

# EXODUS



A HELPING HAND  
FOR  
BIBLE STUDENTS

EPIPHANY  
STUDIES  
IN THE  
SCRIPTURES

"The Path of the just is as the Shining Light,  
That Shineth More and More  
Unto the Perfect Day."

SERIES XI

EXODUS

(With Appendices On Proverbs, Ecclesiastes And Canticles)

7,000 Edition

"According to the Covenant that I made with their fathers . . . to lead them out of the Land of Egypt" (Heb. 8: 9).

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PAUL S. L. JOHNSON  
As Executive Trustee of The Laymen's Home Missionary Movement  
PHILADELPHIA, PA., U. S. A.

1948

# To the King of Kings and Lord of Lords

IN THE INTEREST OF  
HIS CONSECRATED SAINTS,  
WAITING FOR THE ADOPTION,  
—AND OF—  
"ALL THAT IN EVERY PLACE CALL UPON THE LORD,"  
"THE HOUSEHOLD OF FAITH,"  
—AND OF—

THE GROANING CREATION TRAVINGILING AND WAITING  
FOR

THE MANIFESTATION OF THE SONS OF GOD.

## THIS WORK IS DEDICATED.

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God," "Wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of the times He might gather together in one all things, under Christ."  
Eph. 3: 4, 5, 9; 1: 8-10.

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As Executive Trustee of The Laymen's Home Missionary Movement

## AUTHOR'S FOREWORD.

AS PROMISED often before, we herewith begin an explanation, type and antitype, of the book of Exodus, starting with the history of Israel's enslavement in, and deliverance from Egypt, continuing with the history of their journey from the Red Sea to Sinai and the Covenant, and concluding with the history of the construction of, and the institution of the service in, the tabernacle. Fortunately our dear Pastor, using the explanatory allusions thereto of the Old and New Testaments, has given us so many leading antitypical thoughts on this history as to make it rather easy to see the rest of its leading antitypical thoughts and the details that he did not explain. In the first part of Exodus to be treated, God has furnished us a type of the enslavement of the actual and prospective people of God during the second evil world and their deliverance in the end of the Gospel Age and in the beginning of the Millennial Age. The picture is so remarkable as a forecast of the antitype that it gives us one of the finest sets of historical typical teachings to be found anywhere in the Bible. The same remark fits the other two parts of Exodus to be studied in this book. Surely a devout and careful study, type and antitype, of the book of Exodus must result in a very rich blessing to head and heart; and with the prayer that the Lord will so use this study, with a willing heart we proceed to expound it for God's dear children, rejoicing in anticipation of their prospective blessing therefrom. For lack of time and space our expositions cannot be so detailed as, e.g., those given on Num. 1-14; 26; 31 in Volumes VIII and IX of the EPIPHANY STUDIES IN THE SCRIPTURES; but we trust they will be sufficient to make clear every part of the types as forecasts of the antitypes, though if time and space permitted, we could

give many more elaborations in the details of the antitypes. This remark is made to explain why our comments in this volume will be briefer than we usually make them on typical subjects.

We accept as Biblical, against the claims of higher critics, the Mosaic authorship of the Pentateuch, accordingly that of Exodus. When the antitypes of the Pentateuch are understood, its Divine inspiration and Mosaic authorship will be accepted. And for the believers who do not understand these antitypes, the numerous allusions to its Mosaic authorship in the Old and New Testaments will be sufficient. Of late years, the science of Biblical Numerics has furnished lines of proof thereon satisfactory ever to the natural man. These three reasons make it unnecessary for the writer to go into details on this subject. Hence he will begin his exposition without a further introduction; and he sends forth the book with the ardent prayer that the Lord bless it upon its mission.

Your brother and servant,

PAUL S. L. JOHNSON

Philadelphia, PA., U. S. A.,  
March 16, 1944.

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CHAPTER I  
ISRAEL'S ENSLAVEMENT AND PREPARATION  
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Ex. 1: 6-4: 31

GENERAL REMARKS. PHARAOH'S DESIGNS. MOSES' FIRST AND SECOND FORTY YEARS. TWO PHARAOHS. GOD'S COMMISSIONING MOSES. GOD'S NAME. THE MESSAGES TO ISRAEL AND PHARAOH. MOSES' HESITATION. A MOUTH PIECE. RETURN TO EGYPT.

BEFORE expounding Ex. 1: 6-15: 21, verse by verse, we desire to give a few explanations on the general typical and antitypical setting of the involved Scriptures, as a foundation on which to erect the details as these appear in the verses of the Bible's section under consideration. The time involved in the antitype is from the end of the flood until the Age following the little season at the Millennium's end. The bulk of the story (Ex. 1: 6-13: 22) is typical of conditions during the second evil world, *i.e.*, from the end of the flood until the establishment of the earthly phase of the Kingdom. Ex. 14 to 15: 21 is typical of Millennial and post-Millennial conditions. Egypt, as a land, is typical of the second evil world—the order of affairs from the flood to the Millennium (Is. 10: 24-27; 19: 1-25; 27: 12, 13; 30: 2, 3, 31; Rev. 11: 8). Pharaoh, king of Egypt, types Satan as the god or prince of this world (Is. 19: 11; 30: 2, 3; John 12: 31; 14: 30; 15: 1; Eph. 2: 2). The Israelites represent those who were in the Patriarchal and Jewish Ages, or who have been in this Age, or who will in the next dispensation become God's people (Is. 8: 14; Gal. 6: 16; Jer. 31: 31-33; Hosea 11: 1; Matt. 19: 28). Israel's oppression represents the oppression of the race under the curse; their groans and cries represent those of the race under its rigors (Matt. 11: 28; Rom. 8: 20-22). The Egyptians represent Satan's servants, their nobles his fallen angels and his leaders among men, while the rest of the

Egyptians represent the generality of Satan's servants (Is. 19: 2, 4, 11-18; 20: 4; 30: 4-7; 31: 3). The taskmasters set over Israel by Pharaoh type sin, error and death, which have maltreated the race under the curse (1 Cor. 15: 24-26; Rev. 21: 4). These general considerations help us better to understand the setting of the whole antitype. We are now ready to study the details. To save space we will not quote the verses in full, but will give their number and make such allusions to them as will enable one who has his Bible open before him to connect our comments with their pertinent verses. We begin with Ex. 1: 6.

(2) The mention of Joseph's death and that of his generation (v. 6) is an indication of a change in the antitype of the following account from that connected with Joseph and his brethren. The great increase of the Israelites (v. 7) types the great increase of God's people in numbers, knowledge, grace and service, during the second evil world. During the Patriarchal Age God's people were few. Their increase antitypically began at the time of the typical increase of the Israelites in Egypt (v. 7), and has continued throughout the Jewish and Gospel Ages. It is especially during the latter Age that they filled the antitypical land (Christendom). Egypt's new Pharaoh (v. 8) not knowing Joseph types Satan in his capacity of not exercising affection for, and benefaction toward God's servants, not even for their most eminent ones. His rise represents Satan beginning a more oppressive policy toward God's people than that previously exercised; and this new policy in the antitype began with the oppression of fleshly Israel in Egypt and ended just before the serpent started to cast the flood out of his mouth to overwhelm the protesting Church, especially in France during the 18th century, by the so-called illumination. With the beginning of this so-called illumination Satan ceased (typed by the death of the Pharaoh of the oppression, Ex. 2: 23) using the hitherto accustomed gross oppressive methods and

changed his methods of gross superstition and violence into such as resembled more strongly those of angels of light, which has been his course increasingly since 1748 (P '30, 121, pars. 5, 6). For be it noted that the Pharaoh of the oppression was a different Pharaoh from the one of the Exodus. The italicized word *are* of v. 9 should be displaced by the words, *are becoming*. Pharaoh's telling the Egyptians of Israel's dangerous increase represents Satan's rousing the fears of the Egyptians, of the inhabitants of Canaan, of the nations surrounding Israel in Palestine, against true Israelites and their sympathizers, of the heathen nations against the early Christians and their sympathizers, of the sectarian papists against the saints and their sympathizers in the Dark Ages, of the sectarian Catholics against the reformation movements by individuals and their sympathizers and by sects and their sympathizers, and of the sectarian Protestants against God's servants in their midst. As Pharaoh sought to increase the jealous fears of the Egyptians against the Israelites by exaggeration of their relative numbers and power, so has Satan done in all the illustrations of the antitype given in the preceding sentence; though as to spiritual might the statement is true, which, however, was not Satan's thought.

(3) Pharaoh's counseling the Egyptians (v. 10) to adopt methods of decreasing the numbers and power of Israel types Satan's suggesting methods to his servants whereby the numbers and influence of God's people might be decreased. This began antitypically by Satan's suggesting the death of the Israelitish male children, continued by his suggesting the seduction of Israel from loyalty to God in the wilderness, under the judges, kings, elders, scribes, Pharisees, Sadducees, *etc.*, especially aiming at the leaders in Israel by these seductions. He used this same principle on our Lord, the Twelve, the Seventy and subsequent leaders among God's people, as well as upon the rank and file of Christians. As in the type the intention of these suggestions

was to make Israel few, weak, subservient and enslaved in Egypt, and thus keep them from aiding and abetting the enemy, so in the antitype the intention of Satan's pertinent suggestions was to diminish, weaken, subject and enslave God's people of both Ages, so that they could not be of assistance to God in His assaults on Satan's empire, and thus be delivered from that empire.

(4) Pharaoh's first step in the oppression, involving the appointment of taskmasters over them to afflict them with hard labor, types Satan's increasing the power of sin, error and death, as the dying process, in their oppressive effects on God's people. There can be no doubt that the increase of the power of death as the dying process, in its effects on God's people was started by Satan through the Pharaoh of the oppression. The plagues of the wilderness experiences and the spread of disease, famine, calamities and wars as the Jewish Age went on, increased the rigors of the dying process. The greatly multiplied wars, revolutions, famines, pests, calamities, *etc.*, of the Gospel Age, evidence the oppressive character of the taskmaster, death, on God's people. Sin began to oppress God's people especially during the wilderness journey and continued on this course all through the Jewish Age, their own and others' sins afflicting them. The multiplied sins of the Gospel Age, embracing the whole category of moral and religious evils, certainly increased the oppression of God's people by the taskmaster, sin. Again, error as a taskmaster oppressed them physically, mentally, artistically, morally and religiously. Satan already in the wilderness succeeded in infecting Israel with errors of the heathen, as the golden calf and the Baal Peor episodes prove. This increased during the period of the judges and during the reigns of certain kings of Israel and Judah. While with the exile idolatry ended in Israel, except during certain phases of the Syrian oppression under Antiochus Epiphanes, the errors of formalism, Pharisaism and

Sadducaism sprang up. The errors of the ever increasing apostacy oppressed God's people during the Gospel Age, reinforced by errors of Protestant sectarianism. How greatly have they been oppressed by the errors of the six Harvest siftings! It is almost impossible to overestimate the oppression of heart and mind among God's people by the three great errors of creedal trinity, human immortality and eternal torment, not to mention the mass and its appurtenances, penance, celibacy of priests, monks and nuns, and the Divine right of clergy, kings and aristocrats, with Calvinistic predestinationism thrown in for good measure. Certainly the above proves by facts that the race's taskmasters have been sin, error and death.

(5) The Israelites' building Pithom (*city or house of the setting sun*) and Raamses (*sun born*) represent respectively God's people of the Jewish Age building the Nominal Jewish Church, which was supposed to put Baal, the sun god (Satan), into decline, and God's people of the Gospel Age building the Nominal Christian Church, which is really of Satanic origin, the sun god. The typical cities' being called *treasure* or *store cities* represents the facts that the Nominal Jewish Church was the store or treasure city of Jewish creedal teachings, and that the Nominal Christian Church was the store or treasure city of Christian creedal teachings. As Israel increased (v. 12) as the oppression increased, so Satan's continual efforts to overthrow God's people of both Ages resulted in their increased growth in numbers, knowledge, grace and service, as is witnessed by the reformations strengthening both Israels after severe experiences or lapses, and e.g., the fact expressed by the words, "The blood of the martyrs is the seed of the Church" (Rom. 8: 28; 2 Cor. 4: 16-18). As such typical increase grieved the Egyptians, especially Pharaoh, so the antitypical growth has grieved Satan and his servants. As the Israelites' increase influenced the Egyptians to increase the Israelites' burdens, (v. 13), so in both Ages the growth

of God's people as above indicated incited Satan and his servants to greater oppression and persecution, as is seen by the ever increasing burdens of the curse in the progress of the two involved Ages. Certainly God's people had very hard experiences in both Ages (v. 14) with the antitypical mortar (sin), brick (error), and field work (death). These hard experiences tested them to the utmost at times.

(6) Shiphrah (*beauty*; v. 15) types the Nominal Jewish Church and Puah (*splendor*) types the Nominal Christian Church. As midwives assist mothers in labor and after the birth of a child, so the antitypical Shiphrah as an antitypical midwife assisted the Old Testament Truth and its servants, the antitypical mother among God's Jewish-Age people, to develop fleshly Israel's leaders (sons) and non-leaders (daughters); and so antitypical Puah as an antitypical midwife assisted the Gospel-Age Truth and its servants, the antitypical mother of God's Gospel-Age people, to develop spiritual Israel's leaders (sons) and non-leaders (daughters). As Pharaoh spoke to Shiphrah and Puah to enlist them in the furtherance of his wicked designs, so Satan has done to the Nominal Jewish and Christian Churches. Pharaoh's charge to them (v. 16) to kill the male babes when performing their mid-wifely duties, types Satan's charge to the Nominal Jewish and Christian Churches to cut off from fellowship and service the newly developed leaders at the outstart of their activities. To the credit of both Nominal Churches (v. 17) this was not done, though they often did this with well developed leaders among God's two Israels, *e.g.*, Saul with David, Jehoiakin and Zedekiah with Jeremiah, the papacy with Berengar of Tours, Peter Abelard. *etc.*, Their saving such alive is beautifully illustrated, *e.g.*, in Eli's care for the boy Samuel, in the support of many Israelites given to David in his troubles with Saul, *etc.*, and in the encouragement that leaders like Luther, Cranmer, Wesley, *etc.*, found in the nominal church at the

time of their budding into leadership. Pharaoh's calling the midwives to task (v. 18) for sparing the Israelite male babes types Satan's upbraiding through his servants the members of both Israels who helped the budding leaders. Satan's stirring up Saul's displeasure at the women acclaiming David above him, at Jonathan, at the priests of Nob and at David's soldiers for supporting him, are examples of the antitype of Pharaoh's upbraiding Shiphrah. The papacy's anger at, and reprisals against Christian rulers and subjects for "sheltering heretics," *e.g.*, against Frederick the Wise and the Saxons at their beginnings of protecting Luther, against the council and citizens of Zurich at their beginnings of sheltering Zwingli, *etc.*, are antitypical of Pharaoh's upbraiding Puah. And many of us more or less know from experience how we were encouraged to go onward in Christian service by nominal-church people, as we were showing the first signs of special activity.

(7) The midwives' answer (v. 19) was no false evasion. Even to this day ease and rapidity in delivery mark Jewish mothers at the time of their travail. Antitypically this shows how suddenly the Old Testament Truth and servants brought leaders into prominence, as can be seen in the suddenness with which the prophets were inducted into the prophet office. Samuel, Jeremiah, Ezekiel, Daniel, Hosea, Elijah, John the Baptist, *etc.*, are good examples of this from fleshly Israel. Jesus, the Apostles, the members of the six stars after the Apostles, are further examples. We might instance Luther as a splendid illustration, suddenly arising as a full-fledged reformer. Our Pastor is another example to the point, suddenly becoming as a young man, without high school, college or seminary training, a full-fledged leader. The creed theories and practices and the servants of these are the antitypical Egyptian mothers. The Egyptian mothers having long and hard labor in delivery type how it takes years to train the leaders, among Satan's servants. . They must have long training in higher institutions of

learning, then serve a long apprenticeship as subordinates, before they become leaders. On the contrary, before the Nominal Jewish and Christian Churches became aware of the budding of a leader in both real Israels, they sprang forth from the Truth and its servants full-fledged, as was typed by the Israelitish mothers' bearing without the assistance or knowledge of Shiphrah and Puah. God's dealing well (v. 20) with these two midwives types God's prospering and blessing the nominal fleshly and spiritual Israels as Churches for such antitypical care of the budding leaders of both Israels (Ps. 45: 9). This good dealing on God's part with the midwives, resulting in Israel's greater increase, types how his dealing in blessing with the two antitypical nominal Churches resulted in increased growth for God's people in both Ages. This piety toward God manifested by the two nominal Churches, resulting in their coming under God's protection, and other blessings, is the antitype of the reverence of the two midwives receiving houses from God.

(8) Pharaoh's charge (v. 22) that the Hebrew baby boys be cast into the river types Satan's charge to drown the budding leaders in fleshly and spiritual Israel in heathenism and worldliness. The river here is the Nile and in this place types the peoples in harmony with the present evil world. Satan's first effort, of having the Nominal Jewish and Christian Churches cut off from fellowship and service the budding leaders of God's people in both Ages, failing, he resorted to another subtle method of destroying them, *i.e.*, he sought to drown them in secular and false religious pursuits. During the Jewish Age he sought to do this by introducing heathen secularism and religions into Israel. Hence the efforts during the period of the judges and the kings to introduce the worship of Baal, Astarte, Moloch, *etc.*, into Israel; hence the efforts to conquer and overrun Israel by nations near and far during these periods; hence the efforts to introduce the manners, systems and customs

of the surrounding nations, with all their degrading and debasing superstitions and immoralities. Failing after many centuries in this effort, he changed his tactics; and during the Greek and Roman ascendancies he sought to Grecianize and Romanize them. One of the most pointed of these efforts occurred under Antiochus Epiphanes, who by torture and death sought forcibly to pervert the Jews, to destroy the Jewish temple service and turn it into an idolatrous one, even offering swine's blood on the brazen altar and erecting Zeus' image in the holy of holies, which provoked the Maccabean revolt, whereby the Greeks were driven out, after many Jews, including a high priest, had become Greek in belief and manners. But in this Satan was foiled. The newly budding leaders were not drowned in worldliness; for whatever was the character of Jewish formality, it successfully beat down the effort to heathenize Israel.

(9) But Satan's master effort along this line was reserved for the Gospel Age. Soon, through the falling away already working in St. Paul's day (2 Thes. 2: 7), Satan sought to make the Church worldly and gradually introduced such changed teachings, practices and sentiments that by about 315 A. D. it was considered the proper thing to unite the Roman Empire and the church, which union was followed by the debasing and secularizing spirit, teachings and practices implied in such a union. In Rev. 17, 18 and 19 this union of church and state—symbolic fornication—is blamed for all the false doctrines, worldly practices and secular spirit that, like a foul flood, overflowed the church nominal. This made it possible to introduce all the essential theoretical and practical elements of heathen religions under Christian names into the church nominal and enthrone the papacy, the man of sin in the Church. And without any doubt this did result in making the nominal church Babylon. But it failed of Satan's purpose to drown in worldliness the newly budding leaders of God's people. The pagan

persecutions of the first four centuries of our era had the same purpose in view. Yea, in spite of these, and just on account of them, faithful leaders were raised up and led such movements as God designed. As Pharaoh charged his people, not any more the Hebrew midwives, to carry out the cruel edict in the type, so Satan by the spirit that he aroused in the persecuting pagan Roman empire and in the church nominal by the evils attendant on, and resulting from, the union of church and state, called on all his servants to drown the oncoming leaders of the people of God among the peoples, in the sense of making them worldly, and thus a part of the people in harmony with the present evil world. All through the Gospel Age this has been done, not only in the Greek and Roman churches, but also in the Protestant churches. And even in our day this same spirit is manifest in the combinationism and reformism sifting, the charge being made to all Pharaoh's people, and not to Shiphrah and Puah, typing the fact that not by the Jewish and Christian churches nominal, as such, did Satan seek to drown the budding servants of God among the peoples in secularism, but by all individuals who were his servants, through their examples, teachings and influence. He did not care so much what became of the non-leaders, female babes, since he knew that if the budding leaders were drowned in worldliness, he had nothing to fear for his empire from the non-leaders, even as in the type Pharaoh was concerned, not for the baby daughters of Israel, but for the baby sons. This concludes our study of Ex. 1: 6-22.

(10) We now take up our study of Ex. 2, which will bring some more interesting things to view. As the key to the chapter lies in the typical significance of Moses, we give this matter our first attention. Generally Moses is a type of our Lord. This is entirely the case in the Exodus history, as the following consideration will prove: As Israel was baptized into Moses, so are we into Christ (1 Cor. 10: 1, 2; Rom.

6: 3, 5). As Moses led Israel to Canaan, so Christ leads us to the heavenly Canaan (Heb. 3: 1—4: 3). As Moses was tried by fleshly Israel, so Christ has been tried by spiritual Israel (1 Cor. 10: 9). Moses' rejecting Egyptianism and espousing Israelism types Christ's rejecting worldliness and espousing spiritual Israelism. Moses' instituting the typical Passover types our Lord's instituting the antitypical Passover (Heb. 11: 24-28). Accordingly, Moses in the Exodus history types our Lord. This fact is the key to the antitype of the history given in Ex. 1 to 15; and by this key we can by God's grace unlock the whole section; type and antitype, and thus gain access to a most beautifully built and furnished antitypical house. If Moses (*drawn, i.e.*, from the waters), types Christ, then his father Amram (*high people*; v. 1, compare with Ex. 6: 20) represents God as our Lord's Father in His humanity, so far as this type is concerned. Jochebed (*glorified*), Moses' mother (Ex. 6: 20), for the purposes of Moses' begettal and birth, types (1) the promises of Jesus' being made a full-fledged member of Israel, and (2) the servants who ministered them. These promises would include those of the seed of the woman (Gen. 3: 15), of Abraham (Gen. 22: 16-18), of Isaac (Gen. 21: 12), of Jacob (Gen. 28: 14), of Judah (Gen. 49: 10), of David (Acts 2: 30), *etc.*, as well as those that spoke of His birth (Is. 7: 14-16; 9: 6; Mic. 5: 2; *etc.*,). The servants who ministered these promises would include the persons named in the foregoing sentence, also Moses and the prophets who spoke of Jesus' introduction into Israel as a member of that nation, as well as Mary, Joseph, the shepherds, the wise men, Simeon and Anna. One may wonder why we include in the mother Joseph, the shepherds, the wise men, Simeon and Anna. We reply, One was not considered a full member of Israel at his birth, nor even at his circumcision, but only onward from his presentation on the 40th day to the

Lord in the temple, and all of these ministered in connection with the involved acts and events.

(11) From this it will be seen that we do not consider Moses' (v. 2) birth to be fully antityped by Jesus' birth; rather we consider Moses' birth to type the following acts: Jesus' conception, development as an embryo, birth, circumcision and presentation in the temple. Joseph, *etc.*, ministering in these connections, would thus be a part of the antitypical mother. Accordingly, Amram's begetting Moses types God's giving the promises as to Jesus' becoming a full member of Israel. Jochebed's (*glorified, i.e.*, honored by such uses) conceiving and developing Moses types the servants of the promises receiving them and developing them to a completion for the introduction of Jesus as a full member of Israel. Moses' fine features and exceptional precociousness from his birth on until he was three months old, type our Lord's splendid qualities of body, heart and mind from His temple presentation until His twelfth year. As a perfect babe, child and boy, our Lord, of course, manifested altogether exceptionally fine physical, mental, artistic, moral and religious qualities increasingly during these twelve years, the antitype of the three months of Moses' hiding. The hiding of Moses types the protection that Joseph, Mary and the wise men afforded the babe Jesus against Herod's and his son's wrath, which included the wise men's departing for their home by another way than by way of Jerusalem, the flight of Joseph and Mary to Egypt with the Babe, their abiding there until Herod's death, their turning away from Bethlehem of Judea to Nazareth of Galilee for an abiding place, to be out of the near jurisdiction of Archelaus, Herod's son, and their keeping Him close to Nazareth until his 12th year. Jochebed's inability (v. 3) to hide Moses longer than three months, probably due to his precocity in beginning to walk and talk, types the fact that, as at the twelfth year an Israelitish boy was expected, while approaching his

confirmation age (13 years), to show his interest in, and zeal for God and God's religion, Jesus at twelve should appear before the Lord at the three great Jewish festivals, Passover, Pentecost and the Feast of Tabernacles, where His religious walking and talking should begin. The ark of bulrushes, made waterproof, types the careful religious teaching and character training that Mary, Joseph, the Nazareth rabbi, Levites, *etc.*, bestowed upon the boy Jesus, especially as he was approaching his twelfth year, preparing Him to mingle among the people (waters of the Nile) without contamination or danger to His character and knowledge. The putting of Moses into the ark types Jesus' being put into such training and teaching. Jochebed's putting the child among the flags by the river's brink types Joseph's, Mary's and their other relatives' bringing Jesus to the temple among the more religious, and hence to Jesus the less dangerous of the peoples. Miriam's watching the outcome (v. 4) types the interest of Mary and Joseph in the outcome of Jesus' first visit to the temple and of His mingling among the Jews there gathered.

(12) Jewish sectarianism, like all sectarianism among God's two Israels, is of Satanic origin, and as such is the antitype of Pharaoh's daughter (v. 5). Her maidens type the servants of Jewish sectarianism: the Pharisees as a body, the Scribes as a body, the Sadducees as a body, the Essenes as a body, the Herodians as a body, *etc.*, Her coming to wash herself at the river types Jewish sectarianism seeking to cleanse itself before and among the peoples, especially at Jerusalem, its capital, and a place of concourse of many peoples; for Jewish sectarianism sought to justify—wash—itself before and among the peoples at the time when Jesus was twelve years old. The above-mentioned servants of Jewish sectarianism co-operated in this work, typed by the princess being accompanied by her maidens along the river side. Jewish sectarianism caught sight of the characteristics of mind and

heart in the boy Jesus in the temple, mingling with other Jews at Jerusalem, by certain of its representatives, typed by the princess seeing the ark floating in the river among the flags, whose being in the shallow water types the Jews as being on the fringe of the peoples of the present evil world at that time. The maid that the princess sent to get the ark types the elders as a body, in those of their number with whom Jesus communed the three days in the temple. The sectarianism of Israel's elders then as a body is well known; and their sectarian principles, the pertinent teachings of Jewish sectarianism, put them on the watch for just such promising boys as Jesus was; and it took but a little time for their sectarian desires to be inflamed to seek to secure him for their school of thought and practice. The princess opening the ark types Jewish sectarianism in those scribes questioning Jesus as to His beliefs and life, which gave them some insight into His development in these two particulars ("say the child"). As 95 percent of a babe's cries are for food, so the weeping of the babe Moses types our Lord's great hunger for Truth, the food for His holy heart and mind, evidenced by His eager listening to the elders and asking them questions, as well as answering them. As Moses' weeping touched the heart of the princess, so Jesus' hunger for Truth displayed in His questions, answers and attention, touched the hearts of sectarianism, as represented in the scribes with whom Jesus studied those three days. The princess' recognizing Moses as a Hebrew boy types the fact that Jewish sectarianism, as represented in those scribes, recognized Jesus as a fine example of a boy who was as such an Israelite indeed.

(13) As Miriam (v. 7) then appeared on the scene with the offer of securing a Hebrew nurse for Moses for the princess, so at the end of Jesus' three days' study Mary and Joseph appeared on the scene on the lookout for Jesus. The scribes, who doubtless arranged for Jesus' meals and lodging during those three

days, would have been glad to continue this indefinitely. But, corresponding to Miriam's suggestion of securing a Hebrew nurse for Moses, it was Mary's and Joseph's suggestion that Jesus' further training be continued as it was before, and that, henceforth for Jewish sectarianism, in its scribe representatives. The scribes' consenting to this antitypes the consent of the princess to Miriam's suggestion (v. 8). Jochebed being asked to be the nurse types the foregoing persons being called providentially further to train Jesus. The princess' giving the charge to Moses' mother (v. 9) to nurse the child for her, types Jewish sectarianism giving up Jesus to the above-described antitypical mother for nurturing in the reverence and admonition of the Lord in its interests. The wages offered Moses' mother represents the benefits that Jewish sectarianism conferred upon the antitypical mother; for doubtless frequently the princess in her interest in the child visited Moses during his nursing time and bestowed wages on his mother, as doubtless at later (unrecorded) visits of Mary, Joseph and Jesus to the temple, where in fulfilment of the law they were to appear three times a year (Passover, Pentecost and the Feast of Tabernacles), Jewish sectarianism showed its interest in the developing of Jesus and bestowed honors (wages) on the trainers of such a fine boy and youth. Mary, Joseph and others taking Jesus to Nazareth where He could be nurtured further as an Israelite indeed by the antitypical mother (Mary, Joseph, His teachers, rabbi, *etc.*,) and where, as elsewhere in Galilee, the sectarianism of Judea and Jerusalem was in a measure absent, antitypes Moses' mother consenting to become the proposed nurse. Moses' growing (v. 10) types our Lord's youthful development in wisdom and favor with God and man (Luke 2: 52).

(14) As we pointed out in Isaac's case (P '24, 142, par. 4), who was nursed until he was five years old, doubtless the oriental custom of nursing the only or the youngest son for five years was carried out

in Moses' case; for Moses' religious training by his mother and father, which kept him, amid Egypt's idolatry, in the faith of Israel, could hardly have ceased much earlier than that, to implant Israel's religion in his heart and mind with such strength as made him during his stay at Pharaoh's court, until his 40th year, impervious to the influences of the idolatry universally practiced about him. Doubtless during these 35 years his mother from time to time visited him and reminded him of the ancestral faith. The nursing time of Jesus, antitypical of Moses' nursing time for Pharaoh's daughter, was from His 12th to His 20th year, when entering manhood's age from the standpoint of His being of Judah, *i.e.*, a member of a non-sacred (non-Levite) tribe. His attaining the age of 20 made Him a full-voting member of the synagogue, with all the responsibilities of such membership. At that time, as the antitype of Moses' being brought to the princess after his nursing was over, Jesus was brought to Jewish sectarianism; and His being accepted as a son of it, corresponds to Moses' being adopted by the princess. The meaning of the name *Moses* (*drawn*) not only fits the typical owner of that name, as drawn by the princess out of the water, but types our Lord's being drawn by Jewish sectarianism away from the peoples; for Jewish sectarianism sought to keep Israelites away from the heathen peoples.

(15) Moses at 40 visited his people (v. 11), and defended one of them from oppression. St. Paul (Heb. 11: 24-26) refers to this as a renunciation of the princess as his mother and his preferring Christ's (typical) reproaches and affliction with God's people rather than Egypt's pleasures, sins and riches. This, then, connects typically Moses' involved experiences with our Lord's ministry, throughout which Jesus declined to obey Jewish sectarianism, renounced it as His symbolic mother. Moses' being fully developed at that time types our Lord's full manhood's perfection when He began His ministry. As Moses came to his brethren in

their affliction, so Jesus by His ministry visited mankind with help in its affliction. As Moses compassionately watched the burdens of Israel, so Jesus compassionately viewed the heavy burdens under which Satan made mankind labor under the curse in physical, mental, artistic, moral and religious respects. Moses' seeing an Egyptian taskmaster smite an Israelite types our Lord's recognizing sin, the worst of antitypical Egypt's taskmasters, afflicting mankind. Moses' slaying (v. 12) the taskmaster types our Lord's slaying sin in His own life and sacrificially slaying it for mankind. Moses' doing this secretly, so far as the Egyptians were concerned, types our Lord's doing the involved two things without Satan's servants' knowing of it at the time. Moses' hiding the taskmaster's body in the sand types our Lord's putting sin away by obliterating its power to condemn us before God. Thus in vs. 11, 12 those aspects of Jesus' ministry are brought typically to our attention which relate to His compassion for mankind because of the burdens of the curse and the active measures He took for mankind against sin as man's chief despoiler.

(16) Another aspect of His ministry is typically set forth in vs. 13 and 14, indicated by the words, "when he went out the second day." The two Hebrew men of v. 13 represent two classes in Israel during our Lord's ministry: on the one hand, the clergy party—the Sadducees, the Pharisees and Scribes, and on the other hand, the laity, especially the publicans and sinners, these two classes being respectively represented by the elder son and the younger son of the Prodigal Son Parable. Their striving together represents the contention of these two classes with each other. The Hebrew that wronged his brother types the clergy party, which very unjustly wronged the laity, especially the publicans and sinners in Israel. Moses' reproving the wronging Hebrew types our Lord's reproving the Sadducees, Scribes and Pharisees for their wronging the laity, especially the publicans

and sinners in Israel. Such reproofs of Jesus against the Sadducees, Scribes and Pharisees can be found in the parables of the Prodigal Son and of the Pharisee and the publican praying in the temple, in Jesus' faulting Simon for faulting the sinner who washed His feet with her tears and wiped them with her hair, and especially in His denunciation of them in Matt. 23. The wronging Hebrew's rejection of Moses types the clergy party's rejection of our Lord even unto death, as Steven suggests (Acts 7: 35); for these considered Jesus to be seeking their destruction as a class ("Wilt thou kill me, *etc.* ?") , which they construed from the large following that He gained to their loss, as well as from His opposition to their course. Moses' fearing that his killing of the Egyptian had become public types our Lord's fear amid His temptations (the wilderness, Gethsemane) that Satan's and his servants' opposition to His sin-obliterating activity was making public (contrary to His efforts at concealment) His Messianic work as sin's killer, to His so great disadvantage that He trembled at the thought of the consequent increased opposition as being too much for Him to bear, as e.g., His Gethsemane experience shows. Pharaoh's hearing of the killing (v. 15) types Satan's learning through his failure to induce Jesus to sin and to dissuade Him from sacrifice, that Jesus was slaying sin in His personal contact with, and in His sacrifice for it. Pharaoh's seeking to slay Moses for this deed types Satan's efforts, culminating in the crucifixion, against our Lord to make Him sin and thus die as a sinner. Moses' escape types our Lord as a new creature triumphing unto the death of His humanity and unto the resurrection of His divinity. Moses' going to Midian represents our Lord's ascent to heaven. The well at which Moses sat represents the Old Testament as the then depository of the Truth—water of life. His sitting down there represents our Lord's occupying Himself with the Old Testament teachings through the ministry of the Apostles and

other Truth servants from Pentecost on to the end of the Jewish Harvest—33 to 69 A. D.

(17) The priest (v. 16) of Midian, Reuel (*friend of God*), and Jethro (*excellency*), types God: Jethro, as the God of wisdom and justice, and Reuel, as the God of love and power. His seven (number of Divine completeness) daughters, as shepherdesses, represent the totality of God's real servants in Israel, while not yet converted to Christianity. Their shepherdizing Reuel's flocks types how such real servants of God in a non-Christian state sought to give whatever of Truth they could get from the Old Testament to such Israelites as were amenable to their ministry. Their drawing the water from the wells types such Israelitish Truth servants studying and learning Old Testament matters, and making them their own. Their filling the trough represents such completely preparing their lessons on Old Testament teachings, that they might give them to those whom they were shepherdizing. The shepherds (v. 17) that drove them away were the Scribes, Pharisees and Sadducees—the Jewish clergy—who sectarianly opposed the real Israelitish servants of the Old Testament Truth then due to the unconverted Israelites indeed. One of the ways these evil shepherds used thereto was inculcation of error; another was inculcation of human traditions; another was slander; another was oppositional propaganda. Moses' resisting the shepherds types our Lord through the Apostles and other Truth servants' refuting and reproving the tyrannous clergy in Israel. Moses' helping Reuel's daughters types Jesus' giving the elements of Christianity through the Apostles, *etc.*, to such Israelitish Truth servants in opposition to the Jewish clergy. Moses' watering their flocks types Jesus' through the Apostles, *etc.*, giving elementary Christian teachings to the followers of such Israelitish Old Testament Truth servants. This antitype worked as the first stage of Christian propaganda activity toward Israelites indeed from Pentecost to the end of

the Jewish Harvest and at this stage of affairs it left the recipients of such ministries unconverted. Their conversion and consecration are typed in vs. 18-20.

(18) Reuel's question (v. 18) suggests that his daughters usually were slow in accomplishing their shepherdizing work, typical of the fact that the Jewish servants of the Old Testament made very slow progress with their following. Their finishing quickly that day types the fact that under Christian Truth help they made rapid progress in their work. Reuel's asking the question types God's raising in the minds of true Israelites the question as to the reason of their gaining rapid and fruitful results in their work. The answer (v. 19) of Reuel's daughters types the fact that such Israelites recognized before God the help they got from Jesus through the Apostles, *etc.*, Reuel's putting the questions of v. 20 to his daughters types God's rousing in the minds of the Israelites indeed, as Old Testament Truth servants, thoughts tending to the conversion and consecration of such. The first question (Where is he?) suggested to such Israelites the consideration of Christ's office. The second question (Why have ye left the man [without inviting him in])? typically suggests to such Israelites the impropriety of not accepting Christ and consecrating themselves to Him. This becomes apparent from the statement, "Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him and will sup with him and he with Me" (Rev. 3: 20). The charge (Call him, that he may eat bread) types God's exhortation to such Israelites to be converted and to consecrate (Acts 3: 17; Rom. 12: 1). Their calling, inviting, him in types the conversion and their receiving him types the consecration of such Israelites. His supping with them types Jesus' fellowshipping with such consecrated ones in the Spirit, Word and providences of God. Moses' being pleased to dwell with Reuel (v. 21) types our Lord's satisfaction at His union in heaven with the

Father. Reuel's giving Zipporah (*bird*) to Moses as wife types God's giving Jesus the Church as His Bride (Ps. 45: 10, 11). Gershom (*stranger there* or *refugee*, v. 22) types the faithful justified, who have cleaved to the Church. His being born by Zipporah to Moses in Midian represents the fact that by the co-operation of Jesus and the Church a faithful justified class has been developed, while our Lord was away from the earth, the home of the justified, in heaven, a country strange to the human Jesus. It is this combination of facts that makes the name of Gershom typical as just explained.

(19) V. 23 proves that the Pharaoh of the oppression is a different one from the Pharaoh of the Exodus. Of course the death of the former does not type Satan's death; nor does the rise of the latter prove two Satans. We understand the death of the former Pharaoh to type Satan's ceasing to play the role required by a formerly used policy in the rule of his empire, and the rise of the latter to type his appearing in a totally different role in such rulership. Up to 1748 A. D., when the period of the so-called illumination began, Satan had been ruling his empire, in so far as enslaving the race to it is concerned, especially by the following three doctrines: (1) the Divine right of kings (*i.e.*, the kings are God's vicegerents, who do exactly what God wants; therefore God sanctions all their acts, *e.g.*, the divine rightists' maxim, "the king can do no wrong"); (2) the Divine right of the clergy (*i.e.*, the clergy are God's mouthpieces, through whom God speaks to the people; therefore the latter are to believe and practice, without question, what the clergy teach them); and (3) the Divine right of the aristocracy (*i.e.*, it is the Divine good pleasure that the bulk of earth's property and wealth be in the hands of the few—aristocrats—and that the rest of the race is to be subject to these as slaves, serfs or employees, content with what their lords give them of earthly goods). These three doctrines

gave Satan a strangle hold on the race, because through the effects of these three claims on the race he made it to the advantage of the kings, clergy and aristocrats to stand for that which he wanted. Hence, through these three classes he controlled the bulk of the race and controlled these three classes by making it advantageous to them to carry out the policies that he wanted executed. Satan's playing the role of oppressor of the deceived race through these three errors is typed by the Pharaoh of the oppression tyrannizing over Israel. But from the start of the period of the illumination, 1748, Satan stopped playing this role, and, as symbolized by the serpent casting the flood of water out of his mouth to overwhelm the protesting woman (the protesting Church), he started to play another role—that of a light-giver, a Truth-giver, especially the stern truths against the three doctrines of the Divine right. As he so acted he antitypes the Pharaoh of the Exodus. Our readers can read the details on this line of thought in C 65-68, and P '30, 121, pars. 5, 6. Certainly, as up to 1748, Satan played the part of the tyrant over the race through the three doctrines above mentioned, he changed his course as above described from 1748 on. The dropping of the former course is typed by Pharaoh's death; the adopting of the latter course by the rise of the next Pharaoh.

(20) But as the Israelites suffered under both Pharaohs (v. 23), so has mankind suffered under both aspects of Satan's involved policies. Indeed, under the second, with increased enlightenment they have felt their oppression by Satan all the more; hence the greatly increased cries for freedom from the evils of the curse since 1748. The Israelites' cries coming up to God type the race's groaning and travailing appealing to the sympathy of God and His turning His attention to relieve man's suffering under the curse and to deliver him therefrom. The first beginnings of God's exercising relieving influences came in the reformation through individuals during more than 150

years from 1309 onward. This is symbolized by the Well's shaft in the Pyramid reaching the Descending Passage. Next, relieving measures came through the reformation by sects, beginning after the former relief was spent, symbolized by the Descending Passage being horizontal in its last part. The reformation by force through the American and the French revolutions gave still some more relief, symbolized by the widening of the pertinent part of the horizontal part of the Descending Passage. All of this is involved in the antitype of the cries of Israel coming up unto God and God's hearing their groanings (vs. 23, 24), and this phase of the relief came to its climax in the humiliation of the papacy at Napoleon's hands. God's remembering His covenant in the type (v. 24) corresponds in the antitype with God's starting in 1799 to set into motion the increase of knowledge and inventiveness, marking the day of His preparation; for through the effects of these two things He will not only destroy Satan's empire and thus deliver the suffering, oppressed world from his clutches, but through them He also makes the needed preparations for the Kingdom. God's looking upon Israel and inclining sympathetically toward them (v. 25) types God's giving His special attention to suffering, downtrodden mankind from 1799 onward and turning, in sympathy with them in their sufferings at Satan's hands, toward their delivery.

(21) Foregoing part of this chapter was a discussion, type and antitype, of Ex. 1: 6—2: 25. Accordingly, we proceed with Ex. 3. Moses' keeping Jethro's flock until God's revealing Himself to him (v. 1) types our Lord's Gospel-Age shepherdizing of the Lord's people along the lines of Divine wisdom and justice (Jethro) from the end of the Jewish Harvest until sometime during the day of Jehovah's preparation, a little before the Miller movement began (Ex. 4: 14); for this reference shows the Miller movement (1829-1844) to be going on during the later part of the conversation.

Moreover, as the antitypes of the episodes of Ex. 4: 20, 24-26 set in, the first one from 1844 to 1846 and the second one from 1846 to 1874, the conversations between God and Moses type conversations between God and Christ begun long before 1844, as facts later to be brought out will show. Moses' (v. 1) leading the flock to the back side of the wilderness, *i.e.*, to the southern, and thus the lower end of the plateau of Sinai's Peninsula, types our Lord's bringing God's people into the part of the day of preparation preceding the beginning of the Miller movement in 1829. Moses' (v. 1) leading them to the mountain of God, Horeb (*desert*), types Jesus' leading God's people to the time and activities of the Miller movement, 1829-1844, when Second Advent and Kingdom matters (the mount of God, Horeb, *desert*) were not yet due to set in, but were very much discussed as about to set in, their disappointed expectations proving it to be yet a part of their desert journey.

(22) *The Angel of the Lord* (v. 2) was our Lord in His prehuman existence as God's special Messenger (Acts 7: 30, 35, 38). Had another than our Lord been meant, the expression would have been: *an angel* of the Lord (Luke 1: 11, 19). In this and the next chapter He spoke as God's mouth, in the first person, and thus types Jehovah. The burning bush types the Church in affliction. Its not being consumed by the fire amid which it was types the Church being preserved amid its persecutions, sufferings and trials. The Angel of the Lord appearing to Moses in the burning bush types Jehovah manifesting Himself to our Lord amid His suffering Church, in which, as His Temple, He dwelt by His Spirit (Eph. 2: 19-22). Moses' first viewing these phenomena types our Lord's contemplating between 1799 and 1829 the Church in her sufferings, trials and persecutions, as facts seen, but not as things detailedly considered at that period, which the next verse describes with a fuller view.

(23) Moses' (v. 3) turning aside to examine the marvel being enacted before his eyes types our Lord's giving, sometime before 1829, more diligent heed to the Church's sufferings as not consuming her. As the type was a great sight (v. 3), the antitype was even a greater sight; for it is truly marvelous that the Church's sufferings did not destroy, but rather preserved her. "The blood of the martyrs is the seed of the Church." The incident testifies to close powers of observation in the typical and antitypical Moses. The whole conversation following in the antitype is more or less an explanation from Jehovah to our Lord as to the Church's preservation and development amid her sufferings, trials and persecution. God's calling (v. 4) to attract Moses' attention types Jehovah's calling to Christ to attract His attention. Repeating Moses' name, serving as an emphasis, types the great emphasis that God made in His arousing Jesus' attention. And certainly, dear brethren, the conversation between God and Moses set forth in this and the next chapter is marvelous to contemplate typically, and especially antitypically; for antitypically it sets forth an extended conversation between God and Christ from just before 1829 to 1844, wherein God gave Him instructions as to how to proceed in delivering the Church and the world from Satan's empire and slavery. Nothing approaching to its dimensions as a conversation between them is anywhere else in the Word typically or factually set forth. Surely, as we enter into a study of it, it behooves us antitypically to take off our shoes; for the ground whereon we stand in such a study is holy. Moses' answer (v. 4) to the call ("Here am I") types our Lord's readiness to be at the attention and service of Jehovah. Therein both of them give us a very fine example for our imitation.

(24) God's telling Moses (v. 5) to take off his shepherd sandals, preparatory to his getting the revelation on Israel's deliverance from Pharaoh's empire, types Jehovah's telling His Son to change from His

shepherd conduct (feet and their coverings standing for conduct in Biblical symbols), so far exercised by Him, preparatory to His getting the revelation on the deliverance of the Church and the World from Satan's empire, to conduct conforming to such an executive activity. The prohibition of Moses drawing near before this was done types God's charging our Lord not to enter the revelatory sphere of overthrowing Satan's empire and delivering God's people until He had set into operation another set of qualities than those belonging to His shepherdizing work. The necessity of this course for Moses and our Lord is apparent. The ground where Moses stood being holy types the fact that the sphere into which our Lord's ministry was bringing Him was severed from that of the former part of His ministry and was dedicated to God for a wholly different purpose and work. There is also in the prohibition, "draw not nigh hither," the thought of a reverential attitude required toward God in the new sphere of work from Moses and Jesus, calling upon each to remember God's supremacy and their subordination to Him, with consequent deference and reverence toward Him from Them. The statement (v. 6), "I am the God of thy father," is an allusion to Amram as typing God as the Father of Jesus, the antitype here of Moses. God's statement to Moses that He was the God of Abraham, Isaac and Jacob, being an allusion to the Oath-bound Covenant in its Israelitish aspects, types God's reminding Jesus that He is the Maker of the Oath-bound Covenant in its fuller aspects. That patriarchal covenant's being the ground for God's delivering their descendants from Egypt types its fuller implications' being the ground for God's delivering the real actual seed and prospective seed from symbolic Egypt. Abraham here as the covenant receiver typing God, especially in His love, Isaac typing Christ as the covenant receiver and Jacob typing the Church as the covenant receiver, suggest God and the, Seed, Head and Body, as the

promises' receivers, for and by whom the nations of the earth are to be blessed. Thus God in His wisdom, justice and power reveals Himself here to the typical and antitypical Moses as the One who will fulfill the Covenant to God as love and His special Seed in the interests of all. Moses' reverentially turning his head so as not to look toward God types our Lord's deep reverence that made Him not steadfastly behold God while the Latter was making Himself known to Christ as the Fulfiller of the promises of the Oath-bound Covenant.

(25) God's emphatically seeing (v. 7) Israel's affliction in Egypt as that of His people types the certain sympathetic cognizance on God's part of the affliction of antitypical Israel as His people in symbolic Egypt, the present evil world. His hearing their cries due to the taskmasters' oppression types His sympathetic understanding of the outcries of antitypical Israel at the exactions and cruelties of sin, error and death. And His appreciating (knowing) their sorrows types His sympathetic appreciation of His people's sorrows under the curse. Here, both in the type and the antitype, the great mind and heart of God are opened to the typical and antitypical Moses, in God's knowledge of, and sympathy with His afflicted people. Surely, as to both Israels, "in all their affliction He was afflicted," and, therefore, planned to send the typical and antitypical messengers of His favor to deliver them (Is. 63: 9). The expression, "I go down [the literal translation, v. 8] to deliver them," showing Moses that God was setting into operation through Moses a series of acts that would result in Israel's deliverance from the power of the Egyptians, types God's statement to Jesus that He was by the preparation for, and actuality of Jesus' Second Advent setting into operation a series of acts and events that would result in the deliverance of God's people from the power of Satan and his servants. God's use of the present tense shows that He was already engaging is the pertinent

work, as His revealing Himself to Moses, type and antitype, in the events under consideration, and as the past activities of Jehovah's day of preparation prove.

(26) Not only did God start the typical and antitypical work of deliverance by commissioning the deliverer in each case to deliver His people from the respective Egyptians and Egypts, but also commissioned them to bring His people to typical and antitypical Canaan (v. 8). Canaan types the domain of the Truth and of the Spirit of the Truth, first in the present life of conflict, and later in the future life of unending bliss and holiness. Its being inhabited by others than Israelites, as in the type, represents that aspect of the domain of the Truth and its Spirit, as being down-trodden, as well as possessed, by various evils in the form of sin, error, selfishness and worldliness. The six nations here mentioned, six being the number of complete evil and imperfection, type the fulness of evil. When the seven nations of Canaan are mentioned (the Girgashites are here omitted; Josh. 3: 10; 24: 11) we may understand the seven primary *disgraces* to be meant, embracing within themselves all the disgraces, as the opposites of the seven higher primary graces, which embrace within themselves all the other graces, as well as the errors that these disgraces produce and promote. However, in spite of these intruders, both Canaans are good and abundant lands, the typical one in secular respects, the antitypical one in physical, mental, artistic, moral and religious respects: the abundant (flowing) milk of the former typing the abundance of the Truth, and its honey typing the abundance of the joys and other rewards of the Truth in this life and in the life to come. In type and antitype the goodly and large land would become that of God's people by right of promise of its Donor and of conquest in His name. During the Gospel Age the faithful elect battle for this domain of Truth and its, Spirit and will inherit it everlastingly after the conquest on the Spirit plane in heaven; while

in the Millennial Age the non-elect will battle for it, and the faithful therein will at the end of the Little Season inherit it on the human plane in the new earth.

(27) V. 9 is an emphatic repetition of the things expressed in the type and antitype of v. 7 (as well as in Ex. 2: 23-25), which repetition God made in both the type and the antitype to emphasize His attitude on the promises and to impress upon the typical and antitypical Messengers that attitude. God's encouraging Moses (v. 10) in view of Israel's sufferings to accept the commission from God to go to Pharaoh as His ambassador and to bring forth His people, Israel, from Egypt types God's encouraging Christ, in view of mankind's suffering, to come in the Second Advent with the commission from God to go to Satan as His Ambassador and to bring forth God's antitypical people from the present evil world. Moses' humble answer (v. 11), so unlike in spirit to those who rush in where angels fear to tread, types our Lord's humility that shrank back from undertaking the Second Advent commission to be God's Ambassador to Satan's empire and to deliver God's people from the empire of darkness. This attitude on our Lord's part is all the more striking, because He as Logos had already been Lucifer's superior and was since His resurrection, ascension and glorification very much more his superior. In His case it would have been entirely proper at God's suggestion without further ado to have accepted promptly God's pertinent offer. Humility is certainly a jewel; and here in our Lord it shines with brightest luster. The humility that in the days of His flesh He wove into His character did not forsake Him in His glorified condition. Surely He is therein an example to us at this time to abase ourselves as well as a dissuasion from the course of power-grasping among God's people! God's sure promise (v. 12) to be with Moses in the mission, implying His favor, support, cooperation and direction, types God's sure promise to be with Christ in the mission, implying His

favor, support, cooperation and direction. As the proof (sign and seal) that Moses' commission was from God would be the success that he would achieve after delivering Israel from Egypt, in that he would bring Israel to serve God at Sinai; so God gave Jesus, as a promissory proof that His commission was from God, the assurance of success therein, in that, after delivering God's people from Satan's empire, He would through the Kingdom bring God's people into an everlasting service of God in perfect righteousness.

(28) Moses' inquiry as to what name for God he should give the inquiring Israelites does not have reference to God's appellation; for God was known by the appellation, Jehovah, by Abraham, Isaac and Jacob; yea, before the flood the people called Him by that appellation; hence God could not have meant in Ex. 6: 3 by the name, Jehovah, His appellation. As we have shown in these columns, the word *name*, among other things, also means: (a) character (Ex. 33: 18, 19; 34: 5-7, 14; Ps. 34: 3; 91: 14; 111: 9); and (b) nature (Ps. 83: 18; 99: 3; Is. 42: 8; 62: 2; 63: 16; Rev. 2: 12). In God's answer (v. 14), "I am who I am," and, "I am," an appellation is not given, but His character and nature are indicated. It is from a varying form of the verb here translated, "I am," that God's appellation which we now pronounce *Jehovah* is derived. The pronunciation *Jehovah* for God's appellation is not correct. God's appellation very likely should be pronounced *Yahveh*. Out of a false reverence the elders and scribes refused to pronounce God's name; and whenever they and their disciples came to this word they used instead of it the word *adonay* (Lord). As a reminder not to pronounce the name they added to the consonants of this word J-h-v-h, the vowels of the word *adonay*, whence we get the pronunciation *Jehovah*. Thus deliberately, out of a false reverence, the right way of pronouncing God's appellation was lost. Of course, the Hebrew words translated, *I am who I am*, and, *I am*, do not give us

God's appellation; for these words in Hebrew are: *ehyeh asher eheh*, and *ehyeh*. They suggest God's character and nature; *i.e.*, they indicate certain of His attributes of character and being.

(29) The expression, I am *who I am*, is a Hebrew idiom that repeats the main verb used in the sentence, and means: I am whoever I please to be. We will quote a few examples of this Hebrew idiomatic repetition of the main verb such as occurs here; and these will make this form of idiom plain: "Send by the hand of him whom Thou wilt send" (Ex. 4: 13), *i.e.*, send by the hand of him whomever Thou wilt choose, or be pleased to choose. Again, "They went whithersoever they went" (1 Sam. 23: 13), *i.e.*, they went whithersoever they chose, or pleased. Again, "Seeing I go whither I go" (2 Sam. 15: 20), *i.e.*, Seeing I go whither I choose, or please. Still another, "Sojourn where thou wilt sojourn" (2 Kings 8: 1), *i.e.*, Sojourn where thou choosest, or pleasest. The repetition of the verb as it occurs in the above four examples is illustrative of its use in Ex. 3: 14, which accordingly means the following: I am whoever I please to be. The expression, "I am," in the last clause of: v. 14, refers to God's attributes of being; and the expression, "I am whoever I choose, or please to be," in the first clause of v. 14, refers to His attributes of character. V. 14 therefore expresses, so far as attributes of being are concerned, God's self-existence, eternity, immortality, supremacy, absoluteness, independence; *etc.*, and, so far as attributes of character are concerned, God's wisdom, justice, love and power; for these form the character that He chooses to act out, or is pleased with acting out.

(30) Therefore Moses' question in v. 13 types our Lord's question on what He should declare to God's people as to what God's attributes of being and character are. And, certainly, during the Parousia and Epiphany He has had such questions to answer, which He has done in the Towers, Volumes, Booklets, Tracts,

Sermons, THE TRUTH, The Herald and the Epiphany Studies In The Scriptures. Moses' being charged (v. 15) to declare that Israel's Covenant God had sent him with such a declaration of His attributes of being and character, as His eternally for the remembrance of all generations, types God's charging our Lord, through the exhibition of the eternal purpose of God—the Plan—in the Covenant, to declare His attributes of being' and character, as His eternally for the remembrance of all generations, which He has done during the Parousia and Epiphany through the spread of the Truth as due; for the chief manifestation made by the Parousia and Epiphany Truth is God's holy character and wonderful person. And these subjects as questions have been uppermost in the minds of God's people, which facts Jesus knew and hence His question, typed by the question of v. 13.

(31) In v. 15 God's appellation, Yahveh, occurs in its regular form. As such it is derived from the verb *havah*, which occurs in all only nine times in the Hebrew Old Testament, as a variation of the regular form *hayah* of the verb *to be*, which occurs thousands of times in the Hebrew Old Testament. In v. 14 the Hebrew expressions quoted above in par. 28 are from regular form *hayah*. In the form *Yahveh* the word means, *He is*, i.e., it is in the third person, while the expressions in v. 14 are put into the first person, "I am who I am," and, "I am." This is because God is there the speaker and speaks of Himself in His attributes of being and character. It is, of course, as proper for God to designate Himself in the first person as it is for us to designate Him in the third person, though He ordinarily uses the form of the third person when speaking of Himself. God's speaking of Himself as the God of Abraham, Isaac and Jacob has the same typical and antitypical significance in v. 15 as in v. 6 explained above. God's again charging Moses to refer to his commission from God when speaking to Israel serves for emphasis and types God's repeated

emphasis to our Lord to refer to Himself through His Laodicean Messenger during His Second Advent when speaking to God's people as God's Messenger to them. God's telling Moses to assure Israel of His attributes of being and character as eternal and as things for all generations to remember types God's telling Jesus to represent to antitypical Israel His attributes of being and character as eternal and for the remembrance of all generations.

(32) God's charge (v. 16) to Moses to gather first the elders of Israel (see Ex. 4: 29 and 30, first part) types God's charge to Jesus in His Second-Advent work first to make the Truth on His mission clear to the leaders among God's people; afterward it was to be made clear to the people (Ex. 4: 30, second part). Again, the reference to God as the God of Abraham, Isaac and Jacob has the same typical significance as in vs. 6 and 15. The charge to Moses to assure the elders, as representatives of Israel, of God's sympathetically viewing them and the things done to them in Egypt, and that for the encouragement of the elders and through them of the people, types God's charge to Jesus to assure in His star-members in His Second Advent the leaders, as representatives of God's people, of God's sympathetically viewing them and the things done to them in the present evil world, and that for the encouragement of the leaders and through them of God's people. The thoughts of v. 17, in type and antitype, are like those given in v. 8, but are here repeated as a message to be given to the elders and people. God's assuring Moses that the elders and people would accept his message types God's assurance that the leaders of God's people, as well as God's people themselves, would believe the message on the deliverance of the Church and world from Satan's empire. Ex. 4: 31 shows the fulfilment of this prophecy in the type; and the facts since 1874 prove it in the antitype. The charge given in vs. 16, 17, and prophetically promised in the first part of v. 18 as to be fulfilled, implies in the antitype

the *private* work done among the Lord's people on the pertinent subjects from 1874 onward; and the charge to Moses and the elders to appear before Pharaoh was antitypically fulfilled by the *public* work of Jesus and the leaders of God's people since 1874. Thus both the work toward the brethren and the work toward the public from 1874 onward are set forth typically in vs. 16-18 as commanded by God. Thus the public message in the Truth magazines, volumes, booklets, tracts, sermons, lectures, conversations, *etc.*, was addressed also to Satan as the antitype of Pharaoh.

(33) The contents of the message to Pharaoh, type and antitype, are set -forth in the second part of v. 18. Jehovah's being spoken of as, "Jehovah, the God of the *Hebrews*," which connects them with Abraham, the Hebrew [*he who has come over*, *i.e.*, Abram came from east of the Euphrates and Jordan], and thus with Isaac and Jacob, being a less than ordinarily clear allusion to the Oath-bound Covenant, types how in the public work the message on the deliverance of the Church and the world from Satan's empire was given as coming from God as the Maker and prospective Fulfiller of that Covenant, though less clearly than given to the Lord's people as such, even as this course is the natural and proper one in the circumstance. The statement that He had met with Moses and the elders types the public teachings on God's having commissioned Christ and the leaders of God's people to speak for Him as Jehovah, the Covenant God of His people. Thus, after referring to their authorization they were to tell Jehovah's request, both in the type and antitype. It will be noted that the request was to be politely worded, both in type and antitype—"we beseech thee." And, true enough, both in the type and antitype the request was at first made politely and without any threats—the latter coming, both in type and antitype, only after the typical and antitypical Pharaoh insolently refused the request, upbraided its agents and increased the oppression of God's people (Ex. 5:1-23).

The heart of the request was, "let us go," "let My release us as God's people from your oppression and your domain. Their being commissioned to ask to go a three days' journey types Christ and the leaders of God's people during the Parousia and Epiphany being commissioned to ask permission to perform a symbolic journey from Satan's empire to the Kingdom conditions fully prevailing. The three days of the type represent (1) the Gospel Day in that part of it covering the Parousia and Epiphany, (2) the Millennial Day, and (3) the Day—Age—following the Millennium, in that part of it called the Little Season.

(34) Among the Hebrews the expression, *three days*, does not usually mean three periods each of 24 full hours, but usually any length of time that will touch three days each of 24 hours. Thus Christ's being spoken of as being in the heart of the earth for three days and three nights does not mean a period of 72 hours, but a period of time touching, but not entirely covering the Friday, Saturday and Sunday in which He was in the heart of the earth. As a matter of fact, He was there from 18 to 21 hours less than 72 hours, *i.e.*, from His capture in Gethsemane to His resurrection. But just so the three days and nights were touched by the actual time involved, it would according to Hebrew idiom be properly expressed by the term, three days and three nights. Just so is it in the case of the three days under consideration. The antitypical journey—the course of the consecrated life—was therefore (1) during the period of the Gospel Age's end covering the years from 1874 until the Little Flock, Great Company and Youthful Worthies actually leave Satan's empire and its bondage and be ready for their part of the Kingdom, forever serving Jehovah, and during which the world will actually be delivered from Satan's empire and bondage, but not yet from their effects, and will arrive at the Kingdom's readiness to rule over them for deliverance from such effects; (2) during the time of

blotting out the curse as the race ascends the highway of holiness to perfection; and (3) during the Little Season when by consecrating to Jehovah directly, and when by carrying it out faithfully amid the final trial of that period the antitypical Israelites will perform the sacrifice typed as a prophetic request in v. 18.

(35) The journey is called typically a wilderness one, because in each of its three parts it—consecration—implies separation from Satan's empire in fact and spirit. The commission to request permission to sacrifice at the end of the journey on the third day types Jehovah's charge to Christ that He and the leaders of God's people during the Second Advent present in public ministries the request that God's people be permitted to take such a course as will bring all of them to an entirely consecrated life faithfully carried out, which will be completed in all of them by the time of the Little Season's end. The request antitypically was not made by words, but by the act of preaching the message with the heart desiring the preached deliverance. It will be noticed that some complete such a course in the first of these days—the Little Flock and Great Company; some, as far as their humanity is concerned—the Ancient Worthies and Youthful Worthies—during and that early in the second; and, as far as the latters' new creatures are concerned, and in their humanity all, some reckonedly, the rest actually, during the third. The expression, three days, therefore, does not mean that none really sacrifice to God until the third day, but that by that time all of them will do so, *i.e.*, the matter is presented from the standpoint of the completed picture, as often is the Biblical usage.

(36) God's stating (v. 19) to Moses that He knew that Pharaoh would not let the people go except under the compulsion of mighty power types God's foretelling to Jesus from before 1829 to 1844 that Satan would not let God's people go unless forced thereto by power Divine. God's telling (v. 20) Moses that He would exercise His power and smite Egypt with many wonders

that He would there perform—the ten plagues, as well as others of Moses' and Aaron's acts, *e.g.*, their encounter with Jannes and Jambres—types God's telling our Lord of His using many wonders in the present evil world—the three woes, the seven last plagues and other encounters of Jesus and the Church with false teachers in and out of the Truth. In both the type and the antitype the pertinent acts would liberate God's people (v. 20). The promise (v. 21) that God would grant favor to the people with the Egyptians so that at their exodus they would not go out empty of earthly jewels and raiment types God's promise that He would so favorably work matters for His people with the servants of Satan that at their exodus they would not go out empty of antitypical jewels and raiment, as we will shortly see.

(37) God's foretelling to Moses that every housewife would ask of her Egyptian neighboress and from any Egyptian woman sojourning in such a neighboress' house jewels of silver and gold and raiment types God's foretelling to Jesus that the Truth and its servants [each Israelite house representing the household of faith (F 460, par. 2), the wife (Is. 54) typing Jehovah's symbolic wife, the Truth and its servants] by their character, work and attitude would get from the nominal church [neighboress] and its sojourning women [denominations] Divine truths [jewels of silver and gold (1 Cor. 3: 12-15)], extracted from their creeds and graces [garments] extracted from their pertinent experiences with these symbolic women. God's foretelling to Moses that the Israelite mothers would put these upon their sons and daughters types how God foretold to Christ that the Truth and its servants would by their teachings, examples, *etc.*, adorn those whom they would mother—the sons standing for the Parousia and Epiphany consecrated and the daughters standing for those becoming God's people in the next Age but now showing friendliness to the Truth—sons of the prophets. God's foretelling

to Moses that the Israelites would thus spoil the Egyptians types how God foretold to Christ that by the above-described course, the Truth and its servants would despoil Satan's servants of the Divine Truth and good qualities that they would have, leaving them their errors and faults. Twice again in the Exodus history is this matter referred to (11: 2; 12: 35, 36), once as a charge and once as a historical act. We will treat these details under Ex. 12: 35, 36.

(38) We now begin the discussion of Ex. 4. The translation (v. 1): they will not believe me; they will not hearken; they will say, the Lord was not manifested to thee, evidently does not fit in this connection, though in itself it is grammatically correct enough. It is also, grammatically, just as correct to use the word *may* instead of the word *will*. The reason the word *may* fits better here is because we cannot imagine our Lord, after God's assurance that spiritual Israel would respond favorably (Ex. 3: 18), telling Jehovah that they would not do so. The word *may* suggests the possibility of their doubting until given sufficient proof, when they would believe; and, as such was actually the case, the word *may* evidently is the proper translation in this instance, in view of the connection, this translation also casting a more favorable light on Moses, who should not be supposed to contradict the Lord, unless expressly said to do so. God's answer show that both in type and antitype the messenger desired to be furnished with such strong credentials as to convince the people of the Divinity of His mission, otherwise they could with some reason doubt. Hence we suggest that the word *may* be used as the auxiliary of the three involved verbs, instead of the word *will*.

(39) It will be noted that God in response gave three signs. At the end of the first and second signs God said that if the Israelites would not believe at the first sign, the second would be given, and that if that would not convince them, the third would be given, which would convince. This reiterated purpose of the

signs further confirms the thought that the word *may* is to be supplied as the auxiliary instead of the word will with the involved verbs of v. 1. When we look at the antitype we find that some were convinced by the voice of the first sign, but others were not; of these latter some were convinced by the voice of the second sign and others were not; and the rest of the unconvinced were persuaded by the voice of the third. This was also true in the type, as implied in the wording of v. 8: "If they will not believe thee, nor harken to the voice of the first sign, they *will believe* the voice of the latter sign." It will be unnecessary for us to interpret vs. 2-9, because our Pastor has given us an interpretation of the voice of the three signs so beautifully and detailedly as to make it a superfluous work on our part to give it as briefly as our space would dictate it to be given, if it were here given. Please read it in Z '07, 276-281. A brief summary of it is given in the comments on Ex. 4: 2-9, which may also be read with profit. Please note again the reference to the Abrahamic Covenant in v. 5, which is the seventh made to it from Ex. 2: 24 on to the end of chapter 4.

(40) As Moses' humility (v. 10) furnished him a reason for thinking himself unsuitable for the mission, based on three facts—his lack of eloquence, *i.e.*, his not being an orator, his difficulty (incorrectly rendered *slow*) in utterance, and his difficulty in thinking (*tongue* in the sense of *teaching, thought*); so our Lord's humility in Bro. Russell, who was the star-member especially used for the deliverance of antitypical Israel, who, especially at first, lacked pertinent attainments of education, oratory, speech and thought, and who at first pushed others ahead of himself in the work, furnished Him a reason for regarding Himself in Bro. Russell anticipatorily unfit to undertake the mission. Additionally, based upon three facts, made such by His being a Spirit being—His lack of facility as a Spirit to be an orator to men, His difficulty in speaking to men and His difficulty, in thinking out, of

Himself, Divine things for men. The expression translated *heretofore* in Hebrew, as can be seen in the margin, is, *since yesterday, nor since the third day*. Stephen's saying that Moses was learned and also mighty in *word* and deed (Acts 7: 22) shows that before his flight Moses' condition was not that described in v. 10; he had evidently become so from the time of his escape from Egypt and flight into Midian. Hence as a human being our Lord did not have the three handicaps typed in this verse. Moses' "third day" was probably the period of his escape from Pharaoh and flight to Midian, corresponding to the time of our Lord's resurrection and ascension experiences. Moses' "yesterday" was probably the period of his stay in Midian previous to the Lord's appearing to him, corresponding to our Lord's time of stay in heaven from Pentecost to 1799; and the time of God's appearance to Moses ("since Thou hast spoken to Thy servant") corresponds to the early part of the day of preparation, perhaps up to 1844. During these three periods our Lord as a Spirit being had the three handicaps as to intercourse with humans typically referred to in this verse; hence He needed star-member mouthpieces during these three periods.

(41) God's answer to Moses, reminding him by a question and answer of His power to give eloquence, speechlessness or deafness, sight or blindness, types Jehovah's answer to Jesus, that He had all the power needed to qualify Him in Bro. Russell for the mission or to disqualify Him in him therefrom. God's promise to Moses that He would give him the needed utterances and thoughts (v. 11) types God's assurance to Jesus that He would give Him in Bro. Russell the words to say and the thoughts to utter. This statement proves that even in His glorified condition Jesus does not understand the hitherto unrevealed things until God lets them go out of His secret keeping power (Acts 1: 7; Rev. 1: 1 ); which He showed to be the case also while He was in the flesh (Mark 13: 32).

Therefore we may be sure that as Moses' words and thoughts uttered in Egypt were God's, so the message of our Lord by His two star-members in His Second Advent consists of God's own words and thoughts, which proves that God is His teacher even now in glory.

(42) Moses' (v. 13) still hesitating to undertake the mission, and making a plea that God may be pleased to send some (allegedly) more suitable person types our Lord in Bro. Russell still shrinking back from the difficulties of the work and asking whether God would not prefer to send some one possibly more adapted to undertake the work than He in Bro. Russell. Here again both Moses and our Lord in Bro. Russell show a humility and reticence so lacking in those who in power-grasping rush in where angels fear to tread, evidenced, *e.g.*, by so many Levite leaders now. The burning of God's anger against Moses (v. 14) quite probably means His having less pleasure in Moses than He would have had, had he not persevered so long in hesitating to decide to enter upon the mission. We make this remark because it is unlikely that in the antitype God's anger burned (such is the literal meaning of the Hebrew word) against our glorified Lord in Bro. Russell.\* There are degrees in God's pleasure with His faithful people and also degrees in His pleasure at various times with the same individual faithful one. It is probably this latter fact that is brought out in the antitype, *i.e.*, that God did not have that degree of delight in our Lord hesitating in Bro. Russell to undertake the proposed mission as He would

\* It is preferable to look at the antitypical hesitating as occurring, not in Jesus personally, but in Him as acting in Bro. Russell, the main star-member mouthpiece in whom Jesus spoke in antitypical Egypt to antitypical Israel and Pharaoh; hence the change of thought from the one originally given; yet that thought does not contradict Jesus' character, as we have shown in P '33, 178, 179; '35, 103, 104 and elsewhere.

have had, had that hesitancy not been so prolonged in him. We may be certain, however, that God was not positively displeased with our Lord's course in Bro. Russell; for that would have implied sin in our Lord in him. The interpretation of God's anger burning is, therefore, something like that given to *hating* father and mother, *etc.*, (Luke 14: 26; see Diaglott footnote), as loving them less, not positively hating them.

(43) We think the following words give us the clue to this, the expression of lower degree of delight in God toward the typical Moses and the antitypical Moses in Bro. Russell, in that it offers them a more limited privilege of service. As it was God's preference that antitypical Elijah anoint antitypical Jehu and Haziel, yet He permitted the, to Him, less delightful thing to happen, *i.e.*, antitypical Elisha to anoint these; so apparently God would have had more delight in Moses' talking to Israel and Pharaoh, without Aaron as his mouthpiece, yet He permitted the, to Him, less delightful thing to happen. Similarly, God apparently would have preferred to have Jesus in Bro. Russell speak to antitypical Israel and Pharaoh, without antitypical Aaron as His mouthpiece, yet permitted the, to Him, less delightful thing to happen. We make this remark because v. 14 teaches that in less delight God arranged for Aaron to be Moses' mouthpiece. As God called Moses' attention to the fact that Aaron of the tribe of Levi was Moses' brother, so God called Jesus' attention in Bro. Russell to the fact that the Lord's faithful people in antitypical Levi are Jesus' brother, even as all the Lord's anointed people living at the same period are collectively called *Christ* (Ps. 2: 1, 2; Acts 4: 26) and the *Son of God* (Matt. 2: 15; Hosea 11: 1). God's telling Moses that Aaron could talk well types His telling Jesus in Bro. Russell that the Church in the flesh at the time of the Second Advent would be able to do the required talking well. God's telling Moses that Aaron was on his journey to meet Moses types God's calling Jesus' attention to the Miller

movement, 1829-1844, as being then in operation, as a going forth to meet our Lord in His Second Advent (Matt. 25: 1-4). This fact, as well as those in the verses at the end of chapter 2, has enabled us to fix the time of this conversation between God and Christ as being between 1799 and 1844. At first thought it seems contradictory to make Jesus hesitate in Bro. Russell between 1799 and 1844; whereas he became Jesus' mouthpiece over 30 years later; but this seeming incongruity vanishes when we remember that the future is as the present to God, and hence He anticipatorily viewed this hesitation in Bro. Russell. God's forecasting to Moses Aaron's great and sincere joy at meeting him types God's forecasting to Jesus the Church's great and sincere joy when recognizing His Second Presence.

(44) God's charging (v. 15) Moses to speak to Aaron and to put into his mouth the words that he should declare to Israel and Pharaoh types God's charging Jesus in the two Laodicean star-members to teach the Parousia and Epiphany message to the Church and to teach the message as due to be given by her as Jesus' mouthpiece to antitypical Israel and Pharaoh. God's pledging Moses to support him as God's mouthpiece and Aaron as Moses' mouthpiece types God's pledging Jesus to support Him in the Laodicean star-members as God's mouthpiece and the Church as Jesus' mouthpiece. God's pledging Himself to direct the work of both Moses and Aaron types His pledging Himself to direct the work of Jesus in the Laodicean star-members and the Church in the Parousia and Epiphany. As in v. 15 God shows how Aaron, type and antitype, was to be made respectively the mouthpiece of Moses and Jesus in the Laodicean star-members, so in v. 16 it is stated that the typical Aaron would speak for Moses to the people as his mouthpiece, even as the Church would speak for Christ to the people as His mouthpiece in the antitype. Moses' being charged to be a god (*mighty, superior,*

*one)* to Aaron, which implies that Moses was to direct Aaron in utterances and acts, types Jesus' being charged to be a god to the Church, which implies that Jesus was to direct the Church's utterances and work. Moses' being charged (v. 17) to take in his hand the rod as the means by which he was to work the signs (vs. 2-9) types Jesus' being charged to take into His power Jehovah's full authority necessary to work the antitypical signs and wonders. Thus as by God's instructions, authorization and empowerment Moses was fully qualified to undertake the work of delivering Israel from Egypt and of bringing them all the way to Canaan, so Jesus by Jehovah's instructions, authorization and empowerment was fully qualified to undertake the work of delivering antitypical Israel from the present evil world and of bringing them to the Kingdom.

(45) Moses' return to *Jethro* (not Reuel!), asking permission to return to his brethren and to ascertain their welfare, types our Lord's going back to God, as acting more particularly in His wisdom and justice, for permission to return to the earth to carry out Jehovah's prescribed purpose and work and to return to His brethren, antitypical Israel, and interest Himself in their welfare. Jethro's consenting thereto and wishing him prosperity types God in His wisdom and justice agreeing thereto and wishing Christ prosperity (Ps. 45: 3, 4). Jehovah's charging Moses in Midian to return to Egypt, assuring him that his enemies were dead, types God's charging Jesus to return in the Second Advent, assuring Him that Satan and his servants were no more in a condition to harm Him and His work, because of changed conditions. Moses' (v. 20) taking his wife and two sons with him types our Lord in the later phases of the Miller movement, i.e., between 1844 and 1846, separating in spirit the Church and the two justified classes—a more faithful and a less faithful class of these—from the nominal people of God, but not yet taking them "out of her."

(46) Moses' putting them on an ass to carry them

to Egypt types our Lord's seating these three classes on the doctrine of the nearness of the Second Advent, as the teaching that would carry them to the present evil world by the time of the Second Advent, for its conditions and works. Their starting out to return to Egypt types the Lord's people from 1844 to 1846 making a distinct move toward Second Advent conditions in symbolic Egypt, a more and more heart's separation from the despisers of the Lord's return. Moses' taking God's rod in his hand types our Lord's receiving for Second Advent purposes God's power and authority to carry out Jehovah's program for the Second Advent. God's again saying (v. 21) to Moses to see to performing before Pharaoh all the wonders Divinely put into his power types God's repeating His charge to our Lord to take heed to perform before Satan all the wonders Divinely put into His power. God's telling Moses that He would harden Pharaoh's heart, which was done by God's kindness shown to an ungrateful and selfish heart, that Moses might be thus forewarned and forearmed to persevere in spite of Pharaoh's repeatedly broken pledged word, types God's telling Jesus that He would by His goodness, abused by an ungrateful and selfish heart, harden Satan's heart in order that our Lord so forewarned and forearmed might persevere in spite of Satan's repeatedly broken pledged word. Both in the type and the antitype this course delayed the deliverance, but in the end resulted in the first case and will result in the second case to the greater glory of God and mightier deliverance of His people, as all will yet recognize.

(47) God's charge (v. 22) to Moses to declare to Pharaoh that Israel was His firstborn, oldest and chief son, types God's telling Jesus to declare to Satan that God prizes His people as His oldest and chief one on earth, even as His firstborn. God's prospectively through Moses giving this as the reason for demanding from Pharaoh Israel's release, that Israel might serve God, types God's prospective demand on Satan

through Jesus for the release of His people from Satan's empire and bondage, that they may serve Him. God's charging Moses to inform Pharaoh that if he would refuse this demand, He would slay his firstborn types God's charge to Christ to inform Satan that if he refused this request He would slay the Roman hierarchy, which, as antichrist, is Satan's firstborn. This fact suggests the thought that the Roman hierarchy has long consisted almost exclusively, if not exclusively, of apostate new creatures condemned to the Second Death (Matt. 24: 15; 2 Thes. 2: 4). The charge of vs. 21-23 was given Moses while he was journeying toward Egypt, typing our Lord from 1846 to 1874 receiving the antitypical charge in preparation for His Second Advent. On first sight we get from vs. 24-26 the impression that it was Moses whom God sought to kill, but the antitype proves that such was not the case; for this would mean that God between 1846 and 1874 sought to symbolically kill Jesus. The episode shows that the threatened danger was averted by the circumcision of Zipporah's son, not sons. This suggests the thought that Gershom, Moses' firstborn, was the one whose life was threatened, probably by a severe sickness, and was saved by his circumcision. With this the facts of the antitype agree, as we will now proceed to show.

(48) Moses' son, Gershom, as firstborn, typed a more faithful justified class and the other, Eliezer, as an afterborn, typed a less faithful class. The following are the antitypical facts favoring this thought. Many justified ones were deeply interested in the Miller Movement, whose interest survived the disappointment of 1844. Both of these classes, together with the entire faithful Little Flock, remained in Babylon from 1844 to 1846, though clinging to the doctrine of the Second Advent's nearness. But in 1846, when a nucleus of the sanctuary class was separated from Babylon as the cleansed sanctuary, only the more faithful of these justified ones (antitypical Gershom)

left Babylon with that nucleus, the less faithful of these justified ones, while retaining sympathy with the doctrine of the Second Advent (Eliezer also riding on the ass—v. 20), were not faithful enough to leave Babylon with the others. From 1846 to 1874 there was creed-making done and there were many siftings made among these comeouters, resulting in the Adventists' developing into a denomination and its dividing into about a half-dozen sects. These siftings were very trialsome on the cleansed sanctuary and developed more or less mind and heart sickness among the faithful justified class (antitypical Gershom), who cleaved to it. This symbolic plague threatened the cutting off of antitypical Gershom from the cleansed sanctuary, and this was averted by this class proceeding to consecrate, whereby they overcame the symbolic plague. The inn of v. 24 types the condition of protection vouchsafed the Lord's people between 1846 and 1874. Moses', *etc.*, being on the way types our Lord, the Church and the two justified classes working their way unto 1874, the time of the Second Advent.

(49) God's meeting Gershom types God's manipulating the sifting experiences into antitypical Gershom's life. God's seeking to kill Gershom types His sending the strong delusions of those siftings to antitypical Gershom, who was by them somewhat plague-stricken. Zipporah's circumcising Gershom with the sharp knife (flint, literally) types the Church using the sharp Truth on consecration as a means of influencing the involved class to consecrate. Gershom's submitting to circumcision at Zipporah's hand types the involved class consecrating at the exhortation of the Church (Rom. 12: 1). Gershom's convalescence and continuance with Moses and Zipporah types the involved class recovering from the symbolic plague of the Adventists' siftings and remaining with Christ and the cleansed sanctuary. The account not involving Eliezer types the absence of certain Second Advent sympathizers as justified ones from the separated cleansed

sanctuary, in that they remained in Babylon. Zipporah's casting the foreskin at Moses' feet with the exclamation, "Thou art a bloody husband unto me," because of circumcision, types the Church announcing to the Lord the consecration of the involved class and declaring to our Lord that only by consecration unto death (bloody) is Christ gained and retained as bridegroom. The repetition of this thought in v. 26 types the repeated emphasis of these facts by the Church.

(50) God's charge (v. 27) to Aaron to go and meet Moses types God's charge from 1829 to 1844 to the Church by the Miller Movement to go forth to meet Christ in the Second Advent. In the Hebrew the words, *in the wilderness*, occur after the words, *go and meet Moses*. Hence the charge to do so, in so far as it introduced the idea of *the wilderness*, types the message given through Bro. Miller and others, partly from 1844 to 1846 and mainly from 1846 onward, to sever themselves from the symbolic city, Babylon, and to go into the separated condition of the cleansed sanctuary and in that condition advance to the ever nearing and closely approaching Second Advent. Aaron's obedience types the two phases of the Second Advent Movement just mentioned, as acts of obedience on the part of the Church, first from 1829 to 1844 and second from 1844 to 1846 and from 1846 to 1874. Moses and Aaron meeting in the mountain of God, Sinai, types the meeting of Christ and the Church at the beginning of the Kingdom, Oct., 1874, and onward to Passover, 1916, when the last one of the Aaron class met our Lord in His Second Advent. Kissing is an affectionate meeting of the lips of two persons. Christ's lips are the Truth teachings. Moses' and Aaron's kissing one another represents Christ and the Church at their meeting during the Second Advent lovingly exchanging thoughts on the Bible with one another (Cant. 1: 2; 8: 1). And certainly, dearly beloved, we know by experience the inexpressible joy of such love greetings as were ours with our Lord

when we came to recognize, thus meet Him as present in His exchanging thoughts with us! Moses' (v. 28) declaring to Aaron all the words of Jehovah, who had sent him, and all the signs which He commanded him, types our Lord, as God's Messenger, teaching the Church all the Parousia and Epiphany truths and their accompanying works in so far as they were of the antitypical signs for the Second Advent time.

(51) Moses' and Aaron's (v. 29) gathering the elders of Israel, as their first work after arriving in Egypt, types how Jesus, by manifesting the Parousia and Epiphany Truth first to the leaders, gathered them into the Truth, as can be seen, *e.g.*, in the works done from 1874 to 1878. Then as they came one after another to see the Truth, they declared it to others, each one thus getting the Truth as a part of antitypical Aaron and carrying it to others, which is typed by Aaron telling (v. 30) the elders and the people all the words which Jehovah revealed to Moses. Aaron's performing the signs in the sight of the people types in the first one how the Little Flock in its capacity of being the Lord's mouth and hand explained why evil has been permitted, and spread this thought as set forth in the Tower, particularly in the Food For Thinking Christians Tower; in the second one how Christ in His sacrifice working justification was God's hand manifested in perfection, how the Church in consecration and sacrifice is God's hand (leprous) manifested in imperfection, and how the Christ in glorification will be God's hand manifested in perfection, the declaration of this being by the contents of the Six Volumes in themselves, and as these contents were explained by the pilgrims, elders, *etc.*; and in the third one how the Truth, especially as circulated by the tracts would be repulsive to the antitypical Egyptians.

(52) Be it noted that as these signs were first wrought before the eyes of Israel, and not before the Egyptians first, so the three antitypical signs were first wrought before the eyes of understanding of the Lord's people,

then afterward before Satan and his servants. Accordingly the first work of the Parousia and Epiphany has been the private work toward the brethren, then afterward the public work toward the public and Satan. The people (v. 31) believing on hearing the words and seeing the signs type how the Parousia and Epiphany messages have been and will be accepted by the Lord's people, and that by the assistance of the Tower, Volumes, booklets, tracts, sermons, PRESENT TRUTH, supported by the pilgrims, elders, *etc.*, As Israel on hearing that God had visited them and sympathetically regarded their affliction, bowed their heads and worshiped, so spiritual Israel, on understanding that God has visited them and has sympathetically regarded their afflictions, yielded themselves to the Lord in and according to the Truth. Thus was God's forecast (Ex. 3: 18) fulfilled in the type, and has since 1874 been as certainly fulfilling in the antitype.

(1) What will precede our exposition of the involved verses in their order? Why this? What time periods come within the scope of the antitype? In what part of this Bible section is the bulk of the story found? The conditions of what period are covered in its antitype? In what part of this Bible section is the rest of the story found? What periods are involved in its antitype? Of what is Egypt as a land typical? How do the cited passages prove this? What does Pharaoh as Egypt's king type? How do the cited Scriptures prove this? Whom do the Israelites here type? How do the cited Scriptures prove this? What do Israel's oppression, groans and cries type? How do the cited Scriptures prove this? Whom do the Egyptians type? How do the cited passages prove these answers? What do the taskmasters represent? How is this Scripturally proven? For what are these general considerations helpful? For what do they prepare us? How may our abbreviated presentation be advantageously studied?

(2) What, for the antitype, is indicated by the mention of Joseph's and his brethren's death? What is typed by Israel's great increase? As to numbers, how were God's people during the Patriarchal Age? When did their

increase antitypically begin? Through what periods has it continued? During what Age did they fill antitypical Egypt? What is typed by the new Pharaoh's not knowing Joseph? What is typed by his rise? When did it antitypically begin and end? What did Satan cease and begin with the period of the illumination? When did this period begin? What is the distinction between the two Pharaohs of Ex. 1-15? What change in the insertion of v. 9 is suggested? Why? What is typed by Pharaoh's telling the Egyptians of Israel's to him and them dangerous increase? What is typed by Pharaoh's seeking to arouse the jealous fears of the Egyptians? By what did he in type and antitype seek to magnify them?

(3) What is typed by Pharaoh's counseling methods of decreasing the Israelites? When did it begin? Continue in the Old Testament times? In the New Testament times? What was the purpose of the counsel, in the type and antitype?

(4) What was the first oppressive step, in the type and the antitype? In what was the increase of death started against God's people by Satan? Continued? Wherein greatly increased? When was the increase of sin as a taskmaster started among God's people? Continued? Brought to its culmination? How did the taskmaster, error, affect them? When did it begin this? Continue it in the Jewish Age? Culminate it in the Gospel Age? What three great errors were especially oppressive? How? What others co-operated? What do the above facts prove?

(5) What does Israel's building Pithom and Raamses respectively type? What is typed by their being store cities? What is typed by Israel's increase despite the oppression? How is this illustrated? What is typed by Egypt's grief over Israel's increase? What was the effect of this grief in type and antitype? What is typed by the mortar, brick and field labor? What did these do to typical and to antitypical Israel?

(6) What do the words *Shiprah* and *Puah* mean? What do these women type? How did antitypical Shiprah and Puah fulfill their pertinent duties? What is the antitype of Pharaoh's seeking to get these women to kill the male babes at birth? What course was followed by them, type and antitype? What did the two

Nominal Churches often do with well developed leaders in the antitype? What are some examples of this? How are their saving budding leaders illustrated? What is typed by Pharaoh's upbraiding Shiphrah? Puah? What have been our pertinent experiences?

(7) What can be said of the truthfulness of the midwives' answer? What is typed by the fact that they stated? What examples prove this for the Jewish Age? For the Gospel Age? What are the antitypical Egyptian mothers? What is typed by the hard and long labor of Egyptian mothers? What is typed by the different experience of Israelitish mothers? What is typed by God's dealing well with Shiphrah and Puah? What is typed by the result on Israel of God's dealing well with these midwives? By God's building them houses?

(8) What is typed by Pharaoh's charge to cast the Hebrew baby boys into the river? What does the Nile here type? What is the difference in the antitype of killing these babes by the midwives and their drowning by any Egyptian? How was this second antitypical method used in the Jewish Age? What are some illustrations on this line? What was the character of the effort through Antiochus Epiphanes? What resulted therefrom? What was the general result on this line throughout the Jewish Age?

(9) For what period was Satan's involved master effort reserved? When did he begin this? How did he proceed? In what did it first and then later culminate? What other form did it also take in the first four centuries of our era? In what did they fail? What did they really effect? What is typed by Pharaoh's charging, not the midwives, but the Egyptians with drowning the male babes of Israel? How long has this course in the antitype continued? Where? In what two Harvest siftings is this manifest? What is a more detailed explanation of this charge to all Egyptians? What is typed by Pharaoh's sparing the female babes?

(10) In what is the key to the second chapter found? Whom does Moses usually type? Where does he always type our Lord? What four facts prove this? What does this fact prove to be? What does it enable us to do with the Exodus history? What proves that Amram in this type represents God? Jochebed, the promises of

Jesus' becoming a full Israelite and the servants of such promises? What would these promises include? Whom would the servants who ministered them include? Why are also Joseph, the shepherds, the wise men, Simeon and Anna included in the mother?

(11) Of what is Jesus' birth not the full antitype? What is the full antitype of Moses' birth? How could Joseph, *etc.*, be a part of the mother? What does Amram's begetting Moses type? Jochebed's conceiving and developing the embryo Moses? What is typed by Moses' fine features and precociousness in his first three months? What is typed by his being hidden these three months? How could Jochebed not hide Moses longer than three months? What does this type? What is typed by the ark of bulrushes? What is typed by putting Moses into the ark? What is typed by Jochebed's putting the ark among the flags near the river's bank? What does Miriam's watching the outcome type?

(12) Who originated Jewish sectarianism? Of whom is it the antitype? Why? What do her maidens type? What is typed by the princess coming to the river to wash herself? What is typed by her maidens accompanying her? What is typed by her catching sight of the ark? What is typed by the flags being on the river's fringe? What is typed by the maid who was sent to bring the ark to the princess? What is typed by the princess' desire to send for the ark? What is typed by her opening the ark? Her seeing the child? For what are about 95 per cent of a babe's cries? What did Moses' weeping type? What is typed by Moses' weeping touching the princess' heart? What is typed by the princess' recognizing Moses as a Hebrew child?

(13) What is typed by Miriam's appearing on the scene and offering to secure a Hebrew nurse for Moses? By the princess accepting the suggestion? By Miriam's going for his mother as nurse? By the princess' charge to Jochebed? By the wages given her? By Jochebed's accepting the charge? By Moses' growing?

(14) What was the oriental custom as to the duration of nursing an only or last-born son? How is this proven? How long was Moses' nursing doubtless prolonged? Why should we so conclude? Who likely visited Moses during his 35 years' stay at Pharaoh's court? How long was the involved antitypical nursing time for Jesus? Why

is this so? What is typed by Moses' being brought to and adopted by the princess? What is the meaning of the word *Moses*? Why was it given to him? What is its antitypical significance?

(15) What is St. Paul's thought (Heb. 11: 24-26) on the antitype of Moses' visiting his people and defending one against a taskmaster? What is typed by Moses' full development at that time? What is typed by Moses' visiting his brethren in their affliction? What is typed by Moses' compassionately beholding his brethren's afflictions? What is typed by Moses' noting the taskmaster smiting an Israelite? What is typed by Moses' slaying the taskmaster? Secretly, so far as Egyptians were concerned? What is typed by Moses' burying the Egyptian? What is an antitypical summary of vs. 11, 12?

(16) What is antitypically set forth in vs. 13 and 14? What two classes in Israel are typed by the two quarreling Hebrews? In what parable are they also set forth? What is typed by their quarreling? What is typed by the Israelite's wronging his brother? What is typed by Moses' reproving the wrongdoer? In what Scriptures are the antitypical reproofs found? What is, according to St. Stephen, typed by the wronging Hebrew's rejecting Moses? What is typed by the question, "Wilt thou kill me, *etc.*?" What is typed by Moses' fear at his killing the Egyptian becoming known? What is typed by Pharaoh's hearing of this deed? By Pharaoh's seeking his death? Moses' escape? His going to Midian? The well? His sitting there?

(17) What do the names, *Reuel* and *Jethro*, mean? What does Jethro type? Reuel? What do Reuel's seven daughters as shepherdesses type? Their shepherdizing Reuel's flocks? Their drawing the water from the well? Their filling the troughs? Who are typed by the evil shepherds? By their driving Reuel's daughters and sheep away from the troughs and well? What were the pertinent antitypical methods? What is typed by Moses' opposing these shepherds? Supporting the shepherdesses? Watering their flocks? How did this antitype work? How did it leave the Israelites indeed? Wherein are their conversion and consecration described?

(18) What does Reuel's question (v. 18) suggest? What is the antitype? What is typed by his daughters' finishing quickly that day? What is typed by Reuel's

asking the question? What is typed by the daughters' answer? By Reuel's questions asked in v. 20? What antitypically was suggested by the first of these questions? The second? How is this made clear by Rev. 3: 20? What is typed by Reuel's charge to his daughters? What is typed by their calling Moses in? By their receiving him? By his supping with them? By Moses' being pleased to dwell with Reuel? By Reuel giving him Zipporah as wife? Whom does Gershom type? What is typed by his being born by Zipporah to Moses in Midian? How is Gershom's name made typical?

(19) What does v. 23 prove as to the Pharaohs? What is not typed by the death of the Pharaoh of the oppression? What is not proved by the rise of the Pharaoh of the Exodus? What is typed by the death of the former and the rise of the latter? Up to when and what was the former role played? How had Satan been previously ruling his empire? By what three errors especially? What is meant by the Divine right of kings, of clergy, of aristocracy? How did these three doctrines give Satan a strangle hold on the race? How did he control the three classes above mentioned? In what role is Satan typed by the Pharaoh of the oppression? How is Satan's ceasing this role and executing another symbolized in Rev. 12? What was the second role? Why did he embark on it? By what is it represented? Where are details thereon given? What is a summary of the involved type and antitype?

(20) What has been the experience of both Israel's, type and antitype, under both Pharaohs? Under which has the oppression been most felt? Why? In what has this resulted? What is typed by Israel's cries coming up to God? When did God begin to set into action relieving influences? How is this symbolized in the Pyramid? Through what? When and through what did He set more powerful relieving influences into operation? How is this symbolized in the Pyramid? Through what was still further relief given? In what did this relief reach a climax? How did God antitypically show His remembering the Abrahamic, and the Oath-bound Covenant? How is this evident? What is typed by God's looking upon, and sympathizing with Israel?

(21) What did the preceding installment of this article treat? What will this one begin? What is typed by

Moses' shepherding Jethro's flock until this conversation with God at Mount Sinai? How is this proved by Ex. 4: 15? What two other episodes prove the conversation between God and Christ to have occurred before 1844? What is typed by Moses' leading the flock to the lower end of the plateau of Sinai's Peninsula? To the Mount of God?

(22) Who was the Angel of the Lord, type and antitype? Why is this true of the type? Why does He type Jehovah? What is typed by the burning bush? By its not being consumed? By the Angel of the Lord manifesting Himself in the burning bush? By Moses first viewing the burning bush?

(23) What is typed by Moses' turning aside to examine the burning bush? What was wonderful about the burning bush, type and antitype? To what does the incident testify in type and antitype? Of what is the conversation an explanation, type and antitype? What does God's calling to attract Moses' attention type? Repeating Moses' name? What characteristic, type and antitype, did the conversation have? Why? Wherein is it unique? How should we approach its study? What is typed by Moses' answer to God's call? What does this suggest?

(24) What is typed by God's telling Moses to take off his shepherd sandals? For what was it preparatory in type and antitype? What is typed by the conjoined prohibition? Why was it necessary in both cases? What is typed by the ground whereon Moses stood being holy? What other reason is there for the above prohibition? What is typed by God's statement, I am the God of thy father? What is typed by God's allusion to the Abrahamic Covenant in its Israelitish aspects? By the Covenant being the ground for Israel's deliverance? What is typed by the allusion to Abraham, Isaac and Jacob in this connection? In what aspects did God reveal Himself to Moses and Jesus in allusion to the Covenant? What is typed by Moses' reverently turning his head?

(25) What is typed by God's emphatically seeing Israel's affliction? His hearing their taskmaster-forced cries? His appreciating Israel's sorrows? What is thereby revealed of God? To whom? To what did it move Him? What is implied in the expression, "I go down," in type and antitype? In its present tense?

(26) With what two things did He commission the typical and antitypical Moses? What does Canaan type? In what two respects? What is typed by its being inhabited by non-Israelites? What is typed by the six nations here mentioned? What is typed when the seven nations are mentioned? What is typed by Canaan's flowing with milk and honey? By what right could typical and antitypical Canaan be taken? When do the elect battle for and inherit it? The faithful non-elect?

(27) What does v. 9 do as to v. 7 and Ex. 2: 23-25? Why, in type and antitype? What is typed by God's encouraging Moses to undertake the work toward Pharaoh and Israel? Moses' humble answer? Unlike whose spirit is this? Why is this humble attitude in our Lord all the more striking? What magnifies it all the more? As what does it shine? When was it developed for perpetuity? What lessons does it teach us? What is typed and implied in God's sure promise to Moses? What was to be the evidence and seal of success in the commissioned work of the typical and antitypical Moses?

(28) To what does not the word *name* in v. 13 and Ex. 6: 3 refer? Why not? Among other senses what two does the word *name* have? How are they proven by the cited Scriptures? What is not, and what are implied in God's answer? From what verb is the word now pronounced *Jehovah* derived? What is the very probably correct pronunciation? What is not, and what are given in God's answer to Moses' question? From what word is God's appellation derived? What pronunciation of God's name is not correct? What is like its correct pronunciation? How did the right pronunciation become lost? What word was substituted for it in reading aloud? How were the vowels of this word used with the consonants of God's name? What Hebrew words used in God's answer are not His appellation? What do they suggest?

(29) What is, linguistically, the expression, I am who I am? How may it be rendered into idiomatic English? How do the four quoted passages prove this? What do they illustrate as to Ex. 3: 14? What is referred to by the expression, "I am," in the last clause of Ex. 3: 14? By the expression, "I am whoever I please," in the first clause of Ex. 3: 14? What especial attributes of being are referred to by the expression, "I am"? Of character by the expression, "I am whoever I please"? Why?

(30) What, therefore, is typed by Moses' question in v. 13? When has our Lord had such questions to answer? Through what publications has He given the answers? What is typed by Moses' being charged to declare such attributes of being and character as belonging to Israel's Covenant God? How long will they last? What should they be to all generations? How has the declaration been made by our Lord? Why is this answer true? Why did Jesus ask the question antitypical of Moses' question?

(31) Where does God's name occur in its regular form? From what verb is it derived? How many times does this verb occur in the Hebrew Old Testament? Of what verb is it a variant or exceptional form? How often does the regular form occur in the Hebrew Old Testament? From what verb form are the Hebrew words of v. 14 quoted in par. 6? In the form *Yahveh* what does this verb mean? In what person is this form? The forms in v. 14? Why so? What is the propriety of both forms, for God to use as speaker? For us? What is the related meaning between the statements of vs. 15 and 16 on the Covenant God? What is typed by God's repeated emphasis on Moses' referring to His commission when speaking to Israel? By God telling Moses to assure Israel of His attributes as eternal and as memorials to all generations?

(32) What is typed by God's charging Moses first to gather Israel's elders? What significance is there to the Covenant God in v. 16? What is typed by the charge to assure the elders and people of God's sympathetic viewing their miseries? Why was this done, in type and antitype? How do the typical and antitypical thoughts of v. 17 compare with those of v. 8? Why are they here repeated? What is typed by God's assuring Moses that the elders and people would accept his message? What shows the fulfilment of this, type and antitype? What does the charge of vs. 16, 17, prophesied as fulfilled in v. 18, imply? How was the charge to Moses and the elders, to appear before Pharaoh, antitypically fulfilled? What works are thus typically set forth in vs. 16-18? What does this imply as to the antitype of Pharaoh?

(33) What is set forth, type and antitype, in the last part of v. 18? How is allusion made in v. 18 to the Covenant God? What is thereby typed? Why is the allusion in this case less clear than in other cases? What is typed by the statement that the Covenant God had met with

Moses and the elders? After giving their authorization, what were they in type and antitype to do? How was it to be worded, type and antitype? How was this carried out? When only were threats added to the request? What was the substance of the request? What is typed by the request to be permitted to go a three days' journey? What do these three days type?

(34) What in Hebrew does the expression, three days, not mean? What does it mean? What fact proves this? What was the antitypical journey? When was its first day? Who were its travelers? When did their journey begin and end? Who would also be delivered from Satan's empire on that day? What would they reach at its end? When will be its second day? What will occur therein? When will be its third day? What will occur therein? How is this typically set forth?

(35) Why is the typical and antitypical journey called a wilderness one? What is typed by the commission to request permission to sacrifice on the third day? How was the request not made? How was it made? Who complete the journey and sacrifice on the first day? The second day? The third day? How are we then to regard the expression, to sacrifice after the three days' journey?

(36) What is typed by God's stating that He knew that Pharaoh would yield to the request only under compulsion? By God's telling Moses that His power would smite Egypt and Egyptians by His wonders? What were they, type and antitype? What would these effect for Israel, type and antitype? What is typed by the promise of God's enfavoring the Israelites with the Egyptians unto their not going forth empty of jewels and raiment?

(37) What is typed by the charge that the Hebrew housewife should request of her Egyptian neighbouress and the latter's guest jewels of gold and silver and raiment? By her putting them on her sons and daughters? What is typed by God's foretelling that this would result in despoiling the Egyptians? How often and where else is reference made to this matter? Under which passage will we study the pertinent details?

(38) What do we now begin? What must be said of the translation of the verbs as in the future tense in v. 1? What auxiliary would better fit? Why should we not use the word *will* here, grammatically correct enough in itself? Why should we use the word *may* here instead of *will*?

What fact in the type should also suggest it? What does God's answer suggest? What follows from these reasons?

(39) How many credential signs did God give? How did God's answer indicate a varying need of one, two or three signs for convincing purposes? What does the reiterated purpose of the signs prove as to the use of the word *may* with the verbs of v. 1? What does the antitype prove as to the varying responsiveness in belief to the signs? How is this also shown in the type by the wording of v. 8? What will not here be done with vs. 2-9? Why not? Where does our Pastor detailedly interpret these signs? Where are his interpretations of them briefly given? What should we do with both of these discussions? To what does the Lord refer in v. 5? How many references are made to it from Ex. 2: 24 to the end of chapter 4?

(40) What is typed by Moses' humility furnishing him a reason, based on three facts, for thinking Himself in Bro. Russell unfit to undertake the proffered mission? What were the three typical and antitypical facts? On what were the antitypical ones based? What is the literal translation of the words rendered *heretofore* in v. 10? What do Stephen's words on Moses (Acts 7: 22) imply as to Moses on the three handicaps before his flight from Egypt? What follows on this line therefrom? What follows from this in the antitype? What is meant and typed by Moses' *third day? Yesterday? "Since Thou has spoken to Thy Servant"*? What handicaps did our Lord have during these three periods? Why? With what result?

(41) What is typed by God's answer? What is typed by God's promise to Moses to give him the needed utterances and thoughts? What does this statement prove as to the glorified Jesus? What was the pertinent condition while He was in the flesh? What do we conclude from this as to Moses' and Jesus' pertinent words and thoughts? What does this prove?

(42) What is typed by Moses' hesitating to accept the commission and asking God to prefer some one else for it? What qualities in Moses and Jesus in Bro. Russell here shine out, which are lacking in bold power-grasps? What quite probably is meant by God's anger burning against Moses, type and antitype? Why so? What other expression clarifies it?

(43) How do the following words lend corroboration to this thought? What parallel case will clarify this? How may the same principle be applied to God's less delight in Moses' and Jesus' doing their work through a mouthpiece? Why do we so say? What is typed by God's calling Moses' attention to Aaron's being his brother? What is typed by God's telling Moses that Aaron could talk well? What is typed by God's telling Moses that Aaron was on his way to meet him? What do this fact and the one at the end of Ex. 2 enable us to do as to the time of this conversation between God and Christ? What is typed by God's telling Moses of Aaron's joy at meeting him?

(44) What is typed by God's charging Moses to speak to Aaron and to put into his mouth the words he should speak to Israel? By God's pledge to support Moses as His mouthpiece and Aaron as Moses' mouthpiece? To direct the work of both Moses and Aaron? What is the difference, type and antitype, as to the mouthpieceship spoken of in vs. 15 and 16? What is meant, type and antitype, by Moses' being Aaron's god and Aaron's being Moses' prophet? What is typed by Moses' taking in his hand the wonder-working rod? How was Moses, type and antitype, qualified for the involved delivering and leading work?

(45) What is typed by Moses' return to Jethro, asking permission to go to Egypt and inquire after his brethren's welfare? By Jethro's consenting thereto and wishing prosperity therein? By Jehovah's charging Moses in Midian to return to Egypt with assurance of safety? By Moses' taking his wife and two sons with him?

(46) What is typed by his putting them on an ass to carry them to Egypt? By their starting out to Egypt? By Moses' taking God's rod in his hand? By God's repeating the charge on performing the wonders before Pharaoh? What is meant by God's hardening typical and antotypical Pharaoh's heart? Why did God tell of such heart's hardening, in type and antitype? What are the two results of it in the type and the antitype?

(47) What is typed by God's telling Moses to declare to Pharaoh that Israel was God's firstborn? By God's giving this as the reason for demanding Israel's release to serve God?. By God's telling Moses, in case of Pharaoh's refusal, to threaten him with the death of his firstborn? How does this imply the Second Death to the bulk of the

members of the Roman hierarchy? What is typed by the charges of vs. 21-23 being given Moses while en route to Egypt? Whose death on first sight seems to have been sought by God and prevented by Gershom's circumcision (vs. 24-26)? Why is this natural impression a mistaken one? What suggests the thought that Gershom was the one in danger? Probably through what? Why is this thought correct?

(48) What typical fact proves Gershom to type a more faithful justified class than Eliezer? What antitypical facts favor this thought? What many things were experienced among the Adventist come-outers of 1846 to 1874? In what did they result to the Adventists? The faithful nucleus? The associated faithful justified? What did the effect on the latter threaten? How was it averted? What is typed by the inn of v. 24? By Moses', Zipporah's and the two sons' being on the way?

