christ representing his future work as a Priest and King. Heb. 7:14-17, 21; Zech. 6:13. See Vol. 6, page 72, par. 1.

(57) Was the Manna, hidden in the Ark of the Covenant by Moses, referred to seventeen centuries later by our Lord? Read Rev. 2:17. T. 122, par. 3.

"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 ..." R. 3283, col. 1, par. 1 or Z.'03-442, col. 1, par. 1.

(58) What does gold represent in the Divine symbolisms and why? T. 18; 122, par. 3.

The Divine nature. Psal. 45:9, 13; Rev. 3:18.

"In our study of the typical Tabernacle, which was a **shadow of good things to come**, we have seen that everything inside the Tabernacle was made of gold. The boards of which the Tabernacle was constructed were overlaid with gold. The furniture also was of gold. There stood the golden candlestick, the golden table, the golden altar of Incense, the golden Ark of the Testimony and the golden cherubim. Gold was also prominent in the typically glorious robes of the High Priest. The fringe upon the upper robe was of golden bells and pomegranates; the texture of the Ephod was interwoven with golden threads, and it was fastened on the shoulders with golden clasps; and upon his head was the golden crown, upon which was inscribed, 'Holiness to the Lord.'

"All this was in striking contrast with the metals used elsewhere about the structure, its typical significance here being that all within 'the holy,' which represented the present condition of truly consecrated believers, and within the 'Most Holy,' which represented the glorious condition of the church triumphant, pertains to the Divine nature, **gold being a symbol of Divinity**. All who are privileged to enter the antitypical Holy and Most

Holy are also to be, as Peter tells us, ‘partakers of the Divine nature.’ (2 Pet. 1:4) They are members of the Body of the great High Priest, whose divine nature was symbolized in the gold of the typical high priest’s typically glorious garments.

“It is in harmony with this same **symbolic meaning of gold** that the Revelator says of the Heavenly City, the New Jerusalem: ‘And the city was pure gold (a Divine institution), ... and the street of the city was pure gold (all its highways are of Divine appointment).’ (Rev. 21:18, 21) And the Psalmist, referring to the privileged class who, when glorified, shall constitute that Heavenly city, government or Kingdom of God—the members of the Body or Bride of Christ, partakers of the Divine nature—says, ‘Upon thy right hand did stand the queen, in gold of Ophir ... Her clothing is of wrought gold.’ Ps. 45:9, 13.

“It is to the same apt symbolism that our Lord also refers in addressing His people in our text, ‘I counsel thee to **buy of me gold** tried in the fire.’ These words, be it remembered, are not addressed to the world, but to the Lord’s people, justified and consecrated. (Rev. 1:1; 3:14) This call is an exhortation to them to faithfully fulfill their covenant, to submit themselves fully and unreservedly to the discipline of the Lord, which is necessary for their perfecting in holiness, and for making them ready to reign with Him as His Bride and joint-heir in the glory of the Divine Kingdom.

“Not until we lay hold by faith upon the **exceeding great and precious promises**—of joint-heirship with Christ in His coming Kingdom and glory—which promises lead us to fulfill their conditions of consecration and self-sacrifice even unto death, is there any of the ‘**gold**’ of the ‘**Divine nature**’ in us. This treasure can be purchased only at the cost of entire consecration or sacrifice of all that we have to Christ ... Thus the treasure of the new Divine nature, the gold, is given us. Thus we ‘buy’ the gold.

“But we have this treasure in the earthen vessels, and there is consequently much of alloy mixed with it. Hence the necessity that the gold be cast into the crucible for refining. And if we would **purchase the ‘gold tried in the fire,’** it must be at the cost of faithful and constant submission to the discipline of the Lord in the fiery trials which are necessary to consume our dross and refine **our gold** ...

“Fiery trials are therefore to be expected by all of the Lord’s people, especially in this day of the Lord ... and when they come we should promptly recognize their mission to us and see that we are exercised by

them unto godliness, sobriety and deep and fervent piety.” R.1943, bottom, col. 1, col. 2 and 1944, col. 1, par. 1-5,7 or Z.’96-43, bottom and 44, col. 1.

(59) Did Israel’s supply of Manna keep indefinitely or was it very perishable? Read the record in Ex. 16:18-20, 23-25, 32-34.

It was very perishable except that which fell for both the Sabbath Day and the day preceding it. Each was to gather an omer; an omer was a little less than 7 pints.