(49) What is typed by God's meeting Gershom? By God's seeking to kill him? By Zipporah's circumcising him by the sharp knife? By Gershom's submitting thereto? By his convalescence and continuance with Moses and Zipporah? By the account not involving Eliezer? By Zipporah's casting the foreskin at Moses' feet, exclaiming, "Thou are a bloody husband unto me," because of the circumcision? By the repetition of this exclamation?

(50) What is typed by God's charge that Aaron meet Moses? By the charge to do so in the wilderness? By Aaron's obedience? By Moses' and Aaron's meeting? What is kissing? What are Christ's lips? What is typed by Moses' and Aaron's kissing one another at their meeting? What has been our experience in our share of this meeting? What is typed by Moses' telling Aaron all the things revealed to him by God and the works God charged him to do?

(51) What is typed by Moses' and Aaron's first gathering the elders? By Aaron telling the elders and the people all the words Divinely revealed to Moses? By his performing the first sign? The second? The third? By the signs being wrought first before Israel? Before the Egyptians and Pharaoh afterward?

(52) What has been the primary Parousia and Epiphany work? The secondary? What is typed by the people believing through the signs? By their bowing their heads and worshiping? What did this fulfill, type and antitype?

CHAPTER II  
EFFORTS AT DELIVERANCE  
Ex: 5: 1—7: 13; 10: 21-29

PHARAOH'S REACTIONS TO THE REQUEST FOR ISRAEL'S RELEASE. INCREASED OPPRESSION. THE OFFICERS' COURSE. MOSES', GOD'S AND ISRAEL'S RESPONSE. AN EPIPHANY GENEALOGY. MEASURES AND COUNTERMEASURES. NINTH PLAGUE COMPROMISES REJECTED. PRIDE FALLS.

WE WILL begin this chapter with a study of Ex. 5. In it Pharaoh's course counteractive of the first works of Moses and Aaron for Israel's deliverance is set forth; and it types Satan's course counteractive of the first works of Jesus and the Church during the Parousia for the deliverance of the Church and the World. Moses' and Aaron's first going in to Pharaoh after their first dealings with Israel types Jesus' and the Church's first *public* efforts after their first private dealings with Spiritual Israel (v. 1). We are not to understand Moses' and Aaron's speaking with Pharaoh (v. 1) to type Jesus and the Church speaking directly to Satan as the one directly addressed; for the facts of the reaping time show that the Church made no address as Jesus' mouthpiece directly to Satan. How, then, was it done? In circulating the magazine, *The Herald Of The Morning*, in selling the book, *The Three Worlds*, in delivering lectures, in giving tracts and in speaking and writing letters to, and conversing with the public as citizens of Satan's empire, the Church as Christ's mouthpiece spoke to Satan, who was a close listener to the message delivered to his subjects; hence in reality he was the person mainly addressed by the message.

(2) In quoting and explaining the pertinent Scriptures in proof of their ambassadorship for the God of the Faithful and in proof of their message, Christ and the Church antityped Moses and Aaron saying, "Thus saith the Lord God of Israeli" (v. 1). In delivering

their message of salvation for the elect and non-elect, with ardent desire that its contents be realized, they antityped Moses and Aaron saying, "Let my people go." In declaring the securing of the blessed enjoyment of the high calling and restitution salvoes (the feast of v. 1) as being the design of God in making the request for antitypical Israel's release, Jesus and the Church antityped the declaration that Moses and Aaron made as to the object of their request for Israel's release, "that they may hold a feast." In showing that the high calling and restitution salvoes would be glorious, happy experiences, they antityped that part of the explanation of Moses and Aaron on the object of the release asked for—that it was for a festival purpose. In declaring that these salvoes would result in glory to God in the highest they antityped Moses' and Aaron's statement that the feast was to be held to (for) the Lord. And in declaring that the antitypical feast was to be held in complete isolation and separation from Satan and his empire, they antityped Moses' and Aaron's saying that the feast was to be held in the wilderness. The fact that the request in the type was made in the name of the Lord God of *Israel* was to suggest the thought to Pharaoh's mind that whereas he was oppressing an apparently weak and meek nation, he was in reality oppressing the favorites of the Omnipotent, which fact was calculated to arouse a fair-minded person to a favorable response to the request. These same thoughts underlie the form of introducing the antitypical request—the quotation and explanation of pertinent Scriptures proving that Jehovah is antitypical Israel's covenant God.

(3) It will be noted that vs. 1-5 treat of the first appearance of Moses' and Aaron's many appearances before Pharaoh. This fact enables us to locate the time of its antitype. Remembering that Moses' arrival in Egypt types Jesus' Second Advent setting in, and Aaron's arrival there types the Church in the Second Advent time coming into the office of Jesus' mouthpiece,

and that their first work before the elders and the Israelites types Jesus' and the Church's first work in the Second Advent toward the leading and other brethren, we are enabled to see that their first appearance before Satan was in the first public work done in the Parousia—the first cry, "Behold the Bridegroom," from the Spring of 1877 to that of 1878 (Matt. 25: 6). In a literary way this public work was done through (1) the magazine, *The Herald Of The Morning*, financed and largely directed by Bro. Russell, and edited by Bro. Barbour, assisted by Bros. Russell and Paton, (2) the small book, *The Three Worlds*, written by Mr. Barbour and financed by Bro. Russell, and (3) Bro. Russell's tract, *The Object And Manner Of Our Lord's Return*. This public work was further performed by lectures, the main lecturers—pilgrims—being Bros. Russell, Barbour, Paton, Keith, Mann, Rice, Jones and Adams. The book, *The Three Worlds*, was sold by pilgrims and sharpshooters, and the tract, *The Object And Manner, etc.*, was circulated by pilgrims and volunteers. Thus on a small scale sharpshooter and volunteer work was entered into; and the pilgrim work was going on full fledged in this first public effort of the Harvest. It is this work that is typed by the statements of v. 1.

(4) Pharaoh's defiant answer (v. 2) was (1) a denial of God's attributes as sufficient to warrant His request of Pharaoh for Israel's release; (2) a refusal to recognize Him as God; and (3) a refusal to obey Him in His request. In this he types (1) Satan's denial of God's attributes as sufficient to warrant God's request of him to release God's people from his empire and slavery; (2) his refusal to recognize Him as God; and (3) his refusal to obey Him in His request. We are not to understand that Satan gave these answers to Jesus and the Church in so many words orally. Rather he did this by his acts, *i.e.*, by using his human mouthpieces, especially the clergy, but also politicians and aristocrats, to speak these thoughts

in contradiction to the public message of God's mouthpieces from 1877 to 1878. The Faithful in their public work were proclaiming the ransom, the object, manner and time of our Lord's return, the election of the Church, restitution for the world, future probation, the overthrow of Satan's empire—and all as an outflow of God's perfect wisdom, power, justice and love; and incidentally they refuted the opposing errors, like self-atonement, Christ's return in the flesh to destroy the universe, to save the saintly only, to damn the wicked, body and soul, at some unknown date far in the future, Calvinistic predestinarianism, eternal torment, the consciousness of the dead, saints' entering into their reward immediately at death, judgment day as doomsday, the Divine right of the clergy, kings and aristocrats, *etc.* It was such preaching with an ardent desire for its fulfilment that constituted the request, "Let my people go." The clergy, the politicians and aristocrats and their partisan supporters by contradicting these truths and presenting their pertinent errors contradictory of these truths (1) denied that God's attributes were such as to warrant a change of view and resultant acts, such as were proclaimed and desired by the Faithful. Their contradictory course was (2) a refusal to recognize Jehovah as a God of perfect wisdom, justice, love and power. Their contradictory course was (3) a refusal to liberate God's people from the errors, oppression and violence in which they were held. To such a course of contradiction they added such obstructive acts as they could to hinder the freedom of God's people. But in all this they did not act independently as of their own initiative. Satan inspired their thoughts, egged them on to their contradictions and made it profitable for, and defensive against loss to, them to pursue the thwarting course that they took. Hence it was really Satan (1) who denied God's attributes as sufficient to warrant His request of him for antitypical Israel's release; (2) who refused to recognize Him as God,

and (3) who refused to obey Him in His request. And in so doing Satan antityped Pharaoh's answer.

(5) These Satanic contradictions and obstructions set in immediately after Satan's mouthpieces caught the drift of the first public message of the Parousia; and Satan was a Johnny-on-the-spot to give them a quick understanding of the message's import; for it was not a new thing to him, since he first heard it at the mouth of Jesus, the Apostles and the Apostolic Church; and though he had suppressed and misrepresented it for centuries in the meantime, he was compelled between 1872 and 1877 to hear it again unfolding as it was given privately to the Lord's people, first as a new work from 1872 to 1874, and then as a developed work from Oct., 1874, to April, 1877. But such contradictory and obstructive tactics did not stop the messengers. Rather it stimulated them to renewed efforts; and these renewed efforts are typed by the repeated and elaborated request of v. 3. The word *to meet* (v. 3) in such connections carries the force of *revealing oneself* (Ex. 4: 24; Num. 23: 3, 4, 15, 16). These words, "the God of the Hebrews hath met with us," antitypically do not imply that the Church was inspired by Jehovah, but that they were illuminated as to His mind expressed in the Bible and explained to them. They antityped this statement by proving their views to be Scriptural, reasonable and factual. The politeness with which the request was made in the type antitypes the graciousness of the spirit of the Church in proclaiming publicly the glad tidings of the true gospel. Moses' and Aaron's statement of the request in v. 3 is the fulfilment of the Lord's pertinent charge (Ex. 3: 18); and as the antitypes were given under that verse we need not repeat them here. The reason given by Moses and Aaron for the request, "lest He fall upon us with pestilence, or with the sword," is a new item. The thought of the type is clear. It types how graciously and apologetically self-preservation was given as a reason for the antitypical request; for if antitypical

Israel would not undertake and persevere in the involved spiritual journey, consecration made and carried out, it is certain that the Lord would send to them a strong delusion—a symbolic pestilence (2 Thes. 2: 9-12)—as He has done and is doing to the unfaithful from 1878 onward in the six harvest siftings. The antitypical sword of v. 3 represents controversial Truth refuting the errors of the unfaithful. This, too, has been enacted since 1878 toward the unfaithful antitypical Israelites. These are not noted in the type, which treats of the real Israelites only.

(6) Pharaoh's rebuking Moses and Aaron for arousing the desire of liberty in the Israelites' hearts (v. 4) types Satan's rebuking Jesus and the Church for arousing in antitypical Israel's hearts the desire of freedom from sin, error, selfishness, worldliness and death. Such desire in Israel, making them labor less, types the desire of antitypical Israel freeing it measurably from the oppression of sin, error, selfishness, worldliness and death. In the antitype this is wrought through repentance, faith, justification, consecration and their faithful performance. This, of course, hindered the progress of the curse in them, just as Israel's being partly relieved of their work freed them from oppressive labor. And as these effects were the respective fruits of the labors of the two Moseses and Aarons, so Pharaoh and Satan were angry at, and rebuked the respective Moseses and Aarons. Pharaoh's charging Moses and Aaron to perform slaves' work (v. 4) types Satan's efforts to subject Jesus and the Church to sin, error, selfishness; worldliness and death, which he attempted throughout the Harvest, especially in the six siftings. As Pharaoh blamed Moses and Aaron (v. 5) with the responsibility of deterring many from labor, some of whom were oppressed Egyptians and others of whom were oppressed members of other nations, who caught the spirit of liberty proclaimed by Moses and Aaron, and who later actually left Egypt with the Israelites (Ex. 12: 38; Num. 11: 4); so Satan blamed

Jesus and the Church with the responsibility of relieving from many effects of the curse antitypical Israelites and some who were not antitypical Israelites, but who longed for liberty from its oppression, they mingling among God's people. This rebuke came from Satan through his special servants in church, state and capital, who, apprehensively observing the spirit of liberty from the curse proclaimed worldwide and being received by many, rebuked by their contradictory teachings and obstructive tactics the Church, and thereby Jesus, for fostering such a spirit by their public message of "liberty to the land and to the inhabitants thereof," as well as to the Church before the world of mankind.

(7) Vs. 6-9 show the counteractive measures that Pharaoh took to hinder Israel's obtaining their freedom. He would remedy the situation from his standpoint by increasing the burdens of the people and thus make them work more, that by harder labor he might drive out of them the alleged folly of aspiring to liberty, when they would be made to feel that such aspirations only increased their burdens. So Satan, while protesting through his clerical, political and aristocratical mouthpieces against the message of Christ and the Church given from April, 1877, to April, 1878, on liberty from the curse through the two salvations, also set into operation counteractive measures calculated to wear out the desire for freedom from the curse in those who were more or less animated by selfishness, by which Satan supposed all to be animated, and thus to withhold them from seeking release from the oppression of sin, error, selfishness, worldliness and death, in the desire for a mere amelioration of their increased burdens. It is written, "Jordan overfloweth all his banks all the time of harvest" (Josh. 3: 15), *i.e.*, during the entire time of the Jewish, Gospel and Millennial Harvests, the curse of sin, error and death overflows in great increase above other times. The history of the Jewish Harvest proves this. We are eye

witnesses of this fact as taking place since 1874, and Scripturally, know that we will continue to witness it until 1954-1956. More particularly and abounding is this true during the present Harvest, with which the type under study is concerned. Shortly we will give some particulars thereon.

(8) The antitypical taskmasters of v. 6 are sin, error, selfishness, worldliness and death; and the officers of the people are the reformer class among God's nominal people, who, while seeking to stay some features of the curse, more or less enforce others (see vs. 10-21). As examples of such reformers we might mention in the political world: Gladstone, Liebknecht, Mussolini, Tolstoy, Lenine, Debs, Bryan, (Ramsey) MacDonald; in the moral world: Comstock, (Francis) Murphy, (Frances) Willard; in the religious world: Doellinger, Moody, Sunday, (Gypsy) Smith, (Sam) Jones, Farrar, (Arthur) Pearson; in the capitalistic world: (Ida) Tarbell, (Thomas) Lawson and other muckrakers. While all of these sought in their various fields to stay certain effects of the curse, they undoubtedly led the people into other features of it and thus were used by Satan to oppress the people. Satan's counteractive measures began in 1877, as the statement of the type (v. 6—"the same day") and the facts of the antitype prove; but we are not to understand that such oppression ceased when the next public work set in. Rather throughout the harvest such a policy is followed by Satan. This feature as peculiar in successive antitypes and symbols, as running on to a completion, we can see well illustrated in Elijah's smiting Jordan, his and Elisha's crossing it, their walking and talking on the other side, in the pouring out of the seven vials, *etc., etc.* We are not to understand that each vial ceased to be poured out any longer after the next one was begun to be poured out; for the facts show that each volume continued by its refutations to plague those whom it refuted, despite new ones joining the refutative work. This peculiarity,

of course, does not show in the typical plagues, nor in the symbolization of their antitypes in Rev. 16, nor in types in general. Yet this is the way the fulfillments of practically all successive types and symbols occur. Hence we will not need in our study to mention this fact every time it occurs, which is frequent.

(9) Pharaoh's (vs. 7-9) charging the taskmasters and officers to make the people deliver the same number of bricks and provide their own straw for them, which previously they did not have to do, and thus greatly to increase their burdens, types Satan's manipulating the forms of the curse and the reformers in such ways so as to increase the curse. In the political, industrial and financial world he began this by making the gold standard oppress the peoples, especially in America, and increased this oppression by tinkering with reform measures, like the Bland-Allison Act of 1878 and the Sherman Purchasing Act of 1890, and by securely fastening the gold standard on the nations indebted to Britain and the silver standard on some non-debtor nations purchasing from England. The resultant oppression on the farmers of the world and on the silver standard countries of the world is known to everybody. The farmers in India and China are now among other causes groaning under this condition. Retributively Britain is now suffering as a result. The Russo-Turkey war of 1877 and 1878, the European alliances, the tariff walls of Europe and America, are other exhibitions of this increased oppression in the political world at that time, the reformers as a sum total of their efforts only making the situation worse, as America's experience with prohibition and as Europe's experience with republicanism, socialism, communism, totalitarianism, anarchism and syndicalism prove. In the religious world this oppression has been working especially since 1878 in the six great siftings among the consecrated, the justified and the mere professors, the reformers' creed-revising efforts resulting in adding more fuel to the religious fires.

(10) Certainly the facts prove that "Jordan overfloweth all his banks all the time of harvest," so far as the present Harvest is concerned. Never was vice in the form of white slavery, adultery, fornication, unnatural sins, drunkenness, gluttony, bootlegging and gang lawlessness so rampant as since 1877. Never did poverty pinch so many as since 1877, especially since 1914. Never has education been more abused, depraved and emasculated than since 1877. In statecraft the following are some of the increases of the curse since 1877: land and market hunger, protecting the rich as against the poor, judicial, executive and legislative corruption in office and elections, the spoils system, boss rule, graft, land frauds, squandering public funds, using office for personal gain, militarism, crooked diplomacy, reducing solemn treaties to scraps of paper, the rule of might as against right, oppressing weak nations, unjust wars, imposing ruinous reparations on the defeated, land and people grabbing, debt repudiations, fomenting wars and revolutions, disregard of law and order, class legislation, heavy taxation, *etc., etc., etc.* In the financial and industrial world the following evils have either come into existence or greatly increased since 1877: stock gambling, watering, manipulating and defrauding, legal technicalities, miscarriages and delays, price manipulating, profiteering, monopolizing natural products by the few to the exploitation of the many, destroying competition and competitors, substituting inferior materials, using false weights and measures, adulterating foods, materials, *etc.*, controlling and subsidizing the press, landlordism, so-called efficiency methods, dishonesty in bank and trust officials, dishonest book-keeping, bribery for special privileges, tax dodging, escape from punishment or from large punishment by rich and great, and unmerciful sentences on poor and small criminals, unauthorized use and peculation of trust funds, insurance company frauds, railroad crookedness, trust abuses, luxurious living in the face of

widespread want, wars of financiers, dissipation of wealth, buying elections, manufacturing panics and wars for financial gain, *etc., etc., etc.* In the world of labor the following occur: class hatred, labor union dictation to capitalists and laborers, unjustifiable strikes and lockouts, unjust boycotts, riots, pitched battles between capital's hirelings, strike breakers, and strikers, terrorism, incendiaryism, sabotage, *etc.* The following from the pen of Mr. F. Simonds, the historian, describes certain present evil conditions:

"Seventeen years [since 1914] of almost continuous conflict, interrupted only by incomplete truce, have reduced the whole (European) continent to a state of economic and social disorder unparalleled since the Thirty Years' War. Nations are bankrupt, trade is reduced to barter, money has lost its value, even the pound sterling has faltered. The unemployed millions are meagerly fed by public treasuries, themselves inadequately filled by taxation which is extortionate. The miseries of the so-called peace of today, miseries reaching to every human being within national limits, defy exaggeration. It is clear that what has been going on since 1914 cannot continue."

Surely these facts show the increase of the curse in the political, business and labor world since 1877.

(11) The same is true in family life, as the following facts show: marital thoughtlessness, selfishness, oppression, disobedience, disrespect, unhappiness, infidelity, contentiousness, hatred, *etc.*, the divorce evil, parental irresponsibility for, neglect of, indifference to, non-support of, and non- or mistreating of children, filial disrespect, lovelessness, disobedience, breaking up of the home life of families, casting old parents adrift unprovided for, *etc.* In the religious world the curse of erroneous doctrines and practices has greatly increased since 1877, as the following facts will prove: the spread of no-ransomism in the forms of direct ransom denials, self-atonement, works justification, Christian Science, Spiritism, evolutionism, the spread

of infidelity in the forms of universalistic self-atonement, rationalism, higher criticism, materialism, atheism, agnosticism, pantheism, deism, polytheism, increased fanatical sectism, the spread of combinationism, in sectarianism, in Protestantism, in Catholicism and Protestantism, in Churchianity with heathenism and Reformed Judaism, materialism, fadism, faith cureism, occultism, pseudo-science, secularism, the increase of thwarted reformism in the forms of prohibition of liquors, tobacco and narcotics, in the family relations, politics, industry, capital, social conditions, etc., the spread of contradictionism against the teachings of God's priesthood, especially in almost all matters connected with the two salvations, and finally the spread of revolutionism against the teachings and arrangements of God among the consecrated, the justified and the mere professors. In what is called "society" the caste feeling, the ostentatiousness, the luxury, the pride, the formality, the rivalry, the envy, the spite, the indifference to the needy, the emptiness, the aimlessness, the vanity, the selfishness and the laziness of it all, ever increasing, manifest Satan's oppression. All these facts prove that Satan has greatly increased the oppression of the curse since 1877 to counteract the Second Advent work of Jesus and the Church in its relation to the deliverance of the world from Satan's clutches. These he began according to the type (vs. 6-12) in 1877 and intensified increasingly ever since. He has been accomplishing this oppression by appealing to the selfishness of certain persons whose self interests make it profitable to them to do these evil things. Thus he makes it profitable to some—antitypical Egyptians, his servants—to oppress others. He has made conditions among men to conduce to such evils. Thus he is the real oppressor, however much secondary agents act.

(12) Pharaoh's claim (v. 8) that the Israelites were lazy types Satan's claim that people want too easy a time in desiring release from his bondage and in desiring

the liberty that service of God gives. Pharaoh's heartless cruelty in commanding the taskmasters and officers to crush the Israelites by more and prostrating work (v. 9) types Satan's charge to increase the woes that sin, error, selfishness, worldliness, the dying process and the number going into the death state bring upon the people. The antitypical taskmasters were commanded so to do by Satan's direct mustering of them for this diabolical work (Heb. 2: 15); and the reformers (officers of the people) were commanded to do this by circumstances which Satan wrought in their lives, in several ways: (1) by designedly getting them to advocate what to the conservatives seemed radical and very selfish, and then by appealing to the self-interests of the conservatives bringing the reform efforts to naught, e.g., Mr. Bryan's bimetallism advocacy, *etc.*; (2) by getting them more or less to compromise their reform principles and practices for the sake of practical exigencies—expediency—which likewise increased the woes of the curse; (3) by making it more or less advantageous to some of them to drop their reform agitation; (4) by putting them into such positions as lured them on by more or less selfish considerations to differ from one another; (5) by giving them some slight success when it had to be conceded; and (6) especially by constant suggestions, internal and external, appealing to their desires to pursue a course that he wanted them to take. Pharaoh's charge (v. 9) that the taskmasters and officers dissuade the people from listening to vain (literally, *deceitful*) words, which by insinuation he charged Moses' and Aaron's propaganda were, types Satan's charge that the especial three features of the curse (sin, error and death) and the reformer leaders of the people by acts and teachings seek to refute, as erroneous, impractical, unfactual, unreasonable and unscriptural, the Parousia and Epiphany teachings of Jesus and the Church on freeing God's people from Satanic rule and oppression forever.

(13) The going forth of the taskmasters and officers of the people types the procedure of Satan whereby he initiated the first start of the added oppression. Their speaking to the people types, not words, but oppressive acts ("acts speak louder than words") whereby the added oppression was brought to the attention of antitypical Israel, *e.g.*, the single gold standard in 1877, first beginning to make itself oppressively felt, was a speaking of the added oppression by the five forms of the curse as the antitypical taskmasters, while the reformers began to agitate palliative measures, starting in 1877, immediately after the oppression began to make itself felt, which expressed themselves legally in 1878 in the Bland-Allison Act. An example of this in the religious world is the antitypical taskmaster, error, initiating ante-millennial and post-millennial movements in the more conservative nominal churches, and in the more liberal of the nominal churches a pre-millennial movement that advocated Christ's return in the flesh to set up a kingdom for the blessing of the then living only. Similarly intentioned measures were introduced as to vice, society, state, nominal church, family, etc. The taskmasters' and officers' saying, "Thus saith Pharaoh" (v. 10), types that the curse features and the reformers by their acts showed that the real source of their endeavors was Satan and an acting out of Satan's principles. The statement (v. 10), "I will give you no more straw," types how the pertinent acts declared that the former relative leniency of the curse would no longer be allowed. Their charge to the people (v. 11), "Go, get your straw where you can find it," types their acts that pressed the people on into deeper and heavier oppression. The statement (v. 11), "Yet not ought of your work shall be diminished," types the acts whereby these showed that none of the past oppressive features of the curse—sin, error, selfishness, worldliness and death—would be taken away. Hence Satan's purpose was to continue to act as the one who

had the power of death in the application of former methods of executing the curse and adding others.

(14) The straw-gathering scattering of the people throughout Egypt (v. 12) types the spreading throughout the present evil world of the increased rigor of the curse during the Parousia and Epiphany and the affecting of all God's people with these added afflictions. The people seeking stubble (v. 12) instead of straw, which the owners would refuse to give, stubble thus being easier for them to get than straw, represents how the increasingly oppressed have been grasping at palliative measures, which, while increasing the evils of the curse beyond what they were before the Harvest, promised some measure of relief from the worse threatening evils pressing in on all sides. The task masters' hastening the people (v. 13) types the speeding up of the curse, which certainly since 1877 has been increasingly going on. This is evident in the increasingly great rush of evils in state, church (nominal), family, finance, industry, commerce, society, the underworld, transportation, agriculture, labor, radicalism, education, science, militarism, pacifism, efficiency methods, *etc., etc., etc.* The ruthless and unceasing sway of abounding selfishness on all sides, speaking louder than words, demands of the people that they undergo to the full—to the last ounce ("Fulfill your works, your daily tasks, *etc.*"—v. 12), the increasing forms and rigors of the curse in addition to those of its forms existing before the Harvest and up to 1877. And in these added forms of the increased curse each aggravates the other. Thus sin, error and death increase one another and each separately in itself increases. The beating of the officers (v. 14) types the afflicting of the reformers by selfishness, worldliness, sin, error and death. The vilification of, and opposition to, such reformers as Lawson, Bryan, La Follette, Willard, Comstock, Wheeler and McBride in the financial, political and moral world; as Mitchell, Gompers, Murray and Greener the

trades-union world; as Debs, MacDonald, Liebknecht, Tolstoy, etc., in the socialist world, exemplifies how sin in others beat the reformers. Their own errors made them go astray in damaging mistakes and harried them in most cases to untimely graves. Thus were the antitypical officers beaten. Satan's traitorously turning the middle against the ends is illustrated in these cases—himself by the five forms of the curse, as the antitypical taskmasters, beating the officers that he had put over the people to oppress them even to an extremity.

(15) The taskmasters' demanding (v. 14) from the overseers the reason why they had not as formerly delivered yesterday and today the required number of bricks types how the acts of the curse rebuked the reformers for not themselves having suffered enough oppression, as well as for not having oppressed the people of God enough, which resulted from their reformatory efforts tending to relieve the people from a measure of the curse. The yesterday refers to the time of the Israelites' ceasing to labor so hard after the first message went out, beginning at 1874 and lasting to April, 1877. The today refers to the time following April, 1877; for we are to remember that the picture goes on to a completion, even to the end of the Epiphany. The sufferings of the reformers have been moving them to more strenuous and concerted public efforts to put aside the evils of the curse, each group fighting its own particular choice of evils to be antagonized. These more strenuous and concerted public acts are typed by the officers of the people complaining to Pharaoh (vs. 15-18) of their being mistreated, of the ill success that they have had and of the sufferings imposed upon them by evil opponents, whose sins, selfishness, worldliness and errors, as well as those of the reformers themselves, have been afflicting the latter, grinding them down in the death process. Their sufferings under the aggravated forms of the curse speak as acts in antitype of the officers' complaining that while the straw was withheld (v. 16) from them

and their underlings, they and their underlings had to make as many bricks as when straw was provided.

(16) From the accusation of the taskmasters in v. 14 and from the officers' statements in v. 15, we infer that the superintendents of the slaving Israelites had, in addition to overseeing the slaves, themselves to make bricks; and this certainly is apparent in the antitype; for not only the reformer leaders have had the work of supervising God's selfishness-worldliness-sin-error and death oppressed people, but themselves have had to undergo oppression from these antitypical taskmasters. The enacted protests, often coupled with words, against these antitypical oppressions antitype the officers' question put to Pharaoh, "Wherefore dealest thou thus with thy servants?" The statement, "Thy servants are beaten," typed the factual and verbal protests against the oppression that others and their own sins, errors and dying processes brought upon the reformers. Mr. Bryan's verbal and factual protest against the oppression coming from the mistreatment that Mr. Darrow's sinfulness and errors brought upon him during the Dayton, Tenn., evolution trial in 1925, culminating in his actual death, is an example of such antitypical protests. The officers' laying the fault at the doors of Pharaoh's people, especially his taskmasters (v. 16), types the reformers by public word and act laying the fault on the antitypical Egyptians, particularly on sin, error and death, as these acted through the antitypical Egyptians. It is these efforts of the officers to get relief for Israel that enabled us to see that they type the reformers.

(17) Pharaoh's answer (vs. 17, 18) means, type and antitype, the same as we saw above when considering vs. 7, 8, which he here reiterates, except his repeating the word "idle" serves to intensify the thought typically and antitypically. Hence further explanation on these verses is not needed. Of course, as in vs. 7, 8, he gave the answer in acts, not words. The officers' recognizing (v. 19) their evil plight types that

the reformers after many bitterly disappointing experiences have been recognizing the futility of their reform efforts, yea, the more than futility of these, since their best efforts have only led to worse abuses. This is clearly seen in the world financial situation and prohibition in the North, where bootlegging worked worse havoc than the saloon with many, especially with the youth. The second half of v. 19 being a repetition of the second half of v. 11, we will not repeat the explanation here, but refer the brethren to the comments given above on v. 11. As after their interview with Pharaoh the overseers met the awaiting Moses and Aaron, so after each general reform effort and its failure (as the antitype of the interview with Pharaoh) the reformers came into contact with the awaiting Jesus and the awaiting Church, *i.e.*, an exchange of ideas between the reformers and Jesus and the Church, Jesus speaking through the Church, took place. We have a splendid illustration of this in 1897, after Mr. Bryan was defeated in his reformer efforts in connection with the free coinage of silver, in his 1896 presidential campaign, when Jesus and the Church in "The Cries of the Reapers" chapter of Vol. 4, which appeared in 1897, met him. In fact that chapter, appearing as a Tower (Oct. 1, 1896; No. 19 Tower Extra), was circulated to the extent of 100,000 copies by the Democratic National Committee, as a part of their campaign literature in favor of Mr. Bryan's stand. But its forecasting from James 5: 1-8 the failure of his efforts, made him and others feel that it injured his cause; and their disappointment made them act out a blaming of the Lord and the true Church (v. 21) for increasing the evil.

(18) The officers' wish (v. 21) that Jehovah would enter into examination and judgment of Moses and Aaron as mischief-makers, stirring up Pharaoh and his servants against them, types the reformers in their capacity of regarding the Church, while acting in reality as Jesus' mouthpiece, as a mischief-maker, and

denouncing it as injuring the cause of reform, by raising up evil opponents and conditions against their reform work, longing and praying for God to enter into examination and judgment against what was in reality God's Christ. These reformers, being cocksure that they were in the right, could regard what was really God's Christ as enemies of righteousness, against whom they felt justified in praying by longing acts God's curse! What a warning example against cock-sureness and self-opinionatedness! How manifestly apparent do the reformers stand here revealed as longers for popularity ("caused our savor to be abhorred"), even with the wicked! Unpopularity with the wicked rightly should be regarded as a decoration for meritorious service bestowed by the approving Jehovah on those faithful to His cause. Many have wondered why these reformers did not come into the Truth. V. 21, showing that they have been timeservers, trimmers, panters after popularity, even with the wicked, proves that they have lacked the necessary humility, hunger, meekness, honesty, goodness, reverence and holiness. Surely here again we see that all is not diamond that sparkles. The officers' saying that Moses and Aaron had put a sword into the hands of Pharaoh and his servants to slay them, types the reformers by word and act declaring that what was really Christ and the Church were giving their oppressors arguments refutative of their positions. The case of Mr. Bryan cited above is to the point. Our refusing to engage in slum, conversionist, prohibition, social uplift, good citizenship, *etc.*, works, combined with our pointing out the difference of our mission, the relative futility of reform work now, and the kingdom as the only cure for present evils, and giving our time and strength to the Lord's work, the reformers have regarded as putting arguments against them into hands of the devil and wicked men, to their refutation.

(19) Moses' returning (v. 22) to the Lord with a report of apparent failure types our Lord rehearsing

before God the fact that the public efforts seemed to be unfruitful. Moses' sorrow over the situation as having been made worse for God's people, by his Divinely-commissioned work to obtain their release, effecting so far the reverse from what was desired and intended, types our Lord's sympathizing heart sorrowing over the temporarily worse condition of God's people occasioned by His Divinely-commissioned work of seeking to effect their release seemingly making the situation worse instead of the desired and intended bettered condition. Our Lord's sympathetic sorrow, not His words, spoke to Jehovah the antitype of Moses' questions and statements of vs. 22 and 23. Despite the fact that both Moses and Jesus had been forewarned of initial ill success with Pharaoh (Ex. 3: 19, 20; 4: 21-23), their deep love for, and sympathy with God's people made them very sad at their increased oppression. Vs. 22, 23, manifest to us the deep love for, and sympathy with God's typical and antitypical oppressed people, felt respectively by the typical and antitypical Moses. For ourselves there is much comfort in the thought that we have a sympathizing High Priest and Leader, who is not untouched by the feeling of our infirmities (Heb. 2: 17, 18; 4: 14, 15). The love and sympathy that our Lord learned as respects us in the days of His flesh still abide with Him and qualify Him to be a High Priest suitable to us in our need (Heb. 5: 7-9). These considerations should cooperate with others to keep us from fainting (Heb. 12: 3), and prompt us with assurance to come to the throne of grace to obtain mercy and find grace to help in time of need (Heb. 4: 16), "seeing He ever liveth to make intercession for us" (Heb. 7: 25), even as this is typically shown in vs. 22, 23. Both the typical and antitypical Moses show how hard it is for the best of beings to bear without sorrow a much desired hope deferred—"Neither hast Thou delivered Thy people at all." From vs. 22 and 23 we may well learn the lessons of

sympathy, love, desire for practical results for efforts put forth, expectation of temporary reverses, patience amid hope deferred, prayer for the Lord's work, confidence in telling God all our heart's holy sentiments and confidence in, and use of our Lord's High-priestly ministry on our behalf for our development.

(20) We now come to the study of Ex. 6. The last two verses of Ex. 5 presented to our attention how Moses (and Christ) were pained over the increased oppression of the people resulting from their first efforts at their deliverance; and Ex. 6: 1-13 shows God's response in the way of encouraging His typical and antitypical Messengers. If Pharaoh thought that he could cope with the God of Israel, he was to learn differently by bitter experience, typical of Satan's thinking that he could cope with the God of antitypical Israel, yea of the whole universe, and learning by experience otherwise. The typical encouragement that God offered to Moses (v. 1) represents the encouragement that God offered our Lord in His sympathetic concern over the increased severity of the curse inaugurated by Satan to offset our Lord's first efforts at delivering antitypical Israel. Did Pharaoh and Satan set into operation counteractive measures? God would set into operation against them measures more effective by far, both in the type and the antitype. ("Now shalt thou see what I will do to Pharaoh!") As Moses did not know in advance all the details of God's measures to be undertaken against Pharaoh ("Now shalt thou see"), so our Lord before His Second Advent was not by God given to know all the details of God's measures to be undertaken against Satan during our Lord's Parousia and Epiphany. As many of these were left over for explanation to Moses until after he would come into the actual work of effecting Israel's release, and that as they were about due to be put into execution, so many of the details that our Lord was to work out during His Second Advent mission were withheld from His knowledge until it was about time to put them

into execution. Hence His sorrow over antitypical Israel's increased suffering from the aggravated curse, as it was manipulated by Satan, was removed by Jehovah's revealing to Him how He would overcome Satan's oppositional measures and force him by the exhibition of great power ("a strong hand"; v. 1) not only to let them go, but to do it so emphatically as to drive them out of his domain of darkness, even as in the type not only did Pharaoh let Israel go, but in his anxiety to get rid of such trouble-occasioning slaves, he thrust them out in his desire to rid himself and his people from such as had so plaguesome a God as Israel's God had proven Himself to be to stubborn Pharaoh and his people.

(21) The repetition of thought in v. 2, found in the expression, "God *spake* unto Moses, and *said* unto him," is intended for the sake of emphasis, and the thing said certainly deserved emphasis: "I am Jehovah." This types how God, after assuring Jesus (in v. 1) that He would force Satan to accede to Jehovah's will in the matter of the deliverance of God's people, emphasized the thought very markedly by His language—language that was appropriately emphatic because of what it was to introduce. God's saying to Moses, "I am Jehovah," types that God assured Jesus by His attributes of being and character that He would see to it that the deliverance would follow in due course; for He thereby pledged Himself in all that He was and could do to effect His purpose. God's contrasting the revelation of Himself (v. 3) to Abraham, Isaac and Jacob merely as the Almighty, with the revelation of Himself to Moses as the self-existing God of perfect character, types God's contrasting the factual revelation of Himself in His love, to Jesus and the Church in the Jewish Harvest as the Almighty, with the factual revelation of Himself to Himself in His love and to Jesus and the Church as the self-existent God of perfect wisdom, justice, love and power, during the Parousia and Epiphany. There is a marked difference in the two

factual revelations of the two Harvests. While in the Jewish Harvest it was more God's power that revealed itself as acting in His factual revelation of Himself, as, e.g., this is shown in the first living creature, which was *power*, calling "Come," at the opening of the first seal (Rev. 6: 1; compare with vs. 3, 5, 7 and Rev. 4: 6, 7); in the Gospel Harvest all of God's attributes of being and character (Jehovah) are factually revealed as working coordinately unto a triumphant conclusion of God's Gospel-Age purpose, with greater emphasis than was given in the factual revelation of the Jewish Harvest. How much more gloriously does God's wisdom shine (and will yet even more gloriously shine as the Epiphany unfolds) in the greater amount of factual light of this Harvest compared with that of the Jewish Harvest! The same is manifest of His justice, power and love, as these shine in the greater works of this Second Advent period, contrasted with those of the First Advent period. This is why the factual revelations that the Jewish Harvest made of God can be spoken of as exhibiting to God in His love and to Jesus and the Church the inferior conception underlying the expression *God Almighty*, while the factual revelations of the Parousia and Epiphany rightly make Him manifest Himself to Himself in His love and to Jesus and the Church as the self-existent God of perfect wisdom, justice, love and power. For details on the name *Jehovah*, as it is set forth in this verse, we refer our readers to the discussion thereon of Ex. 3: 13-15 in the preceding chapter.

(22) The allusions to the Oath-bound Covenant in its earthly and heavenly features, typically set forth in v. 4, and the allusions to God's sympathy with groaning Israel and the renewed promise to fulfill the Covenant and deliver them with great power and bring them to Canaan, set forth in vs. 5-8, have been explained, type and antitype, under Ex. 2: 23-25; 3: 6-10, 16-19; hence we need not repeat these explanations here. We will here explain, type and

antitype, only such features in vs. 4-8 as were not alluded to under the verses just cited. Such an item is contained in v. 6, in the expression, "a stretched out arm . . . and with great judgments." This expression means: manifestly expressed and exercised power, and large punishments. These were manifest in the rods scenes of Ex. 7, in the ten plagues and in the overthrow of the Egyptians in the Red Sea. The typical and antitypical significance of these we hope to give in due course. Another such item is found in v. 7, in God's promise to take Israel for His people and to offer Himself to them as their God, which types God's offering antitypical Israel of the spiritual and earthly classes the privilege of being His people and His offer of Himself to be their God, thus dwelling with one another in Oath-bound Covenant relations. The assurance to Israel (v. 7) that they would know that it was Jehovah who was their God types that God would to antitypical Israel in the Parousia and Epiphany and in the Millennium theoretically and factually so reveal Himself to them that they would recognize that their God is the self-existent One, perfect in wisdom, power, justice and love. This entire address (vs. 1-8) types the comfort and encouragement, based on the Oath-bound Covenant, given by God to our Lord amid the disappointing experiences begun in 1877 by Satan's speeding up the curse. It is noteworthy that God both comforts and encourages even the glorified Jesus by the Covenant promises. Whenever, therefore, we are distressed, disappointed, cast down or otherwise in tribulation, let us learn to apply to ourselves, as faithful in consecration, the Covenant promises (Gen. 22: 16-18), bound to us as they are by an oath of Jehovah Himself; and we shall find in them sufficient comfort, encouragement and strength (Heb. 6: 13-20). It is also noteworthy that as God comforted and encouraged our Lord (vs. 1-5), He then charged Him to give the same comfort and encouragement to antitypical Israel (vs. 6-8), even as in

these verses He gave Moses the typical comfort, *etc.*, and then charged him to administer these to Israel. Let us do so with one another after He has ministered His rich comfort and encouragement to us. Please note here again God stresses the Oath-bound Covenant.

(23) Very appropriately did God say that Israel (v. 7) would recognize Him as Jehovah, who was bringing them out from under the burdens of the Egyptians; for this is what was to be expected: that the God whose nature had such attributes of being, and whose character had such graces as Jehovah's, would show Himself as the Befriender and Deliverer of His oppressed people from their oppressors and that in such capacities He be recognized by them as Jehovah, their God. So antitypical Israel in seeing and experiencing God's befriending and delivering work for the Church and the world would thereby recognize that their covenant God is indeed Jehovah, the one absolutely perfect in all His attributes of being and character, all of whose attributes shine out as revelatory of Him in His nature and character in His glorious delivering and upbuilding work for His people as against their oppressors now and in the end of the next Age. Precious indeed to oppressed us are the assurances as to our promised inheritance of heavenly Canaan; and precious to the oppressed world are the assurances as to their promised inheritance in the paradisaic Canaan, as these are typed by the preciousness to oppressed Israel of the assurances of their promised inheritance in earthly Canaan (v. 8). The oath made to Abraham, Isaac and Jacob types the oath attached to the Covenant (Gen. 22: 16-18) as it applies to God, in His attribute of love especially (Abraham), to Jesus (Isaac) and to the Church (Jacob). How reassuring that oath is to us, especially in those great and sore trials amid which everything earthly is breaking against us! This, beloved, is indeed the anchor of our souls, both sure and steadfast and entering within the veil, whither the Forerunner hath for us entered, Jesus, made a High

Priest after the order of Melchizedek for the (this) Age (Heb. 6: 19, 20)! God's adding here to the promise the statement, "I am Jehovah" (v. 8), was to certaintee to both typical and antitypical Israel the immutability of the promise. He Himself, in His attributes of being and character, is the guarantee to the respective Israels of the certainty of their promises, fulfilment. Praised be our God, the great Jehovah, in heaven, on earth and under the earth! And let the Israel of God everywhere say, Amen and Amen!

(24) Moses' telling (v. 9) the things stated in vs. 1-8 to Israel types the declaration of the Truth that Jesus made to the Lord's people from 1878 to late in 1880. It was during this time that by Him the brethren in the flesh were made to understand, and that more clearly, the overthrow of Satan's empire and the first resurrection as beginning in 1878 with the awakening of the sleeping saints and as proceeding with the others as they died, and the ransom as, to the Church, greatly clarified, incidental to the no-ransomism sifting that began in June, 1878, and proceeded throughout the three following years, yea, continued for years later and still continues. It was especially during this period, in 1879, that the light on the tabernacle in general, and on Leviticus 16 in particular, was by Jesus given, first to that Servant and then later to the Church, showing the two antitypical Sin-offerings, the two salvoes in natures separate and distinct, the three great Covenants, one each proper and exclusive to each of the three Ages—Jewish, Gospel and Millennial—with the Christ, Head and Body, as the product of the Sarah Covenant and the Mediator of the New Covenant. Here, too, the doctrine of the World's High Priest was brought to light. It was in the giving of these truths, and others less important, from 1878 to 1880 that Jesus antityped Moses' telling (v. 9) the Israelites the things that God told him in vs. 1-8. In giving them to antitypical Israel Jesus spoke them, not exclusively, but especially

through our Pastor, who was, shortly after this period began, made that Servant—in 1879. We have described how this was done in its historical setting in EPIPHANY STUDIES IN THE SCRIPTURES, VOL IX, 361-373. How finely these truths and others accompanying them at that time antityped the statements of vs. 1-8, rehearsed by Moses to the Israelites (v. 9)! But the reception that Israel at this juncture gave to Moses' declaration was to him deeply disappointing—"They harkened not to Moses for anguish of spirit, and for cruel bondage." These words deserve special attention. They indicate that the increase of their oppression had so broken their spirit as to have crushed out of their hearts the expectation of deliverance and therefore they heeded not Moses' words. In this they typed the experience that antitypical Israelites not in the Truth had between April, 1878, and about October, 1881. This particular period was the most barren of the whole reaping time, so far as winning new ones for the Truth is concerned. We do not refer to the new Spirit-begettings, none of which occurred between April, 1878, and about October, 1881; for it will be recalled that the fulness of the Gentiles came in probationally by the Passover of 1878 (Rom. 11: 25-29; compare B 210, par. 1 with 223, pars. 1-3); and that special calls began to go out by October, 1881, as a proof that the general call had shortly before ceased. Naturally there would be no new begettings between the time of the Gentiles' fulness in April, 1878, on the one hand, and the going forth of the first special calls October, 1881, on the other hand, a proof of the end of the general call April, 1878. But it is not so much this particular feature that is referred to in v. 9. Rather, it refers to the fact that the message received scant attention from new creatures and others outside of the Truth movement and that very few new ones, even those newly begotten, came into the Truth in these 3½ years.

(25) It was the antitypical increase in the oppression that wrought this effect, as the antitype of the Israelites'

not harkening to Moses' message to them, as an effect of the increased oppression described in Ex. 5. This message was a repetition of that found in vs. 1-8 and was given immediately afterward by Moses (v. 9) to Israel. If we look at this antitypical increase of oppression from the standpoint of error especially, this will become apparent. In the Spring of 1878 not only had the brethren expected favor to return to Israel (B 223, par. 1), they expected not only the sleeping saints, but also the living saints, to get their change on Nisan 16, 1878, paralleling our Lord's resurrection (Z '16, 38, 4). This proclamation was made not only in private, but also in public, resulting, when the change of the living saints did not take place as forecast, (1) in many of the public turning against the Truth movement as a falsely prophesying one; and (2) in Mr. Barbour (who radically and dogmatically advocated this change at that date, while Bro. Russell, though expecting it, also told the brethren to be conservative about it as by no means a certain dogmatic thing), to prevent his losing influence as a teacher, seeking to divert attention from his mistake, by denying the ransom and thereby inaugurating and increasing the first Harvest sifting, which continued full-fledged until about October in 1881. The antitypical Israelites, both those begotten and those unbegotten of the Spirit, outside of the Truth movement, beholding these two untoward things—a false forecast proven such by the event, and the ransom controversy raging among the Truth people, naturally held aloof from its message. Furthermore, many antitypical Israelites, not knowing of the two above-mentioned unfavorable conditions, were nevertheless so blinded by Babylonian error on the Church in God's plan, on this life ending all probation, on eternal torment, on the judgment day, on God's justice, on the day of wrath, etc., as to think the message of restitution too good to be true and the high calling too great for them to aspire to. Thus they harkened not to the message that Jesus gave between

April, 1878, and about October, 1881. The increased oppression in the form of sin in its varied ramifications, as shown above, beat down some by their weakness in its presence, bringing them into repeated falls, which discouraged their efforts to live according to the Truth; and it did the same with others, by its increasing their difficulties in overcoming it, which hindered their coming into the Truth, as putting harder demands on their overcoming powers. Thus for anguish of spirit and cruel bondage antitypical Israelites harkened not to the voice of Jesus for the about  $3\frac{1}{2}$  involved years, through the Truth message antitypical of the statement of v. 9, in its implying the thoughts of vs. 1-8. Immeasurably sadder was the condition resulting from the antitypical oppression than that from the typical oppression referred to in v. 9, since the antitypical was the worse oppression.

(26) During this same period, April, 1878, to about October, 1881, God encouraged our Lord to launch another public effort along lines similar to that of April, 1877, to April, 1878, antitypical of God's second charge to Moses to go to Pharaoh and request of him to let Israel go out of his land (vs. 10, 11); for we are to remember that the private work done among antitypical Israel antityped the work done in the type to typical Israel, while the public work of the Harvest time antityped the addresses, requests and demands made on Pharaoh. And such public efforts, but very feeble and small, were attempted during these about  $3\frac{1}{2}$  years, feeble and small because of the untoward circumstances of the Truth movement and the irresponsiveness of the oppressed antitypical Israelites outside of the Truth. And, as indicated above, almost no new ones were won for the Truth and exceedingly little heed was given to the message in public meetings, in sharpshooter and volunteer work and in the correspondence and conversation work. These conditions made those the most barren  $3\frac{1}{2}$  years of the entire reaping period. Moses' reply as to the Lord's charge

in vs. 10, 11, is quite significant and seemed a strong argument. It seemed and was unanswerable, if winning immediate results were the only consideration prompting one to carry out the Lord's charges; for if Israelites would not harken to Moses, Pharaoh certainly was not to be expected so to do. Notice the difference in the expressions: Jehovah spake *to* Moses; Moses spake *before* Jehovah. Apparently Moses did not speak the thoughts of v. 12 directly to God, but to others, especially to Aaron (v. 13), and of necessity in Jehovah's hearing and respecting matters of God, hence said it in Jehovah's hearing. This is, we think, the import of the difference in the two expressions.

(27) Antitypically we believe this refers to our Lord's attitude toward the almost entirely resultless public work of the 3½ involved years as being this: it is useless to spend energy on so unpromising a work. His attitude doubtless was reflected in the attitude of antitypical Aaron toward the most entirely fruitless public efforts put forth during that time. Thus our Lord's attitude toward the almost fruitless public efforts was the antitypical speech before Jehovah. Attitudes, as well as acts, speak louder than words, especially to Jehovah! Certainly it is true that if antitypical Israelites would not harken to the Harvest message at that time, Satan, when just starting out with his increased oppression to prevent antitypical Israel's release, was in no mood to accede to the demand. By Moses' saying that he was of uncircumcised lips, he probably meant that his speech and propaganda seemed to Pharaoh to be too undifferential for an ambassador to put before him as a king and was contrary to Pharaoh's ideals and desires as to the matter at issue between them; hence he impressed Pharaoh as being lacking in a proper meekness toward him as Egypt's king—a figurative uncircumcised condition of lips in Pharaoh's sight, thus making the end sought by his ambassadorship unobtainable, Moses' speech and propaganda being unacceptable to the king.

This types the fact that the Harvest message which Jesus gave at that time and stage of its development struck Satan as not that of a consecrated (circumcised) kind. Satan had his idea of consecration and its accompanying teachings. These he had issued forth, especially through his clerical mouthpieces. Jesus' message, even in its at that time comparatively undeveloped form, struck Satan as not submissive and deferential enough to, and not harmonious enough with, his ideals on such subjects; for there were fundamental contradictions between the two sets of views, making the end sought by Jesus' ambassadorship with the emperor of the present evil world unobtainable, which was a fact so long as it was sought by moral suasion alone. Thus force had to be added, both in the type and antitype. Noteworthy is the dual form of the Hebrew word for lips, not plural *shephatim*, but dual *shephataim* (v. 9), *i.e.*, two lips, which word, we believe, refers in the antitype to the teachings of the two salvations, the lower being the main theme of the Old and the higher being that of the New Testament. We believe that vs. 29, 30, refer, as a repetition, to the same conversation and words as are found in vs. 10-12, but that they are repeated because God wanted to identify the time of this conversation with the continuance of it in the first part of chapter 7, Ex. 6: 14-27 being thrown in as a parenthesis, which antitypically enables us to see that the period of the antitypical efforts at, and success in deliverance covers the Parousia and Epiphany, as vs. 14-27 prove. Therefore vs. 10-13 and 28-30 are to be connected with the conversation of Jehovah and Moses in Ex. 7: 1-5.

(28) God's giving (v. 13) a charge to Moses and Aaron toward Israel and Pharaoh, to deliver Israel from Egypt, types God's charging Jesus and the Church to work privately (Israel) with antitypical Israelites and publicly (Pharaoh) with Satan, to deliver antitypical Israel from Satan's empire. This charge was given from about October, 1880, to October,

1881. As a preparation for its execution, so far as Jesus' acting through that Servant is concerned, Jesus and that Servant occupied themselves in the preparation of the two booklets, Food For Thinking Christians, or Why Was Evil Permitted? and Tabernacle Shadows, which were prepared from October, 1880, to about June, 1881, and then went through the press in the summer of 1881 and were ready for distribution in September. The public distribution of the first of these two pieces of literature was one of the most important single features of the entire Harvest. The second of these was sent out, not to the public in general, which would be an address to Satan, asking deliverance for antitypical Israel, as was the first of these, but to those only who were interested by the first to the extent of inquiring for more help (antitypical Israelites). Thus both features of Jehovah's charge of v. 13 entered into fulfilment with the fall of 1881. The first of these works, as clearly commanded and then executed, is typically described in Ex. 7: 8-13, under whose consideration we hope to give the pertinent details. It is because of the great forwarding of the Harvest work caused by the distribution of Food For Thinking Christians, and because of the immediately preceding and accompanying siftings, as well as of those that followed, that the genealogies, as typical of the groupings of many of the Lord's people resulting therefrom, are, as a parenthesis, sandwiched in between the command to do the involved public and private work and certain accompanying instructions and encouragements pertaining to, and the execution of, that work. While the type does not seem to show why this parenthesis on certain genealogies (Ex. 6: 14-27) occurs here, the antitype fully clarifies the presence of this parenthesis where it is.

(29) If we keep in mind the antitypical setting of the section of Scripture which we are studying, from the time of Moses' and Aaron's arrival in Egypt onward to Israel's departure from Egypt, as referring to

conditions during the first and second stages of our Lord's Second Advent, we will see that this part of the type refers not only to the Parousia, but also to the Epiphany. We have already called attention to this fact as pointed out in types previously considered; and in the study of Ex. 6: 14-27 we will find other very strong evidence in proof of the same fact. Note, after giving the genealogies and mentioning Moses and Aaron among them, this section, in vs. 26, 27, remarks as follows: "These are *that* Aaron and Moses, to whom the Lord said, Bring out [by a private ministry] the children of Israel . . ." *according to their armies* [groups of warriors for the Lord—the Parousia Priests and the Epiphany Priests, Levites and the twelve secular tribes]. *These are they* [Moses and Aaron, acting antitypically in their capacity as God's Special Ambassador and this Ambassador's special mouthpiece during the Parousia and Epiphany] which spake [by their public ministry] to Pharaoh, king of Egypt, to bring out the children of Israel from Egypt. These are *that* Moses and Aaron [not the antitypical Moses and Aaron of the wilderness march to the Red Sea and its crossing, not the antitypical Moses and Aaron of the march to Sinai, not the antitypical Moses and Aaron of Sinai, not the antitypical Moses and Aaron of the wilderness journey from Sinai onward, not the antitypical Moses and Aaron of the smitten rock and the consequent exclusion from Canaan]." These definite and limiting expressions are inserted here to enable us in the antitype to recognize exactly the phase of the Moses and Aaron antitypes that is here called to our attention. They therefore prove that their ministry from the standpoint of the type, from their arrival in, to their departure from Egypt, types the delivering activities of Jesus and the Church during the Parousia and Epiphany. This fact enables us to construe the primary antitypes of the genealogies of Ex. 6: 14-25 as belonging to the Parousia and Epiphany, though the tentative and reckoned deliverance

that faith justification has given from symbolic Egypt all through the Age warrants, as secondary antitypes, our application of the Levite features of this genealogy to the Gospel-Age Levites, as we have done, e.g., in EPIPHANY STUDIES IN THE SCRIPTURES, Vol. VIII, 27-108. With these prefatory remarks we are now prepared for a consideration of the details, type and antitype, of Ex. 6: 14-27, particularly those in vs. 14-25, having just given details on vs. 26, 27.

(30) First of all it will be noted that vs. 14-25 do not give a full genealogy of Israelites and Levites. Only three of the tribes are mentioned, one of which is that of Levi. Again, the subdivisions of the Amramite and Hebronite Levites are not here given. These omissions are not to be regarded as accidental. They are specifically designed; for only those genealogies are given that are intended to describe only specially active divisions among the Levites and tribal Israelites, as a finished picture, after our Lord's Parousia set in, up to, and including the departure from symbolic Egypt of the involved groups by the end of the Epiphany. First of all, two of the twelve non-sacred tribes, in their heads of families, are presented: Reuben in his four groups descended from Reuben's four sons, and Simeon in his six groups descended from Simeon's six sons. We understand that the Epiphany Camp adherents of those Epiphany Levites, who sought but failed to obtain control of the three corporations that our Pastor left, and not those Levites themselves, are here typed by Reuben and his descendants; and that the Epiphany Camp adherents of those Epiphany Levites who sought and obtained control of the three corporations that our Pastor left, and not those Levites themselves, are here typed by Simeon and his descendants. The reason that we so view this matter is the following: The leaders [crown-losing princes of the *Epiphany*, not those of the Gospel Age!] of these two Epiphany tribes (Reuben and Simeon),

as parts of the Epiphany Camp, are Epiphany Gershonite Levites and Epiphany Merarite Levites.

(31) Already have the Epiphany Merarite Levites in their Society adherents built a fair sized part of the Epiphany tribe of Simeon. And they will after their cleansing, which will perhaps take place after Armageddon, though it may take place during Armageddon, greatly increase their Epiphany Camp adherents. This we gather, among other things, from the fact that Jehu's grandson Joash, or Jehoash, as the third member of the Jehu dynasty to reign after Jehu's revolution, in his capacity as king regarded Elisha as the Lord's special mouthpiece to Israel and acted in harmony with that thought (2 Kings 13: 14-25). This implies Elisha's great influence at that time and types the large post-Armageddon influence of the Society brethren over the Epiphany Camp. On the other hand, after their cleansing the Epiphany Gershonites, as the lay preachers, missionaries, evangelists, leaders of pastoral workers' classes and pastors of that time, will turn many through faith in the truths of Volume I into the Epiphany tribe of Reuben in the Epiphany Camp. We believe the divisions of these two tribes, as indicated in vs. 14, 15, are along language lines, as were those of the Gospel-Age Reubenites and Simeonites, EPIPHANY STUDIES IN THE SCRIPTURES, Vol. VIII, 15 (14)—18 (16). Therefore we classify them as follows: Reuben's son Hanoch, or Enoch (*teaching, or dedicated*) represents the English-speaking Camp adherents of the Epiphany Gershonite Levites. His son Pallu (*famous*) represents the Germanic-speaking Camp adherents of the Epiphany Gershonite Levites. His son Hezron (*blooming*) represents the Slavonic-speaking Camp adherents of the Epiphany Gershonite Levites. And his son Carmi (*vine dresser*) types the Scandinavian-speaking Camp adherents of the Gershonite Levites. The Gershonite activities as such are now in the lands of these four language groups almost exclusively among Truth people,

except in Poland, where they work toward the public; for as yet they as a whole are doing very little in the way of a camp-building work among the peoples of these four language groups. Simeon's son Jemuel (*God's day*) represents the English-speaking Camp adherents of the Epiphany Merarites. His son Jamin (*right hand*) represents the Germanic-speaking Camp adherents of the Epiphany Merarites. His son Ohad (*might*) represents the Romance-languaged (French, Hispanian and Italian) Camp adherents of the Epiphany Merarites. His son Jachin (*established*) represents the Slavic-speaking Camp adherents of the Epiphany Merarites. His son Zohar (*brightness*) represents the Scandinavian-speaking Camp adherents of the Epiphany Merarites. And his son Shaul (*asked, desired*) represents the Greek-speaking Camp adherents of the Epiphany Merarites. Shaul's being the son of a Canaanitish woman perhaps types the fact that the Greek-speaking Camp adherents of the Epiphany Merarites will be the most error-developed group of this tribe, being influenced by the Greek Church.

(32) Next (v. 16) come the Levites in this genealogy, as the last of the three tribes here genealogized. We have in various parts of our writings given the most of the Epiphany antitypes of these and will for the most part but briefly indicate these here. The Epiphany Gershonites type those Truth people who in the Epiphany sought but failed to obtain control of Bro. Russell's corporations and then formed two organizations of their own. The Epiphany Merarites represent those Truth people who in the Epiphany sought and obtained control of Bro. Russell's corporations and then, in the case of one of their groups, formed another corporation. The Epiphany Kohathites represent those Truth people who in the Epiphany use no corporations or associations to do their work, their work, while largely individually wrought, being more or less directed by certain of their leaders. All three classes of these Epiphany Levites are, like the three

groups of Levites in the other periods, typed from the standpoint of their adherence or non-adherence to corporations or associations, in Num. 8: 1-9. Levi himself represents the Levites as a whole. The Epiphany Gershonites (v. 17) are divided, into two groups: the Epiphany Libnites (*free or wilful ones*) are the adherents of the British Bible Students Committee (B. S. C., for short). The Epiphany Shimites (*famous ones*) are the adherents of the Pastoral Bible Institute (P. B. I, for short), of which the Dawnites are an off-shoot. The Epiphany Amramites (v. 18) are the Hirsho-Kittingerites. The Epiphany Izeharites (v. 18) are the self-appointed usurping Levitical exegetes. The Epiphany Hebronites (v. 18) are the Ritchieites, who, however, are now feeling around for another leader, since Bro. Ritchie refuses to act as a leader. The Epiphany Uzzielites (v.. 18) are the Sturgeonites, who for years have lost Menta Sturgeon as a leader and have ceased to act as a movement, which is also true of the Ritchieites. Others are now making their bid to be their leaders. Kohath himself type's the organization or association abhorring and non-adhering Levites. The Epiphany Mahlite Merarites (v. 19) are the Society adherents; and the Epiphany Mushite Merarites are the Standfasts, whose present most active group is the Elijah Voice Society, which seems to have and control the fourth Merarite antitypical wagon.

(33) In v. 20 Amram does not represent the same as the Epiphany Amramites, which he does in Numbers; for it will be remembered that in v. 20 Amram's sons, Moses and Aaron, represent Jesus and the Church in the Parousia and Epiphany, as we showed above. Moreover, it was Moses' two sons, Gershom and Eliezer, who headed the Amramite Levites, not Amram, nor Aaron, nor Moses, since the latter two are regarded by God as His priests (1 Chro. 23: 14-17; Ps. 99: 6) . As pointed out in Chapter I, Amram (*high people*) here seems to type God as our

Lord's and the Church's Father, and Jochebed (*glorified*) seems to type the Truth and its Servants, the Sarah Covenant. The Septuagint, the Vulgate and the Syriac all render a part of this text as follows: "the daughter of his father's sister." There has, therefore, probably fallen out of v. 20 the Hebrew word for daughter (*bath*) before the words, "his father's sister". This remark must be made, since it is a violation of moral law to marry a father's sister (Lev. 20: 19), but not so in the case of a first cousin. Also God would scarcely have blessed such an immoral relation with such children as Moses, Aaron and Miriam (Num. 26:59). It will be noticed that the name of Miriam is in this verse omitted. But one of the old Hebrew MMS., the Samaritan Pentateuch, also the Septuagint and the Syriac texts of this verse, all have it. The expression, "and Miriam, their sister," probably belongs in this verse. If it does, she should be regarded here, as in some (but not all) other passages, as a type of the Great Company. As already shown, Izehar types, for the Epiphany, the self-appointed usurping exegetes, who are divided into the sin-offering siflings of the Parousia and Epiphany (Num. 26: 11) (Korah—baldness—in allusion to their great bereftment of Truth), into the adherents of Bro. Olson (Nepheg—*root*) and into the adherents of Bro. Gunter (*Zichri—remembered*). We have already shown that the Uzzielites (v. 22) are the Sturgeonites. Milton Riemer with much of Menta Sturgeon's views, spirit and practices, masking under the name of a St. Joseph, Mo., class, is leading the movement of Riemerites, typed by Mishael (*whom God saves*); others have taken up some of Menta Sturgeon's spirit, views and practices, apparently not suspecting this fact, and formed two groups: the Bolgerites (Elzaphan—*God watches*) and the Lardenites (*Zithri-protected*).

(34) Aaron (*enlightened, teacher*; v. 23) represents here the Parousia and Epiphany Church as Christ's mouthpiece to the brethren and the public.

Elisheba (*God's oath*) represents the Oath-bound Covenant, by union with which the Church as Christ's mouthpiece developed (1) certain Truth-leaders in the Parousia who later became the Parousia leaders of siftings by teaching false doctrines (Nadab—*wilful*; Lev. 10: 1, 2); (2) certain Truth-leaders in the Epiphany (Abihu—*He is my father*) who later became Epiphany leaders of siftings by teaching false doctrines (Lev. 10: 1, 2); (3) the Parousia messenger (Eleazar—*God is help*), who was given charge (a) of the Church, (b) of its doctrinal, correctional, refutational and ethical teachings, (c) of its work (Num. 4: 16; Matt. 24: 45-47; Luke 12: 42-44), (d) of the Kohathites (Num. 3: 32) and (e) specifically of the correct interpretation of the Scriptures on the ransom, atonement, sin-offerings, mediator and covenants (Num. 16: 37-41); and (4) the Epiphany Messenger (Ithamar—*land or isle of palms*=Great Company and Youthful Worthy matters), whose charge is (a) to interpret for the Church, Great Company and Youthful Worthies everything Biblical not interpreted by the Parousia Messenger (Rev. 19: 9, 10); (b) to expound and defend correctly everything connected with the antitypical Tabernacle, regardless of whether it was already done by the Servant or not (Ex. 38: 21); (c) to supervise the work of dealing with the Great Company and the Youthful Worthies; (d) to direct the work of the Epiphany Gershonites and Merarites of both the Great Company and Youthful Worthies (Num. 4: 28, 33) and (e) to arrange their corporations and associations (Num. 7: 8). Korah's three sons (v. 29) type the three groups of the sin-offering siftlings: (1) the Williamsonites (*Assir, prisoner*); (2) the Henningesites (*Elkanah, provided by God*); and (3) the McPhailites (*Abiasaph, my father gathers*). Eleazar (v. 25) types our Pastor *as that Servant* in his relations as overseer and teacher to the Church and the Kohathite Great Company and Youthful Worthy Levites, *i.e.*, toward these as Truth people;

but Eleazar's son, Phinehas (*brazen face*), types our Pastor in his relation to the nominal church—the Camp (Num. 25: 1-18). Our Pastor suffered great affliction (*Putiel—afflicted for God*) in his zeal for God as He was misrepresented, slandered and dishonored by the false teachings and wrong practices of the Camp, which made him of strong countenance—"he presented a bold front"—(developed himself into Phinehas, *brazen face*) against such teachings and practices. Phinehas, therefore, types him as a priest in his relations to the errors and wrong practices of the nominal church. Certainly his face was set like brass in strength against these errors and wrong practices. The name of Eleazar's wife is nowhere mentioned in the Bible, so far as we have been able to trace. This may type the fact that Eleazar did not exercise other qualities and teachings than his usual qualities and teachings exercised as a priest among the real people of God, when he developed himself into the Phinehas feature of his ministry—his work toward the nominal people of God. The above are the groups and individuals (v. 25) specially brought to attention as particularly active in the Parousia and Epiphany, the deliverance time.

(35) We have above sufficiently commented on vs. 26-30, severed by the genealogical parenthesis of vs. 14-25, from vs. 10-13, of which they are a repetition. Accordingly, our study has completely covered Ex. 6 and brought us up to Ex. 7, which up to v. 14 we will now proceed to expound. From Ex. 7: 13 we will skip to Ex. 10: 21. The reason for the omission is that the omitted verses treat of the first eight plagues, whose detailed discussion we leave for consideration until we treat the three woes and seven last plagues of Revelation. We cannot well avoid the treatment of the ninth and tenth plague here, because they are most of all vitally, directly and causally related to Israel's deliverance, and because its general thought has already been given by our Pastor, while he has written next to nothing

on the first nine plagues. All that we here need say on the first plague is that it is neither in type nor in antitype the third sign given to convince Israel; for that sign was worked by Aaron almost immediately on his and Moses' arrival in Egypt, and that in private only before Israel (Ex. 4: 30), while the first plague was worked on all Egyptians, and that in a public manner. We make this remark because the more or less similarity between the third sign and the first plague should not lead us to identify them, even as we should not identify the first sign, turning the rod into a serpent, with Aaron's encounter with the Egyptian magicians, though they are of course similar; for the first, like the second and third signs, was given to convince Israelites alone, while the encounter with the Egyptian sorcerers (Ex. 7: 8-13) was to controvert Pharaoh. The reason that we make the above remark is so that our readers will not identify the two by getting the thought that our Pastor, by explaining the third sign as applying to the Truth, given through the tract service by the volunteers, as becoming bloody, repulsive, to the Egyptians, and by holding that the first typical plague was fulfilled by the refutative Truth given in Volume II, identified both (Rev. 16: 3). This last remark will show that the numerical order of the woes and plagues of Revelation is not the same as that of the ten plagues as recorded in Exodus.

(36) In Ex. 7: 1-7 Jehovah gives further powers, encouragement and instruction to Moses for himself and for Aaron, to qualify them for their enlarged work, typical of His giving Jesus and the Church further powers, encouragement and instruction for the enlarged work into which they were to enter in September, 1881, and in which they were to continue as the Parousia and Epiphany would advance. Hitherto Moses had not been given more power than Pharaoh. Indeed he had exercised power inferior to Pharaoh's hitherto. But in his being empowered to be a god to Pharaoh (v. 1), he was given power both superior to

Pharaoh's and over Pharaoh; and Aaron was to share in this enlargement of power, inasmuch as he was to be the mouthpiece (v. 1) of one greatly enlarged in power. So, antitypically, from October, 1874, to September, 1881, our Lord did not in His pertinent works use more power than Satan. Up to that time, like His type Moses, His exercise of power adversely to Satan, in respect to mankind's enslavement and deliverance, had been limited almost exclusively to moral suasion—a thing that was comparatively influenceless so far as Pharaoh's and Satan's courses were concerned, who accordingly despised and spurned it. But Jehovah changed this matter from 1881 onward; for in that year He began to use our Lord to exercise a power superior to Satan's and over him. Already He had received this increase of power, though not immediately exercising it toward Satan (Ex. 6: 10-13, 28-30). Indeed God had cast out hints to this effect already in 1878, seeing that Christ is God's arm (Is. 53: 1; Ex. 6: 1, 6). But it was not until September, 1881, that this added power began to be exercised by our Lord against and over Satan. The charge (v. 2) to Moses to speak all which Jehovah commanded him implied that He was to do this to Aaron as His mouthpiece, who should then declare it to Pharaoh and Israel, as the case would require (v. 2). The thing that Aaron was to say to Pharaoh was a *charge*, no longer a request deferrable to Pharaoh's whims, that Pharaoh should send Israel away from Egypt. So, antitypically, the charge to Jesus was that He should make known everything that the Father revealed to Him on the matter of the Church's and the world's deliverance from Satan's tyranny and empire; but He was to do all this speaking privately to the Church, which in turn through the public work would make it known to Satan. And the thing that the Church would say was to be, not a request meekly presented to Satan and dependent on his whim as to whether he would comply, but a demand backed by such a degree of

Divine power as to force its granting. This demand was to release God's people from the oppression and tyranny of the curse.

(37) God's statement to Moses (v. 3) that He would harden Pharaoh's heart, as effected by God's kindness in releasing plague after plague on Pharaoh's request, backed by a promise to release Israel, has already been explained. Here the result of the hardening is set forth: "And I will increase My signs and wonders in the land of Egypt." So, antitypically, Jehovah by 1881 assured Jesus that by His kindness in setting aside plague after plague, on Satan's request; accompanied by promises to release antitypical Israel, He would harden Satan's heart. Jehovah assured Jesus that Satan's dishonest and dishonorable course therein would result in only more severe plagues coming upon him and his servants. Jehovah's statement to Moses (v. 4), that Pharaoh would not obey and that He would lay His hand on Egypt and bring forth His hosts, His people, the children of Israel, from Egypt with great punishments upon it, types Jehovah's telling our Lord that Satan would not obey the demand, and that consequently Jehovah would use Christ as His power exercised on Egypt so forcibly in punishing judgments as to work the deliverance of God's army, His people, even antitypical Israel, from Satan's empire. God's assuring Moses (v. 5) that His exercised power in such judgments would teach the Egyptians to recognize Him as Jehovah, the self-existent God of perfect character, types Jehovah's assuring our Lord by 1881 that God's power exercised by Christ in such punishments as Jehovah intended to send to the servants of Satan would force them to recognize Jehovah as the self-existent One, perfect in wisdom, power, justice and love. Moses' and Aaron's doing what the Lord commanded them (v. 6) types Jesus' and the Church's keeping the antitypical charge in the public work connected with the circulation of *Food For Thinking Christians*, of which 1,400,000 copies were

distributed in Tower and booklet form among English-speaking peoples, usually through their delivery at Protestant church doors to the congregations as they left after the Sunday morning or evening services, by telegram delivery boys (Z '16, 174, par. 14). Two brothers furnished the \$40,000.00 needed to publish and circulate it. Of this that Servant gave \$35,000.00, hearing which, the other brother, chagrined at being so much outdone in liberality, shortly afterward left the Truth movement. Of course, pilgrim lectures, elder teaching, correspondence and conversations further shared in this public work. The private work among the brethren was in the private circulation of Food For Thinking Christians and Tabernacle Shadows, reinforced by the other methods just stated. The chronological statements of v. 7 are intended to show antitypically that Jesus was perfectly mature for His work from 1881 on and that Aaron was so only in a progressive and not complete sense, reckonedly only, 80 years, the double of 40 years, the period of perfect trial and approval of the Faithful, and the 83 years, not a perfect double of 40 years, suggesting these two lines of thought.

(38) Vs. 8 and 9 contain a further charge by God to Moses and Aaron as to what they should do when they would appear before Pharaoh and he would demand a sign as a credential of their ambassadorship from Jehovah. Moses was to tell Aaron to cast his rod down and it would become a *tanin*, not a *nachash*. *Nachash* means *serpent* and is the word used in Ex. 4: 3; and this change of the rod into a serpent was performed by Aaron in his performing the first of the three signs before Israel (Ex. 4: 30), as charged by Jehovah in Ex. 4: 1-5. But in v. 9 the rod was changed into a *tanin*. The plural of this word (*taninim*) is mistranslated whales in Gen. 1: 21. Rotherham translates it *sea-serpent*; and Young translates it *monster*. It is the Bible word used to cover the whole aggregation of monstrous animals of the earth

before man's advent on earth, like the dinosaur, diplodocus, stegosaurus, megantisaurus, gigantisaurus, and immense land or water lizards, crocodiles and serpents and amphibians, *etc.* The most general term applicable to them is *reptile*, though the one mainly used in the A. V. is *dragon*. Rationalists a hundred and a hundred and fifty years ago ridiculed the Bible for mentioning dragons. They, strutting about in their imagined superior wisdom, alleged that these were mere myths, conjured up by the childish imagination of primitive man, which they, the heroes of the Illumination, had out-grown. But now the spade of the geologist and the archeologist has dug up many of these monsters from earth's strata, and one of them (the gigantisaurus, shown in the Photo Drama of Creation) measures about 165 feet in length. *Dragon* or *reptile*, perhaps in the sense of a crocodile, is likely the right translation in Ex. 7: 9, 10, 12. But if a serpent is here meant, it was not a small but a very large one, larger than a large boa constrictor; for such like only were included among the prehuman *taninim*. The other Biblical occurrences of the word *tanin* are Gen. 1: 21; Ezek. 29: 3; 32: 2; Deut. 32: 33; Ps. 91: 13; Jer. 51: 34; Neh. 2:13; Job 7:12; Ps. 74:13; 148: 7; Is. 27: 1; 51: 9. In a number of these references it applies figuratively to Satan, as this is the case with its corresponding Greek word *drachon*, in several of the Revelation uses of this Greek word, which also is used there of the civil power, especially Rome. The civil power is also meant in Ps. 91: 13. This usage is true, because the civil powers referred to in these passages have been devilish as Satan's tools. The crocodile is more than likely meant by *tanin* in vs. 9, 10, 12, because it was especially sacred to the Egyptians as divine, *i.e.*, really Satanic, like Satan, sin and evil. On this account what would likely have been more disconcerting and convincing to Pharaoh than for Aaron to change his rod into a crocodile?

(39) Antitypically the charge meant that Jesus and the Aaron class, when required by Satan through his mouthpieces to give convincing credentials for their being Divine messengers, were to set forth the Truth on why evil (which came from, and is like Satan, the dragon) was permitted. This required the Church to exercise her power as teacher (rod), which, so exercised, gave the true explanation. The explanation given for mankind's evil in general was that evil was permitted in order to educate the race by experience as to the exceeding sinfulness of sin and the terribleness of its effects, so that the reverse experience with good may teach the reverse lesson as to righteousness, both these experiences being calculated to turn men against sin and in favor of righteousness; and for the Church's evil was, (1) sacrificial; (2) destructive of bad; and (3) constructive of good qualities. This charge was fulfilled antitypically (v. 10) by the public circulation of the booklet, Food For Thinking Christians, and pertinent public lectures, correspondences and conversations. Privately the Lord's people got the benefit of it through that booklet and the booklet, Tabernacle Shadows, as well as by pilgrim lectures, elders' lessons, letters and conversations. Pharaoh's (v. 11) calling his wise men and his sorcerers types Satan's gathering his learned and error-teaching leaders, as his mouthpieces, to present refutations on the same subject. The magicians, Jannes and Jambres, casting down their rods type learned and error-teaching leaders offering false or insufficient explanations on the subject. Aaron's *tanin* swallowing their *taninim* types how the Church's explanation of the subject completely refuted those of the antitypical magicians. The only real effect that was accomplished, type and antitype, by this scene, so far as the typical and antitypical Pharaohs were concerned, was to harden their hearts, a proof that Truth and error both exercise a hardening effect on a wicked, self-centered heart and mind. In type and antitype God forecast this effect.

(40) Moses is silent on the names of those Israelites who curried favor with Pharaoh as against Moses and Aaron on this occasion, as he is also silent as to their nationality being Israelitish. But St. Paul supplies these two lacks, by naming and, in so doing, giving them Hebrew names, as suggesting their Israelitish nationality; for influential Egyptians would not bear names of slaves' language (2 Tim. 3: 8, 9). This account is another proof that the account of Israel's enslavement and deliverance has a Parousia and Epiphany fulfilment: Jannes (*he deceives*) being used to set forth the Parousia spiritual Israelitish apostate errorists, currying favor with what is really Satan on the subject; and Jambres (*he revolutionizes*) being used to set forth the Epiphany spiritual Israelitish apostate errorists, currying favor with what is really Satan on the subject. Our Pastor applied these two sorcerers as types of apostate Truth teaching leaders and apostate nominal-church teaching leaders. In his time it was not due to see the Epiphany feature; hence he never called attention to it. But St. Paul, by the plural, last days, the Parousia Day and the Epiphany Day, points out both, and the fulfillments prove both. We see the same phenomena in part in Nadab and Abihu, in offering strange fire, and in Moses and Aaron, in smiting the rock. Nadab represents Truth leaders of the Jewish Harvest and the Parousia who later presented error before the Lord, *i.e.*, to the Church. Abihu types Truth leaders of the times between the Harvests and of the Epiphany who later presented error before the Lord, *i.e.*, to the Church. Moses' smiting the rock the first time represents new-creature leaders in the Jewish Harvest and in the Parousia renouncing the ransom; and his smiting the rock the second time represents such new-creature leaders in the Jewish Harvest and in the Parousia renouncing the Church's share in the sin-offering; while Aaron represents such like persons doing these two things between the two Harvests and in the Epiphany.

The Jannes and Jambres picture, more restricted in time, since it is exclusively Parousiac and Epiphaniac, is wider than the related Moses and Aaron picture; for the latter's teachings have been with reference only to why God has permitted the sufferings of Head and Body throughout the Age, denying their sin sacrificial character, while the Jannes and Jambres picture not only includes these two errors at the end of the Age, but errors on why evil is permitted among all other classes connected with God's plan. The Nadab and Abihu picture, as to persons represents only Truth leaders who later became false teachers in the Church, and thus before Jehovah; and so far as the extent of their errors is concerned, they cover a wider ground than the other two groups, whose errors cover in the Moses and Aaron picture the question of why evil afflicts the Christ, and in the Jannes and Jambres picture the question of why evils afflict all classes; but in the Nadab and Abihu picture not only the foregoing phases of the question of the permission of evil, but all other errors taught among God's people, are included, as typed by Lev. 10: 1-7 for the whole Age, and by Ex. 6: 23 for the Parousia and Epiphany.

(41) It will be recalled that it was stated that there would be omitted in this chapter a discussion of Ex. 7: 14—10: 20, which contains the history of the first eight plagues, because we believe it to be the Lord's will for us to omit a close consideration of these until we come to a discussion of the first two woes and the seven last plagues of Revelation, when, as treating of the same subjects, we will study them. Our intention to discuss the tenth plague is due to two considerations: (1) unlike his course with the first nine plagues and their equivalents in Revelation, our Pastor has given us considerable on the tenth plague; and (2) though announcing the third woe, which is the same as the tenth plague, as coming shortly after the end of the second woe (Rev. 11: 14), the book of Revelation does not *expressly*, describe it by *name*, though it describes the

events that inflict it without calling them the third woe; and on this part of the book our Pastor gave us not a few thoughts. These considerations move us, therefore, to omit for the present a study of Ex. 7: 14—10: 20 and to take up anew our study of Israel's enslavement and deliverance with Ex. 10: 21, where the events following the eighth plague are begun to be presented.

(42) *Darkness* (Ex. 10: 21-23) was the ninth plague, which corresponds to the fifth of the seven last plagues of Revelation, as the reference to darkness in each case proves (Rev. 16: 10, 11). It will from this and several other cases be noted that the time order of the presentation of the ten plagues, and the three woes and seven last plagues is not in most cases the same. We believe the reason for this difference, so far as the time order of the seven last plagues and their equivalents among the ten plagues is concerned, is this: The seven last plagues give the time order in which the seven volumes would appear, parts of whose contents consisted of plaguesome thoughts, while the numerical order of the corresponding plagues in Egypt gives the time order in which the *plaguing thoughts first began* to make themselves felt, whether expressed in or apart from the seven volumes. Thus anti-trinitarianism, the main thought of Vol. V, began to make itself felt late in the Harvest (as pictured in the ninth Egyptian plague), when for the first time it began to be presented to the public, e.g., in the B.S.M., Emperor Constantine was Trinity Maker (B.S.M., Vol. 6, No. 4, i.e., April, 1914). Vol. 7 made the mistake of making most of the seven plagues of Revelation correspond in the time of their outpouring with the numerical order of certain ones among the ten plagues in Egypt, but in some cases made no parallel between these two sets of plagues, where it should have been made.

(43) A page out of experience as clarifying the reason for the difference in the order among most of the ten plagues in Egypt and the order of the seven last

plagues as given in Rev. 16 is as follows: In the early spring of 1904, while we were spending a month at the Bible House at Allegheny preparatory to our entering the pilgrim work, we had many talks with our Pastor. Among others he offered us some suggestions as warnings against mistaken ways of presenting Truth as against error. He said that he never before the public used the expressions, trinity and immortality of the soul, in refuting those doctrines, because if he would so do, he knew that he would array the prejudices of church members against his efforts to help them. He said he would speak in favor of there being but one God and against there being *more* than one, that God could not be His own Father and at the same time be His own Son, and that a father and son could not be of the same age, *etc.* Then, instead of his expressly by name denying the doctrine of the soul's immortality, he would refute the idea that the dead were alive and conscious and prove that they were dead and unconscious. And, he added, by such methods he would, without raising the antagonisms of convincible orthodox hearers, give them the Truth, which in due time displaced the errors masking under the names of trinity and immortality of the soul. We profited by these suggestions, never expressly by name using the pertinent terms when, in our pilgrim work, refuting in public the errors involved in those terms. This suggestion of his also prompted us in the matter of antitypical Gideon's Second Battle to advise the brethren not to fight the term, immortality of the soul, but to refute the doctrine of the consciousness of the dead; and the understanding of the type also showed us the same thing as to one of the two things that should be attacked: Zalmunna—shade, or rest denied. It was, therefore, the Pastor's course on the subjects of the trinity and the soul's immortality, so far as public treatment of them was concerned, until quite late in the Harvest, to avoid attacking the trinitarian and human immortality doctrines in express term. But his later

open use of these terms in refuting their errors resulted in the plaguing of antitypical Egyptians, in the *ninth* plague, which came in the soul's immortality in 1911 (see B.S.M., Vol. 3, No. 4) and in the trinity early in 1914 (see B.S.M., Vol. 6, No. 4), though the *fifth* vial was *poured out* in 1899. Mr. Edison's remarks on the soul's immortality became the occasion of the former B.S.M. and the latter discussed Constantine as Trinity Maker. Thus from these examples it can be seen how the ten plagues of Egypt give the time order in which the plagues began to *make themselves felt*, while the time order of the seven last plagues corresponds to the time order in which they were poured out, *regardless of when they began to make themselves felt*. These explanations are offered as a transitional thought from Ex. 10: 20 to Ex. 10: 21, with which we take up the subject anew.

(44) The stubborn Pharaoh, reeling under the impacts of the first nine plagues, finally offered a compromise to Moses (see v. 24). This types Satan's being beaten into willingness to compromise matters with our Lord. As Pharaoh was willing to let all the Israelites go and serve the Lord ("Go ye . . . your little ones also"), but desired to keep back for himself all that they needed (the flocks and herds) for sacrifice; so Satan, beginning to offer the compromise, just after April, 1911, was willing to let all new creatures, even the most immature ("ye . . . your little ones") go free, only he wanted their humanity ("flocks" and "herds") left under his control. Both typical and antitypical Pharaoh wanted to make a compromise on the matter in dispute, viz., Israel's being permitted to go away into freedom from slavery and to serve the Lord, but being required to leave behind, in Pharaoh's control, the things indispensable to sacrifice. This compromise, however, was a dishonest subterfuge, because in type and antitype it nullified the proposal to *serve* Jehovah; for in the type the sacrifices required parts of the flocks and herds, and in the antitype the humanity

of the new creatures; for neither the humanity of the fleshly Israelites nor the new creatures of the spiritual Israelites could be sacrificed acceptably to Jehovah. Hence no real offer of freedom to serve the Lord was made in either case. This, then, reveals the dishonesty back of the proposals of both Pharaohs. From this incident we should thoroughly learn that there always lurks something deceitful in every proposal of Satan, and that his offers of compromise always in the end are calculated to leave him in full control, though at first their appearances seem fair enough on the surface. Neither of the Pharaohs had the right to offer the pertinent proposals, because the flocks and herds belonged to the Israelites, not to Pharaoh, and the humanity of the new creatures under God belonged to the new creatures, not to Satan, the oppressor.

(45) As in the cases of the previous conversations between Pharaoh and Moses, conversations between Satan and Christ are not typed, so in the antitypes of vs. 24-26 there were no conversations between Satan and our Lord. Here, too, the proverb holds, Actions speak louder than words. Hence by the various pertinent acts of Satan and the counter-pertinent acts of our Lord the conversation of Pharaoh and Moses recorded in vs. 24-26 was antityped. The antitypical ninth plague began to work just before April, 1911, when the intensified public work set in, and that largely against eternal torment and the soul's immortality, and later was increased by attacks on trinitarianism—the second and third of these subjects being the main plaguing subjects of Vol. 5—reinforced by the restitution message. Satan answered this antitypical ninth plague by creating a set of conditions conducive to slackness in carrying out of consecration and inimical to the making of new consecrations. This he did by ceasing for a while to place special obstacles in the way of consecration and by providing many diversions from consecrated living. We had as a rule less direct opposition to our public work during the twelfth hour than

during any of the other hours of the Harvest day. This favored indulgence in the flesh. Then with the ever increasing numbers coming into the Truth—largely of the Lot-and-his-two-daughters classes, a social—"fellowship"—spirit, as distinct from the sacrificial spirit, began to spread among the brethren under Satanic manipulation, which thing was calculated further to work against consecration. Then, too, he created worldly conditions—increase of opportunities of indulging in riches, pleasure, ease, etc.—which further tended to slacken the spirit of consecration. By his doing such things he made his offer of compromise to our Lord—antitypical of Pharaoh's offer of compromise to Moses as it is set forth in v. 24.

(46) Nor was this the first offer of compromise that Satan has ever made. Indeed, it is a favorite method that he has used from time immemorial in order to work out his ends. This can be seen, *e.g.*, from the way he has given papacy its great power; for papacy's power grew step by step, first in the ecclesiastical, then in the political domain, through a continual encroachment on others' power by an ever continued series of agreements, based on bargaining, dickering. Modern diplomacy very largely has to do with such bargaining, dickering; and it was the papacy that introduced diplomacy. In ancient times it was not the custom of nations to have permanent embassies at the courts of the kings of other nations. Ancient Roman and Greek ambassadors would be sent out on a short mission to treat of one or two or three questions, which being disposed of, they would return to their own country; and only when other questions of interest would arise would another ambassador be sent out to negotiate on them. With the papacy matters went differently. Being on the alert to grasp continually for more ecclesiastical and civil power, the papacy sent out nuncios to various countries, where they would remain often for years and where they were to spy out conditions and use all opportunities to further papacy's ever growing

powers. Papacy was too shrewd to attempt to grasp for all power at one stroke. It gradually, and that largely by *diplomatic compromises*, increased its powers, never surrendering any once gained, and using each gain as a stepping-stone by *diplomatic compromise* to attain more gains, until it gradually drew to itself the supremacy, first in the ecclesiastical, then later in the civil domain. It was by this course that the papacy first invented, then made perpetual the art of diplomacy. And now through the accumulated experiences of nearly 17 centuries of diplomacy the papacy has at its beck and call the shrewdest diplomats—compromisers—in the world. Thus papacy fulfilled in part Dan. 8: 25 on its making its policy prosper by craft.

(47) Pharaoh's proposal was rejected by Moses (vs. 25, 26), typing our Lord's rejecting Satan's offer by his pertinent acts to compromise on the matter of consecration. Moses' positiveness ("Thou *must* give us, *etc.*"; "Our cattle also *shall* go with us; there *shall not an hoof* be left behind," vs. 25, 26) in refusing Pharaoh's offer to compromise types our Lord's positiveness in refusing to compromise in the matter. If Satan was shrewd in offering a compromise that actually would take back with one hand what had been offered by the other, our Lord was too wise to agree to compromise in the question in the slightest degree; for He saw through Satan's purpose in offering the compromise. Notice how Moses' refusal to compromise developed in greater positiveness as he continued to express the thought: "Thou must give us sacrifices and burnt offerings . . . our cattle also shall go with us; there shall not an hoof be left behind." This types our Lord's growing positiveness, by his acts, in rejecting Satan's offer to compromise in the premises. The herds were required by Israel because from them were to be taken the bullocks typical of our Lord's sacrifice. Satan's offer of compromise on their antitype involves the thoughts that the Ransom teachings and the resultant works of Christ on our behalf and our relations

to that sacrifice be left in Satan's power. The flocks were required by Israel for sacrifices typical of the Church's sacrifice. Satan's offer of compromise on the antitypes involves the thought that he would control the consecration and the consequent sacrificial acts of the Church. Of course, to concede to such a proposal would make useless the Ransom and the Church's share in the sin-offering; and, of course, such a compromise would have annulled Christ's whole Second-Advent work. Hence He rejected it with a positiveness that left no room to Satan for further argument on that line of thought and action. But the particular thing that Satan aimed at by his offer was the destruction of both the elective and grace-free features of God's plan; for if the elective feature of the plan, centering in the Christ, would go by the board, as the setting aside of the Ransom and the Sin-offerings would make it do, the free-grace feature of that plan would also go by the board. Moses' refusal to permit himself and Israel to be put into a position in which he and they might not be able to sacrifice ("thereof we must take to serve the Lord; and we know not with what we must serve the Lord until we come thither") types our Lord's not allowing Himself or Spiritual Israel to be put into positions that *might* prevent them from serving the Lord with their consecrated humanity.

(48) Having seen the acts and conditions whereby Satan made the offer to compromise the matter of Spiritual Israel's deliverance, we now desire to set forth the acts and conditions whereby the Lord Jesus made His answer. Of course, as above indicated, His answer was not made by words spoken directly to Satan, but by counteractive acts. And this was done by His occasioning an added emphasis to be given to the nature and requirements of Christ's and the Church's consecration, by the teachers of the Truth—the Lord's people, especially our Pastor, the pilgrims and elders. *E.g.*, our Pastor's sermons of that time, 1911-1914, as they are given in the B.S.M. show the

great stress that then was laid on the nature and requirement of entire consecration, as the following subjects therein treated will show: A Holy [consecrated] Nation Pictured (Vol. 3, No. 6, June, 1911); Your Reasonable Service (Vol. 3, No. 7); Christ's Sacrifice Ignored (Vol. 3, No. 8); Love Not the World (Vol. 3, No. 10); Character Of Love Required Of Heavenly Aspirants, and, Ransom and Atonement (Vol. 3, No. 12); Saner Views On Baptism (Vol. 3, No. 13); Greatest Thing In the Universe, and, Making a Covenant With the Lord (Vol. 4, No. 2); Lovers Of Pleasure More Than Lovers Of God, and Faithfulness, The Great Character Test (Vol. 4, No. 5); Unfit for the Kingdom (Vol. 4, No. 6); Counting the Cost (Vol. 4, No. 8); Decline Of Faith and Godliness (Vol. 4, No. 9); Christ Died for Sinners, and, Fiery Experiences Necessary (Vol. 4, No. 11); Faith Salvation and Works (Vol. 4, No. 12); One Redeemer For World's Sin (Vol. 5, No. 6); The Best of Crowns and What They Cost (Vol. 5, No. 7); What Is Baptism? (Vol. 5, No. 9); So Run That Ye May Obtain, and, Laborers Together With God (Vol. 5, No. 12); Winning Christ—Losing All Else (Vol. 6, No. 1); Our Duty Toward The Truth (Vol. 6, No. 1); Why Jesus Died For Sinners, and, Good Seed In Good Soil (Vol. 6, No. 3); Sin Atonement (Vol. 6, No. 6). Thus did our Lord answer through our Pastor in the B.S.M. of the pertinent years Satan's offer of compromise.

(49) Certainly the pilgrims' talks of that period prove the same thing. We might on this point instance the courses of four lectures given by seven groups of four pilgrims in each group during 1913, called the serial lectures or meetings. These groups covered practically the whole country. The first lecturer of each group opened the series by a talk on Beyond The Grave. A week later the second one spoke on The Resurrection Of The Dead. The third one a week later spoke on Thy Kingdom Come; and the fourth a week later closed the series by a talk on Cross Bearing

—Consecration, made and carried out. And this, be it remembered, was not in parlor, but in public meetings; for very seldom before this period would the pilgrims in public meetings talk on consecration. Of course in parlor meetings the pilgrims and elders during that time spoke on consecration, even as at all other times. Thus, as the facts of this and the preceding paragraph show, at that period, 1911 to 1914, there was special emphasis placed on consecration before the public, which is the way our Lord made His answer, positively and emphatically refusing to compromise with Satan on the matter of sacrifice and sacrificing—on consecration and on the carrying out of consecration. In so doing He acted out the antitype of Ex. 10: 25, 26.

(50) God's kindness in removing the ninth plague hardened Pharaoh's heart (v. 27), as His kindness at Pharaoh's requests, accompanied with the offers to let Israel go, if the requests were granted, occasioned the hardening of Pharaoh's heart at the end of each of the first eight plagues. But in addition to God's kindness in removing the ninth plague occasioning the hardening of Pharaoh's heart, we believe that Moses' refusal to compromise with Pharaoh on the matter of leaving Israel's flocks and herds with Pharaoh, if the people would be liberated, also contributed to the heart-hardening of Pharaoh after the ninth plague. A selfish and stubborn heart like Pharaoh's would be just the kind to become more stubborn, if a selfish and designing compromise wrung out of it by punishments should be rejected, as was the case in the present instance. Antitypically our Lord's refusal to accept the offer of compromise made by Satan made Satan all the more stubborn and bent on having his own way. He, therefore, strove all the more to keep Spiritual Israel in his control, by multiplying temptations, sins and sufferings for God's people from the time of our Lord's first refusal acts onward until they were completed and the tenth plague began to make itself felt for awhile.

(51) Unable to effect any compromise at all, Pharaoh resorted to threats (v. 28). The following is

the literal translation of Pharaoh's threat and Moses' reply: "And Pharaoh said unto him, Go away from me; take care for thyself; do not cause [thyself] again to see my face; for in the day of thy seeing my face thou shalt die. And Moses said, Thou didst say so; I will not again cause [myself] to see thy face any more." It will be noted that Moses did not say that he would not again see Pharaoh; for he did later see him again. By this remark we do not refer to Moses' conversation with Pharaoh as recorded in Ex. 11; for that chapter gives an account of the continuation of the interview between the two begun in Ex. 10: 24; but we refer to their last meeting, which was sought by Pharaoh and not by Moses, as recorded in Ex. 12: 31, 32. What Moses said, as indicated by the grammatical form of the verb used by him, was that he would not seek (cause [myself] again to see thy face) another interview with Pharaoh. And he kept his word. The tenth plague forced Pharaoh, contrary to his threat to kill Moses, if he would again set his eyes on Pharaoh, to ask Moses to come to see him again, without Moses' seeking it; and Moses went, not as a petitioner, but as God's agent to receive Pharaoh's unconditional surrender to God's demand for Israel relief. At their final meeting Moses said not a word; for he received Pharaoh's surrender in silence. Mark the difference between the brazen effrontery and boasting of Pharaoh's first response to Moses (Ex. 5: 2) and the abject servility and abasement of his last remarks to Moses (Ex. 12: 31, 32). Such must be the outcome with all who stoutly resist God's will and counsel. So let all Thy wilful enemies be abased, O Lord!

(52) What is the antitype of Pharaoh's threat? Of course the threat in the antitype was not verbally made. As in all the cases of the conversations between Pharaoh and Moses, the antitypes were fulfilled by acts, not by words. There must, therefore, have been certain acts performed by Satan conveying a threat of cutting off from a continuance in a public ministry shortly after it would commence, if such a public

ministry were again entered into by our Lord through His people. The ninth plague began to make itself felt shortly before April, 1911; for the sermon on the immortality of the soul that began that plague, and that appeared in the April, 1911, B.S.M. was preached and published in the newspapers shortly before that date and then subsequently published (*i.e.*, April, 1911) in the B.S.M. Satan thereupon began to make his offer of compromise; for Jesus began to reject it in the June, 1911, B.S.M., in the sermon on The Holy Nation Pictured, as shown above. To make this thought clear we desire to remind our readers of a difference between the time succession in the enacting of serial types and in the enacting of their antitypes. In a type that runs through a series of acts each act in the series must be completed before its successor act begins. *E.g.*, Elijah and Elisha had to cross Jordan before they began to converse beyond Jordan, as Elijah had to smite Jordan before they crossed it. But in the antitype, the pertinent acts covering periods of time, at times during that period antitypical Elijah could be smiting and at other times during that period he and antitypical Elisha could be crossing the Jordan and at still other times during that period they could be walking and talking beyond Jordan, as we have shown in P '32, 127, (23). The *beginnings* of the antitypical acts usually come in the same order as that given for the typical acts.

(53) So in this antitype, the darkness began shortly before April, 1911, and its last distinct feature set in with the preaching and publishing (in the newspapers) of the sermon, Emperor Constantine was The Trinity Maker, which was a little later published in the April, 1914, B.S.M., exactly three full years later than the beginning of the darkness, antitypical of the three full days of darkness (v. 22). Some time during the three days Pharaoh made his offer to Moses typical of Satan's compromising offer. The latter was begun quite shortly after the immortality sermon was published, because in B.S.M., Vol. 3, No. 6 (June, 1911), two months later, Jesus, in the sermon on The Holy Nation

Pictured, began to give His refusal to the offer of compromise. And, sure enough, but shortly afterward the threat of Satan was begun, about the middle of Sept., 1911 (B.S.M., Vol. 3, No. 11), in the Brooklyn Eagle's libeling our dear Pastor, which reached a climax in their cartoon published Sept. 23, 1911. Of course, this threat continued antitypically until Nov., 1916. Hence all of the persecutions, oppositions, misrepresentations and slanders brought against God's people between 1911 and 1916, calculated to annul their continuing new phases of public work that they might purpose to enter, are the antitypes of Pharaoh's threat to kill Moses if he would seek another interview with him. These four antitypes (the three years' darkness, Satan's offer of compromise, Jesus' rejection of it and Satan's threat) prove that serial antitypes do not, like types, have to wait for preceding ones to be completed before they can begin. It is important to keep this principle in mind with antitypes in general and with those under study in particular, if we are clearly to see their serial relationship to one another.

(54) Moses' answer (v. 29), "So didst thou speak," is equivalent to the expression, Yes, I agree. This is confirmed by what he added, "I will cause [myself] to see thy face again no more." Above we have shown the truthfulness of this statement, especially in harmonizing it with Pharaoh's and Moses' final interview, if Pharaoh's speaking and Moses not answering may be called an interview (Ex. 12: 31, 32). It, therefore, remains for us to show the antotypical answer given by our Lord to Satan's threat. The answer of our Lord was made, not by words, but by His not instituting public meetings with *new* lines of thought *after* He would finish with those typed by the rest of this same interview with Pharaoh, which rest of this same interview is given in Ex. 11: 4-8. Briefly, we would say that what Moses said in Ex. 11:4-8, as a continuance of his conversation with Pharaoh begun in Ex. 10: 24, Ex. 11: 1-3 being a parenthetical repetition

of former remarks, types our Lord's strictures against Satan's empire begun before, and kept up until 1916. Consequently no *germanely new* public message, *i.e.*, containing new teachings not given the public actually or impliedly before Nov., 1916, no matter how much they reflected against Satan's empire, was a part of Jesus' messages to antitypical Pharaoh. The literature of Gideon's Second Battle, John's Rebuke and Elijah's Letter consists of teachings frequently stated expressly or given impliedly by 1916. This proves that much that was in Vol. 7, the millions propaganda and the rest of the "new views" perpetrated on the *public* by Levite movements, especially by the Society, are no part of antitypical Moses' message. They are not at all Jehovah's message to the *public*, but are Satanic counterfeits—Azazelian teachings of Little Babylon. Of course, what they give to the public now that was given by Nov., 1916, is Jehovah's message to the public. In the light of this, how filled with heavenly wisdom was our Pastor's statement to the effect that the Society should publish for the public only his own pen products! And how great errors have come to the public through the Society's disregard of this advice. These evils could have been avoided by the Levites' adhering to the will in this particular.

(1) How much of Exodus has our study covered? Of what does Ex. 5 treat? What does it type? What is typed by Moses' and Aaron's going in to Pharaoh after first dealing with Israel? What are we not to understand their speaking with him to type? Why not? How are we to understand its antitype to have been performed? How does this fit in with the type?

(2) How were Moses' and Aaron's saying, "Thus saith the Lord," antityped? Their saying, "Let my people go"? Their statement of the object of the request? Its being for a happy celebration? Its being for God? Its being held in the wilderness? The request being made in the Lord's name? What would this have suggested to a fair-minded person, in type and antitype?

(3) Of what do vs. 1-5 treat? What does this fact enable us to do? What is typed by Moses' and Aaron's

arriving in Egypt? Their first work toward Israel? What do these two antitypes enable us to see? By what three publications was the first public work of the Harvest done, in a literary way? What other forms of service did the public work employ? Who were the pilgrims? The sharpshooters? What tract was volunteered? What two of these services was on a small scale? What one was in full blast? By what statements is this work typed?

(4) Of what three things did Pharaoh's defiant answer consist? What do these three things type? How did Satan not give these answers? How did he give them? What truths did Christ and the Church present from April, 1877, to April, 1878? What opposing errors did they at the same time refute? What did such preaching and pertinent desires constitute? What three things did the oppositional claims and course of the clergy, politicians and aristocrats do? What did they add to these three things? How did they not act in this? Who was their instigator? In what three ways was he so? What three things did Satan thereby actually do? What did Satan thereby do?

(5) When did these Satanic contradictions and obstructions set in? What bestowed these? Why? What had he for centuries done to the Truth? Between what years was he compelled to hear it again as a newly progressing thing? As a developed thing? What effect did his course not have? Did have? How and where is this typed? What does the word *to meet* mean in connections like Ex. 5: 3; 4: 24; Num. 23: 3, 4, 15, 16? What is not, and what is implied in the words, "the God of the Hebrews hath met, with us"? How did they antitype these words? What is typed by the politeness of the typical request? Of what was this request the fulfilment? What new thing was added as a reason for granting the request? What did the addition type? What would have resulted in the antitype, if the symbolic journey were not undertaken and persevered in? How do 2 Thes. 2: 9-12 and the six harvest siftings prove this, as to the antitypical pestilence? What does the sword of v. 3 type? How did it act on the unfaithful?

(6) What is typed by Pharaoh's rebuking Moses and Aaron for arousing Israel to the desire for liberty? What effect in type and antitype did the rousing of this desire have? How was this effected in the antitype? In what

did it result? What typed it? How did this, type and antitype, affect Pharaoh and Satan? What did Pharaoh's charging Moses and Aaron to perform slaves' work type? Through what did he attempt to enforce this? What is typed by Pharaoh's blaming Moses and Aaron with responsibility for deterring Israelites and some others from labor? In addition to v. 5, what other Scriptures prove that this resting involved also others than God's typical and antitypical people? Through whom did the antitypical rebuke come? What induced thereto? How was it given?

(7) What do vs. 6-9 show? How did Pharaoh seek from his standpoint to remedy the situation? How did he think his means would effect his end? What antitypically did Satan first vainly seek to do? To what did he also during that time resort? For what were his measures calculated? Against whom did he set them into operation? On what did he depend for success? What is typed by the expression, "Jordan overfloweth all his banks all the time of harvest"? What proves this of the Jewish Harvest? How do we know it so far of the present Harvest? Of the rest of this Harvest? What in this respect characterizes this Harvest above all others?

(8) What are the antitypical taskmasters of v. 6? The officers of the people? What twofold thing did the typical and antitypical officers do? How do vs. 10-21 prove this? What are some examples of such reformers in the political, moral, religious and capitalistic worlds? What did they seek to do and actually accomplish? What does this prove? When did Satan's counteractive measures begin? What two things prove this? What are we not, and what are we to understand as to the duration of this Satanic policy? What pertinent peculiarity do antitypes and fulfillments of successive types and symbolic acts have? What illustrations prove this? What are the pertinent particulars in the pouring out of the vials? In what does this peculiarity not show itself?

(9) What does Pharaoh's charging the increase of the labors of Israel type? To whom was the charge, type and antitype, given? When and by what did he begin this in the political, industrial and financial world? By what did he increase the woes brought on by the gold standard? How was this so? To whom especially? Retributively what country is now suffering as a result? What other things exhibit the same oppression politically? What

effect have the reformers wrought? In what matters? Religiously how has this oppression been working since 1878 ? Among what three classes?

(10) What do the facts of the present Harvest prove on this subject? How is this manifest in the world of vice? Poverty? Education? In statecraft? In finance and industry? Labor? How does the historian Simonds summarize the situation nationally and financially?

(11) What facts show this oppression in family life? In the religious world? In what six general forms? What are some details under each of these forms? Among what three groups does this work oppression? How is it manifest in the world of "society"? What do all these facts prove? When did Satan according to the type begin this oppression? What has he since been doing with it? How has he been effecting it through people and conditions? Who thus, despite secondary agents, is the real oppressor?

(12) What is typed by Pharaoh's claim that the Israelites were lazy? What is typed by Pharaoh's cruelty in crushing Israel through increasingly rigorous labor? How were the antitypical taskmasters impressed into this service? The reformers? In what six ways was this done to them? What is typed by Pharaoh's charging the taskmasters and officers to dissuade the Israelites from listening to alleged deceitful words?

(13) What is typed by the taskmasters' and officers' going forth on their task? What does their speaking to the people not type? What does it type in each set of oppressors? How, for example, was this done in conservative and liberal religious leaders? Where else were similarly intentioned oppressions introduced? What is typed by the taskmasters and officers saying, "Thus saith Pharaoh"? By the statement, "I will give you no more straw"? By their charge, "Go, get you straw where you can find it"? By the statement, "Yet not ought of your work shall be diminished"? What purpose of Satan is thereby disclosed?

(14) What is typed by the scattering of the Israelites throughout Egypt? What is typed by the people seeking stubble instead of the withheld straw? The taskmasters' hastening the people? How is this evidenced? In what spheres? What is the driving power that demands the last ounce in this oppression? How do the forms of the curse act individually and mutually? What is typed by the beating

of the officers? What forms did this oppression take in the world of the reformers? What are examples of such in the financial, political, moral, trades union and socialist worlds? What did their own errors do to them? What Satanic policy is exemplified in this course? How was it traitorously manifested?

(15) What is typed by the taskmasters' demanding of the officers the reason for their not delivering the appointed number of bricks? By the yesterday? The today? What in this connection is to be remembered? To what have the reformers' sufferings moved them? How did they act in groups? By what are these public acts typed? Of what three things did they especially complain? What were the real oppressors? How were their complaints made? Of what were these complaints the antitype?

(16) What inference is to be drawn from the taskmasters' accusation and the officers' recital of their own sufferings? How does the antitype show this inference to be well taken? What do the words, "Wherfore dealest thou thus with thy servants" type? The words, "Thy servants are beaten"? What is a noted example of such oppression? What is typed by the officers' laying the fault on the Egyptians? What enables us to see that the officers type the reformers?

(17) What is the typical and antitypical relation of vs. 17, 18 to vs. 7, 8? How, in antitype of vs. 17, 18, did Satan give the answer? What is typed by the officers' recognizing their evil plight? In what two spheres and with whom is this failure seen? What is the relation of the second half of v. 19 to the second half of v. 11? What is typed by the officers' meeting Moses and Aaron after their interview with Pharaoh? What splendidly illustrates this? What was done with 100,000 copies of the extra edition of the Oct. 1, 1896, Tower? What did that Tower forecast as to the silver question? How did this affect the campaign? How did this move Mr. Bryan and others to act? Of what in part was this the antitype?

(18) What is typed by the officers' wish that God would examine and judge Moses and Aaron for their being alleged mischief-makers? What is typed by the involved thoughts suggested by their wish? In reality, into what presumption did the typical and antitypical officers become involved? Against what is their course a warning? What faults does v. 21 reveal, as in the typical and antitypical

officers? How should unpopularity with the wicked be regarded? What qualities necessary for obtaining the Truth does v. 21 show the reformers to have lacked? What is typed by the officers' saying that Moses and Aaron had put a sword into the hands of the Egyptians for their slaying? Whose case illustrates this? What other things are illustrations of the fulfilment of this type?

(19) What is typed by Moses' returning, and reporting his ill success, to Jehovah? By his sorrow over the developed situation? How did our Lord express the antitype of Moses' course in vs. 22 and 23? Despite forewarnings, why did both Moses and Jesus feel disappointed at the outcome? What do vs. 22 and 23 manifest to us? Particularly what things of our Lord do they bring to our minds and hearts? How do the cited Scriptures prove this? What experience hard to bear is here brought to mind? What lessons may we especially learn from vs. 22 and 23?

(20) How much of Exodus has our study so far covered? What do the last two verses of Ex. 5 present to us? What does Ex. 6: 1-3 show? What was the first feature of God's encouraging typical and antitypical Moses? What did this imply to Pharaoh and Satan? What does the encouragement of Moses type? Why did the Father encourage our Lord? How would God meet Pharaoh's and Satan's counteractive measures? What is the language that types this? What advance knowledge does this language show Moses and our Lord at first to have lacked? When was it given them as knowledge in advance? What did this knowledge in advance do to Moses' and Jesus' grief over their pertinent Israel's oppression? What would God's strong hand effect in type and antitype? What is the difference in the type and the antitype between letting Israel go and driving them out?

(21) Why in type and antitype was repetition on God's speaking made? Why this emphasis? What does it type? What is typed by God's saying, "I am Jehovah"? How was this so? What contrast is made in v. 3? What does it type? What is the difference between the factual revelations of God in the Jewish Harvest and in the present Harvest? What special Divine attribute was active in the factual revelations of the Jewish Harvest? How is this Scripturally proved? In the factual revelations of the Parousia and Epiphany? How do they progress? Why were the factual revelations of the Jewish Harvest

typed by the name, Almighty God, and those of the present by the name, Jehovah? Where are details found on it?

(22) What allusions are made in v. 4? In vs. 5-8? In treating what verses were they typically and antitypically set forth? What does this make unnecessary? What will here be explained? What is the first of these items? What does this expression mean? In what were these things fulfilled typically? What are the antitypes? When will these be given in detail? What is the second of these items? What does its statement type? What is typed by the assurance that Israel would recognize that their God is Jehovah? What does the entire address of vs. 1-8 type? What should we learn from it? What noteworthy fact is hereby brought to our attention? How is this typed?

(23) In what did God say Israel would recognize Him as Jehovah? In what two aspects did He therein act toward oppressed Israel? What kinds of attributes therein manifested themselves? What antitypically should be our answer to the foregoing three questions? What characteristic have the involved assurances? Of what do they assure the Church? The world? Of what are these the antitype? What is typed by the oath (Gen. 22: 16-18) made to Abraham, Isaac and Jacob? What has this oath done to us? Especially under what circumstances? What is this oath-bound promise to us? What was God's adding here to the promise the expression, "I am Jehovah," to do in the type and the antitype? What really is the guarantee? What should come to God for it? From whom?

(24) What is typed by Moses' telling Israel the declarations of vs. 1-8? What seven doctrines especially are involved with others in Jesus' declaring the antitypes of vs. 1-8? Of what was His giving these the antitype? In general, through whom did He speak them? In particular through whom? What was our Pastor made in 1879? What was the first flood of light given him as such? Where and under what type is this explained historically? What characteristic could the unfolding of this antitype be said to have? What was the nature of Israel's reception of Moses' message of v. 9? Why was this reception given to Moses' message? What do these words deserve? What do they imply? What does this type? What characterized the Truth work of April, 1878, to Oct., 1880? To what does this remark not refer? How do we prove

that there were begettals during this period? How is the remark of v. 9 not related to this fact? To what does v. 9 refer antitypically?

(25) What antitypically wrought the unfruitfulness of Moses' message to Israel as a repetition of the contents of vs. 1-8? What expectation did the brethren cherish for Nisan 16, 1878? Wherein was it right? Wherein wrong? How do the citations prove this expectation to be the brethren's? How was the proclamation of this expectation made? In what two things did the mistaken forecast result? How did Bros. Barber and Russell differ in their stand on this expectation? What did Mr. Barber then inaugurate and maintain? What effect did these two things have on antitypical Israelites, begotten and unbegotten of the Spirit, outside the Truth? What errors kept other antitypical Israelites temporarily out of the Truth? How did they act toward Jesus' message at that period? How did the increased oppression in the form of sin affect the weak and the halting? What type does all this fulfill? Comparatively, which condition, the typical or the antotypical, was the sadder? Why?

(26) What did God do during this involved period? Why do we apply this charge to refer antitypically to public Harvest work? How did Jesus and the Church act toward this charge? With what results? What character did these results give that period of the Harvest? What two characteristics did Moses' statement before the Lord have? From what standpoint did it seem unanswerable? Why? What is the difference in the expressions, "Jehovah spake to Moses" and "Moses spake before the Lord"?

(27) What does this difference imply antitypically? In whom was our Lord's pertinent activity reflected? How was the speaking before the Lord done in antitype? On what principle? Especially to whom? Why with antitypical Israel not harkening should we expect Satan then to have harkened? What is meant by Moses' saying he was of uncircumcised lips? What kind of an ambassadorship did Moses have to exercise toward Pharaoh? What do these things type? What result did this certaintee, so far as moral suasion is concerned? What had to be added in type and antitype to secure the release? What, antitypically, is implied in the dual form of the Hebrew word

for lips? How are vs. 10-12 and 29 and 30 related? Why is there a repetition here? As what is Ex. 6: 14-27 to be regarded? What does it enable us to recognize? With what are Ex. 6: 10-12 and 28-30 to be connected?

(28) What is typed by God's charging Moses and Aaron toward Israel and Pharaoh on Israel's deliverance? When was this charge given? What did Jesus do through that Servant in way of preparing to fulfill this charge? When were they prepared, put through the press and ready for distribution? How did the first of these rank as a piece of Harvest work? What order and plan was used in their distribution? Why not another, and why this order? How did these two works stand related to Jehovah's charge of v. 13? Where is the type of the first of these works set forth? What is deferred to the consideration of Ex. 7: 8-13 ? Why are the genealogies of Ex. 6: 13-27 placed parenthetically between these charges and their execution with pertinent instructions? What does, and what does not clarify the placing of the genealogies here?

(29) What will help us to see the setting of the antitypes of the genealogies? What has been done on this point before? Where in this section is it especially stressed as evidence on this point? How does this section prove it? Quote and explain vs. 26, 27 on this point. How do their expressions stand contrasted with Moses and Aaron in other parts of the 40 years' experience from leaving Egypt to the entrance of Canaan? Why are the pertinent, definite and limiting expressions inserted here? What do they prove of the antitypes of the pertinent types? What does this fact enable us to do? What secondary application is not thereby excluded? Why not? Where and how was the secondary application made? For what do the above remarks prepare us?

(30) What fact in this genealogy should first be noted? How many of Israel's tribes are here treated genealogically? What second striking thing does this genealogy present? What is, and what is not the character of these omissions? Why are only those genealogies given that are found in vs. 14-25? What are first given in these genealogies? In what way? Who are represented here by Reuben? By Simeon? Why do we so hold?

(31) What have the Epiphany Merarites done to the Epiphany Camp? When will they do more? After what experience of theirs? What type shows this? How?

What will the Epiphany Gershonites after their cleansing become and do? Along what lines are the divisions of these Epiphany Levites made, in antitype of the divisions of Reuben and Simeon? For Epiphany purposes, whom does Hanoch (Enoch) type? Pallu? Herzon? Carmi? Where, and among whom, are the Epiphany Gershonites active? What are they not yet doing? For Epiphany purposes, whom does Jemuel type? Jamin Ohad? Jachin Zohar? Shaul? What is probably typed by Shaul's having a Canaanitish mother?

(32) What tribe's genealogy is next taken up? Why will our description of them be brief? Who are the Epiphany Gershonites? Merarites? Kohathites? Where are they, as well as the three groups of Levites in other periods, described? Whom does Levi type? What are the two groups of Epiphany Gershonites? Who type them? Who are the Epiphany Amramites? Izeharites? Hebronites? Uzzielites? Whom does Kohath type? The Mahli Merarites? The Mushi Merarites? Which group of the last named is now most active? What do they have and control?

(33) Whom does Amram in v. 20 not type? Why not? Who were, and who were not the heads of the Amramites? Whom does Amram in v. 20 type? In what capacity and for what reason? What does Jochebed mean and type? What addition to the expression, "his father's sister," do the Septuagint, the Vulgate and the Syriac make? Why is this addition to be favored? What woman's name is omitted from the genealogy in the A. V.? What authorities include it here? Whom in this connection would she type? Into what three divisions have the antitypical Izeharites formed themselves? What types this? What divisions have the Sturgeonites formed? What types this? How is this the case with those who never were Menta Sturgeon's adherents?

(34) What does Aaron mean and type here? What does Elishebah mean and type? Whom does her son Nadab type? Why? Abihu? Why? Eleazar? Why? What were his antitype's services and powers? Ithamar? Why? His services and powers? What are the three divisions of the antitypical Korahites? In what respect does Eleazar type our Pastor? How does his son Phinehas type our Pastor? How was he developed into antitypical Phinehas? What does Phinehas mean? How did this name fit our

Pastor antitypically? What of Eleazar's wife is not known? What likely is thereby typed? What is a summary of Ex. 6: 14-25?

(35) What have we sufficiently done with vs. 26-30? What was the occasion of this? In what has this resulted as to the end of our study so far? What will we do with the section from Ex. 7: 14 to 10: 24? Why so? Why will we here, nevertheless, treat of the tenth plague? What remark should be made on the first plague? How does it differ from the third sign? Why should this be called to our attention? What other separate acts, though much alike, should we not identify? Why not? Why are the above remarks made? If they are not kept in mind, what contradiction would be made between two thoughts of our Pastor? How in numerical order do the three woes and seven last plagues of Revelation not stand toward the ten Egyptian plagues?

(36) What does God in Ex. 7: 1-7 do? Of what is this typical? What had hitherto not been granted to Moses? Comparatively how had his power hitherto been? What is implied in his having been made a god to Pharaoh? How did this affect Aaron's power? Why so? What did Moses' power inferior to Pharaoh's type? What kind of power, type and antitype, had formerly been used? How did this affect Pharaoh and Satan? From when on in the antitype did God change this condition? What did this change involve in God's use of Jesus? When had Jesus received this increase of power? How did He act toward it for about a year? When did God begin to hint to this effect? What expression conveys this hint? What did our Lord begin in Sept., 1881? What is implied in the charge that Moses declare all God told him? What should Aaron thereupon do? What was, and what was not the character of that which Aaron was to say to Pharaoh? What was the antitype of the charge to Moses? The antitype of the implication of that charge as to Aaron? The antitype of Aaron's charge to, not *request* of, Pharaoh? What was the antitypical demand?

(37) What assurance did God in this connection give Moses? How did God harden Pharaoh's heart? What effect resulted for God from such hardening? What are the antitypes of these three things? What was Jehovah's statement to Moses respecting His course toward Pharaoh's disobedience? What did it type? What did Jehovah

tell Moses would be the effect of these judgments on Egypt? What is the antitype of this? What is typed by Moses' and Aaron's doing what God had just commanded them? How many brothers financed this work? In what proportion did they give? What did the smaller giver feel and do when he learned the amount of the larger giver's contribution? What supplemented the public distribution of Food For Thinking Christians? How was the related work done privately, among the brethren? What is typed by Moses being 80 and Aaron 83 years old when exercising power over Pharaoh?

(38) What charge does God give Moses and Aaron in vs. 8 and 9? What Hebrew word is, and what Hebrew word is not used to designate what Aaron's rod became on being cast down before Pharaoh? What does *nachash* mean and in which related passages is it used? How is *taninim* (plural of *tanin*) mistranslated in Gen. 1: 21? How do Rotherham and Young translate it? How is this word Biblically used in Gen. 1: 21? What are some illustrations of these *taninim*? What is the usual translation of *taninim* in the Bible? How did rationalists regard them? How have the Bible allusions to them been vindicated? What is the name and length of the largest so far found? What seems to be the right translation in Ex. 7: 9, 10, 12? How do *tanin*'s other Biblical occurrences read? How are they applied? Who especially is thereby designated in the Old Testament? What else is so designated there? What does Revelation say on these? Why is the crocodile more than likely meant by the *taninim* of Ex. 7: 9, 10, 12? Why would it be most effective in impressing Pharaoh?

(39) What did the charge of vs. 8, 9 type? What did the antitype of Aaron's changing his rod into a *tanin* require of the Church to do? What was the explanation of evil's permission given by the Church? How was the charge antitypically fulfilled? In private, among the brethren? What is typed by Pharaoh's charge to his wise men, magicians and sorcerers? What is typed by Jannes' and Jambres' casting down their rods? By Aaron's *tanin* swallowing their *taninim*? What was the effect of the whole scene on Pharaoh and Satan? What fact of experience is proved by this effect? What did God in type and antitype do as to this effect?

(40) Who does not, and who does give the names and nationality of two of Pharaoh's magicians? What suggests their nationality? What do the words *Jannes* and *Jambres* mean? What does this account of Jannes and Jambres prove as to the times of the antitype? Whom does Jannes type? Jambres? What two applications did our Pastor make of these two magicians? What application did he not give? Why not? Who gave it? How? What other two sets of double types convey the same general phenomena? Whom does Nadab type? Abihu? Moses' and Aaron's smiting the rock twice? How do the pertinent Moses and Aaron antitypes compare with the Jannes and Jambres antitypes? How do these compare with the Nadab and Abihu antitypes?

(41) Why has there been an interruption in the continuance of this chapter? With what did the discussion end? What was said as to Ex. 7: 14—10: 20? What are described in that passage? Why is a consideration of this section here omitted? When is it purposed to be taken up? What is the first reason why we will here study the tenth plague? The second reason? What peculiarity as to the execution of the third woe is found in the book of Revelation? With what do the events following the ninth plague begin?

(42) Which one of the Revelation plagues corresponds with the ninth of the Egyptian plagues? What proves this? What difference in order do we find in the Egyptian plague and the plagues and woes of Revelation? What determines the order of these in Revelation? In Exodus? Give an example proving this. What mistake on this line is found in Vol. 7? What in some cases does it omit?

(43) What experience shows why there is a difference in the time order of some of the ten plagues of Egypt and of the seven last plagues of Rev. 16? What was the instruction of this experience? What view of that Servant kept him back from express public attacks on the trinity and soul's immortality doctrines? In what year was this course begun to be changed on immortality? On the trinity? In what articles and B.S.M.'s. were these subjects discussed more plainly to the public? How do these facts make clear the difference in the time order of the plagues from the Exodus and Revelation standpoints?

(44) What were the two cumulative effects of the first nine plagues on Pharaoh? What do they type? When

did the antitype begin? Of what did the compromise—type and antitype—consist? What was its first wrong characteristic? Why so? Why was it also unjust? What in reality did the compromise offer? What lesson can we learn from this offer as respects all Satan's offers? Who did not, and who did have the rights in the matter on which the compromises were offered?

(45) What are not typed by the conversations between Pharaoh and Moses? How were these conversations antityped? What, briefly, was the antitypical ninth plague? When did it begin to work? By the emphasized spread of what two teachings did it work? How did Satan answer the antitypical ninth plague? By what two things did he make conditions inconducive to consecration? To what two features of consecration did he do this? What classes coming into the Truth at that time furnished Satan with a further way of making his offer on compromising on consecration? How was this the case? What other set of conditions did he then create, so as to make compromises in consecration possible?

(46) What is one of Satan's favorite methods to secure his ends? In what institution of Satan is this exemplified? How did papacy's power grow? What is the special characteristic of modern diplomacy? Who introduced such bargaining? What was the custom of ancient nations with respect to their ambassadors' stay at the courts of other nations? What custom did papacy introduce in this matter? Why? How would its nuncios act while in the countries to which they were accredited? What did it gradually accomplish? How? What art did papacy thereby invent and perpetuate? What has it thereby developed? What prophecy did it in part thereby fulfill?

(47) What did Moses do with Pharaoh's proposal? What did this type? What did Moses' positiveness in his refusal type? In what did the matching of our Lord's and Satan's wits in this matter result? Why did our Lord reject Satan's offer? What characteristic of Moses' answer grew in strength as his answer continued? How was this shown? What does this type? Why did Israel require the herds? What was involved in Satan's wanting the antitypical herds for himself? Why did Israel require the flocks? What was involved in Satan's wanting the antitypical flocks for himself? In what first thing would acceding to Satan's desires in these respects result?

Second thing? What did Christ's answer effect? What was the particular thing that Satan sought to gain by his offer? Why would such a result follow acceding to his demand? What is typed by Moses not permitting himself and Israel to be put into a position in which they could not sacrifice?

(48) What did Jesus do as to Satan's compromise offer? By what did He not answer? By what did He answer? How did He make the answer? Through whom did He do this? In what did our Pastor's part therein appear? Name some of the pertinent subjects that appeared in the B.S.M. of 1911 (Vol. 3). Of 1912. Of 1913. Of 1914. What do these facts prove?

(49) Through what other Truth servants also did He answer Satan? In what special course of lectures did this happen? What is meant by the serial lectures? How many lecturers took part in each series? How many sets of serial lecturers officiated? In what year was this done? What were the topics of the serial lectures? What was the subject especially through which Jesus gave the pertinent answer to Satan? Where were these lectures not delivered? Where were they delivered? In what other kinds of meetings was the pertinent subject stressed? By whom? What do the facts adduced in this and the preceding paragraph prove? What antitype did our Lord thereby fulfill?

(50) By what did God primarily harden Pharaoh's heart in this instance and in other instances? By what did He secondarily do so? Why was this a natural effect? How was the antitype of this fulfilled? How did Satan react in this hardening of his heart? How long did this continue?

(51) To what did Pharaoh then resort? What is the literal translation of Pharaoh's threat? And of Moses' answer? What did Moses not say? What proves this? How do Moses' remarks in Ex. 11 stand related as to occasion to the events of Ex. 10: 24-29? How do facts corroborate the real statement of Moses? How did Moses go to Pharaoh at their last meeting? What is the difference in Pharaoh's carriage at his first and his last interview with Moses? How did Moses receive Pharaoh's surrender? What should be expected to be the outcome of every stout resistance to the Divine purpose? How may we pray as to such an outcome?

(52) By what was the antitype of Pharaoh's threat not made? By what was it made? Of what character must these acts have been? When did the ninth plague begin to make itself felt? What proves this? How long after that plague began was it that Satan began to offer his compromise? What proves this? With what sermon did Jesus begin His rejection of Satan's offer? How must the series of acts that constitute a serial type be enacted? How does the enactment of a serial antitype take place? Why are these two answers right? Give an example in illustration of these two thoughts? Where did we first show this distinction in the enactment of types and antitypes?

(53) When did the antitypical darkness begin? When did its last distinct feature set in? How did these two features in time fulfill the time features of the type? When did Pharaoh make the typical offer to compromise? When was the antitypical offer to compromise made? What implies this? When was the antitypical refusal to compromise begun? By what was the antitypical threat begun? When did its beginning come to a climax? What constituted the antitypical threat? How long did it last? What do the four antitypes of vs. 21-28 prove as to serial antitypes? Why should the principle underlying this feature of serial types and antitypes be kept in mind?

(54) To what was the first part of Moses' answer equivalent? What confirms this thought? How is the truthfulness of Moses' statement to be harmonized with his seeing Pharaoh again? How was our Lord's answer not made to Satan's threat? How was it made? Where is Moses' interview with Pharaoh continued? In what way are the verses of Ex. 11: 1-3 connected with this interview? What do Moses' words in Ex. 11: 4-8 type? What conclusion are we to draw from this fact? What pieces of literature do not come under this condemnation? Why not? What features of propaganda do come under this condemnation? Of what are they not a part? What are they? What is the character of the message that the Levites give the public that was given by 1916? In the light of these facts what is to be said of the provision in our Pastor's will forbidding the Society to give out to the public other publications than his pen products? What evils resulted from its disregard? How avoid these?

### CHAPTER III

#### DELIVERANCE OF THE FIRSTBORN Ex. 11: 1—13: 22

THREAT OF THE TENTH PLAGUE. PASSOVER LAMB AND SUPPER CHARGED. CERTAIN PASSOVER DETAILS CHARGED. THE FIRSTBORN. PARTING GIFTS. OTHER PASSOVER DETAILS CHARGED. THE DEPARTURE.

THE INTERVIEW between Moses and Pharaoh begun in Ex. 10: 24 is continued in Ex. 11: 4-8, with vs. 1-3 thrown in as a parenthesis. The first clause of v. 1 should be rendered: "*For* the Lord *had* said unto Moses, Yet will I bring one more plague upon Pharaoh, etc." Our reasons for suggesting this translation are: (1) Vs. 4-8 clearly give a continuation of the conversation of Ex. 10: 24-29; otherwise we would have to say that Moses broke his word given in v. 29, and this would imply our Lord's breaking His word in the antitype—an impossibility. (2) Grammatically the above suggested translation is as accurate as that of the A. V. (3) The fact of the continuance in vs. 4-8 of the interview of Ex. 10: 24-29 necessitates regarding vs. 1-3 as a parenthesis; and (4), it being a parenthesis, the above suggested translation is necessitated instead of that of the A. V. Accordingly, vs. 1-3 are inserted as a parenthesis to connect the first with the second part of the interview; for they furnish the reason for the statements that Moses makes in vs. 4-8. God told Moses in Ex. 3: 19-22; 4: 23; 7: 1-5, the things stated in vs. 1-3, for these three verses allude to the statements made in these citations. The most ancient Hebrew manuscript extant gives the following reading for the first clause of v. 3: "*For I* will give the favor of the people in the sight of the Egyptians." This reading seems preferable because it is the continuation of what God was saying in vs. 1, 2, in the first person. The word *was*, which is in italics, showing that it has no corresponding Hebrew word in

the original, has been supplied in the second sentence of v. 3. It might better be supplanted by the words, *shall be*. In other words, all three verses contain restatements of things which God had previously said, and which were Moses' Divinely-given charge for telling Pharaoh what he said in vs. 4-8.

(2) The plague referred to in v. 1 is, therefore, the tenth—the death of the firstborn of man and beast, typical of the death of the unfaithful and Satan-controlled new creatures and of their humanity. This antitypical plague is inflicted through the great tribulation. The death of the typical firstborn hurt Pharaoh and the Egyptians ("upon Pharaoh and upon Egypt"—v. 1 [the Hebrew word *Mitzraim* means either Egypt or the Egyptians; here it refers to the people rather than to the land]). And the death of the antitypical firstborn will hurt Satan, whose firstborn, the Romanist hierarchy, which at least by November, 1916, consisted of new creatures, in going to pieces in the death of every one of its members, will certainly pain Satan; and it will also hurt his servants [the Egyptians], whose firstborn—other renegade new creatures—passing forever away, will be a deep grief to them. As in the type God forecast that the tenth plague would force Pharaoh to send Israel away, so in the antitype has He forecast ("He will let you go hence"—v. 1) that the antitypical tenth plague would force Satan to send antitypical Israel away free. Furthermore, God's forecast that Pharaoh in sending Israel away would thrust them out, very urgently require their leaving, types His forecast that antitypical Israel would be driven out urgently from Satan's empire. This indicates the persecutions, ostracisms, boycottings, symbolic beheadings, etc., that would fall to the lot of God's people when thrust out of Satan's empire. These refer, of course, to injustices done and yet to be done God's people by the antitypical Egyptians during the tribulation, from 1914 onward. The fact of deliverance from antitypical Egypt, as implied in such injustices, should take away

the sting from such mistreatment and make us rejoice.

(3) As we have given a general interpretation—type and antitype—to the thought of v. 2, insofar as it refers to the Israelitish and Egyptian women, while treating of Ex. 3: 21, 22 [Chap. I, (36), (37)], and as v. 2 is but an allusion to Ex. 3: 21, 22, we need not here go into details on that feature of v. 2. A linguistic remark would here be in order. The second word of v. 2, rendered *now*, should have been rendered *please*, or *I pray*, as the mistranslation *now*, contradicts the connection and the fact that the speaking was not done until Ex. 12: 35. One item, however, is added in v. 2 that is not to be found in Ex. 3: 21, 22, which tells only of Israelitish women as asking their female neighbors for the jewels and raiment, but does not say anything of Israelitish men asking their (male) neighbors for jewels of gold and silver, while v. 2 adds this item. From the standpoint of the Israelitish mothers representing the Truth and its servants—the covenant—and the Israelitish children representing the household of faith, as shown in Chap. I, (36), (37), we would understand the Israelitish men of v. 2, as heads of the families, to represent God, particularly as He would act through our Lord and the latter's special mouthpieces, in extracting the Divine Truth, jewels of silver and gold, from the teachings of the various false-christ and false-prophet systems at the end of the Age. It will be recalled that our Pastor calls our attention to the fact, when interpreting Matt. 24: 24 in Vol. IV, 580, 581, that the false christ and false prophets were symbolic men, systems. It is these whom we understand to be typed by the (male) neighbors of the Israelitish men, and certainly from the teachings of these our Lord through His special mouthpieces, extracted Divine Truth, the jewels of gold and silver of v. 2. *e.g.*, out of the Presbyterian false-prophet system much of Truth on election and the Lord's Supper was extracted, and out of the Methodist false-prophet system much of Truth on free grace

and Divine love was extracted, as out of the Greek and Roman false-christ systems much Truth on Christ's pre-human, human and post-human offices and on the one Church as being God's depository and dispenser of saving Truth was taken.

(4) In its amended form as suggested above we have likewise expounded, type and antitype, the first sentence in v. 3 in Chap. I, (36), (37). But we believe that a remark is here to be made on the literal translation of the expression rendered, "I will give the people favor in the sight of the Egyptians." As can be seen from Dr. Young's rendering, this clause should be rendered, "I will give the favor of [peculiar to] the people in the eyes of the Egyptians." The expression in Ex. 3: 21 is very similar: "I will give the favor of [peculiar to] this people in the eyes of the Egyptians." At first sound this expression seems odd, but it is most fitting when we consider the antitype. At first sight the persecutions, wrongs and other evils heaped upon God's people by the antitypical Egyptians seem not to be favors. To the natural man they are the reverse of favors. But when we recognize that the Lord works out character good from them in us they are seen to be favors indeed (Rom 8: 28; 2 Cor. 4: 17, 18). They are called the favor of God's people, not because the antitypical Egyptians mean them as such. The reverse is the case from their standpoint. But they are the favor of God's people through God's overruling and through His people accepting them as such, from an appreciation of the spiritual purpose of their bestowal. Certainly such persecutions, wrongs, *etc.*, if inflicted upon antitypical Egyptians, would not be considered by them as the favor of [peculiar to] the Egyptians; for they resent any evil done them and as a rule are thereby embittered and thus damaged in character. Let us, dearly beloved, who have spiritual discernment, learn to love the evils that we undergo, as the favor of [peculiar to] God's people, even as St. Peter puts it while speaking of our suffering

wrongs for righteousness, "This is *thankworthy... acceptable* [literally, *grace, favor*, in both verses] with God."—1 Pet. 2: 19, 20.

(5) We have already suggested that in the second sentence of v. 3 the italicized word *was* should be replaced by the words *shall be*; for the thought here expressed is an allusion to Ex. 7: 1-6, particularly to v. 1, as the place where it was said. While each of the plagues added its cumulative weight of greatness to Moses in the land of Egypt, in the sight of Egyptians and Israelites (v. 3), the tenth plague brought him to the climax of his greatness there, before both of these peoples. Antitypically, increasingly did our Lord's prestige rise before the people of the world and the Lord's people as plague followed plague, but as Moses became very great in the eyes of the Egyptians and Israelites as a consequence of the tenth plague, so will our Lord become very great, as a result of the third woe, before the world and before the Lord's people. It is with a consideration of the thoughts of vs. 1-3 on his mind that Moses could utter to Pharaoh the fearful threat contained in vs. 4-8. Antitypically, our Lord, conscious of the promises of the Father toward Him and His own, and the threats of God toward Satan's empire and its supporters, clarified to His understanding by God's pertinent statements, could proclaim and cause to be proclaimed by His mouthpieces the antitypes of the woes to Pharaoh and his subjects set forth in vs. 4-8. These thoughts, then, prepare us for, and introduce us to a consideration of the second part of Moses' interview with Pharaoh, as given in vs. 4-8.

(6) In v. 4 the continuance of Moses' remarks of Ex. 10: 29, interrupted by the parenthesis of vs. 1-3, is taken up. Moses' asserting that his words were God's message ("Thus saith the Lord") types our Lord's taking the antitypical message from the Bible and speaking it publicly through His mouthpiece, the Church, as coming from the Bible as God's Word. In two places is God's going forth and slaying the firstborn

associated with the midnight (v. 4 and Ex. 12: 29). It will be noted that the expressions differ slightly, v. 4 saying, "about midnight" and Ex. 12: 29 saying, "at midnight." Why this difference? We believe it is to indicate antitypically two distinct stages of the World War, which, being the beginning of the tribulation, is the beginning of that which inflicts the tenth plague, or the third woe. We know that the World War began to work as ordinary wars do, August 1, 1914, and that by September 21, when the Times of the Gentiles ended, it entered into its trench warfare stage, which began to weaken the nations and ultimately greatly weakened them, thus preparing them for Armageddon. We understand that the *going forth* "about midnight" (v. 4) types God's *starting out* (in order to inflict the antitypical tenth plague) in and through the beginning of the World War, August 1, 1914; and the actual beginning of inflicting the antitypical tenth plague, September 21, 1914, antitypes the actual beginning of the typical tenth plague "at midnight" (Ex. 12: 29). In another connection we have pointed out the beginnings of these two stages of the World War (P '32, 23, pars. 3, 5, 6), without there associating these dates with the tenth plague.

(7) In these passages the antitypical night referred to consists of the Parousia and the Epiphany periods, which total 80 years. Its midnight would be exactly the middle of these 80 years, *i.e.*, 40 years from the beginning and 40 years from the ending of this night. In other words, the part of this night preceding its midnight was the Parousia and the part following its midnight is the Epiphany. Since the tenth plague in type and antitype began exactly in the middle of their respective nights, we have here another proof that the Parousia and the Epiphany each last 40 years. This consideration also proves that the time of trouble began in 1914 with the World War as the antitypical wind of Rev. 7: 1 ("that the wind [not winds] blow not, *etc.*") and does not *begin* with Armageddon, as most

Levites hold, since the whole of the trouble itself is the means whereby the tenth plague, or the third woe, is inflicted. This consideration also proves that one of the Bible's symbolic hours is a period of  $6\frac{2}{3}$  years, for *one-twelfth* of an 80 years' *night* is  $6\frac{2}{3}$  years. If the hour of Rev. 17: 12 should not prove to be a period of  $3\frac{1}{3}$  years, as we believe it is, we might have to fall back on an hour of  $6\frac{2}{3}$  years, unless in the meantime the Lord should reveal to us an hour between these.

(8) God's going out *into the midst of Egypt* types His proceeding through the August 1-September 21, 1914, stage of the World War toward the work of inflicting the tenth plague on Christendom in its very midst—throughout Europe, which is the center of Christendom. Our Lord expressly spoke the antitype of Moses' statement on this point by forecasting through His people that the great tribulation would begin at the end of the Times of the Gentiles, *about* October, 1914; and from the double of 2,520 years given by the Edgar Brothers in their charts and writings on the *lapping* ending of the first member of this double during the period from the beginning of Jerusalem's destruction until the blinding of Zedekiah (Jer. 52: 12; 39: 4-7)—a period of seven weeks, from the 10th day of the fifth month to the 1st day of the seventh month—corresponding with the period from August 1, 1914, to September 21, 1914, He *impliedly* taught through His people that the beginning of the trouble would come about August 1, 1914, since the Times of the Gentiles lappingly ended from August 1 to September 21, 1914. From both standpoints the expression, "about midnight," was antityped by the forecasts made by our Lord through the Church that the trouble would come in 1914. Thus did our Lord as the antitypical Moses forecast before Satan the tenth plague as beginning in 1914.

(9) V. 5 tells just what the tenth plague would be —the death of every Egyptian firstborn of man and beast. Antitypically the tenth plague is the death of

the new creatures and the humanity of the Second Death class. As the messenger that inflicted the death of the Egyptian firstborn of man and beast was not the typical tenth plague, which was the death of these, neither is the great tribulation the tenth plague—it is simply the means whereby the annihilation of the Second Death class is accomplished, while their annihilation is the antitypical tenth plague. Originally, all new creatures are antitypical firstborn Israelites—the Church—and are therefore called the Church of the firstborn (Heb. 12: 23). Those new creatures who commit the sin unto death die as antitypical firstborn Israelites, typed by such Israelites as left the cover of the houses safe-guarded to all within by their sprinkled doorposts and lintels (Ex. 12: 22). As such died as antitypical firstborn Israelites, *i.e.*, as the sentence of the second death was passed upon them, not its execution, they were born as antitypical firstborn Egyptians. The reason that they become *firstborn* Egyptians is this: Satan and the antitypical Egyptians find them more able and useful for their pseudo-religious purposes; for, generally speaking, the brain organs of fallen new creatures are sharper and their hearts are more depraved than those of the unbegotten. Hence they can serve the purposes of Satan (Pharaoh) and his representatives (Pharaoh's servants) more effectively than can the unbegotten. It is, among others, this reason that makes Satan especially desirous to gain control of all new creatures, and he establishes it either in that partial and temporary control that he obtains over the Great Company in their unclean condition, or in that complete and perpetual control that he obtains over the Second Death class.

(10) Just as in the type Moses forecast that every living Egyptian firstborn would die the night of Nisan 14 (vs. 4, 5; Ex. 12: 6, 29), so our Lord through His Church forecast that none of the Second Death class then living would survive the great tribulation, but would during it pass away. This was done in the

B.S.M., in the published sermons and in public lectures of the pilgrims from before 1914 to 1916; and it was repeatedly emphasized in America from the fall of 1914 to that of 1916, especially in the denunciations against those of the clergy who had been begotten of the Spirit, and who wickedly misrepresented and opposed the Truth. The firstborn of Pharaoh, who as king occupied Egypt's throne, typed the papacy as the firstborn of Satan, the god or ruler of the present evil world; for the papacy is Satan's chief product on earth. From at least shortly before 1914 up to the fall of 1916, when this forecast was antitypically made, every member of the Roman hierarchy, which does not consist of Romanist priests, but only of Romanist bishops, archbishops and cardinals as body and of the pope as head, was a new creature. Jesus in Matt. 24: 15 and St. Paul in 2 Thes. 2: 4 show that the man of sin would be *in* the Holy and God's temple—the Church, in which none others than new creatures are; hence it would consist of new creatures, in every case crown-losers who later became of the Second Death class; and those of such who would at least from shortly before 1914 up to November, 1916, be parts of Antichrist would without exception, as antitypical Pharaoh's firstborn, be destroyed during and as a part of the destruction of the system. Their total extirpation will not only destroy the system, which consists of them; but will leave the Romanist church without any one capable of ordaining new priests or members of the hierarchy, which, if the trouble would not destroy that church, would destroy it in a natural way within a generation, from the Romanist standpoint.

(11) The lowliest of Egypt's maidservants were those who would grind out the grain. We, therefore, understand that "the maid-servant that is behind the mill" types the lowliest of the sects of Christendom. Her firstborn would therefore type the Second Death members belonging to the lowliest sect of Christendom. The antitypical meaning of the expression, "from the

firstborn of Pharaoh . . . to the firstborn of the maidservant that is behind the mill" (v. 6), therefore, is from the greatest to the least of antitypical Egypt's firstborn. None of these would be spared; but all would be annihilated through the tribulation of the time of trouble. Not one of these would survive into the Millennial Kingdom. Egypt's firstborn of beast type the humanity of these. This feature of the firstborn of beasts is added to show that nothing will be left of antitypical Egypt's firstborn—that they will be totally annihilated. It is by the general setting of the typical events and by contrasted association of the involved typical persons that we conclude that Egypt's firstborn of man type the new creatures of the Second Death class and that Egypt's firstborn of beast type their humanity. That Israel's firstborn of man type the new creatures who constitute the Church of the firstborn is evident from Heb. 12: 23. From the fact that Israel's firstborn of clean beasts were to be sacrificed on God's altar we conclude that they type the humanity of "the Church of the firstborn whose names [characters] are written in heaven [spiritual]," since it is not the latter's new creatures, but their humanity that is sacrificed on God's altar (Rom. 12: 1; 1 Pet. 2: 5; Heb. 9: 14; 1 Pet. 1: 18, 19). Both their new creatures and their humanity are saved—passed over by the antitypical tenth plague. The fate that befalls those that are not passed over by the inflictor of the antitypical tenth plague therefore must be that from which those passed over are spared; hence it is the Second Death that antitypical Egypt's firstborn of men suffer—that which antitypical Israel's firstborn of men escape. This implies that antitypical Egypt's firstborn of men are the unfaithful new creatures that lose life; while antitypical Israel's firstborn of men are the faithful, the new creatures who gain life. If Israel's firstborn of beast represent the humanity of those new creatures who obtain life, Egypt's firstborn of beast

must represent the humanity of those new creatures who will lose life—the humanity of the Lost.

(12) The threat of Moses on the great cry that the Egyptians would utter on finding their firstborn dead (v. 6) types the threat that our Lord through the Church from shortly before 1914 to November, 1916, made on the bitter grief that antitypical Egyptians would experience on learning that their main religious leaders—clerical and lay, shepherds and principals of the flock—had gone into the Second Death. This grief is accentuated by the world-wide sufferings of the great tribulation. Notice how much similar is the expression, "such as there was none like it, nor shall be like it any more" (v. 6), to that which Daniel (12: 1) and our Lord (Matt. 24: 21) use of the great tribulation. This similarity serves to associate, though it does not identify the two experiences, and suggests that it is through the tribulation that the antitypical tenth plague is poured out. A somewhat related Scripture implying, among other things, the second death of the members of the man of sin and of the new creature officers of the image of the beast and the resultant grief of their followers on learning of their fate, is Rev. 14: 9-11. These considerations show that it is during and by the wind, earthquake and fire features of the tribulation, and during and by their accompanying famines and pestilences, and not so much by and during the pauses between these great birth pangs, that the antitypical tenth plague is poured out. The dogs of v. 7 type the growling, barking, snapping and biting sectarians. Their tongues type the theories of these. Literal dogs, when they know that their masters are dead, lose their savagery and mourn deeply therefore, as doubtless all of us know from observation or information. Egypt's dogs mourning over the death of their masters or masters' firstborn did not growl, bark and snap at, nor bite Israelitish men or beasts (v. 7) that memorable night. They were too sad therefore, as Moses forecast. This forecast types our Lord

declaring through His people that the sectarian adherents of the beast and the image, when they would learn the fate of the new-creaturely shepherds and the principals of the flock in these systems, would be too greatly depressed, woebegone, also confounded in their views, to use their theories pugnaciously against God's real people. In their grief and confusion, and in the peace and joy of God's real people at that time, they would be forced to recognize that God has made a clear-cut difference (v. 7) between antitypical Israelites and antitypical Egyptians.

(13) As Moses forecast the humiliation of Pharaoh's nobles and their subserviency to him (Come and bow down—v. 8), as a result of the tenth plague, so our Lord forecast the humiliation of Satan's special representatives in church, state, capital and society, through the loss of their new-creaturely associates and through the troubles that would cause their loss, and their subserviency to our Lord as forced upon them by the same causes. The B.S.M., the sermons in the newspapers and the lectures of those days repeatedly forecast such humiliation and subserviency coming as punishments upon the unbegotten clergy, politicians, financiers, industrialists, military officers and other influential unbegotten leaders in Satan's order of affairs, before the trouble consumes them. Moses' forecast that Pharaoh's officials would beg relief from their distresses through Moses' and Israel's departure types that the prominent ones of Satan's empire in their multiplied griefs and losses, which they will recognize as punishments for oppressing God's people, will by persecuting acts desire our Lord's expediting His people's departure from what is actually oppression. Such a forecast was made in the Truth messages of the pertinent period to the effect that by persecutions the great ones would drive God's people out of their midst. But how would this be a matter of subserviency? We answer, this will make them minister to the execution of our Lord's demand, and

that most abjectly, because of the wicked conduct (moral debasement) through which they will force them out of antitypical Egypt. Moses' statement that after this he would go out (v. 8) types our Lord's statement made through His people that by the evils of the great tribulation He would forever free His people from Satan's empire. Moses' departure from Pharaoh's presence in great anger types our Lord's ceasing in great displeasure public work on new lines with His final announcement of the great tribulation, from just before 1914 to November, 1916, before the war came here, where mainly the forecast was made.

(14) After Jesus and the Church in Europe and America began to announce the great trouble as coming with its incidental destruction of the antitypical firstborn, antitypical of Moses' and Aaron's like announcement, Jehovah told our Lord (v. 9) that Satan would not heed the messages, just as in the type He told Moses that Pharaoh would not heed his message. As in the type this inured to the increase ("multiplied" —v. 9) of the plagues by adding to them the tenth, so also in the antitype. As Moses and Aaron performed all the wonders (the nine plagues and many miracles) in Egypt (v. 10), so did our Lord and the Church perform their antitypes. It will be noted that Moses and Aaron did not work the tenth plague, nor does this tenth verse imply it, since it speaks only of the first nine plagues. So it is not our Lord and the Church that inflict the second death, but it is the great tribulation that does this on antitypical Egypt's firstborn, though they certainly have wrought the first nine antitypical plagues, and that by a teaching ministry, by which ministry they also forecast the tenth antitypical plague. As Moses and Aaron worked the typical plagues "before Pharaoh" (v. 10) in opposition to him, so have our Lord and the Church done in the antitype in public work against Satan. The statement at the end of v. 10 on God's hardening Pharaoh's heart at the end of the ninth plague has the

same significance in the type and antitype as we have explained in previous uses of the expression, so we will not here repeat the explanation.

(15) We now come in our study of Israel's Enslavement and Deliverance to the institution of the Passover, whose command to keep must have been given before Nisan 10, since the command to keep it involved the setting aside of the lamb on Nisan 10 (Ex. 12: 3). As a matter of fact, the charge to set aside the lamb on Nisan 10 implies that the charge to keep the Passover preceded Nisan 10 by a few days, so as to allow time for the charge to reach all Israelites, who were scattered abroad over a considerable territory, and who lacked means of quick communications. Again, making Nisan the first month (v. 2) seems to imply its giving on Nisan 1st, at the latest. But, according to Ex. 11: 4 (about the middle of the night), it was in the day preceding the night that the death of Egypt's firstborn of man and beast occurred when Moses had his last interview with Pharaoh, after the ninth plague. This consideration, coupled with the fact that the institution of the Passover was commanded before Nisan 10, and not likely later than Nisan 1, implies that Ex. 12: 1 should be rendered as follows: "For Jehovah *had* spoken, etc." This is exactly what the antitype requires; for while Moses' forecasts of Ex. 11: 4-8 cover the period from somewhat before October, 1914, to November, 1916, in the denunciations of woe upon antitypical Egypt, which reached their climax in confessing the sins over Azazel's Goat, the smiting of Jordan, antitypical Gideon's First Battle, and executing [pronouncing] the judgment written, the command to institute antitypical Passover preceded Nisan 10, 33 A. D., when our Lord, as the antitypical Lamb, was set aside for death. This, then, turns the antitype, in so far as it concerns the institution and operation of antitypical Passover, back to the beginning of the Gospel Age.

(16) Accordingly, in v. 1 (and also in the following verses while speaking of the things preceding and including the killing of our Lamb) Moses represents our Lord while He was yet in the flesh. Jesus' forecasting and speaking of His death and faithfully executing His ministry, and thereby arousing the Jews to determine on Nisan 10, and to secure on Nisan 14, His death (Matt. 12: 40; 16: 4, 21; 17: 12, 22, 23; 20: 17-19, 28; 21: 37-39; 26: 2, 18, 24, 28, 39, 42, 53, 54; 9: 22, 44; 12: 50; 17: 22: 15, 37; John 3: 4-17; 6: 51; 10: 11, 15, 17, 18; 12: 7, 24, 32, 33; 13: 18, 19, 21; 14: 19, 15: 13; 18: 11; 19: 11), antitypes Moses' charging the institution of the original Passover. God's revealing to Jesus the thought that He was the antitypical Lamb (John 1: 29, 36) that was to be set aside on Nisan 10 and slain Nisan 14, which He did through opening His mind to understand the pertinent prophecies in the Law and the Prophets, antityped Jehovah's speaking to Moses in the pertinent verses. In v. 1 Aaron represents, first, the Apostles while Jesus was in the flesh, for the pertinent verses, and, later, the Apostles and the others of God's people since Pentecost receiving the pertinent truths on the antitypical Passover, for the purpose of giving them to their brethren. God's speaking to Aaron these things represents, first, God's making clear to the Apostles Jesus' pertinent teachings and then, afterwards, the pertinent words of Jesus and the Apostles being by God made clear to the other Christians who would expound them to their brethren. God's doing this speaking in Egypt types Jehovah's revealing these things to Jesus and the Church while they have been amid Satan's empire.

(17) Nisan being set aside (v. 2) as the first month of the year involved a change in the calendar; for hitherto the first month of the Fall (Tishri) had been the first month of the year. The Israelites accordingly had thenceforth a twofold year—a secular year beginning in the Fall with the seventh month, Tishri, and the ecclesiastical year beginning in the Spring with

the first month, Nisan, first called Abib. There was an antitype in this change, which antitype is suggested in the name given to these two kinds of years, the *secular* year suggesting the earthly character of the dispensations before the present one, and the *ecclesiastical* year suggesting the spiritual character of the present dispensation. Accordingly, we understand the change from the secular to the ecclesiastical year to type the change from the previous dealings, especially from the Law dealings during the Jewish Age, with God's people, to His grace dealings during the Gospel Age with His people. God's giving such a charge for the change of His dispensational dealings with His people, antitypical of the change of the year's beginning (v. 1), is indicated by such passages as John 1: 7; Matt. 4: 17; 5: 17, 18; 11: 11-13; Luke 16: 16; Heb. 1: 1, 2, and the contents of the typical charge are antityped by the contents of these citations. And, true enough, God's dealings with His people previous to the Gospel Age were along earthly—secular—lines, while during the Gospel Age such dealings have been along ecclesia—church, spiritual—lines. The fact that God made the change in the beginning of the year in connection with His institution of the Paschal Lamb, its feast and the entire Passover festival, likewise suggests that the change of the beginning of the year is typical of the Lord's dispensational dealings changing at the beginning of the Gospel Age; for the change in the type was made because of the Passover Lamb, its feast and its following festival, and these typing Christ our Lamb, our privileges as to our Lamb and the blessings of the Christian life respectively, the change of the beginning of the year to Nisan would appropriately type the change to the beginning of the Gospel Age.

(18) The charge (v. 3) to tell entire Israel to set aside the typical lamb on Nisan 10, which charge was given before that date, would type a charge given before Nisan 10, 33 A. D.; because, this type being an institutional type fixed to a definite date, when the antitype

would come it would have to come on the date for the type. This we see is a general rule for institutional types fixed to a definite date, evidenced, e.g., by our Lord as the antitypical Lamb dying on Nisan 14, by Christ, the antitypical first ripe Firstfruit entering the antitypical Most Holy Nisan 16, by the antitypical two wave loaves being offered on Pentecost (Lev. 23: 16-21; Acts 2: 1-4, 38, 41), by our Lord as the antitypical Bullock being consecrated on Tishri 10 (Lev. 16: 29, 30-34; 23: 27-32) and by His begettal on Tishri 14 so as to be able to dwell in the antitypical booth on Tishri 15 (Lev. 23: 34-43). Accordingly, before Nisan 10, 33 A. D., God charged that Jesus be set aside as the Lamb on Nisan 10 and be sacrificed on Nisan 14. This charge, like many another one, was given not by words, but by acts. How was it done? By our Heavenly Father arranging such a course of acts for our Lord, and by the Latter's performing them, as to arouse the Sanhedrin and other Israelitish leaders, as the representatives of all Israel, to set Jesus aside for death the day He entered Jerusalem riding on the ass amid the acclamations of the multitude. That day was Monday, Nisan 10, not Sunday, as the nominal church teaches, as is evident by counting back from His death day, Friday, Nisan 14. The decision to put Him to death was made the day He thus entered Jerusalem (Luke 19: 47; compare Matt. 21: 12, 13 with Mark 11: 15-18). Therefore it was made Nisan 10, 33 A. D. Thus was He as our Passover (1 Cor. 5: 7, 8) set aside on Nisan 10, 33 A. D., for death by Israel, acting through their leaders; and their leaders stood here as the heads of the Israelitish nation, hence as its representatives. Israel in them therefore acted as an entirety in this transaction.

(19) It would be well to note by what Jesus charged His setting aside as the antitypical Lamb, antitypical of Moses' charging the setting aside of the typical lamb Nisan 10. Jesus did this by those words and acts of His through which the scribes and Pharisees

were aroused to opposition against Him. Among such words and acts were His preaching and teaching without their authorization, His preaching and teaching authoritatively and attractively as against their servile and dry ways, His preaching and teaching contrary to their traditions, His working miracles on the Sabbath, His refuting and denouncing their false teachings and practices, His refusal to truck to them and their ways, His drawing immense numbers after Him and away from them, His using new methods of propaganda so different from theirs, His kindly receiving and companying with publicans and sinners, whom they despised and avoided, His being considerate of Samaritans and paying taxes to Caesar, His calling Himself the Son of God, whose Fatherhood of them He denied, His claiming to be God's special Messenger and sinless, His making and baptizing disciples, His leading a religious movement not subject to the Jewish hierarchy, His outspokenness which refrained not from denouncing their sins, errors and selfishness, His performing miracles that condemned their opposition to Him as an alleged deceiver, His triumphal entrance into Jerusalem, His cleansing of the temple and denouncing them for defiling it, *etc., etc., etc.* The above listed teachings and acts up to the last three mentioned aroused their deadly opposition, and the last three influenced them to set Him aside on Nisan 10 for death. By these teachings and acts He charged them to set Him aside as the antitypical Lamb on Nisan 10, 33 A. D.

(20) In the type ("a lamb for an house," v. 3) a lamb was to serve for each house—family. Each family was thus used to type the entire household of faith and each lamb was used to type Jesus our Lamb. If a family was too small (v. 4) reasonably to eat a lamb, it should join another similar one near by, so that both together for the Passover time might form one family reasonably large enough to eat an entire lamb, typing that the household of faith would not be

small, but large, and that to partake of the antitypical Lamb without an unreasonable waste in the non-use of its imputed merit. There is also in this the suggestion that Christ's merit would be almost entirely availed of imputatively, which implies that many of those for whom it would be imputed would be so fallen from perfection as to require almost all of the merit to bring them up to perfection—not many wise, mighty, noble and great among them, but mainly the foolish, weak, base, despised and nothings (1 Cor. 1: 26-29). A lamb or kid (v. 5) was to be taken, in order to type Jesus' innocence, purity and harmlessness. Hence He is called the Lamb of God (John 1: 29, 36), our Passover, Paschal Lamb (1 Cor. 5: 7), unresisting Lamb (Is. 53: 7), unblemished and spotless Lamb (1 Pet. 1: 19), slain Lamb (Rev. 5: 6, 12; 13: 8) and the Lamb whose blood makes white (Rev. 7: 14) and enables to overcome (Rev. 12: 11). The unblemished condition of the lamb (v. 5) was required to type our Lord as perfect in His physical, mental, artistic, moral and religious faculties, as well as in His human character. Thus the freedom of His humanity from sin and error, and His perfection in every good thing were typed (Ps. 45: 2, 7; Is. 7: 14-16; 53: 9; Acts 13: 28; 2 Cor. 5: 21; Heb. 4: 15; 1 John 3: 5). The lamb's being a male was to type Christ's perfect character strength as a human being; and its being a yearling was to guarantee its being a lamb, so that not as a sheep, but as a genuine lamb it might represent our Lord as the Lamb of God, not as the sheep of God. The stipulation that it might be the young of the sheep or goats was for the convenience of the Israelites, some having only the young of sheep, others having only the young of goats, the provision being made broad enough to accommodate the actual possession of every Israelitish family. Hence we think there is nothing specially typical in this liberty of choice allowed the Israelites.

(21) The provision to keep the lamb (v. 6) separate from Nisan 10 to Nisan 14 was made to type that,

though our Lord on Nisan 10, 33 A. D., was set aside for death, He was actually not to be put to death until Nisan 14. The charge that the whole assembly of the congregation of Israel should kill it not before, but on Nisan 14, types Christ's so acting from Nisan 10 to Nisan 14 in His contacts with the Israelites as to give them no opportunity to lay hold on Him to put Him to death before Nisan 14, while His willingly surrendering Himself to them, His forbidding the disciples to deliver Him from their hands in the garden, His unresisting endurance of the trial before, and death sentence from, the Sanhedrin and His permitting the Jews to gain from Pilate His sentence to crucifixion, were the ways in which He at God's command charged the whole house of Israel to put Him as the antitypical Lamb to death Nisan 14. The whole house of Nominal Fleshly Israel partook in it representatively through the great number of them and their leaders asking for it and being willing to have it done. The lamb was slain between the two evenings, the first of which began from about 3 P. M. and lasted until about 6 P. M. and the second of which then began and lasted until about 9 P. M., when night would, according to the Jewish viewpoint, set in. These two evenings are clearly seen as separate and distinct in Matt. 14: 15, 23, when the intervening verses are taken into consideration. Accordingly, the end of the first and the beginning of the second evening, *i.e.*, generally speaking, 6 P. M., or sunset, strictly speaking, would be between the evenings. The lamb being slain at that time, which would be at the beginning of Nisan 14, types not only that our Lord would be slain on Nisan 14, but it was more especially to show that it would be exactly at the end of the Jewish Age—1845 years from Jacob's death—and at the beginning of the Gospel Age. From this viewpoint the night of Nisan 14 would represent the entire Gospel Age, as our Pastor shows in Vol. VI, 460, par. 1, and the beginning of *its* evening would represent the Lord's death day.

(22) The house (v. 7) where the Israelites ate the lamb (as well as the Israelites within it) types God's family from the standpoint of the container being put for the thing contained, somewhat after the example of the temple and the priests ministering therein. It is also from this standpoint that the word *house* is used in this chapter interchangeably for the family and for the dwelling where the family lived. The blood of the lamb types our Lord's life laid down—death—hence His human merit, which consists of a perfect humanity, with its right to life and its conjoined life-rights, because of His perfect righteousness (1 Pet. 1: 18, 19; 1 Cor. 6: 20; 7: 23; Rev. 5: 9). The sprinkling of the lamb's blood represents the imputation of our Lord's merit (Lev. 16: 14; Rom. 3: 25, 26; 1 John 2: 2; 4: 10; Rev. 1: 5). It will be noted that there is a twofold imputation of our Lord's merit: (1) an imputation *for* us on the mercy seat by our Lord (Heb. 9: 24; 1 John 2: 2; 4: 10); and (2) an imputation *to* us by God after our Lord imputed it for us, which imputation to us of Christ's merit makes it become ours as a robe of righteousness (Rom. 3: 21-25; 10: 4; 1 Cor. 1: 30; 2 Cor. 5: 21; Is. 61: 10). The difference between these two imputations is this: The first satisfies God's justice for the Adamic sin and sentence and its resultant imperfections in us; and the second reckons to us a righteousness demanded by God's law from all over whom it extends; for God is not content that we be merely sinless, but that we have a positive righteousness, which, we being unable to furnish, God graciously provides for us. A second difference is this: Jesus makes the first imputation; God makes the second. A third difference is this: The first works forgiveness of sins; the second reckons us satisfactory to the Law in its demands for our obedience. A fourth difference is this: The first frees from the Adamic sentence; the second reckonedly makes us righteous in acts and character as Adam would have been had he not sinned, but continued in faithful practice of righteousness and holiness.

(23) Both imputations are set forth in the type, and that as follows: The two door posts in general type the two parts of justice, or the Law. The first part of the Law, or justice, is duty-love to God, which is the thankful good-will that by right we owe to God, with all our hearts, minds, souls and strength (Matt. 22: 37, 38). The other part of the Law, or justice, is duty-love to the neighbor, which is the good-will that we owe him, a good-will that goes out to him to the same degree as we would have him exercise toward us in thought, motive, word and act (Matt. 22: 39; 7: 12). One of these door posts represents that part of justice which is duty-love to God; and the other door post represents that part of justice which is duty-love to the neighbor. The sprinkling of the first door post, therefore, would represent Christ's imputing His merit to that part of Divine Justice which demands the sinner's death for violations of duty-love to God; and the sprinkling of the second door post, therefore, would represent Christ's imputing His merit to that part of Divine Justice which demands the sinner's death for violations of duty-love to man.

(24) But it is not enough that there is no death sentence against us; additionally we must have an actual or a reckoned righteousness—obedience to the Law's requirements to live out its charges, even as the sprinkling of the two side door posts was not sufficient in the type. Additionally the upper door post (v. 7), the lintel, had to be sprinkled. The lintel represents us in our humanity, physically, mentally, morally and religiously; and that it may have a positive righteousness, a fulfilling of the righteousness of the Law (Rom. 8: 3, 4), it is necessary that God impute to us Christ's righteousness, since we can work out none of ourselves satisfactory to God. This imputation of Christ's righteousness, which is called God's righteousness (Rom. 3: 21, 22), because God through Christ provided it and accepts and imputes it as our righteousness, is typed by the sprinkling of the upper door post,

or lintel, with the lamb's blood. Accordingly the head of each house in sprinkling the two side door posts represents God's having Christ impute His merit to Divine Justice *for* us; and in sprinkling the lintel he represents God imputing Christ's merit or righteousness *to* us. Thus the whole work of God and Christ in justifying us is pictured in the sprinkling of the lamb's blood on the lintel and door posts. The fact that the door posts and lintels of those houses alone were to be sprinkled (v. 7) where the lamb was eaten types the fact that only on behalf of those would the merit be imputed who by faith appropriated the antitypical Lamb. Praised be our God and our Lamb for this great favor to the household of faith!

(25) The charge to eat the lamb's flesh the night of Nisan 14 (this night—v. 8) types the charge throughout the Gospel Age to partake by faith of Christ's perfect humanity, His right to life and His life-rights; for appropriating by faith is one of the significances of symbolic eating (John 6: 40, 47; compare with vs. 50, 51, 53-57). In the references just made to John 6 we find that symbolic eating is paralleled with believing and the figures differ only in the things eaten. In the one case it is the antitypical Lamb; in the other case the antitypical Manna; and in both cases it is our Lord's human merit. As the lamb in Egypt could be eaten on Nisan 14, 1615 B. C. only, so only during the Gospel Age can our Lord's merit be appropriated by faith alone. In the Millennium it will be appropriated by faith and works. The charge to eat the lamb fire-roasted (vs. 8, 9) contains several ideas. The roasting of the lamb seems to represent, first, that the antitypical Lamb must pass through fiery trials to the utmost extremity, and, second, its symbolic nourishing qualities would not thereby be diminished. Flesh, being largely nitrogenous, if boiled, loses much of its nitrogen; hence boiled flesh is imperfect flesh and hence lacks more or less in nourishing qualities. To have boiled the typical lamb (v. 9) would, therefore,

type the thought that our Lord lost some of His human perfection amid His sufferings. Hence to eat the lamb boiled would represent that the partaker would believe Jesus' humanity imperfect, as those do who believe that He was Joseph's real son and that He was a sinner. The prohibition to eat the flesh boiled types our being charged not to believe that Jesus was begotten of a human father, that He was thus sinful and remained sinful, or that, while before perfect, yet amid His trial He failed to maintain His perfection. The charge not to eat the flesh raw types the thought that we should not believe that our Lord was not tried at all, *i.e.*, did not under trial suffer as our ransom; for neither an antitypical boiled nor an antitypical raw Lamb would nourish us unto life everlasting. To type that we should not believe in such an antitypical Lamb, the type prohibited the lamb's being eaten raw or boiled (v. 9).

(26) Two other things should be eaten at the Passover supper: unleavened bread and bitter herbs (v. 8). These likewise are typical. Because of its corruption and corrupting effects leaven is a type of mental, moral and religious corruption—sin, error, selfishness and worldliness (Matt. 13: 33; 16: 6-12; Mark 8: 15; 1 Cor. 6: 6-8; Gal. 5: 8, 9). Leavened bread, therefore, would represent a condition of corruption by sin, error, selfishness and worldliness, and freedom from Truth, justice, love and heavenly-mindedness. Hence unleavened bread would represent a condition uncorrupted by sin, error, selfishness and worldliness, and full of Truth, justice, love and heavenly-mindedness. To eat the unleavened bread also types one's appropriating to himself, and practicing Truth, justice, love and heavenly-mindedness (1 Cor. 6: 8). This, therefore, implies that we study the Truth, spread the Truth and practice the Truth. To eat the unleavened bread with the flesh of the lamb types the fact that we are to study, spread and practice the Truth while appropriating Christ's merit as ours unto eternal life. The bitter herbs (literally—

bitters or bitter things), which modern Jews understand to be horseradish, an exceedingly bitter thing, were also typical. Of what? They must represent something connected with the Christian life. Since eating the lamb types appropriation of faith justification, and since eating the unleavened bread covers almost everything else of the consecrated Christian life, they must represent something connected with our justified and consecrated Christian life. Indeed, apart from the things represented by eating the lamb's flesh and the unleavened bread, there is but one other set of things connected with the Christian life—its passive features—trials, sufferings and persecutions, incidental to our appropriating Christ unto justification and consecration and to our study, spread and practice of the Truth. It is these bitter—trials, sufferings and persecutions, incidental to our justified and consecrated life—that are typed by the bitters of the type. Therefore, the Israelites eating the bitters type us undergoing and accepting the trials, sufferings and persecutions incidental to the justified and consecrated life. Thus viewed, the things eaten at the Passover supper type the entirety of Christian living.

(27) The charge to roast—not to eat, as some misunderstand the last part of v. 9—the lamb entire (v. 9), implied in the words, his head, legs and purturance thereof, types that our Lord had to be tested at every point and proven faithful and sinless therein (Heb. 2: 10, 17, 18; 4: 15). Only so could He be the appropriate food nourishing us unto eternal life. The charge (v. 10) to leave nothing of the eating of the lamb over until morning types the teaching that we should not leave our justification and consecration feasting unfinished until the Millennium; for there will be no more faith justification working during the Millennium, no more Gospel-Age study, spread and practice of the Truth then, nor will there be any more suffering for righteousness and Truth during the Millennium. It must, therefore, be completed before the

Millennium begins, *i.e.*, we must finish our faith justification and consecration feast while it is yet the Gospel Age; for those who begin this antitypical feast of the Gospel Age, and then do not finish it before this Age ends must pass into the Second Death (Heb. 3: 13; 10: 25, 26-29). Thus our full part of the feast must be finished during this Age, if we would gain life. But why is the charge given that what is left over until the morning must be burned? Is there a contradiction between the first and second charges of v. 10? We think not. This will be seen, if the antitype is permitted to throw light on the type. The thing that was forbidden was the prolonging of the feast into the morning, as the antitype shows. The charge was not that they should eat everything of the lamb before morning came. Each one was rather to eat as much of the lamb as he could and to do that before the morning. But if they were unable to eat the entire lamb by morning the parts left over were to be burned. The following considerations will clarify this subject: During the Gospel Age all of Christ's merit is not imputed; for that could be required only for those totally depraved—the Second Death class or those in the Adamic death state. But as in the Gospel Age no imputations are made for these classes, it follows that imputations are made for those only who have some fraction of perfection, *i.e.*, for those only who retain some vestiges of God's image. Hence the entirety of Christ's merit is not used to justify those who during the Gospel Age come unto God. Hence some imputable merit will be left unimputed and unappropriated during the Gospel Age. This is that which is left of our Lamb's flesh uneaten. What is typed by burning those parts of the lamb that remained uneaten? We reply: making it cease to exist as an imputable thing; for when this Age ends Christ's merit will cease to be an imputable thing. The entire merit, then freed from the former outstanding imputations, through the death of all for whom imputations

of it were made, will then cease to be used for further imputations, that it may be used as an entirety for one general application for the restitution class: for its entirety will be needed to purchase dead Adam and the dead race in him, since those in the Adamic death state are totally depraved, and therefore all of Christ's merit will be needed for their redemption. Thus making the imputed merit cease longer to operate and exist as such is typed by burning the uneaten parts of the lamb.

(28) V. 11 describes the manner in which the Passover was to be eaten (*thus shall ye eat it*). In the type they were to eat it hastily and as ready to make an immediate departure as travelers from Egypt to Canaan. This types our energetic and rapid appropriation of our Lamb, unleavened bread and bitters, and to do so as such as are prepared for instant departure as strangers in antitypical Egypt and as pilgrims traveling to heavenly Canaan (1 Pet. 2: 11). The girded loins type that part of our preparation which is involved in our readiness to serve; the staff represents that part of our preparation which is involved in our using the Word of God as our support for the journey; the sandaled feet represent that part of our preparation that is involved in our cultivating the Lord's Spirit. All of these things show our fitness, our preparedness, for our journey out of antitypical Egypt to antitypical Canaan. The expression, It is the Lord's Passover, was to impress a most careful participation in the feast, since it was attended with dangers and difficulties, which difficulties from the above description we can see to be present in type and antitype, and which dangers we can see from the following verse. While the antitypical dangers and difficulties have existed throughout the Age, and the firstborn of Egyptian man and beast have been smitten with the Second Death throughout the Age, the picture now takes its transition from the entire Gospel Age and concentrates itself upon the Parousia and Epiphany night, during the first half of which

night the special feasting went on before the tenth plague began to be poured out at the middle of that night—1914. The dangers to which the firstborn of antitypical Israel's man and beast are exposed are the Second Death and the great tribulation which will punish antitypical Egypt's rulers, as are typed in v. 12. These dangers are the reasons ("for") for antitypical Israel's keeping the feast "*thus*," *i.e.*, in the way antityped by the girded loins, sandaled feet and grasped staffs, and with energy, as typed by the haste of the typical feast. The first items of v. 12 having been already explained in connection with Ex. 11: 4, 5 above, it remains for us to study its last clause: "I will execute judgment on all the rulers of Egypt." These rulers represent the invisible and visible great ones of Satan's empire—the fallen angels and the civil, ecclesiastical, capitalistic, educational and social great ones of the present order of affairs. All of these will be cast out of their positions of power and influence and will be otherwise punished, as the antitype of Jehovah's judgments executed upon Egypt's rulers. Jehovah, being the God of perfect wisdom, justice, love and power, is the guarantee of this—"I am Jehovah!" The part of "this night" in which Jehovah is performing this is from 1914 to 1954. V. 13 shows what secures the Lord's firstborns: As the blood of the typical lamb was the sign whereby God passed over the houses of Israel where it was sprinkled, and spared their firstborn, so the imputed merit upon Divine Justice and upon antitypical Israel's firstborn is the token whereby God passes over God's family and spares its firstborn from the antitypical tenth plague, while He is by the great tribulation destroying the Second Death class, antitypical Egypt's firstborn of man and beast. Thus abiding in God's family, secured by the Lamb's blood, we are safe and secure from the destroyer. Praise God for this!

(29) Having given charge to Israel to keep the Passover in Egypt, the Lord now proceeds to command

(Ex. 12: 14) an annual commemoration (memorial) of the original Passover in Egypt and an annual feast that should be kept throughout the Jewish Age—for ever—literally: an age-lasting ordinance. As the original Passover in Egypt types our Lamb and the night of its celebration the Gospel Age, so the annual Passover, generally speaking, types the Lord's Supper, and the night of its observance—Nisan 14—types the anniversary on which the Lord's Supper is kept. As the annual Passover was to be celebrated throughout the Jewish Age, so the annual Lord's Supper is to be kept throughout the Gospel Age—even "till He come" (1 Cor. 11: 26) in the sense of being the Deliverer of all His own, even of the last member of the Church of the Firstborn; for as new creatures are to feast on the antitypical Lamb as long as they are on earth, so long, of course,' should they symbolize this at its anniversary. This consideration overthrows the thought of those who claim that after our Lord's Second Advent set in, it has been no longer necessary to celebrate the annual Lord's Supper. As in the annual Passover the feast was one to the Lord, so is our annual Supper a feast to the Lord—a solemn religious service celebrated to and for the Lord. But v. 15 shows that not only the one day (the Passover feast, Nisan 14) was to be celebrated, but thereafter a whole week was to be set aside as the festival of the Passover. This Passover festival of seven days represents the entirety of the Christian life with its joy and peace coming from a sense of freedom from the slavery of sin, error, selfishness and worldliness in any and all their forms, and of a participation in the privileges of truth, righteousness, love and heavenly-mindedness (1 Cor. 5: 8; Rom. 14: 17, 18). Thus do we celebrate our deliverance from the empire of Satan as a matter of our whole life's duration.

(30) While the feasting on the lamb was the chief thing in the type on Nisan 14 and the feasting on the unleavened bread and bitters was the secondary thing,

throughout the festival's week following Nisan 14 the feasting on unleavened bread was the main thing, and this is brought out in v. 15—"Seven days shall ye eat unleavened bread." Above we pointed out that Israel's eating of unleavened bread types our appropriating truth, righteousness, love and heavenly-mindedness. So the week's feasting of unleavened bread types our lifelong participation in truth, righteousness, love and heavenly-mindedness, even as St. Paul suggests in 1 Cor. 5: 8. The charge to put away leaven from their houses types God's charge that we put out of our humanity sin, error, selfishness and worldliness in all their details. To put away leaven in the first day types our individually starting to put away the antitypical leaven at the very beginning of our Christian lives, and for the Church as a whole, to start to do this in the beginning of its Ephesian period. The Jews ever since before Christ's day have had a regular ceremony whereby the leaven is searched for, gathered and destroyed and thus the houses made free of leaven. A piece of cloth, usually of linen, is in the late afternoon of Nisan 14 placed on the table and the leaven is collected and placed on this cloth. The gathering is as follows: The head of the family lights a candle, which throughout the search he holds in his left hand, using it to lighten every nook and corner of the house, especially where leaven would likely be found. In his other hand he carries a brush, usually a goose wing full of its feathers, with which he sweeps together all the leaven that the candle light brings to sight. He carefully takes it to the cloth and places it thereon. After he has completed a very thorough and careful search of every place in the house, even under beds, and deposited the last crumb or piece of leaven on the cloth, he gathers together its four corners and then ties them securely so that none of the leaven can fall out of the tied bag so made. This done, he throws the bag of leaven into the fire, where it is entirely burned.

(31) We are not sure whence this ceremony originated,

whether it is of Divine origin or not, the Scriptures being silent on the form, though commanding the thing itself that is accomplished by this ceremony, even as vs. 15 and 19 and Ex. 13: 7 show, *i.e.*, removing and destroying leaven from their houses. But from the fitness of the symbols we are quite within the bounds of truth and reason when we suggest that very likely God supervised the use of this ceremony, since its every detail, viewed from the standpoint of Scriptural symbology, pictures forth a set of things that antitypical Israelites do continually, especially in connection with the Lord's Supper. In this picture the Israelites' house types the humanity of the spiritual Israelites (2 Cor. 4: 16—5: 10). His searching for leaven types the spiritual Israelite examining himself for antitypical leaven (1 Cor. 11: 28; 2 Cor. 13: 5). The lighted candle well represents the Bible giving the light that reveals our antitypical leaven (Ps. 18: 28; Prov. 24: 20; Jer. 25: 10; Luke 15: 8; Rev. 18: 23; 22: 5).

Using the brush well represents our minds gathering within their grasp the antitypical leaven. The hands seizing the leaven well represents our wills gaining control of our antitypical leaven. Securing the gathered leaven so that none is lost well represents our keeping in an inescapable grasp and firm purpose the discovered leaven. Destroying the leaven represents our subduing, destroying, the antitypical leaven (1 Cor. 5: 7; 2 Cor. 7: 1; Gal. 5: 16-24; Eph. 4: 22, 25-31; Col. 3: 5-9). The fire by which the leaven was destroyed types the Holy Spirit, by which our antitypical leaven is destroyed (Rom. 8: 13; Gal. 5: 16, 17; 1 Pet. 1: 22). The main quality of the Spirit by which this is done is holy love (1 Cor. 13: 4-6; 1 John 4: 18). Faith and hope also cooperate therein (Eph. 6: 15; 1 Tim. 6: 12; 1 John 3: 3). Accordingly, we see that the symbology of this ceremony is entirely Biblical. If it was Divinely originated, its not being recorded in the Old Testament and yet preserved is somewhat akin to the Divine preservation of the names

of Jannes and Jambres, the Egyptian sorcerers who opposed Moses, but are not mentioned by name in the Old Testament (2 Tim. 3: 8).

(32) V. 15 prescribes a very severe penalty on the Israelite who would eat anything leavened from the first day until the seventh day, namely, death—"that soul shall be cut off." On first sight this penalty is likely to strike one as too severe; but its reasonableness becomes clear when we consider Israel as already being under the death sentence and God's purpose in the antitype. It is certainly true that if one continues to live after the flesh until he has undermined the new creature, he will die as a new creature, and that only as he through the Spirit mortifies the deeds—leaven—of the body will he live (Rom. 8: 13, 14). The Lord inflicted the death penalty on those who ate leaven during the seven days, and who were already under the death sentence in order to warn us against partaking of the antitypical leaven. Of course, eating of leaven during the Passover feast does not type one's sins, errors, selfishness and worldliness committed in weakness, such as all of us inevitably do; but it types his full and willful participation in these (Heb. 6: 4-8; 10: 26-29; 1 John 5: 19). These must die as new creatures, or youthfuls, or justified. It is to warn the new creatures against the sin unto death and to foreshadow its infliction on fully willful new-creaturely sinners that God arranged that death should be inflicted upon those Israelites who ate leaven during the feast of the Passover. These considerations make this severe penalty appear not too severe, but reasonable, especially when we remember that such an Israelite by virtue of the Ransom has an opportunity for life coming to him in the Millennium. Hence his death for eating leaven during the seven days was not a final one. The penalty infictable for such offense regardless of when committed during those seven days types the fact that no matter when during the Christian life the

sin unto death is committed, whether early or late in it, the Second Death will be exacted therefore.

(33) According to the type there were to be holy convocations, gatherings, and special solemnity throughout the first and seventh days, without any secular work whatsoever taking place, the only work allowable being that necessarily connected with their meals (v. 16). Here a double antitype seems to be intended: one referring to antitypical Israel as a whole throughout the Gospel Age and the other to each individual antitypical Israelite's whole life. Viewed from the standpoint of antitypical Israel as a whole, the seven days would correspond to the seven stages of the Church. So viewed, the first and seventh days would correspond to the Ephesian period, or the Jewish Harvest, and the Laodicean period, or Gospel Harvest, in both of which there have been holy convocations, holy gatherings—harvestings—of God's people and special solemnities, such as have marked no other periods of the Gospel Church. In comparison with these the other stages of the Church have been rather commonplace. This is one of the Scripture indications that far more were won for the high calling during the Harvests than during the other stages of the Church, and that in much shorter periods of time. Viewed from the standpoint of the individual antitypical Israelite, the first and seventh days of the Passover feast seem to type his earlier and later years in the high calling, the seed time and harvest of the individual Christian's life. Undoubtedly during these periods the most important gatherings and solemn privileges in grace, knowledge and service existed.

(34) The charge to perform no work in these two days, except what was necessary for matters connected with food, represents the Gospel-Age exhortation to a cessation from all unnecessary secular matters, except providing for things decent and honest, which was more generally taught and practiced in the Harvests than in the intervening times, as is also usually the case

in the earlier and later years of the individual Christian's life than in the intervening times. A prohibition to do other work in the other five days is not mentioned in this passage, but the direct prohibition of it on the first and last days being alone mentioned is perhaps due to the fact that God knew that in both applications of the type as a rule there would be less abstention from unnecessary secular things by His people in the intervening times than in the times expressly mentioned for the antitypes. Certainly, in the antitypical times from the standpoint of both applications there has been, as a rule, less of holy living, study and service and more mixing up with the world in the intervening times than in the antitypical first and seventh days, *e.g.*, if we look at the reformers, Marsiglio, Wyclif, Huss, Wessel, Luther, Zwingli, Hubmaier, Cranmer, Wesley, *etc.*, we will find more of a mixing up with secular things than appears in the lives of the prominent servants of the Truth in both Harvests. This was undoubtedly due to a decidedly less clear cut distinction in teaching and practice between the use and abuse of this world in those times than in the Harvests. Indeed, in those times the distinction between the real and nominal peoples of God was not usually clearly made; and God's real people ordinarily mingled with the nominal people as members of the same congregations in almost all cases and, of course, were correspondingly more or less thereby influenced toward using time, strength and talent for unnecessary secular matters. So, too, do the bulk of the Lord's people individually allow themselves to become less vigilant and faithful during the times intervening between the earlier and later days of their Christian life. It is almost entirely due to this fact that we have a Great Company; for if these in this intervening time had been loyal they would not have lost their crowns. The fact that the Great Company will in its individuals become loyal eventually is also indicated by the holy convocation of the antitypical seventh day.

(35) The repetition of the exhortation to use unleavened bread, both at the Passover in Egypt and at subsequent Passovers throughout the Age (v. 17), represents the fact that repeatedly would the exhortation be given to keep the real antitypical feast and the annual Memorial Supper with the antitypical unleavened bread—that of sincerity (pure living) and Truth (1 Cor. 5: 8). Certainly in the antitype there has been a very frequent exhortation to this thing. The reason given for the typical feast of the unleavened bread in Egypt and annually ("for in this selfsame day have I brought your armies out of the land of Egypt") applies for the original and the annual use of that feast; for such a deliverance deserved the original and annual celebration. The same is true of our two feasts, the real and the symbolic. Our deliverance from antitypical Egypt deserves to be honored by our Christian life, as the anniversary of the slaying of our Lamb justly deserves an annual symbolic commemoration of it, of our appropriation of it and of our Christian life according to it. Hence in both the type and the antitype a repeated exhortation to keep the respective feasts has been in order throughout the original feast and during the Jewish Age the annual Passover, and throughout the Gospel Age the real and symbolic feasts (in your generations for an Age-lasting ordinance—v. 17). "Exhorting one another daily!"

(36) V. 18 tells when the Passover should begin and end and how long it should last. To understand this matter aright we must recognize that the day of the feast on paschal lamb was the 14th of the month and was distinct from the seven days of the festival of Passover which followed it, from the 15th to the 21st inclusive. When the seven days of the Passover are referred to, the Passover festival, from the 15th to the 21st inclusive, is the subject, as distinct from the 14th, when the lamb was slain and eaten. Actually the entire celebration covered 8 days. While at the Paschal supper unleavened bread was eaten, leavened bread might

at the, day-time meals of the 14th be eaten, but not from the beginning of the 15th until the end of the 21st. It is for this reason that leavened bread was prohibited during *seven* days, but not during eight days. This is in harmony with the antitype. It was only the night, not the day, part of Nisan 14th that represents the Gospel Age. Hence during the day part of Nisan 14 leavened bread could be eaten, but with the beginning of Nisan 15 until the end of Nisan 21 (the seven days) leavened bread might not be eaten. These seven days represent from another standpoint the entire Gospel Age, while the day time of Nisan 14 does not. V. 18 shows that unleavened bread had to be eaten the night of Nisan 14, and vs. 15 and 19 show that during seven days no leaven might be eaten. Thus the antitype enables us to harmonize the eight and seven days in their relation to unleavened bread. The leaven was, accordingly, put away during the late afternoon of Nisan 14 (v. 15). We have already seen the antitypical significance of vs. 18-20, which repeat the exhortations given in vs. 8, 15, 16. Only one item not pointed out in those verses occurs in vs. 18-20. It is the stranger and the one born in the land (of Israel). As we have already seen, the land of Israel types the sphere of the Truth and the Spirit of the Truth. To be born in the land types that one is a consecrated person who is begotten of the Spirit, while to dwell in the land as a circumcised person, but not to be born there—the [circumcised] stranger—types one who is in the Truth and dwells in its spirit, *i.e.*, he is consecrated, but has not been begotten of the Spirit. In other words, the Youthful Worthies are referred to by the stranger of v. 19, who are understood according to vs. 48 and 49 to have undergone circumcision. That the Youthful Worthies are typed by these is evident from their circumcision—vs. 48, 49 (Lev. 6: 29; 17: 12, 15; 19: 10, 33, 34; 22: 10; 23: 22; 24: 16, 22; 25: 6, 35; Num. 9: 14; 15: 14-16, 26, 29, 30; *etc.*). Thus willful sin makes a new creature

and a Youthful Worthy die *as such*. V. 20 repeats the exhortation both negatively and positively and means antitypically what we explained above.

(37) Ex. 12: 1-20 consists of the charges that the Lord gave to Moses to deliver in His name to Israel. Vs. 21-25 set forth a brief summary of Moses' delivering to the elders of the people the above-given charges. It is only the more important items of the charges that are mentioned in Moses' statement to the elders. From this we are not to construe that Moses did not deliver all of the charges, rather this is to be presupposed in him, who was as a servant faithful in all his house (Heb. 3: 5). Simply as a space saver are only the main items mentioned in the statements of vs. 21-25. That he told everything commanded him is evident from the fact that the Israelites that night observed everything that God commanded Moses to tell them. Moses' telling the elders (v. 21) of the people to draw out and take a lamb and then kill it types what we have shown above—our Lord's course that influenced the leaders of the Jews to set Him aside for death Nisan 10 and to slay him Nisan 14. For the details we refer to our explanations of vs. 3-6. Almost everything in v. 22 we already explained when interpreting v. 7. But there are three items in v. 22 that are new. These are the bunch of hyssop, the basin and the prohibiting of the Israelites to leave their houses until the morning. As our Pastor explains (T. 109, 1), the bunch or sprig of hyssop types purging. The basin types the doctrine of the ransom. Dipping the hyssop into the blood would type a mingling of God's cleansing power with the ransom merit for the purpose at hand, while the act of sprinkling types, as we have shown before, the act of imputing the merit either Godward or usward, according as to whether the sprinkling was applied to the door posts or the lintel respectively.

(38) To appreciate the prohibition of leaving the house until morning we must understand the general setting of the antitypes. We recall that, as shown before,

both the dwelling of the Israelitish family as well as the family itself types God's family. The door, of course, represents Christ, the means of access into God's family (John 10: 1, 7, 9). The typical door stands between its posts and lintel. So Christ stands between us and God's justice. His merit imputed for us to God's justice and to us by God's love keeps us in our place, borne up by God's justice and Christ, our door. Hence the whole situation as to the door, its posts and lintel, pictures our justification by faith in the promise of God to forgive our sins and reckon Christ's righteousness to us. This makes all subjects of that faith-justification—all who are in God's family—safe as long as they remain in that family, just as the Israelites were safe as long as they remained in the house, whose door was surrounded above and at the sides by the blood-sprinkled door posts and lintel. Thus we must abide in God's family, into which we entered through Christ, the door, by consecration, in virtue of a satisfied justice and our justification.

(39) But if any Israelite that night left the house so protected, he went out from under the protection of the blood and as a result perished; so antitypically if any of God's people now leave God's family by a repudiation of their consecration and justification they will also perish: the new creatures among them perishing as such (the Second Death), and the Youthful Worthies among them perishing as such (falling back among the unjustified sinners of the world), and the tentatively justified among them perishing as such (falling back among the unjustified sinners of the world). These trample under foot the blood of the Son of God and those of them who have entered the sacrificial covenant count its blood an unholy thing (Heb. 10: 28). To us the exhortation comes with peculiar force: Leave not God's family, and come not out from under the protecting blood of the Lamb of God who beareth the sin of the world. The charge not to leave the house until morning means that

entirely throughout the Gospel Age, until this Age completely ends, *i.e.*, so long as there is yet a faith justification operating, God's people must remain under the imputed merit; and only after that merit ceases to operate toward each individual and he is safe in the possession of his inheritance may he give up trusting in the imputed merit for protection. May we all, whether of the Little Flock, Great Company, Youthful Worthies or faith-justified, as the case may be, abide vitalizedly or tentatively under that precious blood, our only safety during the night of antitypical Nisan 14.

(40) Already—above—have the thoughts of v. 23 been expounded, when we explained vs. 12, 13. So we will not here repeat our explanation there given. Also while expounding v. 14 we explained the thought of v. 24, though we might add that by the term, "this thing," in v. 24 the deliverance of the firstborn through the lamb's blood and partaking of its flesh is meant, even as the connection with v. 23 shows. This was to be celebrated annually by the death of, and feasting on the annual lamb, just as the annual Lord's Supper is an annual commemoration of our deliverance through our Lamb's death and of our feeding on Him (1 Cor. 11: 26). That the expression, "this thing," evidently does not refer to everything connected with the original Passover is manifest from several things in the typical and antitypical annual feasts. In the annual celebrations the lamb was not chosen on the tenth day, even as we do not choose the bread and wine on Nisan 10 for our annual Memorial. Again, in the later celebrations the lamb's blood was not sprinkled on the lintels and door posts, even as in the Lord's Supper there is nothing corresponding to this. Finally, in the annual Passover the lamb was not eaten with haste, just as we do not celebrate the Lord's Supper in haste. Accordingly, the thing referred to by the expression, "this thing," was the deliverance of the firstborn through the slain lamb and the partaking of his flesh. Hence the death of the lamb, the feasting on its flesh and the

deliverance of the firstborn, were the things to celebrate annually by the typical feast, and the antitypes of these by the antitypical annual feast. Additionally, our share with our Lord and with one another in suffering for sin is pictured forth in the Lord's Supper (1 Cor. 10: 16, 17)—a thing not typed in the annual Passover lamb or in its eating, though implied in part by the eating of the bitters in the original and subsequent Passovers. This proves that the lamb typed Jesus only, not Jesus and the Church. He only is the Lamb of God. Not only was Israel to observe the annual Passover in the wilderness (Num. 9: 1-15), but they were to observe it after entering Canaan (v. 25), both of which combined are typical of two sets of our conditions in this life, as travelers from antitypical Egypt to antitypical Canaan, and as enjoying our *present* inheritance as new creatures, while fighting and conquering our enemies preparatory to our gaining our future inheritance. These two kinds of possessing our inheritance our Pastor discusses in two separate chapters of Vol. VI, calling them our present, and our future inheritance respectively. These two forms of inheritance God gives His new-creaturely people (the land which the Lord will give you). The expression, "this service" (v. 25), refers to the slaying and eating of the annual Passover; and the charge for Israel to observe it types God's charge to us to observe the Lord's Supper (Matt. 26: 26, 27; Mark 14: 22-24; Luke 22: 19, 20; 1 Cor. 11: 23-29), since the annual Passover supper types our annual Lord's Supper.

(41) The last clause of v. 26 should be rendered, "What is [represents] this service to you?" The connection and the question imply that the inquirers were asking for an explanation of a symbolic ceremony. That the annual Passover ceremony, including the sacrifice of the lamb and the eating of its flesh, was a symbolic ceremony, is evident from the Lord's charge to Israel to celebrate annually the original slain lamb, its eating and the deliverance wrought by it for

the firstborn from death and of all from Egypt (vs. 14, 24, 42). God desired the Israelitish children as they watched the ceremony and took part in it to understand its symbolic meaning. Therefore in vs. 26, 27, He instructs the Israelitish fathers how to answer their children's query as to the symbolic meaning of the ceremony. Hence in the explanation of the symbolic ceremony, given in v. 27, the word "*is*" does not stand as the predicate of actual existence, but as the predicate of actual representation, and therefore is to be understood to mean *represents*. We have given details on this use of the word *is* as the predicate of actual representation in P'43, 35-39. We should not say that the word "*is*" is in this sentence used figuratively. It is used literally in one of the several literal meanings of the word; for the word *is* is used literally as the predicate of both actual existence and actual representation. The word *is*, accordingly, like many another word, has several literal meanings. In controversy with real-presencists (transubstantiationists, consubstantiationists and instrumentalizationists) on the Lord's Supper, advocates of the symbolic significance of the bread and wine have made the mistake of saying that the word *is* in the sentences, "This is My body . . . This is My blood," is used figuratively. It is not so used. It is literally used in its second literal meaning, *i.e.*, as the predicate of actual representation, even as is always done when it is used to explain the meaning of a symbolic or representative thing. See examples of this in the article cited above.

(42) The Israelitish children asking their fathers to explain the meaning of the symbolic service of slaying and eating the annual lamb types babes in the Truth asking those who symbolically father them—their teachers—what the Lord's Supper means, what it symbolizes. If its type is a service symbolic of something else, certainly, as the antitype of the typical service, the Lord's Supper must also be a service symbolic of something else. It was largely by suppressing the fact

that the Lord's Supper is the antitype of the annual Passover, the first step toward which was detaching the Lord's Supper from Nissan 14, that Satan succeeded in palming off transubstantiation, consubstantiation and instrumentalization. Let it be kept in its relation to the annual Passover as antitype to type, even as our Lamb is related to the original lamb in Egypt and our feeding on our Lamb is related to Israel's feeding on the original lamb in Egypt, as antitype to type, and then there will be no room left for transubstantiation (the Grecian and Romanist doctrine of a change of the bread and wine into the body and blood of Christ), consubstantiation (the oriental sects' doctrine of a mingling of bread and body, and wine and blood, into the forming of a third substance from each of the two), or instrumentalization (the Lutheran and High Anglican doctrine of giving the body and blood of Christ through the means of bread and wine), to have a foothold as Biblical. Now let us note the answer that God put into the mouths of Israelitish fathers, to give to their inquiring children: "It is [*represents*, because the word, *is*, here predicates the actual meaning of a symbolic service] the sacrifice of the Passover [lamb in Egypt] of the Lord [God arranged for it; hence it was His], who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses." V. 27, referring to the God whose special Paschal lamb was slain when He "passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses", identifies the Passover of this verse as the lamb slain in Egypt, and not, as the festival of Passover (an unslayable thing!), which, to evade this argument, the real presencists affirm. Thus God told the Israelitish fathers to explain to their children that their annual service of killing (and eating) the annual lamb represented the killing (and eating) of the original lamb in Egypt. Certainly, the killing of the annual lamb was not actually the killing of the original lamb

in Egypt, but the killing of the annual lamb actually represented the killing of the original lamb in Egypt. What was the antitype of God's explaining that the killing of the annual lamb represented the killing of the original lamb? Primarily His explaining through Christ and St. Paul that the annual Lord's Supper represents our Lamb in His body and blood (Matt. 26: 26, 27; Mark 14: 22-24; Luke 22: 19, 20; 1 Cor. 11: 23-29), and secondarily, His explaining through His uninspired special mouthpieces, like Berengar of Tours, John Wyclif, Huldreich Zwingli, Pastor Russell, etc., this same thought. The people's bowing and worshiping (v. 27) type the acceptance of the antitypical teachings and the consequent worship by antitypical Israel; and their doing what Moses and Aaron told them to do (v. 28) types antitypical Israel performing the antitypes of what Israel did in Egypt, antitypical Israel doing what Jesus and the Church in its teaching aspects charged them as to the antitypical Lamb and feast.

(43) The Lord, according to v. 29, finally resorted to the climax of His pressure upon Pharaoh to effect Israel's deliverance, by inflicting the tenth plague upon every Egyptian home, even the death of the firstborn of man and beast. Certainly the Lord manifested longsuffering toward the deceitful king, patience in seeking His purpose and, under opposition, appropriate severity in attaining it. Properly to appreciate what the tenth plague meant to the Egyptians we must recall that to oriental people the firstborn is regarded more highly than all the other members of the family combined. To destroy the firstborn was, therefore, a blow of utmost severity to a family. Hence the dreadfulness of the tenth plague, which we may be sure was more painful on the Egyptians than all the other nine plagues combined. As in the type it started at exact midnight, so in the antitype it began in the exact midnight of the Parousia-Epiphaney night, which began in the fall of 1874 and will end in that of 1954. Sept. 21, 1914, is the day on which trench warfare began; and it was by

trench warfare that the nations weakened one another unto their being powerless to withstand Armageddon's blow when it comes. Thus specifically the wrath—the great tribulation—began Sept. 21, 1914, the first day of the seventh month and therefore exactly 40 years from the beginning and ending of the 80 years' night under consideration. Thus the Lord at the forecast time began to slay antitypical Egypt's firstborn of man and beast. We have already explained the antitypes of Egypt's firstborn of man and beast, the former as representing the new creatures, the latter the humanity of the Second Death class, not one of whom will be alive in their new creatures nor in their humanity after the wrath is over past, even as not one of their types ("all the firstborn in the land of Egypt"; "and the firstborn of beast"—v. 29) was spared in that typical night.

(44) It will be noticed that there is a change in the expression giving the social extremes of those whose firstborn were smitten in the fulfillment, as given in v.29, from that mentioned in the forecast, as given in Ex. 11: 5. In the forecast the social extremes are mentioned as the firstborn of *Pharaoh on the throne* and the firstborn of the *maid servant that is behind the mill*—the king's firstborn and the lowliest female slave's firstborn; but in the fulfillment the contrast is between the king's firstborn and the convict's firstborn (the firstborn of the captive that was in the dungeon—v. 29). Is there a contradiction here? Surely not. Why then the change? The antitype requires it. As we saw when studying the antitype of Ex. 11: 5, our Lord spoke the fearful threats of Ex. 11: 4-8 through antitypical Aaron from late in 1913 into the fall of 1916; and therefore He gave only such a forecast as the Church at that time *understood*. We at that time did not understand that during the Tribulation time we would live over on three small scales the Gospel Age and that a little Satan's empire—a little antitypical Egypt—would be erected during that time, in which God's people would be enslaved, and from which they

are to be delivered through a little tenth plague after nine other little plagues would be poured out. Hence we could not between 1913 and 1916 make any forecast with reference to the firstborn of the little empire of Satan suffering under the little tenth-plague (a part of the large tenth plague) which involves the firstborn of little Egypt. Hence when we made the forecast of the tenth plague from just before 1914 to the fall of 1916 we forecast the tenth plague as involving the firstborn of all in and between the social extremes covered by the expression, the firstborn of Pharaoh and of the maidservant that followed the mill.

(45) But in recording the typical fulfillment of the tenth plague God gave it to type how His people would witness antitypical Egypt's firstborn undergoing destruction; and God's people increasingly are coming to witness that antitypical Egypt's firstborn include the firstborn of the little empire of Satan, of antitypical little Egypt, which since 1917 has been operating increasingly among the Truth people, enslaving them there under. It is little Egypt's firstborn who are meant by the expression, "*the firstborn* of the captive that was in the dungeon." Let us see how this is so, and how it is to be understood. Among other Biblical symbols the Great Company are represented as manacled prisoners in a dark dungeon (Ps. 107: 10, 14, 16). Ps. 79: 11, as rightly translated by Dr. Young, suggests the same thought: "Let the groaning of the *prisoner* [Great Company] come before Thee . . . leave Thou the sons of death [Second Death class]." When Ps. 102: 20 in its second clause is properly translated as, "to open [for an entering of the gates of death] to the sons of death," it will be seen that six classes are treated of in vs. 20-22: the Great Company ["the prisoner"], the Second Death class ["the sons of death"], the Little Flock ["Zion"], the Ancient and Youthful Worthies [Jerusalem] and the restitution class ["the people, *even* the kingdoms"]. V. 20, therefore, proves that the Great Company are referred to as

prisoners. This is also implied in Heb. 2: 15—"who all their lifetime were *subject to bondage*" (Ps. 69: 33).

(46) The Great Company, therefore, is meant by the expression, the captive that was in the dungeon (v. 29). Keeping in mind that while all through the Gospel Age there have been crown-losers, but that the Great Company as a class comes into existence only during the Tribulation period—the Epiphany—(Rev. 7: 9; 2 Tim. 4: 1), we see that only since 1917 could there be a "captive that was in the dungeon"—the Great Company. Who are this captive's firstborn? The Great Company's new-creature leaders who have misled them into error—those false teachers who are typed by Abihu (T 119; see footnote in editions from 1910 on until several years after our Pastor's death); the new-creature members of antitypical Jambres (2 Tim. 3: 1-9) and the new-creature members of the sixth slaughter-weapon man (Ezek. 9: 6, 7; 1 Cor. 3: 17). These are the firstborn of Little Egypt and they perish with the firstborn of Large (antitypical) Egypt, as the antitype of the firstborn of the captive that was in the dungeon. During this period, 1914 to 1954, therefore, all new-creaturely surviving sifters in the five siftings and all new-creaturely sifters of the sixth sifting will forever pass out of existence; hence not only surviving spirit-begotten ransom and sin-offering sifters, but surviving spirit-begotten sifters in the other four siftings, the new creatures who in the Parousia—antitypical Nadab—offered strange fire before the Lord and survived into the Epiphany and also the new creatures who in the Epiphany—antitypical Abihu—have been offering strange fire before the Lord. This is a fearful condition into which these new-creaturely offerers of strange fire have gotten themselves. It should make us fear and tremble lest we presumptuously, while drunken with error (Lev. 10: 1, 2, 8-11), should appear before the Lord, engage in matters of the Lord, with strange fire—false doctrine—in our censers—Bible passages; for to persist in such a course means

the death of the new creature and of the humanity, which amid such a course is divested of Christ's righteousness; for it is a fearful thing to fall into the hands of the living God (Heb. 10: 31). Let us, like Aaron and his faithful sons, withhold and sever ourselves from such and remain in the Holy (Lev. 10: 6, 7).

(47) The smiting of the firstborn having set in at midnight, when normally people are asleep, the rising of Pharaoh and his officers (servants, and all the Egyptians, v. 30) apparently refers to their getting up from their beds—and to what a terrible thing did they rise: to see all their firstborn dead! This types Satan, the spiritual and human officers of his empire and all the other people in harmony with Satan's empire first becoming aware of the antitypical firstborn having been put to death, and, secondly, of their later learning that that death is an eternal one. As part of the antitype of the great cry of Pharaoh, his officers and the other Egyptians, great mourning has been already in Christendom at the partial smiting of the antitypical firstborn through the war and subsequent untoward events. As an illustration we might cite the death of pope Pius IX, who occupied the papal throne when the World War Phase I broke out. The slaying of so many members of his church so greatly grieved him that it actually killed him. Papists mourned at this; but their mourning will be greatly intensified when they learn that he as part of antitypical Pharaoh's firstborn has passed away forever. Other examples of this may be seen in the wholesale slaughter of members of the Greek and Roman hierarchy at the hands of the Soviets, occasioning much mourning among their respective fellow believers. An illustration of such mourning may be seen in the pertinent laments of the present pope and his fellow believers in the Roman hierarchy, priesthood and laity. The strenuousness of the life of the higher Romanist, Greek and Anglican hierarchy, largely induced by war and post-war conditions, has been killing an ever increasing number of

these. This is true to a certain extent of the leaders of all the other denominations, among whom are many firstborn. All such cases lead to the grief of Satan, the officers of his empire and the other antitypical Egyptians, and will lead to greater grief as they come to learn that such are dead forever. Thus so far we see a beginning of the infliction of the antitypical tenth plague with its consequent mourning.

(48) But this has been merely a beginning. Its being less impressive than it will shortly become is due to our not having advanced to the more marked operation of the antitypical tenth plague. It will be decidedly more marked in the earthquake when there will be no escape for the shepherds and the principals of the flock (Jer. 25: 31-38). All the new creatures among these who are of the antitypical Egyptian firstborn will enter the Second Death when they are slaughtered (Is. 65: 11-15). In the Jehu picture of the symbolic earthquake this is in several ways pointed out, e.g., Jezebel's overthrow involves the destruction of the papal hierarchy and the spirit-begotten leaders of the image (2 Kings 9: 30-37; Rev. 14: 9-11). The latter passage also implies, among other things, the great cry of the antitypical Egyptians at their firstborn's death. Another example is seen in 2 Kings 10. Those referred to in this chapter as being slain type various groups among whom are many of antitypical Egypt's firstborn, though of course there are among these groups many who are not among such firstborn. Most of antitypical Egypt's firstborn will be destroyed in the symbolic earthquake, because it is to destroy Satan's empire as it now exists in State, Church and Capital, and such a destruction necessarily will involve the bulk of antitypical Egypt's firstborn; for these constitute a goodly portion of the shepherds and principals of the flock of Jer. 25: 34-38. That the mourning over these firstborn will be great we can gather, not only from v. 30, but from Rev. 18, where much of the mourning there described is over these firstborn. It will be universal—in

every country and denomination of Great and Little Babylon and in all its aristocracies; "for there was not a house where there was not one dead" (v. 30).

(49) V. 31 shows the abject surrender of Pharaoh. Stubborn to an unprecedented degree had he been in opposing Israel's deliverance. But whoever presumes, though it be ever so stubbornly and powerfully, to resist Jehovah's wise, just and loving commands and purposes, must ultimately go down under His power. Jehovah is One with whom one should quickly render himself compliant, else he must bow down under His irresistible power, as Pharaoh to his and his people's unspeakable grief learned. How craven was his surrender, how hurriedly after the tenth plague struck—that very night (v. 31)—did he seek an interview with God's messengers whom he had treated with such disdain, duplicity and defiance! His surrender was complete—all the Israelites and all their belongings might go, yea, anything might be theirs, they might serve Jehovah as Moses and Aaron had demanded, if only they would go away from among his people! By so doing they would do him good. ("So shall ye bless me also," v. 32; see Young and Rotherham.) Antitypically, Satan during this night time, *i.e.*, from 1914 to 1954, as his empire goes to ruin and his firstborn, the papal hierarchy, and the firstborn in every other antitypical Egyptian house, die, will surrender his hold on God's people, both as touching their humanity and their new creatures, submitting to their using these to God's glory, and will drive them out from among His people. This had its start in the persecution of the Lord's people in Europe who would not submit to militarism and were by persecution driven out from among the antitypical Egyptians. It came to America in 1918, while striking conscientious objectors here. It has continued in the restraint of antitypical John, in the crucifixion of the large Jesus and the penitent thief, and will shortly, just before and especially during the earthquake come to a head; for the present refusal of God's

people to bow down to churchianity and during the earthquake to support by arms the empire of Satan, tottering under antitypical Jehu's blows, will lead Satan to instigate persecution against them to drive them away.

(50) Thus Satan's part in persecuting and thus driving them out from among the antitypical Egyptians will actually be a delivering of God's people from antitypical Egypt, antityping Pharaoh's charge to Moses and Aaron, "Rise up, and get you forth from among my people, both ye and the children of Israel; and go, and serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; so shall ye bless me also." Satan will feel himself blessed on being ridded of subjects who have occasioned and will yet occasion him and his empire so much grief and loss. As the persecutions in Europe in 1915 to 1918 and in America in 1918 and since 1939 have been quite severe, so may we, according to vs. 31-33, expect yet a more severe outburst of persecution after Armageddon's fighting begins. It will be seen from v. 33 ("the Egyptians were urgent upon the people, that they might send them out of the land in haste") that the citizens of Satan's empire follow the example of their king in persecution. This has been very manifest in 1915-1918 and since 1939. It has been also in our work with John's Rebuke, Elijah's Letter, the Gideon work and Zechariah's. More on this will shortly come, cutting us off from public mouthpieceship before Armageddon's fighting will begin in America. Some of our priestly brethren associated with Levite groups have shared in this. So, too, have other Truth people in the Levite movements undergone persecution, particularly some of those Levites connected with the Society's propaganda, as pictured forth by the penitent thief. They, too, will be cut off from public mouthpieceship shortly (the death of the penitent thief). But when Armageddon's fighting comes in America, the antitypical Egyptians, stung sharply by

the death of their leaders and finding that the Lord's people will not support Satan's empire, will persecute them with even greater fury perhaps than they did during the two phases of the war. The expressions, "urgent" and "send them out of the land in haste," imply this. Over this we need not worry. It will be a blessing in disguise; for it will be the freeing of us from antitypical Egypt. The Egyptians saying, "We be all dead men," types the antitypical Egyptians, plagued by the death of their leaders in the trouble, fearing that the Lord's people by their activities and principles are stirring up destruction for all of them, as many of them, additional to the antitypical firstborn, go down into death, though not into the Second Death.