(60) Was there any typical significance in the fact that no manna fell on the seventh day? Would it not represent that the Bread of Truth on which the Lord will feed the world during the Millennium will be exactly the same as He has now provided and that came from heaven, during the sixth day of the world’s history?

Yes. the same Bread of Truth. John 12:47, 48; 6:51, 32, 35.

“It is only a special class who could know anything about the mystery of God all through these 1900 years—the two Millenniums. These things have been hidden from the world in general. But now we believe that the time is here when they are to be **given to the world**, making the world conscious of the blessing that God has in store for them soon. The Scriptures tell us that the mystery will be unfolded during the sounding of the seventh trumpet—which is now sounding. This making of these truths known, therefore, would seem to be the showering of the Manna.” R.5343, col. 2, par. 2 or Z.’13-329, col. 2, par. 4.

The manna which fell on the 6th day was food for the 7th day.

(61) Since Christ is the antitypical Manna must all, to have eternal life, “eat the flesh of the Son of Man”? Read John 6:48-51, 58. T. 122, par. 4.

Yes.

“The flesh of the ‘Son of Man’ represents Restitution to human privileges, i.e., the means to its attainment, and restores to man the life which he had forfeited—the life lost in Adam—human life, earthly life. It will be the gift of God through Christ. But the supplying of this Bread will not be sufficient. The world will **need to eat of the Bread** and to have the assistance the Lord will give them through His Kingdom. Jesus said (John 6:51), ‘I am the living bread which came down from heaven; **if any man eat of this bread, he shall live forever.**’” R.5342, col. 1, last par. or Z.’13-328, col. 2, last par.

John 6:31-40; 1 Pet. 1:18, 19; Acts 4:12.

(62) What is meant by eating Christ's flesh? F 696.

It means the appropriation by faith of the merit of Christ.

"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 ... 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—appropriating 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." R.3132, col. 1, par. 6 or Z.'03-14, col. 2, par. 2.

"... when we see that it was the **pure, spotless human nature** of our Lord Jesus that was laid down on behalf of sinners, sacrificed for us, we see **what it is that we are privileged to appropriate**. The very thing which He laid down for us we are to 'eat,' appropriate to ourselves: that is to say, His perfect human nature was given for us and redeemed Adam and all his race from condemnation to death—to a right to return to human perfection and everlasting life if they could." R.2772, col. 1, last par. or Z.'01-75, col. 1, bottom.

(63) If the Manna is for all could it represent eternal life to some eaters and immortality to others? 2 Tim. 1 :10. T. 123, par. 1, 2.

Yes, to those who become members of the Body of Christ God makes a special offer of a peculiar sort of Manna, the same and yet different from that given to others, "the hidden Manna," immortality. Rev. 2:17.

The Manna which fell on the 6th day for the Sabbath day did not corrupt, thus representing immortality.

In John 6:54, "we read, 'Whoso eateth my flesh, and drinketh my blood, hath eternal life.' Our Lord's statements in many instances are made so broad that they cover, not only the little flock, but the Great Company as well, and therein show great wisdom. In this verse the Lord does not say, 'hath eternal life' in him; for of those who now make a covenant of sacrifice, and become sharers of the cup as well as of the bread, there are some who will not attain to inherence of life—

immortality—but who will come through great tribulations and attain life on a lower spirit plane. They will not have inherent life, though it will be everlasting life. Those who attain immortality will have eternal life on the highest plane. Those of the great company will have eternal life, but not immortality—not life in themselves.” R.5342, col. 2, last par. or Z.’13-329, col. 1, par. 6.

(64) Describe the Mercy Seat and state what is symbolized. 1 Cor. 11:3; Psa. 80:1; 1 Sam. 4:4; 2 Sam. 6:2; Isa. 37:16. T. 123, par. 3, 4.

Exodus 25:17-22.

Between the cherubim on the “mercy seat” the bright light represented Jehovah’s presence. The “Mercy Seat” as a whole represented Jehovah as the Head of Christ (and the church) or the Christ.

(65) Can humanity enter Jehovah’s presence? 1 Tim. 6:16. T. 124, par. 1.

Exod. 33:20—“There shall no man see me and live.”

John 1:18—“No man hath seen God at any time.”

1 Tim. 6:16—This is referring to Christ (see Bible Comments), but He is the express image of the Father’s person.—Heb. 1:3.

1 Cor. 15:50—“Flesh and blood cannot inherit the Kingdom of God.”

We must receive of the Divine nature to see Jehovah—Col. 3:4; 1 John 3:2.