(51) V. 34 shows the plain nourishment that the Israelites took with them as they left Egypt. They did not have time even to bake their bread. The dough had not been leavened (leaven apparently was then not inserted until the flour had been kneaded), but was yet in their kneading troughs, and these were wrapped in their clothes and borne on their shoulders, as they went forth to their rendezvous at Rameses (v. 37). To understand the antitype of this we must recall a twofold coming forth from antitypical Egypt: (1) That which we did when we left the nominal church and came into the Truth, which made us free from the slavery of error (Col. 1: 13). In this coming out we are represented in Aaron as the mouthpiece of Moses, both of whom Satan sought to reduce to slavery of sin and error (Ex. 5: 4). (2) That which we do at our deliverance from every vestige of Satan's empire, not simply from its ecclesiastical part. In both of these deliverances God's people perform the antitype of v. 34, as an explanation of the antitype will show. The dough represents the Truth. The kneading troughs represent the minds of God's people. Kneading the dough in the troughs represents making the Truth understandable in our minds. The wrapping of the dough within the troughs in the Israelites' garments

types our graces laying hold on these and making the Truth our own, especially by our faith, hope, love and obedience. Carrying the dough and kneading troughs so enclosed on the Israelites' shoulders types the Lord's people furthering the Truth as their stewardship. This we did in our coming out of Satan's empire in the first sense suggested above; and this we are now doing in our coming out of Satan's empire in the second sense suggested above.

(52) The A. V. translation of v. 35 is incorrect: the word rendered *borrowed* should be rendered *asked*, as the Hebrew word *shaal* means *ask*, not *borrow*. See R. V., A.R.V., Young, Rotherham, etc. Twice had God charged that Israel should ask for (not *borrow*) articles (literally, *vessels*) of silver and gold and raiment (Ex. 3: 22; 11: 2). The way the A. V. renders the verse, one could readily infer, as infidels have inferred, that God charged the Israelites to borrow these things without purposing to return them. Certainly God is no partner in the course of those who would rather owe people their borrowings forever than to cheat them out of them! The difficulty is easily overcome when the word *shaal* is given its regular meaning—*to ask*. The whole circumstance is clarified if pertinent oriental customs are understood. In the orient it is customary at a servant's leaving a master's employ for him to ask whatever he desires as a parting boon (2 Kings 2: 9, 10); and custom binds the master to give whatever is asked, if it is possible. For a master to refuse such a request is a legal offense and is subject to a suit for damages, which is always decided in favor of the servant, if he can prove that he was reasonably faithful. This shows that the refusal of the boon is there regarded as tantamount to a discrediting and defaming of the servant. Hence the law above set forth. Since Israel certainly deserved some compensation for their many years of unrequited service, God charged them to ask for their just parting boon. So seen, the charge of Ex. 3: 22; 11: 2, 3, and its fulfillment

in vs. 35, 36, were entirely just and reasonable. This disposes of a frequently made infidel charge against the moral teachings of the Bible.

(53) Let us look at the antitype of vs. 35, 36. This will not have to be as of something entirely new, since we gave the generalities in them while commenting on Ex. 3: 22; 11: 2, 3, the fulfillment of whose charges are here set forth as historical facts, even as vs. 35, 36 show ("and the children of Israel did according to the word of Moses," *etc.*; *i.e.*, as stated in Ex. 3: 22; 11: 2, 3). As we there saw, the articles (literally, *vessels*) of silver and gold represent Divine truths (1 Cor. 3: 12) which from the creeds, writings, discourses and conversations of the antitypical Egyptians the antitypical Israelites extracted by casting away the involved errors and harmonizing the truths with themselves and one another. The main truths so extracted were the twelve stewardship doctrines of the twelve denominations of Christendom. Some others of these were partial truths taught and then by various denominations antithetically set against one another; like the Armenian free-grace and the Calvanistic election doctrines, which were harmonized by dropping from them the sectarian errors associated with them and by assigning their operation to different dispensations and showing their real mutual relationship; like the doctrine of the Universalists on eternal salvation for all and of the Evangelicals' eternal salvation for heathen, infants and imbeciles, by ignorance, which doctrines were harmonized by rejecting their errors and assigning the first to universal salvation from the Adamic condemnation and the second to probation for all the non-elect in the Millennium; like the Unitarian mere-man theory of Jesus' person and the "orthodox" God-man theory of Jesus' person, which were harmonized by dropping the errors of both and by assigning natures separate and distinct to the prehuman, human and posthuman Jesus. Many another jewel of Divine truth through the controversies of Truth people with antitypical

Egyptians have the former extracted from the latter's religious, political, social, financial, *etc.*, views. The Truth people asked for these by their engaging in controversies as against the antitypical Egyptians. Not a few of these were gotten during Jordan's first smiting; more of them have been gotten since that time, as is evidenced in the columns of this magazine, *e.g.*, from the standpoint of another type, in uncovering the antitypical vessels on linguistic, interpretational, historical and systematic lines, carried covered by the Levites. It will be noticed that the antitype is concentrated on the *finished* picture on this matter, as also on that of the request for the antitypical garments. This is the usual course of Bible types, though often it concentrates the thought on the beginnings of an antitype. As a matter of fact, the asking for articles of silver and gold and garments began in the antitype with the Reaping time; but the type here concentrates the thought on the finished picture, which belongs to the Epiphany, though it includes also what was done in this matter during the Parousia, at leaving ecclesiasticism's part of symbolic Egypt—the first leaving.

(54) Asking for the garments represents the course of the antitypical Israelites in earnestly seeking to show forth the graces of the Spirit in their contacts with the antitypical Egyptians, especially when these contacts were more or less trying. The antitypical Egyptians have disapproved the course that faithfulness to the Truth requires the antitypical Israelites to take. They have shown this disapproval by thoughts, motives, looks, words and acts of a more or less hostile and persecuting kind. Sometimes this has been in family, in friendly, in social, in political, in business, in employer and employee and in church relations. In these varied relations the antitypical Egyptians have by censures, contentions, recriminations, revilings, mockings, hatred, excommunications, slanders, misrepresentations, boycotting, social ostracisms, persecutions, sins, errors, selfishnesses, worldlinesses, oppressions and violence,

more or less opposed the antitypical Israelites. By very desirously seeking to manifest the Lord's Spirit amid these and other wrongs and by taking them patiently, kindly, meekly, longsufferingly, forbearingly, forgivingly and gently, they have been asking the Egyptians for symbolic garments—the graces (Col. 3: 12; 1 Pet. 5: 5; Is. 61: 10; Rev. 3: 18). As the antitypical Israelites have been faithful in very desirously seeking to show forth the Lord's Spirit amid such wrongs and have practiced such faithfulness, they have gained, refined, strengthened, balanced and crystallized these graces in themselves. Such desirously seeking to show forth the Lord's Spirit is the antitype of the Israelites' asking the Egyptians for garments. Their gaining these graces is typed in the Israelites' receiving the garments from the Egyptians, while the antitypical Egyptians' inflicting these wrongs upon the antitypical Israelites is the antitype of the Egyptians' giving them.

(55) Dear brethren, if we will consider our trialsome experiences with Satan's deluded servants as opportunities of attaining Divine Truth and the graces from them, we will be helped ardently to desire such acquirements from such experiences and will be helped to receive them in the Lord's Spirit and thus will receive the symbolic articles of gold and silver and garments. Let us view these experiences from this standpoint and act accordingly amid them; and we will emerge from them greatly enriched spiritually. This consideration will keep us from murmuring and complaining amid such experiences and will enable us to take them joyfully (1 Pet. 4: 12-14) and in so doing we will do (v. 35) "according to the word of [antitypical] Moses," our Lord! But did our Lord Jesus give us such a charge during the Parousia and so far in the Epiphany? He did. We find it in the articles in the Tower and THE PRESENT TRUTH treating on character development amid trialsome experiences from the world, in pertinent sermons, in the Volumes, especially Vol. VI, in the pilgrim talks, in the elders' teachings

and in the conversations of the Lord's people with one another. Did we request such symbolic gold and silver and garments from the antitypical Egyptians? Yes, as all of us know by many an experience. Did we receive this symbolic gold, silver and garments? Yes, in the exact proportion in which we were desirous of cultivating and manifesting the Lord's Spirit and carried this out in practice in our untoward experiences with the antitypical Egyptians. In addition to our receiving these valuables during the Parousia, have we in the Epiphany since 1915, as the type indicates, been especially receiving these from the large and small antitypical Egyptians? Certainly we have, and this will continue to be the case as the Epiphany goes on, especially in the experiences just ahead of us and in those coming during Armageddon's fighting. Thus we see a factual fulfillment of this type, and that on time.

(56) While treating of Ex. 11: 3 we gave as a forecast the antitype of the first clause of v. 36, and will therefore refrain from further comment on it. The next clause (see Dr. Young's translation) should be rendered as follows: "They [the Egyptians] caused [the Israelites] to ask [for the articles]." In the type so anxious were the Egyptians to be rid of the Israelites that they willingly encouraged the Israelites to ask for all they desired, and characteristically Israelitish in acquisitiveness, they asked for very much—the more the better! Antitypically, we would understand this to mean that the great dislike of the antitypical Israelites on the part of the antitypical Egyptians has moved the latter to afflict the former so willingly and largely as to incite in the former all the greater desire for much Divine Truth and many graces in order that they might meet the involved experiences aright in the Lord's Spirit. In this way did the antitypical Egyptians arouse the antitypical Israelites to ask for the symbolic gold, silver and garments, and for this reason did the latter's desires wax great unto asking for very much of the symbolic gold, silver and garments. For so much of

the typical valuables did the Israelites ask that they *spoiled* (v. 36) the Egyptians. That it was a very great amount that they received from the Egyptians we can readily see, among other things, from the great abundance of gold, silver and clothes that the Israelites, who while slaves were poverty stricken, gave that same year for the tabernacle, its furniture, its vessels and its other appurtenances. . . and certainly in the antitype there has been a spoiling of the antitypical Egyptians of the symbolic gold, silver and garments. What is left of the creeds, writings, discourses and conversations of antitypical Egyptians after God's people have removed therefrom the Divine Truth? Nothing but dross and refuse. The only thing of value being removed from them, they are left valueless and this is a spoiling of the minds of the antitypical Egyptians, who by their creed repudiations, *etc.*, under Truth attacks in the six siftings prove this to be a fact.

(57) In their hearts naturally good qualities have been mixed with bad qualities, even as in the natural man some vestiges of God's image have remained. As their creeds, writings, discourses and conversations had in them Truth and error mixed, before these were separated by the Lord's people, which process was followed by the antitypical Egyptians' losing their Truth and retaining their error, as can be seen from the way the siftings have affected them in the sanctuary, in the court and in the city (Ezek. 9); so as they act, think, feel and speak sinfully, selfishly, worldly mindedly, against God's people they lose from their hearts, little by little and more and more, one good quality after another, until finally they are spoiled of the natural graces that once made them more or less "noble worldlings." The antitypical Israelites by being faithful to principle and the Lord's Spirit act in such a way as to arouse the hearts of the antitypical Egyptians to act abominably toward us, as all of us from experience have felt. Now many a husband or wife, friend or acquaintance, minister or layman, public official or private

citizen, employer or employee, have in their evil opposition to the faithful course of God's saints so undermined the natural goodness that has been in them as almost entirely to have obliterated it! Thereby they have given evidence that they have been "spoiled"; while the faithful antitypical Israelite has by the pertinent experiences been greatly enriched in character through his having been rightly exercised by them. This consideration should move us to pity for, and not to resentment at the antitypical Egyptians, and this we, enriched by these untoward experiences, can well afford to do, as they, impoverished by their course, are poor indeed. The lesson that we should learn from vs. 35, 36, is to ask very large amounts of symbolic gold, silver and raiment from the antitypical Egyptians, which their evil spirit toward us will anxiously give us in order to get rid of us, whose presence among them is at once a danger and an abomination to them. Praise God, from whom all blessings flow, and whose wisdom, love, power and justice thus work out for us so much good.

(58) The exodus of Israel now sets in (Ex. 12: 37). It will be noted that Israel's exodus journey out of Egypt is given by stages (v. 37; Ex. 13: 20), and that they did not finally leave the country until they entered the wilderness on leaving Etham. Their assembling at Rameses [*sun-born*] belonged to their first leaving, while the departure therefrom to Succoth and then to Etham belonged to their second leaving. It will be recalled that above, par. (51), we distinguished between a twofold leaving of antitypical Egypt: (1) our leaving the nominal church or the world and coming into the Truth during the Reaping and Gleaning time; and (2) our leaving every vestige of Satan's empire, which began to set in Britain in 1915 and in America in 1918 and will be complete just after the end of Jacob's trouble. The assembling at Rameses (*sun-born*: the condition of being developed by the Parousia, the Little Flock developing, Truth) types

our Parousia coming out of the nominal church (the city) or the world (the field) into the Parousia Truth. Thus the assembling at Rameses types our Parousia deliverance from certain phases of Satan's empire, more particularly its religious phases, and our coming into the Reaping Truth. Accordingly, as Rameses in the type was only a rendezvous for fleshly Israel, so coming into the Parousia Truth was only a rendezvous in our deliverance from Satan's empire, freeing us especially from the error-oppression of that empire, but not from its other oppressions.

(59) Succoth [*tents*] types the Society condition (Judges 8: 5-7, 13-16), toward which we all marched from Passover, 1916, after the last one was gleaned, reaching it Oct. 16, 1916, when our Pastor left Bethel for the last time. Of course, it was the vanguard that reached it that day, as it was the rearguard that reached antitypical Rameses April 18, 1916. Others reached Succoth from time to time later. The journey to Rameses types our development in knowledge, grace and service as we were coming toward and among the Harvest Truth people; and the journey toward Succoth represents our growth in knowledge, grace and service while advancing toward Society conditions; while our abidings in these two places type the trials that we experienced while in these two conditions, e.g., the trials connected with the five siftings marking our stay at antitypical Rameses, and the trials connected with Bro. Russell's death and subsequent troubles leading to leaving the Society antityping the stay at Succoth. From this it is manifest that as long as some who are not of antitypical Succoth, *i.e.*, Mahlite Merarites, still remain there, all will not have journeyed therefrom. But this journey will perhaps have been entered into by all before Armageddon's fighting, except the partisan Societyites who will remain there until antitypical Elisha dies, when we expect the 60 Levite groups will have been completely fixed; while the first one to leave it departed on June 27, 1917. The journey

from Succoth to Etham is not described in v. 37; but for the sake of completeness we will discuss it here as it is given in Ex. 13: 20. The journey from Succoth to Etham [*boundary of the sea*] represents the progress in grace, knowledge and service, necessary for each one to find his place in the Epiphany. Antitypical Etham, reached by all but the partisan Societyites by the time the race will be a symbolic roaring sea—the revolution—types the completed divided condition of the Lord's people as one group of priests and 60 groups of Levites, each group settled in its place, the dividing thus being completed. Abiding at Etham represents the trials that each one undergoes to maintain his respective place in the priesthood or in one of the 60 groups of Levites. Hence the condition of antitypical Etham will continue until the Little Flock, the Great Company and Youthful Worthies will leave this world. Etham being on the border of the wilderness types that the antitypical Etham condition immediately precedes the restitution condition of 1,000 years, typed by the wilderness through which Israel journeyed until they came to the Red Sea. The Israelites' journeying through this wilderness types mankind's progress up the highway of holiness (Is. 35: 8), while their coming to the Red Sea represents mankind's coming to the final trial in the Little Season (Rev. 20: 7-9).

(60) The large number of Israelitish adult males (600,000; v. 37) types the large number of developed Little Flock, Great Company and Youthful Worthy brethren that are leaving and will yet leave antitypical Egypt, while the Israelitish children type the undeveloped of these three classes. The mixed multitude (v. 38) in the type were non-Israelitish captives, slaves and discontents in Egypt who desired to leave it for freedom elsewhere. These type those who have been or yet will be weary of the oppressions in Satan's empire, and who have associated or will yet associate themselves more or less with the Lord's people, from the standpoint of their believing and practicing more

or less of the Truth, but not consecrating themselves. The flocks and herds (v. 38) of the Israelites type the humanity of the three consecrated classes, while those of the mixed multitude represent the depraved features of their humanity. The multitudes of these type the very many who will be such consecrated and unconsecrated people in the developing and finished picture, *i.e.*, from 1874 till some years after 1956. The Israelites' baking unleavened cakes of the dough that they brought out of Egypt (v. 39) types God's people from 1874 till some years after 1956 using the truths that they extracted from antitypical Egypt's teachings, to develop in them the Truth and the Spirit of the Truth (1 Cor. 5: 7, 8). The fact that these cakes were not leavened types the purity of the Truth and its Spirit that is the portion of those who truly leave symbolic Egypt. The involved typical acts coming about by the Israelites' being thrust out and not being able to tarry (v. 39) type our being helped to purity of faith and life by persecution ("thrust out") and not being allowed to tarry among—remain in harmony with—the antitypical Egyptians; for if we should be well treated in fellowship (tarry, abide with) with them we would be contaminated in our faith and life. The Israelites' preparing no victuals types the fact that real antitypical Israelites prepare no other spiritual food than the Truth and its spirit.

(61) In v. 40 the relative clause, "who dwelt in Egypt," is not introduced as an explanatory relative clause, and hence does not indicate the length of Israel's sojourn in Egypt, for this would make the passage contradict Gal. 3: 17, where God tells us that until the Law it was 430 years from the confirming of the Abrahamic Covenant, which was confirmed when Abraham fulfilled its last condition, entering the land (Gen. 12: 1), but it is introduced as a restrictive relative clause, showing that no Israelites living subsequently to Israel's abiding in Egypt had any part in the sojourning here referred to. Part of these 430 years of Israel's

sojourning was while they were in the loins (Heb. 7: 4, 5) of sojourning Abraham, Isaac and Jacob (Heb. 11: 9), hence before they were born and, of course, before they began to abide in Egypt. These 430 years of sojourning type unto its final completion the entire period from 2045 B. C., the date Abraham entered the land, until some years after Nov., 1956, after the last Youthful Worthy will finish his course in death. These 430 years of sojourning therefore represent the entire period of the development of the four faith classes, from the time that waiting in faith for the fulfillment of the promises began until such waiting ends. According to v. 41, on the anniversary of the entrance of the land by Abraham the Israelites left Egypt for their rendezvous at Rameses. Hence Abraham entered the land Nisan 15, 2045 B. C. According to vs. 22, 42, the Israelites shortly after dawn, on Pharaoh's and his people's insistence, began to pack up their belongings so as to be ready to travel by the night of Nisan 15, since they were not to leave their houses the night of Nisan 14. Their beginning (at night—v. 42) to leave is counted as the start of their exodus, for which reason that night of their deliverance is spoken of as a night much to be observed. The statement of v. 41 that all the host of Israel left Egypt Nisan 15, *i.e.*, started to leave, types the fact that all the four faith classes as well as the prospective restitutionists will have left antitypical Egypt by the time the faith dispensations are completely over. V. 41 shows in its chronological allusions how exact a timekeeper God has been and is.

(62) V. 42 calls attention to the memorableness of the night of Nisan 15 for those delivered from literal Egypt, and for their generations. It is literally, as the margin shows, a night of observations, *i.e.*, one to be observed, commemorated annually for very many years throughout Israel's generations; and as such it is still observed. Antitypically, the large night, the entire Gospel Age, and the small night, the Parousia and Epiphany night, are indeed more memorable yet, and will

be commemorated eternally, as the deliverance time of God's Israel of this and the next Age from Satan's empire. As Israel commemorated the typical deliverance in honor of God (unto the Lord—v. 42), so antitypical Israel in its spiritual, heavenly, classes and in its human, earthly, classes, restored Jews and Gentiles, will eternally celebrate this deliverance unto the Lord (Rev. 5: 13). As fleshly Israel were by Moses and Aaron given an ordinance directing who might not and who might eat of the annual lamb (vs. 43-49), so have Jesus and the Parousia and Epiphany Little Flock taught who may not and who may partake of the annual Lord's Supper. The general rule for non-participants is given in v. 43, where the words translated *stranger* (*ben nechar*) are, in both of them, different from that translated *stranger* (*ger*) in vs. 48 and 49. The R. V. and the A. R. V. translate the former, *alien* and *foreigner* respectively, either of which gives the correct thought. No foreigner might partake of the annual lamb. V. 47 gives the rule for participants—"all the congregation of Israel." Then v. 45 gives particulars as to who should not eat of the annual lamb—the [foreign] settler [the word here is *toshav*, a (foreign) settler, not *ben nechar*, nor *ger*] and the hired servant. Vs. 44, 48 and 49 give the particulars as to who might partake of the annual lamb—the circumcised purchased servant, the stranger who is not an alien and the natural born Israelite.

(63) V. 48 gives a negative description of who the foreign settler and the hired servant, *i.e.*, the alien, are—the uncircumcised. Since circumcision types consecration (Rom. 2: 29; Col. 2: 11-13), the circumcised represent all the consecrated, who are in vs. 44, 48, 49, given in three classes. Accordingly, we understand the circumcised purchased servant to represent the cleansed Great Company members, their cleansing implying their reconsecration [circumcision] (the Epiphany application of Num. 8: 5-22); the circumcised stranger [*ger*] to represent the Youthful Worthies and those born in

the land, natural Israelites, to represent the Little Flock. The expression in v. 44 translated, "servant that is bought for money," applies in this sense in the antitype: the Great Multitude are by Christ's ransoming merit cleansed from the spots on their garments (Jude 23; Rev. 7: 14; Num. 8: 12, 21 [Epiphany Levites]). The aliens, as shown above, are of two classes: the foreign settlers and the hired servants. These are again described as the uncircumcised (v. 48). It is readily seen who constitute the two unconsecrated classes dwelling among antitypical Israel—the justified [the hired servant] and the unjustified hangers-on among professing Christians [the (foreign) settler]. In other words, these two classes are represented by The Chart of the Ages in the parts of the Pyramid resting (1) on the plane of justification, and (2) below the plane of justification. Thus we have the general rules given. But there are certain rules implied by the thought that the Great Company after their cleansing are represented by the money-purchased servant. While they are in their uncleansed condition —impenitent—they should not keep the annual Lord's Supper; and for this reason the Epiphany-enlightened saints should not memorialize with them, nor welcome them to their own celebrations. This also implies that those disfellowshipped for misconduct should not memorialize until they have made matters right, nor should those who disfellowshipped them permit them to join in their Memorials until they have reconciled themselves with the ecclesia. Finally, it implies that the Second Death class and all other ransom and sin-offerings deniers should neither memorialize, nor be memorialized with, by the faithful.

(64) The Israelite family, or two small families acting as one (v. 4), that night being charged (v. 46) to eat the lamb in one house, types the fact that antitypical Israel is but one family of God (each house in the type standing for the whole family of God) and as such are to partake of Christ, our Lamb. The

prohibition of taking anything out of the house (v. 46) types that we should not perform any service against the blood-sprinkled class—God's family—as ransom deniers and total apostates do, who thereby perform services against God's family. Taking the lamb's flesh out of the house types the thought of accepting and serving another than the Truth view of the ransom. To break a bone of the typical lamb would be doing it violence and this types the crucifying of the Son of God afresh (Heb. 6: 4-8). V. 47, in the charge that all Israel should observe the annual supper, suggests the thought that all antitypical Israel—the Little Flock, the cleansed Great Company and the Youthful Worthies, should partake of the annual Memorial. The charge that all of the males of the stranger who would partake of the typical lamb must be circumcised, types that every member of the Youthful Worthies, as a [reckoned] family of God, must be consecrated. As every circumcised stranger had the same privileges as to appropriating the typical lamb as the native Israelites had (v. 49), so, too, have the Youthful Worthies the same privileges as to appropriating our Lamb as the Little Flock have: they, too, appropriate forgiveness, Christ's righteousness and fellowship with God. The type here, however, does not bring out the distinction as to how God and Christ act in this matter—tentatively and vitalizedly; it only describes the privileges of the partakers and not the efficient and meritorious Actors in justification. V. 50 does not refer to the annual Passovers, but to the original one only. Hence it types our performing only the actual, not the symbolic feast on our Lamb. V. 51 gives the same thought as we found in v. 41, and means that they completed their final work for leaving Egypt the same day as their deliverance, which in the antitype we have already explained. Hence it needs no repetition here. Thus we have finished our study of Ex. 12.

(65) Next to engage our study of our subject is Ex. 13, since Ex. 12 was studied above. Quite a few of

the things in Ex. 13 have been explained, type and antitype, in our previous study of our subject and will, accordingly, be merely touched on as we come to them, the new things of the chapter receiving closer study. God's charging Moses to sanctify, set apart (v. 2), to the Lord the firstborn of man and beast, types God's charging our Lord Jesus during the Gospel Age to sanctify the new creatures (firstborn of man) and the humanity (firstborn of beast) of the Church of the firstborn (Heb. 12: 23). In the type these firstborn became God's ("mine") by the fact of His delivering Israel's firstborn of man and beast in Egypt, while Egypt's firstborn of man and beast went into destruction (v. 15). Accordingly, antitypical Israel's firstborn of man and beast have become the Lord's by reason of His having delivered them while smiting antitypical Egypt's firstborn of man and beast. In the type the charge involved all of the firstborn of all Israelite human or beastly mothers ("all . . . both of man and of beast," v. 2), showing that without exception every antitypical Israelite firstborn in spirit and flesh is the Lord's. In fulfilling the antitype of the charge in v. 2, our Lord Jesus has fulfilled His office of the Church's Sanctifier (1 Cor. 1: 30; Heb. 2: 11). This implies a threefold work: (1) His making them the firstborn by bringing them to consecration and Spirit-begettal; (2) His sacrificing their humanity unto death; and (3) His developing their new creatures unto perfection. All of this He has been doing through the use on them of the Lord's Spirit, Word and providence. Their part in these three works is not brought out in v. 2.

(66) Moses' charging Israel to remember Nisan 15 (v. 3) as the day that they went forth from Egypt from the house of servants (margin), types our Lord's charging the Gospel Church in general, and the Parousia and Epiphany Church in particular, to remember antitypical Nisan 15 as their deliverance time from the house of servants to sin, error, selfishness and worldliness. This implies a remembering of our justification,

sanctification and deliverance, as well as of our Truth instruction (1 Cor. 1: 30; Rom. 8: 29, 30). As Israel in general remembered the typical deliverance at all times and in particular at the Passover, so are we as antitypical Israel to remember our deliverance at any and every time, but especially in connection with our Memorial service. We do the antitypical remembering, not only in thought, but also by living out the principles implied in our instruction, justification, sanctification and deliverance. As God's mighty delivering power (strength of hand) exercised on Israel's behalf deserved their remembering their deliverance day, so the power of God exercised in our deliverance from our taskmasters of sin, error, selfishness and worldliness, through our instruction, justification, sanctification and deliverance, and in our coming out of Satan's empire, is worthy of our remembrance in motive, thought, word and deed. One way in which Israel was to remember the typical deliverance was to abstain from leaven (there shall no leavened bread be eaten, v. 3). Accordingly, we are to commemorate our deliverance, among other ways, by abstaining from antitypical leaven—sin, error, selfishness and worldliness. V. 4, by repetition, emphasizes the day to be remembered—the day of your going forth in the month of Abib—the 15th of the first month, typical of the emphasis placed on the Gospel Age and the Parousia-Epiphaney time. In Hebrew there are two names given to the first month. The earlier of these is Abib (*sprout or ear* [of grain]; then *time of ripened ears*) and the later of these is Nisan (*blossom*; then *blossoming time*, Neh. 2: 1). Both of these names fit the first month in nature and antitypically in grace, as the Gospel Age, as we showed above, while commenting on Ex. 12: 2. There is nothing typical in the change of name given the first month, as this is merely a linguistic change, and not a change in sense as typically significant.

(67) We have already explained, type and antitype, the Lord's promise (Ex. 3: 7) to bring Israel into

Canaan (v. 5) and its implications, hence will not here repeat the pertinent explanations. Only five of Canaan's seven nations are named here, the Perizzites and Girgashites being here omitted. Perhaps the five are here mentioned, 5 being a half of 10, the number of human completeness, to represent that the antitypical Canaan of the Gospel Age is one of faith, not actual, justification, and that the antitypical Canaan of the Millennial Age will also not yet be an actually perfect condition. The charge to keep Nisan, or Abib 14, when in Canaan, would therefore type the charge that we keep the Memorial Supper during the Gospel Age as a representation of our Gospel-Age deliverance, and that the world in and perhaps after the Millennium do the same as a representation of the world's Millennial-Age deliverance. The contents of vs. 6 and 7 we interpreted above, when interpreting Ex. 12: 15, 16, and will not repeat the thoughts here; but will remark that the omission of mentioning the first day as a holy convocation and the mentioning of the seventh day as such, types that the Harvest (Parousia and Epiphany) of the Gospel Age is more important than the Harvest of the Jewish Age. The Israelite fathers' explaining (v. 8) to their sons why they kept the annual Passover types the Lord explaining to His spiritual sons why they keep the annual Lord's Supper. Thus in both the annual Passover and the Memorial Supper their symbolic and commemorative relation to their originals is suggested: the first typically and the second antitypically.

(68) And what is typically suggested in v. 8 is expressly stated typically in v. 9; for the statement, "It shall be for a sign [symbol] unto thee upon [by] thy hand [act]," shows the symbolic relation of the observance of the annual lamb, *etc.*, to the observance of the original lamb, *etc.*, in Egypt. Thus is the symbolic relation between the annual Passover feast and the original Passover feast proven. This then, proves the symbolic relation of the Lord's Supper to the

antitypical Lamb and our feasting upon Him. This, therefore, proves that the words, "This is My body. . .My blood," mean, this *represents* My body . . . My blood. Also the commemorative thought that lay in the annual Passover is taught in v. 9 by the words, "and for a memorial between thine eyes." Not only does the word *memorial* prove this, but the word *eyes* [insight, understanding, knowledge] proves the same thing, showing that an activity of the intellect is meant; and, as limited by the word *memorial*, the intellect in its remembering activity is here meant. Thus the symbolic and memorial idea of the annual Passover is proven. From this fact follows the conclusion that the antitype of the annual Passover—the Lord's Supper—is a symbolization and memorial of the antitypical Lamb. This, then, adds further evidence in disproof of transubstantiation, consubstantiation and instrumentalization, and in proof of the Truth view of the Lord's Supper. In v. 9, as in v. 3, and as we will find in vs. 14 and 16, emphasis is laid on the fact that God used power to deliver Israel from Egypt, just as, antitypically, God has been using strength by Christ, His Hand, to deliver us from symbolic Egypt. His, not ours, is the glory for this great deliverance. V. 10 re-emphasizes the thought of Israel's keeping the Passover annually, just as God has repeatedly, in the two Harvests especially, charged the annual keeping of the Lord's Supper, *e.g.*, each year The Tower and THE TRUTH, by special announcement and special articles, have emphasized it, as Vol. VI, pilgrims and elders have done.

(69) In vs. 11-16 the Lord reverts to the subject of sanctifying to Him the firstborn of man and beast, referred to in v. 2. As said above, in discussing v. 5, having explained the thought of v. 11, we will not comment on it further here, though in v. 5 the allusion is to the annual Passover, and here in v. 11 it is made to the land with reference to the firstborn, as v. 12 shows. V. 12 treats of the same thought as v. 2, the sanctification of the firstborn of man and beast; but

it emphasizes a specification not expressly emphasized, though implied, in v. 2—only the firstborn *males* were thus to be sanctified. This is not to be understood as a contradiction, as though v. 2 meant all firstborn males and females; for in v. 2 the noun *firstborn* (*bechor*) is masculine; hence it means firstborn males, exclusive of females. The statement of v. 12 on the males is, therefore, made only for emphasis' sake. The antitype shows why this is; for the antitypical firstborn as such are all males by the begetting of the Spirit. This is not to be understood as a contradiction between the facts (1) that the crown-losers are of the firstborn (Heb. 12: 23) and (2) that they are in 2 Cor. 6: 18 called *daughters* and *handmaids* in Joel 2: 29. Rather the figure is different. Firstborns are not contrasted in 2 Cor. 6: 18, but the children of God's family are set forth from a general standpoint as illustrated by the sons and daughters of a natural family; for from the standpoint of 2 Cor. 6: 18, only Jesus is the Firstborn (Rom. 8: 29); while from the standpoint of Heb. 12: 23, which gives the antitype of the firstborn as treated in the Exodus history, all new creatures are firstborn, while the non-new creatures of God's plan, the restitutionists after the end of the Little Season, will be the afterborn, inasmuch as then the spirit-born Ancient and Youthful Worthies will also be of the firstborn. In other words, the firstborn of the Exodus history antitypically are viewed from the standpoint of their being the most important ones of those who from the human race attain to salvation, and not from the standpoint of children in God's family. Under the related figure of firstfruits, James brings this thought out as to the firstborn (Jas. 1: 18).

(70) The firstborn of beasts were sacrificed upon the altar (v. 13), if they were of sacrificeable animals, *e.g.*, of the flocks and herds; but the firstborn of asses as examples of the firstborn of every unclean beast were not sacrificeable, because the ass was an unclean animal. It had to be redeemed (v. 13), by substituting

a lamb on the altar in its stead, if it was to live at all. Such a redeemed ass types the Great Company's humanity, whose place on the altar as parts of the sin-offering is lost and the humanity of another consecrator must be substituted in the place of that of the Great Company member, whose humanity is removed from the altar. As his place on the altar was lost, so his crown was lost, which went to the new creature whose humanity was substituted in the place of that of the Great Company member on the altar. It is these facts that are implied by the lamb's being offered in the place of the firstborn ass, since the former's offering was substituted for the redemption of the firstborn ass. Hence, in case it was redeemed, the firstborn ass types the humanity of a Great Company member, from the standpoint that such humanity does not partake in the sin-offering, represented by the offering sacrificed on the altar; while the substituted lamb types the humanity of the new creature that received the lost crown and its sacrifice on the altar represents the sin-offering sacrifice of the Little Flock member who received the involved crown. In case, however, the ass was not redeemed by a lamb, it had to be slain by its neck being broken. This would represent the disposal of a crown-loser for whom, to save from destruction, God was not willing to make a saving arrangement, typed by the concerned Israelite being unwilling to arrange to save the firstborn ass's life, by substituting a lamb for it. Whom would this represent? A member of the Second Death class. Hence we understand that the firstborn ass that was not saved from destruction, by not being counted among those whose life was saved by redemption through a substituted lamb, represents the humanity of a firstborn not found meet to be of the Great Company, *i.e.*, it represents the humanity of a member of the Second Death class.

(71) It will be noted that in the preceding paragraph we did not use the word *redeem* in the sense of *purchase*, but in the sense of *deliver*. Had we used it in

the former sense we would have had to interpret the lamb to type our Lord's humanity, its substitution for the ass as typing His ransoming the Great Company, and the withholding of a substitutionary lamb as typing our Lord's sacrifice as no more availing for the Second Death class (Heb. 10: 26). Why did we not offer this as the antitypical teaching? We answer that such a sense given to the word *redeem* here would not fit the act of redeeming the firstborn Israelites (v. 13); for these type the new creatures, not the humanity. Of course, our new creatures are not purchased, though our humanity is bought by our Lord's ransom. Accordingly, the lamb offered on the altar for the firstborn Israelite does not type our Lord's ransom sacrifice, which was not offered for our new creatures, though it was for our humanity. The lamb offered for the firstborn Israelite represented the latter on the altar, as the bullock represented Aaron on the altar (Lev. 16: 6; T 55, par. 2), and this therefore proves that the new creature is represented on the altar by his humanity, since we do not sacrifice our new creature and its privileges, but our humanity and its privileges (Rom. 12: 1; 1 Pet. 2: 5 [where the word *spiritual* is in the best MSS. omitted before the word *sacrifices*]). It is because the idea of the word *redeem* in the matter of the firstborn Israelite is not that of purchase, but purely of a representative as a substitution apart from a purchase, that we give it that same idea in its use connected with the redemption and nonredemption of the firstborn ass for the antitype.

(72) The Israelite son asking (v. 14) his father for an explanation of the service as to the firstborn's redemption, the sacrifice of the firstborn of clean animals, the substitution of a lamb for the firstborn ass and the breaking of the neck of an unredeemed firstborn ass, was to be told that these services symbolized (token, sign; v. 16) and continued (frontlets; v. 16) the sparing of the firstborn of Israelite man and beast and the destruction of the Egyptian firstborn. This, then, gives

a double significance to the service. It symbolized what was done in Egypt and continued it. It is readily seen how dealing with the firstborn in Canaan (described in vs. 11-13) would symbolize the things done in Egypt with Israel's and Egypt's firstborn. But how about the continuance of those extraordinary events? It will be noted that in v. 16 the expression of v. 9, "a memorial between thine eyes," does not occur, but the expression, "frontlets [beautiful ornaments, coming down the forehead from the turban, and ending between the eyes] between thine eyes," is used. This is a figurative expression to indicate a belief studied and acted out, as one continually kept before the mind's eye, thus typical of good acts in the antitypical firstborn (Prov. 1: 9; 4: 9; 3: 3; 6: 20-22). Therefore we understand the expression to mean a continuance of the preservation of Israel's firstborn and destruction of Egypt's firstborn. The sons' asking the meaning of the symbolic part of service would, therefore, represent the Lord's people asking Jehovah, their Father, through the Truth servants, of course, how the worthy participation in the Lord's Supper symbolizes the preservation of antitypical Israel's firstborn and the unworthy participation therein symbolizes the bad firstborn's repudiation of our Lamb and the consequent destruction of such firstborn repudiators, while the question as to the frontlets represents the questions on the real preservations and destructions in the antitype. The answer that explains the continuance in the passing over of Israel's firstborn and destruction of Egypt's firstborn types the explanation of the deliverance of antitypical Israel's firstborn of man and beast and the destruction of antitypical Egypt's firstborn of man and beast.

(73) It will be noticed that in v. 14 for the third time and in v. 16 for the fourth time in this chapter (vs. 3 and 9 containing the first and second of these), the might of God is brought to our attention as that which works deliverance. This shows antitypically the emphasis that is placed upon the fact that we are kept

by God's power in our deliverance (1 Pet. 1: 5) from Satan's taskmasters and empire, wherein we once were of the house of slaves to these (vs. 3, 14). As Pharaoh's hardening his heart against Israel's deliverance brought about the death of Egypt's firstborn of man and beast (v. 15), so Satan's hardening his heart against antitypical Israel's deliverance is bringing about the death of antitypical Egypt's firstborn in new creature and humanity. It was because of the sparing of Israel's firstborn, through the lamb's blood, while Egypt's firstborn went to destruction, that the firstborn of Israel became the Lord's—those of clean animals to be offered on the altar and those of man to be redeemed (v. 15), typical of how antitypical Israel's firstborn became the Lord's, their humanity to be offered on the altar and their new creatures to be delivered from being sacrificed.

(74) The ordinance features of Israel's deliverance as set forth in Ex. 12 and 13, having been completely discussed up to v. 16, with historical features interspersed, v. 17 takes up the history of the deliverance onward from Succoth, where it was left off in Ex. 12: 37-42, and continues it unto a completion from v. 17 to 15: 21. In v. 17 we see God's mercifulness toward Israel in sparing them too severe experiences. Remembering that they had long been slaves and thus rendered fearful, having as a result "an inferiority complex," God did not expose them to the severity of warfare with a warlike nation, such as the Philistines were, lest they, affrighted, should return to Egypt, even though the way to Canaan through Philistia was a short one compared with the one Israel actually took. The forty years in the wilderness transformed a nation of fearful slaves into a hardy nation of warriors, capable of achieving the conquest of Palestine. Antitypically, as God delivers us from antitypical Egypt He does not let us at the beginning engage in too hard warfare, lest we become discouraged and fall away; but He leads us through a round-about way of avoidance

of hard warfare, until we have gained the requisite strength and courage thereto. As each one of us looks back to his previous experiences from the time he began to break away from antitypical Egypt until the present, he recognizes the operation of this principle, even as the Apostle states it in 1 Cor. 10: 13. Thus here in the end of the Age at our deliverance from antitypical Egypt we have not had to face the severe conflicts that our brethren sustained from the beginning of the Gospel Age until the Gospel Harvest. At most we have only a small Gospel-Age set of experiences to meet, which are, of course, not so severe as those met by our brethren of the pre-Harvest times, especially before 1799. God has been turning us in the direction of the antitypical Red Sea wilderness (v. 18), toward the Millennial conditions, which, in their approach, are easier to endure than those that our brethren experienced from 69 to 1799. How good and easing to our journey is the thought that we are headed directly to the not distant kingdom. Israel's going up from Egypt in battle array (v. 18) shows that they were nevertheless prepared for war. The word *chamushim* (*battle array*; A. V.—*harnessed*), is derived from the Hebrew *chameshim*, meaning *fifty*, and suggests the thought that in battle array the warriors were divided into company units of 50 soldiers. Thus to go in battle array is to march by fifties. This types the fact that especially in the Epiphany the Lord's people are marching forward toward the Millennial conditions in divided warrior companies or groups.

(75) Moses' taking Joseph's bones along (v. 19) was in fulfillment of the oath that Joseph had required of the Israelites (Gen. 50: 25). Joseph is used typically in several senses. First, he types our Lord; then, the Church; then, again, he types the seven messengers of the seven churches, finally the Epiphany Messenger, for the Gospel-Age picture. For the Millennial picture he types the Christ, Head and Body, as God's vicegerent. As we are here studying the Gospel-Age picture,

it is proper for us to use all four Gospel-Age applications here. The bones are one's remains—that which one leaves behind him when he departs this life. They, therefore, represent what from another standpoint is represented by the ashes of a sacrificial animal. Thus, e.g., as the ashes of the red heifer represent what is left of the Ancient Worthies, their deeds, histories—so the bones of Joseph represent the histories of Jesus, the Church, the seven angels and the Epiphany Messenger. The book of Revelation contains these histories under symbols. Part of these have already been expounded to the Church. They will be completely set forth in our promised exposition of that book. These will not only be for the learning of the then living brethren, but will be for an everlasting memorial of them in the Ages to come. As Joseph had forecast the deliverance of Israel (v. 19), so antitypical Joseph has been forecasting the complete deliverance of antitypical Israel from Satan's empire. Let us, dear brethren, take—learn, spread and imitate—with us out of symbolic Egypt these histories for our refreshment and for that of the Millennial and post-Millennial Israel of God. Above we expounded v. 20, so as to complete the discussion of the stages of Israel's journey to the Red Sea, therefore we will not explain the verse again here.

(76) V. 21 says that the Lord went before Israel in a pillar of cloud and in a pillar of fire. Ex. 14: 19 shows how He did so. He did it, not in person, but in a representative, the Logos, as *the Angel of the Lord*. Accordingly, it was the prehuman Logos who led Israel forth, as the Lord's Agent therein. This types God's leading us forth from antitypical Egypt through our glorified Lord, the antitype here of the Logos. Of course, the Logos was in His person invisible; hence He gave, in the pillars of cloud and of fire, a visible representation of Himself as Israel's leader. So, too, antitypically, our Lord as our present leader out of antitypical Egypt is invisible, but gives us a representation

of Himself present as our leader, by the antitypical pillar of cloud and fire. We understand that this pillar represents the Truth as due, which certainly is the thing that points out the way we are to go. The pillar of cloud represents the New Testament Truth, which was the Truth due more especially during the Jewish Harvest and the Parousia, the day time (Ps. 91: 5, 6); and the pillar of fire represents the Old Testament Truth, which is the Truth due during the Interim and the Epiphany, the night time (Ps. 91: 5, 6). There are three symbolical days and three symbolical nights for antitypical Israel. These three symbolical days are the Jewish and Gospel Harvests and the Millennium. These three symbolical nights are the Interims, the period between the two Harvests, the Epiphany and the Little Season. As the pillar of cloud gave light, instruction, as to Israel's way in the day, so the New Testament Truth as due especially gives the direction for antitypical Israel's daytime journeys. As the pillar of fire gave light for the way of Israel's night journeys, so the Old Testament Truth as due especially gives the light—direction—for antitypical Israel's night journeys. As these pillars led Israel all the way to Canaan, so these truths have been leading antitypical Israel all the way to antitypical Canaan. As the typical pillars were not removed until typical Canaan was reached by typical Israel, so will the antitypical pillars not be removed until antitypical Canaan will be reached by antitypical Israel. We gave details on these pillars when expounding Num. 9.

(1) Where is the interview begun in Ex. 10: 24 continued? How is Ex. 11: 1-3 to be regarded? How should the first clause of Ex. 11: 1 be rendered? What four reasons require this rendering? Why are vs. 1-3 thrown in parenthetically? Where did God tell Moses the things stated in vs. 1-3? What does the most ancient Hebrew manuscript give as the reading of the first clause of v. 3? Why is this the preferable reading? With what should the italicized word *was* be replaced, in the second clause

of v. 3? What do vs. 1-3 contain? How do they stand related to vs. 4-8?

(2) What plague is referred to in v. 1? What is the nature of the tenth plague? Of what was it in its two parts typical? Through what is the antitypical tenth plague inflicted? Whom did the typical tenth plague hurt? What are the meanings of the Hebrew word *Mitzraim*? What is its meaning in v. 1? Whom does the death of the antitypical firstborn hurt? What did God forecast would be the effect of the death of the typical and antitypical firstborn? What is typed by the urgency of Pharaoh's sending Israel away? What does the antitypical urgency imply? When are they inflicted? What should take away from God's people the sting of such urgency?

(3) Where has a general interpretation been given of v. 2, insofar as the Israelitish mothers are concerned? To what is v. 2 an allusion? How should the word translated *now* be rendered? Why? What is added in v. 2 not found in Ex. 3: 21, 22? To what Israelites only does Ex. 3: 21, 22 refer? What was not there said that is said in v. 2? Who are typed in this connection by the Israelitish mothers and their children? Who is here represented by the Israelitish fathers? In what respect here? Who are here represented by the Egyptian male neighbors? What clarifies this application? How was the asking done? Give illustrations from the four examples cited.

(4) Where has been explained, type and antitype, the amended form of the first sentence of v. 3? What is the literal translation of the clause rendered, "I will give the people favor in the sight of the Egyptians"? How does this expression at first sound? What suggests its fitness? What at first do not seem to be favors? What proves them to be favors indeed? How do the cited Scriptures show this? Why are they called by the world the favor of God's people? Why are they really so? What would the antitypical Egyptians not consider them, if inflicted upon them? Why not? How should we regard them? How does St. Peter call them so?

(5) By what should the italicized word *was* in the second sentence of v. 3 be supplanted? Why? How did each plague react on Moses' prestige? Wherein did his prestige reach its climax? What is the antitype of these two prestige features? How did Moses come to utter the

threats of vs. 4-8? What is the antitype of this? What is the office of vs. 1-3 in relation to vs. 4-8?

(6) How is v. 4 related to Ex. 10: 29? What does Moses' assertion that his utterance was Jehovah's message type? In how many places is God's going forth and slaying Egypt's firstborn associated with the midnight of Nisan 14? What are these passages? How do the related expressions differ? Why this difference? What differences are seen in the part of the War preceding and following trench warfare? What is antitypically indicated by the expression "about midnight"? "At midnight"? How have these two facts been pointed out without applying them to the tenth plague?

(7) What is the antitypical night here referred to? How many years do the Parousia and Epiphany periods total? How was this period's midnight in time related to the Parousia's beginning and the Epiphany's end? What does this fact prove as to the length of each of these periods? What else does this fact prove? What Levite teaching does it disprove? What does this consideration prove as to the length of one of the Bible's symbolic hours? If an hour of  $3\frac{1}{3}$  years should not prove to be the one meant in Rev. 17: 12, what may we have to do with the hour of  $63\frac{2}{3}$  years? Under what circumstance?

(8) What is typed by God's going out *into the midst of Egypt*? How did our Lord expressly, as to *about* October, 1914, fulfill the antitype of Moses making this statement? How did He impliedly fulfill it as to August 1, 1914? During what period did the first member of the 2520 years' double lappingly end? How is this related to the point under discussion? How from both standpoints was the antitypical forecast made? Before whom did our Lord make the antitypical forecast?

(9) What does v. 5 precisely state? What is the antitypical tenth plague? What was not the typical tenth plague? What is not the antitypical tenth plague? What were all new creatures originally? How does Heb. 12: 23 prove this? What happens to those antitypical Israelites who sin the sin unto death? By what Israelites are they typed? As what were they then born? Why do they become antitypical *firstborn* Egyptians? Whom does Satan especially seek to enlist in his special service? Whom

of these does he partially and temporarily control? Perpetually and wholly until death?

(10) What did Moses forecast of every living Egyptian firstborn? When was it to occur? What is the antitype of this forecast? Of the date of its fulfillment? Through what means was the antitypical forecast made? When was it made? Especially in connection with what part of the antitypical Egyptian firstborn? Who is the firstborn of antitypical Pharaoh? What facts show this? What was every member of the Roman hierarchy from 1914 to 1916? Who are not, and who are members of the Romanist hierarchy? Who are the body? Who is the head? How does 2 Thes. 2: 4 prove that the man of sin consists of new creatures? What kind of crown-losers were they first? Afterwards? What is their fate without exception? How will it be accomplished? What will their destruction primarily effect? What from the Romanist standpoint would it effect, even if the Romanist Church were not destroyed in the tribulation? How long would this take? Why?

(11) What was the social standing of the mill-grinding Egyptian maidservants? What does such an one type? Whom would her firstborn type? What is the antitypical meaning of the expression, "from the firstborn of Pharaoh . . . to the firstborn of the maidservant, etc."? What will these not experience? What will they experience? By what means? By when will they be no more? What do Egypt's firstborn of beast type? Why is the firstborn of beast here introduced as dying? How do we reach our understanding as to the antitype of Egypt's firstborn of man and beast? How do we prove that Israel's firstborn of man represent the Church as new creatures? Israel's firstborn of beast the Church humanity? As to the tenth plague, what happens to their new creatures and humanity? What parallel things of antitypical Egypt are not passed over? What does this prove as to the antitypes of Egypt's firstborn of man and beast? What reasoning proves this?

(12) What is typed by Moses' forecast of Egypt's mourning for the death of their firstborn? What will accentuate this grief? How is the form of this grief's expression related to Daniel's and Jesus' description of the time of trouble? What does this similarity of

expression suggest and prove? Among other things, what does Rev. 14: 9-11 suggest in this connection? What do these considerations suggest positively and negatively, as to the means of inflicting the tenth plague? What do the dogs here symbolically represent? Their tongues? How do literal dogs act at the death of their masters or members of their masters' families? What were Egypt's mourning dogs not to do to Israelitish people or beasts? Why not? What does Moses' forecast in this particular type? What will the contrast between their and spiritual Israelites' feelings suggest to them?

(13) What does Moses' forecast of the humiliation and subserviency of Pharaoh's officials before him type? Whereby did our Lord make these forecasts? Who are these officials in the antitype? What is typed by Moses' forecast of Pharaoh's officers begging relief by Israel's departure? How was the antitypical forecast made? How could such driving out of antitypical Israel be subserviency on the part of Satan's officials? When according to Moses' forecast would he go out of Egypt? What is its antitype? What does Moses' departure from Pharaoh's presence in great anger type? Where were the antitypical forecasts mainly made?

(14) After these forecasts, type and antitype, what did Jehovah say? What did Pharaoh's stubbornness occasion? What did this type? What is typed by Moses and Aaron performing the wonders in Egypt? Who did not work the tenth plague? What does this type? Which antitypical plagues have Christ and the Church wrought? By what kind of a ministry? What did they do by such a ministry? Against and before whom did Moses and Aaron work the typical plagues? What does this type? Why are details not here given on God's hardening Pharaoh's heart?

(15) To what has our present study brought us? Later than what date could the command to institute the Passover not have come? What two reasons prove this? About how long before Nisan 10 does this charge seem to have been given? Why? Even later than what date could it not come? Why not? On what day was the threat of the death of the firstborn made? What proves this? How accordingly must the first part of Ex. 12: 1 be rendered? Why? By what is this also required? Why?

When was the antitypical lamb set aside for death? What are we forced to do with the antitype of v. 1 by this consideration?

(16) At what time does Moses in the opening vs. of Ex. 12 type our Lord? How did Jesus fulfill the antitype of Moses' charging the institution of the Passover? How do the cited passages prove this? What antitypes God's speaking the things of these verses to Moses? Whom, first of all, does Aaron in v. 1 represent? At what time of their experiences? Whom does he later type? What is first and later typed by God's speaking these things to Aaron? What is typed by God's doing this speaking in Egypt?

(17) What was involved in making Nisan the first month of the year? What had been the first month of the year? When did it come? How manyfold years did Israel have thereafter? What are their names? What did this change type? What is the first thing to suggest this antitype? What, accordingly, do we understand the change to type? Especially what? How do the quoted Scriptures prove and give the fulfillment antitypically of the change? What in the type makes reasonable the suggested antitype? What other consideration suggests this antitype? Why?

(18) What would the charge of setting aside the lamb on Nisan 10 coming before that date type? Why? What facts suggest this thought as to typical institutions fixed to a date? What does this imply as to the charge on setting aside the antitypical Lamb before Nisan 10? How was this charge not given? How was it given? What events occurred on Nisan 10, A. D. 33? What day of the week was it? What refutes the nominal church's view as to the day of the week? How do the cited Scriptures prove that Jesus was set aside for death the day of His triumphal entrance into Jerusalem? How was Jesus set aside for death that day by *all* Israel?

(19) By what two things did Jesus charge His setting aside as the antitypical Lamb on Nisan 10, 33 A. D.? What are the main teachings by which He did this? What are the main acts by which He did this? What phase of His setting aside for death was accomplished by all the teachings and acts previous to the last three? By these last three?

(20) What was to serve for each family in the type? What did each house type? Each lamb? What was done, if a family was too small to eat a lamb? What three things were typed by this? How is this suggested in 1 Cor. 1: 26-29? Why was a lamb or kid chosen for this type? Explain the cited Scriptures on our Lamb as being the antitype of the lambs slain in Egypt. Why was the lamb to be unblemished? Explain the Scriptures cited on Jesus' sinlessness. What was typed by the lamb's being a male? A yearling? Why was the choice left optional as to whether a lamb or kid was used? What is not to be sought in this freedom of choice?

(21) Why was the lamb kept from Nisan 10 to Nisan 14? What is the antitype of giving the charge that the whole congregation slay it Nisan 14? How did Jesus give the antitypical charge? By what acts? How did the antitypical whole house of Israel slay the antitypical Lamb? When was the lamb slain? What were the two evenings? What New Testament Scriptures prove two evenings to be held in Israel? When as to the two evenings was the lamb slain? What two things does this type? From the second viewpoint what would the night of Nisan 14 type? What would the beginning of its evening be?

(22) What do both the Israelitish house and the family in this story represent? On what principle? How is the word *house* used in this chapter? What does the lamb's blood type? Of what does our Lord's human merit consist? How do the cited Scriptures prove this? What does sprinkling the lamb's blood represent? How do the cited Scriptures prove this? How many imputations of our Lord's merit is made? What is the first of these? How do the cited Scriptures prove this? What is the second of these? How do the cited Scriptures prove this? What are the four main differences between these two imputations?

(23) Wherein are both imputations set forth? What in general do the two door posts type? What is the first part of the Law, or Justice? The second part? How do the cited Scriptures prove these to be the two parts of the Law, or Justice? What does one of the door posts represent? The other? What is typed by sprinkling the first door post? The second?

(24) What is needed besides the cancellation of the Adamic sentence? The sprinkling of what was not enough in the type? What besides the (side) door posts had to be sprinkled? What does the lintel type? What is necessary for our humanity additional to the cancellation of the Adamic sentence? Why is this necessary? Why is Christ's righteousness called God's righteousness? By what is its imputation to us typed? What does the head of each Israelitish house in sprinkling the door posts type? In sprinkling the lintel? What entire work is thus typed by the sprinkling of the door posts and lintel? What is typed by sprinkling on those houses alone where the lamb was eaten?

(25) What is typed by the charge to eat the lamb's flesh the night of Nisan 14? How do the cited Scriptures show this in a parallel way? What is the difference in the form and substance of the figures? When only could the lamb in Egypt be eaten? What does this type? How will Christ's merit be appropriated in the Millennium? What two things are typed by roasting the lamb? Why was it not boiled? What is typed by this? What is typed by not eating the lamb raw? Why cannot the antitypical Lamb be eaten raw or boiled? Why antitypically was it prohibited to eat the Lamb raw or boiled?

(26) What other two things were to be eaten with the lamb? Of what is leaven a type? Why so? How do the cited Scriptures prove this? What does the leavened bread type? What does unleavened bread type? What is typed by eating unleavened bread? What does the antitype imply? What is the literal translation of the word rendered *bitter herbs*? What do Jews use now as the bitters? Of what were they typical? How is this proved by a process of elimination? What is typed by Israel's eating the bitters? By eating the Passover?

(27) What does v. 9 not charge and what does it charge in its last part? What does this charge type? How do the cited Scriptures prove this? Why must He have been so? What is typed by the charge to leave nothing of the eating of the lamb over until morning? What are the two reasons for this antitype? What will happen to those who do not end their feast before the Millennium? Why should we finish the feast before the Millennium? Is there a contradiction between the two

charges of v. 9? What helps us to harmonize them? How are they to be harmonized? What is typed by the uneaten parts of the lamb? What considerations will clarify this antitype of the uneaten parts of the lamb? What is typed by burning the parts of the lamb uneaten before morning? What is the reason for the antitype? For what will all the merit of Christ have to be applied in the Millennium? What is a summary of the antitype of burning the uneaten parts of the lamb?

(28) What does v. 11 describe? How were they to eat the typical Passover? While doing it for what were they to be prepared? What does this type? What are typed by the girded loins, sandaled feet and held staff? Combinedly what do they type? Why is the expression, It is the Lord's Passover, used? What transition does the picture here make? What went on in the first part of this 80 years' night? Before what began to be poured out? When was the middle of this night? What are the dangers to which the antitypical firstborn of Israel are exposed? To what did these dangers arouse the antitypical Israelites? Why will we pass over the first items of v. 12 without comment? Whom do Egypt's rulers type? Of what will the judgment of the antitypical rulers consist? What guarantees this? When will be the judgment part of "the night"? What was the sign for passing over the Israelite's houses and sparing their firstborn. What is its antitype and its effect? What does God do while sparing antitypical Israel's firstborn? How may we be passed over? To what should this prompt us?

(29) What two things does God command in Ex. 12: 14? Throughout what period were they to be kept? What do the original lamb and the night of its feast type? What do the annual Passover and the night of its celebration type? What does the fact that the annual Passover was to be celebrated annually throughout the Jewish Age type? How does the cited passage prove this antitypically? What does the expression, "till He come," not mean? What does it mean? What proves this to be its meaning? What does this consideration overthrow? To whom have the two annual Passovers been feasts? What does this mean? How long was the Passover feast? The Passover festival? What does this seven days' festival type? How long do we celebrate our deliverance?

(30) What was the chief thing in the feast of Nisan 14? The secondary things? What was the main thing throughout the following seven days' festival? Where is this brought out? What is typed by Israel's eating unleavened bread Nisan 14? What is typed by Israel's eating it throughout the seven days following? How does 1 Cor. 5: 8 prove this? What does the charge to put leaven away from the houses type? On the first day? What is the ceremony used by the Jews since before Christ's day in putting away leaven from their houses?

(31) What is not certain as to the origin of this ceremony? What view of it is within the bounds of truth and reason? Why is this so? What does the house here type? How do the cited Scriptures prove this? What is typed by the Israelite hunting for leaven? How do the cited Scriptures prove this? What does the candle giving light type? How do the cited Scriptures prove this? What does the fire type? How do the cited Scriptures prove this? What is the main quality that destroys the antitypical leaven? The other two main qualities? How do the cited Scriptures prove this of the three? What has the foregoing proved as to the symbology of the ceremony of casting out the leaven? What would we have to say of it, if Divinely arranged, and not recorded in the Bible? Like what would it be in this respect?

(32) What does v. 15 prescribe as to the penalty for leaving leaven in the house during the Passover festival? How at first sight does this penalty seem? How can its reasonableness be vindicated? What happens to the new creature, if one continually lives after the flesh? How only will it survive? Why did God inflict the death penalty for disobedience to His charge on leaven during the Passover festival? What kind of offenses are not typed by eating of leaven during the Passover? What kind are thereby typed? In summary, why were the typical prohibition and inflicting of its penalty made? What do these reflections make reasonable? What adds to its reasonableness? What is typed by the infliction of the penalty at anytime during the seven days?

(33) What were there to be on the first and seventh days of the Passover festival? What was not to be done on them? What exception was made? How many antitypes are thereby suggested? Whom does the first concern?

When? The second? When? What is the first antitype? The second? What facts justify the first application as to antitypical convocations? The second? What indication is implied in these antitypical convocations of the first kind? The second kind?

(34) What is typed by the charge to avoid all unnecessary work? At what periods was this antitypically more generally taught and practiced than at other times, in both applications? What is not given as to other work in the other five days? Why this, coupled with the prohibition expressed for the two days? When in both antitypes was there more loyalty? When less? Who are some examples in proof of this? In what facts do we find these things exemplified in the first of these applications? In the second? What has resulted from this as to Great Company membership? When do these later reform unto loyalty? How is this typed?

(35) What is typed by the repetition of the charge to use unleavened bread in the original and annual Passovers? How did this fulfill antitypically? Why were the original and annual feasts deservedly required? How do these considerations apply to the two antitypical feasts? What do these considerations prove?

(36) What does v. 18 tell? What distinction must be kept in mind to understand this matter? Actually how long did the entire celebration last? On what part of Nisan 14 could only unleavened bread be eaten? What could be done in the rest of it? During what other period could only unleavened bread be eaten? At what times was leavened bread prohibited? How does the antitype clarify these matters as to the 14th? As to the 15th to the 21st? When was leaven put away in the type? Except one item, what do vs. 18-20 do? What is the one item? What does the land of Israel type? The Israelite born in it? The stranger living in it? What did such strangers as are here meant have to undergo, according to vs. 48, 49? Whom do they type? What Scriptures in the first place prove it? How do the other cited ones prove it? What does the passage type as to these two classes eating leaven at the Passover?

(37) Of what does Ex. 12: 1-20 consist? What do vs. 21-25 set forth? Comparing these two Scriptures, how do they differ? What does this not imply as to Moses?

Why not? As what did this condensing serve? How do we know that he actually delivered to the elders all of the charges? What is typed by Moses' telling the elders to draw out and take and slay the lamb? Where are the details of the antitype given? What has already been given on almost everything in v. 22? How many items does it contain not hitherto explained? What are they? What does the hyssop type? The basin? What is typed by dipping the hyssop into the blood? Sprinkling the blood on the door posts and lintel?

(38) What is necessary in order to appreciate the meaning of leaving the house the night of Nisan 14? What does the Israelitish house type? The door? What is typed by its standing between the door posts and lintel? How are we kept related to God's justice and Christ as our door? What does the whole situation picture? What does this do to all members of God's family? How was this typed? What does the antitype imply?

(39) What happened to an Israelite who left his house that night? What does this type? For new creatures? Youthful Worthies? Tentatively justified ones? What do all of these do with the blood of Christ? The consecrated of them with the blood of the sacrificial covenant? What pertinent exhortations come to us with peculiar force? What does the charge not to leave the house until morning type? When only can we safely give up trusting in the imputed merit? What is our wish in this respect for all concerned?

(40) Where and in connection with what Scriptures have the thoughts of v. 23 been explained? The thoughts of v. 24? What is meant by the term, "this thing," in v. 24? What proves this? What proves this of the antitype of the annual Passover? To what does the expression, "this thing," not refer? What three things lacking in the annual Passover were present in the original Passover? What are the three parallel lacks in the Lord's Supper as the antitype of the annual Passover? What follows from these considerations as to the expression, "this thing"? What things were to be celebrated in the annual Passover? In our annual Passover? What is also symbolized by eating the bread and drinking the wine, not pictured in Israel's eating the lamb? What does this prove as to the identity of the antitypical Lamb?

In what two conditions was Israel to keep the annual Passover? What does this type? What are the two inheritances antitypical of Israel's inheriting the land? Where are they discussed by our Pastor? What is meant by the expression, "this service," in v. 25? What is typed by the charge to keep it? How do the Scriptures prove this?

(41) How should the last clause of v. 26 be rendered? What do the connection and the question show was desired? What proves that the annual slaying and eating of the lamb was a symbolic service? How do the cited Scriptures prove this? What did God desire for the Israelitish children, witnessing and sharing in the annual Paschal service? What does He accordingly do in vs. 26, 27? What does the explanation of the symbolic service, given in v. 27, require us to understand the word *is* there not to be? To be? What does it therefore mean in v. 27? Where are details to be found on this subject? What should we not say of the word *is* as used in v. 27? How is it there used? How may this word be used as a predicate? What parallel uses of other words make this reasonable? What three views are held by real-presencists? What mistake in their favor has in controversy been made by those who hold the true view of the bread and wine in their justification feature? How is the word *is* used in the Lord's Supper? What distinction proves this? Hove is the word *is* used as a predicate in all explanations of symbolic things?

(42) Whom do the Israelitish children asking for an explanation of the Passover's service type? What consideration proves that the Lord's Supper is a service symbolic of something else? How did Satan proceed to palm off transubstantiation, consubstantiation and instrumentalization? What is transubstantiation? What sects hold it? What is consubstantiation? What sects hold it? What is instrumentalization? What sects hold it? How can the Truth on the Lord's Supper be easily maintained and refute the real-presencists? What related type and antitype will give a proper basis for the relation between the annual Passover Supper and the Lord's Supper? What answer did God put into the mouths of the Israelitish fathers to their children's pertinent question? Why do we give the word *is* in the answer the force of *represents*? Why is the lamb slain in Egypt called the Lord's Passover?

What does v. 27 do with the word Passover in this verse? What does it not mean in this verse? Why not? What does this do with the evasion of the real-presencists as to the word *Passover* in this verse? What was the explanation that God gave Israelitish fathers to give to their children? What fact proves this explanation to be true? What was the primary antitype of God's giving this explanation? Its secondary one? What is typed by the Israelites' responsiveness?

(43) To what did God, according to Ex. 12: 29, finally resort? What did God previously manifest? What will enable us properly to appreciate the meaning of the tenth plague to the Egyptians? What in comparison with the other nine plagues was the character of the tenth? When did it start in type and antitype? What period did the antitypical night cover? When was its midnight? What made it set in? What did the Lord begin to do at the antitypical midnight? What did Egypt's firstborn of man and beast type? When will neither of the antitypes be any more? How was this typically shown?

(44) What is the change in the expression of the social extremes in Ex. 11: 5 and 12: 29? What is the real point in the typical contrasts? Is there a contradiction here? Why in Ex. 11: 5 was the forecast worded as it was? What at the time of the antitypical forecast did we not understand on this subject now understood by us? What did such lack of understanding prevent? Hence only what forecast as to the firstborn could we then make?

(45) In giving the typical *fulfillment* how did God state it? What during the infliction of the antitypical tenth plague are God's people increasingly seeing? What has been in operation since 1917? Who are meant by the expression, "firstborn of the captive that was in the dungeon"? Among other Biblical symbols for the Great Company, how are the latter set forth? How does Ps. 107: 10, 14, 16 show this? Ps. 79: 11? Ps. 102: 20, connected with vs. 21, 22? Heb. 2: 15? Ps. 69: 33?

(46) Who are meant by the captives, *etc.*, in v. 29? How long have there been crown-losers? When did the Great Company as such come into existence? Since when only can there be "the captive, *etc.*," class? Who are this captive's firstborn? How does Abihu type these? Jambres, certain ones of these? The sixth slaughter-weapon man,

certain of these? How do the cited proofs demonstrate these antitypical meanings? What kind of firstborn are they? With what kind of firstborn do they perish? As the antitype of what do they perish? When will all new-creaturely surviving sifters have passed into the Second Death? Under what types are these set forth? Why are they in this fearful condition? How should this affect us? What is meant by burning strange fire before the Lord? What will result from a persistent burning of strange fire before the Lord? Why? How does St. Paul in Heb. 10: 31 characterize the effect of this course? What should we learn from the exhortation to Aaron, Eleazar and Ithamar in Lev. 10: 6, 7?

(47) What proves that Pharaoh, his officers and the other Egyptians had gone to bed before midnight of Nisan 14, 1615 B. C.? To what did they rise? What does their rising, first, type? Secondly? What partial fulfillment of the great cry has already set in? How does the death of, and mourning for Pius IX illustrate the first of the above thoughts? Their later information the second of the above thoughts? What second set of events illustrates the first of the above thoughts? The second? What third set of things illustrates the same thing? Fourth set of things? What three classes are grieved by these and similar cases? What only have we in this particular so far seen?

(48) What only has this been? Why has it so far been less impressive than it will yet be? What will make it become more marked? Why? How does Jer. 25: 31-38 show this? What will, according to this, happen to all of the new-creature members of the shepherds and principals of the flock who are antitypical Egyptian firstborn? How does Is. 65: 11-15 prove this of the firstborn Egyptians among those there mentioned? How does the Jehu picture involve this thought in connection with Jezebel? How does 2 Kings 9: 30-37 show this? Rev. 11: 9-11? What additionally does this passage show? How does 2 Kings 10, among other things, also imply this? When will most of antitypical Egypt's firstborn be slain? Why? What two Scriptures prove that the antitypical mourning will be great? In what three estates will it be universal? What in the type proves this?

(49) What does v. 30 show? How was he in opposing Israel's deliverance? What must be the result of resisting

Jehovah's commands and purposes? What is the proper course of Jehovah's will? Who learned that resistance to it must come to defeat? What were the characteristics and acts of Pharaoh's surrender? What did he in it concede? What would Israel's leaving with all their belongings bring to Pharaoh? What is the antitype of Pharaoh's surrender? What will cause it? To what all will he yield? What is the antitype of Pharaoh's bidding the departure? Where and in what did it have its start? When? For what acts of the Lord's people? When did it begin in America? Whom did it strike? In what has it continued? When will it come to a head? What is now causing it? What will shortly increasingly cause it?

(50) What will really be the effect of such persecution and expulsion? Of what are these acts the antitype? Why will their expulsion be a blessing to Satan? What does the severity of the wartime persecution suggest as to the one ahead of us? What verses suggest this? What is suggested antotypically in v. 33? Where and when was this manifest first? Later? In connection with what work? What is to be expected shortly? Among what other Truth people has this been occurring? By what is this typed? What effect on their public ministry will this have? When will the climax of this persecution and expulsion set in? Why? What expressions in v. 33 imply this? What should we not do over this? Why? What is typed by the Egyptian saying, "We be all dead men"? Why do they fear this?

(51) What does v. 34 show? For what did they not have time? What did the Israelites do, according to v. 34? What will help to an understanding of the antitype? How many goings forth from antotypical Egypt are there? What is the first? How does Col. 1: 13 show this? What type implies the first? What is the second? What do God's people do as to v. 34 in both of these deliverances? What shows this? What does the dough type? The kneading troughs? Kneading the dough in the troughs? The wrapping of the dough within the troughs in the Israelites' garments? Carrying them on their shoulders? In what experiences have God's people fulfilled the antitypes?

(52) What false translation occurs in the A. V. of v. 35? What is the pertinent Hebrew word? What does it mean? What translations give the correct rendering?

How many times had God previously charged the asking of v. 35? What does the A. V. translation of v. 35 suggest as to God? What evil would this translation lay to God's door? How is the difficulty overcome? What will clarify the whole transaction? On what oriental custom is the story of vs. 35, 36 based? What Scriptural example illustrates it? To what may the custom lead in case of violation? Who always wins such a suit, if he can prove himself faithful? What actually was the refusal of the boon? Why did God charge Israel on this subject? What characteristics did this charge have? Of what objection to the Bible's moral teachings does this custom dispose?

(53) What has already been done with the main antitypes of vs. 35, 36? In what connections? How do these two passages stand related to vs. 35, 36? How do our expositions of the first and second stand related to that of the third? What do the articles of gold and silver type? How does 1 Cor. 3: 12 show this? When have the antitypical gold and silver been extracted? How have the extractions been made? What were the main truths so extracted? What have others of these been? How were they gotten? What truths illustrate this, antithetically set forth by Arminians and Calvinists? How were they extracted and harmonized? What truths illustrate this partly gotten from the Universalists and the Evangelicals? How were they extracted and harmonized? What truths illustrate this partly gotten from the Unitarians and the alleged orthodox churches? How were they extracted and harmonized? In brief, what can be said on this point as to many other teachings of antitypical Egyptians? Along what lines? How did the Truth people "ask" for these? When? What other type illustrates this? On what do the present antitype and that of the asking for the antitypical garments concentrate themselves? What is the usual course in the fulfillments of Biblical types? The exceptional course? As a matter of fact, when was the beginning of the antitypical asking and receiving? What is shown in this respect in the present type?

(54) What does the asking for the garments represent? Under what circumstances is it usually made? How have the antitypical Egyptians felt and acted toward the antitypical Israelites? What in the latter has occasioned this? How have the former acted out this attitude? In

what relations? In what forms have they expressed their attitude? How have the antitypical Israelites made the request? What are the garments? How do the cited Scriptures prove this? What has this antitypical asking gained for the graces? What does their gaining these graces and the latter's development unto perfection antitype? By what do the antitypical Egyptians give them?

(55) What view of our tribulations from the antitypical Egyptians will help us to desire and gain the typed benefits from them, as well as undergo them in the right spirit? From what will this viewpoint deliver us? What will it give us amid them? In so doing, whose pertinent charge will we be obeying? When did He give it? How did He give us this charge? What do we know as to our requesting the symbolic gold, silver and garments? Our receiving them? In what proportion do we receive them? In what two periods have we been receiving them? In which will the more have come to us? Why? What may we expect as the Epiphany advances? What are we to conclude from these facts?

(56) What was done as a forecast when Ex. 11: 3 was treated? What does this fact effect as to a study here of the first clause of v. 36? What is the proper rendering of the second clause of v. 36? How did the typical Egyptians act toward Israel's asking for parting gifts? Why this? How did the Israelites respond? In what degree? What is the antitype of the Egyptians' encouraging the Israelites to ask parting gifts? What has been moving them thereto? How has this affected antitypical Israel? What did the Israelites' receiving so much do to the Egyptians? What later liberality of the Israelites proves the vast amount of "spoil" they got from the Egyptians? What as to the antitypical Egyptians does this prove the Israelites to have done? How is this the case as to the antitypical Egyptians' minds? What was the exact working of this effect? What other Scripture shows this?

(57) What else in the antitypical Egyptians was spoiled? After what likeness? By what kind of motives, thoughts, words and acts are their hearts spoiled? How does the process go on? What in the antitypical Israelites arouse these evil qualities to act? In what relations has this been exemplified? What has resulted therefrom to the antitypical Egyptians? Of what do they thereby give evidence?

What has resulted from such treatment to the antitypical Israelites? Why? What feeling should we, and what feeling should we not, as a result, cherish toward the antitypical Egyptians? Why so? What lesson should we learn from vs. 35, 36? Why may we expect our requests to be fulfilled? How do they regard us? What should we do Godward for these benefits?

(58) By what was Israel's exodus taken? What were the three stages of this journey before they were completely out of Egypt? Where did they assemble? What kind of a leaving was this? To what place did they then travel? Whither from there? What are the two leavings of antitypical Egypt? How do they differ? When did the second leaving set in "in" Britain? In America? What does the word *Rameses* mean? What does it type? What does assembling at Rameses type? From where did the antitypical Israelites assemble to antitypical Rameses? In particular, what is typed by Israel's traveling to Rameses? As what, accordingly, did typical and antitypical Rameses serve?

(59) What does the word *Succoth* mean? What does it type? When was the march from antitypical Rameses to antitypical Succoth begun? When did it end for the vanguard? What two notable events mark these two limits? When did the rearguard reach antitypical Rameses? What is typed by the journey to Rameses? To Succoth? What is the antitypical abiding in Rameses? Succoth? What particular trial connections belong to each antitypical place? How long must the antitypical leaving of Succoth go on? What event will not set in until antitypical Succoth will be entirely left? At what date was it begun to be left? Where is not, and where is the journey from Succoth to Etham described? What does it represent? What does the word *Etham* mean? How does this meaning suggest that antitypical Etham will be reached by Armageddon's fighting? What does Etham type? What is typed by abiding in Etham? How long will the Lord's people remain in antitypical Etham? What is typed by Etham's situation at the edge of the wilderness? What does this wilderness type? The journey through it? Israel's coming to the Red Sea?

(60) What is typed by the large number of Israelite adult males? The Israelite children? Who were the

mixed multitude? Whom do they type? What is typed by the Israelites' flocks and herds? Those of the mixed multitude? What is the distinction between the antitypical mixed multitude and their cattle? What is typed by the great number of Egypt's freedmen in the finished picture? What is typed by Israel's baking unleavened cakes from the dough kneaded in Egypt? What is typed by the cakes not being leavened? What produced these involved typical acts? What is typed by these? Why this result? What is typed by the Israelites' preparing no victuals for their journey?

(61) Why is the clause, "who dwelt in Egypt," not an explanatory relative clause? Why is it a restrictive relative clause? How was the first part of Israel's sojourning done? The second part? What is typed by the 430 years' sojourning? When did Abraham enter the land? After what date will the antitypical sojourning come to an end? With what event? What in general do these 430 years of sojourning type? According to v. 41, what was the date of Abraham's entrance into the land? When did Israel pack up preparatory to leaving? When did they begin to travel? When not? How is their packing up to be considered, in view of the expression on their observing the night of their departure? What is typed by *all* the hosts of the Lord leaving Egypt the selfsame day?

(62) To what does v. 42 call attention? What does the literal translation call that night? How long has it been observed? By whom especially? What are the two antitypical nights? How do they compare with the typical night? How long will they be commemorated? By whom? As what? In whose honor was the typical night, and will the antitypical nights be celebrated? In what two spheres and by what two classes will the antitypical nights be celebrated? Who gave the typical ordinance as to the Passover feasting? As to the antitypical ones? What is the general rule given in v. 43 on who should not eat of the annual lamb? What Hebrew words are used to designate them? What is their real meaning, according to the R. V. and the A. R. V.? What other Hebrew word is, in vs. 48 and 49, translated *stranger*? Who, then, was prohibited from partaking of the annual lamb? Who, according to v. 47, might partake of it? In particular, who, according to v. 45, were the two classes who might

not partake of it? According to vs. 44, 48 and 49, what were the three classes who might eat of the annual lamb?

(63) What kind of a description does v. 48 give as to the non-partakers? What was the hindering thing? What does circumcision type? How do Rom. 2: 29 and Col. 2: 11-13 show this? Into what three classes are the circumcised divided in vs. 44, 48, 49? Whom does the purchased servant type? The stranger [*ger*]? Those born in the land? What application of Num. 8: 5-22 proves this of the first of these? In what sense antitypically are we to understand the expression, "the servant that is bought for money"? How do the cited Scriptures prove this? Of how many classes did the aliens, or foreigners, consist? How are they described in v. 48? Who are the antitypes of these two classes? How are they symbolized in The Chart of the Ages? What further three classes are to be excluded from the Memorial Supper? What thought implies this? How does it do so?

(64) Where was each Israelitish family, or each reckoned family, to eat the lamb? What does this type? What was prohibited in this connection? What does leaving the house type? What is typed by carrying the lamb's flesh out of the house? What is typed by breaking a bone of the lamb? What thought suggests this antitype? What does the charge of v. 47, that all Israel should eat of the lamb, imply in the antitype? What is implied in the antitype by the fact that the circumcised stranger had the same paschal privileges as those born in the land? How are we to understand the sameness of the privileges? While the difference was not in these, in whom were the differences toward them? Why? What does the type do as to this difference? To what does not v. 50 refer? To what does it refer? To what does its antitype not refer? To what does it refer? What other verse gives the same thought as v. 51? What do they state? Having explained the antitype already, what do we not need to do with v. 51?

(65) What do we now begin to study? What have we already done with many things in Ex. 13? How shall we proceed? What does the word *sanctify* mean? What is typed by God's charging Moses to sanctify the firstborn? How in the type did the firstborn become God's? In the antitype? How many of the firstborn were involved in the type? In the antitype? How did our Lord fulfill the antitype of Moses' sanctifying the firstborn? What three

works of His does this imply? How has He done this? Whose part in the three works is not shown in the type?

(66) What is typed by Moses' charging Israel to remember Nisan, or Abib, 15 as their deliverance day? What does remembering the antitypical deliverance imply? How in general and in particular did Israel remember their deliverance? How antitypical Israel? In what forms do we do the antitypical remembering? What deserves such remembrance in the type and the antitype? Why? What was one way for Israel to remember the typical deliverance? What was one way for antitypical Israel to do it? What does v. 4 by repetition do? What does this type? What are the earlier and later names for the first month? What do these words mean? What is their typical and antitypical fitness? What does the change of names for the first month not imply? Why not?

(67) Why is not an explanation of the antitype of v. 5 here given? In what particular does v. 5 differ from Ex. 3: 7? Why are five of Canaan's nations likely here mentioned? What does the charge to keep the Passover in Canaan type? Why are not the contents of vs. 6 and 7 here given, type and antitype? What is typed by omitting to mention the first day's convocation and by mentioning the seventh's? What is typed by the Israelite fathers' teaching their sons the significance of the Passover? What are suggested in v. 8?

(68) What is expressly stated in v. 9? How is this done as to the symbolic thought? What is implied by this fact as to the antitype? What follows from this proof as to the words, "This is My body . . . My blood"? What other thought of the annual Passover is proven by v. 9? How is this proven by v. 9? What follows from this proof? Why? What follows from this as to transubstantiation, consubstantiation and instrumentalization and as to the Truth view? What in v. 9 is common to vs. 3, 14 and 16? Why these repetitions as to type and antitype? Whose is the glory for our deliverance? What does v. 10 emphasize for the type and the antitype? What proves this emphasis to be made in the antitype?

(69) Of what do vs. 11-16 treat? How will we treat v. 11? After what likeness? How do the allusions of vs. 5 and 11 differ? What are the similarities and dissimilarities in vs. 2 and 12? What is there not between them? Why not? Why is the statement on males made in v. 12?

How does the antitype show why this is? How are Heb. 12: 23 and 2 Cor. 6: 18 to be harmonized as to the latter's use of the word *daughters* for crown-losers? What bearing has Rom. 8: 29 on this thought? Wherein do the distinctions exactly lie that prove that there is no contradiction here? How does the related figure of firstfruits in Jas. 1: 18 corroborate this distinction as to the firstborn?

(70) What was done with the firstborn of clean beasts? What was not done with a firstborn ass? Why not? If its life was to be spared what had to be done? What does a redeemed ass type? The substituted lamb? What happened to the crown of a crown-forfeiter? What antitypical facts are implied in this type? What does the redeemed ass type, and the substituted lamb offered in its stead? From what standpoint is this true? What happened, if the firstborn ass was not redeemed? What does this type? What is typed by the Israelite's being unwilling to redeem the firstborn ass? What does this transaction type? To sum up, what is typed by the unredeemed ass?

(71) What meaning was not, and what meaning was given to the word *redeem* in v. 13? If the sense of purchasing had been given it, how would the lamb of v. 13 have to be understood antitypically? Its substitution for the ass? The withholding of a substitutionary lamb? Why were these things not presented as the antitypical teachings of v. 13? How does the antitype of the firstborn Israelite prove this answer? What would be a proper summary of the Truth on this point?

(72) What answer was to be given the Israelite son asking for an explanation of the firstborn ordinance enacted in Canaan? How many parts did the answer have? What was the first part and its antitypical import? The second part and its import? What were the frontlets? What kind of an expression is the one on frontlets? What did it symbolize? How do the cited passages prove this? What does the expression mean in the type? What is typed by the sons' asking the import of the firstborn service in Canaan and its first answer? Its second answer?

(73) How many times is God's power exerted in Israel's deliverance, emphasized in Ex. 13? What does this show antitypically? What occasioned the death of the typical and antitypical firstborn of Egypt? What occasioned the ordinance for use in Canaan? What is the antitype?

(74) While interspersed with historical records, what is discussed in Ex. 12—3: 16? What is taken up unto a completion from v. 17 to Ex. 15: 21? What is brought to our attention in v. 17? What moved God to such a course? In what did the mercy consist? What did the forty years' wilderness experience effect in Israel? What is the antitype of these things? How does 1 Cor. 10: 13 show this? How is this manifest in present experiences? What character did the experience of our brethren have, especially from 69 to 1799? What more limited, though similar, experience do we now have? How has God been turning our journey? What does this effect in the character of our journey? How did Israel go up from Egypt? What do the Hebrew words *chamushim* and *chameshim* mean? How is the former related to the latter? What does this relation suggest as to the battle array of Israel? What does this type?

(75) Why did Moses take Joseph's bones along? In how many and in what typical senses is Joseph used? Which of these belong to the Gospel-Age picture? What do bones represent? What parallel type suggests this? What do Joseph's bones for the Gospel-Age antitypes represent? Wherein are these antitypes symbolized? What has already been done with some of these? Where will this be done with the rest of them? For whose learning will these be? What does Joseph's forecasting Israel's deliverance from Egypt type? What should we do with antitypical Joseph's bones? Why?

(76) How did God, generally speaking, go before Israel in their journeys? Particularly speaking? Who was His representative therein? What does this type? How did the Logos not appear to Israel? How did He appear to them? What is the antitype of these? In general, what is represented in the two pillars? In particular, by that of the cloud? By that of fire? How does Ps. 91: 5, 6, suggest this? How many symbolic days belong to antitypical Israel? Nights? What especially shines in these days? Nights? How are these things severally typed in vs. 21 and 22? How long, type and antitype, do these pillars accompany God's Israels? Until how long will they not cease? Wherein will details on these pillars be given?

## CHAPTER IV

### THE DELIVERANCE OF THE AFTERBORN Ex. 14: 1—15: 21

PHARAOH'S PURSUIT OF ISRAEL. HELP FOR ISRAEL. ISRAEL'S SAFE CROSSING OF THE SEA. THE EGYPTIANS' DESTRUCTION IN THE SEA. THE HALLELUJAH CHORUS.

HAVING shown that Israel's journey to the Red Sea represents the restitutionists' journey up the highway of holiness, and that their experiences at the Red Sea represent the faithful restitutionists' experiences during the Little Season following the Millennium (Rev. 20: 7-9), we now proceed in the light of Ex. 14: 1—15: 21 to set forth the latter experiences. As God ordered Moses where to locate the Israelites' camp at the Red Sea (vs. 1, 2), which in this picture represents the Second Death, so God will charge the Christ to arrange the restitutionists for their final trial for life or death. Israel was encamped with the sea before them, with Pi-hahiroth and Baal-zephon on their two flanks and with Migdol behind them. Pi-hahiroth (*place of rushes*) represents those post-Millennial humans who will have failed to develop perfect characters, even as in Ex. 2: 3, 4, flags type Israelites with whom Jesus as a lad mingled. Baal-zephon (*lord of the North*) types Satan and his fallen angels as the deceivers of the apostate humans in the final trial. Migdol (*tower*) represents the Christ. Thus all of the factors connected with the final trial are pictured in Israel's surroundings at the Red Sea. Israel's camping in such a position types the faithful restitutionists being tried with the Second Death, as the threat before them, flanked by wicked angels and men, as their opposers to capture them, and guarded in the rear by the Christ, as their strong tower. Certainly such will be the conditions of the final trial, as set forth in Rev. 20: 7-9. In vs. 3, 4, God gives as the

reasons for the typical charge: (1) Pharaoh's belief that the Israelites were entangled and lost in the tractless desert and would thus be willing to be rescued from that condition, even at the cost of returning to slavery, (2) God's mildness would set Pharaoh against the Israelites to pursue after them and repossess himself of them; (3) God would achieve honor in the deliverance of Israel and in the overthrow of Pharaoh and his army and (4) the Egyptians would be compelled to recognize God, in His nature and character as Jehovah, in His dealings with Israel and them.

(2) These four reasons for subjecting Israel to the trial at the Red Sea apply antitypically to God's subjecting the faithful restitutionists to the trial in the Little Season. Pharaoh's belief that Israel was entangled and lost in the wilderness, to be delivered from which they would be willing again to become his slaves, types Satan's belief after his post-Millennial loosing that the restitutionists, restrained by the principles of the good kingdom and thus lost to sinful freedom, would be willing to become again the slaves of sin, error and death, if they could get their liberty from righteousness. This first reason for the trial shows that the race would then be in a triable condition—a fact recognized even by Satan. God's second reason for arranging for the typical trial implies antitypically that a willing and evil tempter would be on hand, emboldened by God's goodness, to attempt the adventure. God's third reason for arranging for the typical trial implies antitypically that it would end in glory to God in the highest, through there being on earth peace to men of good will. God's fourth reason for arranging for the typical trial implies antitypically that Satan, fallen angels and apostate men would *experience* ("know") in the process of their annihilation that God is Jehovah, *i.e.*, the supreme and eternal One in His person and the supreme and perfect One in His character. Thus are given in the type the four reasons for God's arranging for the final trial, during

the Little Season. And surely these four reasons justify the arrangement for that final trial. Israel's encamping under the prescribed conditions (v. 4) types the world's becoming set for the final trial.

(3) As Pharaoh was told of Israel's flight from slavery into liberty therefrom (v. 5), so Satan will be made aware at the beginning of the Little Season that the race has been freed from the bondage of sin, error and death into the liberty of God's children. He will become aware of this after he is permitted to come back to the earth and to observe the race living in its perfect arrangements and obeying Truth and Righteousness, which from his perverted standpoint he will regard as bondage (entangled in the land and shut in by the wilderness—v. 3). In v. 5 Pharaoh represents, as always, Satan, but here his servants (officers) represent the fallen angels only. Pharaoh's and his servants' repenting of their having cast Israel out and of their letting them leave Egypt types Satan and the fallen angels early in the Little Season changing their minds as to having cast off God's people and letting go their hold on them, as they are doing now as Satan's empire is crashing. Such a change of mind in the type and antitype is respectively a turning against God's typical and antitypical Israels (v. 5). The question, "Why have we done this, *etc.*?" (v. 5) implies both in the type and antitype that the questioners think that they had done unwisely therein. Therefore in the type the determination to undo such a decision was made, which will also have an antitypical fulfilment. Pharaoh's making ready his chariots (v. 6) types Satan's preparing organizations in the Little Season to accomplish again the subjection of the race to himself. Satan has been a famous organizer, as the arrangements of his empire prove. He will not leave matters to a haphazard outcome, but will form a multiplicity of organizations variously adapted to inveigle the different members of the race into, and hold them in his meshes. He will take his time to

make such a thorough study of the situation, as to enable him, he will think, to adapt his ways and means successfully to the involved conditions. And only after he thinks that he will have informed himself efficiently on the situation will he frame and launch his organizations one after another. From the length of the two parallel Harvests with their five siftings we conclude that the Little Season will last from 2874 to 2914, with another period until the summer of 2920 paralleled by the revolutionism sifting under bad Levite leaders, 1915-1920. This time is implied in the 1,000 Pyramid inches from the floor entrance of the descending passage into the pit to the mean bottom end of the blind passage leading southward from the south wall of the Pyramid's bottomless pit. This floor entrance to the pit marks 1914; hence the bottom end of the blind passage marks 2914. This doubtless symbolizes the thought that by October, 2914, all unworthy of life will have been completely found under the sifters. See the Great Pyramid Passages, Vol. 2, first edition, pages 194-198, where the approximate figures are given, and second edition, pages 167-174, where the exact figures are given. The uneven ending of this blind passage, reaching in its farthest extreme two inches farther, may mean that active revolutionism will enter in 2916, paralleling the time when the Levites under bad leadership in Britain began active revolutionism, which will in 2916 have its parallel.

(4) From the Harvest parallels we may, therefore, conclude that Satan will first set into operation five siftings, corresponding in time and kind to the five siftings of the two Harvests of 1 Cor. 10: 1-14. In other words, from April, 2878, to June, 2881, there will be a sifting corresponding to the no-ransomism sifting from April, 1878, to June, 1881; from October, 2881, to October, 2884, there will be a sifting corresponding to the infidelism sifting from October, 1881, to October, 1884; from October, 2891, to October, 2894, there will be a sifting corresponding to the combinationism

sifting from October, 1891, to October, 1894; from October, 2901, to October, 2904, there will be a sifting corresponding to the reformism sifting from October, 1901, to October, 1904; and from February, 2908, to June, 2911, there will be a sifting corresponding to the contradictionism sifting from February, 1908, to June, 1911. Thereafter will come, beginning in 2915, the revolutionism sifting corresponding to the Epiphany Levitical sifting under bad leadership, 1915-1920. When we remember that in David's two wars with the Philistines, the latter represent in the first war the no-ransomism sifters and their siftings, and in the second war the no-church-sin-offeringism sifters and siftings, we are prepared to see the five sifting classes alluded to in the four peoples disparagingly referred to in Ex. 15: 14, 15—the Philistines, Edomites, Moabites and Canaanites—as unfavorably related to, and affected by Israel's experiences at the Red Sea. The five siftings, of course, will have to be by far more refined, *i.e.*, less gross in their teachings, spirit and acts than those of the Reaping time from 1874 to 1914; for such gross deceptions and wrongs as were wrought in the five Gospel-Age Harvest siftings we may be sure would deceive no perfected humans. Hence Satan, adapting his bait to his fish, will use much more refined forms of no-ransomism, infidelism, combinationism, reformism and contradictionism than in the Parousia siftings, when attempting to deceive the restitutionists in the Little Season. He will doubtless study the hearts of all of these, noting especially those whom he will recognize as the most selfish ingrates, and will give these his particular attention in order to prepare them to become the sifting leaders. The worst cross-section of the evil will doubtless be won as leaders and led for the first sifting, the next worst for the leaders and led of the second sifting and so on until the five cross-sections of the evil as leaders and led will be won in this way. Thus will antitypical Pharaoh take his people with him in an attack on God's people (v. 6).

(5) Satan's preparing his organizations (chariots, v. 6), implies especially two things: (1) that he will plan the formation of each one of them, and (2) that he will put their formation into effect. Doing the latter will be one of the features of each one of the five siftings of that time; for the sifters and siftlings will want to associate themselves together organizationally, and Satan will suggest to the leaders the organization that he will have planned. In the type 600 chariots were taken. The expression, *chosen chariots*, means *choice* chariots, for the next clause should (as Young renders it) read: "*even* all the [war] chariots of Egypt." The antitype corroborates this translation, as the following shows: 600 is a tenfold multiple of 6 and 10. Six, as we know, is the symbol of evil or imperfection, here of evil and not imperfection, because it is joined with 10, the number of perfection of natures lower than the Divine, and hence 6 here could not mean imperfection, as that would contradict the idea of perfection involved in the number 10. The tenfoldness of  $6 \times 10$  suggests that more than one perfect nature is involved—various angelic natures and men. Accordingly, the antitypical meaning of the 600 chariots would be the sum total of evil organizations used by perfect beings lower than Divine beings, *i.e.*, spirits lower in their natures than Divine spirits, and humans. The perfection, of course, would not be that of character, but that of faculty, because neither Satan, the fallen angels nor apostate restitutionists will be perfect in character, but they will be perfect in faculty. Accordingly, the number 600 in the type does not designate the number of the organizations in the antitype, but their characteristics and their members—they will be evil and be owned and operated by perfect spirits and humans. Accordingly, we do not know how many such organizations Satan will form for his Little-Season purposes, nor should we speculate on it, since speculation thereon is fruitless and harmful. In due time, if faithful, we

will know this. The captains (v. 7) placed over Pharaoh's chariots type the fallen angels invisibly in charge of the organizations and the apostate restitutionists visibly in charge of these organizations.

(6) As God's kindness, in not hindering Pharaoh's preparation to pursue and recapture Israel, but in removing obstacles to such preparations, in so far as God's purposes were thereby served, hardened Pharaoh's heart (v. 8); so God's not hindering Satan's preparations to regain control of the race, but in removing obstacles to such preparations in so far as God's purposes are thereby served will harden Satan's heart into determining all the more firmly to make the effort to regain control over the race. Thus the hardening of the heart in each case is not to be understood as though God directly influenced their hearts by suggesting and arousing in their hearts desires for the evil; but He did it by His kindness in the premise, as above explained. God will permit, without any hindrance or obstacles whatever, so large a liberty to Satan in the way of movement, preparation, organization, temptation and gaining the support of the apostates, as Satan's very success therein will arouse him to ever stronger determination to regain control of mankind. Thus his heart will be hardened by God permissively and by its evil ambition effectively. Thus God will harden his heart and he will harden his own heart in similar ways, as was the case with Pharaoh, the type of Satan. Pharaoh's pursuing the Israelites types Satan's operating his ways and means of tempting the faithful restitutionists to join his five sifting movements. In each one of these he will present to all mankind, beginning with the worst of the restitutionists and ending with the best, omitting none in the temptation, specious suggestions that will have the appearance of righteousness, but that will in every case contain the virus of sin. This continued obtruding by Satan through internal and external suggestions to evil on the faithful is the antitype of Pharaoh's pursuit.

of Israel. It will be noticed that the last clause of v. 8, "And the children of Israel went out with a high hand," states a thought that we have met in this history for at least the fifth time.

(7) While in the type (v. 9) the pursuit is spoken of as one act, we are to remember that in the antitype the one act of tempting is distributed over five siftings. And the reason why the one act in the type can be used to stretch over the five siftings is that the real nature of Satan's work in each of the five siftings is the same—tempting to evil. The overtaking in the pursuit (v. 9) represents that feature of the temptation that seizes hold powerfully upon the attention of those that will be tempted. As typed by all the horses, chariots, horsemen and army of Pharaoh overtaking the Israelites, the attack of the temptation by all Satan's powers will be a severe one, the horses representing Satan's doctrines that will draw on his organizations (chariots), the horsemen representing the doctrinal leaders who will direct the course of these teachings and organizations, and the army representing the non-leaders among the Little Season's apostate humans. (See the comment on this verse.) From the fact that Satan will lead the apostates into an attack upon the Ancient Worthies (the beloved city, representatively) and the Youthful Worthies (the camp of the saints), as set forth in Rev. 20: 9, as the particular sin which he will influence them to commit, we construe that the main doctrinal error (horse) that he will use with which to deceive mankind is the thought of humanity's receiving the kingdom at the first lapping end of the thousand years. It is true that the promise will be given to the Millennial overcomers that at the end of the thousand years they will inherit the kingdom of the earth (Matt. 25: 34). But Satan will use this doctrine deceptively, by ignoring the fact that the thousand years will end lappingly just as they began lappingly, in various stages—1874, 1878, 1881 and 1914, and by reiterating in his tempting suggestions that it

ended in 2874. Hence as days, weeks, months and years pass by he will with increasing emphasis suggest something like the following to the hearts of the people: "The thousand years ended in 2874, but you see that the Ancient and Youthful Worthies are not giving over the kingdom to you, but are keeping it for themselves. They are usurping the power that is yours in order to lord it over you. They as power-grasping, and as lords over God's heritage are seeking to deprive you of your rights for their own aggrandizement. This cannot be the Lord's will, who has promised you the kingdom by the end of the Millennium, *i.e.*, 2874. You must have faith in His pertinent promise and request them to deliver to you the kingdom in harmony with God's promise." Such seems to be that deception.

(8) In some way Satan will pursue this line of suggestion on this doctrine and its involved hope, connecting it with very attenuated forms of no-ransomism, infidelism, combinationism, reformism and contradictionism. The details as to how these connections will be made, we do not, nor need we now know. Between Oct., 2874, and April, 2878, Satan will have so stirred up some by such suggestions as to have won them over as leaders of the first (no-ransomism) sifting of the Little Season, and these will become his mouthpieces to give oral expression to his no-ransomism application of his perversion of the world's kingdom hope. And through this agitation, carried on of course very mildly, and perhaps at first more as a question than as a direct request, the first cross-section of the apostates—those who will not be in heart sympathy with Truth and Righteousness—will be won over by the temptation. Perhaps their thought that the kingdom is then by right theirs, coupled with their ingratitude for the ransom benefits, will by action be a constructive denial of the ransom (and perhaps that is all that will be involved in their no-ransomism) and thus by feeling and act, though not by word, will constitute the no-ransomism sifting of the Little Season.

How many of mankind and what proportion of mankind will thus be gathered in the first sifting of that time we do not know. The above will likely be the course of matters from April, 2878, to June, 2881. There will doubtless be factual, if not verbal, denials made that faith in God's promises requires a mild request to be made to the Ancient and Youthful Worthies to give over the kingdom to the world. And these denials being disbelieved and Satan's reasons being advocated as against these denials may be the form in which the perverted view of the kingdom hope for the world may be connected with infidelity in the second post-Millennial sifting. As Satan's pertinent doctrines, organizations, leaders and siftlings will have been active in the first sifting of that time (no-ransomism), so will these, reinforced by others, be active in the infidelity sifting of that time. As a result to the sifters some will by the second sifting be won over who withheld more or less successfully the first sifting. These will constitute the second worst cross-section of those who in the next Age will reform externally, but not internally. We may be sure that the sifting leaders and their siftlings will *unctuously* observe all the *forms* of righteousness, kindness and politeness, for otherwise they would defeat their own purpose and doubtless they will be "deceiving and being deceived." Perhaps by this time they will have ceased making a mild question of their thought and present a mild affirmation as to the Worthies' alleged usurpation and of the propriety of the latters' vacating their place in the formers' interests, as being God's will. This will go on from Oct., 2881, to Oct., 2884.

(9) From Oct., 2884, to June, 2891, matters will go on quietly, with the sifters and siftlings more and more becoming convinced of the usurpatory nature of the Worthies' course; and beginning about Oct., 2891, for about three years the combinationism sifting will be active, revolving about the perverted kingdom idea, as belonging to the world by Divine right

since 2874, but as being usurped from them by the Worthies. Here a get-together campaign will be agitated less mildly than the two former agitations, but still likely in external harmony with the forms of righteousness and politeness. It is through this sifting—combinationism—that Satan will increase his organizations and combine them more and more in co-operation with one another. As in the type of the combinationism sifting by far more died (24,000—Num. 25: 9) than in any other of the sifting types, the contradictionism type having the second largest number of deaths of these sifting types (about 15,000 —Num. 16: 33, 35, 49), so we may conclude that the third post-Millennial sifting will win more siftlings than any other of the Little Season's siftings. Thus the third cross-section of those wicked in heart will have been won for Satan's side. Hence there will be a great increase of the antitypical horses, chariots, horsemen and foot-soldiers with antitypical Pharaoh, who by then will be more and more in the hope of a [seeming] victory just ahead. Perhaps by then the agitation will reach a concerted, but mild *demand* that the Worthies surrender their power to mankind. Again there will be a lull and that from Oct., 2894, to June, 2901, very shortly after which, for about three years again, Satan's perverted kingdom idea, as the world's by Divine right from 2874 onward, will be connected with reformism, whereby a firm *protest* as against the alleged usurpations of the Worthies will be agitated and a strong *demand* that a reformation of their course be made, so that alleged righteousness may take the place of alleged usurpation. Such an agitation, protest and demand would, of course, imply that the Worthies were actually sinning and, of course, the pretended Reformers will represent themselves as friends and upbuilders of righteousness and enemies and destroyers of sin. Actually the reverse will be true; and these alleged Reformers, according to the type, will be bitten by the fiery serpents of sin (Num. 21: 4-6).

This sifting, as its type cited shows, will win many siftlings and thus a fourth cross-section of those who during the Millennium will have reformed externally, but not from the heart, will be won by Satan, who thereby will again increase greatly his symbolic horses, chariots, horsemen and foot-soldiers.

(10) Again a season of comparative quiet will set in, when Satan will again consolidate his gains. But it will be a rather short one: from Oct., 2904, to Feb., 2908, when for  $3\frac{1}{4}$  years the post-Millennial contradictionism sifting will set in. Satan's perverted idea of the kingdom as of Divine right belonging to mankind since 2874 will lead to a marked contradictional controversy, whereby the final cross-section of those who will have reformed only externally during the Millennium will be won by Satan. In some very attenuated way the perverted view will be connected with the Sin-offerings, Mediator and Covenants, and rather warm verbal attacks will take place against the Worthies, and next to the combinationism sifting Satan will have won his largest number of siftlings in this sifting (Num. 16: 49). From this fifth sifting Satan will emerge with very many symbolic horses, chariots, horsemen and foot-soldiers; for apparently by the fifth sifting he will have won to his side the last of the cross-sections of those who will not be pure in heart. From that time (June, 2911) on the lines of demarcation will be drawn tightly between the two classes of humans—the symbolic sheep and goats of Matt. 25: 31-46. Hitherto Satan brought his siftlings onward progressively to more or less comparatively mildly expressed selfish words, requests, demands, protests and contradictions against the Worthies' course in continuing to rule in judgment (Is. 32: 1), all of which, so far as the siftlings will be concerned, will be for the alleged purposes of acquiring what Satan will deceive them into believing has long ago been theirs by Divine right. By that time they will be fixedly bent on acquiring what is allegedly their own, *and that as*

*an, expression of alleged loyalty and obedience to God.* Thus they will be in heart's readiness openly to rebel against the Worthies' rule. And Satan, seeing that they will be ready to act, will incite them to attack the Ancient and Youthful Worthies (Rev. 20: 9). This will set in with the post-Harvest sifting, revolutionism, which will attack the Worthies. How far the attack will proceed in violence—whether to the beating, wounding or killing of the Worthies, we are not positive, though we incline to the thought that they will murder the Worthies. Our reason for inclining to this thought is the following: Something most unusual will have to set in to take the lives of the Ancient and Youthful Worthies, who will then have perfect vitality; for they must die to get their change of nature; and under the perfect conditions of those times, with no specially hard service for them to perform to use up their lives, something unusual will have to set in to cause so many perfect humans amid perfect living conditions to die so near in time to one another. Of course God could miraculously put them to death suddenly; but, so far as we know, there is nothing in the Bible to suggest such a thought. Nor would such a course be in harmony with God's dealings with other servants of His in great numbers and near to one another in time. But the rebellion referred to in Rev. 20: 9 does suggest an attack more than verbal in character. Hence, without being dogmatic on the subject, we incline to the thought that the wicked humans will at the end of the Little Season, 2916-2920, murder the Worthies, and, if so, will of course stand naked as proven sinners and thus unworthy of life. Let none of us, however, affirm positively that these will murder the Worthies. At most we may say that they will probably do so. Or perhaps they will transgress in their rebellion otherwise, but sufficiently palpably to manifest them as proven sinners.

(11) It will be noted that Pharaoh (v. 9) overtook Israel while it was encamped before the Red Sea over

against Pi-hahiroth, before Baal-zephon. This situation we explained, type and antitype, while commenting on v. 3; and our explanation of v. 9 in antitype proves the explanation to be correct. In v. 10 the effect of Pharaoh's approach on Israel is described. His drawing near was heralded to Israel by the prancing of his horses, the noise of the chariots and the shouts of the horsemen and foot-soldiers, typing how Satan's doctrinal forms, his organizational agitations and the propaganda of his sifting leaders and siftlings, will apprise the faithful restitutionists of Satan's efforts at tempting them. In the antitype his approach will take place in each of the five siftings; and in each of them Satan's temptings will be heralded by these four agencies. The Israelites' lifting up their eyes types the faithful restitutionists' directing their attention in each of the five siftings to the agitations typed here. The Israelites' seeing the host of Pharaoh approaching them types the faithful restitutionists' recognizing the sifting messages of the five siftings as a pursuit of them, as a temptation of them, by Satan. The Israelites' fearing greatly types the fear and distress of heart that the faithful will then feel under the five crucial temptations operating through the five siftings. We who have passed through at least one, some of us more than one, sifting, and who remember how greatly afraid and distressed we felt during it or them, can form a fairly adequate idea of the distress and fear that will seize upon the Little Season's faithful as they pass through those five heart-searching siftings. Parenthetically we may remark that the five siftings as typed in five of Israel's experiences (1 Cor. 10: 5-14) certainly play quite a role in God's plan. We recall that they operate not only in the three Harvests of His plan and in the Epiphany, but also one each in each of the five stages of the Church between the two Harvests. Perhaps in a mild form they may operate during the Millennium as the means of manifesting the lads who will die at a hundred.

(Is. 65: 20). It seems, as symbolized by the five grooves (besides the four panels) in the Pyramids Antechamber just above the entrance to the passage leading to the King's Chamber, that as all who will get the Divine nature must be examined by these five tests, so all who will get life on other planes of being must also meet these tests. Israel's crying to the Lord (v. 10) types the faithful restitution class calling upon God for help amid the Little Season's temptations.

(12) Israel's plaint made to Moses (vs. 11, 12) we may understand to represent that the fears that they will not be able to overcome will so distress the faithful restitutionists as to make them wish that they had never left Satan's empire, for it would have been better to have come to an end there under the *Adamic* curse and death than under the *Second* Death during the Little Season, as they will for a while fear will be the case with them. The Israelites' plaint of vs. 11, 12, being uttered to Moses types these fears saying [in pantomime, not in words] these things to the Christ—Head and Body—the antitype of Moses from the time Israel entered the wilderness on leaving Etham (Ex. 13: 18-20) until the end of the song of deliverance (Num. 15: 21). Our Lord, remembering His Gethsemane agony, and the Church, remembering many an experience of fear of being unable to overcome, will not upbraid these fearful restitutionists, even as in the type Moses did not upbraid the Israelites. Rather, as Moses encouraged the Israelites not to fear, but to be courageous in their peril (v. 13), so will the Christ encourage the faithful restitutionists not to fear, but to be very courageous amid their dangerous trials. Moses' charge to Israel to stand still was a command to them to do nothing. It types the Christ charging the faithful restitutionists to do nothing. This advice will be the acme of wisdom, which will appear from a little consideration of the condition. We are to recall that these will be the faithful. They will have developed the proper character;

therefore the only thing that they will have to do under such a trial will be to be quiet and inactive as to yielding to the appeals to respond to the temptation. Thus there are times—the times of temptation in one's final trial, as was the case of our Lord on the cross—when we are to do nothing except to stand still at what we have attained, waiting on the Lord.

(13) But as in the type the inactivity was accompanied by observing the Lord in His delivering work ("See the salvation of the Lord"), so in the antitype the faithful will be bidden to watch the Lord work deliverance for them and, apart from that, be still at what they will have attained. As deliverance was to be worked for Israel that day (*today*—v. 13), so during the Little Season the antitypical deliverance will be wrought for the faithful in the Little Season. Moses assured Israel that the Egyptians whom they saw that day they would "see no more *until the* [Millennial] *Age.*" (Compare with Dr. Young's translation). The deliverance was promised to come through a sudden disappearance of the Egyptians. Antitypically this means that the Christ will assure the faithful during the Little Season that they will never again see the antitypical Egyptians after the Little Season has passed, since they will eternally disappear in the Second Death. Great was the comfort that Moses gave Israel (v. 14) when he said, "Jehovah will fight for you, and ye shall hold your peace," *i.e.*, be silent. What a comfort to a child of God to know that God wages battle for him; for He is on the side of the faithful! Beloved, let us be faithful; and then we may be sure that the Lord will fight for us. Antitypically Moses' assurance means that Jehovah will undertake extraordinary things against Satan and his servants for the faithful during the Little Season and that in the silence of confidence and in the obedience of quietness will be their strength. Theirs it will be thus in silence to ignore everything that Satan and his servants will do, say and suggest. Therein will be their safety.

In this suggestion the Lord gives us a good rule on overcoming—to ignore the tempter by presenting an impenetrable heart and mind to his suggestions and an ignoring of, or giving no attention to his appeals.

(14) The A.V. does not correctly translate the part of v. 15 which it renders, "Wherefore criest thou unto me." Rotherham more correctly renders this clause as follows: "What outcry wouldst thou make unto Me?" *i.e.*, tell me, what do you earnestly wish Me to do? Then, without waiting for the petition, the Lord, who read Moses' heart's desire, charges him to do what would be necessary to obtain that desire—deliverance for Israel. The above shows that God's question was not a rebuke of Moses, as the A.V. suggests. And, of course, it is unthinkable that God should antitypically rebuke the Christ class during the Little Season. On the contrary, God's question is a loving request that Moses state his heart's desire as an outcry of the intense longing that it felt for Israel's deliverance. Antitypically this would mean that Jehovah will ask the Christ to express their heartfelt longing as to the deliverance of the faithful restitutionists. And without waiting for this heartfelt request to be made by the Christ class, Jehovah will charge them to cause the people to set out on their journey of progress through the dangers of the Second Death, which they will overcome; even as in the type, without waiting for Moses to present his request for Israel, God charged him to command the people to proceed on their journey amid the dangers of the Red Sea, which they overcame.

(15) God's charge to Moses to lift up his rod (v. 16) represents God's charge to the Christ to exercise their authority on behalf of the faithful restitutionists. God's charge to Moses to stretch out his hand types God's charge to the Christ to exercise their power on behalf of the faithful restitutionists. The lifting up of the rod and stretching forth of the hand above the Red Sea types the sphere wherein the Christ's authority and power will be exercised, *i.e.*, over the Second

Death in a way that will control its inaction or action according as God's will shall be. Moses' dividing the sea for Israel's protection (v. 16) types the Christ putting the Second Death in a condition in which it would not harm, but rather protect antitypical Israel during their contacts with its dangers. God's declaring to Moses that Israel would pass through the midst of the sea dry shod (v. 16) types God's declaring to the Christ that the faithful restitutionists would be amid, and pass through the dangers of the Second Death safely. As God Himself said He would harden the Egyptians' hearts into attempting to follow Israel through the cleft sea when, and because, the former would see the latter pass over it safely (v. 17); so God will say that His preserving the faithful restitutionists safely amid the dangers of the Second Death will make the unfaithful think they can face and escape the dangers of the Second Death. As God said to Moses that He would gain honor from Pharaoh and from all his army, his chariots and his horsemen, so God will tell the Christ that He will gain honor from Satan, from all his siftlings, his organizations and his special representatives as false teachers. God's saying that the Egyptians would recognize Him as Jehovah when He would be honored in Pharaoh, in his chariots and in his horsemen (v. 18), types God's telling the Christ that as Satan, his organizations and false teachers are being laid hold on by the means and instruments which will effect the Second Death upon them, they will recognize Jehovah's power and justice as laying hold on them for their annihilation. And this will enure to God's honor; for it will display toward them the glory of God's power and justice.

(16) The rest of Ex. 14 proceeds to describe the Lord's steps in effecting these two things. The first step was an effectual keeping apart of the two hosts, which was done by the angel of the Lord removing himself and the pillar from before the Israelites and placing himself and the pillar between the two camps,

the pillar making darkness for the Egyptians and light for the Israelites, thus keeping them apart from each other (vs. 18, 19). *The* angel of the Lord here (v. 19), who was the Logos, types the Christ. The cloud here types the Truth as due, especially on the Old Testament, because, it being night, the cloud was a pillar of fire. The connection between the angel and the pillar, he being in it and it being where He was and going wherever he led it, types the fact that the Christ will in the Little Season be in the Truth and will direct its operation. Placing the pillar between the two camps types that both the faithful restitutionists (Israelites) and the fallen angels and apostate men (Egyptians) will, by the Christ's manipulations, view the Truth in the Little Season, and that it will be the means of separating them, just as in all the siftings of the Parousia and Epiphany the Truth has been brought by the Lord to the view of the faithful and the unfaithful and has been the means of separating them. The reason is this, that as in the type, which was enacted at night, the pillar yielded light to the Israelites by being a pillar of fire to them and darkness to the Egyptians by being a cloud to them (v. 20), so the Truth (Old Testament Truth) due in the Little Season will give light to the faithful, but will be darkness (seem erroneous) to the unfaithful spirits and men, because they will be misunderstanding New Testament things then not due, as against Old Testament things then due. We have often seen this principle illustrated in the Gospel Harvest, e.g., the truths opposing no-ransomism, infidelism, combinationism, reformism and contradictionism, giving the faithful light, but seeming error to the unfaithful. Thus what effects deliverance for the faithful, keeping them standing, is the very thing that entraps the unfaithful and brings them to a fall, even as the Bible teaches.

(17) Accordingly, in each one of the five siftings during the Little Season, as the faithful demonstrate the faithfulness that will keep them from stumbling

into the involved sifting error, the Christ will give them the pertinent Truth, which will clarify the whole situation ("it made the night light," literal translation); but this very Truth that will clarify matters for the faithful will seem to be error to the unfaithful and will make them stumble in the darkness of error's night ("the cloud became . . . darkness," literal translation). Thus the Truth on the attenuated forms of no-ransomism, infidelism, combinationism, reformism and contradictionism that will enable the faithful restitutionists to remain standing and to be guided aright during their entire trial time will be the means of stumbling and misleading into error the unfaithful and wicked. This will be, because God will send the wicked a strong delusion, *i.e.*, will not bring hindrances to prevent Satan's pulling the wool over their eyes. This, of course, does not mean that God will directly send these delusions, which Satan, not God, will directly send. Rather, it means that God will indirectly send them, in the sense of not preventing their coming and of removing hindrances to their coming. Thus God is not, but Satan is, the deceiver of the unfaithful restitutionists (Rev. 20: 7-9). And just as the Truth as due during the Gospel Harvest Siftings kept the faithful together and kept them separate from the unfaithful and contributed to keep the unfaithful together and separate from the faithful, so in the Little Season the Truth as due will keep the faithful restitutionists together and separate them from the unfaithful restitutionists and will contribute to keep the unfaithful restitutionists together and separate them from the faithful restitutionists. The Egyptians and Israelites being kept apart the whole night types that during the entire Little Season the antitypical classes will be kept separate. Thus is the Truth an uplifter of the faithful and a stumbler of the unfaithful. The entire difference is due to the difference in the heart's attitude. How necessary it is to keep the heart right, lest that which

is a blessing to us, if faithful, becomes a curse to us, if unfaithful (Is. 28: 9-13; Prov. 4: 23).

(18) Moses' stretching his hand over the sea (v. 21) types the Christ's exercising their power in the Little Season to control the Second Death's threatening means, processes and condition; for the Red Sea represents the Second Death in the sense of its picturing the means and the processes that effect the Second Death, as well as the Second Death condition produced by those means and processes. From all three of these things the Lord will preserve the faithful restitutionists. Moses' stretching forth his hand to effect the separation of the waters types the Christ class exercising their power to prevent the Second Death means, processes and condition from harming the faithful restitutionists. In the type it was not Moses' own power that cleaved the waters, but it was God's power in the strong east wind that did it, showing that not Moses' outstretched hand caused the waters to separate, but that his outstretched hand acted as God's agent in arousing the strong east wind. So it will not be the Christ's own power that will control the Second Death means, processes and condition and thus prevent these from injuring the faithful restitutionists, but it will be God's power, put at the disposal of the Christ as God's agents therein, that will prevent the Second Death's means, processes and condition from harming the faithful restitutionists. The strong east wind (v. 21) represents God's power. The wind's blowing represents God's power exerting itself as respects the Second Death's means, processes and condition. The wind's dividing the waters types God's power putting the means, processes and condition of the Second Death into a harmless condition toward the faithful restitutionists. Its causing the sea to go inland in tidal waves so as to expose a reef types God's power opening a way of escape for the faithful restitutionists from the means, processes and condition of the Second Death. The making of the wind so to operate throughout the

whole night types the fact that during the entire Little Season God's power will operate in the interests of preserving His faithful restitutionists from the Second Death's means, processes and condition; for the Lord is the Helper of the Faithful.

(19) For the faithful restitutionists the exposed reef represents the path of obedience that they must travel to remain safe amid the dangers of the Second Death. For an Israelite to have left that dry reef before reaching the other shore would have been disobedience and would have resulted in his drowning in the sea. This types the fact that for a restitutionist to leave the way of obedience would result in his sinning, which would eventuate in his going into the Second Death. The Israelites' going in the midst of the sea (v. 22) types the faithful restitutionists' going the way of obedience without deviating therefrom in the least. The language of v. 22 to the effect that waters were to the Israelites a wall to the right and the left is figurative; for we are not to understand that the waters stood upright, though had God desired it so, it would have been so. But as walls were a protection to an ancient city, as well as a means of separation from dangers, they are used in the Scriptures to represent protection and a means of separation from dangers. Both of these thoughts were true in the type and will be true in the antitype. As the threat of destruction kept the Israelites away from the waters on either side, so the threats of the Second Death's means, processes and condition will contribute to keep the faithful restitutionists away from these threatening things. Furthermore the Egyptians, unable to see in the darkness, did not observe the Israelites walking over the reef, which was doubtless narrow, and as they approached the sea in the darkness they were of the impression that only water was in front of them; and this held them back a long while from finding the narrow opening on the shore at the reef's western end. Thus the waters on both sides proved a protection to

the Israelites against the Egyptians' finding their location and way of escape until all of the former were well over the reef on toward the other shore. This types the fact that the errors (darkness) of the unfaithful will prevent their seeing anything else than threatening dangers ahead of them, as they will imply what they know to be acts of sin, which they will avoid, until they come to a narrow place where these dangers seem to be lacking. Thus the threatening dangers of the Second Death to both classes protect the faithful.

(20) What will seem to them to be the way of obedience (asserting their determination to take their supposedly Divinely-given rights away from the allegedly usurping Ancient and Youthful Worthies) will be the antitypical exposed reef to them. This, however, will be only a seeming way of obedience; actually it will be a way of disobedience, to which they will be betrayed in delusion through the deceitfulness of their sinful hearts (Jer. 17: 9). Their seeking to grasp away from the Ancient and Youthful Worthies the power that God wants the latter to exercise to the full end of the Little Season will be the antitype of the Egyptians' pursuing after the Israelites onto the exposed reef between the cleft sea (v. 23). It will be a pursuit, not only of the Worthies, but also of the other faithful restitutionists, because the latter will side with the Worthies and will doubtless suffer more or less at the hands of the wicked, as typed by the expression, "the Egyptians pursued and went in after them." The pursuers included not only Pharaoh's infantry but all of Pharaoh's horses, chariots and horsemen. This types that not only the rank and file of apostate restitutionists will embark on what will seem to them to be the way of obedience, but what will actually be the way of disobedience, but that all of their erroneous teachings (horses), organizations (chariots) and human and spirit leaders (horsemen) will also do the same; for the testing of that time will not only be so crucial as to require of the faithful that they go on the way of

obedience with all they have of the Truth, of the spirit of the Truth with their leaders, but it will also require of the unfaithful that they go on the way of seeming obedience, but actually disobedience, with all they are and have. This will have to be so; for that final trial will be the last stand that Satan, sin and error and all in sympathy with them will ever make; for oppression (of Satan, sin and error, with their concomitants of dying and death) shall not arise again. The final trial and its outcome will leave a universe forever free from sin, error and their effects. Hence the necessity of such a trial as the Little Season will witness, and the necessity for all—the antitypical Israelites and Egyptians—with all their respective equipment, to be "in the midst of the [antitypical] sea"—stand trial amid the dangers of the Second Death's instruments, processes and condition.

(21) The morning watch of v. 24 represents the last part of the Little Season, which is a symbolic night. This morning watch as the last watch of the night seems to represent the period following the lull for the wicked after the fifth sifting (Feb., 2908 - June, 2911). The extreme end of the blind passage marks 2916, when we think active revolutionism against the Worthies will begin, while its lowest end marks Oct., 2914. We incline to this view for reasons later to be given. Hence during 2916, God by Christ, while giving the faithful the seasonal Truth (the cloud), will from the Truth's standpoint (pillar of fire and cloud) give His marked attention to the antitypical Egyptian army (looked upon the Egyptian host; v. 24). God's viewing (look; v. 24) the Egyptian host is not to be understood as though he had not previously been observing them, but rather is to be regarded as meaning His giving them oppositional attention. So in the antitype the Lord by the Christ will until sometime toward the end of the sixth sifting (2915-2920) seemingly not be working hinderingly at all against the antitypical Egyptians, though He will be so limiting their activities as to prevent

vent their tempting the faithful above their ability to withstand. But now, toward the end of the sixth sifting, the revolutionism sifting, 2916-2920, hence some years after the end of the fifth sifting, when the faithful and unfaithful will have been completely separated, until which time each class will be allowed full liberty of action, apart from the evil overwhelming the righteous, the Lord by the Christ will change His seemingly indifferent attitude to one hostile to the wicked. This is typed by God's looking at the host of the Egyptians. His doing so through the pillar of fire and cloud types His giving them such hostile attention as would be in harmony with and by the agency of the Old and New Testament Truth as due, and while making it plain to His faithful. God's troubling the host of the Egyptians probably represents God's dividing the wicked in their counsels after their attack on the Worthies. What the details on this point are we do not know. God's part therein we may be sure will be effective for the accomplishment of His pertinent purpose. His doing so while looking hostilely upon them through the advancing light on the Old and New Testaments would suggest that He will so manipulate the advancing light from both parts of the Bible as to bring disagreement among the wicked.

(22) Seemingly the wheels of a chariot would represent such organizational policies as would make the organization progress in its purposes. God's taking off the wheels of the Egyptian chariots (v. 25) would therefore seem to type His frustrating the policies of the wicked and bringing them into disuse and disaster at the end of the Little Season. How this will be accomplished we do not know. The Lord has wisely withheld the details of the Little Season's doings, because to make them known would give Satan too much knowledge of God's intentions and would move him to undertake counteractive steps (Matt. 12: 29). The Egyptian's chariots thus by God's interference being made to go heavily represents (1) the difficulty that

the Satanic organizations will encounter as the wicked class will be seeking to make them work, (2) the frantic efforts of the leaders to make them go forward into execution and (3) the very slow progress that these organizations will make toward executing their purposes as directed by their leaders. These antitypical hindrances apparently will come after the wicked will have attacked and probably have killed the Worthies; for until that time the wicked will be having rather free reins. Perhaps their being troubled and their organizations becoming inefficient will occur as the wicked will be trying to take over the powers that they will seemingly have wrested from the Worthies. Here would be just the point where divided counsels would likely prevail and policies previously used with seeming success would go to pieces because of the selfishness of the wicked. Their quarreling among one another and the unworkableness of their policies, combined with their catching some rays from the seasonal Truth, will begin to open the eyes, first of the less wicked among them, and then do the same for increasing numbers of others of them, until finally all of them will recognize that they should desist from fighting with the faithful and that God was supporting the faithful against them. Apparently they will catch some glimmerings of light from the antitypical fiery and cloudy pillar—enough to convince them that they have sinned against the faithful and God Himself. Then consternation and dismay at such knowledge will dishearten them entirely. What a plight will be theirs! This seems to be typed by the Egyptians' cry, "Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians" (v. 25).

(23) The Lord's charge (v. 26) to Moses to stretch forth His hand over the sea types God's charge to the Christ as the Executor of Jehovah's sentence upon the wicked of the Little Season to use their power over the Second Death as the Executor of Jehovah's sentence. His charging Moses (v. 26) to stretch forth his

hand over the sea to cause its waters to return and cover the exposed reef on which the Israelites were, but off from which the Israelites had already gone, types God's charge to the Christ to execute the Second Death sentence upon the wicked. His charge that Moses should make the waters come upon the chariots of the Egyptians (v. 26) types God's charge to the Christ that He should destroy every organization that Satan will have used in the Little Season to accomplish His ambitions and selfish designs. And God's charge to Moses to bring the waters upon the Egyptian horsemen (v. 26) types God's charge to the Christ to destroy the spirit and human leaders of Satan's final conspiracy against God, Truth, Righteousness and all in harmony therewith. God's quietly waiting until all the Israelites were safe and all the Egyptians were enmeshed in the toils of their own making before arising to overthrow the latter types God's quietly making the faithful restitutionists safe before arising to destroy the wicked. The whole scene in type and antitype exhibits God's care for His own, His longsuffering with the wicked for the sake of the righteous and His final ceasing longer to exercise longsuffering with the incorrigibly wicked, when it no longer does good.

(24) Moses' stretching his hand over the sea (v. 27) types the Christ exercising His power as to the Second Death in order to use it against the wicked. The sea returning in its strength (v. 27) types a great exercise of Divine power destructively toward the wicked. This occurring at the appearing of the morning, which fixes the time at 6 A. M., perhaps types the fact that the destruction will have come about Oct. 2920, when the Little Season will end in its final lapping. That the destruction will not be one that will operate to an end in a moment of time seems to be indicated both by the flight of the Egyptians (v. 27) and the time it took before the last one of them was drowned. It is these facts that make us think that there will probably be a period of some years after 2914 before the beginning of the antitypical

destruction in the death of its first victim until it will have been completed in the death of its last victim. The Egyptians' fleeing from before the destruction types efforts that the wicked will make to avoid the Second Death. Probably more or less lingering diseases will be among the agencies effecting it. If so, resort to various cures may be methods of flight therefrom by the wicked. Famine, too, may play a part therein. If so, efforts at alleviating it might also be typed by the Egyptians' attempted flight. It may be that the execution will be that of group after group of the wicked, and the antitypical attempted flight may be their efforts at self-justification (Matt. 25: 44) and prayer to be spared, accompanied by much sorrow, remorse and regret. It would not at all surprise us, if the last of the human wicked to be slain will be the sifting leaders, in order to let them see the terrible mischief that they will have wrought, as a complete justification of their execution. Nor would it surprise us if Satan and the leading fallen angels will be reserved as the last group of the wicked spirits to be slain, in order that they might see to the full the gross wrongs they have wrought, as a complete justification of their annihilation. Certainly it will be the saddest scene the wicked will ever have entered; but for the righteous it will not be sad, but a season for rejoicing, as Ex. 15: 1-21 and Rev. 5: 13 prove. Jehovah's overthrowing (*shaking off*) is the literal rendering, as the margin shows, to indicate God's ridding Himself and all the Israelites of the Egyptians) the Egyptians with their appurtenances in the midst of the sea (v. 27) types God's overthrowing all evil persons with their equipment forever in annihilation. Indeed this will be an eternal shaking off, by God and the righteous, of all the wicked, the foes of God and His people. Righteous are His judgments.

(25) The return of the waters (v. 28) represents the loosing by the Lord of the Second Death's instruments, processes and condition at the Little Season's end, so that they might operate upon the wicked and

upon all belonging to them. The waters' covering the chariots of the Egyptians (v. 28) types the utter disappearance in annihilation of every organization that Satan will have invented to gather to himself in the five siftings the post-Millennial wicked, and that he will have invented for his final assault on the Ancient and Youthful Worthies. As Pharaoh's chariots were not recovered, so will the antitypical chariots not be brought back again from annihilation. The waters' covering the Egyptian host (v. 28) types the complete and eternal disappearance in the Second Death of the post-Millennial wicked, who allowed themselves as the rank and file to be led into wickedness by the sifting leaders. And as the Egyptian host did not return, so will their antitypes not again come back from the Second Death. The waters' covering the horsemen (v. 28), including Pharaoh (vs. 17, 18; Ex. 15: 19), types the disappearance in annihilation of the human and spirit leaders in wickedness, including Satan (Rev. 20: 10), in the Little Season. And the Egyptian horsemen not returning types the eternal annihilation of the antitypical leaders. The fact that not one Egyptian escaped who entered the sea in pursuit of the Israelites (v. 28) types the fact that not one of the post-Millennial wicked will escape going into eternal annihilation.

(26) It is well for us to make a remark on the definition that we have used for the antitypical Red Sea, lest a mistaken impression might be left on some minds. We have defined it as the Second Death. But this definition holds good in strictness only when it is used to apply to the wicked humans at the Little Season's end. Yet because the bulk of those who will enter this antitypical Red Sea will enter the Second Death it is, of course, in order to speak of it as the Second Death, despite the fact that some other persons (wicked angels) and evil things will likewise be annihilated in the antitypical Red Sea. In other words, the antitypical Red Sea is the same as the lake of fire and brimstone of Rev. 19: 20; 20: 10, 14, 15; 21: 8.

This lake is defined in strictness as the Second Death only when it refers to wicked humans' being cast into it (Rev. 20: 15; 21: 8). It is not called the Second Death with reference to the beast, false prophet, Satan, death and hell (*hades*, the first hell), as can be seen from Rev. 19: 20; 20: 10, 14. The above references are all that contain the expression, "lake of fire, etc.," and will on examination prove our remark to be true—that it is only then defined as the Second Death when wicked humans are spoken of as being cast there or being there. The reason is this: All humans who will be there were once in the first death sentence, the Adamic death, all in its dying process and most in its death state; hence their coming under a second sentence to death puts them into the *Second* Death. But the beast, false prophet, Satan, death (here the Adamic death process) and hades (the Adamic death state), were never before sentenced to destruction nor will be until they are about to be cast into the lake of fire. Hence the Scriptures never speak of this lake as the Second Death to these five things; yet it is not wrong for us to speak of this lake as being the Second Death, only we must remember that it is so to the finally wicked humans only. Just so would we be justified in saying, as we have frequently done above, that the antitypical Red Sea is the Second Death; but when so doing we are to keep in mind that this is strictly true only of the finally wicked humans at the end of the Little Season, who will constitute the bulk of the persons going into it. It is, of course, not true of Satan and the Satanic system, including the impenitent angels, at the end of the Little Season. The definition that fits the antitypical Red Sea and the lake of fire in every case is *eternal annihilation*, endless destruction.

(27) The Israelites' walking over the exposed reef (v. 29) types the faithful restitutionists' walking in the ways of obedience amid the trial. As the Israelites overcame every temptation of surrendering to the Egyptians, so the faithful restitutionists will resist

every temptation to fall into sin and thus surrender to the antitypical Egyptians under the Satanic temptations following the Millennium. As the Israelites walked upon dry ground amid the Red Sea, so the faithful restitutionists will walk in a sinless path of obedience throughout the dangerous threatenings of the Second Death. As the Israelites walked dryshod over the dry ground, so the faithful restitutionists will go in safety in the way of righteousness amid the temptations to wrong conduct, leading to the Second Death. The waters' being a wall to the Israelites on the right and on the left types that (1) the dangers incidental to the Second Death's instruments, processes and conditions will give the faithful restitutionists a godly fear of their evil nature and effects and thus will help restrain them from sinning, and (2) these instruments, processes and conditions will ward off by their threats the post-Millennial wicked from attacking the faithful in clearly known wrong ways because of their knowledge that such ways of attack will bring them into the Second Death. Thus God shielded and rescued His typical Israel, and will so do to His antitypical Israel in the Little Season; for God is faithful to His Own.

(28) As God in the ways described in vs. 19-29 delivered (v. 30) His fleshly Israel out of the power (*hand*—v. 30) of the Egyptians, so God will by the ministry of the Christ and the Truth (vs. 19, 20), by the authority and power of the Christ in the exercise of God's power (v. 21), through the obedience of the faithful restitutionists and the threats and protection of Second Death dangers (v. 22), amid the capturing efforts of the post-Millennial wicked spirits and men (v. 23), by the Lord's troubling the antitypical Egyptians (v. 24), by making their organizational efforts miscarry, supporting the faithful against them (v. 25), and by sinking the antitypical Egyptians, all their appurtenances and leaders, into eternal annihilation (vs. 26-28), effectually and completely deliver the faithful restitutionists during, and at the end of the

Little Season. Israel's seeing the Egyptians dead (v. 30) types the righteous having a full knowledge of the complete overthrow of the wicked in the Second Death (Ps. 107: 42). The Israelites' seeing the Egyptians dead on the sea shore (not on the land) types the fact that the faithful restitutionists will recognize the wicked as being stopped at the threshold of the Ages to come, following the Millennium, none of them being allowed to enter those Ages of bliss following the final trial. Thus God will have a sinless world forever.

(29) Israel's seeing the great hand (power) that God exercised on the Egyptians for their deliverance (v. 31) types the faithful restitutionists' recognizing that the power that will slay the wicked, annihilating all their plans and equipment, will be the power of God, as they will also recognize that same power exerted on behalf of their own deliverance. The Israelites' fearing God as a result (v. 31) types the great reverence that the faithful restitutionists will exercise toward God as the source of their deliverance and of the gift of eternal life to them. The Israelites' believing in God (v. 31) types the faith in God as to His person, character, word and works, exercised by the faithful restitutionists throughout all Ages. And the Israelites' believing in Moses as God's servant types the faithful restitutionists' faith in the Christ as to their persons, characters, words and works in their capacity, of being God's Messenger and Executive on their behalf throughout all Ages. Thus have we finished our study of Ex. 14 and with it we have finished our study of the events of Israel's Enslavement and Deliverance. We have yet to study their great song of deliverance (Ex. 15: 1-21), which we will now expound, as the grand finale of this wonderful type and antitype—the drama of the Ages.

(30) In Ex. 15: 1-21 the Hallelujah chorus of the symbolic heavens and earth, begun after the overthrow of fallen angels and apostate men at the end of the Little Season, is typed. This same song is more briefly

set forth in Rev. 5: 13. The difference between the two is not only in the greater detail of the former, but also in this: that the Exodus song in antitype is limited to a description of the Little Season's experiences, while that of Rev. 5: 13 sings the deliverance of both the Gospel and Millennial Ages. Moreover the Exodus song is sung to Jehovah, while the Revelation song is sung to Jehovah and the Lamb. Yet in general they are the same song. To understand the fitness of the song of Ex. 15: 1-21 we must keep in mind the fact that, as in human warfare the people's emperor warrior who has been victorious in a war for independence from an oppressive and resourceful foe is exalted in song, dance and parade by his delivered and grateful subjects, so in Ex. 15: 1-21 Jehovah is exalted in song, dance and parade for His victory in the war that He waged for the deliverance of Israel from re-enslavement to Pharaoh. Antitypically Jehovah will be exalted for His delivering His people from the final efforts of Satan, his fallen angels and apostate restitutionists, to re-enslave the faithful restitutionists, as well as the Ancient and Youthful Worthies. So viewed, Israel's song of triumph sung unto God as their great Emancipator becomes a prophecy of the triumphal song of all the redeemed to God, the Greatest of all emancipators, and to His Generalissimo, our Lord Jesus, as briefly described in Rev. 5: 13. Prefacing these general remarks on Ex. 15: 1-21, we now proceed to its details.

(31) Moses' singing this song (v. 1) as its inspired composer types Jesus and the Church, as the Divinely inspired composer of the final Hallelujah anthem of heaven and earth, singing it to Jehovah, as the One supreme also in victory. The children (literally, *the sons*) of Israel joining in this song type the Ancient Worthies, the Youthful Worthies and the Great Company, and very likely also the repentant and restored angels, joining in that wondrous anthem of salvation. Our limiting the antitypes of Moses and the sons of Israel (v. 1) to these four, and very probably five,

spirit classes, is due to the fact that we understand Miriam and the other women of Israel (vs. 20, 21) to represent the faithful restitutionists. Our thinking that probably the repentant and restored angels are included among the *sons* of Israel (v. 1) is partly because they are very likely included among the antitypical mixed multitude of Ex. 12: 38, and partly, and more especially, because such penitent angels had in the Parousia the *krisis* of their trial and in the Epiphany are having their separation from the impenitent fallen angels (2 Tim. 4: 1; Z'07, 296-300) and will in the Millennium have their trial for life. As we have seen, the Gospel-Age trial of the fallen angels has been to determine whether or not they would repent. It has not been a trial for life, which during the Millennium is to be given to the penitent fallen angels, not to the impenitent ones, who, as incorrigible, are, like Satan, to be in the bottomless pit during the Millennium.

(32) Since the Bible (Eph. 1: 10, *etc.*) assures us that God will again make Himself Head of the things in heaven (penitent fallen angels) in the end of the next Age, we understand that these angels will in the Millennium undergo their trial for life, and therefore in some way, not yet clear to us, will be involved in the Little Season's testings, even as the Ancient and Youthful Worthies, though in this life tested for fitness as Levites and Princes, will in the next Age be tested for life with their final test coming in the Little Season. That these angels will have their final test during the Little Season is evident from the fact that Satan will have to be loosed before they can be put under their final trial at his hands. Satan and his impenitent fallen angels will either seek to enlist their cooperation in the attempt to deceive the restitution class or will seek to displace them from certain of their privileges, as in the case of the Worthies, for probably the penitent angels will be given some sort of a providential charge toward the restitutionists during the Millennium, though, on account of the work of the Christ and the

Great Company, differing from that providential charge that the good angels now have toward the Church in the flesh (Heb. 1: 14), and from this Satan will perhaps seek to dissuade or displace them. Their testing in these matters will be crucial and perhaps along the five lines of testings under which the Ancient and Youthful Worthies as distinct from the restitutionists will be tested. We are not Biblically informed whether any of them will fall, even as we are not informed Biblically whether any of the Worthies will fall. While the faithfulness of these three classes in the trials preliminary to their trial for life makes it quite probable that they will be faithful in their final trial, it does not absolutely guarantee it, for a trial implies the possibility of falling. Some day we trust to know more about these matters than we now do, though full knowledge thereon will doubtless be withheld from us while in the flesh, as not being in the best interests of these three classes, who, if absolutely assured of success in their final trial, might in some individual cases not do so well as if left in uncertainty on its outcome.

(33) The song itself (v. 1) that these spirit classes will sing will not be especially a literal song, even as the song that the 144,000 (Rev. 14: 3) sang in the Parousia was not a literal song. It will be a declaration in triumphal spirit of Jehovah's mighty delivering works for the righteous and His mighty destructive works for the wicked. We, of course, do not deny that some of these declarations will as hymns be set to music and thus be literally sung, even as we literally sang in hymns the Song of Moses and the Lamb with literal music; but by this remark we mean that a hymn set to literal music and sung is not especially referred to as the song antitypical of the one that Moses and the men and women of Israel sang, which was a hymn or psalm sung in literal music by them. Rather, in the antitype we are to understand that in solemn triumphant celebrations the praises of Jehovah will be declared as exhibited in His great works done in the Little Season.

Some of these assemblies among the restitutionists will be large and some will be small; some will be like our preaching services; some will be like our testimony meetings; and some will be in more or less privacy and carried on as conversations on God's great works. But whether great or small, public or private, or as orations or testimonies or conversations, the theme of Jehovah's mighty works done during the Little Season will be on everybody's lips in heaven and earth; and this will be the antitype of the song that Moses and the men and women of Israel sang after they had crossed the Red Sea in safety and the Egyptians had been overwhelmed in the mighty waters. The whole-hearted and spiritual way that these declarations will be made is indicated typically in the emphatic way in which the words of the typical song are introduced, as a literal translation of the Hebrew shows, and they said to say, *i.e.*, they emphatically said. Now to the song itself.

(34) It will be noted that the singers used the first person, singular number, "I will sing unto Jehovah." This is to show that both in type and antitype the celebration is entered into individually. As all were in the type individually delivered, so will this be true in the antitype; and as each though singing in unison, made the song personally his own, so in the antitype will it be. In both type and antitype the personal determination to take part in the song is indicated in, *I will sing*. And that harmony and accordance are in the type and antitype, as is implied in the words, *I will sing*. And, grandest of all, praise unto Jahveh is shown in type and antitype by, "I will sing unto *Jahveh*." These words mean in the antitype that everyone in heaven and earth will yield glory eternal unto our God and King! Such will be to God the glorious outcome of His wondrous Plan of the Ages. Jahveh's triumph in both cases is the reason for the song, "for He hath triumphed gloriously," literally, *triumphed to triumph*, to express, according to Hebrew idiom, marked emphasis. The thought according to English idiom should

be given as follows: greatly triumphed, or triumphed very much. Yea, He was engaged antitypically in the greatest of all wars, against the greatest of all adversaries, who was armed with the greatest of all oppositional skill and equipment; from this war God emerged in most glorious triumph; for all the errors (*horse*, v. 1) and all error leaders (*rider*) were in this spiritual war overthrown in eternal destruction (*thrown into the sea*, v. 1). This verse is the theme of the entire song; for what follows in this song is merely an elaboration of the words of the song found in v. 1.

(35) Jesus and the Church will be able properly to say, "Jah is My strength" (v. 2), because Jehovah has strengthened them for their Parousia and Epiphany work of deliverance and will have strengthened them for their Millennial and Little Season work of deliverance. The thought therefore is that the delivering power is Jehovah's. The other spirit classes (sons of Israel) will also recognize Jah as the source of power for their deliverance, as well as for their cooperating in delivering others. All of the pertinent classes on the spirit plane will say, Jah is my song (v. 2), because of Him will they speak as the theme of all their conversations, testimonies and revelations. The word *Jah*, which occurs in the Hebrew of v. 2, is an abbreviation, of *Jahveh*, and occurs in only 47 passages, whereas the word, *Jahveh*, occurs in more than 5,000 passages. All of them will be able to say that *Jahveh* is their salvation, which even our Lord will be able to say (Heb. 5: 7); for God will have delivered them all from the tempter's power when on their trial. Every individual among them will say, He is my God (v. 2), for *Jahveh* has been and will be the Mighty One for them, who has dealt and will deal with them in the covenant. The clause in the A. V., "I will prepare Him an habitation" (v. 2), is a mistranslation of what should have been translated, "I will praise Him." See the A. R. V., R. V., Rotherham, Young, etc. Their praising Him implies their declaring His person, character, word and

works; for such a declaration reflects credit upon God. The expression, "my father's God," seems to refer to Adam, who was the father of all humans changed into spirits; and he also had Jehovah as his God. Some might conclude therefrom that this would exclude the restored angels from the antitypical sons of Israel; but this is not necessarily the case, since the restored angels are comparatively few in number, even as all the fallen angels have been relatively few in number, and the great bulk of the redeemed spirits have been of Adamic stock; hence the part, especially the large part, may speak as the whole, as is frequently done in Scriptural and ordinary language; for instance, 68 of the elders are, in Num. 11: 24, 26, spoken of as the seventy, and ten of the Apostles are, in 1 Cor. 15: 5 and John 20: 19, 24, spoken of as the twelve. Their exalting God refers, not to their making God higher than He is, which is impossible, but to their raising Him higher in their own and others' estimation. This will be done as they contemplate in their hearts, and influence others to consider the great wonders of God's successive revelations and works, which will ever increase and thus will increasingly reveal God as glorious in His person, holy in His character, marvelous in His words and great in His works.

(36) The Hebraistic expression, Jahveh is a *man* of war (v. 3), does not mean that Jahveh is a human being. Rather it means that Jahveh is a warrior; for when in Hebrew one is called a warrior the expression is a man of war—a usage somewhat similar to our English way of calling a battleship a man-of-war. V. 2 does not describe Jahveh as taking part in a literal or human war. It refers to His being a Warrior as to Truth, Power, Justice and Love; for such have been all the wars of the Lord. His weapons, therefore, are not carnal, but spiritual, after whose example we also become warriors (2 Cor. 10: 4). Thus Jehovah's wars are holy and exalted, as will be His war against Satan and his underlings in the Little Season, of which v. 3

especially treats. The expression (v. 3), *Jahveh* is His *name*, here refers to his attributes of being and character. As we saw in Chapter I, this name *Jahveh* refers to God's attributes (1) of being and (2) of character. In this connection both these thoughts are applicable; for in His delivering the saved classes and in His destroying the lost classes, those of His attributes of being called omnipotence, omniscience and omnipresence will be active. Again, in those same acts His attributes of character called wisdom, power, justice and love will be active. And, since this clause, *Jahveh* is His name, is used in immediate connection with the clause, *Jahveh* is a warrior, we believe that both sets of the Divine attributes are referred to when the passage says, *Jahveh* is His name. This is further shown by the following words (v. 4), Pharaoh's chariots and his host hath He cast into the sea, *i.e.*, Jehovah will have destroyed all of Satan's organizations (*chariots*) and followers (*host*). "The *choice* [not *chosen*] of his captains [chief of Satan's spirit and human leaders] were sunk [the Hebrew word *tara* does not mean drowned, though they were also drowned, but rather they are here represented as buried beneath, and not at first floating upon, the waters, thus representing the completeness of the eternal annihilation of Satan's chief leaders also]." Indeed, the rest of the song likewise shows that the word *name* in v. 3 stands for God's attributes of being and character, as a study of it proves.

(37) Satan's leaders, like their types, will be flushed with the thought of their expected victory, but the depths (v. 5) will cover them; they will forever vanish from everybody's sight. They will go down into the DEEPS (v. 5) of annihilation, as a literal stone cast into deep literal water quickly sinks to its bottom, which picture shows that nothing in them will be able to withstand the destructive instruments and processes of the Second Death and keep them from its condition. This fact, that the choice human and spirit leaders, as well

as the whole host, that Satan will use, will be destroyed, moves the five spirit classes to jubilation and praise (v. 6): "Thy right hand [chief power, as working in and through the Christ], O Lord, is become glorious in power [it exhibits the splendors of Thy wisdom, power (will power), justice and love, as with strength it acts toward the Little Season's saved and lost]. Thy right hand hath crushed an enemy." The antitypical enemy here referred to is Satan, who has hitherto dared and will dare in the Little Season to enter warfare with Jehovah. But out of this conflict Satan will come endlessly ruined and destroyed. And God will accomplish this, not by violating, but by properly directing His attributes of being and character in the commission of an act of omnipotence against evil as a principle and against all who act out this principle, and in favor of good as a principle and in favor of all who act out good as a principle. It is for this reason that God's right hand will then be exercised in strength gloriously. "In the greatness of Thine excellency Thou didst tear down Thine opponents" (v. 7). God's excellency flows out of His attributes of being and character. In these He excels all others, even our Lord Jesus. These attributes in their great superiority will tear down from their high places and great works all who in the Little Season will withstand Him in His purposes as to good and its sympathizers and as to evil and its sympathizers.

(38) God's opponents must ultimately be torn down from their heights into the depths of defeat, ruin and destruction. When the Bible speaks of God's wrath (v. 7) it does not mean that God loses His temper in a tornado of rage. He always retains His self-control. Rather it means the expression of His displeasure in the form of punishment (Rom. 2: 5; 4: 15; 5: 9; 13: 4; Eph. 2: 3). Accordingly, God's sending forth His wrath means His commissioning the Christ to exercise His power in its punishing form. The effect of this punishment is, of course, destruction, which consumes as stubble (v. 7). The figure of stubble under-

going destruction is very meaningful. Stubble becomes very dry in oriental countries before it is consumed. Then when fully dry it is cast into the fire and is rapidly burned up. Thus the evil activities of the wicked at the Millennium's end will figuratively dry them, fit them for destruction, and when they are by the climax of their evil completely fitted for destruction, it will be meted out upon them and will quickly destroy them as symbolic stubble. In figurative language (v. 8) are described the blowing of the east wind and its effect. It is represented as a wind of God's anger (rather than nostrils, though the word has both meanings), which raised up the waters. This it did when it raised them as a tidal wave and cast them far inland, which made them stand as a heap and expose the reef over which the Israelites traveled in safety. Evidently the language of the last clause is figurative when it says that the depths were congealed (frozen); for the semi-tropical climate of the Red Sea region is too warm for freezing. This figurative language means that, where the sea was, a figurative freezing set in. Freezing solidifies water and, baring the sea's bottom, solidified, as it were, the depth of the sea. In other words, the figure of metonymy, the container for the thing contained, is used here. The exposing of the sea's bottom was like the freezing solid of its surface. In literal language as to the antitype the meaning is this: God's power in anger at the threats that the Second Death's instruments, processes and condition made against the faithful opened the way of obedience for His own as the condition through which He would deliver them. This caused the instruments and processes of the Second Death to be heaped up so far away from them as not to injure them; and this way of obedience was a solid path for His faithful as they stood trial for life amid Second Death dangers.

(39) Having so far described God's activities, the song now takes up (v. 9) the activities of His enemies: "An enemy [not *the* enemy, as the A. V. puts it.

Pharaoh in type, Satan in antitype, are meant] said, I will pursue; I will overtake; I will divide spoil; I will fill my soul with them; I will bare my sword; my hand shall repossess them." In the antitype, of course, Satan, the boaster, speaks these short sentences rather by act than by word. "I will pursue"—I will tempt the restitutionists to sin. "I will overtake"—I will again draw them into sin. "I will divide spoil"—the race once again in my possession, which I will apportion as subjects and slaves among my confederates in another empire like my former empire. "I will fill my soul with them"—I will become again a satisfied ruler over them. "I will bare my sword"—I will put my doctrines in such a way as will refute their efforts to combat them. "My hand shall repossess them"—I will again become their lord and owner. Thus will Satan propose; otherwise will God dispose, as v. 10 shows: "Thou didst blow with Thy wind"—Thou, O Lord, didst exercise Thy power against Satan and his host. "The sea covered them"—Thy power worked the Second Death instruments and processes against them and they were buried in the Second Death condition. "They sank as lead in mighty waters." As lead sinks quickly, so quickly, as the Second Death's instruments and processes seized upon them, did they sink—go down into the Second Death condition. The great power of the Second Death's instruments and processes is indicated in the expression, *mighty waters*, as their quickly dying through these instruments and processes is indicated by their *sinking as lead*.

(40) Again do the saved spirit classes turn to praising God (v. 11): "Who is like Thee, O Jahveh, among the gods?" What mighty spirit being is Thy equal? None! despite Satan's effort to become God's equal (Is. 14: 14). God is supreme and His supremacy will then be acknowledged as a proven thing, even as the first clause of v. 11 implies. God's supremacy is then indicated in three particulars: (1) glorious in holiness, *i.e.*, perfect in wisdom, power, justice and love, each

perfect in itself, each perfect in its relations to the others and all of them in this perfect harmony perfectly dominating His other graces; (2) reverend in praises, *i.e.*, all His qualities of character are worthy of reverence; and (3) performing a wonder (so the Hebrew), *i.e.*, working the miracle of miracles in delivering the righteous and in destroying the unrighteous. The right hand that God will stretch out (v. 12) is the Christ, in whose agency as Jahveh's vicegerent all power in heaven and earth lodges. The stretching forth of this right hand is the using of the Christ to exercise God's power. The earth (v. 12) in the type is used in its wider sense, as embracing our planet, not simply the land part of our planet. From this standpoint both the land and water parts of our planet constitute the earth. We are not to understand this verse to mean that the land part of our planet swallowed Pharaoh and his host; but a section of its water part—the Red Sea—swallowed them. In the antitype we are to understand the language to mean that the Second Death swallowed them. Whether this verse teaches that, as in the case of Dathan, Abiram, *etc.*, the literal earth will open its mouth and swallow the unfaithful restitutionists, is more than doubtful, because in the typical swallowing all of the Egyptians from Pharaoh to the least of his soldiers were involved, and, of course, antitypically Satan and his fallen angels could not as spirits be swallowed by the literal earth. Hence the explanation given above on the word *earth* in this verse, as being used typically to denote the planet in its Red Sea part, is preferable both for the type and for purposes of the antitype.

(41) The transition to God's delivering work is now made (v. 13): "Thou in Thy loving kindness didst lead forth the people that Thou didst redeem." In their Gospel-Age elect part He led them forth from antitypical Egypt in the Parousia and Epiphany; and in the Millennium and its Little Season the rest of His people, including the Ancient and Youthful Worthies,

will be led forth from the bondage of sin, and before, amid and beyond the Second Death's dangers to the Ages following the Little Season, typed by the eastern shore of the Red Sea. Certainly God's leading them forth will be a most gracious act of loving kindness. In bringing them to those post-Millennial Ages God will not only have led them forth from the servitude of sin and the dangers of the Second Death, but will also have led them by His strength (v. 13) to His holy habitation; for then the heavens for the saved spirit classes and the earth for the saved human classes will be a holy habitation never again to be contaminated with sin, error and their effects. In v. 14 the song turns to the apostate restitutionists. The "peoples" (so the Hebrew, v. 14) are the five post-Millennial sifting classes and their siftlings. The statement that they shall hear refers to their coming to see that they had erred. The statement that they shall tremble refers to the consternation that seized upon them when they perceived themselves entrapped. When v. 14 speaks of the inhabitants of Philistia (so the Hebrew) it points out antitypically the first and fifth of the post-Millennial siftings' sifters and siftlings, as the following will show: The word *Philistines* means *villagers* and types sectarianists, more particularly sectarianists as ransom and no-church-sin-offering sifters and siftlings. David's two crushing defeats administered on the Philistines (2 Sam. 5: 17-25; 8: 1) type our Pastor's two crushing defeats on the sectarianists as no-ransom and no-church-sin-offering sifters and siftlings, even as Moses' and Aaron's twice smiting the rock represents the no-ransomers' and no-church-sin-offeringists' denials of these doctrines. Accordingly we understand the inhabitants of Philistia to be these two sifter and siftling classes. And sorrow seizing upon them means that as at the end of the Little Season they come to see their predicament, they will be stricken with grief, for they will recognize that they have sinned and therefore must die the Second Death.

(42) By the dukes—leaders—of Edom (v. 15) we understand the post-Millennial infidelistic sifters to be meant. Their amazement is the consternation that they will feel when they come to see themselves as having been deceived and deceiving and thus also doomed to the Second Death. The mighty men of Moab are the leaders of the post-Millennial combinationism sifting. The trembling that will seize on them represents the terror that will paralyze them when they learn the real nature of what they will have done and its consequence. The Canaanites type the sifters and siftlings of the post-Millennial reformism movement. The melting away of all the inhabitants of Canaan types the passing away in destruction of the reformism sifters and siftlings. The emphatic sense in which all of these will experience consternation is indicated by the repetition of thought, implied in the words, "fear and dread" (v. 16). This combination of these two qualities shows that terror will be theirs. And well it may, for they will be smitten with the extremest sense of guilt, remorse and despair at what they have done and at what they will lose—life in perfection. The greatness of Jehovah's arm—the power of the Christ—exerted (v. 16) for the faithful and against the unfaithful, will smite them with speechlessness and inactivity (the Hebrew word *dum* contains both of these thoughts)—as dumb and inactive as a stone! This will continue from the time of its setting in (sometime between June, 2916, and October, 2920) until the full trial of God's people is over (Oct., 2920)—"until Thy people, O Jahveh, have passed over, until the people which Thou hast purchased have passed over." Toward the end of this period will follow the wicked's execution; "the righteous shall see it and rejoice; and all iniquity shall stop her mouth" (Ps. 107: 42). It will be noted that in the type none of these peoples played any part at all. They are introduced solely for the purpose of clarifying the antitype.

(43) Next follows a description (v. 17) of the blessed lot of the saved: "Thou didst bring them in and plant them in the mountain [kingdom] of Thine inheritance," *i.e.*, the kingdom that God prepared for the saints (John 14: 2, 3) and the world (Matt. 25: 34) as departments of the kingdom that God gave His Christ as His inheritance, for God is the portion and inheritance of the saints (Ps. 16: 5; Rom. 8: 17). Thus the kings of the earth (the faithful restitutionists) bring their glory into the heavenly city or kingdom (Rev. 21: 24, 26). And the three subordinate elect classes will come into its heavenly part. The kingdom of Christ standing forever is the guarantee that its earthly department will be perpetual. Thus will the restitution class be brought in and be planted in the kingdom of the Christ. The heavenly kingdom is further described as the place which God prepared for His dwelling (v. 17); for in the Christ God will eternally dwell as His resting and blessing place. Into this Christ will they be brought (Eph. 1: 10). And finally, it is described (v. 17) as the sanctuary that the Lord's hand had prepared and established. Thus the spirit classes and the restitution class will by inheritance be in the kingdom—in the Christ as God's inheritance, in the Christ as God's dwelling place and in Christ as God's working place. How blessed indeed will be the lot of all saved classes—for this verse implies more than privileges and blessings for the restitution class! In yet a higher sense will the Ancient and Youthful Worthies, the Great Company and the restored angels (and also the unfallen angels, though they are not here referred to) be brought in and planted in the kingdom—the Christ—as the inheritor of God (Is. 65: 9); for forever under the Christ as God's Kingdom will they be used in advancing God's further creative purposes throughout the universe. In Him will they forever be as God's dwelling and working place prepared by God Himself. Happy indeed will be the saved of all the seven saved classes: the

Christ, the Ancient Worthies, the Great Company, the Youthful Worthies, the restored angels, Jewish Restitutionists and Gentile Restitutionists.

(44) V. 18 tells us that Jehovah will reign for ever and ever. The preceding verse shows how it will be—by the Christ, in whom all things in heaven and earth will then be. Then, *i.e.*, in the Little Season, indeed will be fulfilled the statement of Eph. 1: 10: "God will again make Himself Head as to all things in the Christ—the things in heaven and the things in earth." During the reign of Jehovah, exercised through His Vicegerent, the Christ, never again will sin, error and death arise. The one lesson with evil, limited to this earth, will suffice forever for all new creations that God, by the Christ, will develop. It will be a reign in which God's face of favor will forever smile on His creatures. He will ever be blessing them and they will ever serve and praise Him. Heaven and earth—the ever developing universe—will be united in perpetual symbolic wedlock (oneness; Is. 62: 4, 5) with God. Everywhere increasingly, as one planet after another in the solar systems of the universe becomes inhabited with holy orders of new beings, will the high praises of God be known, lived and uttered. O, what a happy universe will that be in which Jehovah shall reign forever through His Vicegerent, the Christ! The Hallelujah chorus, lived, spoken and sung, will be caught up from planet to planet, from solar system to solar system, in the endless sweep of eternal progress and will in grandest and sublimest melody come with acceptance before the throne of the only wise King eternal, immortal and invisible. And as Jehovah, reigning as King, sees His subjects so feeling, thinking and doing, His heart will delight in the works of His hands (Rev. 4: 11), and His hands will pour out ever new and fresh supplies of favor and blessing. Hallelujah, Jehovah shall reign for ever and ever! Amen and amen answer the heavens and earth!

(45) V. 19 tells the antecedents of such a reign, as introducing it—the eternal destruction of all evil things and persons and the preservation of all good things and persons: "For the horse [doctrine] of Pharaoh [Satan] went in with his chariots [organizations] and with his horsemen [spirit and human leaders in evil] into the sea [the dangers of eternal annihilation], and Jahveh brought again the waters of the sea [eternal destruction] upon them." As long as these shall live God's reign—headship—will not extend over all. They must perish since they will not accept God's headship; and with them wiped out all opponents of God's headship will be out of existence. The other antecedent of His reign is the successful trial of the good, which is described typically in the following words: "And the sons of Israel walked [the faithful conducted themselves obediently] on dry ground [unharmed in the way of obedience] in the midst of the sea [amid the dangers of the Second Death]." These, therefore, will be in heart and mind disposed gladly and willingly to accept the eternal reign of Jehovah over them, and thus will enter the Ages of bliss following the Little Season everlastingly fit subjects of Jehovah. Happy indeed will be the outcome, for which we fervently and believably pray: "Thy will be done in earth as in heaven." This vision beheld by prophets and saints will in due time come to pass; for the zeal of Jehovah of hosts will accomplish it in His good time.

(46) The song as sung in vs. 1-19 was sung by the men of Israel, the saved spirit classes. Vs. 20 and 21 describe the song as the women of Israel, led by Miriam, sang it. Miriam in this connection is called, not Moses' sister, but Aaron's sister. Like everything else Divinely inspired, this is significant. We have seen that Moses types for the Parousia and Epiphany our Lord primarily and then Himself and the resurrected saints, and that Aaron types for these periods the Church in the flesh as the mouthpiece first of Jesus and then afterward of the Christ as far as resurrected.

Mouthpieceship for the Christ is, therefore, the typical setting of Aaron in Israel's Enslavement and Deliverance. Accordingly, for the Millennium and the Little Season Aaron types the Ancient and Youthful Worthies as the mouthpiece of the Christ among men. Hence the prophetess, Miriam, coupled with Aaron in v. 20 as his sister, suggests that mouthpieces subordinate to the Ancient and Youthful Worthies are typed by Miriam. We know that believing Jews who in the Old Testament times were not faithful enough for Ancient Worthiship, nor in the Gospel Age faithful enough to be transferred from Moses into Christ, and that believing Gentiles during the Gospel Age who, while faithful unto death in justification, did not consecrate, will constitute a class of saved ones distinct from the unbelieving Jews and Gentiles of pre-Millennial times who will become faithful as restitutionists. Such pre-Millennial believing Jews and Gentiles are the sons of Joel 2: 28 and Is. 60: 4, while such pre-Millennial unbelieving Jews and Gentiles will be the daughters of these passages. The former of these we understand to be typed by Miriam, the prophetess; for as the special assistants of the Ancient and Youthful Worthies they will be their symbolic sister; and as such they will, as the lowest order of Abraham's pre-Millennial seed, be specially used above the rest of the restitution class to bless the families, nations and kindreds of the earth according to the Covenant.

(47) Having seen whom Miriam types, we next inquire, Whom do the women of Israel (v. 20) type? There is only one other saved class besides those already described, and evidently the women of Israel here type that class, the daughters of Jesus and the Church referred to in Joel 2: 28 and Is. 60: 4. These are those of the faithful restitutionists who in this life were unbelieving Jews and Gentiles. Musical instruments in Bible symbols and types represent Truth literature, e.g., God's harp is the Bible and the harp of David represents certain of our Pastor's writings,

particularly his six volumes. Certain timbrels seem to represent less important Truth writings, such as our Pastor's Tower articles, tracts and sermons, PRESENT TRUTH and Herald of the Epiphany articles, *etc.* In the next Age and in the Little Season articles, *etc.*, on the deeper truths will be written by the Ancient Worthies, and articles, *etc.*, on the less deep truths will be written by the Youthful Worthies. Probably such writings of the Worthies produced during the Little Season, especially at its end, and probably writings by the Miriam class and by the other class of restitutionists, *produced after the Little Season*, are meant by the timbrels that Miriam and the other women took. In Miriam's case a very definite timbrel is meant, for the Hebrew is emphatic—*the* timbrel, not *a* timbrel, as the A. V. puts it. It therefore represents the most important writing used on earth in the antitypical celebration, one more important than those used by the other restitutionists, because the other women's timbrels are not set forth with emphasis in the Hebrew. More important and emphatic ministration is likewise typed in Miriam's case than in that of the other women, for it is expressly stated that she took *the* timbrel in *her hand*, while such is only implied, and that from the nature of the act, in the case of the other women. Moreover her greater prominence is indicated by her leading the other women and by their following after her. All of this is typical "of better things to come."

(48) Miriam's going forth with the timbrel in her hand (v. 20) represents the above-described class of the Christ's sons serving by some special writing to make the celebration of God's victory over sin, error and their results more pronounced, solemn and impressive, and that eternally. All the other women, imitating her with timbrels, type the above-described class of the Christ's daughters doing like the Christ's sons with less important writings, celebrating eternally, in a less pronounced, solemn and impressive way, God's victory over sin, error and their results. Dancing is

rhythmic bodily movement attuned usually to music; and as music represents harmonious Truth, dancing would represent conduct conformed to harmonious Truth. Singing would represent the declaration of God's acts of victory in overcoming sin, error and their effects. The picture therefore represents an eternal celebration of Jehovah's glorious triumph over evil things and persons on the part of both restitution classes, by ministering with pertinent writings, orations, conversations, testimonies and fitting conduct.

(49) Everywhere on earth will this wondrous celebration be held, and that for ever and ever. Grateful and appreciative hearts and minds attuned to God's Spirit and human harmony and fellowship will happily celebrate that most memorable of victories for the human classes. No sin or other evil will mar that celebration. The throngs of celebrants will be in most joyous, appreciative and holy moods and their praise will ascend with acceptance before God and the Christ. As in the Hebrew it is said that the women made response to the men in the song (for the pronoun *them* is masculine in Hebrew), so the restitutionists subordinately to the spirit classes will join in their celebration of God. It is as though the spirit classes first sang the song alone and the human classes later, as they joined in the chorus with them. It will be noted that it is said that Miriam was the one that responded to the song of the men. This is not to be understood to type that the secondary human class took no part in the singing and that it was done exclusively by the primary class of the restitutionists. Rather we are to understand that as she was the leader of the women and that they followed in the refrain after her, so will the primary class of the restitutionists lead off in the song on earth and the others will follow after them. It will also be noted that Miriam cries out to the men, "Sing *ye* unto the Lord," typing how the faithful sons of the Christ will call upon the saved spirit classes to continue the song. It will be noted that Miriam used the same words as

those with which Moses and the men of Israel began their song, thus typing that it will be the same Hallelujah song intoned in heaven that will be taken up on earth. While the complete song was not written out again in the typical record, we may be sure that it was sung by Miriam and the other women (with timbrel and dance accompaniment), as we have seen it will be in the antitype. And let us who know beforehand of Jehovah's glorious triumph over sin, error and their results sing out in prospect, "Sing ye unto the Lord; for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea!" Praised be the Lord! Hallelujah! The Lord God Omnipotent reigneth! And the Lord shall reign for ever and ever! Amen! So let it be! Amen! So let it be!

(50) With this we bring our discussion of Israel's Enslavement and Deliverance to an end. All our readers who have attentively followed this exposition will agree that this type is one of the sublimest in the Bible. The parts that we have omitted we trust to expound when we explain Rev. 16. It has been the privilege of some of us to share in much of the antitype of Israel's enslavement and deliverance so far fulfilled. We trust to share in the fulfilment of the rest of it. This study has surely enriched in grace, knowledge and fruitfulness in service those who have faithfully followed it. The Lord bless this discussion richly to the heads and hearts of all who read and study it.

(1) What does Israel's march through the wilderness to the Red Sea represent? What do their experiences at the Red Sea represent? Of what does Ex. 14 treat, typically and antitypically? What does the Red Sea in this picture type? What is typed by God's ordering Moses where to locate Israel's camp at the Red Sea? How was Israel located at the Red Sea as to their front, flanks and rear? What does the name Pi-hahiroth mean and type? What does Baal-zephon mean and type? What does Migdol mean and type? What does the combination of these localities as to Israel's camp type? How does Rev. 20: 7-9

corroborate this? What does God give in vs. 3, 4? What are these four reasons?

(2) How do these four reasons apply antitypically? What is implied antitypically by the first of these reasons? The second? The third? The fourth? How do these four antitypical implications stand related to the reasonableness of the final trial? What is typed by Israel's encamping under the prescribed conditions?

(3) What is typed by Pharaoh's being made aware of Israel's flight from slavery to liberty? What is typed by his saying that Israel was entangled in the land and enclosed in the wilderness? What is represented by Pharaoh and his servants in v. 5? What is typed by their repentance for having let Israel go free? What does it imply in type and antitype? What is implied typically and antitypically by the question, "Why have we done this, *etc.*?" What decision was, therefore, made in the type and what decision will be made in the antitype? What is typed by Pharaoh's preparing his chariots? What is the antitype? How does Satan rank as an organizer? Why will he make organizations in the Little Season? What will be the adaptability of his organizations? What will precede his making them? What do we conclude as to the Little Season from the length of the parallel Harvests? What years will be its beginning and end? What period will be added? Paralleling what? How does the Pyramid shed light on the date 2914? Where is this set forth in approximate, and where in exact measurements? Who will doubtless be fixed in their place by 2914? What are the two probable symbolizations suggested by the uneven ending of the blind passage?

(4) What may we conclude from the Harvest parallels? What are periods of the Little Season's siftings? To what does each one correspond in time and event? What will come thereafter? What will the period be? What (besides the parallels) suggests four of these six siftings alluded to in the type? What are the pertinent details? How will these five siftings differ from their parallels in the Jewish and Gospel Harvests? Why this difference? What will Satan first do as to human hearts? Whom will he especially note? Why? How will he proceed with the various cross-sections of the wicked? Of what will this procedure be the antitype?

(5) What two things are especially implied in Satan's preparing his organizations? With what as a feature of each will the second of these be associated? Why? How will the wicked come to form these organizations? How many chariots did Pharaoh take with him for the pursuit of Israel? Why should we understand the expression, *chosen chariots*, to mean *choice* chariots? What corroborates this translation? Of what two numbers is 600 a tenfold multiple? What does the number 6 symbolize? The number 10? Why does 6 here not symbolize imperfection? What is symbolized by the tenfoldness of  $6 \times 10$  here? What, accordingly, do the 600 chariots type? Of what is not the perfection here meant? Of what is it meant? What, accordingly, do the 600 chariots not point out in the antitype? What should we not do as to the number of Satan's post-Millennial organizations? Why not? When will the faithful find this out? Whom do the captains over Pharaoh's chariots type? What distinction is there between antitypical captains?

(6) What hardened Pharaoh's heart? What will harden Satan's heart? How should God's heart-hardening of these not be understood? In what respects will God without hindrance permit Satan liberty? What effect will this have on Satan? How will God and Satan harden the latter's heart? What is typed by Pharaoh's pursuit of Israel? How will Satan proceed in tempting all mankind? Briefly, what will be the antitype of Pharaoh's pursuit of Israel? What is the degree of the frequent use of the last clause in v. 8?

(7) Over how many siftings is the one act of tempting distributed? Why can this be done reasonably? What is typed by Pharaoh's overtaking Israel? What is typed by all Pharaoh's horses, chariots, horsemen and army overtaking Israel? What is typed by the horses, chariots, horsemen and army? What may we infer from Satan's dupes' attacking the beloved city and the camp of the saints, as the particular sin of that time? What promise will Millennially be given to mankind as an inducement to overcome? How will Satan use this doctrine deceitfully? What suggestions will he be repeating to human hearts as time passes on?

(8) With what errors will Satan connect this suggestion and its involved hope? What is our knowledge as to the details thereon? What will he have succeeded in doing between Oct., 2874, and April, 2878? What will he make of the leaders so won? What will result from the agitation of this matter mildly as a question? Wherein will probably the no-ransomism consist? How many, or what proportion of mankinds wicked will be won by the no-ransomism sifting? How long will this line of work be enacted? What kind of denials of the involved charge in the temptation will likely be made? How will these denials occasion the infidelism sifting? What of Satan's making will be active in the first sifting? How will those of the second sifting compare with these? What will be its result? What will they constitute? What forms of hypocrisy will the sifting leaders and their siftings enact? Why? From a mild question to what will the agitation at this stage of the Little Season perhaps have advanced?

(9) How will matters go on between Oct., 2884, to June, 2891? What will thereafter for about three years go on? What will still be the main line of agitation? With what kind of movement will it be connected? What will be the external character of this agitation? What will Satan do with his organizations during the combinationism sifting? Comparatively speaking, what will be the number of its siftlings? Why may we conclude this? What will therefore be greatly increased? How will his success affect Satan? To what stage will the agitation by then have developed? What will set in between Oct., 2894, and June, 2901? Why? Shortly thereafter what will set in? To what stage will the agitation then perhaps have proceeded? What will be presented as the alleged motive for the protest and demand? What will these imply as to the course of the Worthies? Actually which will be the sinning side? What proves this? What will this sifting effect Satanward?

(10) What will then set in? For what period? What will Satan then be doing? What will operate thereafter? For what period? What error will continue to be agitated? How will it be combined with contradictionism? Along what lines of thought? What will Satan win in this sifting? How many comparatively? What will be

the amount of Satan's following and implements by the end of this sifting? What will be fixed by the end of the fifth sifting? How will Satan have progressively increased the sinful actions of his siftlings from the first to the end of the fifth sifting? What will be the siftlings' mental attitude on the matter at issue between them and the Worthies? On what will they by then be fixedly bent? Under what deceitful pretense? To what will this make them ready? To what will Satan then incite them? By what will the attack be made? To what will the attack proceed? To what degree of violence will it likely proceed? How certain is this? What will they likely do? Why is this likely? What must our thought on this subject not be? What would such a crime prove its committers to be? How might they otherwise also be manifested as proven sinners?

(11) Where did Pharaoh overtake Israel? Where was the antitype of this situation explained? What does our explanation of v. 9 prove of this antitype? What is described in v. 10? How was his approach heralded? What will be the antitype of this? In what things will the antitypical approach take place? What agencies will herald Satan's temptation in the five siftings? What is typed by the Israelites' seeing the host approaching them? Their fearing greatly? What will enable us to appreciate this distress? What parenthetic remarks are made on the five siftings from the standpoint of the Bible and the Pyramid? What is typed by Israel's crying to the Lord?

(12) What is typed by Israel's plaint made to Moses? How will the antitypical plaint be made? To whom? From when to when did Moses type these in this story? What will enable Jesus and the Church not to upbraid, but to sympathize with this plaint? What did Moses' encouraging the Israelites type? What did Moses' charge to Israel to stand still mean and type? What characteristic will the antitypical charge have? Why? When is such a course as will be charged antitypically necessary? What examples prove this?

(13) What was typed in Israel's seeing the salvation of the Lord? What is typed by Israel's deliverance worked *that day*? What is typed by Moses' telling Israel that

they would no more see the Egyptians until the Age? How was the typical, and how will the antitypical deliverance be wrought? What great comfort did Moses give to Israel? The Lord give to us? Antitypically to the faithful restitutionists? What good suggestion does this antitype offer us in our temptations?

(14) What mistranslation does the A. V. give in v. 15? How does Rotherham more correctly translate the clause? So amended, what does the clause mean typically? Antitypically? What is not God's question in the type and antitype, as suggested by the A. V.? What is the question, type and antitype? For what did God not wait in the type? What does this type? What did God do instead in the type? What does this type?

(15) What does God's charge to Moses to lift his rod type? To stretch out his hand? What is typed by the acts being done above the Red Sea? What is typed by Moses' dividing the Red Sea? What is typed by God's declaring that Israel would pass through the sea dry shod? What is typed by God's saying that He would harden the Egyptians' hearts to follow Israel into the sea? What is typed by God's saying that He would get honor from Pharaoh and from all his host, his chariots and his horsemen? What is typed by God's saying that the Egyptians would recognize Him as Jehovah? In what acts would this honor appear? How will it enure to God's honor?

(16) What does the rest of the chapter describe? What was the first step in this program? How was it achieved? Who was the angel of the Lord of v. 18? What does He type? What does the pillar of fire here type? What is typed by the connection between the angel and the pillar? What is typed by placing the pillar between the two hosts? What illustrates this antitype? Why does the Truth have this effect? How and wherein was this seen illustrated? What different effect does the Truth have upon the faithful and the unfaithful?

(17) What, accordingly, will the Truth do for the Little Season's faithful? Its unfaithful? In respect to what five subjects will these two effects be seen? Why is this the case with each of these classes? What will God send the unfaithful? What does this not mean of Him? What

does it mean of Satan? How is God's part therein to be understood? What does it prove as to God's and Satan's part in sifting delusions? What has the Truth as due in the present Harvest done to the faithful? To the unfaithful? What will it as due in the Little Season do to the faithful? To the unfaithful? What is typed by the cloud's keeping the two hosts apart all night? What does the Truth accordingly accomplish? Why does it have these opposite effects?

(18) What is typed by Moses' stretching his hand over the sea? What does the Red Sea here type? In what three forms? From what will God preserve the faithful? What does Moses' first stretching his hand over the Red Sea type? Whose power was it not and whose power was it that made the sea go inland? What is typed by these thoughts? In whose hand will this power be lodged? What does the strong east wind type? What is typed by the wind's blowing? What is typed by its dividing the waters? What is typed by the sea's going inland exposing a reef? What is typed by the wind's blowing the whole night?

(19) What, for the faithful, does the exposed reef type? What would an Israelite's leaving that reef before reaching its end mean to him and type? What is typed by the Israelites' going in the midst of the sea? What is the character of the language stating that the water was a wall to the Israelites? Why is this so? What two ends did the walls of ancient cities serve? How are these thoughts applicable to the waters as a wall to Israel, type and antitype? What acts will the wicked antitypically avoid? Why?

(20) What will seem to be the way of obedience to the Little Season's wicked? What will be the actual character of their course? What will expose them to their delusion? What is the antitype of the Egyptians' pursuing the Israelites onto the exposed reef? Of whom else will it be a pursuit? Why? What will they likely undergo? What words in the type suggest this? Who all of the Egyptians thus pursued? What does this type? Why is this necessary? What will be the outcome of the final trial? What will such an outcome presuppose?

(21) What does the morning watch type? What part of the Little Season does it type? What is probably the right view? What will God by Christ give the faithful just after

June, 2911 ? In doing this what will He also be doing? What does and what does this not mean? What change of action will God undertake after June, 2911? What types this procedure? What is typed by God's looking at the Egyptians through the cloudy fiery pillar? What is typed by God's troubling the Egyptians? What do we know of the antitypical details? Of what may we be sure? What further is typed by God's looking at the Egyptians through the fiery, cloudy pillar?

(22) What do chariot wheels type? God's taking them off the Egyptians' chariots? How will the antitype be accomplished? Why is this knowledge withheld? What three things are typed by the Egyptians' chariots driving heavily? When will these hindrances set in? Why? In connection with what will these untoward things likely happen to the antitypical Egyptians? Why just then? What will these things, combined with their catching some rays of Truth, effect? How will this effect progress? What will this prompt them to do? What will produce this conviction in them? What effect will this have upon them? By what is all this typed?

(23) What is typed by God's charging Moses to stretch his hand over the sea? To stretch his hand over the sea to cause its waters to return? To cover the reef on which the Egyptians were? To come up over the chariots? Over the horsemen? God's quietly waiting until Israel was safely over and the Egyptians all on the reef? What does the whole scene show, type and antitype?

(24) What is typed by Moses' stretching his hand over the sea? The sea returning in its strength? This occurring at the appearing of the morning? Why is the destruction not to be expected to be completed instantaneously? What does this fact incline us to think? What is typed by the Egyptians' fleeing before the destruction? In what two ways may this be accomplished? How may the execution be carried out and the antitypical escape efforts be made? What will accompany such efforts? What may be the order of the execution? Why thus in the case of each group? What kind of a scene for the wicked will it be? For the righteous? What is typed by Jehovah's overthrowing (*shaking off*) the Egyptians in the sea's midst?

(25) What is typed by the return of the waters? The waters' covering the chariots? The chariots' not again appearing? The waters' covering the Egyptian host? Their not again appearing? The waters' covering the horsemen? Their not again appearing? By every Egyptian who entered the sea going down into death?

(26) Why should an explanation be made on our saying that the Red Sea represents the Second Death? Only in whose case does this expression strictly fit it? Why is it justifiable to call the antitypical Red Sea the Second Death? Despite what fact? What two symbolic terms are exactly synonymous in this connection? What are the Scriptures that mention the lake of fire? When only can it in strictness be called the Second Death? With reference to whom and what is it Biblically never called the Second Death? What remark will all the passages on the lake of fire justify? Why is it called the Second Death as to the finally wicked humans? What persons and things will go into the lake of fire without ever coming under a second sentence to death? How do the Scriptures treat this fact? Why may we nevertheless call this lake the Second Death? Under what restriction? How do these things hold as to our calling the antitypical Red Sea the Second Death? What definition fits every use of the lake of fire and the antitypical Red Sea?

(27) What is typed by the Israelites' walking over the exposed reef? Their overcoming the temptation to surrender to the Egyptians? Their walking over dry ground through the sea? Their doing it dryshod? The waters' being a wall in two senses to them? God's shielding and delivering Israel?

(28) In what verses are the ways God used to deliver Israel shown? What are these various ways? What do they type? What resulted in type and antitype by their use? What is typed by Israel's seeing the dead Egyptians? On the shore of the sea?

(29) What is typed by Israel's seeing the great hand that God exercised for their deliverance on the Egyptians? By Israel's fearing God? By Israel's believing in God? By their believing in Moses, God's servant? With Ex. 14 what have we finished? What yet remains for our study of our subject? Wherein do we hope to study that?

(30) What is typed in Ex. 15: 1-21 ? Where else is a similar song found? What are the main differences between them? What consideration will help us better to understand this song? What does Ex. 15: 1-21 celebrate? So viewed, what is the character of this song?

(31) How did Moses sing this song? Whom did he type therein? To whom and as to what will the antitypical song be sung? What is the literal translation of the words rendered, "children of Israel," in v. 1 ? Whom do they type? Why are the four, and quite probably the five, spirit saved classes typed by the sons of Israel here? What two reasons make it probable that the repentant fallen angels are likely counted among the antitypical sons of Israel? When did these have their trial for repentance? For what has their trial up to now not been? When will they be tried for life? Who will not receive a trial for life? Why not? Where and with whom will they be during the Millennium?

(32) What does Eph. 1: 10 teach? What follows from this for the repentant fallen angels during the Millennium? During the Little Season? After whose somewhat parallel example? What fact proves that their final trial will be during the Little Season? What two things will Satan and his fallen angels attempt to do with them in the Little Season? How will their testing be? What will probably be the character of their Millennial and Little Season work? Along what five lines will they probably be tested? After whose likeness therein? Of what are we not informed on the outcome of the Worthies' trial? Why will they all probably be successful in their trial? What does not follow from this? Why not? When may we have more knowledge on this? Until when will full knowledge thereon be withheld from us? Why?

(33) What kind of a song will that antitypical of Ex. 15: 1-21 not be? After what example? What will it be? What will this not exclude? After what example? What kind of a song was that of Ex. 15: 1-21 ? What will the antitype of this song be? In what varying forms will these celebrations among the restitutionists be held? What will be common to all these varying forms? As the antitype of what? How is the whole-heartedness of the typical and antitypical singing suggested?

(34) In what person and number do the participants sing? Why this? How is the determination to take part in the song indicated? How is their harmony indicated? What, as the grandest of all, is indicated? What is implied, type and antitype, in the words, "I will sing unto Jahveh" What will to God be the outcome of His Plan? What is the reason for both songs? What is the literal translation of the Hebrew words translated "triumphed gloriously"? What does the Hebrew indicate? According to the English idiom how might the words be rendered? What will be the character of the Little Season's war? How will God emerge from it? Why? How does v. 1 stand related to the rest of Ex. 15: 1-21?

(35) Why will the Christ be able to say: "Jah is My strength"? Whose is the delivering power? What will also the other delivered spirit classes recognize? What will all the pertinent spirit classes say? Why? Of what is *Jah* an abbreviation? In how many passages do it and the word *Jahveh* occur? How many of the members of the five saved spirit classes will be able to say, *Jah* is my salvation? Who even can say it? Why? What else will all of them be able to say? Why? What will their praising God imply? Why? To whom does the expression, "*my father's* God," refer? Why? What might some conclude from this? Why is such a conclusion not necessary? What examples are illustrative of the involved principle? What clause in v. 2 is a mistranslation? What translations render it aright? What is not meant by these classes exalting God? What is meant? How will it be done? What will God's post-Millennial revelations and works increasingly do?

(36) What does the Hebraistic expression, *Jahveh* is a *man of war*, not mean? What does it mean? Why? In what kind of wars does this passage not teach that *Jahveh* takes part? Rather in what kind? What is not, and what is the nature of His weapons? After His example who else wage war? How have been and will be all of *Jehovah's* wars? To what does the clause, *Jahveh* is His *name*, refer? What acts will require both sets of attributes? Why is this so? What else suggests this answer? What do the two clauses of v. 4 in their parts and entireties mean?

(37) Quote and explain v. 5. To what will the destruction of Satan's host and leaders move the five spirit

classes? What will they thereby be led to say? Quote and explain v. 6. Who is the enemy referred to in v. 6? To what does his daring lead him? What will be the outcome for him? How will God not, and how will He accomplish this? Against what and in favor of what? Quote and explain the first sentence of v. 7. In what does God excel? Even whom? What will God's attributes do to His opponents in the end of the Little Season?

(38) What must ultimately be done to God's opponents? What does the Bible not mean by God's wrath? Why not? What does God's wrath mean? What is meant by God's sending forth His wrath? What will be its effect? What figure in v. 7 illustrates this effect? How does the stubble figure illustrate this? What are figuratively set forth in v. 8? What does the figure show in type and antitype? How must the word *congealed* (frozen) in v. 8 be understood? Why? How is the figure to be understood? What is the thought in the antitype?

(39) Whose activities are in v. 9 taken up? What is a better rendering of v. 9 than that of the A. V.? Who is the enemy, type and antitype? Who speaks in v. 9 in the antitype? What does this speech prove him to be? What does each clause of v. 9 mean? How will God meet these boasts, according to v. 10? Quote and explain in turn each clause of v. 10. What expressions in v. 10 show the great power and quick execution of the Second Death's instruments and processes?

(40) What transition of thought is made in v. 11? Quote and explain in turn each clause of v. 11. What is the right hand of v. 12? What is meant by its stretching forth? What is, and what is not meant by the earth in v. 12? Why is the earth here not to be understood as meaning the land part of the earth in the antitype? What does this consideration prove?

(41) To what is the transition in v. 13 made? What is the first clause of v. 13? When does God lead forth the Gospel-Age elect part of His people? Their non-elect and Millennial-elect part? How does He do it? From what to what will He have led them? By what? What will be the separate abodes of the elect and non-elect classes? What will be the character of these abodes? To whom does the song in v. 14 turn? Who are the peoples of v. 14? What is meant by the words, "hear" and "be

afraid"? Who are the inhabitants of antitypical Philistia? What Biblical considerations show this? What is meant by sorrow seizing them? Why will this be?

(42) Who are meant by the dukes of Edom? Their amazement? What are meant by the mighty men of Moab? Their trembling? What are meant by the inhabitants of Canaan? Their melting away? What shows the emphatic sense of their consternation? What does the combination of "fear and dread" show? Why this? What is meant in v. 16 by the expression, the greatness of Thine arm? To what two ends will it be exerted? How will it affect the wicked? How long will this last? What will then set in? How do the inimical peoples mentioned in vs. 14-16 stand related to the type? Why are they introduced into the song?

(43) What follows in v. 17? What is the first clause of v. 17? What is meant by the mountain of Jehovah's inheritance? The planting of the saved classes in this mountain? How will the classes come into it? What is guaranteed to its earthly part by the eternity of the Christ's kingdom? Quote the second part of v. 17. What will be God's dwelling? What will God do there? What else will the Christ be for God and the people? What does this passage teach of the four spirit classes and the restitution class as to the Christ? To whom does this passage apply even more emphatically than to the restitution class? What will be their privileges under the Christ? What may be said of all the saved classes? How many will there be of them?

(44) What does v. 18 teach? How will this be? What Scripture will then be fulfilled? What will never again thenceforth arise? What one lesson will suffice forever? What will God during His reign do to His creatures? His creatures to Him? In what relation to God will the ever developing universe be? What will the new creations forever be doing? What kind of a universe will then be? What kind of a Hallelujah will then be uttered? How will God feel at the perfection of His creatures? What will He do to His subjects? To what should this move us?

(45) What is the first antecedent of such a reign? What in v. 19 shows this? What interferes with God's headship being over all? What must happen before it can set in? What is the second antecedent of God's reign?

What words of v. 19 show this? What do these words mean? How will the righteous be disposed toward God's reign? For what will this fit them? What do we now do as to this outcome? Why will this take place?

(46) By whom was the song of vs. 1-19 sung, type and antitype? What do vs. 20 and 21 do? Whose sister is Miriam in this connection called? What is the character of this fact? Whom does Moses in the Parousia and Epiphany type, primarily and secondarily? Aaron? What, therefore, is the setting for Aaron in the history of Israel's Enslavement and Deliverance? Whom does he type for the Millennium and the Little Season? What, accordingly, is typed by the prophetess, Miriam, as sister of Aaron? What two Millennial classes will be distinct from the present unbelieving Jews and Gentiles? How are they referred to in Joel 2: 28 and Is. 60: 4? How are the present unbelieving Jews and Gentiles Millennially designated in these verses? What two classes does Miriam type? Why are they the sister of antitypical Aaron? What order of Abraham's present seed are they? What will be their special Millennial and Little-Season privilege?

(47) Whom do the women of Israel (v. 20) type? How will they be related to Jesus and the Church? What do musical instruments symbolize? What are some illustrations of this at present? In the Millennium and in the Little Season? What are probably represented by the timbrels of Miriam and the other women? How is Miriam's timbrel described in the Hebrew? What does it therefore represent? How will the other antitypical timbrels be compared with Miriam's? Why is this so?

(48) What is typed by Miriam's going forth with the timbrel in her hand? The other women's going forth with their timbrels? What is symbolic music and dancing? What is typed by the women's singing? What therefore does the picture type?

(49) Where and how long will this celebration be? What will be its spirit? What marring things will be absent from it? How will the celebrants feel and do? What is typed by the women responding to the men's singing? How relatively will the singing of the antitypical men and women be? What is, and what is not typed by the statement that Miriam answered the men? What is typed by Miriam's saying, "Sing ye unto the Lord"? Her using the same words as those with which the men began

the song? Despite the fact that the repetition of the rest of the song is not recorded, of what may we be sure? What should we in anticipation of Jehovah's victory do? How should we look forward to it?

(50) With this paragraph what do we bring to an end? For what kind of readers? What is the character of this type? In connection with what will we expound the omitted parts of this history? What privileges have some of us had? What do we trust still to have? What has this study done for us? For what should we pray on behalf of one another?

The Red Sea's beach beneath the heavy tread  
Of hoofs and wheels gave back a moaning sound  
As if some unseen spirit wailed the fate  
Which hung o'er Egypt's might! On, on they marched  
Between the walls of water which uprose  
In emerald brightness, till they seemed to meet  
The blue expanse of heaven. On! still on  
With stubborn spirit the pursuers dashed  
Nor heeded how the angry eye of God  
Looked frowning on them from the cloud of smoke,  
Which still preceded them. Israel's last son  
Had gained the eastern bank, with footsole dry  
When Moses, at God's mandate, stretched again  
His hand out o'er the sea. Wail, Egypt, wail!  
Not on that night the dismal cry went forth  
That all the first-born of your land were slain,  
From kingly Pharaoh on his regal throne  
Unto the captive in the dungeon's gloom  
Had ye such cause for woe! Jehovah frowned  
And nature shrunk before Him. Then arose  
A shriek of terror, as the surging flood  
Upreared its horrid crest and whelmed the host  
Of Egypt's pride! Relentless surge on surge  
Swelled like the angry pulse of Deity,  
And drowned the gurgling cry of mail-clad men,  
The stifled neigh of terror-stricken steeds,  
And the loud scream of mortal agony  
Which shrieked the dirge of all that stubborn host  
Whose pride had dared the might of Israel's Lord.

## CHAPTER V

### JOURNEY TO MOUNT SINAI Ex. 15: 22 - 19: 25

MARAH. ELIM. MANNA. REPHIDIM. JETHRO. THE JUDGES. BEFORE THE COVENANT AT MOUNT SINAI.

AS WE have seen there is a twofold Red Sea experience, the actual deliverance, which is Millennial, and the reckoned one in faith justification, which belongs to the Gospel Age. It is from the standpoint of this reckoned deliverance that Moses' bringing the Israelites onward from the Red Sea types our Lord's bringing antitypical Israel onward in the Gospel Age into Gospel-Age experiences; for the march from the Red Sea to Sinai and the Law Covenant types the progress of God's Gospel-Age people from Pentecost to the Millennial Kingdom and the New Covenant (brought . . . sea, Ex. 15: 22). The Church immediately after Pentecost came into contact with the fortresses (Shur [*fortress*, defending Egypt]) of Satan's empire as these were represented in Jewish ecclesiasticism and pagan civil and religious arrangements. And in principle the same conditions confronted the Church throughout most of the fifth, all of the sixth and in the beginning of the seventh one-thousand-year days of human history (three days). In the early part of the seventh one-thousand-year day [1872 and onward] a great lack of clear and palatable Truth and presence of bitter experiences prevailed (found no water); for at that time the prevailing teachings, *e.g.*, trinity, immortality, eternal torment, absolute predestination of a few to life and the great majority to eternal torment, probation limited to this life, the judgment day as doom's day, *etc., etc.*, with consequent very sad experiences were bitter indeed (came to Marah [*bitter*] . . . not drink . . . bitter . . . name . . . Marah, v. 23).

(2) These bitter doctrines and experiences occasioned much murmuring among the Lord's people, in which they, by their attitude and acts, blamed our Lord with responsibility for these errors and bitter experiences (murmured against Moses, v. 24), and complained that they could not satiate their thirst, and blamingly asked what teachings and experiences they should accept (what shall we drink). Our Lord Jesus, knowing that God was the only Source and Giver of the needed Truth and accordant experiences, laid the case before the Lord (cried unto the Lord, v. 25), who pointed out to our Lord Jesus the ransom sacrifice (showed him a tree [Gal. 3: 13]) which the Lord Jesus through the Lord's people, especially Bro. Russell, making it the touchstone of Truth, and applying it refutatively as such (cast into the waters), set aside all the bitterness in the said errors and experiences, and thus sweetened the teachings and experiences into the blessedness of the Parousia truths and works (waters were made sweet [Dan. 12: 12] ). It was in this connection that Jesus taught the Lord's Parousia people the precept of sacrifice, consecrated living (then he made . . . a statute, literally, decree) and the doctrine of the ransom (ordinance, literally, judgment), as it was also in connection with the ransom teaching and the consecrated life, the two sin-offerings, that Jesus tested them (there he proved them), as the pertinent Parousia experiences prove. The side of these testings pertinent to the sifting leaders is typed in the experiences of Moses and Aaron smiting the rock twice (Num. 20: 1-13) . Certainly it was during the pertinent Parousia conditions that Jesus promised (said, v. 26) through His mouthpieces, especially that Servant, that if the Lord's people would faithfully heed God's Word (diligently hearken to the voice of . . . God) and act according to God's justice (right), pay attention to His detailed charges of justice (give ear to his commandments) and observe all God's suggestions of sacrifice (keep all his statutes), God would see

to it that none of the faults of worldlings coming in judgment from the Lord as spiritual disease would afflict Spiritual Israel (put none . . . upon you . . . brought . . . Egyptians), since God was intent on healing the spiritual diseases of His people (I . . . that healeth thee). We have just applied vs. 23-25 to the cure of the errors and bitter experiences of the Parousia. It is equally applicable to the cure of the Romanist errors and sad experiences of the Reformation period, when the ransom doctrine was used by our Lord to cure errors as to works' justification, penance, pilgrimages, asceticism, priestcraft, monasticism, mass, transubstantiation, self-atonement, sacramentarianism, purgatory, *etc.*, and consequent bitter experiences cured by the ransom.

(3) The next experience of the Church typed during Israel's journey to Sinai and the Law Covenant is that with its leaders (Elim [*trees*, the symbolic great ones, Is. 61: 3, as grass represents the ordinary ledlings], v. 27). These are great ones, not in man's, but in God's and the Church's sight. The main ones of these leaders are the twelve Apostles (twelve wells) as depositories of the Truth (Matt. 18: 18), from whom the Lord's Gospel-Age people have drawn up the refreshing Truth (water), and the 70 general elders of the Jewish Harvest, of the Interim and of the Gospel Harvest, from whom God's people have been sheltered, while in the condition of isolation from the world (three-score and ten palm trees). These symbolic wells refreshed the Lord's people during their wilderness journey (Ps. 23: 2); and against the fierce rays of the sun of temptation shining in their condition of isolation from the world (Matt. 13: 6, 21) the symbolic palm trees sheltered them. Thus they have found with these refreshment and protection during their wilderness exile, resorting to them for these (encamped there by the waters). All through the Age they have had this experience, but it was especially during the Harvests that such experiences were the richest.

(4) The next set of experiences that have marked the Church's journey to antitypical Sinai, the Kingdom, and the New Covenant are such as have been connected with their receiving the Word of God as symbolic food. These are set forth in Ex. 16. The transition from the former set of experiences to these is typed by the journey from Elim (journey from Elim, Ex. 16: 1) to the wilderness of Sin (came into the wilderness of Sin [*thorny*]), which types the warring features of the Truth; for it has usually been amid controversies that the Truth has unfolded. And certainly between refreshing and protecting experiences and the coming to the Kingdom and the New Covenant have there been such controversies (between Elim and Sinai [*peaky, pointed*, in allusion to the high and pointed position of the Kingdom]). As the Truth was needed, but not yet due (15th day of the 2nd month, just one month after leaving Egypt) during the controversies following the exit of the Lord's people from the present evil world (after departing . . . Egypt) did they by attitude and act from shortly after Pentecost onward fault Jesus (Israel murmured against Moses, v. 2) and additionally by word fault the mouthpieces of Jesus (Aaron) in their isolated condition (in the wilderness), indicating their wish that they had never by repentance, faith and consecration left the symbolic world, but had remained under the curse until death (would . . . died . . . Egypt, v. 3) implying that there they had a sufficiency of heavy, medium and light food for heart and mind (flesh pots . . . bread to the full), and thus charging that Jesus and His mouthpieces were bent on starving them through lack of spiritual food in their condition of isolation (brought us . . . wilderness to kill . . . with hunger).

(5) The Lord assured Jesus that He would cause to come from Him spiritual food (Lord unto Moses . . . rain bread from heaven, v. 4). To obtain this the people were to bend their mental energies to acquire as much as each should need and as due in the period

of the Church in which he lived (gather a certain rate every day). Such a course on their part would provide God with opportunities to test their devotion to God's Word as to whether it would be active or not (prove them . . . walk in my law or no). The seven days of the week here seem to represent the seven epochs of the Church, the seventh including also the Millennium. In each of the first six epochs with the assistance of their teachers, especially of the star-members, they were to study the Bible directly and gather out therefrom what they could find there for their needs (gather a certain rate every day); but in the Philadelphia period (sixth day, v. 5) they would gather enough to last during the Philadelphia period and the Laodicean period (prepare . . . bring in . . . twice as much as . . . daily); for the Philadelphia truths would also include all given before in the interim, and would, as the basis of the advancing Truth of the Laodicean period, be carried over into the latter; for the Laodicean work would be, partly but not exclusively, a polishing of the vessels given in the Philadelphia period and a setting of them in their proper order (C 120, 2, 3). But whatever new truth would come in the Laodicean period would come without the Lord's people gathering it, digging it out by direct Bible study, but by the Parousia and Epiphany messengers' gathering it, certain others getting some new features, not by gathering, but more by stumbling into it, as it were; for in this connection the gathering types searching out more or less by themselves. It will be noted that it is especially in the Laodicean period that all direct Bible study is prohibited the consecrated and unconsecrated people of the Lord, Jesus and its two messengers being the only exceptions (Ex. 19: 21-25), while no such sweeping prohibition was given before, though there were certain limits placed upon direct Bible study before (Num. 12: 2-8), *i.e.*, that it be done in connection with the ministry of the star-members and their special helpers. It was because the Lord's

people had imbibed the pertinent practice in Babylon prevailing before the Laodicean period, that not a few of them stumbled over the pertinent Laodicean arrangement as an alleged infringement on their liberty and of an alleged self-exaltation of the two members of the Laodicean messenger. More details will come on this subject as vs. 22-27 are studied.

(6) Jesus and His Gospel-Age mouthpieces told the Lord's people amid their murmurings that God would so adjust matters that error during spiritual darkness would abound among them as one of the portions of each of the six epochs (Moses and Aaron said . . . at even, v. 6), which would be a rebuking reminder to them that though God had once delivered them from the world, yet they again became involved in the world's error (know . . . Lord hath brought out from . . . Egypt). Nevertheless, He would in each epoch in grace, despite their murmurings, sufficiently supply them with true spiritual food during spiritual daylight (morning, v. 7), whereby they would be enabled to recognize God's wisdom, justice, love and power (see the glory of the Lord); these two things would be done, because God had taken note of the people's murmuring against Him (heareth . . . against the Lord), the former as retribution and natural result on the evilly disposed and the latter as favor to the properly disposed. Nor was there any valid reason for their murmuring against Jesus and His mouthpieces to them (what . . . murmur against us?). Our Lord showed that it would become manifest when the Lord would suffer the error to come to each epoch, and when He would also give them spiritual food, that they murmured against God (this shall be . . . give . . . flesh . . . bread . . . the Lord . . . ye murmur against Him, v. 8). Since Jesus and His mouthpieces were merely God's Agents in the matter, their murmuring was actually not against them, but against God (what are we . . . not against us, but . . . Lord). Then Jesus charged at each time of murmuring His mouthpieces,

by their teachings to gather the people together in matters pertinent to the Lord (Aaron . . . congregation . . . come near before the Lord, v. 9) since it was against Him that they had sinned unto His taking note of it (heard your murmurings). While the mouthpiece so taught, and the people gave attention to the truth on their isolation from the world, God's wisdom, justice, love and power became manifest to them in the Truth (Aaron spake . . . Israel . . . wilderness . . . glory . . . cloud, v. 10). Jehovah then repeats, and that to Jesus, the thoughts expressed in vs. 6-8 on the error and Truth coming in the six epochs (vs. 11, 12).

(7) Accordingly, in each epoch error came (at even the quails, v. 13). These errors came progressively and increasingly in each succeeding epoch until they reached their height in the Philadelphia epoch both in Romanist and in Protestant sectarianism on matters of doctrine, practice and organization (covered the camp). Details on these matters have been given in our exposition of the offerings of the Gospel-Age princes (EH, 169-480), and of Elijah-type and antitype (EC, 7-66), hence they need not be here repeated. The Lord also, true to His promise by the Truth of His Word, in each of the first six epochs gave His people progressively and increasingly the spiritual Truth as due and found, in the condition of isolation (morning dew lay . . . was gone . . . face of the wilderness . . . small [literally, thin] round [literally, flaky] thing, v. 14). Such Truth came in very small quantities and with clarity at each time until cumulatively it became much and harmonious by the end of each epoch (small [thin] as the hoar frost on the ground). As each new feature of Truth became due, the Lord's people, not knowing it before, questioned one another as to what it was, as to its nature and meaning (Israel saw it, they said . . . It is manna [literally *man hu* means, What is it? see margin. Evidently they did not at first call it manna; for they did not know what it was, and first found out what it was when Moses told them; hence

the marginal translation is better than the A.V. text] . . . wist not what it was, v. 15). Our Lord through His mouthpieces made it clear to His people that it was the Divinely provided spiritual food (Moses said . . . the bread which the Lord hath given you to eat). The popular Hebrew word for *what, man*, became henceforth the Hebrew name for this food from heaven. Because manna types the Truth as spiritual food, it also types our Lord as our enlightenment, justification, sanctification and deliverance, because the Truth and the Bible are Christocentric (John 6: 27, 32-58); and as we partake of it we partake of Him as our Teacher, Justifier, Sanctifier and Deliverer (1 Cor. 1: 30). Our Lord, at God's suggestion, as the Truth became due in the sixth epoch, charged (the Lord hath commanded, v. 16), through His mouthpieces, His people evermore to study (gather) it; and that according to capacity (omer) and need (eating), as the description (number) of their assemblies (tents) called for it as assemblies and as individuals in the assemblies (persons). And in harmony with this charge God's people as assemblies and as individuals did (Israel did so, v. 17) according to need and capacity; some gained more Truth, others less (some more, some less). Measured by their capacity (mete it with an omer, v. 18) and by their need (eating), each had enough with no surplus over; for some have need of, and ability for more, others for less (much had nothing over . . . little had no lack).

(8) Our Lord charged that no assembly or individual leave any of the Truth due in an epoch unused unto the following epoch; but that all the Truth due in any epoch be appropriated as Spiritual food during its proper epoch; for as meat in due season it was needed for overcoming purposes in its own epoch (Moses said, Let no man leave it till the morning, v. 19). Some refused to follow this admonition (harkened not . . . left it till the morning, v. 28) with the result that it corrupted in their minds into error (bred worms) and

in their hearts into sin (stank), which naturally displeased our Lord (Moses was wroth with them) unto His casting them off from His special favor. This occurred in each epoch's sifting. In all six periods the Lord's people studied and appropriated the Word (gathered it every morning [literally, morning by morning], v. 21) according to each one's need (according to his eating). It prevailed as long as due, but in trial and temptation times no new truth became due to enable them to stand; for God wills that the strength derived from previously due Truth be tested, hence no truth becomes due in trial and temptation to give them strength to meet them (sun waxed hot it melted, Matt. 13: 6, 21). During the sixth, Philadelphia, period an unusually large amount of Truth was due (sixth day they gathered . . . two omers), as can be seen, among other things, by the fact that ten of the twelve stewardship truths, as well as much refutative truth, became then due. Moreover, all the previously due Truth of the four preceding epochs was seen in the sixth epoch, as well as much of the first epoch's truths. Thus much Truth prevailed at that period; and the Lord's people in leaders and led studied (gathered) it out of the Bible. The leaders in star-members, their special helpers and the crown-lost leaders by their discourses and writings reported this fact to our Lord (rulers . . . told Moses).

(9) Our Lord declared (he said, v. 23) to these that according to the Lord's Word then made clear (Lord hath said) the Millennial Sabbath, whose first period was the Laodicean time, was coming, and that it was to be a period of rest from a work that had previously been pleasing to the Lord, but that in the time following the Philadelphia time would be counted speculation for all except our Lord and His special mouthpieces—direct Bible study (tomorrow is the rest . . . unto the Lord). Hence the leaders were to prepare in writing matters of doctrine (bake) and practice (boil) that would have pertinent value not only

for the Philadelphia, but also for the Laodicea and restitution times. It was especially by putting such matters in writing that they were to be preserved for after times (that which remaineth . . . to be kept until the morning). In harmony with this thought our Pastor made use of various Philadelphia writings for Parousia purposes, *e.g.*, Mosheim's church historical works, Englishman's Hebrew, Chaldee and Greek Concordance, the Diaglott, Fox Martyrs, *etc., etc.*, as we also make use of these and other Philadelphia works for Epiphany purposes, and as we are collecting the main priestly and Levitical works of the Gospel Age for present and Millennial uses, which vs. 23, 32 teach should be done. The leaders and the led of the Philadelphia period accordingly preserved the pertinent pen-products for later uses, which proved under Divine providence to be for Laodicea and Millennial times (laid it up till the morning, v. 24) even as Jesus by the Divine Spirit and providences indicated (as Moses bade). The pertinent writings on conduct did not, nor will they, corrupt the hearts of God's people of the seventh period (did not stink), nor do they nor will they defile their minds (neither . . . worm therein).

(10) Throughout the Laodicea period Jesus has been charging and during the Millennial period Jesus will charge the Lord's people to partake of the truths of the Philadelphia times (Moses said, Eat that today, v. 25); for they are not during either of these two periods to do direct Bible study, since they require all with the above-named exceptions to rest from such study during antitypical Sabbath for the Lord's sake (today is a sabbath unto the Lord). He has been declaring and will throughout this Sabbath continue to declare that no Truth will be found in that way during this seventh day (today ye shall not find it in the field). Throughout the previous six Church epochs by direct Bible study God's people arrived at Truth with the help of His mouthpieces, which was true even

in the Ephesus epoch during the Apostles' presence and activity (John 5: 39; 1 Cor. 14: 26) and especially in the Philadelphia period (six days shall ye gather it, v. 26); but the Lord has assured us (Ex. 19: 21-25) that for the Laodicea and Millennial period such should not be done; for no Truth would be found then in that way (seventh day . . . sabbath, in it there shall be none). We may be sure that the Lord's design thereby is a wise, just and loving one, e.g., He knew that by speculating the brethren would give room to the devil to bring all sorts of errors to the Lord's people; for the Laodicea period has been the special time of his inciting to frenzies of delusions (2 Thes. 2: 9-12). In observing this charge of the Lord, His people are shielded from error and the temptation to that pride that Satan incites in alleged "discoveries of new truth" by speculation.

(11) But despite the Lord's pertinent warnings on direct study of the Bible after "the sixth day," some have been indulging in it, as experience proves in the Parousia and, especially, in the Epiphany, and perhaps some will attempt it among the restitution class in the next Age. Especially have the six sifting classes been guilty of this evil (there went . . . people on the seventh day to gather, v. 27). And despite their professions of discovering "wonderful light," these speculators got absolutely no new truth at all from such study (they found none), because the Lord for the antitypical seventh day will not give any by that method. Such forbidden course led God to tell Jesus (Lord said unto Moses, v. 28) to expostulate with those who have so refused (how long refuse ye) to observe God's charges (commandments) and arrangements (laws). Jesus made this expostulation orally and in writings during the Parousia, especially through that Servant, and during the Epiphany, especially through the Epiphany messenger. This expostulation was made, because God required rest from the labor of direct Bible study on the antitypical seventh day (for that . . . the

sabbath, v. 29), for which reason He gave enough of such work during the Philadelphia time to suffice for that and the following period (sixth day the bread of two days). Therefore He requires every one to keep within His pertinent official functions during the antitypical seventh day (abide every man in his place) and not leave those official functions to assume those that are limited to Jesus and His special mouthpieces (let no man . . . on the seventh day). This charge was then fulfilled by the Lord's people (people rested on the seventh day, v. 30). The type here does not refer to those who speculated themselves out of being any longer of God's people, and compared with v. 27 shows that those who had done some of it, and who remained among the Lord's people cleansed themselves of this fault, and henceforth no more practiced it.

(12) God's people attribute the quality of understandability to the Truth as a thing both reasonable and clear (Israel called the name thereof Manna [the Hebrew word is *man*, *what?* which suggests that its meaning—What is this?—under investigation as due is reasonable and clear], v. 31). The Truth is aromatic and saving, aromatic because Divinely inspired, pure, perfect, reliable, effective, soul-satisfying and permanent; and salutary, because it makes wise unto salvation, develops the graces and saves the believing and obedient (was like coriander seed). It is also wise, just, loving and powerful (white). And to the responsive it is hope inspiring, and is thus spiritually sweet (like wafers [literally, a cake] made with honey); for it fills the responsive disposition with love, hope, faith, joy, peace and comfort, all of which constitute spiritual sweetness. Jesus a second time has charged at God's command (Moses said . . . the Lord commandeth, v. 32) that the Truth according to the capacity of God's people (an omer of it) be preserved in writing (kept), and that from the first epoch onward for the future use of God's people (for your generations). This charge has resulted in the production of the New

Testament and the main writings of most of the star-members and their special helpers and in their preservation to the end, that later comers of God's people may see the Truth gotten in the former "days" of the Gospel Age (see the bread . . . fed you in the wilderness. . . from . . . Egypt). Additionally Jesus charged His mouthpieces (Moses said to Aaron, v. 33) to take the doctrine of the Christ class' hereafter (take a pot) and fill it to its utmost capacity, which is immortality, as their kind of everlasting life (omer full of manna); and to keep this teaching as a matter relating to the Lord for the Spirit-born condition (before the Lord) to be perpetually held before all generations of God's people (kept for your generations). This was accordingly done by the Lord's mouthpieces and is fixed as the pertinent teaching as to the Spirit-born condition (so Aaron laid it up before the testimony to be kept, v. 34). The Truth in its dueness has been and will continue throughout this Age to be the food of God's people until they come to the Kingdom (Israel. . . manna forty years until . . . land inhabited . . . borders . . . Canaan, v. 35). Their capacity (omer, v. 36) for the Truth exists in a limited condition by reason of the imperfection of their mental, moral and religious powers (*tenth* part of an ephah).

(13) We see from our present study of Israel's journeys from the Red Sea toward Mt. Sinai that certain prominent experiences of God's Gospel-Age people are set forth typically: In Ex. 15: 22; their experience with the organized world is briefly set forth, as well as their Gospel-Age journeys as touching three one-thousand-year periods; in Ex. 15: 23-26 their experiences with the ransom as the setter—aside of the bitterness of error are pictured, while in Ex. 15: 27 their experiences with the Church's general elders are typed. Again in Ex. 16 their varied experiences connected with God's Word as their heaven-given food are represented. In Ex. 17: 1-7, as we shall see, their Gospel-Age experiences with the ransom as the source

of the water of life as spiritual drink are represented, while in Ex. 17: 8-16 their experiences in battling with sin are symbolized. Those parts of their journey pictured forth in Ex. 18 and 19, as, D. v., we shall see, concern other features of the Church's Gospel-Age experiences as they have been advancing to the New Covenant's giving. Besides the experiences typed in Ex. 16, at God's charge (according to the commandment [literally, mouth] of the Lord, Ex. 17: 1) the entire Church (all . . . Israel) proceeded out of thorny, controversial, experiences with regard to the Truth as spiritual food to particular experiences related to the ransom as the source of the water of life to be given as refreshment (Rephidim [*refreshment*]) to the spiritually thirsty. But before refreshment thirst for the water of life has been experienced by God's people; and repeatedly during the Age they lacked such water (no water . . . to drink). Especially was this the case as to the ransom, over which, through errors on the mass, immortality, purgatory, eternal torment, universalism, etc., thirst was felt, especially by the errorists.