(66) Why was the Mercy Seat called the “Propitiatory”? and what particular attribute of God’s character was represented in it? Psa. 89:14; Job 36:17; Job 37:23; Isa. 56:1; Rev. 15:3. T. 124, par. 2.

“Propitiatory, or place where satisfaction is made” T. 61, par. 2.

On it the priest offered the blood of the sacrifices which propitiated or satisfied the demands of Divine Justice.

The underlying principle of Jehovah’s character—Justice—was represented in the “Mercy Seat.”

(67) Is this word “Propitiatory” ever applied to our Lord Jesus? and why? T. 124, par. 3.

Yes, in Rom 3:25, 26, “whom God hath set forth to be a propitiatory (mistranslated propitiation) through faith in His blood ...”

In 1 John 2:2 and 4:10 this word is properly translated. Our Lord Jesus became our living mercy seat when He ascended on high and appeared in the presence of God for us.

He will be the world's channel of mercy or propitiatory in the next age.

A "channel of mercy"—Vol. 5, 434, next to last par.

Also see Vol. 5, 442, footnote.

Our Propitiatory is One.

The World's Propitiatory is 144,000 and One.

(68) What was represented by the two cherubim? And what was shown by their being of the same piece as the "golden slab"? T. 125, par. 1.

The 2 cherubim represented 2 other elements of Jehovah's character—Love and Power.

The fact that they were of one piece with the golden slab would show that they are thoroughly one, in perfect harmony, none will operate out of accord with the other; hence love and power will not be exercised until Justice is fully satisfied.

"Justice will not be satisfied to release mankind until the ransom-price shall have been fully paid over into the hands of **justice**. This will be after the church is completed and glorified." Latter part of answer to Question 20—R.5880, col. 2, or Z.'16-108, col. 2.

"During this Gospel Age our Lord keeps the right to life under His own control in order to give it to **justice** as the ransom-price for the world's sins, for the redemption of the world. As soon as He gives up this right at the end of this age, **justice** relinquishes it, and mankind receives it ..." R.4906, col. 2, top or Z.'11-399, col. 2, par. 1.

(69) Was the blood of the sacrifice placed by the High Priest on the Cherubim? And, if not, where was it placed? and why? T. 125, par. 2, 3.

No, it was not sprinkled on the Cherubim because neither Divine Love nor Divine Power required the sacrifice. Since it was Justice that condemned the sinner, it was Justice that required the ransom for sinners.

A thought—Blood represents life. Blood shed represents life sacrificed. Blood sprinkled represents life applied.

(70) What attribute of Jehovah led to the Plan of Redemption? T. 126, par. 1.

God's Love led to the whole redemptive Plan. It was His Love that provided the Redeemer. His Love has been preparing for this from "before the foundation of the world." 1 Pet. 1:19, 20; John 3:16; 1 John 4:9. Hymn 62 is appropriate.

(71) When will Love and Power act for the accomplishment of God's wonderful provision for mankind? T. 126, par. 2.

When the antitypical Atonement Day sacrifices are completed and the blood is sprinkled the second time, and thus Justice is fully satisfied, then Love and Power may act swiftly to bless the ransomed.

"Nowhere in the Scriptures is the thought presented that we, the church, will follow our Lord into the Most Holy, as under-priests, and there sprinkle our blood in the Most Holy, as the typical High Priest sprinkled the blood of the bullock. On the contrary, the High Priest alone sprinkled, first, the blood of the bullock and, later, the blood of the goat. Consequently, we, as individuals, have nothing to do with the antitypical sprinkling of the blood ... It is to be remembered that the **participation of the church in the sin-offering is not**, in any sense of the word, a **necessity** for the **satisfaction of Justice**, but because the Divine Plan has been so arranged as to permit us to share with Christ His glorious, higher nature and work. The participation in the suffering is purely a favor to the church and is entirely unnecessary. It is, therefore, a wonderful favor bestowed upon us, that we might be privileged to be associated with Christ. **His death and His alone was necessary** for the **satisfaction of Divine Justice.**" R.4864, col. 1, next to last par. or Z.'11-234, col. 1, par. 1.

(72) How is the relationship and oneness of Christ and His Bride to the Father shown in the Ark? and how is the supreme headship of Jehovah represented? John 17:9, 21. T. 126, par. 3.

The relationship and oneness of Christ and the church to the Father is shown in the fact that the lid representing Jehovah was a part of the Ark, which represented Christ and the Church. The supreme headship shown in that it was the top or Head of the Ark.

As the Head of the church is Christ, so the Head of the entire Christ is God. 1 Cor. 11:3.

The Priest Unblemished

(73) Could a man who had a blemish of any kind fill the office of High Priest, in the type? And what was prefigured in this? T. 126, par. 4 and 127, par. 1, first six lines.

No, any with a blemish of any kind could not fill the office of High Priest. This is shown in Lev. 21:17-20. Neither was any animal to be sacrificed that had a blemish—Lev. 22:20-22.

This teaches that every member of the glorified Body will be complete, lacking nothing, and also that there will not be too many or too few in the Little Flock, but the exact number—144,000.

An incorrect thought is presented by some brethren that no one should be an Elder who has a natural blemish such as lameness, a missing arm, poor eyes, etc. This is representing spiritual blemishes, not natural ones—unless, of course, the natural or physical blemish would be a great hindrance such as deafness, etc.

Read Vol. 6, page 242, last par.

(74) What solemn lesson is contained in this for us? Rev. 3:11. T. 127, par 1, 6th line on.

When the Body of Christ is complete there will be no additions; hence we need to earnestly seek to make our calling and election sure, for if we fail or get careless, some one else will take our place. We need to remember the warning: "Let no man take our crown." "Let us 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.

Read Vol. 3, page 225, last par.

"Having presented their bodies a living sacrifice to God, acceptable through Christ, they are to continue in that attitude—day by day gladly presenting their bodies, willing to endure, to suffer, to be anything and everything that God would be pleased to have them be. All who do this continue to grow in character-likeness to the Lord Jesus: and all such will thereby make their calling and election sure.

"But should any of these neglect this covenant of sacrifice, and through fear of death be subject to bondage either to sin or to sectarian errors, or in any other manner fail to be responsive and loyal to their covenant, they will thereby fail to maintain their election and make it sure. After a time of testing they will be relegated to a secondary place; they will be no longer counted part of the Royal Priesthood, even though they might still maintain their standing as Levites, servants of the Priests." R.5532, col. 1, last two pars. or Z.'14-269, col. 1, par. 3, 4.

"Let none put his light under a bushel, or wrap his one talent in a napkin. To do so is to prove an unfaithful steward and to be rejected as unworthy to be the Bride, the Lamb's wife.

“So surely as some fail under trial of being ‘OVERCOMERS,’ some other one must be awakened and tested to take the place of the unfaithful one who puts his light under a bushel for fear of the reproach, the cost, and drifts into indifference and outer darkness. Hence the pointedness of our Lord’s words—‘Take heed, let no man take thy crown.’ Take heed lest being on the race-course with the goal and crown in view, you should allow ease or any worldly interest to hinder your full and hearty sacrifice, and thus fail under trial to be an overcomer. We should grow in faithfulness as we grow in knowledge.

“The joyful mission given us is to spread the glad tidings. By our faithfulness we show our appreciation, and are given evidence in our own trial whether or not we love the Lord and the Truth more than all else. Thus God sifts and searches His children to prove the overcomers, to select those who shall be accounted worthy of joint-heirship with Jesus, the Great Overcomer. Grace **sufficient** to keep us from falling and to present us blameless in His presence, even in this ‘evil day’ is provided, but in such manner as to fully test the thoroughness of our consecration.” R.806, col. 1, last 3 pars. or Z.’85-1.

The Mystery Hid From Ages and Generations —Col. 1 :26—

(75) Why were the beauties and glories of the Tabernacle kept so securely hidden from the people? What does this mean in the anti-type? T. 127, par. 2.

Exod. 35:7; 26:14.

As God kept the beauties of the types under curtains and rough unsightly skins, so the glories and beauties of spiritual things are seen by only those who enter the consecrated condition because the natural man receiveth not the things of the spirit, neither can he know them, because they are spiritually discerned. 1 Cor. 2:14. The glorious hopes these entertain are not understood by their fellow men. See Mark 4:11, 12 and Vol. 6, 728, last par.

“There is a secret connected with this subject which the Apostle repeatedly calls the ‘Mystery’ of God. (Rom. 16:25, 26; Eph. 3:9; 5:32; Col. 1:26; Rev. 10:7) This mystery, as He explains, relates to the Gospel Church; the peculiar relationship between the Gospel Church and its Head and Lord is **not intended to be understood** by the world or by the nominal Christian nor by even the true Christian who is not in a proper attitude of heart and fully consecrated to the Lord.” R.3192, col. 2, par. 1 or Z.’03-148, col. 2, middle.