(14) Amid such errors the attitude, acts and teachings of such people strove with our Lord (people did chide with Moses, v. 2), and much controversy was aroused there-over, amid which great controversial thirst was experienced, by the errorists especially, during the Philadelphia and Laodicea periods (give us water to drink). During these controversies Jesus expostulated through His mouthpieces with the chiders for their wrong attitude, acts and teachings toward Him and God (Moses said, Why chide ye with me? Wherefore do ye tempt the Lord?). The controverting errorists and their deceivinglings, desirous of refreshing Truth, in their perplexity murmured against our Lord in His mouthpieces, who offered objections to the pertinent errors (thirsted there for water . . . murmured against Moses, v. 3). Their oppositional attitude, acts and teachings blamed Him in His mouthpieces as having made their condition more liable to condemnation

unto death of heart and mind than when in the world, and was a demand as to why He had thus treated them, their supporters and powers (wherefore . . . brought . . . Egypt to kill). Our Lord in His mouthpieces laid the matter before the Lord, entreating for information as to what to do in the circumstance, and telling Him of their readiness to attempt to refute Him in His mouthpieces with their teachings (What shall I do . . . ready to stone me). Jehovah charged our Lord in His mouthpieces to set up opposition publicly (go on before the people, v. 5) to the errors and their teachers, in cooperation with loyal leaders (take . . . the elders) and in the -exercise of His official power (thy rod . . . take in thine hand), with which, by His pertinent use of it, the Truth was made repulsive and deadly to the symbolic Egyptians (wherewith thou smotest the river, Ex. 7: 17-21).

(15) God promised to stand by His wisdom, justice, love and power for Christ, and that upon Him as the Ransom (stand before [literally, in favor of] thee there upon the rock, v. 6; 1 Cor. 10: 4), even if it were in a condition of isolation (Horeb [*desert*]). Then the Lord charged Him in His mouthpieces to expound with His teaching authority Christ the Ransomer (smite the rock), from whom, by such activity, abundance of Truth would flow forth unto the quenching of the thirst of God's people (come water . . . the people may drink). Our Lord in His mouthpieces did this publicly and especially in the sight of the leaders of God's people (Moses did so in the sight of the elders), as we have witnessed in the Laodicea, and read of it in the Philadelphia time. Surely in these experiences God's people were tempted and tested, as they also tempted God and Christ therein (called . . . the place Massah [*trial, temptation*] v. 7), as we know from the Laodicea experiences, and as we have read of the Philadelphia experiences. And surely God's people were involved in great controversies on the ransom in both of these periods (Meribah

[*strife controversy*]); for the errorists strove with Satanic cunning on this subject against the Truth; and they tempted, bantered, presumed upon, God and Christ by questioning Their promised light and help, as well as themselves were tested (tempted the Lord . . . among us or not?) and tempted. The Cross still remains the Rock of offense, as it was so in the Jewish Harvest and in the periods of Philadelphia and the Parousia.

(16) Another Gospel-Age experience of God's people is their warfare with sin (Amalek [laborious] v. 8) which in their flesh, in the world and in Satan and in all its laborious forms, has continually warred against them (fought with Israel), and that after they received refreshment from the ransom and were enjoying that refreshment (in Rephidim). In this warfare Jesus charged the star-members (Moses said unto Joshua, v. 9) as His special representatives to select the abler warriors, the consecrated, to do special fighting (choose us out men) and to lead them forth to the warfare against sin in all its forms as led by the devil, the world and the flesh (go out, fight with Amalek). He promised him that in the time of battle (tomorrow) He would take His stand on the pinnacle of the embryo kingdom (stand on . . . the hill) with His official authority in exercise (rod of God in mine hand) as the Deliverer of God's people in their battles with sin. Accordingly, the star-members (Joshua, v. 10) fulfilled this charge in preparing the abler warriors, the consecrated (did as Moses had said), and in waging war with sin (fought with Amalek). To the vantage ground in the embryo kingdom Jesus (Moses), the crown-retainers (Aaron) and the crown-losers (Hur, *noble*) betook themselves during this warfare (went up . . . the hill). It was by Jesus exercising His power (Moses held up his hand, v. 11), which He always did when His warriors fought faithfully, that God's people prevailed over sin (Israel prevailed); but when Jesus withheld exercising His power (let down his hand),

which He did when His warriors did not fight faithfully, sin gained victory (Amalek prevailed).

(17) Our Lord's power, not acting almighty, *i.e.*, coercively, but graciously in our battles with sin, requires the cooperation of God's people; otherwise it withholds acting effectively, as though, in man's sight, weary (Moses' hands were heavy, v. 12). But both crown-retainers and crown-losers have cooperated with the Lord in supporting Him in His helping His warriors to victory. This support they gave Him partly by enthroning Him on the truth (took a stone, and put it under Him; and he sat thereon) that of God He is made Wisdom, Righteousness, Sanctification and Deliverance to God's people, *i.e.*, He is the One that gives them victory in their battles with their foes, hence also victory in their battles with sin, and partly by using their power to support His exercise of power on His warriors' behalf (Aaron and Hur stayed up his hands). In this warfare the crown-retainers have given priestly help (one on one side) and the crown-losers have given Levitical help (the other on the other side). As a result Jesus, so supported, will exercise His power in giving His warriors the needed help even unto the end of the Age (hands were steady until the going down of the sun, Matt. 28: 20). The result was victory for the star-members (Joshua, v. 13) and the Lord's warriors who overcame sin and its ramifications (discomfited Amalek and his people) by the power of the Word of God, which is the sword of the Spirit (with the edge of the sword). God charged Jesus (said to Moses, v. 14) to cause to be put into writing for the encouragement of the star-members (write . . . memorial . . . rehearse . . . Joshua) that He would ultimately annihilate sin in all its forms (utterly put out the remembrance of Amalek). Jesus (Moses, v. 15) accordingly developed the Church (built an altar), giving it the character of God's, standard of character, *i.e.*, a character like God's (name of it Jehovah-nissi [*my banner*] ), declaring this to be so, because God

solemnly pledged Himself (hath sworn, v. 16) to oppose sin forever (war with Amalek from generation to generation); for the time will come when "all iniquity shall stop her mouth" (Ps. 107: 42), which the zeal of the Lord will accomplish by fighting it out of existence. To this let us all say, Amen and Amen.

(18) In Ex. 18 there are typed two experiences of God's people during the Gospel Age in their journey to the Kingdom and the New Covenant, even as our previous study brought some others to our attention. As in Ex. 3: 4 there were presented to us some types on certain events occurring between God and Christ, so in Ex. 18 a similar set of types is found, *i.e.*, they picture forth certain experiences of God and Christ and certain resultant things among God's people occurring in their journey to Zion. In this set of types Jethro represents God, particularly in His wisdom and might; and Moses types our Lord Jesus, as he usually does in Exodus, Numbers and Deuteronomy. With these few prefatory remarks we begin our study of Ex. 18. *God, particularly in His wisdom and might (Jethro, excellent, 18: 1)*, gave special thought (heard) to the reckoned and actual deliverances that He had in His wisdom, justice, love and power, wrought (God had done) one behalf of our Lord and His people (Moses . . . His people) in that he had delivered His people from Satan's empire (Lord . . . out of Egypt). Before proceeding further we may here remark that this story has a threefold fulfilment in the large picture: (1) in the Jewish Harvest, (2) in the Interim and (3) in the Gospel Harvest (Parousia and Epiphany). In this study we will more especially point out the third application as more practical for us.

(19) During the period from 1846 to 1874 the Little Flock (Zipporah, *little bird*, v. 2), apart from the separated sanctuary, and the more faithful of the justified (Gershom, *stranger there*, v. 3) and the less faithful of the justified (Eliezer, my God is *helper*, v. 4), after being called into the Miller Movement, 1829-1844, were by our Lord's peculiar course beginning between

1844 arid 1846 sent back after 1846 to Babylon (sent her back). These by the reaping message were by God brought into the Parousia and Epiphany movements, and thus to our Lord Jesus (Jethro . . . took . . . came . . . sons . . . wife unto Moses, v. 5), away from Babylon into the condition of isolation (in the wilderness) amid trialsome experiences in the near presence of the Kingdom and New Covenant (encamped at the mount of God). The developing of the more faithful of the tentatively justified (Gershom, v. 3) was the first work after our Lord's deliverance from Satan's empire to the Divine nature and glory in which He was indeed a stranger as a new creature in a strange sphere for Him (an alien in a strange land) and the less faithful of the tentatively justified were a constant reminder of God's helping Him overcome Satan's combative theories (mine help . . . from the sword of Pharaoh, v. 4). By the Parousia and Epiphany teachings and works God made known to Jesus that He was fellowshipping with Him (said . . . Jethro . . . am come, v. 6) by which teachings and works God brought the three above-mentioned classes to our Lord (thy wife . . . sons), the latter with the former (with her).

(20) Our Lord, of course, responded to the Father's message and pertinent activities (Moses . . . meet his father-in-law, v. 7), and did it with the reverence due to His Superior and with the tender love that He felt toward God (did obeisance and kissed him). Both of Them expressed keen interest in Each Other's welfare (asked . . . welfare), and took Their position in the sphere of Jesus' official activities (came into the tent). Jesus testified (told, v. 8) of Jehovah's works as to Satan and his servants (all . . . done unto Pharaoh and to the Egyptians) in the interests of God's Parousia and Epiphany people (Israel's sake). He also told of the sore trials and hard works that had befallen them aid the experiences of deliverance from the present in, evil world and as they progressed toward the Kingdom and the New Covenant (travail . . . by the way), and also stressed Jehovah's delivering power in all

these sore trials and hard works (the Lord delivered them). Of course God in His wisdom and might rejoiced in the grace that He in His wisdom, justice, love and power had shown Israel (rejoiced . . . goodness . . . done for Israel's sake, v. 9), in that He had delivered them from bondage to Satan's servants (delivered . . . out of . . . Egyptians). God in His wisdom and might (Jethro, v. 10) caused credit to be reflected upon Himself in His wisdom, justice, love and power (blessed be the Lord) for His delivering works toward Jesus and His people (delivered you) as to the power of Satan's servants and as to the power of Satan himself, since He freed His people from the power of Satan's servants (people . . . hand . . . Egyptians). By God's causing His supremacy in being, character, words and works to be known; He pointed out to our Lord His superiority to all heavenly beings, including our Lord (the Lord is greater than all gods, v. 11), demonstrating it as to Satan and his fallen angels in that they in pride arose to oppose His purposes as to His plan (things . . . dealt proudly he was above them). In accomplishing this work God in His wisdom and might stressed the acceptable sacrifice of Christ (took a burnt offering, v. 12) and the sin-offerings of The Christ (sacrifices) in the relation to God in His wisdom, justice, love and power (for God); and the whole Church (Aaron) and the leaders of God's people (elders) partook of the Parousia and Epiphany Truth with God in His wisdom and might in matters pertaining to the God of wisdom, justice, love and power (before God). What a wondrous fellowshipping together that has been which is typed in vs. 1-12 !

(21) While vs. 1-12 give an experience of God and Christ during the Gospel-Age journey to the Kingdom and the New Covenant, on the fringes of which God's people and their leaders were privileged to share, in vs. 13-27 another experience which mainly involved God and Christ, but included the leaders and God's people, is set forth. Like the preceding one it has a threefold application: (1) to the Jewish Harvest,

(2) the Interim and (3) the Gospel Harvest. As above, we will study the last. Briefly, under the type of the institution of Israel's tribal judges, it refers to God's setting in the Church its teachers: the Apostles and other star-members (rulers of thousands), their special helpers (rulers of hundreds), pilgrims and auxiliary pilgrims (rulers of fifties) and elders (rulers of tens), to build the Church up in every good word and work (1 Cor. 12: 28; Eph. 4: 11-15). These judges do not type exactly the same officials as are typed by the 70 elders of Num. 11; for in vs. 13-27 all of the servants of the Church are typed, whereas in Num. 11 only certain general servants of the Church are typed. With these preliminary remarks we are ready to take up the details of vs. 13-27. Jesus' zeal for God, the Truth and the brethren moved Him not to spare Himself, but diligently care for the interests of God's people continually (Moses sat to judge the people, v. 13), and that at first without special help of others. This is more easily seen in the first application (morrow), according to which while in the flesh for a while Jesus was the only servant of the Truth, *i.e.*, until He called to assist Him the Twelve, who were called to assist Him before the 70. However, in the outstart of the Parousia a similar condition prevailed. Many thus partook of His exclusive ministry (the people stood by Moses) throughout the time of such exclusive ministry (from morning unto the evening). God in His wisdom and might observed this condition of His overworked Son (father-in-law saw all, v. 14). And reasoning thereover He brought to Jesus' attention the fact that such was too taxing on Him (What . . . doest . . . why sittest . . . alone . . . people stand . . . morning unto even?).

(22) Our Lord, by act, gave answer (Moses said, v. 15) that the people's many needs appealed to Him to relieve them in matters pertaining to God (people . . . enquire of God). Elaborating, our Lord's acts declared that the varied conditions of God's people brought many problems to His attention requiring

solution (a matter, they come unto me, v. 16), and that He solved these by the Spirit, Word and providence of God (I judge between one and another), and thus taught them (make them know), the doctrines (statutes) and precepts (laws) of God. The work being too much for our Lord, God showed (father-in-law said, v. 17) that such an exclusive ministry should not be continued (thing . . . not good), since it was too much for Him and for the people, who would have to wait too long to be served, if it were done by one alone (wear away, both thou, and this people, v. 18), since it was too burdensome and overtaxed His powers (too heavy . . . not able . . . alone). God's pertinent acts called upon Jesus to discern their import (hearken . . . voice, v. 19) as His advice (counsel), following which would bring Him God's cooperation (God shall be with thee). This counsel suggested that Jesus represent the needs of God's people before God as His chief mission (Godward . . . bring the causes unto God). His secondary mission was to teach them (teach them, v. 20) doctrines (ordinances, literally statutes) and precepts (laws) and thus clarify to them the matters of enlightenment, justification, sanctification and deliverance (the way . . . walk) and the service of the Truth that they should perform (work . . . do).

(23) In accomplishing this it would be necessary for Him to select from among God's people (provide . . . people, v. 21), men with the necessary talents (able men), who put God first in their lives (fear God), who are fully honest (men of truth), and who abhor self-seeking (hating covetousness). These He should set in the Church as star-members (rulers of thousands), their special helpers (rulers of hundreds), pilgrims and auxiliary pilgrims (rulers of fifties) and elders (rulers of tens). These should have the general work of teaching the Church always (judge the people at all seasons, v. 22); but subjects that are not clear to them they should refer to Jesus for clarification (great matter . . . unto thee), but matters already clear to

them they should without further ado expound as, needed (small matter they shall judge), which would distribute the matter to the convenience of Himself (easier for thyself), and enlist their cooperation (bear . . . thee). God in His wisdom and might assured Him that if He would do this (do this thing, v. 23), and if God in His wisdom, justice, love and power would sanction it (God command thee so), then He would be helped to execute His office (able to endure) and lead God's people prosperously to their inheritance (people . . . place in peace, literally, in prosperity). Accordingly, our Lord, heeding the thing advised (hearkened to the voice, v. 24), carried out this counsel (did . . . said), choosing talented men (able men, v. 25) as leaders among His people (heads over, literally, *for* the people): star-members (rulers, literally, *princes* or *leaders* of thousands), their special helpers (of hundreds), pilgrims and auxiliary pilgrims (of fifties) and elders (of tens). These took the oversight in ministering to God's people on all occasions (judged . . . all seasons, v. 26), but sought from Jesus the solution of matters not understood by them (hard causes . . . Moses), but taught the brethren offhand matters that they understood (small matter they judged). When God had so arranged the Lord Jesus dropped the subject (Moses let . . . depart) and God turned to other matters (went . . . own land).

(24) The events of Ex. 18 occurred before those of Ex. 19: 1, 2, which we gather from 18: 5 (came . . . encamped at the mount of God). The account of Ex. 19: 1, 2 seems to be introduced to fix the chronology of the arrival at Mt. Sinai, since these verses, especially v. 1, imply that this arrival occurred on the 15th of the third month, *i.e.*, the first day of the third actual month, after leaving Egypt, which occurred the 15th of the first month, hence 60 days later (third month . . . same day, v. 1). This refutes the rabbis who claim that the Law was given on Pentecost, which was 51 days after the Exodus. This third month seems to represent the seventh one-thousand-year period, the

third one-thousand-year period from the fifth, during which the symbolic Exodus set in; for Pentecost occurred 4163 A. M., hence in the fifth millennium (third month . . . gone forth . . . Egypt). Hence it was in 1874 that God's people came to the Kingdom time (came . . . Sinai, *peaked*). They had finished two experiences (Rephidim, *refreshment*, v. 2), those connected with the ransom and the fight against sin, and had entered into the set of experiences that preceded their coming to the Kingdom (desert of Sinai) and had trying experiences apart from the world in the condition of isolation (pitched in the wilderness); and thence they underwent trying experiences while the Kingdom was forming beyond the veil, *i.e.*, from 1874 to 1954—1956 (camped before the mount). The Christ class had all through the Age been ascending antitypical Sinai, *i.e.*, by carrying out their consecration they had been ascending into the condition of their obtaining the Kingdom; and this, of course, has continued during the Parousia and Epiphany (Moses went up unto God, v. 3). All the time of such ascent, but more particularly during the Jewish Harvest and the Parousia and Epiphany, God has been charging them to speak to the Jewish brethren (say . . . Jacob) and the Gentile brethren (tell . . . Israel) of God's course toward Satan's spiritual and fleshly servants (did unto the Egyptians, v. 4), of His supporting them by His Word (bare you on eagles' wings) and by His providences severing them from evil unto His fellowship and service (brought you unto myself). In view of these great benefits (therefore, v. 5), He promised to make them His special treasure (peculiar treasure) above all other classes (above all people), since the universe is His (all the earth is mine). But He put conditions to this: (1) obedience to His Word (obey my voice), and (2) faithfulness to their covenant of sacrifice (keep my covenant). Elaborating on their becoming His peculiar treasure, God told them that they would become His royal Priesthood (unto me a kingdom of priests, v. 6) and a nation consecrated to

Him wholly (an holy nation). This offer of the high calling privileges Jesus was by God charged to give the brethren all through the Age, but particularly during the Harvests (words . . . speak . . . Israel). Jesus, accordingly, made this high calling clear to the leaders of God's people (called for the elders . . . laid . . . these words which the Lord commanded him, v. 7).

(25) That the leaders so instructed the Lord's people we know, not only from history and observation, but from the implication of the people's making the response as shown in v. 8. And all through the Age, particularly in the Harvests, the people of God agreed to keep the covenant of sacrifice (people . . . said all . . . spoken we will do, v. 8). Their response Jesus reported to the Father, not only initially at their consecration, but at all the renewals of their consecration (returned the words . . . Lord). Especially in the two Harvests amid their troubles (come . . . thick cloud, v. 9), as promised, God spoke to our Lord (speak with thee) in the understanding of the people (people may hear). This was done to help God's people always to believe Jesus (believe thee for ever). Thereupon Jesus declared to God the consecrations of the people (told the words . . . Lord). Throughout the rest of the fifth 1000-year day beginning at Pentecost (today, v. 10), and all the sixth 1000-year day (tomorrow) God charged Jesus to minister sanctification to the people (go . . . sanctify them). He also charged Jesus to require of God's people to cleanse their conduct from all filthiness of the flesh and spirit (wash their clothes). This would make them ready (be ready, v. 11) to face the experiences that would come in the beginning of the third 1000-year day (third day); for at that time, the Parousia and Epiphany, God would give His special attention to Kingdom matters (come down . . . upon Mount Sinai) in most manifest and public ways, *e.g.*, by secular and religious signs in exposures of evils in church, state, capital, labor and society, and in connection with Israel, war, revolution, anarchy, harvest gatherings and siftings, trials and tests, manifestation

of truth and error as such, separation of the Little Flock, Great Company, *etc.* (sight of all the people).

(26) God also charged Jesus to make a distinction between the people as to their relations to the Kingdom. Thus He severed the classes from one another by the peculiar teachings, activities, gatherings and siftings, belonging to each one: the Little Flock distinct from the Great Company, the Great Company from the Youthful Worthies, the Youthful Worthies from the justified, the Justified from the Campers, and the Campers from those beyond the Camp (set bounds unto the people, v. 12). The charge was to each class to keep within the bounds set for it (take heed to yourselves), and thus not grasp for powers as to the Kingdom not belonging to it (go not up into the mount), nor contaminate anything pertaining to the Kingdom either by false doctrine or wrong practice (touch the border of it). Whoever would thus contaminate Kingdom matters would die from his standing in his class: Little Flock members so doing would drop out of it into the Great Company; any of these doing it would drop out of it into second-deathers; Youthful Worthies doing it would drop out of their class into the Justified, the justified doing it would drop out of their class into Campers; and Campers doing it would drop out of their class into heathen, *e.g.*, Mr. C. Darwin was a Camper, but laying contaminating hands on the Kingdom by his advocacy of evolution, he ceased being a Camper and became a heathen (whosoever toucheth . . . put to death). God prohibited any ministry that would contaminate Kingdom matters (not an hand touch it, v. 13). If any ministry should so do, its operator should be made the target of Scriptural teachings being hurled refutatively at him (surely be stoned) or be pierced by sharp Biblical principles (shot through). If this should be a government, a state, a sharp Scriptural teaching should be used to refute it, *e.g.*, antitypical Herod's symbolic fornication with the Romanist Church refuted

by Elijah's Letter, John's rebuke, Zechariah's rebuke (beast), or if it should be one of the many antichrist or false prophet systems, especially the great antichrist, the man of sin, it should receive the same treatment (or man). Against one and all of these, Jehovah's decree is that it should perish as such. But when the seventh trumpet (the Millennial announcements) should sound long, *i.e.*, during its Parousia and Epiphany aspects, there should be a general assembly of the peoples, nations, kindreds and families of the earth to the Kingdom (trumpet soundeth long . . . to the mount, Zeph. 3: 8).

(27) After our Lord had received such instruction from God, He gave His attention to the people (went down . . . people, v. 14) performing His Gospel-Age ministry, particularly His Harvests' ministry, in separating the classes each by itself (sanctified the people), which led to each class performing the cleansing pertinent to itself (washed their clothes). Throughout the Age our Lord charged the people (said unto the people, v. 15) to be prepared for the day of God, which has proved to be the third 1000-year day touched by the Gospel Age (ready against the third day), as He also exhorted their avoiding oneness with a nominal church (come not at your wives, literally, approach not a woman). During 1874-1954, 56, the morning of the third 1000-year day (third day in the morning, v. 16), there have been great controversies, *e.g.*, the six sifting controversies among the consecrated, the Court class and the Campers (thunders), there have been flashes of Truth on secular and religious subjects (lightnings); there have been and will be great troubles, those preliminary to the Time of Trouble and those constituting its trouble: war, revolution and anarchy, with intermingling famines and pestilences, due to the Kingdom's presence (thick cloud upon the mount); and there have been great announcements of Truth sounding very loud on all hands and subjects as Christ's message to mankind (voice of the trumpet exceeding loud). This combination of things has been

greatly troubling and frightening all the people of Christendom. (people . . . trembled). By this combination of things our Lord brought (Moses brought, v. 17) the people of Christendom (people out of the camp) face to face with God as to the matters on hand (to meet with God) and they set themselves in a position directly under Kingdom operations (stood at the nether part of the mount).

(28) The Kingdom class beyond the veil was covered with the teachings of God's wrath, with forecasts during the Parousia and with explanations of its actualities during the Epiphany (Sinai was altogether on a smoke, v. 18), because Jehovah occupied Himself with it (descended upon it) by its destruction of Satan's empire through the great tribulation (in fire). The teachings on these events were such as arise out of the great tribulation (smoke . . . ascended . . . furnace, Matt. 13: 42). And the Kingdom shook society from top to bottom in the greatest exposures, testings and revolution of all times (the whole mount quaked [shook the symbolic earth, Heb. 12: 26-29] greatly). After the Truth on secular and religious subjects had as the last trump gone forth a long time with ever increasing momentum (voice of the trumpet sounded long . . . louder, v. 19), the Christ class beyond the veil communed orally with God over the situation. (Moses spake, and God answered him by a voice). God then gave particular attention to the Kingdom class (came . . . Sinai, v. 20), particularly to the Lord Jesus as the Head of that class (top of the mount). By His Spirit, Word and providences God called upon the part of the Christ class in the flesh to make their calling and election sure and thus to pass beyond the veil and then join Jesus their Head (called . . . top). This they accordingly did (Moses went up). But while the faithful brethren were so doing, the evil of speculation broke out among the brethren, which moved God to charge our Lord to give His special attention to it (said unto Moses, Go down, v. 21), charging Him to command all engaging therein to

stop it (charge the people), lest each class in their attempts to overstep the limits appointed 'to their studies (lest they break through) in matters pertinent to the Lord for each class (unto the Lord) become guilty of speculation (gaze; the Latin word *speculare*, from which our word *speculate is* derived, primarily means to *gaze, brazenly to look at*). Speculation occurs as each class attempts to peer into things not given by their teachers of a higher class or higher classes to that class to look into.

(29) *E.g.*, those outside the Camp are not of themselves to seek to unravel things that belong to outside of the Camp, the Camp, Court, Holy or Most Holy, but are to study such things as to these stages as are given them by the Divinely appointed teachers for these stages respectively; those in the Camp are not of themselves to seek to unravel the things outside the Camp, in the Camp, in the Court, in the Holy or in the Most Holy, but are to study such things as to these stages as are given to them by the Divinely appointed teachers for these stages respectively; those in the Court are not of themselves to seek to unravel the things of outside the Camp, the Camp, Court, Holy or Most Holy, but are to study such things as to outside the Camp, the Camp, Court, Holy and Most Holy as are given them by the Divinely appointed teachers for these stages respectively; those in the Holy are not of themselves to seek to unravel the things of outside the Camp, the Camp, Court, Holy and Most Holy, but are to study such things as to outside the Camp, the Camp, Court, Holy and Most Holy as are given them by the Divinely appointed teachers for these stages respectively; and those in the Most Holy are not to seek of themselves to unravel the things of outside the Camp, Camp, Court, Holy and Most Holy as are given them by God, the Divinely ordained Teacher as to outside the Camp, Camp, Court; Holy and Most Holy. The way these matters have been carried out in practice

during the Parousia and Epiphany is this: God gives Jesus the understanding of the truths respecting these stages as due. Jesus has been giving that understanding as due to the Parousia and Epiphany messengers as they have studied the pertinent matters; and these have given them to the Priesthood, from whom they went out to the Levites, who in turn with the Priests have given it to the Campers, and who in turn with the Priests and Levites have given it to outside the Campers, for it will be noted that speculation, according to vs. 21-25, is especially prohibited during the Parousia and Epiphany.

(30) The prohibition to speculate has not been given to God's Parousia and Epiphany people to take away their rights and liberty, nor to make the Laodicean Messenger lords over God's heritage; but it is given for a benevolent reason: to save the individuals of the various involved classes from losing their standing in their respective classes, *i.e.*, to prevent Little Flock brethren by speculating from falling into the Great Company, the Great Company by speculating from falling into the second death class, the Youthful Worthies by speculating from falling into the tentatively justified class, the tentatively justified by speculating from falling into the Camp class, the Campers by speculating from falling into the class outside the Camp; and the outside the Campers from falling into inventors of heathen religions, *e.g.*, Rosenberg, the Nazi religious leader, inventing a reformed form of old German heathen religion, and others of them sinking into deeper heathenism (*many* of them perish). While "*many*" in the Parousia by speculation lost their class standings, even more of them by speculation lost their class standings in the Epiphany, as can be seen in the six siftings, especially in the sixth (Deut. 32: 30; Ps. 91: 7). And the end is not yet. Those especially in great danger to speculate during the Laodicean stage of the Church are the Priests, whose privilege it is to draw near to the Lord at the antitypical golden Candlestick, Table of

shewbread, Altar of incense and second veil, as they progress in Divine things. Therefore these have especially been exhorted by our Lord speaking especially through the Parousia and Epiphany messengers, to sever themselves from the pernicious habit of speculating and devote themselves to gaining the advancing truths as these are clarified for them by these two messengers (priests . . . Lord, sanctify themselves, v. 22). Those who heeded this caution have been kept from falling through speculation, but those who failed so to do, the sifters and many siftings of the Parousia and Epiphany periods, have experienced the Lord's making a breach between them and the Little Flock, *i.e.*, experienced their casting out from the Little Flock into the Great Company, from which continuing to speculate they were dropped into the second death class. Such in not a few cases became the six slaughter-weapon men, the harvest sifters (the Lord break forth upon them).

(31) Knowing that those of the lower classes cannot see the things peculiar to the higher classes, our Lord answered Jehovah (Moses . . . Lord, v. 23) to that effect, especially that they could not perceive spiritual things of the reigning Kingdom (1 Cor. 2: 14; people cannot come . . . Sinai), even as God had arranged (chargedst us) that each class be limited in its insights into the things of God peculiar to its own class, especially excluding them from seeing the things of the reigning Kingdom (Set bounds about the mount), which separated it from their eyes of understanding (sanctify it). God, knowing that the attempts to "gaze," speculate, while yielding no truths to its indulgers, would abound in producing error, emphasized to our Lord the matter of giving His attention to dissuading the people of all classes from speculating (Away, get thee down, v. 24). Then Jehovah showed who during the Parousia and Epiphany might, by personal and direct Bible study, dig out of the Bible the truths about to become meat in due season; for be it noted that, as St. Paul shows

(Heb. 12: 18-21, 22-29), the scene of Ex. 19: 3-25 applies to the Parousia and Epiphany, the trouble time of this scene being Epiphaniac. This scene is not merely Parousiac; it is also Epiphaniac, as the facts of experience, as well as the Scriptures cited in the previous sentence, corroborate. By Moses our Lord is here typed; and by Aaron, for the Parousia its messenger is meant, and for the Epiphany its messenger is meant (thou, and Aaron).

(32.) These two can do and have done such study without its being speculation, because they therein work with and under Jesus as His eye, mouth and hand (with thee). If, however, they should attempt to open an undue Scripture, they, too, would make mistakes therein and produce error, as both of them in minor details have done. The privileges of these two none others were to have; for if any of the other Priests or those of lower orders among the Lord's people should attempt to break over this barrier prohibiting for the Parousia and Epiphany personal and direct Bible study (let not the priests and the people break through to come . . . Lord), they would be in danger of experiencing their being cut off from their respective classes (lest he break forth upon them). Accordingly, Jesus gave His attention to this subject (Moses went down, v. 25) and warned, especially by the Parousia Messenger during the Parousia, and by the Epiphany messenger during the Epiphany, against this dangerous practice, other brethren joining with them in sounding out the warning (spake unto them). Some heeded the warning and thus were saved from the evils of speculation. Others, heady, refused to heed the warning, and thereby forfeited their several standings before the Lord, dropping into lower classes thereby, while others, fully wilful, lost all standing before the Lord, e.g., the six sifting classes and the fully wilful siftlings. Therefore we earnestly caution all of the Lord's people of all their classes to refrain from speculation, lest God make a breach—a separation from their class standing—upon them!

(1) What is the twofold application of Israel's Red Sea experience? From the standpoint of the reckoned deliverance, what is typed by Moses' bringing Israel onward from the Red Sea? What does the involved march to Sinai type? How typed? With what immediately after Pentecost did the Church come in contact? How typed? In principle when else did the same thing occur? How typed? What lack and experience prevailed in the early part of the seventh one-thousand-year day? How typed? What teachings brought this about? How typed?

(2) What did these bitter doctrines and experiences occasion? What did the people do to our Lord? How? How typed? What was their claim, and what did they ask? How typed? What did Jesus then do? Why? How typed? What did God answer? How typed? What did Jesus then do? Through whom? How typed? With what effect? How typed and proved? In this connection what two things did Jesus do first? In what experience is typed the side of these testings as to the sifting leaders? How typed? What third thing did He do? What proves it? How typed? During those conditions what did Jesus promise? Through whom? On what five conditions? How is all this typed? Why could He promise this? How typed? What second application is also true?

(3) What was antitypical Israel's next journey experience? How typed and proved? In whose sight are, and in whose sight are not the leaders great ones? Who were the chief of these leaders? By what typed? Who were the next chief of these leaders? By what typed? What did the twelve symbolic wells do to God's people? The seventy palm trees? Especially during what periods? How are these acts typed?

(4) What is the next set of experiences of the Church's journey to the Kingdom and the New Covenant? With what was it connected? Where is this typed? By what is the transition from the proceeding to this experience typed? What does the wilderness of Sin type? What do facts prove as to this? How typed? What does the meaning of the word Sinai antitypically suggest? What is typed by Israel's coming to the wilderness of Sin exactly a month after the Exodus? What did they have after leaving the world before the pertinent Truth was due? In these controversies what did the Lord's people do to Jesus and His mouthpieces? How typed? Where? How typed?

What was their wish? How typed? Of what did they accuse Jesus and His mouthpieces? How typed?

(5) What assurance did God give Jesus? How typed? To obtain it what were God's people to do? How typed? What would such a course provide God? How typed? What do the seven days here type? What were the brethren to do during each of the first six days? With whose help? How typed? During what period were they to gather enough for two periods? How typed? Why was this? How would the new Laodicea Truth not come, and how would it come? What exceptions would then occur? What in this connection is typed by the gathering? When especially is direct Bible study prohibited the Lord's people? With what exceptions? How proven? What condition prevailed before? How did it come that some stumbled over this Laodicea arrangement? As what? Where will more on this head come out?

(6) What did Jesus and His mouthpieces tell the Lord's people amid their murmuring? How typed? As what would this serve? How typed? What would He nevertheless do? How typed? What would it enable them to see? How typed? Why would these two things be done? How typed? For what was there no valid reason? How typed? By what would their murmuring against God become manifested as such? Why was the murmuring actually against God and not against Jesus and His mouthpieces? How typed? What did Jesus charge at each time of murmuring? How typed? Why? How typed? During such telling and the people's attention thereto what occurred? How typed? What does Jehovah then do? How typed?

(7) What, accordingly, came in each epoch? How typed? How, in what and where did it come? Where have details thereon been given, making repetition here needless? True to His Word, what did the Lord additionally give? Where? How typed? How did such Truth come? How typed? What did the Lord's people do at the coming of each new truth? How typed? What is the literal marginal translation of the Hebrew words, *man hu*? Why is it preferable to the A. V. text? What answer did Jesus give? How typed? What popular Hebrew word became the name for this food? How do we harmonize the statement that manna types the Truth with Jesus' statement that it types Him? As we partake of it what do we do? How proven? What did God command as the Truth became due?

How typed? According to what two things? How typed? How? How typed? Where? How typed? What was accordingly done? How typed? In what way? How typed? How measured did each gather and eat? How typed? With what result? How typed?

(8) What was forbidden and commanded each assembly or individual? Why? How typed? What did some refuse to do in this matter? How typed? With what threefold result? How typed? When did this occur? What did the Lord's people do? When? How typed? According to what? How typed? How long did the new heavenly manna come? Until when did it last? Why? How typed and proved? During what period were specially large amounts of Truth due? How typed? In what can this be seen? What did the leaders and the led then do? How typed? What did the leaders then do? In what three kinds? How typed?

(9) Who answered them according to God's clarified Word? How typed? What two things did He say? How typed? What two things were the leaders to prepare in writings? How typed? For what times would they be of value? By what means was their future use guaranteed? How typed? In harmony with this what were some of the Philadelphia works used by our Pastor and the Editor? What is the latter doing along this line for Millennial uses? Where charged? What, accordingly, did Philadelphia leaders and led do? How typed? How was this enjoined? How typed? What two things will the pertinent writings not do? How typed in each case?

(10) What does Jesus charge for the Laodicea and Millennial times? How typed? Why? Why this reason? How typed? What pertinent thing does He declare? How typed? What different result was reached in the previous six periods? Even when? Especially when? How typed? What does the Lord say on this for the seventh period? Where and how? How is this typed? Of what may we be sure? Why did He make the prohibition? What proves it? What results from our proper response to this?

(11) Despite these warnings what have some done? When? Who especially? How typed? Despite contrary claims, what did they not find? Why not? How typed? In view of this evil course what did God charge Jesus to do? How typed? How were the expostulations made? When especially? By whom? Why made? How typed?

When did He provide enough for "the Sabbath"? How typed? Hence what does He require? How typed?

(12) What do God's people attribute to the Truth? As what? How typed and proved? What other qualities has the Truth, first, as aromatic, second, as saving? How typed? What third quality has it? How typed? What four of its qualities is implied in this third one? What qualities has it to the responsive? How typed? With what does it fill the responsive heart? Of what are these the constituents? What at God's command has Jesus a second time charged? How typed? With what results? Why? How typed? What additional charge did Jesus give His mouthpieces? How typed? How were they to keep this teaching? How typed? For what purpose? How typed? What was done with this charge? How typed? For what has the Truth served and will serve? Until when? How typed? In what condition is their capacity for the Truth? Why? How typed?

(13) What do we see from our present study? Briefly give these experiences in the aspects already studied. What is the antitype of Ex. 17: 1-7? Ex. 17: 8-16? Where else are other of their Gospel-Age journeys typed? What is the antitype of the various features of Ex. 17: 1? To what were they introductory? What comes before refreshment? When experienced? How typed? Especially for what? Through what errors? By whom especially?

(14) What did such do? How typed? What arose amid such controversies? When? How typed? Amid them what did Jesus do through His mouthpieces? How typed? What did the evil-doers do? Amid what? How typed? Of what did they by oppositional attitude, acts and teachings accuse Him? What did they demand of Him in His mouthpieces? How typed? What did Jesus and His mouthpieces thereupon do? How typed? What did God first charge? How typed? Secondly? How typed? How had this official power been already used? How typed?

(15) What did God promise? How typed and proved? Even under what circumstances? How typed? What did God then charge Him in His mouthpieces to do? How typed? With what results? How typed? How did our Lord respond? How typed? What facts prove this? What was by these experiences done to God's people? How typed? From what do we know this? In what were God's people involved through this experience? How typed? What thing and how did the controversialists do therein? Unto

what results? How are these things typed? What does the Cross still remain? According to what examples?

(16) What other experience happened to God's people according to v. 8? How typed? After what? How typed? Whom did Jesus therein charge? As what? As to what? How typed? What were they to do with these? How typed? What did He promise them for the time of battle? How typed in the details? What did the star-members do? How typed? Who betook themselves to the pinnacle of the embryo kingdom? How typed? Under what conditions did God's people prevail? Yield sin the victory? How typed in each case?

(17) How does not, and how does our Lord's power act? What did it thus require? What occurred otherwise? How apparently? How typed? Who supportingly cooperated with Him for victory? In what two ways did they give Him supporting cooperation? How typed? How long? How typed? What was the result? How typed? What pertinent charge did God give Jesus as to the star-members? How, typed? What did Jesus accordingly do? How typed? What pertinent declaration did He make? How typed? Accordingly, what will sometime come to pass? How proved? What will accomplish it? How? What should we say to this?

(18) What are typed in Ex. 18? In continuance of what? What are typed in Ex. 3: 4? What similarity is there between the antitypes of Ex. 3: 4 and 18? What do the types of Ex. 18 picture forth? Whom does Jethro type? In what particulars? What does Moses type? What books generally use him as such a type? To what in Ex. 18 did God give special attention? How typed? What remark is here made before proceeding further with our study? What will be pointed out in this study?

(19) What did Jesus do to the Church and the two classes of the justified between 1846 and 1874? How typed? What led them back to Babylon after 1846? How typed? How were these brought back to Jesus? How typed? Into what condition? How typed? In the near presence of what? How typed? What class did Jesus first develop after His glorification and of what did it remind Him? How are these things typed? Of what were the less faithful a reminder to Him? How typed? By what did God make known to Jesus that He was fellowshipping Him? How typed? What did He thereby bring to Jesus?

How typed? With whom did the second and third classes come? How typed?

(20) What did our Lord do as to God's message and pertinent activities? How typed? How did He do it? How typed? What did They express? How typed? Where did They take Their position? How typed? Of what did Jesus speak? How typed? In whose interests were these things done? How typed? Of what else did He speak? How typed? What did He stress? How typed? What response did God make to Jesus' story? In what respects? How typed? Why? How typed? What did God then cause? How typed? Why? How typed? As against whom? How typed? By what did He show His superiority to all other spirit beings? How typed? As to whom did He demonstrate it? How typed? In accomplishing these things what did God first stress? How typed? Secondly? How typed? In what relation? How typed? In what did the Church and its leaders partake? How typed? In what matters? How typed? How do the antitypes of vs. 1-12 impress us?

(21) What do vs. 1-12 give? Who were privileged to share in a small way therein? What is set forth in vs. 13-27? Like the preceding one, how many applications did it have? What are they? Which of these will be here studied? In brief, what does it set forth? Under what type? What are the four kinds of teachers here typed? By what four types are they set forth? For what purpose are they given the Church? Explain the cited passages in proof. With whom are these teachers not exactly the same? What is the difference? What did Jesus' zeal prompt Him to do? How typed? Without what at first? Wherein is this most easily seen? Why? Until when? When did a similar situation prevail? What did many thus do? How typed? How long? How typed? Who noted this? In what respect? How typed? What did He do as He reasoned thereover? How typed?

(22) How did Jesus give answer? How typed? What was His answer? How typed? What in elaboration did He say? How typed? What did He say that He did with these problems? How? What two things did He teach them? How typed in each case? Who answered Him? How typed? What did He show? For what two reasons? How typed? Why did it require the work of many? How typed? What did God's pertinent acts ask Jesus to do? How typed? As to what? How typed? What would following it bring? How typed? What did this counsel suggest

as Jesus' chief mission? How typed? Secondary mission? How typed? What two things would it do to the people? How typed in each case? Thereby what would He clarify? How typed? What other thing would He thereby clarify? How typed?

(23) In accomplishing this what would He need to do? How typed? What four qualifications should the selectees have? How typed in each case? In what four kinds should He set them in the Church? How is each kind typed? What were to be their duties? How typed? What were they to do with subjects not clear to them? How typed? With subjects clear to them? How typed? What would be the first advantage of this course? How typed? The second? How typed? What did God assure Him? Acting in what respect? How typed? On condition of whose sanction? Acting in what respect? How typed? What would first result? How typed? Secondly? How typed? What did Jesus first do with this advice? How typed? Secondly? How typed? What kind of men did He choose? How typed? As what? How typed? In what four kinds? How typed in each case? What did these take? How typed? What did they seek from Jesus? How typed? What did they teach without referring them to Jesus? How typed? What did Jesus do when God had so arranged matters? How typed? What did God then do? How typed?

(24) What is the time relation of the events of Ex. 18 and 19: 1, 2? How proved? Why are vs. 1, 2 introduced? How proved? When, accordingly, did the arrival at Mt. Sinai occur? How proved? What opinion does this refute? How proved? What does this third month type? How proved? When, accordingly, did God's people come to the Kingdom time? How typed? What two experiences had they before finished? How typed? Into what experience did they then enter? How typed? What quality did this experience have? In what condition? How typed? What kind of experiences did they then have? While what was forming? How are these things typed? What has the Christ class been doing throughout the Age? How? When also has this continued? How are these things typed? During such ascent, particularly when during it, did God give a charge to them? What were its two parts? How typed? First as to what? How typed? Secondly as to what? How typed? What two things thereafter did He say that He had done to them? How typed? In view of these benefits, what did He promise them? How typed?

To what a height? How typed? Why did He so decide? How typed? What was the first condition that He put to this offer? How typed? The second? How typed? Elaboratingly what did He first tell them? How typed? Secondly? How typed? What was Jesus to offer age-long, according to God's charge? Particularly when? How typed? To whom in particular did He make the high calling offer clear? How typed?

(25) By what three things do we know that the leaders so instructed the people? How proved? All through the Age, particularly during the Harvests; what response did God's people make? How typed? What did Jesus do with their response? At what two occasions? How typed? Especially when and amid what conditions did God as promised speak to Jesus? How are these things typed? In whose understanding? How typed? Why was this done? How typed? What did Jesus then do? How typed? In what two periods did God charge Jesus to minister sanctification to the people? How are these things typed? What did He also charge Jesus? How typed? For what would this prepare them? How typed? What was to come to them in the beginning of the third 1,000-year day? How typed? What would God do during the Parousia and Epiphany? How typed? In what kind of ways? What are some of these? How are these things typed?

(26) What did God charge Jesus to do? In relation to what? What was the charge for each class? How typed? What was each class to do? How typed? From what first would this keep them? How typed? Secondly? How typed? What would happen to those disregarding these two things? What does this imply to each involved class? How typed? What did God prohibit? How typed? What thing would happen to any contaminating ministry in its doer? How typed? What would happen to a contaminating state? What example illustrates this? How typed? A contaminating antichrist or false prophet system? How typed? What is Jehovah's decree as to one and all of these? What was to occur when the seventh trumpet should sound long? What periods were thus included? How are these things typed?

(27) Thereafter what did our Lord do? How typed? What ministry did He then perform? Particularly when? How typed? What did this lead each class to do? How typed? Throughout the Age what charge did our Lord give? How typed? What did the day of God prove to be?

How typed? What oneness did He exhort them to avoid? How typed? What period was the morning of the third 1000-year day? How typed? What was the first thing typed? How typed? The second? How typed? The third thing? Why these? How typed? The fourth thing? How typed? What effect do these things have on the people? How typed? What did our Lord do by this combination of things? How typed? As to what? How typed? In what position did they set themselves? How typed?

(28) With what was the Kingdom class beyond the veil covered? With what differences during the Parousia and Epiphany? How typed? Why was this? How typed? By what? How typed? What kind of teachings covered such events? How typed? What does the Kingdom do to society? How typed? What has secular and religious truth been doing increasingly for a long time? As what? How typed? Thereafter what did the Christ class beyond the veil do? How typed? What did God then do? How typed? Particularly to whom? Why? How typed? What three things did God call upon The Christ in the flesh to do? How typed? What did it accordingly do? How typed? While the faithful were so occupied what evil set in? How typed? What did this move God to do? How typed? What charge did He give Him? How typed? Why the charge? How typed? In what things could the overstepping occur? How typed? Of what would it make them guilty? How typed? How does the word *speculate* fittingly apply? How does speculation in each class occur?

(29) What are those outside the Camp not of themselves to seek to unravel? When are they to study such things? Those in the Camp? When are they to study such things? Those in the Court? When are they to study such things? Those in the Holy? When are they to study such things? Those in the Most Holy? When are they to study such things? How have these matters been carried on during the Parousia and Epiphany? What should be noted as to the time of the prohibition of speculation? According to what Scripture?

(30) For what two reasons has not this prohibition to God's Parousia and Epiphany people been given? For what kind of a reason was it given? What is the reason? What was this to prevent overtaking Little Flock members? Great Company members? Youthful Worthy members? Tentatively justified ones? Campers? Outside the Campers? How is the danger to such typed? What

occurred in this matter during the Parousia? How does the Epiphany in this matter compare with the Parousia? How can this be seen? How proved? What has not yet come? Who have been especially in danger to speculate? In connection with what activity? Accordingly, what does the Lord do to these especially? Through whom? What two pertinent exhortations does He give them? How typed? What has been the result for those heeding these exhortations? For those not heeding them? Who have these been? What was their first fall? In not a few cases what was their second fall? What did they later in many cases become? How is this typed?

(31) What does our Lord know of the lower classes from this standpoint? What answer did this knowledge move Him to give to God on His giving His attention to this subject? How typed? How proved of the natural man as to spiritual things? How typed? Who gave a pertinent charge? How typed? What was the charge? How typed? What did these limits accomplish? How typed? What was God's knowledge as to the products of gazing, speculating? What did this move Him to emphasize to our Lord? How typed? What did Jehovah then show? What proves that Ex. 19: 3-25 applies exclusively to the Parousia and Epiphany? What feature of this time is Epiphaniac? What two points prove that the scene is both Parousiac and Epiphaniac? In v. 24 whom does Moses type? Aaron?

(32) What can these two messengers do and have done without its being speculation, gazing? Why is this true? How typed? What would happen if they would attempt to open undue Scriptures? What have they in minor details done? What were none others to have? Why not? What would it be, if others would attempt to violate the pertinent prohibition? How typed? What would happen to them? How typed? What did Jesus accordingly do? How typed? Through whom especially did He give the warning not to "gaze" in the Parousia? In the Epiphany? Through whom else? How typed? What do some do to the warning? With what result? What do others do to the warning? With what result? What do still others do to the warning? With what result? What are some examples of this last class? What warning is therefore, here given? To prevent what?

## CHAPTER VI

### AT MOUNT SINAI Ex. 20—24; 32—34

THE TEN COMMANDMENTS. SUNDRY LAWS. SEALING THE LAW COVENANT. THE GOLDEN CALF. MOSES' TWO STAYS IN MOUNT SINAI.

OUR LAST study brought us into Parousia and Epiphany happenings in the very presence of the Kingdom, that has since Oct., 1874, in Jesus, the Head, and since April, 1878, in the Church, His Body, been forming beyond the veil. Our present study gives us the laws that God has been giving and will continue to give throughout these two periods. These laws, as the antitype of those which were the foundation of the Old Law Covenant, are laws connected with the New Covenant, whose sum is supreme love to God and equal love to one's neighbor, *i.e.*, they are the laws of justice, duty-love, as distinct from the laws of love, disinterested love. Such duty-love, which will also be the law of the New Covenant, extends over all God's free moral agents—The Christ, the angels, the Ancient and Youthful Worthies, the Great Company and the human family as such; for God's law of justice; under which God Himself is and acts, is universal and eternal. Hence the same law of justice, which will be the law of the New Covenant, will not only be over those who will be under that Covenant, but also is over beings who never will be under the New Covenant, *e.g.*, God, the good angels, The Christ and the Great Company. However, these are not under the law of justice as the expressed law of a covenant, but under it as the law of their being. This law of justice was written in the minds, hearts and wills of Adam and Eve; and while it has been transmitted to us as their descendants, vestigewise by reason of our inherited depravity, yet it is still the law of our being (Rom. 2: 14, 15); and we accepted it also personally as such in justification, on agreeing to live righteously.

(2) In addition to Jesus' having this law written in His perfect human heart and mind, like the perfect Adam and Eve, He also accepted the law of justice as the basis of the Law Covenant, under which He lived as a human being. Finally, as New Creatures, even as God is under the law of disinterested love, Jesus and all new creatures, the Little Flock and Great Company, by the covenant of sacrifice, now are and forever will be, and the Ancient Worthies were and the Youthful Worthies are and forever will be, under the law of disinterested love; for none while sin is in the ascendancy can carry out his consecration without disinterested love. During the Millennium, while under the law of disinterested love, sin no longer being in the ascendancy, the Ancient and Youthful Worthies will not sacrifice unto death, but will use the law of disinterested love enough to do the Levite work of that time, while rendering obedience to the law of duty-love in the New Covenant. But during the Little Season, when sin again will come into strength, if not into ascendancy, the law of disinterested love in their then Spirit-begotten New Creatures will lead the Ancient and Youthful Worthies to sacrifice unto death, which seemingly at its end will be by physical violence. The angels, too, are under the law of duty and disinterested love; but among the good angels, sin not being in the ascendancy, they do not by it sacrifice unto death. Seemingly it is God's will that spirit beings be all under the law of both duty and disinterested love, both of which will be gradedly higher, the higher the plane of one's spirit existence is, which means that those of the Divine nature will have the highest form of duty and disinterested love. Hence duty-love and disinterested love in some lead to higher expressions of them than in others, *e.g.*, the duty-love of the restitution class will not put such high expressions upon them as duty-love in the Christ class puts upon its members.

(3) It is very necessary for us to note the distinctions pointed out in the preceding paragraph. It is,

e.g., because some thought that, since all are under duty-love, and since the law of the New Covenant is duty-love, all are under the New Covenant, that the 1908-1911 sifters insisted that the Church is under the New Covenant. That the Church—both crown-retainers and crown-losers—has not been, nor is now, nor will later be under the New Covenant is evident from the fact that Ex. 19-23 (Heb. 12: 22-29) treats of matters occurring in, and of teachings given during the Parousia and Epiphany, the giving of the Law there representing the first uncoverings of some of the first teachings belonging to the New Covenant, while the making of the New Covenant takes place later, as is shown in Ex. 24: 1-8 (Heb. 9: 13-23). But the fact that the angels are and the Ancient Worthies were under the natural law of justice and the former are not and never will be, and the latter in this life were not under the New Covenant, proves that to be under the former does not necessarily imply that one is under the latter, though in principle these two laws are similar. So, too, The Christ, as the Mediator attached to the New Covenant as its Guarantor, is not under the New Covenant, though they are under the law of duty-love, which is also the law of the New Covenant. The Christ's being attached as Mediator, High Priest, Prophet, Judge, *etc.*, to the New Covenant to make it operate implies that, while these are not under it, many of its types are typical of their pertinent acts, duties, privileges, *etc.*, and that because they are attached as such to it, and act and have duties, privileges, *etc.*, in connection with it. But, being under the law of duty-love, they are under obligation to principles similar to those under which the world will be put by the law of the New Covenant.

(4) But the pertinent principles apply so differently to them that the former are not obligated to do many things that the restitution class will be obligated to do, e.g., Christ and the Church and the Great Company will not have to pray for the return of their dead friends and relatives, provide lodging, food and clothing

for them, etc., as the restitution class will have to do in fulfilling the terms of the New Covenant (Matt. 25: 36), and Christ and the Church have not in this life stood, nor will they stand trial and final sentence under the terms of the New Covenant in the Little Season, as the restitution class will have to do. On the other hand, since the principles of the law of duty-love and the law of the New Covenant are the same, many things have been prohibited Jesus and the Church while in the flesh which will be prohibited the restitution class; and many things have been commanded The Christ while in the flesh which will be commanded the restitution class. Hence these apply as types to the Church, as matters of justice, but without their being under the New Covenant, the things in Ex. 20-23 which will apply as antitypes to the restitution class under that Covenant. Hence many a happening under the Old Law Covenant the Apostles apply to the Church, *e.g.*, the two or three witnesses that the Law required in case of capital crimes (Heb. 10: 29), because of their being attached to the New Covenant as Mediator, *etc.*, and because of the principle underlying it, and the thing itself also applies to the next Age as antitype. It is because of this principle that we will in Ex. 20-23: 19 apply to the Church many things which as parts of the Old Law Covenant will have their antitypes as parts of the New Law Covenant, as our Pastor very frequently did. It will also be helpful for us to remember in this connection that it is during the Parousia and the Epiphany that the Lord sets forth many of the laws that apply to the restitution class, because in principle they apply under the law of justice to the Church. And in the study of these chapters we will not attempt to point out their Millennial antitypes, as not yet due. With these introductory remarks made we are now ready to begin our study of Ex. 20—23, for which may the Lord grant His enlightening grace.

(5) These principles of justice, as the heart of His law of duty-love, God Himself, as their Source, has

been proclaiming throughout the Parousia and Epiphany, not indeed by His voice making itself heard as a sound on the air, but by multiplied agencies at His command and use, as will be shown in connection with each prohibition and command. While giving these laws during the Parousia and Epiphany, during which in principle they as justice apply, yet they are laws of the New Covenant as antitypes, which as such will obligate the restitution class, while the world as prospective restitutionists are now having these laws forcibly brought to their attention. But as yet, as the type shows, they have not accepted and agreed to keep them, which will be a Millennial matter (God spake all these words, Ex. 20: 1). He makes it known to His present and prospective people and to the prospective restitutionists that He is their Creator and the self-existent One of perfect wisdom, justice, love and power (I am Jehovah thy God, 2), who delivers them from Satan's empire (brought thee out of . . . Egypt) and from the bondage of sin, error and the curse (house of bondage). In view of His being and doing such, He demands, as due Him, that He be given the place of supremacy over all other beings in the minds, hearts and wills of all His free-moral agency creatures, especially His present and future people (Thou shalt have no other gods before [ahead of, above] me, 3). This principle, kept fully in heart and mind, inevitably leads to consecration, both constructively, as to good, and destructively, as to evil. As it is the first *word* (so the Hebrew, not *commandment*) and charges supreme devotion to God, so it forbids giving any creature the place of supremacy in our minds, hearts and wills; hence it forbids putting self in any of its forms, the world in any of its forms, sin in any of its forms and error in any of its forms in the place of supremacy in our minds, hearts and wills, as well as putting Jesus, saints, angels, good or bad, or any other creature, into supremacy in our hearts, minds and wills. God has been and is giving these charges and prohibitions mainly in the teachings on consecration

that He has issued through His consecrated and justified people, especially in the Truth, but also in the nominal church, during the Parousia and Epiphany. In fact, any individual that has been setting forth consecration has been a means of God's speaking this first *word*. He has been giving it through Truth and non-Truth channels, in their speaking against sin, error, selfishness and worldliness in any of their forms in relation to God's supremacy. Especially through the writings and preachings of the Parousia and Epiphany messengers has God been speaking this word. It will be seen as we proceed that it is largely through God's people that He has been speaking the first four "words" (commandments).

(6) The second of the ten words (again we say, This is the literal translation of the Hebrew for the A. V.'s "commandments") forbids images (graven image, or likeness, 4), which antitypically means any work of man to which he gives his devotion. The chief of these are the church creeds and the pet theories of individuals and groups, like evolution, higher criticism, atheism, agnosticism, materialism, pantheism, deism, the sifting errors in the sanctuary, court and city, as well as Millennial, especially Little Season, errors deified. Furthermore, they can be art, science, literature, education, politics, *etc.*, possessions, friends, relatives, leaders, sex, sect, in short every thing to which one bows down in devotion (bow down, 5) other than the Lord, regardless of whether these be spiritual (heaven above), earthly (earth beneath) or sinful (water [sea, rebellion and rebels against righteousness]). These put in the place of God (bow down . . . serve) arouse His zeal to vindicate Himself against rivals (jealous, literally, zealous). By the law of heredity does God especially, also by other ways, punish such and other sins to the third and fourth generation of His enemies (visiting . . . hate me), showing kindness to lovers and obedient (mercy . . . love, and keep my commandments, 6). In addition to the above prohibitions this commandment charges that we subordinate everything

thing to the Lord in our thoughts, motives, words and acts, in their relations to the things on which they work. God has spoken this "word," especially through the Parousia and Epiphany movement, more particularly by literary and oral denunciations of the things mentioned above, e.g., Bro. Russell's "Creed Smashing" sermons, the two Messengers' writings and speakings against the many errors in their phases of the six siftings and the participation of the rest of the Truth people against these. In some of these things even justified and consecrated nominal-church adherents have taken part, as they and the Truth people have taken part in announcing the bowing down to physical things, like possessions, *etc.*, to be forbidden.

(7) The third word in general denounces misuse of God's name (take the name . . . in vain, 7), *i.e.*, God's appellation, nature, character, reputation, teachings, official authority and honor. This is done by cursing, swearing and perjuring with His name, blaspheming it, falsely teaching as to it, bewitching with it, carelessly using it and violating the terms of our consecration. Positively this "word" charges a true, reverential, believing, hoping, loving and obedient use of it and loyalty to our consecration vows. Such charges were in antitype given by Truth writings and preachings, also by such on profanity, cursing, perjury, blasphemy, false doctrine, witchcraft and careless use of God's name, by nominal-church members' writings and teachings, by court exposures of perjury, by testimony against practice of spiritism and occultism and by protest against ordination vows to creedism. Certainly, God has punished and will continue to punish all such misuses of His holy name. The fourth "word" prohibits the unrest of sin and the curse (six days . . . labor . . . do all thy work, 9) and commands the rest of freedom therefrom (Sabbath . . . holy, 8). To God's Gospel-Age people this prohibition in principle forbids their living in sin as though under the curse, in groaning and travailing, in fellowship with the race under

the curse, in the dread of God's wrath, real or fictitious (eternal torment) and in dread of the devil and the effects of the curse. It charges them in principle to exercise the rest of faith in peace with God as to His forgiving them, imputing to them Christ's righteousness and fellowshipping them.

(8) It implies that they are to reckon themselves as having already gotten all the Millennial blessings and as living beyond the Little Season in human perfection. It also implies that they have the peace of God guarding their hearts and minds. This is their antitypical Sabbath, kept every day of the week throughout their lives. To the restitution class it means that they are to rest in Millennial freedom from the labors and travails of sin and the curse and in the enjoyment of the ever-increasing blessings of restitution, physically, mentally, artistically, morally and religiously, while overcoming sin and practicing righteousness. Every thing that the Lord's people now are and the restitutionists then will be is to be kept in the Sabbath rest pertinent to each respective class (not do any work, thou . . . stranger within thy gates, 10). Here (Ex. 20: 11) God gives His six creative days' work and His Sabbath (six days . . . seventh day . . . blessed, 11) and in Deut. 5: 15 He gives His delivering Israel from Egyptian bondage, typical of the deliverance from Satan's empire, as the reason for Sabbath keeping, the former typing God's putting into activity during six 1000-year days the ways, means and agencies of His pre-Millennial plan and His rest during the seventh 1000-year day after completing those six 1000-year days' work. We have elsewhere set forth God's pertinent activities in the antitypical six creative days. God gave utterance to this word through the written and oral teachings on the fall, the curse, the permission of evil, the death state, the ransom, justification, now by faith, later by works, consecration, restitution. All of these teachings went out from Truth circles, some of these were set forth by justified and consecrated ones

in the nominal church. Thus we see that the first table of the Law types duty-love to God in the Millennium, though the principles of such duty-love, apart from the antitype, apply to all God's free-moral agents and, therefore, as principles apply to God's Gospel-Age people. And we see how—by what means—God has spoken these words during the Parousia and Epiphany to the prospective restitutionists. The reason why we Christians are not subject to the Jewish Sabbath is that it was never given to us and that it was not a part of the natural law of justice implanted in the hearts of Adam and Eve and transmitted to the whole human family by heredity. It, with the other nine, was a law given to the Jews alone (Ex. 34: 28; Deut. 4: 13; 5: 2, 3). When Seventh Dayists insist that it is a part of the moral law, and hence binding on all men, we reply that whatever was moral law in the ten commandments was such not because it is in the ten commandments but is such because it is a part of the law written in the heart of Adam; but the Sabbath command was not given to Adam, hence is not binding on all men, but only on the Jews, to whom alone it was given. It is not a part of the moral law, but of the typical law (Col. 2: 16, 17; Gal. 4: 9-11), hence Christians are not subject to it (Rom. 14: 5, 6). Jewish Christians by coming into Christ are free from Moses (Rom. 7: 1-7). That the Law Covenant centered in the ten commandments is meant by St. Paul in Rom. 7: 1-7 is evident from v. 7, which cites the tenth as one included in the law of which he speaks. Gal. 2—4 are complete proof that Christians are not under the law of the ten commandments, but by nature are under the moral law written in Adam's heart.

(9) We now come to the second table of the Law, which types duty-love to the neighbor for the Millennial world, though as matters of justice its principles, but not as under the antitype, have a universal application. First, we will study its first, which is the fifth word. To us its principle charges that we reverence

(Honor, 12) God as our Father and the Oath-bound Covenant as our Mother (father and mother). It also implies that we love, trust, serve and obey them as such. As humans its principle implies that we honor, love, trust, serve and obey our earthly parents and those who are over our humanity, like rulers, teachers, employers, *etc.*, as it prohibits their opposites, even as justice requires this of all natural men. In antitype this word charges the restitution class to honor, love, trust, serve and obey Jesus as their Father, the Church as their Mother, and the Ancient and Youthful Worthies and Great Company as their rulers, teachers, *etc.*, as it prohibits the opposite of these things. During the Parousia and Epiphany God has been speaking and will continue during the rest of the Epiphany to speak this word through His people in the Truth and in the nominal church, through parents, employers and teachers, through legislative, executive and judicial departments of the State, through newspapers, magazines, correctional agencies and institutions, whereby the things commanded and prohibited have been widely set forth. It promises prosperity (well with thee, Deut. 5: 16) and long life (long) to its obeyers. The sixth word by its prohibition (not kill, 13) forbids our inflicting any injury on the bodies, minds and hearts of ourselves and our fellows; and by its command implications it charges that we wish and do ourselves and them good in body, heart and mind, as we are able, and as we and they stand in need. Through the records of murders' suicides, legislative, executive and judicial processes, of cruelty, oppression, neglect, indifference to need, unjust wars, *etc.*, God has been issuing the prohibitions of this word; and in the records of movements and institutions of mercy and benevolence, in the publication of the merciful and benevolent acts of private individuals, as well as of states, and in the pertinent teachings of His people in and out of Babylon, as well as noble worldlings' written and verbal sayings, God has been making known the things of the sixth word.

(10) The seventh word applies as a principle in its prohibitions and command implications to all humans in sex matters (not commit adultery, 14). To the subjects of the Oath-bound Covenant its principle forbids all participation in a union, alliance or quasi-alliance of state and church and all membership in or cooperation with Babylonian institutions. For the restitutionists its antitype forbids Millennially all longings for reunion, *etc.*, with the institutions of Satan's destroyed empire, all longings Millennially for union with institutions other than those that the Kingdom will establish, and in the Little Season all union, *etc.*, with the institutions, movements and associations that Satan will then establish or seek to establish. In its charge implication it commands the natural man to be chaste and encourage others to be chaste, and spouses to be faithful to each other and to encourage such faithfulness in others. It also implies that spouses fulfill all the obligations of their marriage vows, such as mutually to love, respect, help, trust and please each other, as well as the sole duties of husbands to wives, *e.g.*, headship and support, and the sole duties of wives to husbands, *e.g.*, obedience and care. To those in the Oath-bound Covenant it implies fidelity to Christ and separation from all things inconducive to such fidelity, and it will to the restitutionists as antitype of this word make them loyal to all the Millennial arrangements of The Christ for them. In its prohibitions this word has during the Parousia and Epiphany been going forth through the exposures of marital infidelity, the social evil, unchastity in the unmarried, pertinent legislative, executive and judicial actions anent these evils, the press, the pulpit, the platform and vice crusades. The consecrated in and out of Babylon by printed page and word of mouth have uttered this prohibition, as the Lord's people have exposed and protested against the union, alliance and quasi-alliance in state and church and individual union and cooperation with the Babylonian symbolic harlots and other Babylonian institutions. In its implied command

the agencies above mentioned have advocated literal chastity, faithfulness to all marriage obligations. Here, too, God's people in and out of the Truth have made their voices heard, especially in the Espoused Virgin keeping herself pure and chaste from all worldly and secular alliances in fitness to become Christ's Bride, and have advocated separation of state and church.

(11) The eighth word in its prohibition forbids all dishonesty as to the neighbor's business and property right, such as stealing, robbing, swindling, cheating, defrauding, larceny, plundering, piracy, profiteering, burglary, extortion, blackmail, kidnapping, *etc.* (not steal, 15). In its implied command it charges to protect, help, further support and counsel him in his business and possessions, and in his business and property need succor, befriend, counsel, relieve, ameliorate, remedy and lend to, him as able. Such are the prohibitions and commands to the natural man. To the Lord's people the principle of this word forbids to do the dishonest things mentioned above in religious matters, *e.g.*, to rob, defraud, *etc.*, others of the Truth, the heavenly affections, the new will, the graces, opportunities of service, privileges of suffering for the Truth, to take away their reputations, *etc.* The prohibitions of this word were grossly violated by great papacy during the Dark Ages and by little papacy throughout its entire career, especially in 1917. The command of this word is kept when we supply the needs of our brethren as to the Truth, the heavenly affections, the graces, opportunities and offices of service and suffering for Christ and witnessing to the world along the lines of overcoming sin, practicing righteousness, the offer of repentance, faith and the Kingdom. The prohibitions of this word as antitypes will be for the Millennial world not to rob, defraud, etc., one another as to truth, righteousness and opportunities of service, and its command will be to help them to gain these. The prohibitions of this word have gone forth from God during the Parousia and Epiphany through His people in and out of the Truth testifying

against the list of things mentioned above as the ways these prohibitions have been violated. God's voice has also gone forth in the exposures of corruption in judges and politicians, of graft, land frauds, squandering of state funds, stock frauds, watering and manipulating, profiteering, dishonest competition, palming off inferior for better materials, adulterations, landlord exactions, dishonesty of bank, insurance, labor and trust officials, bribery, tax dodging, sweat-shopping, underpaying employees, cheating and stealing from employers, exploiting the poor and weak, *etc.* These exposures were made by authors, like Lawson, Tarbell, Stephens, *etc.*, by lecturers and professional agitators, by newspapers and magazines, by legislative, executive and judicial officers, by politicians and by reformers. Many of these agitated the command side of this word, along lines of benevolence, charities, hospitals, refuges, asylums, loans at small or no interest and easy payments for the worthy poor, housing projects, *etc.* Above all, God's people in and out of the Truth stressed honesty and philanthropy and the religious benefits that they and the world should bestow upon the needy.

(12) The ninth word concerns speaking of our neighbor. It prohibits misrepresenting our neighbor, saying uncomplimentary things of him, whether true or false, undermining his good name, evil surmising and suspicion as to him, whether unuttered or uttered (not bear false witness, 16). Its command feature charges that we tell true complimentary things of him, defend him against misrepresentation, give him a good reputation, put as good construction as possible on his motives, words and acts, believe good things of him, *etc.* The principle of this feature of justice, like those of all other features of justice, obligates all of God's free moral agents, though the antitype of this command, like all others of the ten words, obligates only the restitution class in the Millennium. Certainly, during the Parousia and the Epiphany this word has been going forth from God through many agencies and in

many ways. Especially the two messengers have testified against slander and false witnessing, legislatures have passed laws against it, judges have assessed heavy fines against it. False witnesses have been imprisoned for perjury by judges, prosecutors have inveighed against it. Gossips and reputation assassins have been exposed. Liars have been held in much contempt when exposed. God's people in and out of the Truth have preached telling only true complimentary things of others, defending attacked reputations, giving others a good reputation, and putting a good construction on others' motives, words and acts. Thus has this word gone forth during the Parousia and the Epiphany.

(13) Finally, we come to the tenth word. It prohibits one's unjustly desiring anything belonging to one's neighbor. There are some things of his that we cannot desire without sin, *e.g.*, his wife, but there are some of his things that we may desire, if it is in harmony with his will, *e.g.*, we may desire to buy his house, his ox or ass or any other piece of his property that is for sale or that he may be willing to sell; but if not, our desiring such would be unjust. Again, we may desire to obtain an employee of his, if it is agreeable to him. If not, it is wrong for us to continue to desire it; for that would be coveting, which is an unjust desire to possess ourselves of what is our neighbor's. Covetousness often leads to murder, adultery, theft, envy and false witness, as the case of Ahab, Jezebel and Naboth shows, as it also dishonors the Lord and our superiors. Such covetousness is forbidden as to business, civil and religious privileges, offices, positions, honors, *etc.*, of our neighbor, now and in the Millennium. All unjust desires for our neighbor's possessions are by this word forbidden. The thing that this word commands is generosity toward others, rejoicing in their prosperity, privileges, offices, honors and positions, encouraging their wives and servants to be loyal to them, and helping them by word and deed to prosper in their affairs now and Millennially. The ways and

agents by which God has been speaking this word are those shown above in connection with the fifth to the ninth words inclusive; for all of those ways and agents by their pertinent savings prove that in one form or other, those guilty of those evils are antecedently guilty of covetousness. Our brief study of the principles and antitypes of the ten words indicate what a grand law of justice these principles and antitypes are, since they embrace every duty of God's creatures to Him and one another; and, therefore, are a proof that the Bible on duty-love comes by inspiration of God.

(14) During the Parousia and Epiphany the real and prospective people of God (all the people, 18) have witnessed the involved controversies (thunderings), the flashes of Truth (lightnings), the proclamation on secular and religious matters coming from the Lord (noise, literally, voice, of the trumpet) and the great tribulation caused by the establishing of the Kingdom (mountain smoking). These things being perceived by them (people saw it), they, seeking to evade these conditions, go in mind and heart far away in their efforts to flee from the Kingdom in its principles, spirit and acts, *e.g.*, the exposures drive them away, the World War, with famines and pestilences, in its two phases drives them away, the revolution and anarchy, with their famines and pestilences, will drive them away, Jacob's trouble in its first phase (from 1881 to 1954 at least) drives Israel away, and its second phase temporarily will do the same (removed). And in that distant attitude all will temporarily remain a long while (stood afar off). They by act and attitude beseech and will continue to beseech Jesus in His mercy to deal with them (Moses, Speak with us, 19) and they will promise to listen to Him (we will hear); and by act and attitude they plead and will continue to plead that God in justice deal not with them (let not God speak with us); for they fear that, if He should so continue to do, all of them will perish (lest we die, Matt. 24: 21, 22). Some have already asked these things, more will continue

so to do as the evils of this day of wrath continue; and as it comes to a climax all will so do. Jesus encourages each one of the suppliants as he comes to them in their distant attitude, and thus finally will encourage all of them, not to fear (Moses . . . Fear not, 20), as He will increasingly make known to them that God has busied Himself to test them (God . . . prove you) and prepare them by the untoward Parousia and Epiphany experiences to develop in them a proper reverence of Him in head and heart (his fear may be before your faces), that thus they may be kept from sinning (that ye sin not). But for a long time the people's fear will keep them in a distant attitude (stood afar off, 21), while the Christ class in the flesh in heart and mind and time draw ever nearer and nearer God (Moses drew near) amid the trouble that comes out from God's giving His attention to the world conditions (thick darkness where God was). Jehovah charges the Christ class (said to Moses, 22) to declare to the people (say unto . . . Israel) that they have been, are and will be experiencing (have seen) God's dealing with them in the justice of the time of wrath (talked with you) by the arising Millennial powers of spiritual control beyond the veil (from heaven).

(15) The charges from here on to Ex. 23: 19, while typing New Covenant obligations, may well be called *types* of things pertinent to the Parousia and Epiphany people of God, because they are, some as parts of The Christ, others as their special helpers, attached, some as Mediator, Priest, Prophet, Judge, *etc.*, others as Levites, *etc.*, to the New Covenant, because in principle they are applicable to them; hence we will speak of such as types without meaning that the Little Flock and Great Company are under the New Covenant. Now follow some charges (vs. 23-26) given during the Parousia and Epiphany. The Lord has during these periods been charging both His Parousia and Epiphany and by them prospectively His Millennial people not to make as serviceable to God creed idols

(not make with me gods, 23), even though seemingly true (of silver) and seemingly Divine (of gold). This was a prohibition to brethren now inventing new teachings as true and from God, a prohibition which the six classes of sifters and others have disregarded. It impliedly charges that the teachings that God gives by Jesus be held, and no others. Millennially, this would prohibit the people's inventing "new light," and charge them to accept God's teachings by The Christ, through the Ancient and Youthful Worthies. Next God charges that the humanity of The Christ be God's Altar (An altar . . . make unto me, 24) while this class is in the flesh (of earth), and that the manifestations of God's acceptance of Jesus' sacrifice (burnt offerings) and the consecration vows (peace offerings) of the brethren (sheep), made acceptable by Jesus' merit (oxen), be offered thereon. This was to be in every condition of God's people (all places) harmonious with God's Word and character (where I record my name; literally, where I cause my name to be remembered), as God's condition of drawing near and blessing His people (come . . . bless thee). In contrast with the earthen altar as typifying a non-fixed condition of the Altar members, *i.e.*, the humanity of The Christ while in the flesh, which is more or less variable (for members of it by forfeiting their standing can fall, and some have fallen, out of it), the altar of stones (altar of stone, 25) seems to represent the humanity of The Christ as an abiding condition of the Altar members as unremovable from that Altar, hence the Millennial Altar. That Altar should be accepted by the Millennialists as God will have made it, without their trying to shape it by erroneous opinions of their own (not build it of hewn stone); for such opinions attached to that Altar (lift up thy tool upon it) would defile it (polluted it). Then God adds a final prohibition that in approaching The Christ as God's Altar, either in this or the next Age, thereon to offer one's sacrificial service (go up . . . mine altar, 26), one should not in vaunting ambition

exalt himself by grasping for powers not given him by God and by lording it over others (neither . . . by steps). Whosoever so does, now or Millennially, will fall into sinful practices against God's arrangements and into false teachings against God's Truth, and will be exposed unto shame as such (that thy nakedness be not discovered thereon). How often God in the Parousia and Epiphany has given this warning and how often has it been disregarded, unto the exposure of the bad qualities and false teachings of the pertinent wrong-doer. On the contrary, this passage suggests a self-abasing spirit manifested in one's sacrificial service, which in due time will meet exaltation by God.

(16) We now come to Ex. 21, which, because of certain ones, The Christ and their Levitical helpers, being as its promoters attached to, but not under, the New Covenant, treats in part of Parousia and Epiphany matters; hence it gives types in principle of such, *as such*, while also typing Millennial matters. In our exposition we will give the application of types to such as now due, and not the Millennial antitypes, which are not yet due. Jesus and the Church beyond the veil have been receiving from God the charge to set before God's present people the doctrines that in type are set forth in Ex. 21-23: 19 (judgments [doctrines] . . . set before them, Ex. 21: 1). Some of these belong exclusively to the Parousia, some exclusively to the Epiphany and some to both. Vs. 2-6 as types describe the Great Company's experiences at Azazel's and sin's and error's hands. If Azazel, sin and error should acquire possession (buy, 2) of a new creature (Hebrew) who as such becomes their bondsman (servant), only during the time of his measurably wilful evil ways (six years) will he serve Azazel, sin and error (serve). When he comes to the time of his cleansing, he shall attain freedom from the service of Azazel, sin and error, without a price given Azazel, sin and error therefore (go out free for nothing). He shall attain this liberty in the same condition in which he was before he forfeited it,

*i.e.*, if he came into their slavery by himself, without supporters (If he came in by himself, 3), he will regain his freedom by himself, without supporters (go out by himself); but if he is a leader and thus went into bondage to Azazel, sin and error with his supporters (if he were married), then his supporters will regain their liberty with him (his wife . . . with him).

(17) But if Azazel, sin and error give him supporters (master have given him a wife, 4), and if by these he has developed religious movements (borne him sons) and gained official powers (daughters), when he cleanses himself unto freedom from Azazel, sin and error, these will remain with them (shall be her master's), *e.g.*, Bro. Geo. Fisher was by Azazel, sin and error given supporters; and by these he developed various movements as a pilgrim and an editor and had official powers as a pilgrim and editor; but at the time of his break with Rutherfordism he left the service of Azazel, sin and error in the Society, without their supporters, movements and powers bestowed while serving Azazel, sin and error in the Society, he left Azazel's service as he was on entering it (go out by himself). But if one clearly proves by his acts and attitude of full wilfulness (servant shall plainly say, 5) that he is wholly devoted to (loves) Azazel, sin and error (my master), his supporters (my wife) and his movements and powers (children), and refuses to gain liberty from these by cleansing himself (not go out free), Satan, sin and error will put him into open and bitter opposition to the Little Flock leaders, who thus will recognize him as a Second Deather (master shall bring him to the judges, 6) and to the leaders (door) and supporters (door post) of Azazel, sin and error; they will attach (bore) them to these by a mortal error (awl) in his understanding (ear), like no-ransomism, no-church-sin-offeringism, and thus he would be subject to them (serve) unto a completion (for ever).

(18) If for some personal advantage (if a man sell, 7) one gives up to be enslaved his official powers

(daughter to be a maidservant), as the Board's majority and many of their supporters under pressure gave up its controllership in the Society to J. F. R., refusing, in the hope of conciliating the Societyites, to challenge J. F. R.'s "legal" points in court, on such obtaining of liberty from the bondage of Azazel, sin and error, these powers will not obtain freedom from such enslavement (not go out) as the involved persons will obtain their pertinent freedom (as the menservants do). Such powers are forfeited, including those of crown-lost pilgrims, auxiliary pilgrims, elders, *etc.*, who will never again get their Little Flock pertinent powers, when they do get freedom from Azazel, sin and error. If such sold powers, after being united to the buyer (betrothed her to himself, 8), become displeasing to him (please not her master), *e.g.*, while yet with the Society, and thus united with Society powers, those who were about to become Standfasts became displeased with the Society, claiming that it had been the channel until Passover, 1918, and thereafter ceased so to be, as the price of their freedom, such could give up their powers (let her be redeemed), *e.g.*, as the Standfasts did when, on gaining their freedom from the alleged channel, for the price of that liberty they gave up their Society powers to the rest of the Societyites, but such can have no power to sell their involved powers to a different group, *e.g.*, these Standfasts could not give up those powers to the P.B.I. or to any of the antitypical Kohathite groups (to sell her to a strange nation . . . no power), and that because of his treachery against them (dealt deceitfully, literally, treacherously, with her), *e.g.*, as the Standfasts did on the channel question. If a group would unite such powers (betrothed her, 9) to one of its movements (unto his son), *e.g.*, the Standfasts as a whole gave up their powers to operate as a whole to the Elijah Voiceists as a movement, it would be obligated to treat such powers as its own (deal . . . manner of daughters), *e.g.*, the Standfasts should have regarded the powers that they yielded

to such Voiceists as powers of their own, but refused so to do. If a group having already certain official powers (If he, 10), *e.g.*, the group in the Fort Pitt Committee, which had official powers to publish a magazine and conduct a pilgrim service for its adherents, unite itself with other powers additional to those already united with it (take another), *e.g.*, the group uniting itself and others, with the P.B.I. corporation, it should continue to supply such prior powers all the strength (food), protection (raiment) and sphere of service (duty of marriage, literally, habitation) as they had before the additional powers were taken, and not diminish them (not diminish). If one or more of these three things are refused (not these three unto her, 11), the powers are to be freed gratuitously (free without money), as was the case with the Fort Pitt Committee's powers, which were freed in its loyal members.

(19) As the slayer in Num. 35: 10-30 represents one who commits sin and thus slays righteousness in varying degrees of guilt, so vs. 12-14 represent the same thing in less detail. By sinning with full wilfulness one, as far as he is concerned, slays righteousness (smiteth a man, so that he die, 12), and he is to be put into the second death (be surely put to death). But if one sins in Adamic weakness and ignorance (man lie not in wait, 13), occasioned by God's permitting evil (God deliver . . . into his hand), God appoints Christ as the city of refuge (I will appoint thee a place), to which fleeing in faith, he will be saved from the stroke of Divine justice (whither he shall flee). But if in pride and the guilt of full deliberation and wilfulness (presumptuously . . . with guile, 14) he slay righteousness (neighbor, to slay him), even if he pleads the merit of Christ for forgiveness, as some Second Deathers have done (take him from mine altar), Divine justice refuses Christ's merit for him (take him) and will put him into the second death (that he may die). The new creature who sins wilfully against God as His Father (smiteth his father, 15) and the Oath-bound Covenant

as his Mother (his mother), God will certainly put into the second death (surely put to death). They who by false teachings and arrangements steal a servant or a company of servants and children of God from their proper field of service (stealeth a man, 16) for their own personal gain (selleth him), as was done by the Society leaders with the Epiphany messenger, with the Board's majority and with many others from 1917 to 1920, in which last year the act was brought to a completion, and they are proven guilty of it (found in his hand), as were the Society leaders, they will surely be put into the second death (surely be put to death).

(20) The new creature who blasphemeth with sifting errors (curseth, 17), like the no-ransomers and no-church-sin-offerings, God as his Father (his father) and the Oath-bound Covenant as his Mother (his mother), will certainly by God be put into the second death (surely be put to death). If two groups, like the Societyites and the "Opposition," or like the group and the three in the Fort Pitt Committee, become involved in a controversy (if men strive together, 18), and if one group by a misused teaching (stone) or by a misused arrangement (fist) injure the other (one smite another), as the Societyites did to the "Opposition" with the alleged legal opinion and arrangements of the "present management," and as the group did to the other three Fort Pitt Committee members with their misused charter advocacy and misused arrangement for the editorial committee, even if such evils did not cut them entirely off from the Lord's service (he die not), yet greatly hindered them therein (but keepeth his bed), as in the case of the "Opposition" and the three loyal Fort Pitt Committee members, but they come back again with much effort to a restricted service (rise again, and walk abroad, literally, make himself walk abroad upon his staff, 19), then the wrong-doer will not be guilty of fully wilful sin, and as a result will not be condemned to the second death (that smote him be quit), but shall make good the others' loss (shall

pay for the loss, literally, his cessation he giveth), as the Societyites and the Group had to yield members, prestige, support, *etc.*, respectively to the "Opposition" and the three members of the Fort Pitt Committee. And this making good of the wrongs will not be completed until they have fully restored the wronged (cause him to be thoroughly healed), a thing that is largely yet future in the examples above given.

(21) If people by false teachings misuse their authority (rod, 20) to bring (smite) Great Company members (servant) or Youthful Worthies (maid) unto a loss of their standing before the Lord (he die) by their evilly-used power (under his hand), even as the Society and P. B. I. editorial staffs, as well as other Levite teachers, have done, God would mete out to them condign punishment (he shall surely be punished). But if the misuse of their teaching authority by inculcating error does not result in the Great Company members or Youthful Worthies losing their standing before the Lord (if he continue a day or two, 21), since such teachers are Azazelites, they will not receive special punishment (not be punished), they suffering only the amount of punishment incidental to the weakened support that these can give them as a result of their weakened spirit of consecration (he is his money [capital thus diminished]), as can be seen, *e.g.*, in Amramite and Dawnite leaders and ledlings. If groups (men, 22), like the Societyites and Standfasts, the "present management" and the Board's majority, enter into a controversy (strive) and so injure any of the Lord's people (hurt a woman with child) as to make them lose their fruitage (so that her fruit, literally, her children, depart), as the "present management" did in its conflict with the Board's majority, and as it did in its conflict with the Standfasts, and if there is no other evil resulting (no mischief follow), they will have to make good the wrongs done the Lord's people, as Jesus, the symbolic husband, determines (as the woman's husband will lay upon him), which the facts prove has

been done by loss of adherents, influence and prestige by the "present management," and they will give it through their leaders (pay as the judges, literally, give by the judges [here there are no Hebrew words corresponding to the words, *as* and *determine*, and the A. V. omits altogether to translate the Hebrew word for *by*]), as the fulfilled facts prove was done by the "present management" for their injuries to the Truth people's fruitage. But if any other injury sets in (if any mischief follow, 23), as certainly was done by the "present management" to not a few of God's people, then justice requires, additional to what was just shown, an exact equivalent to be exacted (life for life), *i.e.*, as their course occasioned some to lose their standing before the Lord, so did justice require "the present management" to lose its standing before the Lord. If any of such controversialists cause the eyes of understanding in any of God's people to be blinded, the evil-doers would by God be deprived of their eyes of understanding (eye for eye, 24), as we see in the "present management" and the "Group."

(22) If such controversialists cause any of God's people to lose their ability to make the Truth as food digestible (for tooth), those controversialists would by God be deprived of the ability to digest the Truth, as can be seen in the effects of the controversies of the Tower editors (tooth). If such controversialists disqualify any of God's people from service of God (for hand), they would become disqualified from Divine service, as can be seen in the course of Adam Rutherford with his, "Behold the Bridegroom," disqualifying some from service, and his later British Israelite activities, which prove him disqualified from Divine service (hand). If such controversialists undermine character and good conduct in any of God's people (for foot), they would be undermined in character and good conduct (foot), as is evident from J. F. R.'s controversies on no-character-development and service teachings. If such controversialists occasion destruction of good

(burning, 25) in God's people' wounding their New Creatures (for wounding) and giving them verbal scourging (for stripe), they must suffer like destruction of good in them (burning), wounding of their New Creatures (wound) and verbal scourging (stripe), as can be seen in the cases of J. F. R., I. H. Hoskins, F. H. McGee, G. K. Bolger, *etc.* If one injures (smite, 26) the eye of understanding (eye) of Great Company brethren under his charge (servant) or that of Youthful Worthies under his charge (eye of his maid) and blinds it (that it perish), he must give them freedom from his supervision (let him go free), in lieu of their pertinent loss (for his eye's sake), as can be seen in the experience of P.B.I.'s at the hands of their editorial committee on the chronology. If one injures (smite, 27) the ability of Great Company members (servant) under his charge to prepare their spiritual food for digestion (tooth) or do the same to the Youthful Worthies (maid) under his charge, resulting in the loss of such ability (knocks out; the A. V. fails to translate the Hebrew word corresponding to the words, knocks out), God's providence will deliver such from under his charge into freedom, which he must allow (let him go free), in lieu of his injury (for his tooth's sake), as is seen in the Tower editorial committee's course and its increasingly lost adherents.

(23) Vs. 28-36 foreshadow various acts of false teachers in the next Age, particularly in the Little Season, but as a type they also apply during the Parousia and the Epiphany. Oxen are used in several senses typically. We have seen in the case of the oxen that the tribal chiefs offered (Num. 7) and the oxen hitched to the new cart on which the ark was mistakenly borne (2 Sam. 6: 3-6), that they type charter and by-law powers. A very similar thing is typed by the cows (church creeds and laws) that the Philistines hitched to the cart on which they returned the ark (1 Sam. 6: 7-16). So, too, Jesus' humanity is typed by an ox (Ex. 24: 5; Lev. 27: 26; Deut. 18: 3). But here a

different thing is typed by the oxen, *viz.*, religious teachers. The Apostle Paul gives us this antitype of the ox (1 Cor. 9: 7-12). When this section is explained from this standpoint, it gives us Scriptural, reasonable and factual thoughts. If a false teacher (ox, 28) by his errors deceives (gore) strong (man) or weak (woman) brethren, so that they lose their standing before the Lord (that they die), Biblical truths as symbolic stones should by the true teachers be hurled at him until he is fully refuted (ox shall surely be stoned); and none of his privileges, powers, *etc.*, shall be appropriated by the Lord's servants (flesh shall not be eaten), as can be seen from the fell effects of J. F. R.'s first errors and R. E. Streeter's errors on the chronology, and their Biblical, factual and reasonable refutations in THE PRESENT TRUTH. Their controllers, if non-participants in the errors, are not responsible further (quit).

(24) But if the teacher of error is such of long standing (ox were wont to push, literally, gore . . . in time past, 29), as was the case of the two mentioned above, and others, like J. T. Grey, G. K. Bolger, *etc.*, and if his controllers have been given repeated notice to that effect (testified to his owner), which was done in all the cases mentioned, and, though having the power, they neglect to prevent further false teaching on the part of such teachers (not kept him in), as the controllers of those mentioned above, and others, having the necessary power, neglected to do, then both the persevering false teachers are to be soundly refuted by pertinent truths (ox shall be stoned) and their persevering controllers are to be cut off from the fellowship of the faithful (owner . . . put to death). If the false teacher by his errors so deceives strong (man) or weak (woman) ones among the Lord's people as to cause them to lose their standing before the Lord (hath killed a man or a woman), and if their controllers have not the full power to prevent such errorists from teaching their errors, or do not clearly see the points at issue, and are only lukewarm in their support, which makes

their offense one of partial weakness and, therefore, measurably atonable (if there be laid on him a sum of money, literally, if an atonement be laid upon him, 30), as God directs (whatsoever is laid upon him), he shall undo the wrong to the best of his ability, relying on Christ's merit to make his efforts acceptable to God (give for the ransom, literally, redemption, of his life). If such a false teacher deceives (gored, 31) as to a Truth movement (son) or as to a Truth power (daughter), to their being put aside, as the "present management" did as to the Board's majority and the Directors' Truth powers, the procedure as to him and his supporters should be according to the principles underlying vs. 28-30, as just expounded.

(25) If a false teacher (ox, 32) deceives (push, literally, gore) Great Company brethren (manservant) or Youthful Worthies (maidservant) unto their losing their standing before the Lord, his controllers must make good to the Lord Jesus (their master) the full value of the fallen ones (thirty shekels of silver [the ancient price of a slave]), by losing as many Great Company members and Youthful Worthies from among their associates as were brought to a fall by their false teacher, as J. F. R.'s and others' supporters have had to yield up such numbers. If a group among the Lord's people (man, 33) spreads (open) slanderous and lying reports (pit; Gen. 37: 20-24, 28; 2 Sam. 23: 20), as the Societyites did against the "Opposition" leaders and the Group against the Fort Pitt Committee's minority, or invents slanderous and lying reports (shall dig a pit), as the 1891-1894 and the 1908-1911 sifting leaders and the clergy did against the Parousia Messenger and as "the present management" and the four revolutionary Fort Pitt Committee members did against the Epiphany messenger, and not conceal its invented slanders while they were yet unspoken (not cover it), and if a true teacher (ox), like the two Messengers, or a true teaching, like restitution, or manifesting Levites, "judging," or arrangement (ass) of spreading

the Parousia Truth and the Epiphany Truth are thereby given a bad reputation (fall therein), the spreader and the inventor (owner, 34) of the slanderous and lying reports (pit) shall make full amends by suitable apologies and retractions (make it good) and give the supporters of the slandered one public assurance that the slandered teacher and teaching and arrangement have good characters (money unto the owner of them) and must himself bear the bad reputation that his exposed slanders gave them (dead beast shall be his).

(26) If a teacher (ox, 35) of one group of supporters deceives (hurt, literally, gore) a teacher of another group of supporters (another's, literally, the ox of his neighbor), so that the latter teacher loses his standing before the Lord, as W. F. Hudgings, while a P. B. I. teacher, deceived W. N. Woodworth, a Society teacher, on the chronology and caused him to lose his standing as a Merarite Levite and become of a lower order of Levites, a Gershonite, whatever advantages would be derived from the deceiver's worth (sell the live ox) would be divided among the adherents of both groups (divide the money of it), the course of the deceiver, W. F. Hudgings, moving some of his winlings to go to the Societyites and some to remain with the P. B. I. adherents, and parts of the advantages of the deceived, W. N. Woodworth, likewise going to each group, part of his evil workings going to the Society adherents and part of them to the P. B. I. adherents (dead ox also they shall divide), *e.g.*, both the Society and the P. B. I. have undergone considerable loss through W. N. Woodworth's Dawn proselyting work among them. But if the false teacher is one of known long standing as a deceiver (known . . . used to push, literally, gore, 36) and his controllers would not restrain him (not kept him in), as J. F. R.'s long deceiving many teachers was unrestrained by the Societyites, when he deceived some Standfast leaders, *e.g.*, W. M. Wisdom, his adherents had to yield a corresponding number of teachers to the Standfasts (pay ox for ox), and the deceived

one would belong to them (dead... own), as the Societyites kept W. M. Wisdom for a long time.

(27) We saw above that antitypical striving was controverting, and that antitypical goring was teaching false doctrine, to the injury of others. It was there pointed out that the ox is used to type a variety of things, as, *e.g.*, perfect humans, teachers, true or false, Jesus as the ransom, *etc.* In this chapter the ox is used to represent Jesus as the ransom; and the sheep, to represent the Church as a part of the sin-offering. Stealing is here used to represent usurpation, power-grasping, which is a theft of spiritual powers, privileges, services, offices, *etc.* He who stole an ox (steal an ox, v. 1) types a new creature who commits an act of usurpation against our Lord as pertaining to His ransom sacrifice; hence any new-creaturely teacher of an error that in any way impinges against the ransom commits antitypical theft; for such a teaching is a usurpation on the teacher's part against Jesus as the Ransomer, since it is a misuse of the teaching office and its powers. Furthermore, he who stole a sheep (steal . . . sheep) types a new creature who commits an act of usurpation against the Church as pertaining to her as a part of the sin-offering; for such a teaching is a usurpation on the teacher's part against the church as a part of the sin-offering, since it is a misuse of his office and its powers. Hence any new creature as a teacher of an error that in any way impinges against Church-sin-offeringism commits antitypical theft. If in addition such a teacher denies the ransom outright (kill it) or betrays Christ for gain, as Judas and others have done (sell it), he must die the second death (restore five oxen for an ox). This is typed by the fact that, as 7 is the number of the Divine nature and 10 that of actually or reckonedly perfect natures lower than the Divine, 5 is the number of an imperfect nature lower than the Divine, which implies that the pertinent errorist has lost his New Creature and his justification. Such sins are never

committed unless first the Holy Spirit is cast out of the heart. This is not the penalty necessarily of a Church-sin-offering-denying or a Church-betraying new-creaturely teacher, typed by the fact that the literal thief would have to make good by four sheep and by the preservation of Korah's children as Levites. However, he would have to forfeit his place in the Little Flock, be remanded to the Great Company and make good by reforming the evil characteristics from which his sin flowed, typed by the fact that four sheep were less proportionally than five oxen, which shows that his penalty is less severe than the greater errorists' (four sheep for a sheep).

(28) Certainly, such teachings on these penalties, as the types indicate, have been proclaimed during the Parousia and the Epiphany, as, e.g., the writings of their Messenger's show; so, too, have the antitypes of vs. 2-6 also proven it. If the ransom and sin-offering denier is caught in the act of his usurpation (thief be found breaking up [through], v. 2) and is immediately refuted (smitten) utterly (that he die), the refuter is to be declared free of guilt (no blood for him [literally, for it]). If the said usurpation be one against more or less light in the usurper (sun be risen upon him, v. 3) he must be held responsible for it to the extent of his ability, which implies the loss of the high calling, the death of a priest (blood for him [literally, for it]); and if it surpasses his ability to make good and still gain life (if he have nothing) he must be given up to the second death (sold for his theft). But if the denial is in the form of an impingement (logical deduction) against Jesus and the Church officially, or is against any doctrine, or is due to a misrepresentation of the Truth, which misrepresentation is denied and fought against, as, e.g., the antitypical children of Korah denied the Church's share in the sin-offering, because antitypical Korah deceived them into believing that the doctrine taught that Jesus did not provide a complete ransom, for which reason the Church was said to provide

vide the rest that allegedly was lacking (if the theft be certainly found in his hand alive, v. 4), regardless of whether it is a usurpation against Jesus' (ox) or the Church's (sheep) office or against a doctrine (ass), the usurper is to make good doubly, *i.e.*, he has (1) to drop out of the Little Flock into the Great Company, and (2) he has to work out of his character the fault arousing the usurpation (he shall restore double).

(29) If one who, having an evil heart condition, and consequently having lost Little Flockship and its Truth on doctrine and practice, has thus depasturized the Truth for his followers (cause a field or vineyard to be eaten [depasturized], v. 5), makes an invasion as a teacher into the sphere of the Little Flock's teaching for the benefit of his adherents, as the six sets of sifting leaders have done (put in his beast, and shall feed), and there works devastation as to its teachings on doctrine (field) and practice (vineyard), he will have to give up as recompense (shall make restitution) the best of his teachings on doctrine (field) and practice (vineyard); for God will put such an one into such controversial disadvantages that amid them to defend his errors he will be continually surrendering formerly held truths that impinge against his new errors, as was done with all of the six sets of harvest sifters. Thus does God punish such invasions, which are usurpations. If a destructive sifting sets in (fire breaks out, v. 6) and works devastation on the evilly-disposed (catch in thorns, more properly rendered, find thorns) and perverts (consumed) some who already have been won for the Truth (stacks of corn), some who are winnable for the Truth (standing corn), or the Truth itself (the field), the sifter who wrought the destruction will surely have to suffer the penalty of his defiling God's people and the Truth—the second death—even as St. Paul teaches, "If any man defile God's temple [Ezek. 9: 7] , him will God destroy (1 Cor. 3: 17). We know that the things typed in vs. 1-6 have been taught during the Parousia and the Epiphany.

(30) In vs. 7-15 certain things are typed pertinent to the stewardships that Christ has committed into the care of His people, especially His servants, and most particularly, His special-mouthpiece servants. If Jesus commits to a servant of His (a man deliver unto his neighbor, v. 7) the Truth as a whole (money; literally, silver) or separate teachings (stuff; literally, vessels) as an entrustment (to keep; Tit. 1: 3; 1 Tim. 1: 14), and some new-creaturely false teacher make a usurpation against it (it be stolen), while its care is the office duty of the trustee (out of the man's house), and the usurper is overtaken and refuted, this new-creaturely false teacher must make good in a double way, if he is still to retain life: (1) he must forfeit his place in the Little Flock, dropping into the Great Company; and (2) he must work out of his character the fault that betrayed him into this act of usurpation (pay double). But if the false teacher is not a new creature, but is a nominal Christian or heathen and thus does not come into the hands of the Church as a captive (if the thief be not found, v. 8), the question must yet be decided as to whether the trustee is guilty of connivance in the usurpation, either by a lack of faithfulness in caring for the entrustment or by winking at the usurpation, and thus allowed the entrustment to be usurped. Hence the trustee must be brought before the ecclesia as judge, if he is a local elder, or if he is a general elder he must be brought before the general elders, especially before the special-mouthpiece elder (master of the house shall be brought before the judges), to determine the question as to whether he is guilty either as the real usurper, or by carelessness or unfaithfulness is a conniver in the usurpation (hand unto his neighbor's goods).

(31) This procedure must be followed in every usurpation as to an entrustment (all manner of trespass, v. 9), whether it involve our Lord personally (ox), or a doctrine (ass), or a church or the Church (sheep), or an official authority (raiment), or a case of a usurpation involving a lost truth or person (any manner of

lost thing), as to which a serious question of responsibility arises (which another challengeth to be his; literally, which one shall say, This one may be he, *i.e.*, may be the guilty one). Such a case must come before the ecclesia or before the general Church as represented in the general elders, especially the special mouthpiece elder (the cause of both parties shall come before the judges). If God brings about the condemnation of any accused one (whom the judges condemn; literally, whom God condemns; in the two preceding uses of the word translated *judges* the definite article is used before the word *elohim*, which evidently there proves that *judges* is the right translation; but in the third use of the word *elohim* the article is not used; hence it should be translated *God*, as indicated in the suggested antitype), he must make a double recompense for his trespass: (1) the forfeiture of his place in the Little Flock, and (2) overcome the unnoticed fault (he shall pay double unto his neighbor).

(32) If Jesus should entrust to the care of a general or local elder, especially to the special mouthpiece, a doctrine (deliver unto his neighbor an ass, v. 10), either as to Jesus (ox) or the Church (sheep) or any other class, like the Great Company, Youthful Worthies or the faith-justified (any beast, to keep), and the doctrine, *e.g.*, Jesus' Logos nature, carnation and resurrection change, restitution, high calling, man's mortality, sin's penalty, faith-justification, the end of the reaping in 1914, the existence of the Youthful Worthies and Great Company as classes, cease to be taught (die), or is marred, by the introduction of foreign elements or by the removal of features of it, *e.g.*, the atonement as consisting exclusively of the satisfaction of justice, or exclusively of making man pleased with God, no tentative justification, vitalized justification apart from consecration (hurt), or a true doctrine made to serve a wrong system, *e. g.*, like the doctrine of election made to serve Calvinism, or the doctrine of free grace made to serve Arminianism, the doctrine of

John's baptism made to serve Campbellism (driven away; literally, made captive), and the thing is done so stealthily that no competent one was at the time made aware of it, *e.g.*, none of the star-members had anything to do with the above-named suppressions, marrings or captivities (no man seeing), then the solemn assurance should be given by the trustee to Jesus (oath of the Lord between them, v. 11), to the effect that he did not cause the doctrine to cease to be taught, nor mar it, nor make it serve false systems of teachings (not put his hand unto his neighbor's goods). Consequently, when star-members solemnly protested against such suppressions, marrings and captivities, they gave the Lord solemn assurance that none of their class was responsible therefore, and their solemn assurance was accepted by the Lord Jesus for them personally and for the preceding members of their class (the owner of it shall accept), and the pertinent trustees will bear no responsibility and make no recompense therefore (shall not make good).

(33) But if any of these entrusted teachings actually suffered usurpation by his sufferance (if it be stolen from him, v. 12), then he would have to make good by loss of his high-calling standing and working out of his character the fault contributing to the success of the usurpation (make restitution). But if any doctrine is distorted and rent by demons and their beastly systems of error, *e.g.*, the manner, object and time of Jesus' Second Advent, the Millennial reign, the judgment day distorted and rent by the sectarian denominations (torn in pieces, v. 13), on his proving by competent and trustworthy evidence such distortions and rendings (let him bring it [the torn thing, whose corresponding Hebrew is in the original, but has not been translated in the A. V.] for witness), which will relieve him of responsibility for the distortions and rendings (not make good). If an elder, whose powers on teaching are those belonging to a church by Jesus' entrustment and are by it through its election of him to

office loaned to him to use in its stead, or if a general elder, who gets his office powers from our Lord exclusively as a loan (a man borrow ought of his neighbor, v. 14); misuses the pertinent office powers to the marring of a teaching (be hurt) or makes it cease to be taught (die), and that without the approval of the Lord (the owner . . . not with him), he will have to give recompense in the two ways mentioned several times above (surely make it good). Cases coming under this head would include, among others, the following teachings: that the call to the high calling continues since 1914, reaping work must now be done, local elders are not to be had, the Church is to continue to proclaim the Day of Vengeance as a future event, *etc.* But if our Lord approves of the pertinent marring of the teaching, *e.g.*, refuting the idea that the call to the high calling is still operative, that the reaping still continues, that elders are not to be elected, that the Church is to continue to proclaim the Day of Vengeance as a future event (the owner thereof be with it, v. 15), the pertinent elder is to make no recompense (not make it good). It will be recalled that to the laborers in God's vineyard the Lord has promised a hundredfold for sacrificial service (if he be an hireling; Matt. 19: 20); but even if one's service is connected with the doctrine's ceasing to be taught, or with its being damaged (hurt, or die), the Lord will, nevertheless, give him the hundredfold (shall come with his hire). The last clause of v. 15 has been poorly rendered in many translations. It should be rendered as follows: If he be an hireling, He [the Lord] shall come with his hire. This rendering we have indicated in our parenthesized quotations. The word *sachir*, rendered *hire* in its first use in v. 15, can mean *hire* or *hireling*. It occurs in both senses in v. 15.

(34) If a Truth group should mislead a group not espoused to our Lord, *e.g.*, Youthful Worthies, the justified, or people of good will (none of whom are betrothed to our Lord), all of which the Society has misled (if a man entice a maiden, v. 16), and defile

these into wrong practices and teachings, as the Society did with them (lie with her), that Truth group shall ordinarily surely take them as their espoused and become one of them (endow her to be his wife). But if the Lord Jesus, through the principles of the Word, should thoroughly refuse to consent to their becoming one, as He did as to certain ones in the two classes just mentioned (father utterly refuse to give her unto him, v. 17), that Truth group would have to give up the pertinent truth, as the Society did on there being a Youthful Worthy class, and a tentatively-justified class. God's people by pertinent refutations are not to allow false-teaching churches, which practice symbolic witchcraft by erroneous teaching as Satan's mouthpieces (2 Kings 9: 22; Rev. 2: 20-23), to go unrefuted, but are zealously to refute their symbolic witchcrafts (not suffer a witch to live, v. 18). God's people as such are not to enter into membership in a union of church and state; nor are they to unite with a church united with a state (lieth with a beast, v. 19). If they do they will be cut off completely from the high calling, as has been the case with some Truth people who have fallen away from the Truth and joined the Romanist, Grecian, Lutheran, Reformed and Anglican Churches (surely be put to death). Their sacrificial ministries are not to be for any of Satan's religious systems (any god, v. 20), which is a sacrifice to demons, but to God alone (save unto the Lord only). Whoever so does is cut off from the high calling (shall be utterly destroyed).