“Thus the position of the Church is particularly different from that of the world in general, even as their calling is a High Calling, a Heavenly calling, and even as its reward is to be the Divine nature—2 Pet. 1:4.

“This is the great ‘mystery’ or **secret** which, as the Apostle declares, is the **key**, without which it is impossible to understand the promises and prophecies of the Divine Word. (Col. 1:26).” Vol. 5, 146, p. 1, last 4 lines and p. 2, first 4 lines.

The church must learn to trust the Lord implicitly—not merely in matters clearly discernible but in everything. Psa. 103:13; 2 Cor. 5:7.

IS OUR HIGH PRIEST STILL IN GARMENTS OF SACRIFICE OR IN THE GARMENTS OF GLORY AND BEAUTY?

“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 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 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.” R.4602, col. 1, par. 2, 3 or Z.’10, 136-137.

NO TYPE OF RANSOM IN THE TABERNACLE

“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.” R.4915, col. 2, par. 2, 3 or Z.'11-415-416.

“GOING OUTSIDE THE CAMP”

“Let us go forth therefore unto him without the camp, bearing his reproach.” Heb. 13:13.

“The **‘camp’ condition** at the **present time**, we would 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.

“In His day, therefore, our Lord did not go outside to the Gentiles, and in speaking of the world He did not mean the heathen. When He said ‘Marvel not if the world hate you; it hated Me before it hated you,’ He was speaking of the world from the standpoint of natural Israel. The heathen were not taken into account, not having had sufficient knowledge to determine whether they would or would not be God’s people.

“But during the 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 favor, 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 wilfully rejecting God, but those who make some outward show and claim of being God’s people.” R.4607, col. 1, par. 4, 5, 6.

DO WE ENTER THE HOLY AS INDIVIDUALS?

“We have no personal identity in the Holy. The New Creature that is in the Holy is a **member of the body of the High Priest**, under His robe, under His merit, in the Divine arrangement. Nowhere in the Scriptures is the thought presented that we, the church, will follow our Lord into the Most Holy, as under-priests, and there sprinkle our blood in the Most Holy, as the typical High Priest sprinkled the blood of the bullock. On the contrary, the High Priest **alone** sprinkled, first, the blood of the bullock and, later, the blood of the goat. Consequently, **we, as individuals, have nothing to do with the antitypical sprinkling of the blood. Our individuality, as human beings is lost as we become members of the great High Priest** and take His Name. But we do not mean to say that we shall have no individuality beyond the veil; for the Scriptures assure us that we shall be like Him. (1 John 3:2) The thought is that we shall have **no individuality in respect to the glorious office**. There is but one Melchizedek Priest. All others are lost sight of. There will be not only a priestly, but also a kingly office, both of which we shall share in our relationship to Him. But any association that we have in the work of sin-offering, from the Divine standpoint, is all accredited to Christ and included in the work of Christ; and we are members of Him ... The participation in the sufferings is purely a favor to the Church and is entirely unnecessary ... **We have not entered the Holy as individuals**. The privileges and blessings which we enjoy are ours as **members of the Body of Christ**.” R.4864, col. 1, par. 3, last 4 lines and p. 4; 4865, col. 1, par. 1 or Z.’11-234, 235.

LEVITES—TENTATIVE AND ACTUAL

“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 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 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.

“Steps Necessary to Become A Levite”

“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 one 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

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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 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. Their hope will be the same as that of the remainder of the world.” R.4656, col. 1, par. 3-6 or Z.’10-246, col. 1.

“In seeking for the lessons of the Tabernacle types we should remember that they represent both progress and completion. In reality, all those saved during this Gospel Age are **called to be Priests**—no one is called to be of the ‘Great Company,’ **the antitypical Levites**. Those who will become members of the ‘Great Company,’ the **antitypical Levites**, will be such as have been called to the priesthood and who took certain steps in harmony with the call, but failed to make their calling and election sure. Eventually, as shown in the type, only a ‘little flock’ of Priests, will attain the condition typified by the Tabernacle itself. Eventually a large number, begotten of the Holy Spirit, will fail to manifest sufficient **zeal** as sacrificers and will be accounted only as **Levite helpers**. Their place will be in the Court, as shown in type.