(35) God's new-creaturely people should be very careful not to distress or oppress Youthful Worthies, who are a class foreign to the new creatures (neither vex a stranger, nor oppress him, v. 21). These may be distressed, e.g., by unbrotherly treatment, by being discriminated against needlessly and by not being given services applicable to them. They are oppressed, e.g., when heavy burdens as to belief and practice are put upon them, exactions are required of them, as various Levite groups, particularly the Society, have done, and

requiring unprofitable labor from them. As an exhortation against such distressing and oppression, God's Israel are to remember how in symbolic Egypt by tormenting doctrines, practices and persecutions, as strangers to the symbolic Egyptians, they were distressed and oppressed (ye were strangers in . . . Egypt). Nor are God's people to afflict, in the first place, an ecclesia which has lost its symbolic husband, elders, as Jesus' representatives, or, in the second place, the individual members of an ecclesia who by the loss of their elders are made symbolically fatherless. Those who grasp for power and lord it over such an ecclesia and its members afflict such. So, too, when the Church loses the Lord's special mouthpiece, as the Church did when Bro. Russell passed away, it becomes a symbolic widow and its members fatherless. The Levitical power-graspers who became lords over God's heritage afflicted this symbolic widow and her symbolic fatherless children (not afflict any widow, or fatherless child, v. 22). If local or general elders in their respective spheres in any manner become guilty of such affliction of these (If thou afflict them in any wise, v. 23), and they groan and cry out under it, as has been the case in various Levite groups, and these groans and resultant cries and prayers arise against their oppressors to God, even but a little (they cry at all unto me), God Himself will heed their cry (I will surely hear). The course and effects of the power-graspers will, in the first place, displease the Lord greatly (my wrath shall wax hot, v. 24); and He will raise up defenders of His oppressed people, who with the Sword of the Spirit will as God's agents thoroughly refute these power-graspers, as was done by God, e.g., against the Society and the P. B. I., and He will manifest them as crown-losers, slain as to their standing in the Little Flock (kill you with the sword), which will result in such ecclesias and groups, the symbolic wives of these power-graspers, and their individual members, as the symbolic children of these power-graspers, becoming symbolic

widows and symbolic fatherless ones, so far as concerns Little Flock symbolic husbands and fathers (wives shall be widows, and your children fatherless).

(36) God's people should give instructions, help to growth in grace and appropriate opportunities of service to those needing such (lend money to any of my people that is poor by thee, v. 25), but such helpers should not, in the first place, take any advantage of such symbolic poor ones (not be to him as an usurer), nor should the giving of such helps be conditioned on their being made to their disadvantage to advantage their helpers (lay upon him usury). *E.g.*, H. J. Shearn and W. Crawford required partisan support of those whom they favored with opportunities to serve as colporteurs, elders, extension workers, Photo-drama workers, *etc.* And if any of these refused, they oppressed them, giving in some cases such colporteurs such poor territory as would not afford them sales enough to pay their expenses, sending such extension and Photodrama workers to unproductive territories, even if they gave them territories at all. This made them antitypical usurers. Whoever use brethren in their own personal interests and disfavor brethren who will not yield them partisan support are antitypical usurers. Those who accept powers as to privileges of service yielded them out of the powers of an ecclesia, as a local elder or deacon does who accepts-the powers of being an ecclesia's pertinent representative, using some of its power as such, or as a general elder does who accepts the powers of being a special mouthpiece's representative, using some of his powers as such, are ones to whom the ecclesia's or special mouthpiece's official powers have been pledged, entrusted, for certain advantages that the ecclesia or special mouthpiece shall thereby gain (take thy neighbor's raiment [literally, garment] to pledge, v. 26). Such a local or general elder should not use those powers longer than the expressed or implied term of the office lasts (deliver it . . . the sun goeth down). For it is the ecclesia's or

special representative's only authority (his covering only, v. 27), their authority to make up for their human needs (raiment [literally, garment] for his skin), to protect them in their rest of heart and mind (wherein . . . sleep). Those who keep the office longer than its expressed or implied time limit, e.g., longer than the term of eldership, or longer than there is fruit produced by a general elder in his work, as some have done who, though dismissed by Bro. Russell from the pilgrim work, persisted in serving either by discourse or letter various ecclesiasties, are power-graspers, against whom the ecclesia or the special mouthpiece complain before the Lord (crieth unto me). The Lord will hear such complaints against the pertinent power-graspers and effect their removal from the involved office powers (I will hear); for God is merciful to the oppressed, to deliver them from lording tactics (I am gracious).

(37) The Lord's people are not to rail at, and ridicule pilgrims and elders, nor civil and clerical rulers (not revile the gods, judges, Acts 23: 1-5; v. 28); rather they are to be as respectful to these as proper principles require. Especially are they not to speak evil of, or slander the foremost of those general elders who are the special mouthpieces and executives for the Lord (not curse the ruler [literally, prince] of thy people), ever remembering that to rail at, revile, slander and speak evil of, are a mark of Satan and his spirit (Zech. 3: 1, 2; Jude 8; Rev. 12: 10), while the Lord's Spirit will not rail at even Satan (Jude 9). V. 29 is poorly rendered by the A. V. and much better rendered by the A. R. V., especially by its margin: Thou shalt not delay [to offer] of thy [harvest] fulness and of the outflow of thy presses [wine and olive oil]. The reference here is to meat-offerings and drink-offerings and the oil-gifts made for tabernacle and temple uses. In antitype the meat, or meal, offerings represent the deeper Truth teachings that the Lord's people are to set forth as a service to the Lord, the Truth and the brethren; and in antitype the drink-offerings are the

simpler Truth teachings that the Lord's people are to set forth as a service to the Lord, the Truth, the brethren and the world, while the oil-offering represents the Lord's Spirit, in which these services are to be performed. Thus our teaching and witnessing in the Lord's Spirit as to the deeper and the simpler doctrines, precepts, promises, exhortations, prophecies, histories and types of the Bible are here referred to as things to be promptly done by us (not delay to offer thy harvest abundance and overflow [of thy wine and olive presses], v. 29). The charge is one that prohibits procrastination in the Lord's service; for it is not only the thief of time, but the ruiner of opportunities of service and fruitfulness. The justified, as the tentative firstborn of the Gospel Age, are exhorted to consecrate; and the Little Flock and the Great Company, as the vitalized firstborn, are to carry out their consecration; and the nominal people of God are not to refuse to yield these up unto consecration and its carrying out (the firstborn of thy sons shalt thou give unto me).

(38) Then the Lord gives instruction as to the consecratable. They should be the justified, either such as are actually or reckonedly justified, which is typed by the ox or sheep left with the mother for seven full days and then sacrificed on the eighth day (Likewise [literally, So] . . . oxen . . . sheep: seven days . . . dam; on the eighth day thou shalt give it me, v. 30). The following will clarify this matter: the seven full days will be the complete Millennium, when human perfection will actually be given the race; and Jesus, just before 30, *i.e.*, just before consecration, was just like the perfected, sinless race at the end of the Millennium, the antitypical seven days. And at His consecration He was just like the perfect and sinless race in the Little Season. He remained under Judaism, His antitypical foster mother, as typed by Pharaoh's daughter (with his dam), throughout the reckoned antitypical seven days, the complete time before consecration; and on the antitypical reckoned eighth day He consecrated Himself

as an actually justified one. As to the antitypical sheep, they were with the human race, as their antitypical foster mother (with his dam), throughout the reckoned antitypical complete time of their coming into justification (seven days). And in the reckoned eighth day, in which their faith or reckoned justification put them reckonedly, they were consecrated to the Lord; for we are to remember that as Jesus had all the human rights, *etc.*, that the race will actually get during, and have in completion at the end of the Millennium when He consecrated, so to the faith-justified are reckoned all the rights that the world will actually have at the end of the Millennium, in the Little Season, and hence are in the reckoned eighth day by their faith-justification, which made them candidates for consecration, *i.e.*, antitypical circumcision, which occurs in the eighth antitypical day. Hence God exhorts His people to be and to remain consecrated to Him (holy men unto me, v. 31) . Doctrines distorted by demons (Gen. 37: 31-33 ) are antitypical beast-torn flesh (flesh that is torn of beasts). Such doctrines are scattered all over the world (in the field, Matt. 13: 38) . God's people are to cast these doctrines off and out (shall cast it), and let partisan sectarians partake of it (to the dogs, Matt. 7: 6; Phil. 3: 2; Rev. 22: 15 ). We have finished our exposition of Ex. 22; and as we think over what has been its suggested antitypes and contemplate certain Parousia and Epiphany teachings, we recognize that the things in these suggested antitypes have been and are being taught therein, which, since the setting of Ex. 19-24 is Parousiac and Epiphaniac, would have to be the case, for the suggested antitypes to be the true ones.

(39) In studying Ex. 23; 24 let us still remember that Ex. 19-23 and parts of 24 relate to Parousia and Epiphany matters. With this thought in mind let us study Ex. 23, as giving instructions pertinent to the Parousia and Epiphany. God's people are forbidden to be teachers of erroneous doctrines, either of their own or of others' manufacture (not raise a false

[literally, vain] report [preaching], Ex. 23: 1; Is. 53: 1); nor are they to become active (put not thine hand) in support of any wrongdoer, *e.g.*, of power-graspers and lords over God's heritage, to testify in his favor at a violation of truth and righteousness, *e.g.*, as the partisan supporters of the Society and of the P. B. I. did when these went on their Levitical rampages in 1917 and 1918 respectively (the wicked . . . unrighteous witness [literally, a witness for violence]). Nor should they be swayed by a multitude or by a majority to join them in pursuing a wrong course, as again was the case with partisan supporters of the Society and the P. B. I. (not follow a multitude to do evil, v. 2); nor should they advocate a wrong cause to pervert truth, righteousness and holiness in association with many or a majority, as some did in the interests of the Society's and P.B.I.'s wrong causes (neither . . . speak in a cause . . . after many to wrest judgment); nor should they contrary to truth, righteousness and holiness favor the Great Company as a whole or in any of its groups (neither . . . countenance a poor man [literally, a poor one; the Great Company are the antitypically poor, because of being made to lose all except life], v. 3). If any of the Lord's people come into contact with an erring teacher (ox, v. 4) or an erring doctrine (ass) of an opponent of theirs, *e.g.*, a teacher or teaching of an opposing Great Company group (thine enemy's), they should refute the erring teacher and teaching, in order to bring them back errorless to their group (bring it back to him). Again, if any of the Lord's people see an opposing group's teaching bear a weight of emphasis too much for its real use (ass of him that hateth thee lying [literally, crouching, collapsing] under his burden, v. 5), *e.g.*, the teaching of those who over-emphasized the teaching of the Church's share in the sin-offering, as implying that the Church's share therein was needed because of supplying an alleged lack in Christ's merit

to satisfy justice, or the teaching of those who exaggerated the penalty of sin unto eternal life in torment, or the teaching of those who over-emphasized Jesus' person into making Him co-eternal, consubstantial and co-equal with the Father, regardless of how oppositional its upholders are to the Lord's people, the latter should not refuse to help these (wouldest forbear to help him), but should truly seek to help them out of their difficulty by giving them the pertinent truth (surely help), as, *e.g.*, the faithful star-members, their special helpers and their supporters have sought to do throughout the Gospel Age, especially in its end.

(40) Nor should the priests and their cooperating Youthful Worthies (thou, v. 6) represent the teachings and arrangements (judgment) of the Great Company (thy poor) in a worse light than they really have (wrest), so as to make their cause worse than it is (in his cause). God's people are to guard themselves thoroughly from errors of doctrine and arrangement (keep thee far from a false matter, v. 7). Nor are they to set forth as evildoers the innocent and the just (the innocent and righteous slay), as the Society and P. B. I. leaders did those who stood for truth and righteousness in 1917 and 1918 against the formers' usurpations. God will not pronounce such evildoers righteous (not justify the wicked). Servants of the Truth are not by misrepresentations, favors, partialities, *etc.*, to allow themselves to be bribed in favor of one party to a cause against the other (take no gift, v. 8), since such things have the natural tendency to deceive the intelligent (blindeth the wise), and misdirect the well-intentioned (pervert . . . the righteous). Certain Societyites in 1917 failed to observe this rule, overcome by being favored by the "Present Management" with opportunities of service, offices, *etc.* New creatures are cautioned against wronging Youthful Worthies or putting excessive burdens upon them (not oppress a stranger, v. 9; Ruth 2: 9, 15). They should

not do these things, because by experience they learned in symbolic Egypt how they, persons of another class than the symbolic Egyptians, having been wronged, and having had too heavy burdens put upon them by such Egyptians, felt under such wrongs and oppressions, and hence should in principle and sympathy avoid mistreating members of another class in principle as they were mistreated (know the heart of a stranger . . . strangers in Egypt).

(41) In vs. 10, 11 the doing of the Gospel-Age sowing, *i.e.*, the work of winning people for justification and consecration, is for the Little Flock restricted to the first six stages of the Church, *i.e.*, during the six Epochs of the Gospel Age preceding the Laodicean Epoch. These verses do not refer at all to their reaping in the seventh Epoch. Rather, they treat of the work of the tentative (Gospel-Age Levites, the faith-justified) and of the eventual Levites (the crown-losers) during the seventh Epoch. The Little Flock was charged throughout the first six Epochs of the Gospel Age to do the sowing work, *i.e.*, to seek by preaching the Divine Law to bring people to repentance, by preaching the justification features of the Gospel to bring the repentant to faith and thus to justification, and by preaching the high calling features of the Gospel to bring the justified to consecration and Spirit-begettal. Thus St. Paul and his cooperators among the Gentiles did this sowing work; and thus the brethren in all the other succeeding five Epochs did likewise (six years sow . . . fruits thereof, v. 10). But the Little Flock was to cease from sowing during the seventh, the Laodicean period (the seventh year . . . rest and lie still, v. 11). This cessation for the Little Flock was to be in so far as the sowing process is concerned. The passage is silent on the subject of reaping. But it does show who may appropriate to themselves the work of bringing people to justification and consecration—the crown-losers (the poor of thy

people may eat). And opportunities for such work not appropriated to themselves by crown-losers may be appropriated by the justified as Gospel-Age, tentative, Levites (what they leave the beasts of the field shall eat). This course was to be followed as to the virtues of justice (vineyard) and the just disposition of the, faith-justified (olive yard).

(42) The fact and the effects of sin and the curse were to be endured during the six 1,000-year days (six days shalt thou do thy work, v. 12); but during the seventh 1,000-year day, the Millennium, as the antitypical Sabbath, the race is to cease from suffering the fact and the effects of sin and the curse. For those who in this life gain justification by faith, their antitypical six 1,000-year days have been the parts of those six days that preceded their justification, and their seventh 1,000-year day is the period in which their justified humanity enjoys faith-justification; for to the faith-justified is reckoned the Millennial rest from the curse (on the seventh day thou shalt rest). This is so that the teachers (ox), the teachings (ass), all developed by justification truth (son of thy handmaid) and the Youthful Worthies (stranger) may have the blessings of the Millennium reckoned to them, as well as the Millennial teachers (ox), teachings (ass), the restitution class—those developed by the restitution truth (son of thy handmaid) and the Ancient and Youthful Worthies, who then will also be strangers to the Sarah Covenant as mother of the Christ (stranger). God's people of the Gospel Age are charged to observe carefully all God's precepts and exhortations (in all . . . said . . . circumspect, v. 13). They are to remind no one of anything favoring any thing characteristic of any form of sin, error, selfishness or worldliness, as things to which they are to yield in service any of their human all, consecrated unto God, particularly no creed idol (no mention of the name of other gods). Nor are they to make any

propaganda in favor of any of these (neither 4 . . . heard out of thy mouth).

(43) There are especially three great conditions or states of the Christian life: (1) justification, (2) Spirit-begettal and (3) eventual standing, typed by the three great festivals of Israel: Passover, Pentecost and Tabernacles. Their experiencing these three conditions or states is typed by Israelites' keeping these three feasts a year unto the Lord (three times . . . keep a feast unto me in the year, v. 14). Accordingly, the Lord's people are to maintain their faith-justification condition or standing (thou shalt keep the feast of unleavened bread, v. 15), *i.e.*, not only are they to maintain faith in God's promise to forgive their sins, impute to them Christ's righteousness and offer fellowship to them, but they are also to live righteously, in harmony with truth, the whole period of their life in the flesh (eat unleavened bread seven days; Lev. 23: 4-14), even as God charges such to do (as I commanded). This is to be done, not only in their condition of justification, but also in their consecrated condition (month of Abib, *grain ears*). This is to be done as the two steps whereby God delivers His people from the curse and Satan's empire (in it thou camest out of Egypt). None of God's people are to appear in any of the three antitypical conditions without fulfilling the expressed or implied pertinent conditions, (1) the service of justification, (2) the service of Spirit-begettal and (3) the service of standing, accompanying the condition (none shall appear before me empty [handed; literally, ye shall not see my face empty, (handed), *i.e.*, God's people would not experience His favor, if coming without fulfilling the implied pertinent conditions] ). The second experienced condition, standing, of God's people is that of Spirit-begotten ones, as firstfruits (Jas. 1: 18), as New Creatures (2 Cor. 5: 17), and is their privilege as members of the Little Flock and of the Great Company, typed by Israel's offering the two firstfruit loaves (feast of

harvest, the firstfruits of thy labors, which thou hast sown in the field, Lev. 23: 15-22). The third experienced condition of God's people is that of their being gathered (feast of ingathering) into the final maintenance (in the end, literally, going out, of the year) of their class place as a finished result of efforts bestowed upon them before the Lord (when thou hast gathered in thy labors out of the field). Only as developed ones (males, v. 17) in these three (three times) standings during the Gospel Age (year) are God's people to experience His fixed favor (appear before the Lord; literally, ye shall see the face of the Lord Jehovah).

(44) God's people are forbidden to serve sin, error, selfishness and worldliness (leavened bread, v. 18), while offering their sacrifices to Him (not offer the blood of my sacrifice); for the Lord hates robbery and every other evil as burnt offerings (Is. 61: 8), since only a pure offering should be made unto Him (Mal. 2: 11; 3: 2-4). They should not delay to offer Him as high-calling sacrifices their consecrations until after the time has ceased for new aspirants to enter the high calling, nor delay to carry out in Divine love their consecrations as New Creatures until it is too late, *e.g.*, until after the Millennial dispensation begins (neither shall the fat of my sacrifice remain until morning). In the former case the consecrators, claiming the high calling, become antitypical Moabites and in the latter case they become second-deathers. Jesus, as the First of the firstfruits (Lev. 23: 10-14; 1 Cor. 15: 20), was here exhorted to come to God's House as His proper place, where He was and is the chief Corner-stone (the first of the firstfruits . . . bring into [or unto] the house of Jehovah thy God, v. 19). Such bringing implied His consecration of Himself and its carrying out. The next expression, "Thou shalt not seethe a kid in his mother's milk," may be understood in two ways: (1) that a kid should not be boiled for food while it was yet being fed exclusively with its mother's milk, since at that time its flesh was not

mature enough and thus not healthful as food; or (2) it may be understood as forbidding to use the milk of a kid's mother as the fluid in which to boil it. The rabbis have understood the passage in this second sense, and hence misunderstandingly forbade drinking any milk or eating its products until about five hours after eating meat, claiming that the warmth of the body would seethe the meat; and out of this erroneous theory they have elaborated minute regulations, even forbidding the use of pots, pans, dishes, knives, forks, spoons, *etc.*, for milk and its products, if they have been used for meat and its products, and *vice versa*, ignoring the fact that the prohibition concerns a kid and its mother's milk, even if their primary view were right, that the verse means boiling a kid in its mother's milk as the boiling substance. This is a good illustration of making void God's Word by the traditions of the elders, and their binding grievous burdens on others (Matt. 15: 2-6; 23: 4). We take the statement to mean the first understanding of the passage as given above, and therefore understand the prohibition to type that we are not to partake of spiritual food before it is due—not to force premature interpretations on the Word and accept them for ourselves and give them to others to accept, which, we believe, makes good sense, while the other view yields no reasonable antitype.

(45) God promises Spiritual Israel to give them the Lord Jesus as His Messenger (I send an Angel, v. 20); to be their Leader, Guide and Defender throughout the Age, in their course over the narrow way (before thee, to keep thee in the way; Ps. 34: 7; Matt. 28: 20), to enable them to make their wilderness journey successfully from antitypical Egypt to antitypical Canaan, the heavenly Kingdom (bring thee into the place . . . prepared). He exhorts Spiritual Israel to be on their guard not to tempt Christ (beware of him, v. 21; 1 Cor. 10: 9), to follow all His directions (obey his voice), and by no means to arouse His displeasure by

rebelliousness, as crown-losers, have all along been doing, nor by full wilfulness (provoke him not), since in such cases of rebelliousness He will not overlook their conduct to the degree of letting them remain in the high calling, and in such cases of full wilfulness He will not overlook their conduct to the degree of letting them retain life (not pardon), because He represents to Spiritual Israel the character and office of God as God's Special Representative (my name is in him). And since He is God's Special Representative to Spiritual Israel, to obey His would be obeying God's voice, and would bring the same blessing as obeying God when speaking to them directly. Hence God's promises to those who in the narrow way obey our Lord's teachings in all that God gives Him to teach them (obey his voice, and do all that I speak, v. 22) that He would make their own enemies—sin, error, selfishness and worldliness in all their forms as led by the devil, the world and the flesh—His enemies, *i.e.*, He would hate them as Spiritual Israel hates them (an enemy unto thine enemies) and would fight against them as Spiritual Israel fights them (an adversary unto thine adversaries), which will guarantee them victory in their battles with them (Gen. 3: 15; 22: 17). Furthermore, God promises that our Lord Jesus shall make all preparations and arrangements to lead them (mine Angel shall go before thee, v. 23) against the various forms of sin (Amorites, *highlanders*), cowardice (Hittites, *fear*), selfishness (Perizzites, *rustics*), worldliness (Canaanites, *merchants*), sectarianism (Hivites, *villagers*) and siftism (Jebusites, *threshers*), all of whom the Lord will destroy in His faithful people (cut them off). God further charges Spiritual Israel not to give devotion to, nor serve the symbolic idols that these evil qualities set up and serve (not bow down to their gods, nor serve them, v. 24). He likewise prohibits them from developing these evil qualities in their characters (nor do after their works), and orders them completely to

root out of their dispositions these qualities (utterly overthrow them) and set completely aside the works that these qualities effect (break down their images).

(46) In vs. 23, 24 the parts of the Christian life that are concerned with overcoming evil are set forth, while in vs. 25, 26 the blessings of well-doing in fulfilment of consecration are set forth. The Lord charges His people to carry out faithfully their consecration vows in deadness to self and the world and aliveness to God, especially in learning, spreading and living His Truth and in faithful endurance of the incidental tests (serve the Lord, v. 25). Those who so do He will bless with the deep things of the Truth (bless thy bread) and the simple things of the Truth (thy water), and with their Spirit will heal the faults of their inherited and acquired fleshly depravity, so far as the dominions of these over them is concerned (take sickness from . . . thee). And in the sphere of the Truth and its Spirit (in thy land, v. 26) none of the faithful will have disastrous experiences ruining their good efforts (nothing cast their young), nor will they be unfruitful in grace, knowledge and service (nor be barren). Moreover, God will prolong their days unto their making their calling and election sure, seeing to it that nothing shall cut them off before this is attained (thy days I will fulfill). Furthermore, God will by His Spirit, Word and providences arouse fear in Satan, the world and the flesh, making them faint-hearted even before the conflicts that the Spirit will wage against them will set in (send my fear before thee, v. 27), and with the cooperation of the faithful slay in His people the various forms of sin, error, selfishness and worldliness (destroy [literally, slay] all the people) with which they will wage a faithful and persevering fight (to whom thou shalt come). So, too, does God promise the faithful that all of their Spiritual enemies will He defeat unto utter ruin through the faithfuls' battles against them (enemies turn their backs unto thee; literally, I will deliver as to the neck

of thine enemies unto thee [as their victors put their right foot on the necks of their prone defeated enemies in token of their subjugation]. Additionally, God would work His opposing and hurting power ahead of His New Creatures to non-plus their enemies (send hornets [literally, the hornet] before thee, v. 28), which will expel out of their hearts (drive out) sectarianism (Hivite), worldliness (Canaanite) and cowardice (Hittite), before the attacks of His faithful.

(47) Then the Lord shows how He will expel these enemies: gradually. He has good reasons why He will not do this suddenly (not drive them out . . . in one year, v. 29); for this would desolate the sphere of the Truth and its Spirit (lest the land become desolate), since not getting the long-drawn-out exercise of gradually overcoming their enemies, they would not gain the strong hold on the Truth and its Spirit that long-drawn-out struggling against their spiritual enemies gives. Moreover, long-drawn-out habitual opposition to their spiritual enemies gives them such an oppositionally steadfast character against these enemies as prevents the latter's further growth, as well as keeps them down, advantages that would not be theirs, if a sudden effacing of evil from their hearts were to set in (beast . . . multiply against thee). From this we see the erroneousness of the "holiness people," who claim that by an alleged baptism of the Spirit all evil is suddenly expelled ("burned out") from them, in consequence of which they allegedly sin no more. Rather, by the faithfuls' repeated fightings against their inherited and acquired depravity they gradually overcome it by gradually restraining it and suppressing it through the activity of their growing graces, and displace it by their gradually growing opposite graces (little by little I will drive them out, v. 30), not automatically, but by His people's willing and faithful cooperation (before thee). This course will gradually cause their knowledge, grace and fruitfulness in service to grow more and more, and thus give them characters more and more like

God's and Christ's unto their becoming more and more efficient against all forms of sin, error, selfishness and worldliness, as the devil, the world and the flesh manipulate these against them (thou be increased), until finally the full sphere of the Truth as due will be unbreakably their possession and the crystallized sphere of the Spirit of the Truth will be unchangeably their property (and inherit the land).

(48) Theirs will be the full possession of the sphere of the Truth and its Spirit, God Himself making its bounds (I will set thy bounds, v. 31), for He will exclude from them sin (from the Red sea), sectarianism, whose spirit and teachings are error (unto the sea of the Philistines), selfishness (from the desert [*i.e.*, of Arabia, selfish Fleshly Israel]) and worldliness (unto the river [*i.e.*, Euphrates, the peoples subject to the nominal church; Rev. 17: 15] ). God on His part is determined to put sin, error, selfishness and worldliness in all their forms, as these lodge in the inherited and acquired dispositions of His faithful people, into their control. Hence He has made all the arrangements in His Spirit, Word and providence to secure this result; and by the ministry of Jesus, their antitypical Joshua, He has been bringing this about in the successive generations of His faithful New Creatures during the Gospel Age (I will deliver the inhabitants of the land into your hand). And as they gain control of these, they are to expel them from their inherited and acquired depraved dispositions, the methods of overcoming which were set forth in P'43, 5055, in the article entitled, Foxes—Great and Little (thou shalt drive them out before thee). They are cautioned not to come to any agreement to live in harmony with any one of them, nor are they to make any compromise with any one or both of them, which things would, at worst, lead to ruin for them, at best make their overcoming an uncertain thing, and as a middle between them make them crown-losers (shalt make no covenant with them, v. 32). They are

especially not to make any agreement or any compromise with the devil, the world and the flesh (nor with their gods). Whereas the first clause of v. 32 warns against any agreement or compromise with any forms of sin, error, selfishness and worldliness, its second clause warns against the directors of sin, error, selfishness and worldliness, as wholes or in any of their forms; for while the various forms of these four classes of evil are our individual enemies, the devil, the world and the flesh are their commanders. Hence we should especially be on our guard against the latter. These evils should be given no comfortable room within the sphere of the Truth and its Spirit in our dispositions (not dwell in the land, v. 32); for if they are given such, they will bring us to sin against the Lord, the Truth, its Spirit, the brethren and others (lest they make thee sin against me); for assuredly if we serve the devil, the world and the flesh, the leaders in sin, error, selfishness and worldliness, such service will entrap us into every evil disposition, motive, thought, word and act, to our undoing before the Lord (if thou serve their gods . . . a snare unto thee).

(49) Ex. 24: 1-11 types the concomitants and the making of the New Covenant in the Millennium and vs. 12-18 type certain Gospel-Age features looking forward to the Millennial making of the New Covenant. The exhortation of v. 1 types the call (Come up unto the Lord, v. 1) of the four elect classes, Moses representing the Christ, Head and Body, Aaron the Ancient Worthies, Nadab the Great Company and Abihu the Youthful Worthies, to occupy their Millennial positions, the Christ as the Mediator, the other three classes as their official assistants in the Christ's office as Mediator (thou, Aaron, Nadab and Abihu). Moreover, the 70 most prominent of the Ancient and Youthful Worthies will be given the most prominent positions in the earthly phase of the Kingdom during the making, sealing, of the New Covenant, which will take a thousand years to complete (seventy elders).

These three groups of the Mediator's assistants, including the 70 most prominent of the Worthies, will not be allowed to serve so closely to the Lord as the Mediator, Head and Body (worship ye afar off); for their service will not be directly to and with Jehovah, but will be for Him to the people, while the Christ will directly minister toward God, as well as toward the people and for God and the people (Moses alone shall come near the Lord, v. 2; Ezek. 44: 10-31). To such special office of theirs toward the Lord and toward Him and the people the three classes of the Mediator's assistants, including the most prominent of the Worthies, shall not minister (they shall not draw nigh); and assuredly the restitution class will not share with the Mediator in His work toward God (neither shall the people go up with him). But the Mediator in the exercise of his office toward the restitution class will expound during the entire Millennium all the truths as due (Moses . . . told the people all the words of the Lord, v. 3; Acts 3: 22, 23), particularly all the doctrinal truths (all the judgments). So clear will these truths become to the people, so reasonable will they be and so winsomely will they be presented that all the people, unanimously (all the people . . . one voice), will make a favorable response (answered . . . and said), promising to obey all the Lord's Truth (all the words . . . will we do).

(50) The Millennial revelations will all be committed to writing as the New Covenant additions to the Bible (Moses wrote all the words of the Lord, v. 4; Rev. 20: 12). The nominal church in naming God's Revelation so far given has been unhappy in calling the two parts of the Bible: the Old Testament and the New Testament. Far better could it have been had they retained the name God gave the pre-Gospel-Age Revelation: Moses, Prophets and Writings. And perhaps the name for the Gospel-Age Revelation should have been: Christ, Apostles and Evangelists, as the parallel expressions for the names given by God

to the pre-Gospel-Age Revelation; for the name given the Gospel-Age Revelation—New Testament, or Covenant—is not only a misnomer, but also assists to inculcate an error, *i.e.*, that the New Covenant is now in operation, since the New Testament, or Covenant, will be the book of God's Revelation that the Christ will give the Millennial world (Rev. 20: 12, 15). However, so universal has the misnomer become that it would not now be wise to make a general correction of it, inasmuch as very few indeed understand the distinctions between the Covenant now operating and the New Covenant, and the bulk of the people could not now be made to understand it. Hence among ourselves we may make the distinction in theory and practice, but make no agitation on the subject among others. The Christ, Head and Body, early in the Millennium (arose early in the morning) at God's direction, will, in the sacrificial merit, make themselves God's Altar connected with the Kingdom and the New Covenant (builded an altar under the hill) and will set up twelve doctrinal and ethical teachings (twelve pillars), according to the twelve mind and heart characteristics of Millennial Israel (according to the twelve tribes of Israel), a thing also implied in the twelve stewardship doctrines and the pertinent graces of Spiritual Israel.

(51) Before expounding v. 5 a few preliminary remarks would here be in order. First of all, the Hebrew word *izim* (goats) at the end of this verse has fallen out of all the extant Hebrew MSS.; the same remark applies to the word *sepher* (book) before the word for *people* in v. 8. That this is true in both cases is evident from St. Paul's inspired reference to vs. 5-8 in Heb. 9: 19, 20. Hence the words, *and goats*, should be inserted after the word *oxen* in v. 5, and the words, *book and*, before the words, *the people*, in v. 8. The second remark is this, that before the institution of the Aaronic priesthood the firstborn in each family was regarded as its priest, as we gather from the firstborn in Egypt spared by the blood on the doorposts

and lintels; for when the antitypical blood was sprinkled all the antitypical firstborns were priests, though later some became Levites. This makes us conclude that the young men of v. 5 were the firstborns, since they slew the sacrifices. The third remark is this: The scene here is evidently Millennial; for there was a plurality of young men typing the Christ, Head and Body, offering the burnt and peace offerings; but Jesus during the Gospel Age is the only one who offers the burnt offering, *i.e.*, does the priestly work of effecting justification, bestowing the Spirit upon the Church, *etc.*, whereby God's acceptance of His sacrifice is manifest; and He is during this Age the only one who offers the peace offering, does the work of bringing justified ones to consecration and enables them to carry it out, while what was done by the young men, and then with the blood, was for the whole people, not for the antitypical young men, for whom alone Christ's Gospel-Age burnt and peace offerings are made. Hence His sole Gospel-Age work is not represented by the young men making the burnt and peace offerings. These works belong thus to His and the Church's Millennial work. This proves that the scene of vs. 1-11 is Millennial and not of the Gospel Age. These three remarks are necessary to keep in mind in order to construe this section aright. Now for the antitype of v. 5: During the Millennium the Christ as a whole, primarily in the Head, and then, secondarily, in the Body, will charge the priesthood according to the place of each one in the Body (sent [the, so the Hebrew, for emphasis' sake, to indicate that special ones, and not all of Israel's young men were meant] young men, v. 5). These by working restitution blessings will manifest God's acceptance of the Gospel-Age sacrifices on behalf of the world (offered burnt offerings) and by enabling the people to consecrate and to carry out their consecrations (sacrificed peace offerings of bullocks and goats) will bring up the people to perfection.

(52) The two halves of the blood (half of the blood . . . half of the blood, v. 6) do not type the thought that only one-half of the merit of the sacrifice was to be used toward the antitypical Altar and only one-half of it was to be used to guarantee the people to God and God to the people; for the entire merit was used for each of these two things. Rather, they type the thought that the merit was entirely and equally used for each of the typed purposes. The sprinkling of the blood upon the altar (he sprinkled on the altar) types the fact that the antitypical Altar is pointed out as that which is acceptable to God by reason of the shed blood, and is thereby set aside to make the people's consecrations made thereon acceptable to God. Putting the blood in basins (put it in basins) types the fact that the merit is put in doctrinal teachings adaptable to its use in sprinkling the antitypical book and people, *i.e.*, the merit will be set into such teachings as, applying to the case in hand, readily make it available and effective for its twofold use. The Christ, Head and Body, will explain the entire Millennial Truth—the New Covenant Truth—especially as related to the Divine Justice, the Law, to all the people (book . . . read . . . people, v. 7; John 1: 9; 1 Tim. 2: 4; Rev. 22: 17; Ps. 22: 27; Is. 11: 9; 98: 3; 28: 18, 24; 35: 5; 40: 5). As the restitution class learn the Truth as due, they will promise obedience—will consecrate. For a while seemingly all the restitution world will do this (they said, all . . . will we do and be obedient; Ps. 22: 27-29; 86: 9; Is. 45: 22, 23; Phil. 2: 10, 11; Rev. 15: 4). But some will soon tire of the highway of holiness; and, due largely to their having in this life almost incurably undermined their characters (Matt. 23: 33), they will wilfully and openly violate their promise of obedience, consecration, and refuse to continue to obey and consequently will go into the second death, after 100 years of trial (Is. 26: 9, 10; 65: 20).

(53) V. 8 types the sealing of the New Covenant. Let us remember a remark made in the second preceding

paragraph, to the effect that the words, "upon the book and," have in some way fallen out of v. 8 before the words, "on the people"; for St. Paul (Heb. 9: 19, 20) assures us that Moses by sprinkling both the book and the people with the blood sealed the Law Covenant. Moses' sprinkling the blood on the book of the Law (Divine justice) represents the Christ, Head and Body, guaranteeing the people unto God; for the merit given to God seals the Covenant Godward, since it satisfies Him with the race, that the Christ will bring it up to perfection, which will enable all to fulfill their covenant promise, and destroy those who refuse to obey their covenant promise. Thus the Christ's giving God the merit guarantees the race satisfactorily to God, which seals or makes the Covenant Godward. This will be an instantaneous thing done at the beginning of the Millennium, shown by the instantaneous sprinkling of the book, contrasted by the long-drawn-out sprinkling of the people, and will continue to make God satisfied with the race throughout the Mediatorial reign, through which the race will be brought up to perfection (Moses . . . sprinkled it upon the book, v. 8; Heb. 9: 19-23). Moses' sprinkling the blood upon the people types the Christ, Head and Body, giving the merit to the people throughout the entire Millennium (sprinkled it on the people). This merit is the value of Jesus' perfect humanity, life, right to life and life-rights. Unlike the imputation to us instantly during the Gospel Age, which makes us reckonedly perfect, they will actually be given to the world gradually as they obey, so that those who continue to obey, even if it be done but outwardly, and not from the heart, will be lifted up to perfection. Such giving of the merit to the people will seal, make the covenant manward, *i.e.*, by gradually giving the Christ's merit to the world during the Millennium. Thus he will be increasingly guaranteeing God to the world. Thus the New Covenant will be guaranteed by the Mediator to both parties to this covenant, which, accordingly, will

be a conditional contract. The reason why a Mediator, a Guarantor, is required to make or seal or make operative this contract is that neither party trusts the other to fulfill the terms of the contract; for man's sinfulness and natural depravity certifies to God that man will not and cannot of himself fulfill his part of the contract, and man's unbelief (for the restitution class is the unbelief class) makes him doubt God's keeping His part of the covenant, the contract. Hence a Mediator is required to guarantee each party of the contract to the other, which He does by His merit.

(54) This twofold work of guaranteeing both parties to the covenant to each other will be very much stressed to the people during the Millennium by the Christ; for Head and Body will testify repeatedly to the people that it is Christ's merit (wrought out by Jesus, then imputed by Him to the Church and finally through the Church's sacrifice brought back to God without any embargoes on it, which embargoes were occasioned by its imputation to the Church) that guarantees both parties of the Covenant to each other (Behold the blood of the covenant). Especially will they emphasize God's being guaranteed as toward the word by the merit (which the Lord hath made with you). The unbelieving attitude of the world, until they are perfected, will make such assurance necessary to be often repeated. Again, it will be done in order to arouse more and more a grateful appreciation of the favor that the Mediator bestows upon the world in guaranteeing it to God. The emphasis will also by the Mediator be laid upon the terms that the world is to fulfill to get the conditionally covenanted blessing (concerning these words). Let it be kept in mind that God will not enter into direct covenant dealings with the race until after the Covenant is completely sealed, made by the Mediator. While instantly the Mediator guarantees the world to God, by giving Him the merit, and thus seals the Covenant Godward instantly, it will take the whole thousand years to guarantee God to the

world, *i.e.*, only by actually experiencing the perfection that will gradually be given the race will it be fully satisfied (it will walk by sight, not by faith) that God will keep His part of the Covenant, give them everlasting life, if they obey. Hence the sealing of the Covenant manward will take the entire Millennium to complete. Then and then only will both parties to the Covenant be ready to enter into direct covenant dealings with each other. The contract will bind God, as the party of the first part, to give the race everlasting life, if it obeys; and the contract will bind the race, as party of the second part, to obey, if God gives it everlasting life. This contract will be first accepted by both parties as operating between them at the end of the Millennium, just after the Mediator vacates the Mediatorial throne (1 Cor. 15: 24-26); for this conditional contract is not binding until the guaranteeing work is complete, even as we see is done with some conditional human contracts in daily life, by each giving the other the agreed bond, which corresponds to Christ's merit in this matter. Hence the New Covenant will not be entered into between God and man as an operating thing until the Little Season, when the Christ will not act as Mediator, but as judge.

(55) In vs. 9-11 certain Millennial activities of the Christ (Moses, v. 9), the Ancient Worthies (Aaron), the Great Company (Nadab), the Youthful Worthies (Abihu) and the 70 leading Ancient and Youthful Worthies (seventy elders of Israel) are set forth. Their types' going up (then went up) represent these five groups entering into the use of their special Millennial privileges and duties; for each of these classes will have separately and distinctly special Millennial privileges and duties. Certain of these are brought out in vs. 10, 11. First of all, they will be privileged to see God with the eyes of their understanding as He is displayed in the stately steppings of His Millennial truths, arrangements and works (they saw God, v. 10). The sight here referred to is not that of bodily eyes,

which the Little Flock and Great Company will actually enjoy. It is evidently that of mental eyes, since during the Millennium none of the Ancient and Youthful Worthies will with bodily eyes see God. This is, moreover, seen from the statement of what were the things seen. By God's feet (under his feet), not physical feet are meant, but His conduct displayed in the outworking of His Millennial truths, arrangements and acts is here symbolized. God's Millennial course (paved work; literally pavement) in the outworking of His plan will be a marvelous display of Divine love (sapphire stone) and Divine power (as it were the body of heaven; literally, like the substance of the heavens, the very heavens themselves [the powers of spiritual control]), both His love and His power being unclouded and brightly clear, purity itself, unmixed with any foreign inharmonious substance, shining in all their glory (clearness; literally, brightness). So will the Millennial acts of God appear to the four elect classes—expressions of Divine love and power, otherwise symbolized in the same general acts by the two cherubim over the mercy seat, after the blood was sprinkled thereon. This vision of God—His character of love and power as Millennially displayed—will in no wise injure any of the four elect classes (upon the nobles . . . he laid not his hands, v. 11), who will by their mental eyes see God in His characteristics of love and power as displayed in His Millennial acts of love and power (they saw God), and who will appropriate to themselves the great and little powers, privileges and functions of their separate and distinct Millennial offices (did eat and drink).

(56) Vs. 12-18 go back antitypically to the Gospel Age and type certain things connected with it from its start to its end, *i.e.*, throughout its seven Epochs. This we construe, first, from the absence of reference to Nadab and Abihu, whose antitypes as classes first exist in the Epiphany, secondly, from the references to the six and seven days; thirdly, from the reference

to the seventh day, *i.e.*, the Laodicean period, and, fourthly, from the things antityped in the entire section. Early in the Gospel Age God invited Jesus to make His calling and election sure to an entrance into the Divine nature and into the Kingdom (the Lord said unto Moses, Come up to me into the mount, v. 12), where He is everlastingly to remain (and be there) and where God would entrust Him with all of the Kingdom matters: the laws of the Covenant (tables of stone, and a law, and commandments; literally [which are], both the law and the commandment [singular number, duty love] ). Here God defines the tables of stone as both the law and the commandment planned by God (which I have written [which proves that the law and the commandment refer to what was written on the tables] ) and to be taught by Jesus to the Millennial Israel (that thou mayest teach them). In compliance with this Gospel-Age invitation to make the ascent, the Lord Jesus, with the Apostles and the Laodicean Messenger, as the chief servants of the Truth, entered into this course (Moses arose and his minister Joshua, v. 13) and came into the Kingdom, first at His ascension, then during Laodicea (went up into the mount of God). Our Lord Jesus, speaking especially in the twelve Apostles and the Laodicean Messenger, bid their contemporary special helpers (he said unto the elders, v. 4) to limit their work to their office functions, which excluded them from acting as special mouthpieces, who approached nearer the Lord than their special helpers (Tarry ye here for us; Ex. 19: 21-25), and to wait until they would bring forth to them the meat in due season (until we come again unto you); and the twelve (Aaron) and the Laodicean Messenger (Hur) in their capacity of teaching the due Truth to the brethren, not in their capacity of receiving the due Truth from Jesus (for in this capacity they were typed by Joshua) would be with their special helpers to solve their difficulties as to perplexing matters that any occupied therewith would

bring to them for solution (Aaron and Hur are with you; if any man have any matters . . come unto them). The reason why we include the Apostles in antitypical Joshua and limit them to antitypical Aaron here is that the setting of matters here begins with the Jewish Harvest, the first of the six Epochs (six days, v. 16), and the reason why we include the Laodicean Messenger in antitypical Joshua and limit them as antitypical Hur is that the setting of matters here includes the Laodicean Epoch (seventh day).

(57) It was early in the Ephesian period (26-69 A. D.) that Jesus, during their first three and one-half years, made His ascent to the Divine nature, by making His calling and election sure, and into His place in the Kingdom condition. His ascent coming unto a culmination in His resurrection, ascension and glorification (Moses went up into the mount, v. 15) . But the Kingdom condition for the rest of the Kingdom class, the Christ Body, was hidden from human sight, and for the most part even from the Body, the various forms of trouble that surrounded the embryo Kingdom class. This trouble includes all the tribulations that come upon the Kingdom class in its embryo condition (the cloud covered the mount). But despite these tribulations the splendor of God's perfect character, wherein perfect wisdom, power, justice and love blend perfectly with one another, and in this blending dominate all His other affections and graces of character, remained upon the part of the Kingdom class (Jesus) that had ascended into the Divine nature and the Kingdom condition, as well as upon that part of the Kingdom class (the Church) that was not yet in the Divine nature and Kingdom condition (the glory of the Lord abode upon Mount Sinai [*pointed, peaky*], v. 16). Upon the Head of the Kingdom class it abode undimmed and undiminished, giving Him the Truth that was due, to bestow upon the Church, and enabling Him in all things perfectly to reflect the Divine character in His executory, revelatory and

guiding acts. Upon the embryo Body of the Christ class this splendor rested with less luster, due to the weakness of the flesh, but with ever-increasing brightness upon the individuals as they mounted higher and higher in development in God's and Christ's likeness.

(58) Throughout the first six Epochs of the Church tribulations rested upon it (the cloud covered it six days). These tribulations were not only those that are common to humans, but were additionally those that accompany the course of the narrow way, with each Epoch bringing its separate sets of troubles. In the Ephesian period were troubles of Jewish and apostate Christian oppositions and errors, and Jewish and pagan persecution; in the Smyrna Epoch, the troubles of pagan Rome's fierce persecutions and the rise of the three great errors of trinity, immortality and eternal torment, as well as clericalism culminating in hierarchism; in the Pergamos Epoch, the troubles due to the union of state and church, the attainment of papal supremacy in church and papal exercise of civil power and the rise of errors incidental to such union, supremacy and exercise, with the surrender of the Millennial hope for the present reign of the (nominal) Church over the world before Christ's return; in the Thyatira Epoch, the troubles incident to the full development of the papal antichrist, its ever-growing errors, increasing persecution, crusades against the faithful and other dissidents and Moslems; in the Sardis Epoch, troubles from increasing inquisition and other state-church persecutions, half-way reform measures of Romanist reformers, crusades against Wyclifites and Hussites, controversies against papal errors; and in the Philadelphia Epoch, the most fearful of all papal persecutions against the faithful and their supporters, in the form of Romanist-inspired religious wars, tortures of the Inquisition, the rise and progress of Protestant sectarianism, the effect on the faithful of the star-members and their special supporters (antitypical Samson) becoming blinded and

enslaved by sectarians unto the service of sectarian Protestantism, with the resultant sore trial and oft persecution of the faithful by sectarian Protestantism, the great religious controversies of this period, the rise and spread of Atheism, Pantheism, Deism and infidelistic Rationalism. Certainly, all this trouble made a heavy cloud over the embryonic Kingdom class! It was during the first part of the Parousia stage of the Laodicean Epoch (seventh day), while the Church was still in tribulation (out of the cloud), that God called Jesus to enter into the ruling feature of the Kingdom and its work, which occurred Oct., 1874.

(59) Throughout this seventh, Laodicean, Epoch, from 1874 to 1954-56, God's perfect attributes of character manifested themselves as a consuming fire, from 1874 to 1914, in that they worked destructively against Satan's empire as to its religious and secular errors, and from 1914 to 1954-56, destructively against the symbolic heavens and earth of that empire (the sight [literally, appearance] of the glory of the Lord was like devouring fire, v. 17). This destruction has been going out from God's character, primarily through the agency of Jesus, the Head of the Kingdom class, and secondarily through the agency of the resurrected Church (on the top of the mount), and has been witnessed by all professed Christians during the Laodicean period (in the eyes of . . . Israel). Amid the sufferings of the Church Jesus ascended in 1874 to His Kingdom position, and, beginning in 1878, and continuing throughout Laodicea, hence it is not yet over, He has been joined by the resurrected saints, who are ascending amid their troubles while still in the flesh into their Kingdom position (Moses into the midst of the cloud, v. 18). Jesus continued in this first feature of His Kingdom position, *i.e.*, as the Destroyer of the secular and religious foundation errors of Satan's empire, as well as continues in its destruction since 1914, being joined in the meantime by the resurrected saints onward from 1878 to 1956.

Surely our study of Ex. 15: 22-24; 18, particularly Ex. 19—24, thoroughly proves that the New Covenant belongs, not to the Gospel, but to the Millennial Age. Doubtless vs. 12-18 went back from the establishment of the New Covenant in the Millennium to the Gospel Age, as a fitting introduction to the typing of the Gospel-Age Tabernacle, typed in the bulk of the rest of Exodus.

(60) Sandwiched in between the account of the instructions on building the tabernacle and its appurtenances and the record of their actual construction are the stories recorded in Ex. 32—34, which we will discuss before we study the tabernacle, based on Ex. 25—40. Since we are discussing the Gospel-Age antitypes and not those of the Harvests, the story of Ex. 32, which in 1 Cor. 10: 7 is shown to have been enacted in the second of the Harvests' siftings (June, 36—Oct., 39 A. D. and June, 1881—Oct., 1884), is by the Gospel-Age picture (Heb. 3: 1—4: 8, compared with the Harvest siftings' picture, since the Harvests and the Interim are parallels, not in time, but in events) proven to have been antityped during the Interim's second Epoch, the Pergamos period, even as we found that the first of the Harvests' siftings was also in parallel enacted in the Interim, and that in its Smyrna Epoch. Yea, the facts of the Interim prove that in each of the Interim's five Epochs there was a sifting corresponding in order and character to each of the five Harvests' siftings. We have already seen that the Gospel-Age No-Ransomism sifting occurred in the Smyrna period (El, 7-86), corresponding to the first sifting in each of the Harvests (April, 33—Oct., 36 A. D. and April, 1878—Oct., 1881). Hence Ex. 32, according to the Scriptures cited above, had its Gospel Age antitype during the Pergamos period, 313-799. A comparison of the events recorded in Ex. 32 and the falling away and sifting, events from 313 to 799 will show in wonderful detail that the relation of the events

recorded in Ex. 32 to those falling-away and sifting events in the Pergamos period is one of type and antitype, even as the above-cited Scriptures teach.

(61) The hope of the Apostolic Age was our Lord's Return to take home His Bride, then to establish the Millennial Kingdom and through it to bless all the families, kindreds and nations of the earth (Gen. 12: 3; 22: 18; Acts 3: 25). Not having been told how long the time between His two Advents would be, but charged with the duty of hoping and watching for it during the interval between them, the Church ardently looked and watched for His Return. Of course, it did not imagine that it would be so long in occurring. The Jewish Harvest passed by; and He did not return; yea, the Smyrna Epoch of nearly 250 years passed by; and still He did not return. His stay in heaven was much prolonged and the professed people of God concluded that He was delaying His Second Advent by remaining in heaven (saw . . . come . . . mount, v. 1). Very early in the Pergamos period everywhere in Christendom unitedly (gathered) they appealed to the hierarchy and the priests (Aaron, *enlightenment*) to bestir themselves to give them powerful substitutes for what they had expected in the Kingdom (Up, make us gods), to prepare ways for them to go (go before us), saying that, while Jesus had brought them out of bondage to sin and error in Satan's empire (brought us . . . Egypt), yet they were at a loss to account for His whereabouts, condition and non-return (wot [know] not . . . of him). The hierarchy and priests (Aaron, v. 2) charged them to do what was a violation of their Divine understanding of the Lord's Word, for it implied a surrender of the Truth and its perversion into error (Break . . . earrings), held by their churches (wives), movements (sons) and powers and qualities (daughters), and to bring these understandings into the control of the hierarchy and priests (bring). Accordingly, they did as charged (all . . . Aaron v. 3). The hierarchs and priests took from their power (hand, v. 4)

these proper understandings (received them) into their charge and changed them into error (after . . . molten calf); for the hierarchy, claiming apostolic succession, arrogated to themselves the custodianship of doctrine and practice, and in their arrogance perverted both, and then elaborated them in great detail and subtlety (fashioned) by their keen minds (tool).

(62) The following were the main errors of doctrine and practice that constituted the antitypical calf: (1), the Church, consisting of all professed Christians visibly organized under the hierarchy, must convert the world and reign over it 1,000 years before Christ's return (post-Millennialism); (2) the trinity; (3) Christ the God-man; (4) the Spirit a person; (5) worship of Mary and the saints as mediators and of their relics and images; (6) purgatory; (7) the mass for the sins of the living and the dead and for release from purgatory; (8) celibacy of the priests; (9) monasticism; (10) a gorgeous ritual; (11) asceticism; (12) excessive penances; (13) secularization of the Church and professed Christians; (14) persecution of dissenters; (15) superstition; (16) Church made a civil power; (17) papacy; (18) forced conversion; (19) union of state and church, *etc.* After establishing each of their errors the hierarchy and priests declared it to be a part of the creed of true Christians, as distinct from the alleged errors, actually truths, that they displaced (said . . . gods), and claimed them to be their deliverers from the sin and error of Satan's empire (land of Egypt). Thus they, like their Harvest parallels, became infidelistic as to God's plan and set up another plan with other doctrines and practices in its stead—infidelism, the second sifting error. As the hierarchy and priests contemplated their creed idol (saw it, v. 5), they developed the so-called Catholic Church (built an altar) in matters related to their creed idol (before it). Then they began to agitate (proclamation; literally, proclaimed and said) for a special mode of religious exercise (Tomorrow is

a feast) which they alleged to be for Jehovah (Lord). Zealously and at once did the nominal people of God enter into this new mode of religious exercise (rose up early, v. 6), a new religious creed and practices on which they believed God would manifest His acceptance (burnt offerings). They made and kept vows. according to their new religious creed and practices (peace offerings). They assiduously studied and appropriated to themselves their new doctrines and practices in their deep (eat) and surface (drink) aspects. Then they entered into a thorough practice of the union of state and church, symbolic fornication (play; 1 Cor. 10: 7; Rev. 17: 1, 2, 4; 18: 3, 9; 19: 2), which had its beginning shortly after Constantine publicly espoused Christianity and began to overthrow in war the heathen party, 313 A. D. These evils of doctrine and practice were gradually developed during the Pergamos Epoch and were further elaborated in the following Epochs.

(63) God was not an uninterested Observer of this apostasy; for it grieved Him. Hence He charged our Lord emphatically to undertake (Go, v. 7) counteractive measures on earth (down), because the people whom our Lord had delivered from Satan's empire (people . . . out of . . . Egypt), by Pergamos' false teachings and practices, had wrought great corruption to Truth, righteousness and holiness (corrupted; literally, have done very corruptly). The Truth and its arrangements as the way God had charged them to go they had very soon set aside; and thus they turned away from what God charged and thus from the Lord (turned . . . way which I commanded, v. 8). Moreover, they had developed a creed idol of false doctrines and practices (made . . . molten calf), yielding it reverence (worshiped it), and putting at its service the things that they had consecrated to God (sacrificed thereunto), asserting that these were their mighty ones who had delivered them from sin and the curse as the sphere of Satan's empire (thy gods . . . Egypt). The Lord said further that He had inspected His professed

people (seen this people) and found them to be stubbornly wilful (stiff-necked, in allusion to bulls, which in their stubbornness stiffen their necks). God's justice desired no restraint upon it as to its preparation for punishment of the sin (let me alone . . . wax hot, v. 10), which would have utterly destroyed them (consume them), had it continued unto a completion. This wrath expressed itself in part in the distresses brought upon the nominal people of God through the Germanic nations' invading and devastating the Roman Empire and killing great numbers of God's nominal people, the invasions beginning shortly after the Pergamos period started and continuing nearly to its end, the Lombards being the last of these marauders. It also expressed itself in part in the very great siftings of that period. Had God's justice completed this wrath, He would have made Jesus a large nation (great nation).

(64) But our loving Lord on the basis of His merit, which He used to propitiate God's wrath against them (besought; literally, appeased the face of Jehovah, v. 11), by His intercession turned God's wrath away before it had fully consumed them (and said). His merit imputed to them reasoned against God's wrath coming to a climax (why . . . thy people), Jesus declaring that on the basis of His merit (mighty hand) and other features of His ministry (great power) God had delivered His people from Satan's empire, the sphere of sin and the curse (brought . . . Egypt). He further reasoned that if Divine justice would destroy His people, worldlings would with a show of truth charge that God in delivering them from the sphere of sin and the curse (bring, v. 12) had not good but evil intentions as to them (Egyptians speak . . . mischief), *i.e.*, to kill them in the kingdoms where they would be (slay . . . mountains) and wipe them off the face of society (consume . . . earth). Therefore He entreated that God's great wrath be staid (turn . . . wrath) and change His procedure from inflicting punishment to bestowing blessing (repent). Additionally, He pleaded the Covenant

promises that God in His justice had made to God in His love (Abraham, v. 13), to Christ (Isaac) and to the Church (Jacob), all of whom render service to God in His justice (servants), to whom He in His justice had bound Himself by the Oath-bound Covenant (swarest) to develop a spiritual seed (stars of heaven), as well as an earthly seed (this land . . . seed . . . inherit it for ever). Thus Jesus' intercession embraced three pleas for God's sparing His people: (1) His merit and ministry as delivering God's people; (2) God's character as not deserving reproach from the wicked; and (3) God's Oath-bound Covenant. Mighty indeed and successful was His intercession (repented, v. 14). Jesus turned from His work of heavenly intercession on behalf of His erring people (Moses turned . . . from the mount, v. 15) and gave His attention to His earthly ministry pertinent to the situation at hand (went down) with the Truth on the two salvations in His power (two . . . testimony). As He revealed this Truth in the Jewish Harvest, it was distinctly set forth as embracing both salvations: the high calling and restitution, the latter now reckonedly operating in faith-justification (written on both their sides), which were then emphatically and distinctly stated (one side . . . other). God Himself had devised this twofold Truth (work of God, v. 16) and had described these two salvations (writing of God).

(65) The Pergamos star-members as controversialists (Joshua, *Jehovah is salvation*, v. 17), on considering the agitations (heard the noise), could see only controversy in the Gospel-Age infidelity movement; for these were engaged in much controversy, e.g., brothers, like Arius of Alexandria, who resisted the errors of Christ as co-eternal, consubstantial and coequal with the Father, like Macedonius of Constantinople, who resisted the personality of the Holy Spirit and its consubstantiality and coequality with the Father and Son, like Jovinian of Rome, who resisted formalism, monasticism, asceticism, reliance on good works

and worship of saints, particularly of Mary, like Tichonius of North Africa, who resisted the views of the Church as being all professed Christians organized externally under control of the hierarchy and of the union of state and church, like Cassianus of Massilia (present Marseilles), who resisted Augustinian predestination and total depravity, and like Adelbert, a Frank, who resisted tradition as a source of faith and practice, papal absolutism, no future probation for the heathen and compulsory priestly celibacy (shouted . . . war in the camp). But our Lord, who saw more clearly the heart of the evil, recognized that it was not the controversial cries of the victors (not . . . shout for mastery, v. 18), nor those of the vanquished (neither . . . cry for being overcome), that above all other things rang in His ears; rather, that it was the proclamation in a non-polemical way of wrong teachings and practices (noise . . . sing [voice of singing] do I hear). Giving closer attention to the experiences and activities of the doctrines and practices of the nominal people of God (came nigh to the camp, v. 19), He saw all the details of their erroneous doctrines and practices (saw the calf) and the people conducting themselves (dancing) according to them, especially according to the error and practice of the union of church and the world, among others, that of church and state, the chief source of error and practice, the one from which all their other errors of doctrine and practice flowed (what these wrong doctrines and practices were are enumerated above; Rev. 17: 1-5; 18: 3, 9; 19: 2); and He was increasingly very greatly displeased (Moses' anger waxed hot). So great was His slowly increasing displeasure that He gradually withdrew more and more of the Gospel-Age message of the two salvations out of the power of the Pergamos star-members (cast the tables . . . hands), resulting in these truths becoming increasingly broken to pieces, through the growing errors outside the embryo kingdom (beneath the mount). These acts, each beginning at an

interval after the preceding one, were progressive, extending, from beginning to end, over the almost five involved centuries, 313-799. Our Lord through the testimonies of the star-members, their special and other helpers took up controversially each feature of this infidelism as it arose and thoroughly refuted it with the Truth (burnt it in the fire, v. 20), and that not in a general way, but in the minutest detail (ground it to powder), and thoroughly submerged it in the Truth (strawed [scattered] it upon the water) and made the people know their errors' weakness (drink).

(66) Next our Lord gave His attention to the hierarchy and priests, demanding of them an explanation of what the people had done to them to influence them to mislead the people into so great a wrong (What . . . unto thee . . . brought . . . sin upon them? v. 21). This demand He made through His mouthpieces, the star-members, their special and other helpers, by their preaching and writing against the course of the misleaders. These misleaders first sought to appease our Lord's anger at them (Let not . . . lord wax hot, v. 22); secondly, they accused the people as being in their evil disposition responsible for what they had done (people . . . on mischief). However true it was that the depraved people instigated the wrong (v. 1), the leaders should have refused to grant their requests; and had they been faithful they would have refused it. Then they, thirdly, told how it came to pass, as shown in our explanation of v. 1, which in the people's statement is here in v. 23 quoted verbally. They abbreviated and slightly changed what they had said to the people on the subject in v. 2, though in the end the sense is about the same, but with less particulars. Then they acknowledged that they had taken heathenish ideas that the people held; for be it remembered that to gain converts they adopted their ideas and gave Christian names to these heathen ideas, e.g., they counterfeited God by the trinity of heathen gods, Mary by various chief heathen goddesses, the saints

by inferior heathen gods, *etc.*, *etc.*, *etc.* (gave it me, v. 24). Furthermore, they more or less misrepresented in part and in part suppressed their part, as though it were inconsequential, alleging that when subjected to the furnace fires of their logic (cast it into the fire), of themselves these evil teachings and practices developed (came out this calf). Jesus perceived that the people were destitute of His righteousness and righteousness of their own (people were naked, v. 25). Thus the errors and wrong practices that the hierarchy and priests taught the people robbed them of the robe of Christ's righteousness and of whatever righteousness they had developed by their own efforts; for error is always depraving, as it often takes away the fruits of consecration and justification (Aaron . . . naked). This resulted in their shame (shame) in the presence of their enemies, *e.g.*, the heathen philosophers, Julian the apostate, *etc.*, who in attacking them refutatively to their shame supposed they were attacking Christianity; and the star-members and their special and other helpers in attacking their errors knew that they were attacking them destitute of real Christianity and its blessings of justification and sanctification (among their enemies).

(67) Taking His stand with the Truth servants who admit people among the number of God's people at the upsurge of each new error (stood in the gate of the camp, v. 26), He called upon all who were loyal to God (Who . . . Lord's side?) to rally to Him (unto me). This call He made by the pertinent Truth that still was with God's people contradictory of each new error as it appeared. There rallied to Him the pertinent star-member and his special helper and other helpers great and small as each error arose (all . . . Levi . . . unto him). These our Lord speaking as God's mouthpiece (saith the Lord, v. 27) exhorted to prepare themselves with pertinent controversial truths for the refutation of the pertinent error (put . . . sword by his side), secondly, to advance against every

set of error teachers (gate to gate) and all their followers (throughout the camp), and then refute (slay) their most intimate errorists (brothers), their less intimate errorists (companion) and mere acquaintance errorists (neighbor). This was done by these as charged, as each error arose (Levi did, v. 28); and they refuted the propounders of the errors and their main cooperators, who were crown-losers and justified ones (fell . . . three thousand men). That they were crown-losers and justified we gather from the thousands in the number, 3,000. As crown-losers they were anticipatory Epiphany Levites and the others were actually Gospel-Age Levites, who are each of three groups, indicated by the number three in the three thousand, while the thousands being multiples of 10 indicate natures lower than the Divine, *i.e.*, spiritual and human; and that they were the outstanding propounders of the errors and their main supporters is apparent from their being called *men* (men). For our Lord had exhorted the star-members, their special and other helpers to be fully occupied at that period in the interests of the Lord (consecrate yourselves [literally, fill your hand, *i.e.*, busy yourselves, be occupied with] . . . Lord, v. 29), and that even against those whom they developed (son) and most intimate ones who were advocating error (brother). So doing the Lord would give them a special blessing during that period (bestow . . . blessing this day). Though giving the charge to refute the errorists, without sparing them, as another feature (morrow, v. 30) of His work, Jesus by His mouthpieces preached repentance to the people (Ye have sinned a great sin); and as an encouragement to repentance He assured them by these that He would exercise His Advocate office (go up unto the Lord) to atone for their sin (peradventure . . . atonement).

(68) Accordingly, Jesus turned to this feature of His ministry (returned unto the Lord, v. 31) and acknowledged the sin of the people, not hiding its exact nature (sinned . . . gods of gold), but He pleaded

for their forgiveness (yet . . . forgive, v. 32). He even in His star-members went to the extent of asking that if God could not forgive (if not), His resignation in them from His office in them in God's arranged plan be accepted and His office activities in them therein be blotted out (blot me . . . thy book). Jehovah's answer was that those who had sinned too greatly God would blot out of their places in that plan, *i.e.*, the pertinent Little Flock members would lose their official place in the Little Flock and be remanded to the place of crown-losers; pertinent crown-losers would lose out in their office as such and be remanded to second-deathers; pertinent justified ones would lose their official standing and become Campers; and pertinent Campers would be cast out unto heathenism from among the Campers (sinned . . . blot out of my book). Nevertheless, Jehovah charged our Lord to continue to lead the people of God to the heavenly Canaan (go, lead the people . . . spoken, v. 34), assuring Him that His Spirit, Word and providence would be with Him in all the way in preparation for each onward step (mine Angel shall go before thee). But God in His justice declared that He would punish all wilfulness of the people in due time (day . . . visit their sin). As a part of this punishment God distressed the wrong-doers by siftings that dazed and made unsound their minds and severed many from their fellowship (plagued the people, v. 35), because of the great iniquity of the hierarchy and priests and of the cooperating people in making their creed image of false doctrines and practices (calf). Certainly the history of the times from 313 to 799 witnesses to the many plaguesome errors in doctrine and practice and the consequent controversies and siftings that prevailed among professed Christians; for the Greek Church was then divided into its main sects and the seed that grew into the full-grown noxious plant of a division between the Greek and Roman Churches was then sown, germinated and grew into a small plant; though,

despite a number of Pergamos interruptions of fellowship between them, the full division did not set in until about the middle of the Thyatira period; and in the Roman Church various controversies and sects arose during the Pergamos period. Thus in part by symbolic plagues the Lord punished them for their sin.

(69) Jehovah then charged our Lord (said unto Moses, Ex. 33: 1) to leave the Pergamos condition (hence), to lead up the people whom He had delivered from Satan's empire as the sphere of sin and error (land of Egypt) and to bring them into the sphere of the Truth and its Spirit (land), which God in His justice in the Oath-bound Covenant (sware) promised Himself in His attribute of love (Abraham), Christ (Isaac) and the Church (Jacob) to give to God's seed (Unto thy seed will I give it). This sphere of the Truth and its Spirit would by God's Spirit, Word and providence be ridded of its present infesters: worldliness (Canaanite, v. 2), sin (Amorite), cowardice (Hittite), siftingism (Perizzite), sectarianism (Hivite) and temptation-oppression (Jebusite). To this sphere of Truth and its Spirit (land, v. 3), which abounds in the Truth (milk) and the joys of hope (honey), are God's people to come and are to conquer it. This promise seems to type the Parousia and Epiphany, when the Truth and its joyful hopes were restored to God's people. God declares that He would not in His attribute of justice go or mingle with His Gospel-Age people (not . . . midst of thee), because they had especially by the Gospel-Age infidelity sifting demonstrated their stubbornness and waywardness (stiffnecked people). But in this God showed mercy; for if He had dealt in justice with them He would have destroyed them (lest I consume thee). Through the preachings, *etc.*, of the star-members and their special and other helpers God made known to His professed people this decision of His, which very greatly distressed them heard . . . mourned, v. 4). Since the spirit of mourning is opposed to and hinders

the development of the graces (Is. 61: 3), their mourning prevented their putting these on as publicly visible graces (no man . . . his ornaments); for God, who desires by the knowledge of sin to arouse sinners to repentance, had charged Jesus (had said, v. 5) to declare to His erring people (Say unto . . . Israel) their sin of stubbornness (stiffnecked). Furthermore, He had threatened to deal suddenly with them in justice and thus destroy them as His people (come . . . moment, and consume thee). By His causing their wickedness to be brought home to them, in order to work sorrow for it in them, God by act bade them not to put on the graces as publicly visible (put off thy ornaments), not that He intended this as a finality for them, but that by grieving them, and thus for the time being preventing them therefrom, He might bring them into the condition wherein they could advantageously develop the graces, for without such grace-hindering grief they could not attain forgiveness and thus could not grow in grace (Rom. 2: 4; 2 Cor. 2: 6-8, 7: 10). Then their undergoing or not undergoing such grief would determine God's future dealing with them (know what to do). These teachings had in the well-disposed their intended effect of grieving them righteously, with the consequent temporary cessation of practicing graces (stripped . . . ornaments, v. 6) before the nominal kingdom (mount).

(70) God had our Lord do another thing indicative of His displeasure with His nominal people, *i.e.*, remove the faithful servants of the Truth and its Spirit from places of prominence and influence in the nominal church—caused the symbolic woman, the Covenant promises and the servants who apply them to the brethren to go into the wilderness condition, Rev. 12: 6—(took the tabernacle [not the one later built, but Moses' official residence] . . . without the camp, v. 7), and that not but slightly away from the erroneous doctrines, practices organization and disciplines of the nominal church, but very far from these (afar off)

and made the Truth and the servants who applied it to the brethren, as well as these last, the place where God resided, met with His people and blessed them (tabernacle of the congregation; literally, tent of meeting). Henceforth every one who in heart's loyalty sought fellowship with the Lord in spirit, truth, righteousness and holiness went forth from the nominal church to such Truth, its applying servants and the others of His real people (sought . . . congregation), apart from the nominal church (without the camp). When our Lord left nominal-church matters and gave His attention to Truth matters, its servants and the rest of His real people (went out unto the tabernacle, v. 8) the attention, through the pertinent discussions, of the nominal people was publicly attracted to Him in the star-members (all the people . . . stood . . . tent door) in His pertinent acts and gave study to them (looked after Moses), until He in the star-members busied Himself with Truth matters, its applying servants and the others of His real people (into the tabernacle). When our Lord busied Himself with Truth matters, its applying servants, *etc.* (Moses entered into the tabernacle, v. 9), the Truth and its Spirit as due became manifest (the cloudy pillar descended), and remained at the entrance, consecration (door), where God revealed truths to Jesus in the star-members (talked with Moses).

(71) The Truth in its nature by its applying servants was presented to the mental sight of the nominal people in connection with the promises, their applying servants, *etc.* (stand . . . door, v. 10); and to the degree that they could understand it they expressed reverence for it toward God (rose up and worshiped . . . door). God made His revelations to Jesus by direct and immediate conversation in perfectly clear communications (spake . . . face, v. 11), in the utmost free and confidential spirit and manner (speaketh unto his friend). Whenever it was due our Lord gave His attention to things pertaining to the nominal church, including

matters of doctrine, practice, organization and discipline, which activity always involved refutation and correction (turned . . . camp). But the star-members as fishers of men (his servant Joshua . . . Nun, *fish*), who were, so far as it concerns perfection of Truth and the Spirit of the Truth, not yet fully developed, for the scene here is one connected with the Interim, *i.e.*, during Pergamos, Thyatira and Sardis (a young man), remained faithfully amid the Truth, its applying servants, *etc.* (departed not . . . tabernacle). In His concern for God's people Jesus in His star-members mentions the fact that God had commissioned Him in them to bring His people unto antitypical Canaan (said . . . sayest unto me, Bring up this people, v. 12). Despite this, God up to that time had not let Him in His star-members know who would be His Helper in them (not let me know whom . . . with me), and this despite the fact that God had assured Him that He approved of His character and office in them and that He had in them gained God's very special favor (know thee by name . . . found grace in my sight). Hence He reasoned pleadingly (therefore, I pray thee, v. 13) in the star-members that if in them He had found favor in God's sight, God might cause Him in them to understand His Word's doctrines and practices (show . . . way), that He in them in mind, heart, will and act might know God (know thee), to the end that He in them might receive God's special favor (find grace) and that God might recognize Spiritual Israel as His people (consider . . . thy people).

(72) God thereupon gave Christ in the star-members the assurance that His special favor (presence; literally, faces, *i.e.*, favors, v. 14) would be with Him in the star-members, and that He would give Him in them rest, first, the peace of God in this life, and by and by the rest that remaineth for the people of God (give thee rest). Feeling in them the utter uselessness of His going on in them without God's special favor to Him in them, He in them entreated God not to have

Him in them go onward with the work (carry [literally, cause us not to go up] us not up hence, v. 15), if His special favor to Him in them did not accompany them in their efforts on behalf of leading His people to antitypical Canaan (presence [literally, faces] go not). Continuing, our Lord in the star-members reasoned in the interests of the people with God that God's special favor as resting upon Him in them could only thus be recognized as being His in them and in the people as He would accompany them by His Spirit, Word and providence (wherein . . . goest with us, v. 16) and as He in the star-members and God's people would be recognized as separate and distinct from all other humans (separated, I and thy people, from all . . . earth). It should be noted, that to secure favor for God's erring people, how tactfully Jesus identifies them with Himself and His star-members, despite their lapses, and that in order to gain for them God's special favor. O, what a wise, loving and efficient Advocate with the Father we have (1 John 2: 2)! This advocacy as typed in vs. 12-16 was successful in its object; for God Himself promised the boon (I will do this thing, v. 17) in addition to the requested forgiveness in Ex. 32: 30-34 (also); and the reasons that God gives are that, primarily, Jesus Himself has, not only by His human merit, but also by His new-creaturely person, character and office, gained God's very special favor and, secondarily, His star-members by His merit and their faithful service gained His special favor (grace . . . name).

(73) It will also be noted that we included the star-members with Jesus in the intercessions of vs. 12-16. It is for the reason that some of the things there said and implied cannot be ascribed to Him, but are to be ascribed to Him acting in them, as we showed in El, 93, (7)-133, (43) of such star-members. *E.g.*, first, of our Lord personally it could not be said that God had not told Him before late in the Pergamos period and up to the Sardis period that He would give Him as Helper His Spirit, Word and providences (v. 12), nor,

secondly, that God had not shown Him His plans and arrangements (v. 13), nor, thirdly, that He did not yet know God intimately (v. 13), nor, fourthly, that God had not yet given Him His peace and the rest that remaineth for the people of God (v. 14), nor, fifthly, that He asked God not to make Him go on with the work (v. 15), nor, sixthly, offer to resign His office as Advocate for God's people (32: 32). But all these things could be said of the star-members at pertinent stages of their experiences. It is for these reasons that vs. 12-16 and 32: 32 were interpreted as referring to Jesus acting and speaking in the star-members, as often Moses as a type of our Lord represents Him, not as acting personally, but in the star-members. A little later on as a seventh example we will meet a still more marked example of this principle, *i.e.*, God tells Moses, who requested to see Him, that neither he nor any other human could do it and live. But certainly since his ascension Jesus has been seeing God; the request and God's answer evidently in antitype refer to Jesus, not personally, but as acting in His star-member mouthpieces, who in their studies of God's person have desirously sought to delve into a deeper knowledge of it than is revealed, and who therefore ran into the danger of fatal speculation; and therefore their desire and request were refused. The trinity is a product of what such speculation has produced with bad results to the speculators. We fear with fatal results to some of them.

(74) Finally, Jesus in the Philadelphia star-members asked to see the Divine glory: the perfect character of God, consisting of wisdom, power, justice and love, each perfect in itself, perfect in their balance with one another and in such balance perfectly controlling all God's other qualities of disposition. In all their studies into their doctrines and practices these star-members sought earnestly to apprehend and prove God as having such a character; and these searchings and longings were the antitype of Moses' earnest request (I beseech thee, show me thy glory, v. 18). God promised to give

Jesus in some of the star-members a thorough understanding of all of His attributes (make all my goodness pass before thee, v. 19); but these star-members proved to be the Parousia and Epiphany star-members; for such an understanding was not vouchsafed even the Philadelphia star-members. But it was given to those of Laodicea; for this is done in manifesting His full plan and purpose toward all classes connected with His plan, through making clear everything in the Word of God, which here is meant by His name,—a work requiring the entire period of Laodicea, the Parousia and the Epiphany (proclaim the name of the Lord). This plan is summed up in two features: election (gracious to whom . . . gracious; *i.e.*, God will give the election to whom He is pleased to give it) and free grace (mercy to whom . . . mercy; *i.e.*, God will give free grace to whom He is pleased to give it; and His pleasure in both cases was what would come from a perfect blending of His wisdom, power, justice and love acting varyingly as to the varying heart's attitude of each class). The majority of the Philadelphia star-members believed very imperfectly in election and denied free grace; a minority of them believed imperfectly in free grace and denied election. None of them could harmonize them with themselves, with one another, with all Bible passages, with God's character, with the Ransom, with facts and with the purposes of the Bible, as the seven axioms of Truth testing. Hence while believing in each case that God was wise, powerful, just and loving, they could not see this to be true in various ways. Hence not to them was vouchsafed the sight of God's glory. It was, therefore, reserved for the Laodicean star-members to see this. In the main this was first shown to the Parousia Messenger; and what was not made plain to him is being and will continue to be made plain to the Epiphany messenger, until everything in the Bible is cleared up. Then the manifestation of God's character, glory, will be complete.

(75) But to Jesus in all His star-members, from first to last, while in the flesh, the denial to understand God in His person beyond what is Biblically revealed is made (canst not see my face, v. 20); and the attempt perseveringly to speculate oneself into seeing it would result not only in error and inability to see what was true in it, but in not seeing what was revealed as to it, and would result in one's losing his standing and dropping into a lower class: Little Flock members into the Great Company, Great Company members into the second death, Youthful Worthies into justified ones, justified ones into the unjustified nominal people and nominal people into heathen (no man see me, and live). Then God proceeds to tell Jesus in His Laodicean star-members how He would give the complete revelation and understanding of His character as displayed in the Bible, namely; that there is an office close to God, that of the Laodicean Messenger (a place by me, v. 21), which will require of its incumbents that they take their stand in utmost loyalty on the Christ in His Head as the Ransom and in the Head and Body as the Sin-offering (stand upon [*the*, so the Hebrew] rock; Num. 20: 7, 8; Ps. 91: 12,—here, too, *the* rock). Furthermore, God revealed that while He would be causing His glorious character to be manifest and understood (passeth by, v. 22) to Jesus in His Laodicean star-members, He would hide them safely in the merit of the Ransom and of the Head of the Sin-offering, as they would be loyal in their share in the Body's Sin-offering (put thee in a clift of the rock), and would give them by Jesus special providential protection against speculation (cover thee with my hand), to keep them from error as to the things of God's glorious person not revealed in the Bible (while I pass by). Then, the unrevealed things of God having been hidden from them, without speculation thereon by Jesus in His Laodicean star-members, God would remove every obstacle from each of the two of them (away mine hand, v. 23), and would clarify every detail of what is revealed as due in its

progressive manifestation of God's glorious character as displayed in the Bible and in God's works of carrying out its details (thou shalt see my back parts [the things left behind after He has fulfilled His works, *i.e.*, the effects of His works]). But the unrevealed things of God's person Christ in these two brothers would not see. Indeed, they have consistently refused to let their minds rest upon such things (my face shall not be seen). How favored, indeed, have these two servants of God been, and the second of them will continue to be so favored until the manifestation of the whole Bible as revelatory of God's character will be complete! Let all join with them in praising God; for their pertinent privileges have been and will continue to be for the blessing of God's people!

(76) The Truth on the high calling and restitution, as we have seen above, was by Jesus allowed to be overthrown in the minds of His people through the ever-developing errors of Pergamos; and for the Parousia and Epiphany God charged Jesus to restore them (Moses, Hew thee two tables . . . first, Ex. 34: 1), God assuring Him that He would reproduce upon these two teachings the same thoughts as He gave on them in the Jewish Harvest (write . . . words . . . first tables), which Jesus set aside during Pergamos, in the sense that He allowed them to be displaced in the minds of God's people by the Pergamos advancing errors (thou brakest). God charged that He should at the beginning of the Millennial morning, Oct., 1874, be prepared (ready in the morning, v. 2) to begin the preparation of these two truths and at that time to enter Kingdom conditions (come . . . morning unto mount Sinai) and to exercise His office there as God's Vicegerent (present thyself there to me, literally, stand there with me) as the Head of the Kingdom class (top of the mount). No human being as such should enter the glorified Kingdom class (no man . . . with thee, v. 3), nor at any time appear as of that class (neither . . . seen . . . mount). Furthermore, God charged that none of the

unofficial brethren (flocks) nor official brethren (herds) should appropriate to themselves advantages as against the Kingdom (feed before [literally, over against] that mount). Accordingly, Jesus prepared these two great truths for spread among the Church and the world (hewed two tables . . . first, v. 4). And immediately, Oct., 1874, Jesus took His place in the Kingdom (early . . . unto mount), according to God's plan (commanded him), undertaking the ministry of these two great truths (hand the two tables). God Himself by the Truth undertook activities as to the Kingdom (descended in the cloud, v. 5) and officiated there in supporting our Lord in Kingdom affairs (stood with him), giving out the message that manifested God's glorious character (proclaimed the name).

(77) God became active in manifesting the Truth in the presence of Jesus acting in the Laodicean star, demonstrating the perfection of His attributes (proclaimed, v. 6), wisdom, power, justice and love (the lord [Jehovah]), even of character (Lord) and being (God). Then God through the Truth clarified to Jesus in the Laodicean star particulars of His character qualities. He first showed His love in its favors as to the high calling (gracious) and restitution (mercy). Then He demonstrated to Him in them His power that makes Him slow to anger and wrath (longsuffering, the Hebrew also implies forbearance). Then, thirdly, God showed the abundance of His love and justice combined in loving kindness (goodness, literally, loving kindness), and finally, His abundance of wisdom (truth). This is His character as manifest in both the high calling and restitution. Then God manifested to Jesus in the Laodicean Messenger the combination of love and justice in justification, both in this and the next Age. Its possibility lies in the merit of the Sin-offerings (keeping mercy for thousands, v. 7). It now forgives freely, for the sake of Christ's merit accepted by faith, the multitude of the faith-justified; and in the Millennium all the dead, regardless of whether they are in the

dying process or in the death state (forgiving). It is justice that forgives; it is love that provided the merit making justice willing to forgive. It forgives error (iniquity), active wrong (transgression) and hereditary wrong (sin). But it will not do this regardless of justice, which insists on the penalty being paid (no means clear the guilty); for justice must be satisfied to forgive, which it becomes through Christ's bearing the sinner's penalty and by His merit covering his sins and becoming his righteousness. God's justice by the law of heredity punishes ancestral sins by direct effect unto the third and fourth generation (visiting . . . fathers . . . fourth generation). At this wonderful manifestation of God's character as displayed in the Laodicean Truth, Jesus in its star-members at once (made haste, v. 8) at each step of the manifestation felt and expressed deep reverence (bowed . . . earth) and rendered appropriate service (worshiped). Thereafter Jesus in the Laodicean star-members prayed that God might dwell among His Parousia and Epiphany people (go among us, v. 9), pleading for the favor, first, the fact that He in His star-members had gained favor with Him (found grace), despite the fact that God's Parousia and Epiphany people have been guilty, in their less faithful members, of stubbornness (stiffnecked), secondly, the fact that God had forgiven them their errors (iniquity) and sins (sin), and, thirdly, the fact that God had made them His special treasure (inheritance).

(78) Furthermore, God declared to our Lord in the Laodicean star-members that He was giving them the Parousia and the Epiphany Truth (covenant . . . people, v. 10) . Additionally, He declared that in these two times He would, Christ cooperating therein, do wondrous things—reap the wheat away from the tares and bundle the tares in the Parousia, burn them in the Epiphany, separate the Little Flock and Great Company, develop the latter and also the Youthful Worthies as classes, overthrow Satan's empire and deliver the Church, Great Company and Youthful Worthies

(marvels . . . not done . . . earth . . . nation). Finally, God assured Christ in the two star-members that all God's Parousia and Epiphany people will be given to understand these His wonderful works (all . . . see the work of the Lord), even those among whom our Lord worked in the two star-members (among which thou art). These works of God by Jesus' power are of a kind to arouse reverence in some, terror in others (terrible . . . do with [by] thee). In vs. 11-26, except in vs. 16 and 24, God repeats what He has given before in Exodus. Therefore, we will refer our readers in connection with each repeated item to our former exposition without repeating it here. All the repeated statements from Ex. 23, from which all except three are taken, we expounded above. One of the other three is found above where Ex. 20: 23 is treated and the other two are found where Ex. 13: 12, 13 are treated. V. 11 was explained in the exposition of Ex. 23: 23; v. 12, of 23: 12, 15; v. 13, of 23: 24; v. 14, of 23: 13; v. 15, of 23: 32, 33. V. 16, not being explained before, will here be expounded: God's people were not to take official powers (daughters, v. 16) of heathen and other false religions and unite them with their own movements (sons); for such powers would illegitimately follow after their own false teachings and practices (after their gods), and would mislead the movements of God's people after such false teachings and practices (their gods). V. 17 was expounded in the explanation of Ex. 20: 23; v. 18, of 23: 15; v. 19 of 13: 12; v. 20, of 13: 13; v. 21, of 23: 21; v. 22, of 23: 16; v. 23, of 23: 17. V. 24 for the most part was not expounded before, hence will be explained here. God pledges to enable His people to overcome all the evils that infest their natural minds, hearts and wills (cast out the nations, v. 24), by His people's cooperation (before thee), and to give them enlargement of mind, heart and will (enlarge thy borders). He would also arrange that none would seek to possess themselves of such enlargements of their sphere of the Truth and its

Spirit (neither . . . desire thy land) in their experiences of justification, as antitypical Passover, Spirit-begettal, antitypical Pentecost, and class standing in trial, antitypical Feast of Tabernacles, the three main experiences of God's people (appear . . . thrice in the year). V. 25 was explained with Ex. 23: 18 and v. 26, with 23: 19.

(79) The Father charged our Lord Jesus in the Laodicean star-members to expound the Parousia and Epiphany Truth (Write thou these words, v. 27), saying that according to this Truth God revealed His purposes to Jesus in His pertinent star-members and to His people (after . . . words . . . covenant . . . Israel). Since Moses' first stay of 40 days and nights with God on Mount Sinai (Ex. 24: 18) types Jesus' Parousia work Godward, his second stay of 40 days (v. 28) would type our Lord's Epiphany work Godward. This, however, is the specialized and contrasted picture. The general, uncontrasted chronological picture is as already indicated: the first 40 days represent the period from our Lord's ascension until into the Pergamos period; and the second 40 days represent the rest of the Gospel Age, particularly the Harvest in the wide sense, *i.e.*, the Parousia and Epiphany, as our foregoing expositions show. During this period including the 80 years plus its lapping of 25 months into the Basileia, Oct., 1874 - Nov., 1956, our Lord appropriated in the pertinent star-members, including the last two star-members, none of the Millennial Kingdom powers, privileges and prerogatives (neither eat bread, nor drink water); but by the end of this period God will have revealed, and that progressively, everything in the Bible (wrote . . . covenant, the ten commandments). The next section, vs. 29-35, has a double application: one for the Parousia and Epiphany, and the other for the Millennium. Our beloved Pastor gave us the latter in D 629, 2—632, 1; hence we will here limit our attention to the first. Moses here, of course, represents our Lord as the Teacher of the Parousia and Epiphany

Truth. After each time of His obtaining in His Laodicean Messenger the advancing light He in them gave it to His people (Moses' hand . . . mount, v. 29).

(80) While getting these revelations from the Father (talked with him), the advancing Truth did not strike His consciousness as being excessively bright, for they were not such to Him (skin of his face shone; 2 Cor. 4: 6); but when He presented various items of the Truth as His symbolic face to the brethren, especially in the siftings, which was almost always done by brethren orally in an untactful way that dazzled the new hearers of it, they, the prospective two Messengers (Aaron, v. 30; Ex. 19: 24) and the rest of the brethren (Israel), first seeing its overwhelming brightness (face shone), were afraid (Is. 6: 5; Jer. 1: 6; Ezek. 1: 28; Dan. 8: 27; 10: 7-19); particularly was this true in the six siftings; for at first it dazzled them, as all of us know by experience in at least one of them. And this, at first hearing the Truth, made all, the two prospective Messengers and the rest of the brethren, fear to look upon the dazzling Truth and to enter into the conjoined experiences; through the influence of the errors that we held before coming into the Truth, of course, we certainly feared its first approaches to us and feared to approach it, as well as feared its effects in the siftings (afraid to come nigh him). Jesus, however, continued to offer it, through stammering brethren, a people of a strange tongue (called to them, v. 31; Is. 28: 11). The first to respond to the pertinent advancing light were the two Messengers, each in his own period (Aaron), then came the pilgrims, auxiliary pilgrims and elders, in response (rulers [literally, princes, or leaders] of the congregation returned). And to these, beginning with the pertinent Messenger in each period, then proceeding to the other leaders in each period, Jesus made the Truth clear (talked with them). Afterwards the Lord made clear to the rest of the brethren the message (gave . . . all . . . spoken . . . Sinai, v. 32). But immediately the two Messengers came to see the

advancing Truth in its unfolding parts in each one's particular period, Jesus used them as the veil through which He spoke to the rest, and that without the dazzling effect at first experienced; for they presented it in a tactful, logical and attractive way (till Moses had done speaking . . . vail on his face, v. 33). These Messengers did not minister between God and Christ (took the vail off, v. 34), since God and He communed directly with each other, without any intermediary (went in . . . speak with him). This continued always on such occasions (until he came out). But when it came to Jesus' teaching the brethren (came out, and spake . . . Israel . . . commanded), He used each of the Messengers in his particular period as His intermediary therein (put the vail upon his face again, v. 35), until God and He again communed (until . . . speak with him), and thus he prevented the brethren's seeing the too dazzling Truth as at first, for they continued to present the Truth winsomely (saw . . . face shone).

(1) Into what did our last study in Exodus bring us? What does our present study give us? Of what are these laws the antitype? Of what Covenant are these antitypes the law? What is their sum? Of what are they the laws? As distinct from what? Of what is duty-love the law? Over what in general does it extend? In particular? Why? Even who is and acts under it? As viewed from their relation to the New Covenant, over what two sets of beings does it extend? Who are those belonging to this second set? How are they not under the law of justice? How are they under it? How did Adam and Eve have this law? How has it been transmitted to us as their descendants? How so? Despite our depravity, as what do we have it? In what did we accept it? To what did we agree?

(2) How was Jesus related to this law? Additionally, under what other law as a human being was He? Finally, like God, under what law is He and all other New Creatures? How long? What are the new-creature classes? What makes this law necessary to them? Why during the Millennium will the Worthies not have to sacrifice unto death while carrying out their consecration?

To what extent will they use disinterested love? While doing what? What will the conditions of sin be during the Little Season? To what will disinterested love lead them then? Who else is under the law of duty and disinterested love? Why do they not have to sacrifice unto death? What is God's will as to spirit beings in relation to law? What is the gradation of these laws? What does this mean as to the Divine beings? What results from this? For example?

(3) Why is it necessary to note the above-mentioned distinctions? Who failed to note these distinctions? What error has arisen from failing to note some of these distinctions? How did they come to fall into this error? Why is it evident that the Church has not been, nor is now under the New Covenant? What are the proofs demonstrating this? What facts prove that the law of justice written in the hearts and minds of free moral agents and the law of justice in the New Covenant do not bind all under the former to the New Covenant? In principle, how are these laws related? While attached officially to the New Covenant, who are not under it? What is implied, and what is not implied by their being attached as Mediator, High Priest, *etc.*, to the New Covenant? Why? To what does their being under the law of duty-love put them under obligation?

(4) Why will they not be under obligation to do exactly the same things as the New Covenant will obligate the restitution class to do? What are some examples of this? What follows from the similarity in principle of these two laws? What applications do these facts warrant? How did the Apostles use this kind of application? For example? Why so? And why not? What will this principle move us to do as to Ex. 20—23: 19? What will be helpful for us to remember in this connection? In this study what will not be attempted?

(5) What has God been doing with these principles throughout the Parousia and the Epiphany? How not? But how? In connection with what will this be shown? What justifies the application of these laws during the Parousia and Epiphany? Despite what? As what will they obligate the restitution class? What is now being done to the world as to these laws? What as yet has the world not done with them? What two things show this? Of what are these proclamations the antitype? What two

things does He make known? To whom? How typed? In view of these things, what does He demand as His due? How will this principle lead to consecration? In what two ways? What does it as the first word charge? Forbid in general? In particular? How has God been giving the charges and prohibitions in particular? In general? Through what kind of channels? Doing what? Especially through what? What will be seen?

(6) What does the second word forbid? What do they type in general? In particular? What else can they type? In short what? Regardless of what? How typed? What is done with them? How typed? What do they arouse in God? How typed? Resulting in what? Through what law? How typed? To whom does He show mercy? Unto what? How typed? Constructively what does this commandment charge? Through what has God especially spoken this "word"? More particularly? What examples prove this? Even who have participated in some of these things? In what also have they and Truth people participated on this subject?

(7) What does the third word denounce in general? How typed? In particular? How is this done? What does this word charge? By what means was this word given? What has God done and will He do as to this evil? What does the fourth word prohibit antitypically? How typed? What does it command antitypically? How typed? In principle what does it prohibit God's Gospel-Age people? What does it charge them in principle?

(8) What first thing does it imply? Second? How long does their Sabbath-keeping last? What two things does it imply for the restitution class? What is to be kept in the antitypical Sabbath rest? How typed? What in Ex. 20: 10 is given as the reason for Sabbath-keeping? In Deut. 5: 15? Of what is this second reason typical? Of what is the Ex. 20 reason typical? What is proposed to be given ere long? Through what did God give utterance to this fourth word? From whom did these teachings go forth? What does the first table of the Law type? In principle to whom does its heart apply? Apart from what? Hence to whom? What else do we see? Why are Christians not subject to the Sabbath command? How are we first to answer Seventh Dayists' contention on its being a part of the moral law and thus binding on all men? Secondly? Thirdly? How proved? What proves

that Jewish Christians are not subject to Moses? What is a complete proof that Christians are free from Moses' laws, while subject to the moral law?

(9) To what does our study now bring us? To whom does it primarily apply typically? And to whom also? With what will we begin? What does its principle mean to us? How typed? What does this imply? What does its principle imply and prohibit to us as humans? What does its antitype charge and prohibit? Through whom does God speak this charge? What does it promise? How typed? What is the sixth word? What does it prohibit? How typed? What does it impliedly command? Through what has God been issuing its prohibitions? Its commands?

(10) As a principle to whom does the seventh word apply? In what ways? In what matters? How typed? To the subjects of the Oath-bound Covenant what does its principle forbid? To the restitutionists what does its antitype forbid Millennially and in the Little Season? In its charge implications what does it charge? What does it also imply as to spouses? To those in the Oath-bound Covenant? How has this word in its prohibitions been going forth in the Parousia and Epiphany, as far as unconsecrated organs are concerned? Consecrated organs? In its implied command, as concerns unconsecrated organs? Consecrated organs?

(11) What is the eighth word? What does it prohibit? How typed? What by implication does it charge? To whom do these charges and prohibitions apply? What does its principle forbid to the Lord's people? What will be the antitypes of this word in its prohibitions and implied charges? In what ways have its prohibitions gone out through consecrated channels? In what way through unconsecrated channels? By whom and what were the exposures made? What did many of these do on the implied charge of this word? What part in this did God's people in and out of the Truth have?

(12) What is the ninth word? What does it concern? What does it prohibit? What does it impliedly charge? Whom does the principle obligate? Its antitype? How did this word go forth? Especially through whom? Whom else? What pertinent persons have been exposed? What have God's people done herein?

(13) To what do we now come? How is it worded? What does it always prohibit? What else does it not, and

what does it prohibit? What is coveting? To what does it often lead? In what special respects is covetousness forbidden? What does this word charge? In what ways and by what agents was this word spoken by God? What do they prove antecedently of covetousness? What has our brief study of the principles and antitypes of the ten words proved? Why? Of what are they thus a proof?

(14) What four things have the people perceived during the Parousia and Epiphany? How typed in each case? What was the effect on them? How typed? What are some examples of the things driving them away from the forming Kingdom beyond the veil? In what will they remain a long while? How typed? What has been and will be their first request? How made? How typed? What promise have they made and will they make, if the request be granted? How typed? What has been and will be the second request? How made? How typed? What did and do they fear? How typed and proven? What have some already done therein? What will more do? Under what condition? What will all do? When? What do Jesus and the Church beyond the veil do therein? When? How typed? While doing what? For what, in the first place, are the pertinent experiences intended by God? In the second place? In the third place? How typed in each case? What does and will their fear make them do? How typed? What will the Christ class be doing in the meantime? How typed? Amid what? How typed? What has God charged the Christ class to say to the people? How typed?

(15) While actually typing New Covenant obligations, what may the charges of Ex. 20: 23—23: 19 be called? Why? What will we, accordingly, call them? When were the charges of vs. 23-26 given? What is the first of these charges? How typed? Despite what two appearances? How typed in each case? In its prohibition what did it forbid? In its implied charge what does it now command? Millennially what does it prohibit and command? What is the next charge? How typed? In what sphere? How typed? What two things are to be offered thereon? How typed? Of what offerings? How typed? Where was it to be? How typed? In harmony with what? How typed? As the condition for what? How typed? How does this Altar stand in contrast with another? How typed? What is that other Altar? How typed? How should it be

accepted by Millennialists? How typed? What is prohibited as to it? Why? How typed? What final prohibition does God offer as to the Altar? How typed? What is to be done to the violators of this prohibition? How typed? What does experience show as to the pertinent warning and its disregard? What is implied in the prohibition?

(16) Of what does Ex. 21 treat? In the exposition what will and what will not be given? Why? What have Jesus and the Church beyond the veil been receiving from God? How typed? What three applications apply to them? Of what as types in principle do vs. 2-6 treat? How long, as acquired by Azazel, sin and error, are Great Company brethren to be in their bondage? How typed? When do they become free from their bondage? How typed? On what condition? How typed? In what condition will they attain this liberty, if they forfeited it while alone? With others? How typed in each case?

(17) If a Great Company member or group is given supporters, movements and powers of Azazel, sin and error while in their bondage, how will he gain freedom? How typed? What example illustrates this? By what acts and attitude can a Great Company member prevent his cleansing and freedom? How typed in detail? By what two things will Azazel, sin and error make him a Second Deather? How typed in each case?

(18) For what have some given up official powers to enslavement? How typed? How did the Board's majority and many of their supporters do this? What would not be given to such powers on their sellers' gaining freedom? How typed? What happens to such powers? Who will never recover their lost powers in the Little Flock, when they are freed from Azazel, sin and error? What could be done with such powers, united with their new master, if he becomes displeased with them? How typed? What example illustrates this? To whom can such powers not be disposed of? How typed? What example illustrates this? Why not? How typed? What example illustrates this? What would a group have to do with such powers, if it united them with one of its movements? How typed? What example illustrates this? If a group with certain powers unites itself with other powers, what should it not do with the first powers? How typed? What example illustrates this condition? If these conditions are violated,

what will be the privilege of the first powers? How typed? What example illustrates this?

(19) What does the slayer of Num. 35: 10-30 represent? How is the antitype of vs. 12-14 related to that of Num. 35: 10-30? What does the fully wilful sinner do with righteousness? How typed? What is his punishment? How typed? What other kinds of sins are there? How typed? Why committed? How typed? What is God's twofold pertinent provision for such sinners? How typed in each case? What is God's arrangement for proud, deliberate and fully wilful sinners? Even under what circumstances? What is the fate of the new creature who sins wilfully against God as His Father and the Oath-bound Covenant as his Mother? How typed? How can brethren and their privileges be antitypically stolen? Sold? If proven, what is to be done with the symbolic thieves? How are these things typed? What examples prove this to have been completed in 1920?

(20) What will be done to the new creatures who blaspheme God and the Oath-bound Covenant by sifting errors? What examples prove this? If two groups controvert and one by a misused teaching or arrangement injure the other to the diminishing of their power to serve, without entirely cutting them off from service, what is the injurer not to do and what to do? What types the various features of this case? What examples illustrate various features of this case? When will the righting of the wrongs be completed? How typed? In the examples above given when will this be done?

(21) If by a misuse of one's teaching office one cuts off Great Company members or Youthful Worthies from their standing with God, what will be meted out to the wrong-doer? How typed in detail? What examples illustrate this? In case the offense does not result in their cutting off from their standing? Why will they not receive special punishment? Why only such as comes as a direct result of their wrong act? How typed in detail? What example illustrates this? If controverting groups injure the fruitfulness of any of God's people, but do not other harm, what punishment is meted out to them? By whom imposed? Through whom given? How typed in detail? What examples illustrate this? If other injuries set in, what does justice require additionally? How is this shown when the evil is the loss of standing before

the Lord? How typed? What is an example of this? The loss of the eyes of understanding? How typed? Examples?

(22) Loss of ability to make the Truth digestive? How typed? Examples of this? Disqualification for service? How typed? Example of this? Undermining character and good conduct? How typed? Example of this? Destruction of good, wounding their New Creatures, giving them verbal stripes? How typed in each case? If one blinds Great Company members and Youthful Worthies under his charge, what must he lose? How typed in detail? What is an example of this? If one injures such in their ability to prepare their spiritual food for digestion? How typed in detail? An example of this?

(23) What general remark is made on vs. 28-36? In what four typical meanings is the ox used in the Bible? How do the cited passages prove this? What will corroborate the fourth meaning? What should be done with false teachers who deceive even unto the loss of their deceivinglings' standing before the Lord? How typed in detail? What should not be done as to their powers, privileges, *etc.*? How typed? Whose first errors, and whose chronological errors, and whose refutations, are pertinent examples? If non-participants in the false teachers, what is their responsibility? How typed?

(24) Under what three conditions do they become responsible for the pertinent evils? How typed in each case? What is to be done with such false teachers and their controllers? How typed? What four examples illustrate this? Under what three conditions and how can the controllers of such gain forgiveness from such cutting off? How typed in detail? What should be done to false teachers who deceive as to a Truth movement or a Truth power unto their being set aside? How typed in detail? What example illustrates this?

(25) If a false teacher deceives Great Company brethren or Youthful Worthies unto their losing their standing before the Lord, what must his controllers do? How typed in detail? What are illustrations of this? If a group spreads or invents false reports against a true teacher or teaching and these are given a bad reputation, what three things should it do? How typed in detail? What is an example of this?

(26) If such teachers deceive teachers of another group unto the latter's losing their standing before the Lord,

what two things should the controllers of the false teachers do? How typed in detail? What examples illustrate this? Under what two conditions must such controllers make an equal satisfaction for the above-mentioned wrong? How is this typed in detail? What is an example of this?

(27) What in the above were presented as antitypical striving and goring? What was there pointed out as the antitypes of the ox? How antitypically is the ox used in Ex. 22? Sheep? What is antitypical stealing? Who is typed by a thief of an ox? What consequence follows from this? Why? Why is this reason true? How typed? What does a thief of a sheep type? What consequence follows from this? How typed? How is denying the ransom typed? Betraying Christ for gain? After whose example? What results therefrom? How typed? How is this so? What evils precede this evil? What is not necessarily committed by a denial of the Church's share in the sin-offering or in betraying the Church for gain? How is this typed here? In Korah's rebellion? What three things are typed by the four sheep? What about the four sheep contrasted with the five oxen suggests the milder and severer penalties in the antitypes?

(28) What has been proclaimed as to this in the Parousia and the Epiphany? Especially by whom? Why this? In what might an antitypical thief be caught? How typed? If refuted in the act, what should not be done to the refuter? How typed? Against what is such a usurpation committed? How typed? What would be the pertinent penalty? Why? How typed? What if it surpasses his ability to make good? How typed in both features? What is the result, if the denial is by an impingement or is based on a believed misrepresentation of the meaning of the denied thing? *E.g.* How are such usurpations typed? Regardless of what three things does this hold? How typed in each of the three? What twofold penalty is in such cases applied? How typed?

(29) What two things are presupposed in antitypical depasturing? How typed? What two things can be depastured? How typed? What is the antitype of pasturing in another's field? For whom is this done? What is the penalty of such pasturing? How typed? What examples illustrate such pasturing? What have such wrought? How typed? What penalty did they have to

suffer? How typed? How is the penalty exacted? Wherein has this been illustrated? Who does the punishing in this way? How is a destructive sifting typed? On what three classes does it work devastation? How typed? What will the sifter suffer as penalty? How typed and proven? What do we do about things typed in vs. 1-6?

(30) What is the subject of vs. 7-15? As to what three classes? What two things does Jesus deliver to such? How typed in each case? As what is the delivery made? How proven? What sometimes happens to such an entrustment? How typed? Under what condition? How typed? If caught, in what two ways must the usurper make good? How typed? What if the false teacher is not a new creature? What may he be? How typed? What is typed by his not being found? What question must still be decided? In what two ways may this connivance be committed? To decide this question what must be done? What two sets of brethren may decide? What makes the difference? How typed? Why must he thus be dealt with? How typed?

(31) Wherein must this procedure be followed? How typed? In what five particulars? How typed in each case? What general character should each of the five cases bear? How typed? Before whom must such a case be brought? How typed? Who is the real condemner, if one is condemned? How typed? How is this proven by the proper translation? By the antitype? In what two ways must the one proven guilty make good? How typed?

(32) To whom does Jesus make a doctrinal entrustment? How typed? As to what classes? How typed? What if such a doctrine cease to be taught? How typed? What examples in the antitype prove the actuality of the type's fulfilment? What two things are typed by the beast's being injured? What examples in the antitype prove the actuality of the type's fulfilment? What is typed by the beast's being made a captive? What examples in the antitype prove the actuality of the type's fulfilment? Under what circumstances may any of these three things happen? How typed? What illustrates this? What should then be the procedure? How typed? As to what three things should it be given? How typed? How, e.g., have star-members given such assurance for their class? What has Jesus done with such assurances? How

typed? What were not required of the pertinent trustee?  
How typed?

(33) But what if the entrusted teachings endured one or two or three of these evils by the sufferance of the trustee? How typed? In what two ways? By what could these three evils be inflicted? What are some examples of doctrines so suffering? How is their infliction typed? Who would be relieved of responsibility therefore? On what condition? How typed? How is the pertinent relief typed? What is typed by a man borrowing ought from his neighbor? In what two ways is such loaning made? To what two sets of officials? In what two ways could he misuse the loaned office? How typed in each case? By whose disapproval? How typed? In what two ways must he make good? How typed? What cases illustrate this matter? What are some teachings whose marring Our Lord approves? How typed? In such cases what does not have to be done by the refuting trustee? What promise has the Lord made to the sacrificial laborers in His vineyard? How typed? How proved? Even under what circumstances? How typed? Accordingly, what does He do in such cases? What unhappy translation darkens this thought? How comes it that this unhappy translation occurred in the first rendering of the word *sachir*? What renderings has it? How many here?