“Now, let us view the processes by which the antitypical Priests and Levites reach their fixed positions represented by the Tabernacle and the Court. All who are feeling after God and righteousness may be said to draw near to the Tabernacle. To such the great Altar and its sacrifice will be manifested. By faith they may then enter in through the Gate and be behind the curtain in the Court. They are in the **Levite attitude or position**, but are not yet really Levites in the finished sense. Passing the altar they proceed to the Laver and see its water and their privilege of washing, putting away the filth of the flesh. As faith alone did not determine them to be **Levites**, neither does the washing or putting away of sin. They must additionally approach the Veil, which symbolizes consecration—they must stoop to this Veil and pass under it before they can belong to the Spirit-begotten class.

“Inside the Veil, they are nominally Priests. And if they will, they may proceed to enjoy the privileges of the shew-bread, and of the light from the golden Lampstand and proceed to the Incense Altar antitypically by responding to all the opportunities and privileges granted them of laying down their lives for the brethren—presenting their bodies daily, hourly,

living sacrifices in the Lord's service, 'a sweet odor.' If faithful even unto death they then will pass beyond the rent Veil into the Most Holy condition. As members of the High Priest's Body they will then have free course, full privilege to the Tabernacle condition forever. Or rather, as shown in the other type, they become living stones in the glorious Spiritual Temple.

"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." R.4579, col. 1, par. 2-5 or Z.'10-92, bottom and 93, col. 1, par. 1-3.

"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 Veil, but who have never taken the consecration step, fully renouncing their earthly rights." R.4580, col. 2, par. 2 or Z.'10-94, col. 2, par. 3.

“LEVITICUS NINE AND SIXTEEN”

“Apparently we have failed to make clear our thought respecting the teachings of these two chapters. Our statement in Tabernacle Shadows that they both picture the Day of Atonement sacrifices has been misunderstood. We do not mean to say that the two ceremonies took place on the same particular Day of Atonement. Our thought is that the **antitype** of the two took place at the same time in the antitypical Atonement Day—the Gospel Age.

“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 Lev. 9 might not be repeated for many years; as, for example, Aaron lived nearly 40 years after his appointment to the office, and hence not until his son Eleazar became High Priest would this consecration service be repeated. On the contrary, the Day of Atonement described in the 16th chapter recurred every year.

“The lines of harmony between the two ceremonies are indicated by the sacrifices, which in both cases were a bullock and a goat. These represented the **same** sacrifices in **antitype** the bullock representing the High Priest and the goat representing the under priests; for Jesus died only once—not twice. Therefore the death of the bullock in both instances represented the one sacrifice of Jesus. And because the church dies only once, therefore the sacrifice of the goat in both instances represented the death of the church as members of the antitypical priesthood under the Headship of their great High Priest.

“Why, then, the **two** pictures? may be asked. We reply, because the death of Jesus had two distinct aspects, and similarly the death of the church has two aspects. Only by dying to the earthly nature was it possible for Jesus and the church to attain the Heavenly nature and the office of the Royal Priesthood—to qualify for the work of Messiah. Even, therefore, if the world had not needed to be redeemed from sin, the Priest must have given the same sacrifice exactly, in order to attain his high position. And so would the under-priests. On the other hand, as mankind are sinners, needing to be redeemed, atonement for sin would have been necessary before the work of Restitution could go on, entirely regardless of the exaltation of Christ and the church to the Heavenly plane.

6B (Continued)

“Thus the ‘better sacrifices’ of Messiah cover two distinctly separate, yet both important works. It was necessary that Jesus and His followers should suffer and enter into their glory. And this is emphasized by Lev. 9. It was also necessary that a sacrifice for sins should be offered on behalf of mankind, in order to permit them to come to Restitution blessing; and this is typified in Lev. 16. So we repeat that the sacrifices of Lev. 9 and those of the 16th chapter are identical sacrifices, accomplished in this same antitypical Atonement Day—the Gospel Age.” R.5391, middle of page or Z.’14, 30, bottom of page.

BURNT OFFERINGS AND PEACE OFFERINGS

“Question (1)—From Exodus 24 it appears that it was the blood of the peace-offerings and of burnt-offerings (not sin-offerings) which sealed the Law Covenant. Should we not understand the same to hold in regard to the New Covenant?

“Answer—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, ‘outside the camp,’ and their course as new creatures inside the Holy and ultimately beyond the second veil 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 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.” R.4389, col. 1, bottom of page or Z.’09-139, col. 1.

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