(34) What can and has been done to classes not espoused to Jesus? What are some examples of such classes? How typed? What else has been done to them? Who has done this? How typed? What should such a group do to the enticed and defiled class? How typed? What has Jesus done in the mentioned three cases? How typed? What then should the sinning group do? How typed? How has this been brought about? What are God's people to do with false-teaching churches? What do they practice? How proved? How is the penalty inflicted? How typed? What two stands are God's people to take as to a union of state and church? How typed? If they sin in one or both of these two things, what will be the penalty? What are some examples of this? How typed? For what are their sacrificial ministries not to be? Why not? How typed? For whom alone are they to sacrifice? How typed? What will happen to those who disregard this exhortation? How typed?

(35) Whom are they not to distress or oppress? Why are such called strangers? How typed? By what may they be distressed? Oppressed? Who have done this? What should help them to heed this exhortation? How typed? Whom else, in the first place, are they not to afflict? What makes such be symbolic widows and fatherless ones? Who afflict such? In the second place? What makes such be symbolic widows and fatherless ones? Who afflict such? How are these things typed? What possibility is suggested in this connection? How typed? What two things will such afflictions occasion the afflicted to do? Where has this occurred? How typed? What, in the first place, will God do as to such cries? How typed? To what will these distresses and oppressions move Him first? How typed? In the second place? With what result at first? What examples prove this? How typed? With what second result? How typed?

(36) What should God's people give to those poor in knowledge, grace and opportunities of service? How typed? What should such helpers not do, in the first place, to these? How typed? In the second place? How typed? What are some examples of antitypical usurers? What is a summary on this point? In what ways are the powers of a local ecclesia pledged and taken in pledge? Those of the general Church? Why are such powers pledged? How typed? Until how long only should such pledged powers be kept? How typed? What is the first reason given for this course? How typed? The second reason? How typed? The third? How typed? What is the character of acts disregardful to this charge in a local ecclesia? The general Church? In such a case what do the wronged ones do? How typed? What will the Lord do about it? How typed? Why? How typed?

(37) What are the Lord's people not to do as to pilgrims, elders and civil and clerical rulers? How typed and proved? How are they to act toward these? Especially against whom are they not to speak evil? How typed? What two things are they to remember? How proven? What should be said of the A. V.'s and the A. R. V.'s rendering of v. 29? What is the proper rendering? To what is the reference here made? What does the meat, or meal, offering type? The drink-offering? The oil-offering? In summary, what is the antitype here typed?

How typed? What does the charge prohibit? Why should we not procrastinate? What two things does the type of giving God the firstborn represent for them? For the nominal people of God? How typed?

(38) In v. 30, as to whom does the Lord give instruction? Of what two classes may they consist? What two things are to be done with these? How typed? What thoughts as to the antitype will clarify this subject as to Jesus and the Church in relation to the world? Who was the symbolic mother of Jesus' perfect humanity? How typed elsewhere? Here? When was He consecrated? Who is the antitypical mother of the Church's humanity? What are the antitypical seven days? The eighth day? What is the relation of the faith-justified to the seven days and eighth day? On what day did they consecrate? What are we to remember as to this eighth day in relation to Jesus and the Church? In view of this, to what does God exhort His people? How typed? What is typed by flesh that is torn by a beast? Where are such doctrines? How typed and proved? What two things are God's people to do with such doctrines? How typed and proved? What remark should our study of Ex. 22, as we contemplate, draw from us? Why?

(39) In studying Ex. 23; 24 what should we remember? What light does this throw on Ex. 23? What are God's people forbidden to do? How typed? Whom are they not to support? In what? How typed? For example? In what respects? For example? How typed? What should not sway them to a wrong course? For example? How typed? What should they not advocate? For example? How typed? Whom as a whole or in parts should they not favor? How typed and proved? What should they do, if in contact with an enemy's false teacher or teaching? How typed? For example? Why this? What should they do with an overemphasized teaching? How typed? For example? What are they not to refuse? How typed? What are they truly to do? How typed? For example?

(40) What should priests and Youthful Worthies not do as to the Great Company? How typed? From what are God's people to guard themselves? How typed? What are they not to do as to evil-doers? How typed? By whom, when and wherein was this charge violated? What will God not do as to these? How typed? What are servants

of the Truth not to take? How typed? Why not? How typed? Who failed in this matter? By what? Against what else are new creatures cautioned? How typed? Exemplified? Why not? How typed?

(41) What privilege and restriction as to service is typed in vs. 10, 11? To what do they not refer? Rather, of whose work do they treat? In what Epoch? What services were the Little Flock to do during the first six Epochs of the Gospel Age? Who carried out this injunction? How typed? What on this point was the Little Flock to do during Laodicea? How typed? On what is the passage silent? What does it show? How typed? Who might do the work left undone by crown-losers? How typed? Wherein was this to be enacted? How typed?

(42) What were to be endured during the six 1,000-year days? How typed? What was to occur in the seventh 1,000-year day? How typed? How do these two things apply to those who experience faith-justification? How so as to the seventh 1,000-year day? How typed? Why is this so? For whom? How typed in each case? As well as for whom and when? Even whom? How typed in these cases? What is charged to God's Gospel-Age people? How typed? Of what are they to remind no one? How typed? What else are they not to do? How typed?

(43) What are the three great conditions or states experienced in the Christian life? How typed? Accordingly, first of all what are God's people to maintain? How typed? What two sets of things are they to maintain? How typed and proved? Why? How typed? When is this to be done? How typed? As what is this to be done? How typed? How are God's people not to appear before Him? In what three states? Why? How typed? What is the second experienced condition? How typed and paralleled? What is their third experienced standing? As the result of what? How typed? What kind of ones were they to appear in these three experiences? How typed?

(44) What are God's people forbidden to serve? How typed? When? How typed? Why? How proved? Why this reason? How proved? Until when should they not delay offering their consecrations? Their carrying it out? How are these things typed? What are the results of these two forbidden courses? Who is the first of the firstfruits? How proved? What was He exhorted to do? How

typed? What two things did it imply? In what two ways may the expression, "Thou shalt not seethe a kid in his mother's milk," be understood? In which of these two senses have the-rabbis understood it? What did they forbid? What pertinent claim did they make? What did they elaborate out of this theory? What did they ignore in this matter? Despite what theory? Of what is this a good illustration? What view do we take? What does it type? What can be said for it and against the other view?

(45) What did God promise Spiritual Israel? How typed? As what? How typed? Why? How typed? What pertinent first exhortation did He give? How typed and proved? Second? Third? How typed in each case? Why? How typed? Why ultimately? How typed? Why should such obedience be obeying God? On what condition does He make them two promises? How typed? What is the first promise? How typed? The second? How typed? What do these guarantee? How proved? What else did He promise? How typed? Against what six evils? How typed in each case? What will God do to these for the faithful? How typed? What charges did God then give? How typed in each case? What did He also prohibit? How typed? What two things were they to do to them? How typed in each case?

(46) What is set forth in vs. 23, 24? In vs. 25, 26? In what two respects? Especially in what? How typed? What two things does He promise those who so do? How typed in each respect? In the sphere of the Truth and its Spirit from what two evils will the faithful be spared? How typed in each case? What else does He promise them? How typed? What does He promise to do to their enemies? Who are they? Even before what? How are these things typed? What else does He promise? How typed? What must His people do to this end? How typed? What still more does He promise? Through what? How typed? And still what more does He promise? How typed? With what three results? How typed in each case?

(47) What does God then show? Why not suddenly? How typed? What is the first reason? How typed? The second reason? The third and fourth reasons? How typed? What teaching and claim is thus disproved? What, on the contrary, are the facts of, the case? In what three special ways do they gradually overcome? How typed? How not?

How so? What three effects will this course gradually work? How are they implied typically? What will be the grand outcome? How typed?

(48) What will become theirs? By whose power? How typed? Unto what four bounds? How typed in each case? What is God determined to do for His people? To this end what has He done? By whose ministry? In whom? When? How are these things typed? As they get control what are they to do? Where were the methods to do this set forth? How typed? Against what two courses are they cautioned? What would be the two extreme results of doing the two forbidden things? The middle result? How are these things typed? With what are they especially not to do these two things? How typed? What is the difference in the warnings of the first and second parts of v. 32? Why? What should be our especial course thereover? What should not be given these enemies? Where? How typed? Why? How typed? In what two things will such service result? How typed?

(49) What does Ex. 24: 1-11 type? Vs. 12-18? What does the exhortation of v. 1 type? Who are these four elect classes? How typed in each case? What will be given the 70 most prominent Ancient and Youthful Worthies? When? How typed? How long will it take to make, seal, the New Covenant? What will three of these groups, including the greatest of the Worthies, not be allowed to do? How typed? Why not? How typed and proved? From what will they be excluded? How typed? Who assuredly will also be excluded? How typed? What will the Mediator do toward the restitution class? When? How typed and proved? What particularly? How typed? How will they be presented to the people? With what result? How typed? What kind of a response will they make? How typed? What will they promise? How typed?

(50) What will be done with the Millennial revelations? As what? How typed? What names has the nominal church given the two parts of the Bible? What is the characteristic of these names? What for the pre-Gospel Age Revelation would have been far better as its names? As parallels to these what perhaps should be the names for the Gospel-Age Revelation? How would these names compare in merit with the nominal church's name, New Testament? For what three reasons is the latter an un-

happy name? How shown? From what should the universal use of the misnomer restrain us? For what two reasons? What twofold course herein should we follow? What will the Christ do early in the Millennium at God's direction? How typed? With what connected? How typed? In connection therewith what else will they set up? How typed? According to what? How typed? Implied also in what?

(51) What should precede the exposition of v. 5 ? What is the first of these? What proves this remark? What is the second remark? What facts prove this remark? What is the third remark? What considerations prove it? What do these considerations prove? Why is it necessary to keep these three remarks in mind? What will the Head and Body charge? In what order? How typed? What proves that not all young Israelites were given the typical charge? Why not? What will be the antitypical burnt offerings? How typed? The antitypical peace offerings? How typed? What will be the antitypical effect?

(52) What is not typed by the two halves of the blood? Why not? What do they type? What two things are typed by sprinkling the blood upon the altar? What is typed by putting the blood in basins? What does this mean? What will the Christ then do? How typed and proved? What will be the restitution class's response? How typed and proved? What will some shortly thereafter do? Why? How proved? What will they later do and come to? How proved?

(53) What does v. 8 type? What remark made in the second preceding paragraph should here be remembered? Why is this remark made? What is typed by Moses' sprinkling the book of the law? What does Christ's merit given to God do? For what two reasons? What is a summary of this matter? When will it be done? How long will it take to do it? How long will it be effective? What will the Mediatorial reign accomplish? How are these things typed and proved? What is typed by Moses' sprinkling the blood upon the people? What is this merit? What is the difference in the use and effect between the Gospel-Age and Millennial-Age merit? Even whom will the application bring to human perfection? What will its giving do to the New Covenant? What does this mean? What by sealing the Covenant will the Mediator be doing

to both parties to the Covenant? What kind of *a* contract does this make of the Covenant? Why is the Mediator required to guarantee both parties to the Covenant to each other? Why is this the case? What must the contract have? Why? How does He guarantee both to each other?

(54) What will be done to the people as to this twofold guaranteeing during the Millennium? Why? What points on the merit will be then stressed? How is this typed? What will be especially stressed? How typed? Why in the first place? In the second place? On what other matter will stress be laid? How typed? What on this subject is to be kept in mind? What is the time difference in sealing the Covenant Godward and manward? What is the difference? Why this difference? Accordingly, how long will it take to seal the Covenant manward? For what will then both parties to the Covenant be ready? To what does the Covenant bind God? Man? When will the contract be accepted by both of its parties? What act of the Mediator will immediately precede this? Why? What analogies in human experience illustrate this? Before what will the New Covenant not be entered into as an operating thing between its two parties? As what will the Christ then no more act? As what will He act?

(55) What is set forth in vs. 9-11? How typed, as far as the class actors are concerned? What is typed by their going up? What will each of these five classes have? Where are certain of these brought out? What is the first of these? How typed? What kind of sight is here meant? Additionally, what kind will the Christ and the Great Company have? Why is it that mental sight is here meant? What other reason proves it? What is not and is meant by God's feet? What will God's Millennial course be? What types this course? His attribute of love? Power? How do we arrive at the thought that power is symbolized by the expression, "body of heaven"? How will His Millennial acts appear to the four elect classes? What feature in the ark corroborates that love and power are respectively represented by the sapphire pavement and the clear heavens? What will this vision of God not do to any of the elect classes? While engaged in what act? How typed? What will they appropriate to themselves? How typed?

(56) What do vs. 12-18 do and type? From what four things do we construe this? What early in the Gospel Age did God invite Jesus to do? How typed? How long will He remain there? How typed? With what will God there entrust Him? How typed? As what does God here define the tables of stone? How typed? To what do the law and commandment refer? What was Jesus to do with these to Millennial Israel? How typed? In compliance with the invitation what did Jesus do? Accompanied by whom? How typed? At what two times did He enter into the Kingdom? Through whom did Jesus speak? To whom did He give a charge through them? How typed? What was the charge? What did their functions exclude? How typed? For what were they to wait? How typed? Who were to instruct the brethren in the absence of antitypical Moses and Joshua? How typed? How harmonize this with the fact of antitypical Joshua's absence? Whom would they especially help? In what? How typed? Why are the Apostles included here in antitypical Joshua and limited to antitypical Aaron? How typed? Why is the Laodicean Messenger included here in antitypical Joshua and limited to antitypical Hur? How typed?

(57) When in the Ephesian Epoch did Jesus realize the high calling's rewards? In what acts did it culminate? How typed? From whom altogether was the Kingdom condition of the rest of the Kingdom class hidden? From whom in part? By what? Including what? How typed? Despite these tribulations, what has been manifested? In what ways? Where did it remain? How typed? How did it abide on the Head of the Kingdom class? What did it give and enable him to do? How did it remain on the embryo Kingdom? Why the difference? Nevertheless, how did it progress on them?

(58) How long did tribulations rest upon the Church? How typed? Of what two kinds have they been? What did each Epoch bring? What were the peculiar tribulations of the Ephesian Epoch? The Smyrna Epoch? The Pergamos Epoch? The Thyatira Epoch? The Sardis Epoch? The Philadelphia Epoch? What do these troubles prove as to the fitness of the type of the cloud covering the mountain? Into what Epoch did the tribulation extend? How typed? What, did God call upon Jesus to do? When did it occur?

(59) Throughout what Epoch were God's attributes manifest? How long? As what? How from 1874 to 1914? From 1914 to 1954-56 ? How typed? Whence did this destruction go out? Through whom? How typed? By whom witnessed? How typed? What did Jesus do amid the sufferings of the Church? Amid what did the resurrecting Church do these? Beginning when? Continuing how long? How are these things typed? How long did Jesus and the resurrected brethren as the Christ destroyer of the main secular and religious errors of Satan's empire continue their work as such? As the Destroyer of that empire? What do the antitypes of Ex. 15: 22-24: 18, especially Ex. 19-24, prove as to the time of the New Covenant's introduction and operation? Why do vs. 12-18 go back from the establishment of the New Covenant in the Millennium to the Gospel Age?

(60) What is inserted between the accounts of the instructions on building the tabernacle and of its actual building? Why is this? Under what subject may Ex. 32-34 be discussed? Why? What antitypes are we now studying? What not? What is shown in 1 Cor. 10: 7 as to Ex. 32 ? What does a comparison of 1 Cor. 10: 5-10 and Heb. 3: 1—4: 8 prove, among other things, of Ex. 32? Why? What have we already seen as to the Interim? What do the pertinent facts of the Interim prove on this line of thought? What have we already seen? What will a comparison of pertinent Pergamos matters and Ex. 32 prove?

(61) What was the hope of the Apostolic Age? In harmony with what Scriptures? What was not told the Apostolic brethren? What charge was given them for the interval? What did the Church, therefore, do? Through what periods was our Lord's return delayed? What happened as to His stay in heaven? What conclusion did many professed Christians draw therefrom? How typed? Accordingly, to whom did they appeal? How typed? To do what? How typed? For what purpose? How typed? What did they say about Jesus' work? How typed? Of what were they at a loss? How typed? To what did the hierarchy's and priests' charge amount? What did it imply as to the Truth? How typed? Held by what? How typed in each case? What were they charged to do with these understandings? How typed? What did they, accordingly, do? How typed? What two things did antitypical Aaron

do? How typed? What third thing? How typed? What did they claim arrogantly? With what result? What did they do with errors? How typed? By what? How typed?

(62) How many main errors of the antitypical golden calf were there? What were they? After inventing each error what did the hierarchy and priests declare of it? What did they displace? How typed? What did they claim of them? How typed? What did they become and set up? Viewing their infidelism what did they develop? How typed? In what matters? How typed? For what did they then begin to agitate? How typed? What did they allege of it? How typed? What and how was the response? How typed? With what belief? How typed? What did they make and keep? How typed? What did they then do? How typed? Into what practice did they thoroughly enter? How typed and proved? Shortly after what did it begin? What was done with these evils?

(63) What kind of an observer of this apostacy was God? What were its two effects on Him? How typed? What kind of measures did He desire Jesus to take? How typed? What had Jesus done for the apostates? How typed? Despite this, what had they done? How typed? What had they set aside? With what result? How typed? What had they developed? How typed? What two things did they do to it? How typed in each case? What did they assert of it? How typed? What did God further say? How typed? With what result? How typed? What did God's justice desire? How typed? What would it have done? How typed? How did this wrath in part express itself? When did these invasions begin and end? In part how else did it express itself? Had it not been staid, what would have happened? How typed?

(64) What did Jesus do on the basis of His merit? How typed? What did His intercession accomplish? How typed? What did His merit do? How typed? What did Jesus declare was done? How typed? On what basis? How typed in each case? What further reason did He give? How typed? What were the evils that they would charge? How typed in each case? On these grounds what did He entreat? How typed in each case? Additionally, what did He plead? How typed? What had they done to God in His justice? By what had God obligated Himself to them? How typed? To do what two things? How typed

in each case? What three things are embraced in Jesus' pertinent intercession? What two characteristics did His intercession have? How typed? From what and to what did Jesus turn? How typed in each case? With what? How typed? How was the Jewish Harvest Truth given? What did it embrace? How typed? How were they stated? How typed? Who was its Author? How typed? What had He done as to the two salvations? How typed?

(65) As what did the Pergamos star-members act? By whom typed? What did they do? How typed? What only did they see in the Gospel-Age infidelity movement? How typed? In what were they engaged? Who is the first here mentioned? Against what was his controversy? The second? His controversy? The third? His controversy? The fourth? His controversy? The fifth? His controversy? The sixth? His controversy? How is their view of the conditions typed? What did our Lord say against their view from two standpoints? How typed in each case? What did He recognize as the main evil? How typed? What activity did He next perform? How typed? What two things did He see? How typed in each case? Especially in what wrong? What was its particular feature? Why was this the greatest of their evils? Where were they enumerated? What passages prove these statements? How did this sight affect Jesus? How typed? What was the gradual result of His gradually increasing displeasure? How typed? What was the time character of these acts? What did our Lord do with each item of this infidelity? Through whom? How typed? In what two ways? How typed? What did He do with the things refuted? How typed? What did He make the people do? How typed?

(66) What did our Lord next do? How typed? Through whom and what? What did the misleaders first do? How typed? Secondly? How typed? Despite the people's insistence what should the leaders have done? Why did they not do it? What did they thirdly do? What did they do with their statement in v. 2? How do the two statements compare? What did they acknowledge? Why did they do this? What are some illustrations of this? How are these things typed? What did they do with their part therein? What did they allege? How typed? What did Jesus perceive of the people? How typed? What had the errorists by error done to the people? Why was this? How

typed? With what result? How typed? By whom and how were they put to shame? How typed?

(67) With whom did Jesus take His stand? As what? When? How typed? What did He there and then do? How typed? What did He ask them to do? How typed? By what did He make the call? Who rallied to Him? When? How typed? How did He speak to them? How typed? To what did He first exhort? How typed? Secondly? How typed in each case? Thirdly? How typed? What three classes? How typed in each case? What was done to this charge? When? How typed? What did they do as a result? How typed? How do we gather that among the refuted there were crown-losers and justified ones? Of what two classes of antitypical Levites were the refuted ones? What implies that they were of natures lower than the Divine? Of what natures? That they were great ones? To what did our Lord exhort? Whom? How typed? Against whom even? How typed in each case? What could be expected to be God's response thereto? How typed? In contrast with His charge as to the misleaders what did Jesus do as another feature? How typed as such and as another feature? As an encouragement what assurance did He give? How typed?

(68) Accordingly, what did He do? How typed? What did He do as to the people's sin? How typed? For their sin what did He do? How typed? To what extent did He conditionally go? How typed? What was God's answer? How is this to be understood as to various classes? How typed? What charge did God give Jesus? How typed? What assurance did He give Him? How typed? What did God in justice declare? How typed? What was a part of this punishment? How typed? Why? How typed? Wherein do we see the punishment administered in part? In what two things did these result? When did the full division between the Greek and Roman Churches set in?

(69) What did God then charge our Lord to do? How typed? As to whom? How typed? What to do to them? How typed? What had God done as to this sphere? How typed? To whom? How typed in each case? Of what would it be ridded? How typed in each case? In what did this sphere abound? How typed in each case? What are God's people to do thereto? How typed? To what does the promise here apply? Why so? What did God declare?

How typed? Why? How typed? Why in this determination did God show mercy? How typed? Through whom did God make known His decision? With what effect? How typed? What did their mourning oppose and hinder? Why? How typed? By their knowledge of sin what does God desire His people to do? What did He therefore charge Jesus to do? How typed? What had He threatened? How typed? How did God effect their not putting on the graces as publicly visible? Why was this done? What proves it? How would their grief or non-grief affect God? How typed? What was the effect of these teachings in the good? Typed? Before Whom? Typed?

(70) What other thing did God have Jesus do indicative of His displeasure? How typed and proved? How as to spiritual location? How typed? What did He make the Truth, its applying servants and the other brethren? How typed? With what result? How typed? Apart from what? How typed? What did Jesus from time to time do? How typed? What occurred at such times? Through what? How typed? What did they do? How typed? How long? How typed? On such occasions what did Jesus do? How typed? What became then manifest? How typed? Where? How typed? What did God do then? How typed?

(71) What was then done with the Truth? By whom? To what? In connection with what? How typed? What did they do? To what degree? How typed? How did God make His revelations to Jesus? How typed? In what spirit? How typed? When due, what else did Jesus do? Including what matters? What did this activity always involve? How typed? What were the pertinent star-members? How typed? What was their condition as to the Truth and its Spirit? Why so? How typed? What did they do? How typed? In His concern for God's people what did Jesus in the pertinent star-members mention? How typed? Despite this, what had God not let Him in the star-members know? How typed? Despite what facts? How is each typed? What did He do pleadingly? How typed? In whom? In view of this what in them did He request? How typed? What in them did He know? How typed? Why asked? Typed? What was asked? Typed?

(72) What two assurances did God give Jesus in the star-members? How typed in each case? What two features did the second one imply? What did Jesus in them entreat of God? Why? How typed? On what condition? How typed? What first reasoning did He in them make with God? How typed? Second? How typed? What things should be noted as to Jesus' intercession? How proved? What did it achieve? How do we know this? How typed? In addition to what? How typed? What two reasons does God give for it? How typed in each case?

(73) What will also be noted? Why is this? Where in principle is this shown? What six reasons prove this? Of whom could these be said? When? To what did these six reasons lead? According to what other facts? What reason will be met in Ex. 34? What is it? What fact proves this? To whom do the request and answer not apply? To whom do they apply? What fact proves this? To what danger did that study expose them? What is an example to the point? With what results? Even what?

(74) What finally did Jesus in the Philadelphia star-members ask? Of what does God's glory consist in detail? In their studies what did they seek? Of what were these studies the antitype? What did God pertinently promise? How typed? Whom did these star-members prove to be? What two reasons prove this? Why is this so? How is this done? Through what? What does His name here mean? How long is this work in enacting? How are these things typed? In what two features is this plan summed up? How typed? What does the antitype show is the antitypical meaning of the two typical expressions? What is God's pertinent pleasure? What was the belief of the majority of the Philadelphia star-members as to election and free grace? Of their minority? With what seven axioms could they not harmonize their views? What resulted from this? Despite what? Hence what was not vouchsafed to them? For whom was this reserved? In the main, to whom was this first shown? How about the rest?

(75) What denial has been made to all star-members? When? How typed? In what negative and positive results would a continued attempt to speculate thereon end? How as to the various classes? How typed? What does God then proceed to tell? What namely? How typed? What

would this office require of them? How as to the Head? As to the Head and Body? How typed and proved? What would God cause to be done with His character? How typed? To whom did He make the revelation? What would He do to these star-members? In what? On what condition? How are these things typed? What special thing did He promise them? Against what? How typed? For what purpose? How typed? What would be hidden from them? Without what on their part? What would God remove? How typed? What would He then do? How typed and understood? What would they not see? What have they refused to allow? How typed? How have they been dealt with? What will be continued with the second one? Until when? What should all pertinently do? Why?

(76) What did Jesus allow to happen to the high calling and restitution truths? Through what? For whom did God give a counter charge? How typed? What assurance did God give? How typed? In what sense did Jesus set these aside? When? How typed? What did God charge? How typed? What to exercise? How typed? Who should not enter the glorified Kingdom class? How typed? What should he even not appear to be? How typed? As to what two classes did God give a charge? How typed in each case? What was the charge? How typed? Accordingly, what did Jesus prepare? How typed? What did Jesus do, Oct., 1874? How typed? According to what? How typed? What did He undertake? How typed? What did God pertinently do? How typed? Doing what? How typed?

(77) What activity did God enter? How typed? Which ones? How typed? In what two respects? How typed in each case? What did He then do? To whom? What did He give? What did He first show? How typed in each case? What did He next do? How typed? Thirdly? How typed? Finally? How typed? What is this? Wherein manifest? To whom did God then make manifestations? What was manifested? Wherein does its possibility lie? How typed? What does it now do? How? Why? Through what? In the Millennium? How typed in each case? What is justice's part therein? Love's part therein? What three things does it forgive? How typed in each case? How will it not forgive? Why not? How typed? To forgive, what must justice become? In what two ways is this done? What

does God's justice through heredity do? How typed? What two effects did this manifestation of God's character in the Laodicean Truth have upon Jesus in the star-members? How typed? Thereafter what did Jesus in the Laodicean Messenger do? How typed? What three reasons did He in them give for this request? How typed in each case?

(78) What else did God declare? To and in whom? How typed? What still more did He declare? With whose cooperation? What seven things constitute these wonders? How typed? Finally, what assurance did He give Christ in the two star-members? How typed? How are God's people here defined? What twofold effect are these works calculated to work? How typed? Except in vs. 16, 24, what does God do in vs. 11-26? What course is followed as to them here? Where are these repeated statements found? Except how many? Where were those in Ex. 23 expounded? Whence are two of the other three taken? The third? In what chapters and verses is the thought of each successive verse of vs. 11-26 paralleled? What is here done with the two exceptions? What does v. 16 type in its details? What does v. 24 type in its details?

(79) What did God charge Jesus in the Laodicean star-members? How typed? Saying what? How typed? What is, when the contrast is kept in mind, the antitype of the two sets of forty days of Moses' stay in the mount? When the chronology is kept in mind? What did our Lord in the star-members during the involved period not appropriate? How typed? What will have taken place by the end of this period? How typed? How many applications do vs. 29-35 have? To what is one? The other? Where is the latter given? How will this influence our exposition? From this standpoint whom does Moses type? As what? What did He in the pertinent Messenger do with each item of the Truth after due? How typed?

(80) From whom did He get these revelations? How typed? How did He not regard each of them? How typed and explained? As what did He present items of the Truth to the brethren? Especially when? How was it at first hearing presented? In what personal order? How typed in each case? What was the final effect? How typed and illustrated? When was this particularly true? Why? At first hearing the Truth how did it affect all? Why? What three things were objects of this fear? How typed? What

did Jesus continue to do? Through whom? How typed? Who were the first to respond, each in his own period? How typed? Who next? How typed? What did Jesus do to these? In what order? How typed? Who thirdly? How typed? Immediately after the Messengers respectively saw the advancing Truth how did Jesus use them? Without what effect? Why? How typed? Between whom did the Messengers not minister? How typed? Why not? How typed? How did this work? How typed? When and for what did He use the two Messengers, each in his own period? How typed? How long did He so continue? How typed? What did He thereby prevent? Why? How typed?

## CHAPTER VII

### THE GOSPEL-AGE TABERNACLE

Ex. 25: 1-9; 28: 9-12; 30: 22-37: 18; 35: 1-38: 20

OFFERINGS AND BUILDERS. THE SABBATH. THE STRUCTURE. THE FURNITURE AND VESSELS. THE COURT.

AS PROMISED in the preceding chapter at the end of the discussion of Ex. 23 and 24, the study of the Gospel-Age Tabernacle, as given in Ex. 25-40, is herewith taken up. It is not our thought to go over every detail of the tabernacle as there given; for our Pastor covered its main features, which to cover again would be needless repetition. Rather, the thought is to make this article supplementary to his pertinent discussions, thus to cover such features as he did not expound in T. In many respects Bro. Russell's writings on the tabernacle are among his most important pen products. In fact, the book of Revelation indicates that his Studies were developed out of his tabernacle expositions, from which we can infer their great importance. In Ex. 25-31 we find first God's charge to Moses as to what to make for the tabernacle and its contents. Thereafter is given the description of its and its contents' making and then of *its* setting up, their placing and the consecration of the priesthood. In this chapter we will, with a few exceptions, skip the parts of Exodus that contain the charge as to its and its appurtenances' making (Ex. 25-30) and discuss the supplementary things contained in the rest of the book. Let us all ask the Divine blessing upon the preparation and study of these supplementary expositions; for upon His blessing all good is dependent, since whom He blesses is blessed indeed, and whom He curses is cursed indeed (Gen. 12: 3). Trusting Him for His promised grace, let us in His name take up this study to His glory.

(2) Under the heading of this chapter are indicated the parts of Exodus that are to be studied in this

installment of our exposition. Accordingly, first of all the study of Ex. 25: 1-9 will be taken up. Here is typed God's charge to Jesus as His Executive in carrying out God's plan (The Lord spake unto Moses, v. 1). As we study the things set forth in vs. 2-9 we see that Jesus in an executory capacity received some of the charges, *i.e.*, some of those that pertained to Himself, at Nazareth as exhortations for Him to arouse Himself to consecrate Himself, and then to yield to God His human all for purposes of the antitypical Tabernacle; for the charge to speak to antitypical Israel typed in v. 2 implies that He invite them to consecrate their all to the Lord, and then to yield it to Him for purposes of the antitypical Tabernacle; and He being the first of these antitypical Israelites to receive this invitation, He as Executive gave this invitation to Himself as an antitypical Israelite at Nazareth before He consecrated. Of course, God began the speaking of v. 1 before Jesus initially began this executive work, which He began on Himself as an antitypical Israelite, as just shown, as well as encouraged Himself to continue using up His human all for Tabernacle purposes to the end of His course. Jesus as antitypical Moses, *i.e.*, as Executive, continued this inviting work towards others after His return from the wilderness throughout His earthly ministry. Moreover, after His resurrection, ascension and glorification He continued doing so in both of its aspects: (1) as an invitation to consecrate and (2) as an encouragement to carry it out. While by Oct., 1914, He ceased inviting new consecrators for the high calling purposes, He has since been encouraging the new-creatively consecrated to make available for the antitypical Tabernacle purposes whatever they are and have, *i.e.*, He still exercises the second feature of this work. With a changed purpose He still invites the justified to consecrate as Youthful Worthies, and then encourages them as they have opportunities to make their human all available to advance such Tabernacle matters as belong to the Court. We may go even further

and say that at their consecration to righteousness, as distinct from consecration to sacrifice, these two features of Jesus' pertinent executory work extend to the faith-justified as Gospel-Age Levites to serve matters pertaining to the antitypical Tabernacle Court and its appurtenances. Hence we understand that Jesus' pertinent work as Executive for the antitypical Tabernacle and its appurtenances will continue with the Little Flock, Great Company and Youthful Worthies until they respectively finish their courses, but will cease with the faith-justified when their faith-justification lapses, which seemingly will occur in every case by Oct., 1954, according to Rev. 22: 11.

(3) The word here rendered *offering* (offering, 1. 2 ) should have been given as *heave-offering*. It was called so because the offerer would repeatedly lift it upward as toward God, as distinct from the wave-offering, which was waved from side to side, and which typed the continued using of the thing offered for God. The offering of the heave-offering seems to type: (1) offering to God the thing sacrificed and (2) the elevation to higher and higher uses of the things offered to God unto His greater honor and glory. In harmony with these two things are the uses of the things that antitypical Israelites offer God for the purposes of developing the antitypical Tabernacle and its appurtenances. These were not to be constrained, but were to come from willing hearts (giveth it willingly with his heart). And the Lord's people should receive them from everyone who would so offer them (ye shall take). Generally and particularly speaking, this heave-offering here types anything of our human all, *i.e.*, our human time, talent, education, health, strength, life, means, influence, reputation, position, qualities, *etc.*, that will be useful in advancing the antitypes of the things mentioned in vs. 3-7. The things that we give, *e.g.*, are not Divine (gold), nor the Truth (silver), nor New Creatures (fine linen), nor the spirit of understanding (oil), nor the acquirements in the

anointing (spice for the anointing oil), nor the twelve chief graces (stones . . . in the breastplate), *etc.*; for these are things that God gives and not we. Rather, the antitypical heave-offering is our consecrated human all that is used in service to further these things that God gives. Thus our human all furthers for God as to the antitypical Tabernacle and its appurtenances Divine things (gold, v. 3), the Truth (silver), justified human matters (brass, *i.e.*, copper), matters of faithfulness (blue, v. 4), of royalty (purple), of the sin-offerings (scarlet), of the New Creatures (fine linen), of the justified humanity (goats' hair), of the ransom (rams' skins dyed red, v. 5), of our humanity as it appears to the world (badger [seal] skins), of our corruptible humanity (shittim wood), of the spirit of understanding (oil for the light, v. 6), of the main acquirements (Truth, understanding, knowledge, tact and skill) of the Holy Spirit (spices for the anointing oil), of choice human powers (sweet incense), of the Abrahamic and New Covenant teachings (onyx stones, v. 7) and of the twelve chief graces (stones to be set in the ephod and in the breastplate). By Jesus' and the Church's use of their human all in connection with these things there are developed the Gospel-Age Tabernacle and its appurtenances for God as His dwelling place among His Spiritual Israel (make a sanctuary. . . dwell, v. 8), among God's people (among them). God's people are to develop the Church and all its appurtenances according to the plan that God would show Jesus (according to all . . . the pattern of the tabernacle . . . instruments . . . shall ye make, v. 9).

(4) Nowhere, so far as we have been able to find out, did our Pastor explain the antitype of the two onyx stones that were placed upon the shoulder parts of the ephod. He did show us that the ephod types the two great covenants, its front part the Abrahamic, and its hind part the New Covenant. Hence these two onyx stones represent something connected with these two covenants. The typical stones had graven, literally,

opened (expounded, Luke 24:27, 32), upon them the names of the twelve tribes of Israel (two onyx stones . . . names of the children of Israel, Ex. 28:9). That the expression, "children of Israel," here stands for the twelve tribes is evident from the statement of vs. 10-12 (six names . . . six names, v. 10 . . . names, v. 11 . . . names, v. 12). One of the meanings of the word *name* in the Bible is *character*, which is the meaning here; for each of the twelve tribes stood for a very holy kind of character, centering in a special characteristic. Accordingly, we understand the twelve names to type the same things as the twelve precious stones in the breastplate of judgment and the twelve kinds of stones in the walls of New Jerusalem. In other words, the twelve great graces are here typed by these twelve names. From these facts we infer that these two onyx stones type the Covenant truths of the Abrahamic and New Covenants. In these truths are these twelve graces engraved by Jesus, *i.e.*, Jesus inscribes these characteristics into the truths of these two covenants (shalt thou engrave . . . names . . . Israel, v. 11).

(5) From the facts that there were two stones and on each of them six names were engraved we are not to infer that each covenant has but six graces. Rather, we are to understand that each stone types both covenants and hence that each of these covenants has all twelve graces inscribed in it, and will give the faithful in each covenant all twelve chief graces, for each stone made secure both covenants (six . . . on one stone . . . six . . . on the other stone, v. 10). The word translated *births* in v. 10 (*toledoth*) is repeatedly used in the sense of *histories*, *experiences*, though usually translated *generations*, *e.g.*, these are the generations (*toledoth*) [histories] of the heavens and the earth (Gen. 2: 4). See also Gen. 5: 1; 6: 9; 10: 1; 11: 10, 27; 25: 12, 19; 36: 1; 37: 2. It will be noted that there are ten *toledoth*, or histories, given in the book of Genesis. One's history consists of his experiences which develop his character. Hence the thought in v. 10 is

that these characters are according to the experiences of antitypical Israel (according to their births [histories, experiences] ). This is the work of Jesus by the Truth (work . . . stone, v. 11) and indicates character, as signets were anciently used as one's signature, which indicated his character (like . . . a signet). These characters so made were to be Divinely secured (set in ouches of gold). These truths of the two covenants are to be supported by the ministering acts of the Christ (shoulders of Aaron, v. 12), in the interests of the two covenants (shoulders of the ephod), and are to be an everlasting remembrance and remembrancers of antitypical Israel (stones of memorial unto the children of Israel). In their high-priestly office are, first Jesus, then Jesus and the Church (Aaron), to minister these truths and their resultant graces (bear . . . upon his two shoulders), in matters pertaining to Jehovah (before the Lord), perpetually reminding antitypical Israel for them (for a memorial). Though Bro. Russell did not explain their typical significance, and we promised to supplement his tabernacle interpretations, we leave the discussion of the nature of the twelve graces, as they are represented by the names engraved on these two stones, by the twelve precious stones in the breastplate and by the twelve precious stones in the symbolic walls of New Jerusalem, until we write on Rev. 21 in our exposition of the entire book.

(6) Accordingly, we will now proceed to the exposition of Ex. 31, which our Pastor likewise did not expound. To Jesus as His Executive God revealed through whom He would develop the antitypical Tabernacle and its appurtenances (the Lord spake unto Moses, v. 1). On this point He first told Jesus that God had invited Him (called, v. 2) to be the main Worker on His Tabernacle and its contents on account of His character (by name), first as the Image of God (*Bezaleel, shadow of God*), full of the Divine knowledge (*Uri, my light*), of noble, sinless origin (*Hur, noble*) and one highly to be praised (*Judah, praise*).

He further describes our Lord as full of God's Spirit by God's own filling, and thus thoroughly qualified to be the chief Worker on the antitypical Tabernacle and its contents (filled him with the spirit of God, v. 3), which includes His having the full Truth as due (wisdom) and a full comprehension (understanding) and cognition (knowledge) of the Truth, as well as the tact and skill to produce good results in teaching and character from such Truth understood and known (all manner of workmanship). His tact and skill in defining, explaining, analyzing, proving, defending and applying the Truth are indeed highly able; and they are also such in developing character in others in harmony with the Truth, as while He was in the flesh He so developed His own character (to devise cunning [skillful] works, v. 4). This skill is adapted to work in and with Divine matters and nature (gold), in and with the Truth of God (silver), in all its aspects and relations in and with humanity (brass, copper), in and with matters pertinent to the covenants and the graces (cutting of stones, v. 5), and to make them strong in themselves and balance them with one another (to set them) and to develop unto perfection human beings (carving of timber). In brief, He has the tact and ability to do skillfully everything as to the antitypical Tabernacle (work in all manner of workmanship).

(7) With our Lord by God's special appointment (I, behold, I have given [literally, appointed] with him, v. 6) are associated as His special helpers the star-members, as those in whom God especially is and works toward God's antitypical Tabernacle and toward its contents (Aholiab, *father's tent*), whose work is especially to support and assist Jesus in connection with making the antitypical Tabernacle and its contents (Ahisamach, *brother's support*), and who as such are set in the Church to represent Jesus as its Ruler (Dan, *judge*). The chief parts of these star-members are those of the Ephesian and Laodicean periods; for while the Interim's star-members were limited to being

mouthpieces of Jesus, the star-members of the ends of the Ages have been, not only mouthpieces of Jesus, but also executives for Him. Moreover, they have been given mouthpieceship as to vastly more stewardship truths than were those of the Interim. Besides these star-members God has also appointed other helpers to Jesus in making the antitypical Tabernacle and its contents, *i.e.*, (1) the special helpers of the star-members, (2) the rest of the "secondarily prophets," whose Parousia and Epiphany representatives are called pilgrims, and (3) the helpers of those called under (2) "the rest of the secondarily prophets," whose Parousia and Epiphany representatives are called auxiliary pilgrims, in their capacity of being such actually or prospectively (in the . . wise hearted I have put wisdom, Truth, Matt. 13: 52). Additionally, any consecrated one who ministers consecration and then development to the consecrated works on making the antitypical Tabernacle, but does not make or help make the vessels, since such do not bring forth "things new," implied in making the vessels. Please note the distinctions made in the builders: (1) Jesus is set forth as the chief Builder (vs. 2-5); (2) the star-members are set forth as His special helpers, "*with him*" (v. 6), and (3) all the rest of their helpers are set forth as subordinate assistants. Please note the variation of the descriptions of the star-members and those under (1), (2) and (3) in the third sentence above, as showing a marked difference in their respective relations to Jesus, the main Worker. The way the A. V. renders the Hebrew word *ve* after the word for *wisdom* (v. 6) would imply that the third class alone would make the antitypical Tabernacle and its contents, while actually they do the least amount of work and the least responsible work thereon. *Ve* ordinarily means *and*, and should have been rendered *and* here; hence the clause should be rendered, "and they shall make." This corrected translation shows that all referred to in vs. 2-6 make the antitypical Tabernacle

and all its appurtenances, not simply those spoken of as the "wise hearted" in v. 6.

(8) Vs. 7-11 give the main things that the workers on the antitypical Tabernacle and its appurtenances were to make. The typical details represent: the Church (tabernacle of the congregation, v. 7), the Christ beyond the veil (ark of the testimony), God in His attributes of justice, power and love (the mercy seat, *i.e.*, propitiatory, and two cherubim), all the doctrinal, refutative, corrective and ethical teachings of the Church (all the furniture [literally, vessels] of the tabernacle [evidently here the furniture is not meant; for that is given in v. 8]), the Church in its capacity of feeding the priesthood with the heart developing and strengthening truths for the heavenly journey (the table, v. 8), its pertinent doctrinal, refutative, corrective and ethical teachings (his furniture [vessels; here again we have a manifest mistranslation, since the table had vessels, but no furniture]), the true Church in its capacity of enlightening the priesthood (pure candlestick), its pertinent doctrinal, refutative, corrective and ethical teachings (all his furniture [vessels; the candlestick had vessels, but no furniture]), the Church in its capacity of comforting and encouraging the sacrificing priesthood in its fiery trials with Scripture passages as the antitypical censer (altar of incense), the humanity of the Christ in its capacity of supporting the sacrificed humanity of the priesthood (altar of burnt offering, v. 9), its pertinent doctrinal, refutative, corrective and ethical teachings, its censers typing the pertinent Bible passages (all his furniture [vessels; since it had vessels, but no furniture]), the Bible (the laver), the New Testament as the bowl of the antitypical laver (the laver), the Old Testament as the base of the antitypical laver (his foot, *i.e.*, the base), the characteristics of the priests which hid from outsiders the real nature of the antitypical Tabernacle's furniture and vessels (cloths of service, v. 10), the Christ's human righteousness as the sacrificial robe of antitypical

Aaron, and the Christ's Millennial powers, prerogatives, privileges, *etc.*, (holy garments for Aaron) and Jesus' righteousness as the sacrificial robe of the underpriests (garments of his sons)—all of which were adapted to their ministering as the Lord's priesthood (to minister in the priest's office), the Truth and its powers understood, known and skillfully applied unto giving the Holy Spirit of Truth, in knowledge, understanding and skillfulness (anointing oil, v. 11), and the Christ's choice human perfections, Jesus' actually so, the Church's reckonedly so (sweet incense for the holy). The workers on the antitypical Tabernacle and its appurtenances were to do everything thereon according to the instructions that God gave to Jesus as His Executive (according to . . . commanded . . . do).

(9) Remembering that we are studying the Gospel-Age antitypes of Exodus, we are to limit our view of vs. 12-18 to their Gospel-Age application. We have seen that the antitypical Sabbath as the seventh 1,000-year day is the Millennium. The Gospel-Age Sabbath is the reckoned Millennial Age, *i.e.*, the reckoned rest from the curse that faith-justification imputes to the faith-justified; for faith-justification reckons to its beneficiaries all the Millennial blessings of restitution, hence rest or freedom from the curse. God charges Jesus to enjoin keeping antitypical Sabbath (spake . . . saying, v. 12). To keep the Gospel-Age Sabbath implies two things: (1) that one continue to trust God's promise to forgive him his sins for Christ's merit, to impute Christ's merit to him and to keep him in fellowship with Him, and (2) to live in harmony with the implication of the three blessings of justification just mentioned, *i.e.*, live a righteous life, by abhorring, avoiding and opposing sin and by doing justly by God and neighbor (my sabbaths [the singular and plural of this word are interchangeably used for the singular] ye shall keep, v. 3). God makes the charge very emphatic (Verily . . . keep). He gives as a reason that the Sabbath of the Law Covenant was a type between

God and Israel throughout all their generations (sign . . . generations [Col. 2: 16, 17] ), even as the Gospel-Age Sabbath is a proof as antitype that God sanctifies His people in justification and consecration (ye may know that I . . . sanctify you). Such a reckoned Millennial rest God's Gospel-Age people should keep as being set apart for them (keep . . . holy for you, v. 14). Whoever of God's Gospel-Age people pollutes it, which is done either by denying the ransom—the basis of the three blessings that give us this reckoned Millennial rest—or by denying the Church's share in the sin-offering—the reason for the Gospel-Age existence of the reckoned Millennial rest, and by turning unto wholly wilful sin—which is the destruction of the Holy Spirit—will die the second death (every one that defileth it . . . put to death). The three evils mentioned in the preceding sentence are the things referred to as *work* in the last sentence of v. 14 (doeth any work). Such doers are eternally severed from God's people (cut off . . . people).

(10) Those under the Adamic curse may deny the ransom, the Church's share in the sin-offering and sin ever so wilfully, without incurring the second-death penalty, though suffering the Adamic curse (six days may work be done, v. 15), but the justified condition of God's Gospel-Age people gives them the antitypical seventh day (the seventh is the sabbath) and is to be devoted wholly to the Lord (holy to the Lord). To emphasize the guilt of committing the three before-mentioned sins and the nature of their penalty God repeats the prohibition of them as work on the antitypical sabbath (any work . . . surely be put to death). Hence God's Gospel-Age people should keep the reckoned Millennial sabbath, by a living faith in the ransom, by prizing the Church's share in the sin-offering and by righteous living (Israel shall keep the sabbath, v. 16), throughout every epoch of the Church (throughout their generations), as an age-lasting obligation agreed to by them to God (a perpetual covenant).

It is an evidence of the age-lasting covenant between God and His Gospel-Age people (sign . . . forever, v. 17). It is a proof that God gave the salient features and arrangements of His plan during the six one-thousand-year days, in which He permitted evil (in six days the Lord made heaven and earth), and during the seventh one-thousand-year day He will rest and be refreshed, while the Christ works restitution as the actual rest of His Millennial people, which rest by faith He reckons to His pre-Millennial people (on the seventh day he rested, and was refreshed). For details on God's six antitypical creative days and the antitypical rest day please see P' 43, 45-47. As God brought to an end His charging our Lord on making the Gospel-Age Tabernacle and its appurtenances (made an end of communing with him, v. 18), beyond the veil during the Gospel Age, as heir of the Kingdom (upon Mount Sinai), God gave Him the Divine law of justice—supreme duty-love to God and equal duty-love to the neighbor (he gave . . . two tables of testimony), to be written in human hearts (tables of stone; 2 Cor. 3: 3), as the planned revelation of God's will on human conduct (written by the finger of God).

(11) Our Lord caused God's people to be assembled (gathered . . . Israel together, Ex. 35: 1) and caused them to hear as God's message (said . . . words . . . commanded) certain things that they were to observe (do them). The special thing that He brought to their attention here referred to was the teaching of the race's suffering six one-thousand-year days under the curse (six days shall work be done, v. 2) and their resting a one-thousand-year day separate from the curse (seventh day . . . holy . . . sabbath of rest). This rest separate from the curse is a reckoned one the rest of faith justification—and will be an actual one—the rest of the Millennium, the rest of works justification. Accordingly, in the former one the experiences prior to faith justification are the antitypical period of labor, suffering under the curse; and in the

latter one the experiences prior to the Millennium are the antitypical period of labor, suffering under the curse. Whoever sins wilfully during either this reckoned or actual rest time will be cut off from his justification (work therein . . . death). The Lord's people are, among other things, to see to it that they do not set mortal sin or error afloat (kindle no fire, v. 3) among one another or each one privately in his own heart and mind (throughout your habitations), to the injury of their reckoned or actual rest (sabbath day). This should be avoided, as it would set features, error and sin, of the curse at work while they should be observing the reckoned or actual rest from all features of the curse, these features being sin, error, dying and death. We gave more details on most of these matters treated in vs. 1, 2, when expounding Ex. 20: 8-11 and 31: 12-14, to which we refer our readers for these details.

(12) While discussing Ex. 25: 2-7 we expounded the antitypical things referred to in vs. 4-9; and in discussing Ex. 31: 6 we explained antitypically the things referred to in v. 10, so will, accordingly, pass them by without further explanation, which would be merely a repetition of things expounded already. Accordingly, we will continue our further exposition, beginning with v. 11. Remembering that Moses in this connection is telling Israel what God on the mount had charged him to tell, we are prepared to go forward in our study. Moses' general exhortation was that Israel should offer things needed for the construction of the tabernacle and its belongings, as a type of what antitypical Israel in its humanity was in consecration to offer useful for building the antitypical Tabernacle. These things were mentioned in vs. 5-9, while v. 10 exhorts antitypically those able to work on that Tabernacle so to do, in order to accomplish the work typed in vs. 11-16. The first thing on which they, Jesus and His assistants, were to work was the Christ Himself (tabernacle, v. 11), *i.e.*, the antitype of the ten linen curtains that formed the first, the inner, roof of the

tabernacle, and also hung down outside the boards for approximately nine cubits on the north and south sides of the building and nearly ten cubits on the west end thereof, the thickness of the boards making the linen curtains short of nine cubits in the parts hanging over the two sides and short of ten cubits in the part hanging over its west end. They were to work, secondly, on the antitypical tent, the antitype of the eleven curtains of goats' hair, *i.e.*, the justified humanity of the Christ (tent). They were to work, thirdly, on the antitypes of the rams' skins dyed red, *i.e.*, the ransom, and, fourthly, of the badger, or seal, skins, the Christ's humanity as it appears to the world (the covering). They were to work, fifthly, on the antitypes of the taches [hooks], the Divine power that held the new creatures together and that held their justified humanity together for God's purposes (taches). They were to work, sixthly, on the antitypes of the boards, the Bible books of secondary importance from the standpoint of their use for the Church (boards); seventhly, on the antitypes of the bars, the Bible books of tertiary importance from the standpoint of their use for the Church (bars); eighthly, on the antitypes of the pillars, the Bible books of primary importance from the standpoint of their use for the Church (pillars). Please, in the reading, "1 John," in EH, 72, line 13 from the top, delete the number "1" before the word "John," for John's Gospel, not his first Epistle, is symbolized by one of the four pillars in the Most Holy. They were to work, ninthly, on the antitypical silver sockets, *i.e.*, prepare the Truth as the basis of the Biblical books and the antitypical copper sockets, *i.e.*, prepare Truth teachings on the justified humanity as the thing to be consecrated according to the five books typed by the five pillars in the Holy. While the tenons, handles, are not here mentioned, they represent the two great Bible truths: high calling and restitution, which firmly fix each book of the Bible in the antitypical sockets, the Truth of God.

(13) Likewise Jesus and His assistants were to work on the antitypical Ark (v. 13). The typical ark in its chest types the Christ beyond the veil and the pertinent teachings; and its part above the chest types God in His attributes and the pertinent teachings. They were also to work on the pertinent passages of the Old and New Testaments furthering the antitypical Ark as to its teachings (staves), on the attribute of Divine justice in its pertinent teachings (mercy seat; literally, propitiatory), and on the death of the human body of the Christ and the pertinent teachings (vail of the covering). Having given the charge on what Jesus and His assistants were to do on the antitypical Tabernacle (v. 11) in general and on the antitypical Most Holy (v. 12) in particular, God gives, by Jesus as Executive (Moses, v. 4), what Jesus and His assistants (every wise hearted, v. 10) were to do as to the Holy and its appurtenances (vs. 13-15), which we will now proceed to study. Jesus and His assistants, first, were to work on the Church in its capacity of strengthening the brethren in every good word and work and on its pertinent teachings (the table, v. 13); secondly, on the pertinent Scriptures of the Old and New Testaments ([two] staves); thirdly, on the pertinent doctrinal, refutative, cleansing and ethical teachings (all his [its] vessels); and, fourthly, on the antitypical food, the Word of God as the bread of life, that strengthens the brethren in every good word and work for their heavenly journey (shrewbread). They were also to work on the Church in its capacity of enlightening the brethren and on its pertinent teachings (candlestick, v. 14), to enable it to give the Truth in its enlightening capacity for the minds of the brethren (light), the table and the lampstand both representing the Church and its pertinent teachings, but in a different capacity, the former in giving the brethren through the strengthening features of the Word the heavenly affections and graces for the *heart*, the latter in giving the brethren the enlightening features of the Word for the *head*.

They were also to work on the pertinent doctrinal, refutative, cleansing and ethical teachings pertinent to the Church in its work of enlightening the heads of the brethren (furniture; literally, vessels), on the Church in its enlightening capacity in its seven parts, one for each of its seven Epochs of the Gospel Age (lamps), as well as on the spirit of understanding in the Church as enlightener of the brethren (oil), whereby the enlightening work of the Church is done (for the light).

(14) Christ and His assistants were given a third general work to do for the Spirit-begotten condition of the Church, that connected with the Church and its pertinent teachings as the antitypical incense Altar, which is the Church in its capacity of comforting, encouraging, warning and correcting the brethren in their capacity as priests sacrificing amid fiery trials in the interests of the Lord's cause and people (incense altar, v. 15). It might be here in place to call attention to certain distinctions, in order to clarify the relations and capacities of the Church brought to our attention in the Holy. There are in fact seven capacities brought to our attention there: two at the antitypical Table, two at the antitypical Lampstand, two at the antitypical Altar and one at the second veil. The distinctions between the table, the lampstand and the altar, apart from their pertinent teachings, are these: The typical table represents the Church in its capacity of *strengthening* the brethren *in their hearts* with the heavenly bread of life, the Word of God, unto every good word and work for their heavenly journey; the typical lampstand represents the Church in its capacity of *enlightening* the *brethren in their heads* with the light of the Truth as the Word of God; while the typical golden altar represents the Church in its capacity of *comforting, encouraging, warning and correcting* the brethren amid their fiery, trialsome sacrifices; in a word, strengthening, enlightening and exhorting the Church. In ministering to our brethren we certainly have these three differing capacities as servants of the Truth. Let us, further,

note the difference in the antitypes of the three pieces of furniture in the Holy and the priest in his relations to these three pieces of furniture. The table represents the Church in its capacity of holding up the bread of life, the Word of God, as spiritual food to the Church, for strengthening it in every good word and work for its heavenly journey in the heart, while the priest eating the shewbread held up to him as food by the table types the Church in its capacity of approaching to itself the heavenly food held up to it by the Church, unto its strengthening itself in its heart in every good word and work for its heavenly journey. The lampstand represents the Church in its capacity of enlightening the Church in its head with the Truth as symbolic light, while the priest seeing in the Holy the things in the Holy by the light of the candlestick types the Church in its capacity of seeing in the Spirit-begotten condition spiritual things by the Truth taught it by the Church. The golden altar holding up to the incensing priest the censer represents the Church in its capacity of holding up Bible passages encouraging, comforting, warning and correcting the sacrificing and fiery-tried Church, while the priest sprinkling the incense on the burning coals in the censer held up to him by the incense altar represents the Church being comforted, encouraged, warned and corrected by the Bible passages held up to it by the Church as it in the priestly aspect brings its choice human powers in contact with fiery trials while sacrificing its human all for the Lord's cause and people. These distinctions show the Church in six of its capacities. The seventh capacity is typed by the priest at the second veil, lifting it up and going under it, which types the hard work of the Church's sacrificial dying unto a completion, death.

(15) Christ and His assistants were to work on the teachings of the Old and New Testaments pertinent to forwarding the Church in its capacity of comforting, encouraging, warning and correcting the fiery-tried and sacrificing Church (staves). No reference is here

made to the working on the typical vessels of the golden altar, to which reference is made elsewhere (Num. 4: 11, 12). Their pertinent antitypical work was to set forth the doctrinal, refutative, cleansing and ethical teachings pertinent to the Church in its capacity of comforting, encouraging, warning and correcting the Church in its capacity of sacrificing amid fiery trials for God's cause and people. Christ and His assistants were to work on the things with which the antitypical priesthood was to be anointed (anointing oil), *i.e.*, on the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of fear of, the Lord (Is. 11: 2), or to put it in other words, the spirit of wisdom, power, justice and love. They were also to work on the antitypical sweet incense (sweet incense). Unburnt the sweet incense represents, first, Jesus' choice actually perfect human powers willingly yielded up for sacrifice; burnt into perfume it represents Jesus' graces made perfect through sacrificial sufferings, ascending as a most sweet-smelling savor unto God from and as a result of His perfect sacrifice. Unburnt it represents, secondly, the Church's choice reckonedly perfect human powers willingly yielded up for sacrifice; burnt into perfume it represents the Church's graces reckonedly perfect through Christ's merit and exercised faithfully, even though actually imperfect, amid sacrificial sufferings, ascending as a sweet-smelling savor unto God from and as a result of her imputedly perfect sacrifice. Finally, for the Spirit-begotten condition, Christ and His assistants worked on the human will of the consecrators, dead selfward and worldward in the act of consecration, helping the consecrated to keep it dead in the consecrated state (hanging . . . entering . . . tabernacle).

(16) Jesus and His collaborators were to work on the Christ as the Altar as viewed by the justified (altar of burnt offering, v. 16), and, secondly, on the Bible passages used by the Christ to comfort, encourage, warn and rebuke the priesthood as viewed by the justified

(brazen [copper] grate, which did for the coals and sacrifice on the altar of burnt offerings what the censer did for the coals and incense on the altar of incense; hence it seems, like the censer, to type Bible passages, the latter typing them as viewed by God and the new creatures in the antitypical Holy, the former as viewed by the justified in the antitypical Court). They, thirdly, likewise worked on the teachings of the Old and New Testaments that carried forward the antitypical Altar of burnt offering (staves), as well as on the doctrinal, refutative, cleansing and ethical teachings pertinent to this antitypical Altar (vessels); as they, fourthly, worked on the Bible (the laver), whose basis (foot) is the Old Testament and whose antitypical water-container is the New Testament. They worked, fifthly, on the righteousness of Christ, which to the antitypical Campers is a wall of unbelief, and to the antitypical Priests and Levites is a wall of faith (hangings of the court, v. 17); sixthly, on the sixty groups of the faith-justified (pillars); seventhly, on the pertinent justification Truth (sockets); and, eighthly, on Jesus as the righteousness that justifies the believer (hanging . . . door . . . court). They likewise worked on God's Truth (pins, v. 18, which had a use like that of the sockets, to support the boards) which supported the new creatures (the tabernacle), and on God's Truth (pins) which supported the justified in their 60 groups (of the court), and on writings that lent support to these two phases of God's Truth (their cords). They were also to work on the powers and qualities used to cover from the sight of those not in the antitypical Holy the Church as the antitypical Table, Lampstand and Altar, and their doctrinal, refutative, cleansing and ethical teachings (cloths . . . service in the holy, v. 19), as well as the sacrificing powers and qualities and the glorification powers and qualities of the World's High Priest (garments for Aaron) and those of the members of His Body (garments of his

sons) needed by them in exercising their office while in flesh and spirit (to minister in the priest's office).

(17) After God's Gospel-Age people, in their various generations, had heard the exhortations and instructions antitypical of what is set forth in vs. 4-19, they put themselves into the condition to do their part in the enjoined work (Israel departed from . . . Moses, v. 20). They made a hearty (heart stirred up, v. 21) and willing (spirit made willing) consecration of themselves (offering; literally, heave offering), yielding up in the service of the antitypical Tabernacle their human all (tabernacle) for the Lord's service (services) and for the holy powers and qualities (holy garments). In vs. 22-29 three classes of consecrators are mentioned: men (vs. 22-24), women (25, 26) and rulers (27, 28). We understand that by the rulers the general teachers of the Church as the ablest brethren, by the men local elders, deacons and prominent non-official members of ecclesiastas as those of medium abilities among the brethren, and by the women less prominent ecclesia members as the least able of the brethren, are meant. A comparison of vs. 22-24, vs. 25, 26, and vs. 27, 28, shows that the rulers brought for the tabernacle the most important offerings, the men the things of medium importance, and the women the things of least importance in each of the classes corresponding to ability. A mistranslation of the first clause of v. 22 obscures this thought; for as given in the A. V., the women gave things of equal importance, ability, with the men. The A. V. has interpolated needlessly the words, *both* and *and*, into the text without corresponding words in the Hebrew, and contrary to their rule for such interpolations failed to put these two words in italics. Moreover, they left untranslated the Hebrew word *al*, which, among other things, means *above*. The following is, we think, the proper translation: "They came, the men above the women,"—the thought being that they had precedence above the women.

(18) Antitypically, this would suggest that the elders, deacons and more prominent unofficial ecclesia members had precedence by reason of greater ability in sacrificial service above the less prominent unofficial ecclesia members. With these necessary explanations to prepare the way, we will now proceed to interpret vs. 22-29. The elders, deacons and more prominent unofficial brethren from willing hearts (willing hearted, v. 22) sacrificed in their human all things serviceable, first, for appreciation of good (bracelets; literally, nose-rings), secondly, for the hearing of faith (earrings), thirdly, for good characters (rings; literally, seal rings) and, fourthly, for willing God's will beautifully (necklaces; the neck symbolizing the will, a necklace would represent such a will beautifully adorned). All of these were adapted to and usable for Divine things (all jewels of gold). All these offerers (every man that offered) brought for continual use an offering (an offering; literally, a wave-offering) adapted to and usable for Divine things (of gold) unto God's service (unto the Lord). Moreover, those who were able (with whom was found, v. 23) offered (brought), first, of their human all things adapted to and usable for faithfulness (blue), secondly, royalty (purple), thirdly, sin offerings (scarlet), fourthly, new-creatureship and righteousness (linen), fifthly, justification (goats' hair), sixthly, the ransom (red skins of rams), and seventhly, keeping unknown from the world the real character of the Christ (badger, or seal, skins). So, too, those who had in their human all things adapted to and usable for the Truth (silver, v. 24) and justification by faith (brass [copper]) used these sacrificially (brought) for the Lord. Every one who had things (with whom was found) adapted to and usable for corruptible humanity (shittim wood) as to dealing with it (work of the service) used these sacrificially for the Lord (brought).

(19) Now the antitype goes over to the things that the least able of the three classes gave sacrificially for

the antitypical Tabernacle. Wisely and heartily (wise hearted, v. 25) did the least able of the three classes mentioned above work powerfully (spin with their hands) on the least difficult things for the Church and offered (brought) these things adapted to and useful, first, for faithfulness (blue), secondly, royalty (purple), thirdly, the sin-offerings (scarlet), and, fourthly, the new-creaturely things typed by curtains and priests' sacrificial garments (fine linen). This same class of dear brethren wisely and heartily (heart . . . in wisdom, v. 26) worked on and offered things adapted to and usable for the justified humanity of the Church (spun goats' hair). The ablest brethren: Jesus, the star-members, their special helpers and other general servants of the Truth (rulers, v. 27), sacrificed in matters adapted to and useful for, first, the Divine truths and their pertinent graces contained in the Abrahamic and New Covenants (onyx stones . . . for the ephod), and, secondly, the twelve chief graces of the Church, each one especially exemplified in its pertinent tribe (stones . . . breastplate). They sacrificed things adapted to and useful for, thirdly, wisdom and understanding, counsel and might, knowledge and fear of the Lord (spices, v. 28; 30: 22-24; Is. 11: 2), fourthly, the spirit of understanding to give enlightenment of Truth (oil for the light), fifthly, the new will and spiritual powers in each brain organ filled with wisdom, power, justice and love (anointing oil), and, sixthly, choice human powers, Jesus' actually and the Church's reckonedly perfect (sweet incense). Thus all the consecrated sacrificed willingly unto God (Israel . . . offering, v. 29), even everyone of them, great and small, who was willingly and freely disposed (heart . . . willing) to bring his all for things needed for the whole work (bring . . . work), as God had charged by Jesus (the Lord commanded . . . Moses).

(20) Having in our explanation of Ex. 31: 1-6 covered as a command the things repeated as a statement in vs. 30-35, and stated as matters of fact in

Ex. 36: 1, 2, we will pass these verses by here and continue our exposition with Ex. 36:3. All of the Truth servants, Jesus (Bezaleel), the star-members (Aholiab) and their helpers (every wise hearted man), received from Jesus as God's Executive all of the things that the Lord's people had consecrated as adapted to and useful for building the antitypical Tabernacle (received . . . offering . . . Israel had brought for . . . the sanctuary, to make it, v. 3). These consecrations have continued throughout the Age in every one of its opportunities (brought . . . offerings every morning). But beginning with Bro. R. in the toga scene early in the Epiphany, continuing with the writing and spread of The Finished Mystery (1917), whereby, first of all, the end of entrance into the high calling was set verbally forth, and progressing with its acceptors' believing this thought and acting accordingly (Rev. 16: 17), and with the Epiphany brethren doing likewise, beginning their part in the Spring of 1918, the work of reporting to our Lord by the symbolic builders the end of entrance into the high calling has increasingly been going on—the report being made partly by word and partly by the act of ceasing to seek to win aspirants to the high calling (wise . . . came . . . work . . . spake to Moses . . . bring much more than enough, vs. 4, 5) . Thus has been accomplished the Divinely commanded work of building the Gospel-Age Tabernacle.

(21) The Lord's work that has since been going on has been building the Epiphany Tabernacle, which had its beginning in the call of the Youthful Worthies from 1914 onward, its continuance in dealing with the Great Company as to readying them for the marriage supper, and its end will come in 1954-1956, when both classes will be completed insofar as concerns their finding and coming into the Truth (Rev. 22: 11) , but not insofar as their complete preparation for their places in the Millennium is concerned; hence the Epiphany Tabernacle will continue an uncertain number of years after 1956, though then completed. This report having

been made to our Lord by their symbolic builders by word and act, Jesus charged, especially, but not exclusively, through the Epiphany literature, that no more consecrations be made in the interests of the Gospel-Age Tabernacle (Moses gave commandment, v. 6). As a result brethren in and out of the Epiphany movement made the pertinent announcement everywhere (they . . . proclaimed . . . camp), great and small, saying that no more high calling consecrations be made (neither man nor woman . . . work for . . . sanctuary). And as brethren come to see this matter aright, they desist from attempting such work (people were restrained from bringing). Those new creatures who persist in teaching that the justified may consecrate for the high calling, and that such consecrators are accepted therein do in such work nothing at all for the Gospel-Age Tabernacle, but as antitypical Lot they thereby commit symbolic incest with their symbolic daughters (justified ones who insist on the high calling's being open for them, and such consecrators insisting on their being in the high calling); and they produce antitypical bastards—antitypical Ammonites and Moabites, who will end with the restitution class (Gen. 19:30-38; Deut. 23:2-6). But by Oct., 1914, as far as gaining the Little Flock is concerned, and by Passover, 1916, as far as sealing them is concerned, enough consecrations were made to suffice for the building of the Gospel-Age Tabernacle (stuff . . . sufficient . . . to make it, v. 7). Yea, there was more than enough (too much); for very many crown-losers were in the Truth by Oct., 1914-April, 1916, who had to be cast out of the Holy, beginning in Jan., 1917, continuing since, and ending some years in the future.

(22) Many are the confirmations of God's plan given us by Jehovah. Many of these are found in the constitution and order of nature, as we have shown in a section of our discussion of the external evidences of the Bible's being a Divine Revelation. Others were pointed out as pictured forth in the constellations, in

another section of that same discussion. Still a third set of such confirmations, based on the contour, products and places of the Holy Land were pointed out in a third section of that treatise. All of these are confirmations derived from nature. There are others, derived from art. *E.g.*, there are a great number of them in Noah's ark, which we hope some day to set before the Lord's people. The Great Pyramid at Gizeh contains multitudes of such, which in great detail, additional to those already given, we also hope to set forth before the Lord's people sometime. This is also true of Solomon's temple, many of which, *D. v.*, we design to discuss in these columns, the same remarks applying also to Ezekiel's temple. Now we make a similar statement as to the tabernacle in the wilderness, from the standpoint of the Gospel-Age picture. While quite a few, perhaps a third of all of these confirmations occurred to the writer first of all, about two-thirds of them were suggested to him by others. One we have gotten from Bro. Morton Edgar. A few came to us through Bro. E.L. Dockey (Reprints, 6436), who got some of them from a British Guiana brother. But by far the large majority of the two-thirds of them came to us through the present Scandinavian representative of the Epiphany Bible House, Bro. Christian Peterson, who is an architect by profession and, therefore, an adept at figuring, especially as it relates to buildings, *etc.*, whose methods assisted us to work out about one-third of these confirmations. For years Bro. Peterson lived in America; but during the depression he returned to Denmark; and at the passing of our dear Bro. G. Danielsen beyond the veil, he became our Scandinavian representative. We make these acknowledgments, lest we appear as claiming privileges of first enlightenment on many points not really ours as such. None of these brothers were the first to see new doctrines, which under Jesus is the exclusive privilege of star-members. As non-star-member scribes instructed unto the Kingdom of God, they have been

privileged to find new confirmations of doctrines previously made known by Jesus to His star-members.

(23) As the Great Pyramid, Solomon's and Ezekiel's temples and Noah's ark had certain key numbers, which enabled us to bring out from them various confirmations of the Divine Plan, so also does the tabernacle have them. These key numbers are 5, 10 and 18. Various tabernacle measurements indicate that 5 and 10 are key numbers of that structure, while the different kinds of things of and in the tabernacle indicate that 18 is one of its key numbers. The key number 10 appears often in the tabernacle, both as a simple number and as being there in its multiples, *e.g.*, the tabernacle was 10 cubits high and 10 cubits wide, which made its two ends each 10 cubits square, while its length—30 cubits—was a multiple of 10, which made its two long sides and ceiling and floor each 300 square cubits, also a multiple of 10. The holy of holies was a cube each of whose six sides was 10 cubits square. The holy gives us measurements of 10 cubits and multiples of 10 cubits. It was 10 cubits wide and 10 cubits high, which made its two ends each 10 cubits high and wide, thus 10 cubits square. Its length was 20 cubits, a multiple of 10, which made its two long sides, ceiling and floor each 200 square cubits, also a multiple of 10. Its sanctuary curtains, the linen curtains, were 10 in number; and its unfolded "tabernacle" curtains, those made of goats' hair, were also 10, whose length—30 cubits—was a multiple of 10, which made each of the two 300 square cubits, a multiple of ten, the folded part not covering the linen curtains. The first and second veils were each 10 cubits high and 10 cubits wide, which made each of them 10 cubits square. The pillars at the first and second veils were each 10 cubits high. The boards on the north and south sides were 40 in number, a multiple of 10, and the six west boards plus the corner boards, sawn into halves, made a total of 10 boards. Their sockets were 100 in number, a multiple of 10; and their tenons also numbered

100, a multiple of 10. The 60 court pillars were also a multiple of 10. Hence the frequent occurrence of the number 10 shows that it is a key number. The number 5 is also a key number in the tabernacle, as the following facts show: for not only are the numbers 10 and its multiples also multiples of 5, but independently of this consideration the number 5 frequently appears in the tabernacle, *e.g.*, both the linen curtains and their goats' hair covering curtains were each divided into two sets of 5. The court curtain was 5 cubits high, the entire length, exclusive of the gate of the court, being 280 cubits, or 7,000 inches, multiples of 5 and 70. The gate of the court was 5 cubits high, and in being 20 cubits long was a multiple of both 5 and 10. Its area is 100 cubits also a multiple of 5 and 10. There were 5 pillars at the first veil, and 5 sockets were their bases. There were 15 bars, a multiple of 5, and on each side of the tabernacle there were 5 bars. There were 5 sets of curtains; the linen, goats' hair, those at the first and second veils and the court curtain. The altar of burnt offering was 5 cubits long, 5 cubits wide, and its six sides were each 5 cubits long, all their areas being multiples of 5. Its grate was 5 cubits long and 5 cubits wide, with an area of 25 square cubits, a multiple of 5. Thus the frequent occurrence of 5 in tabernacle measurements proves that 5 is a tabernacle key number. We might here remark that 5 and 10 are, among others, key numbers of Noah's ark, the Great Pyramid and both Solomon's and Ezekiel's temples, as is to be expected.

(24) The tabernacle key number 18 is indicated in a different way from its key numbers 5 and 10. It is gathered from the fact that there are, including the tabernacle as a whole, 18 different kinds of tabernacle constituents. They are the following: (1) the tabernacle as a whole; (2) the holy; (3) the most holy; (4) the curtains; (5) the court; (6) the copper altar; (7) the copper laver; (8) the golden table; (9) the golden altar; (10) the golden candlestick; (11) the

ark; (12) the vessels; (13) the boards; (14) the sockets; (15) the pillars; (16) the skin coverings; (17) the bars; (18) the connectives: loops, taches, ouches, tenons, rings, staves, pins, ropes, fillets, hooks, 10 (being one of the key numbers and a multiple of another,  $5 \times 2 = 10$ ) connectives in all. This key number 18 takes in the tabernacle the place of the key number II, *i.e.*, 3.14159+ in the Pyramid. The above-mentioned 18 tabernacle constituents, including the tabernacle itself, represent the Church and its helps. Please note the following features of 18 that corroborate its being a tabernacle key number: 18 is the sum of the numbers, 3, 4, 5 and 6; and the product of  $3 \times 4 \times 5 \times 6 = 360$ ; and  $360 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ ; and  $18 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5) = 144,000$ , the number of the glorified Little Flock. One may ask why are these three called key numbers? The answer is, that they open up numeric secrets that God has hidden in symbolisms of the tabernacle, and that without them we cannot see how such secrets lie hidden therein. One may also ask how do we know that these are tabernacle key numbers. The answer is twofold: (1) the tabernacle, as above shown, has them embedded in its measurements and in itself and its constituents; and (2) their various combinations open up marvelous secrets otherwise not seen and not seeable as embedded in the tabernacle and its constituents. The following illustrates this second point: If we had a lock of greatly varied complexity, which no key except one among thousands of keys, and that, one of great complexity, could open, would we not be warranted in saying that that was the right key? So the way God has embedded in the tabernacle and its constituents certain of His secrets, nothing but combinations of 18, 10 and 5 can, sometimes with one, sometimes with two, and usually with all three of these keys, manifest their presence there. Of course, elsewhere by various Scriptures God has set these teachings, forth. But He corroborates them through the secret way in which He hid them

in the tabernacle and its constituents by varied uses of these key numbers and by combinations of them. And assuredly our faith will be greatly strengthened in our understanding of the types of the tabernacle by these corroborations, especially as they are so numerous.

(25) We will, first of all, point out some time features hidden in the tabernacle and its constituents; thereafter we will point out other secrets hidden therein, especially things related to the 144,000, to Jehovah's name as the tabernacle's architect and to the Millennium as the period when the 144,000 will bless the world. Before giving any of these, it will be in place to point out the fact that, as in the case of the Great Pyramid, the tabernacle cubit is the sacred cubit, the one of 25 inches. Ancient nations did not have uniformity in the length of the cubit, some using one of 16, some one of 18, and some one of 22 inches. Our Pastor when writing *Tabernacle Shadows* used the cubit of 18 inches. This measurement uniformly kept would maintain the relative proportion of the parts to one another; but it breaks down when it comes to point out the various features to be presented hereinafter. The sacred cubit was also used in Noah's ark and in Solomon's and Ezekiel's temples, in all of which the cubit of 18 inches breaks down on working out the symbolisms that are later to be given, and in all of which the cubit of 25 inches, the sacred cubit, fits nicely. It is but reasonable that God should, in working out these symbols, have ignored the conflicting cubits of the heathen, and used one adapted to His purposes, which is the sacred cubit, called so because of the uses to which God put it.

(26) Now to some tabernacle-indicated time features. From the northeast end of the gate of the court, which was 20 cubits long, to the northeast corner the court curtain was 15 cubits, its north and south sides 200 cubits, its west side 50 cubits, and from the southeast end of the gate to the southeast corner it was 15 cubits, which totals 280 cubits, or 7,000 inches.

These symbolize the 7,000 years from Adam's fall, Oct., 4127 B. C., until Oct., 2874, when the whole race will be enclosed within human perfection, typed by the court condition, which the court curtain enclosed. The exact middle of the west court curtain is 3,500 inches from the northeast end of the gate of the court, the cubits of this being  $15+100+25 = 140$ , which  $\times 25 = 3,500$  inches, which symbolizes that from Adam's fall, Oct., 4127 B.C. to the beginning of the last observed typical jubilee, Oct., 627 B.C., would be 3,500 years, a half of the period from the fall to restitution. Again, adding to these figures the 25 cubits from the center of the west court curtain to the southwest corner of the court's curtain, *i.e.*, the inches in 25 cubits, *i.e.*, 625 inches, the total of these inches is 4,125, symbolizing 4,125 years from Adam's fall, Oct., 4127 B.C., which brings us to Oct., 2 B.C., the date of Christ's birth. The distance from the northeast end of the gate around the curtain as indicated above to  $\frac{3}{4}$  of the length of the curtains of the south side from the southwest corner is exactly 6,000 inches, *i.e.*, exactly 6,000 years from Adam's fall, Oct., 4127 B.C., *i.e.*, Oct., 1874, the date of Jesus' Second Advent; because, as just seen, the distance from the north end of the gate is 4,125 inches to the southwest corner, and  $\frac{3}{4}$  the length of the south curtain is 75 cubits, or 1,875 inches; and  $4,125+1,875$  inches are 6,000 inches. The rest of the distance ( $25+15 = 40$ ,  $40 \times 25 = 1,000$ ) gives the length of the Millenium. Bro. Dockey's point in Reprints, 6436, par. 5 is not well taken. Without any proof he assumes that the center of the holy of holies is 75 cubits or 1,875 inches from the center of the court gate, which is contrary to a number of proofs, later to be given, to the effect that the tabernacle's west wall was flush against the court's west curtain. He claims that these 1,875 inches symbolize the period from Oct., 2 B.C. to Oct., 1874, and that the center of the most holy so reached symbolizes Christ's Second Advent to occur Oct., 1874 A. D., and the

gate's center so departed from represents His birth as being Oct., 2 B.C. But our Lord's birth is not typed by the court's gate, which represents Him as the Agent of our justification, and He did not become our justification until Pentecost when He appeared in the presence of God for us (Heb. 9: 24). Thus there are two errors which spoil his point, in the way he seeks to prove it. But this point is proved by measuring the inches from the northeast end of the court's gate to the point 3/4 of the distance from the southwest corner to the southeast corner of the court's curtain, as shown above. The same thing is also gotten by beginning at the southeast end of the gate and going to the point 3/4 of the distance from the northwest corner to the northeast corner of the court's curtain. Thus the court curtains, we see, as a whole and in parts give us some time features.

(27) Next we will study some of the prophetic time periods symbolized in the tabernacle. One of these is the Times of the Gentiles, the 2,520 years that we get from the seven times of Lev. 26: 17-28 and Dan. 4: 25, 32. These seven times began Oct., 607 B.C. and ended Oct., 1914. Their half appears in the three and a half times of Dan. 12: 7; in the 42 months of Rev. 11: 2 and in the 1,260 days of Rev. 11: 3. We are not told in the Bible just where in the court the tabernacle stood, but a number of features that will be brought out imply that it stood in the center of its west side at the exact middle between the south and north sides of the court and flush against the west side of the court. This being the case, to measure the width of the court we should deduct the width of the tabernacle, which is 10 cubits, for the 144,000 in traveling from the gate of the court to the door of the tabernacle would be using this same width of space in the court, *i.e.*, a space 70 cubits long and 10 cubits wide. Thus the space exclusively given the symbolic Gentiles, the unconsecrated, would be the part outside these 10 cubits, though they also shared crowdedly this space

with the Little Flock. This reduces their exclusive part of the court from its 50 cubits width to 40 cubits, but leaves the 100 cubits lengths intact. However, by persecution and oppression, crowding, they trod down the Holy City, the 144,000, in this space of 70 X 10. Thus 50 cubits—10 cubits = 40 cubits, and the total of the resultant width and the length is 140 cubits. Multiplying 140 by the chief key number, 18, we get (140 X 18) 2,520, which represents the years of the Times of the Gentiles. And this result shows a certain time relation between the Times of the Gentiles, in which Israel is trodden under foot of the literal Gentiles, and the time that the symbolic Gentiles will tread under foot the symbolic Jews. This is a suggestion of Bro. Morton Edgar. But a more direct way of arriving at this period is that indicated in Lev. 26: 17-28, which we will now give. This way also leaves out the tabernacle and its width. Thus: the length of the north and south sides of the court, 200 cubits, the width in front, 50 cubits, the width of the back minus the width of the tabernacle, 40 cubits, twice the length of the tabernacle, 60 cubits and the width of the tabernacle, 10 cubits. Hence,  $200+50+40+60+10 = 360$  cubit years, or a time of cubits, and 7 of these cubit times would be  $7 \times 360 = 2,520$  cubit years.

(28) The Bible gives us many references to the 1,260 years under the various expressions of 1,260 days, time, times and the dividing of times (or half a time), 42 months and three years and six months (Rev. 11: 1-3; 12: 6, 14; Dan. 7: 25; 12: 7; Jas. 5: 17). The Holy City, the 144,000, according to Rev. 11: 1-3, in the journey from the Gate of the Court to the Door of the Tabernacle traverses, according to the above, 70 symbolic cubits' distance, *i.e.*, the length of the court, 100 cubits, less the length of the tabernacle, 30 cubits, or 70 cubits. Multiplying 70 by the key number 18 (70 X 18) we get 1,260 cubits, which represent the 1,260 years referred to in the above-cited Scriptures. During the time of traveling these 70 symbolic cubits,

or 1,260 years, the Holy City, the 144,000, have been persecuted and oppressed, "trodden down," by the symbolic Gentiles, to whom was given the court. There is also yet a second way of showing this period of the Church's being trodden down by the symbolic Gentiles. It is this: The area of the strip of the court from the gate of the Tabernacle, taking 70 cubits for its length and 10 cubits, the width of the tabernacle, for its width, is (10 X 70) 700 cubits. Using the key numbers 18 and 10, the former to multiply and the latter to divide, we get 1,260. Thus,  $700 \times 18 = 12,600$ , which  $\div 10 = 1,260$ . Thus again by the use of two of the key numbers in connection with the area of the involved antitypical strip traversed by the 144,000 during their special oppression by the symbolic Gentiles, which oppression was in the Church's justified humanity symbolized by the court where they were oppressed, we get the period of such oppression, 1,260 years, which, as our beloved Pastor showed us, was from 539 to 1799 A. D., papacy's period of persecuting power.

(29) Another tabernacle confirmation of a time feature is given us on the 70 weeks of Dan. 9:24. As we know, these 70 weeks began Oct., 455 B. C., when Nehemiah finished and dedicated the walls, i.e., put into effect the decree to rebuild the walls. They were finished, as far as building them is concerned, Elul (sixth month) 25, i.e., five days before the first day of the seventh month (Neh. 6: 15). And the dedication began with special religious services the first day of the seventh month (Neh. 8: 1, 2); but the date of its completion, solemnized by a double procession (Neh. 12: 27-43), is not given, but very probably it was the 28th of the seventh month; for the events of Neh. 9 and 10 occurred on the 24th of the seventh month (Neh. 9: 1) and the events, which chapters 11 and 12 show were related to those of chapters 9 and 10, from then to the dedication's completion by the procession doubtless took about 4 days more. Midway between the 1st and 28th was the 14th, on which exact

day 483 years later (Dan. 9: 25) we know that Jesus was anointed, as He consecrated on the 10th, in antitype of the date of the bullock's sacrifice, a dated institutional type, whose antitype therefore, had to set in on that date, and that to sit in His antitypical booth on the 15th He was Spirit-begotten late in the afternoon of the 14th, it taking 4 days for Him to go from Nazareth immediately after His consecration to the place on the Jordan where John baptized Him, reputedly near Jericho. In harmony therewith are the two dated events exactly 3 and a half years later—Jesus' setting aside as the Lamb for death the 10th and His death the 14th of Nisan. Accordingly, the middle of the dedicatorial period is the time that the decree to rebuild Jerusalem's walls is counted as going into effect. Hence, the 14th of the seventh month, in Oct., 455 B. C., is the date of the 70 weeks' beginning; and hence they ended in Oct., 36 A. D., the 14th of the seventh month, when exclusive Jewish favor ended.

(30) Let us see how this is hidden in the tabernacle. As shown above, it was 70 cubits from the gate of the court to the door of the tabernacle, and these represent the 70 weeks from the central time of the wall's dedication until exclusive favor was taken from typical Israel, whose typical justification put them typically in the antitypical Court. The typical court's curtains correspond to the walls of the typical holy city (Neh. 11: 1). But in Oct., 36 A.D., those not since Nisan 10, 33 A.D., cast thereout ceased to have this typical standing, which had given them exclusive favor as a thing limited to them; for the mass of Israel lost it Nisan 10, 33 A.D., when Jesus came nigh to the city and pronounced blindness upon it as the representative of that rejected mass, "this thy day" (Luke 19: 42, 43). The 49,000 years from the beginning of the creative week until the perfecting of the earth, Oct., 2874, are also indicated in the tabernacle as one of its secrets. This is shown by the area of the court. After the church leaves the earth there will no more be the

antitypical Holy, though the antitypical Most Holy will then exist and will eternally exist. The length and width of the court are 100 cubits and 50 cubits respectively. Its area, therefore, is 100 X 50, or 5,000 square cubits. But the presence of the Most Holy during the Millennium and afterwards requires us to deduct its area, 10 X 10, or 100 square cubits, from this amount, reducing the area of 5,000 square cubits to 4,900 square cubits. Then multiplying this by the key number 10, which, among other things, indicates human completeness, we have,  $4,900 \times 10 = 49,000$  square cubits, which gives us the years in the period from the beginning of ordering the earth (Gen. 1: 3) until it is perfect, Oct., 2874, through the work of the Christ of God.

(31) After the generalities just given on certain numeric features, including some time features, hidden in the tabernacle, some details of numeric features hidden therein will now be set forth. These details begin with the curtains, the court curtains having already been in part set forth, others of them to come later. All workers on the antitypical Tabernacle worked on the antitypical linen Curtains, the Church (Head and Body) as new creatures (every wise hearted man . . . wrought . . . curtains . . . linen, v. 8), as to faithfulness (blue), royalty (purple) and sin-offerings (scarlet), interweaving into the Church the Divine attributes of wisdom, power, justice and love (cherubim, Ezek. 1), very deftly wrought by the Truth servants into the Church's character (cunning work). Now some symbolisms will be brought out, hidden in the dimensions of the linen curtains. Each of the ten linen curtains was 28 cubits long (v. 9), which made the 10 total 280 cubits in length. 280 cubits ( $280 \times 25 = 7,000$ ), are 7,000 inches, which symbolize that by the end of the 7,000 years (Oct., 4127 B.C., to Oct., 2874 A.D.) the Christ will have brought human perfection out of the ruins of the curse. These ten linen curtains were coupled in two sets of five each (v. 10)., The length of these five was 140 cubits, which ( $140 \times 25 = 3,500$ ) is 3,500 inches,

picturing that one set symbolized the period from the fall, Oct., 4127 B.C., to Oct., 627 B.C., when the last jubilee came, and that the 140 cubits of the other set (3,500 inches) symbolized the period from the last jubilee's beginning until Oct., 2874, when perfection will have set in. That human perfection is thereby symbolized is also indicated in the number 10 (ten curtains), the number of perfection in natures lower than the Divine. The linen curtains were each 4 cubits wide, making the ten 40 cubits wide. 40 cubits (40 x 25) are 1,000 inches, the curtains thus symbolizing that it would be in a 1,000-year period that the Christ blesses the race.

(32) The Church (Head and Body) is hidden in these curtains in other ways. The linen curtains were each 28 cubits long and 4 cubits wide (v. 9). The sum of these dimensions is 32 cubits. Let us to this sum apply the tabernacle key numbers as follows, and we will find that they point out the Christ as consisting of 144,000 members:  $32 \times 18 \times 10 \times 5 \times 5 = 144,000$ . This same truth is hidden in each of the ten linen curtains (vs. 8, 10). Thus this truth is hidden ten times in the linen curtains; hence we will number our next point (11). Again, the goat hair curtains were each 30 cubits long and four cubits wide (v. 15). The area of each of these curtains ( $30 \times 4$ ) was 120 square cubits. The folded curtain, half visible, the other half invisible, in the court (26: 9), was ( $10 \times 4$ ) 40 square cubits. The sum of these two areas is ( $120+40$ ) 160 square cubits. (11) Again using the tabernacle key numbers, and that with this sum, we have the following:  $160 \times 18 \times 10 \times 5 = 144,000$ , which again points out the Christ as consisting of 144,000 members. Each of the other ten goat hair curtains (v. 16) has the same truth hidden in it; for the eleven are each of the same dimensions (v. 15). The ten goat hair curtains, which were in each case two cubits longer than the linen curtains under them, ( $2 \times 4$  [cubits wide]  $\times 10$  [curtains] = 80),  $80 \times 18 \times 10 \times 10 = 144,000$ . The square cubits ( $10 \times 2+10 \times 2 = 40$ ) in both folded parts of the eleventh goat hair curtain, the part

visible in the court and the part visible in the holy, contain the truth that the Christ consists of 144,000 members, thus  $40 \times 18 \times 10 \times 10 \times 10 \div 5 = 144,000$ . The 60 square cubits ( $2 \times 30 = 60$ ) in the half of the eleventh goat hair folded curtain added to the just mentioned 80 square cubits = 140 square cubits, yield the following:  $140 \times 18 = 2,520$ , symbolizing the years of the Times of the Gentiles. The parts ( $10 \times 30 \times 4 = 1,200$  square cubits) of the ten goat hair curtains that covered the linen added to the square cubits of either half of the eleventh curtain ( $30 \times 2 = 60$  square cubits) yield 1,260 square cubits, symbolizing for each half the years that the Church was trodden down—539-1799 A. D. Thus we have so far found in the curtains 23 times the Christ as being of 144,000 members; the period of the plan of God as lasting 7,000 years; these 7,000 years divided exactly in half: one-half before the last typical jubilee kept by Israel, and the other half after the last typical jubilee kept by Israel; and in each one of the ten linen curtains we have found the Millennium to be a period of 1,000 years, as the time for the Christ to perfect the race, whose perfection as the Christ work is indicated in each of the ten linen curtains. Further, we have found that in the goat hair curtains in twelve ways the Christ as consisting of 144,000 members is set forth; also the 2520 year period once, and the 1260 year period twice.

(33) Not only so, but by all the tabernacle curtains and skin coverings we find the name of Jehovah, perhaps correctly pronounced Yahweh, set forth. The Hebrew vowels, as we count vowels, have no numeric values; but the consonants do have them. The consonants of God's name are: Yod, He, Vav, He. Their numeric values are as follows: Yod = 10, He = 5, Vav = 6, He = 5. In the curtains and skin coverings we find that God has signed His name as the tabernacle's Architect, as follows: The linen curtains were in number 10 (Yod); the goats' hair curtains were divided into two sections: one section having 5 (He) curtains, the other 6 (Vav) curtains. Besides these there were two skin

coverings and three other curtains: the rams' skin and the badger or seal skin coverings, which are not set forth as divided into sections (v. 19), thus aggregating only two coverings, then came as third the court curtain, as the fourth the first veil and as the fifth the second veil, altogether totaling five (He) coverings and curtains. Thus in the five groups of curtains and in the two skin coverings God has written His name Yahveh (Jehovah) as the tabernacle's Architect. The name Jehovah appears in another way in the linen curtains and in their goat hair covering curtains, when we combine in various ways their numbers and the lengths of the covering goat hair curtains. Thus there were 10 of each (10 =Yod). If we add the cubit length of each covering goat hair curtain to the number of them and of the linen curtains ( $30+10+10 = 50$ ) and divide this sum by the number of either of them (10), the quotient ( $50 \div 10$ ) is 5 (He). If we multiply the length of the goat hair curtains by the number of their covering ones ( $30 \times 10 = 300$ ) and then divide this product by the sum of their length and the number of them and of the underlying linen curtains ( $30+10+10 = 50$ ) we have  $300 \div 50$ , or 6 (Vav). If we multiply the number of the covering goat hair by the number of the linen curtains ( $10 \times 10 = 100$ ) and then divide this product by their sum ( $10+10 = 20$ ) we get 5 (He). A third way of finding Jehovah's name in the 10 covering curtains is this: Each of them ( $30 \times 25$  inches = 750 inches) is 750 inches long. The ten ( $10 \times 750 = 7,500$ ) are 7,500 inches long. 7,500 divided by the key number 5 = 1,500.  $1,500 = 10$  (Yod)  $\times 5$  (He)  $\times 6$  (Vav)  $\times 5$  (He). Also the total number of curtains shows His name: 10 linen; 11 goat hair; 1 ram skin; 1 sealskin; 1 court; 1 first veil; 1 second veil, totaling 26, which equals 10 (Yod) + 5(He) + 6(Vav) + 5(He). The former point could be spoken of as giving God's name five times in the number 7,500. Thus in nine ways God has written His name in the curtains. The loops and the taches have hidden in them the tabernacle's three key numbers;

and this is what we should expect of them, since they are connectives, and thus should connect us with things connected with finding the tabernacle's mysteries. In the ten linen curtains there were 900 loops and 450 taches (vs. 11-13) and in the ten goat hair curtains there were also 900 loops and 450 taches (vs. 17, 18). These total  $(900 + 450 + 900 + 450) = 2,700$ . The goat hair curtain that was doubled in the forefront of the tabernacle does not count in here; for it did not cover any of the linen curtains, and was used to represent its court, visible part, tentative justification, and its holy, visible part, vitalized justification, which acted as a partial covering to the dead will (first veil) and not the new creature; hence it does not count for a covering of the Church (the ten linen curtains). But in this number 2,700 God has hidden the tabernacle's key numbers, as follows:  $2,700 = 18 \times 10 \times 5 \times 3$ . This shows that there were three key numbers (18, 10 and 5), used to show three (3) things: the Christ, the Millennium and God's name. Thus we see that God hid some of His mysteries (secrets) in the curtains and skin coverings. More than has already been set forth will be shown in the court curtain when we study Ex. 38: 9-20.

(34) We now come to a study, in vs. 20-38, of the boards, tabernacle pillars, bars and their appurtenances. We have explained their typical significances in Vol. VIII of the Epiphany Studies In The Scriptures, pages 68 (45)-77 (52), so refer our readers to these explanations, instead of repeating them here. Here will be pointed out the three hidden secrets embedded in the boards, tabernacle pillars, bars and their appurtenances. There were 20 boards on the south side and 20 boards on the north side of the tabernacle (vs. 23, 25). Combining the 20 boards on each of these two sides with the tabernacle's key numbers we have for each side the following:  $20 \times 18 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . Thus here is hidden the secret twice, that the Christ consists of 144,000 members. There were also 20 full boards *belonging to* the most holy, counting the two

boards sawed in half in the two west corners; or combining the fractions  $\frac{2}{3}$  of a board at each of the east corners and  $\frac{1}{3}$  of a board in each of the west corners, there were the equivalent of 20 boards in the most holy. Thus  $20 \times 8 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ , the same secret hidden as was shown in the preceding point, and that twice, as is implied in the two ways of getting the 20 boards. As just shown, the boards in the west wall of the most holy were 8 in number (vs. 27, 30). Combining their number, 8, with two of the key numbers, we have the following:  $8 \times 18 \times 10 \times 10 \times 10 = 144,000$ . This is also shown in each single board; for each board's perimeter ( $10+10 + 1\frac{1}{2} + 1\frac{1}{2} = 23$ ) is 23 cubits. This plus the number of square cubits in its area ( $10 \times 1\frac{1}{2} = 15$  square cubits) equals 38. From 38 deduct the key number 18 ( $38-18 = 20$ ). Then apply to this our key numbers thus:  $20 \times 18 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . This appears once each time in the 48 boards. Again, the square cubits in these 48 boards ( $48 \times 15 = 720$ ) multiplied by the number of tenons (2) in each board equals 1440. Applying to this the key number 10 we have:  $144 \times 10 \times 10 = 144,000$ . The coupling together of the two boards sawn in half from top to bottom symbolizes that they in each case represented a Bible book, *i.e.*, the one on the southwest corner, being on the side where stood the pillar representing the book of Revelation, over against the center of the board representing the book of Numbers, types the book of Deuteronomy; while the one in the northwest corner of the west wall, being on the side where stood the pillar representing the book of Hebrews, over against the center of the board representing the book of Exodus, types the book of Leviticus (vs. 28, 29).

(35) According to vs. 24, 26, 30, each board had two sockets [literally, pedestals], hence 20 boards had 40 sockets. Applying our three key numbers to this number, the following appears:  $40 \times 18 \times 10 \times 10 \times 10 \div 5 = 144,000$ , also revealing in a hidden way that the Christ would consist of 144,000 members. This symbolism, of

course, appears three times, since, as shown above, there were 20 boards on the south side, 20 on the north and a total of 20 full boards on the three sides of the most holy, each having two sockets, or pedestals. The 8 boards on the west side, like all the other boards, had each two sockets, hence 16 in all. Applying to these 16 our three key numbers we find the following:  $16 \times 18 \times 10 \times 10 \times 5 = 144,000$ —the same truth again hidden in the tabernacle. The second veil had for its supports four pillars, each of which had a socket (vs. 35, 36). Thus there were four sockets for these four pillars. As before, let us apply to this number 4 our key numbers, as follows:  $4 \times 18 \times 10 \times 10 \times 10 \times 10 \div 5 = 144,000$ . This result occurs twice, because the pillars, as well as their sockets, were four in number. The same remark as in the other cases applies here as to the prefigured number of the Christ's members. The first veil had five pillars and five sockets (v. 38). Please note the following result of applying to this number, 5, our key numbers:  $5 \times 18 \times 10 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ . Here, because of there being five pillars and five sockets at the first veil God twice hid the thought of the number of members in the Christ class. Also combinedly the pillars show the same truth: They total 9. To this we apply the key numbers, 10 and 5, as follows:  $9 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ . The same result is also found in using the combined number of pillar sockets—9. There was a set of five bars on each of the three boarded sides of the tabernacle (vs. 31, 32). In each case the middle bar extended the whole length of each wall (v. 33). The top and the bottom bars in each of the three boarded walls were half the length of each wall. Applying to the five bars of each of the three boarded walls our key numbers, the following results:  $5 \times 18 \times 10 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ , the same symbolization as before on the number of the Christ's members. This appears three times, once for each of the three walls. This is also shown in the combined number of bars together with the combined number

of boards that they held together; for there were 15 bars in all and 48 boards in all. Now  $15 \times 48 = 720$ . Applying our key numbers as follows we have:  $720 \times 10 \times 10 \times 10 \div 5 = 144,000$ . Also the number of the small bars (12) shows it:  $12 \times 12 \times 10 \times 10 \times 10 = 144,000$ . So, too,  $12 \times 4$  (the number of short bars on each side)  $\times 3$  (the number of long bars)  $\times 10 \times 10 \times 10 = 144,000$ . Incidentally the key number 18 is indicated in the combined number of holy and most holy pillars and their sockets ( $9 \times 2 = 18$ ); also in the number of full bars (3) multiplied by the number of half length bars (6) considered as full length bars ( $3 \times 6 = 18$ ).

(36) From vs. 21, 23, 25, 27, 28 we find that the tabernacle's length, height and width were respectively: 30, 10 and 10 cubits. Their sum was 50 cubits. Applying to this number our key numbers as follows, we find the same result as often before was found on the number of the Christ's members:  $50 \times 18 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ . The sum of the tabernacle's length and height was ( $30+10$ ) 40 cubits. Combining this with our key numbers we get the following:  $40 \times 18 \times 10 \times 10 \times 10 \div 5 = 144,000$ . The same sum, 40, results from adding the length and width of the tabernacle; hence in a second way the previous figures are used, with the same result. Again, the height and width of the tabernacle, being respectively 10 cubits, total 20 cubits; and by applying our key numbers we reach the same secret hidden here. Thus:  $20 \times 18 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . The diagonal of each of the long sides of the tabernacle is 31.6227766 cubits, which, being the hypotenuse of a right-angled triangle with sides of 30 and 10 cubits, is obtained by squaring each of these two sides, whose sum equals the square of that hypotenuse. The diagonal of the short, the west, side of the tabernacle is 14.1421356 cubits, which is obtained in the same way as the other hypotenuse, here using 10 cubits for each side. If the first of these hypotenuses or diagonals is squared the result is 1,000 square cubits; and if the second is squared the result is 200 square cubits.

Their sum equals 1,200 square cubits. Now  $1,200 \times 1,200 \div 10 = 144,000$ , the same hidden symbolism often before gotten, here lying in the tabernacle's diagonals, a fact brought out four times, since there are four long sides in the tabernacle, counting also the ceiling and floor such sides. The tabernacle had four length lines, two at the top and two at the bottom, these four lines of 30 cubits each, which added together give us the sum of 120 cubits. Applying to the square of 120 the key number 10 we have:  $120 \times 120 \times 10 = 144,000$ . Again, the same secret is the four length lines of the tabernacle.

(37) There are also four height lines, of 10 cubits each, in the tabernacle: two in the front and two in the rear. Their sum is 40 cubits. Applying to this number our key numbers, we get as follows:  $40 \times 18 \times 10 \times 10 \times 10 \div 5 = 144,000$ . The same secret, this time hidden in the four height lines. There are also four width lines, of 10 cubits each, in the tabernacle: two in the front top and bottom, and two in the rear top and bottom. Their sum is 40 cubits. Applying to this sum our key numbers as follows, we get the same hidden truth, this time in the width lines of the tabernacle, thus:  $40 \times 18 \times 10 \times 10 \times 10 \div 5 = 144,000$ . If we add all the cubit length, height and width lines ( $4 \times 30 + 4 \times 10 + 4 \times 10 = 120 + 40 + 40 = 200$ ) we obtain 200 cubits. Applying to these 200 cubits our key numbers we will again get the same secret, this time hidden in the sum of all the cubit length, height and width lines. Thus,  $200 \times 18 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . There are eight long diagonals in the tabernacle's four sides, counting the floor and the ceiling also as sides of it, each side, of course, having two diagonals. If we square the long diagonal, which we saw above makes 1,000 square cubits and multiply it by 8, the number of long diagonals ( $8 \times 1,000$ ), we get 8,000 square cubits as the sum of the squares of all the long diagonals of the four surfaces of the tabernacle. If we multiply these 8,000 square cubits by the main tabernacle key number ( $8,000 \times 18 = 144,000$ ), we again get the same secret, this time from the sum of the

squares of all the tabernacle surfaces' long diagonals. We get the same secret hidden in the short diagonals. There are four of such: two in the front and two in the rear of the tabernacle. Above we saw that the square of the short diagonal is 200 square cubits, which would make the sum of the squares of all four 800 square cubits ( $4 \times 200 = 800$ ). Applying two of our key numbers to this number we have the same secret hidden in the short diagonals. Thus  $800 \times 18 \times 10 = 144,000$ .

(38) The Lord has been careful to put this same secret hiddenly in the lengthwise circuit of the tabernacle. Its lengthwise circuit is 80 cubits, its two sides being 30 cubits each, and its front and rear 10 cubits each ( $30+30+10+10=80$ ). Applying to these 80 cubits two of our key numbers we get  $80 \times 18 \times 10 \times 10 = 144,000$ . Thus is hidden the same secret in the lengthwise circuit of the tabernacle. The same secret lies hidden in the crosswise circuit of the tabernacle. Its crosswise circuit was 40 cubits, as the height of each side was 10 cubits and its floor and ceiling were each 10 cubits ( $10+10+10+10=40$ ). Applying to this our three key numbers we get this secret hidden in the crosswise circuit of the tabernacle:  $40 \times 18 \times 10 \times 10 \times 10 \div 5 = 144,000$ . In still another way God has embedded this secret in the tabernacle's dimensions. The area of each one of its four long sides ( $30 \times 10 = 300$ ) is 300 square cubits. The area of its four long sides would be four times 300 square cubits, which is 1,200 square cubits. Applying the key number 10 to the square of 1,200 cubits we get 144,000. Thus:  $1,200 \times 1,200 = 1,440,000$ ; and this divided by 10 is 144,000. Thus God has given us this secret hidden in the area of the floor, ceiling and the two long sides of the tabernacle. Finally, He has given us this secret in a sixteenth way, *i.e.*, in the areas of both ends of the tabernacle. The area of each of these is 100 square cubits; for each of these ends is 10 cubits high and 10 cubits wide. Thus  $10 \times 10 = 100$ . The sum of the areas of the two ends was  $(2 \times 100) 200$  square cubits. Applying our key numbers to these 200

square cubits we get 144,000. Thus:  $200 \times 18 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . Thus in the tabernacle's end walls God has embedded the truth that the Christ class would consist of 144,000 members. This can be shown from the 4 cubical diagonals; also from the total of diagonals (4 end, 8 lengthwise and 4 cubical, or 16):  $16 \times 18 \times 10 \times 10 \times 5 = 144,000$ . This truth has been embedded in the dimensions of the tabernacle at least 19 times.

(39) But in the tabernacle as a whole there were other symbolizations, nine of them pointing out the Millennium and five of them pointing out God's name. Above we saw that the square of the long diagonal ( $31.6227766 \times 31.6227766 = 1,000$ ) was 1,000 square cubits, indicating 1,000 years. Such a long diagonal we find occurs eight times: two times each in the roof, floor and each of the side walls. Hence by the long diagonals of the tabernacle God has indicated eight times that the Millennium will last 1,000 years. The square of the tabernacle's length ( $30 \times 30 = 900$ ) is 900 square cubits; the square of the height ( $10 \times 10$ ) is 100 square cubits; and the sum of 900 and 100 is 1,000. The width being the same as the height, the sum of the squares of the length and of the width is also 1,000. The length of the tabernacle in inches ( $30 \times 25$ ) was 750 inches. The height in inches ( $10 \times 25$ ) was 250 inches. And the sum of these two numbers ( $750+250$ ) is 1,000. The width being the same as the height, the sum of the length and width in inches is also 1,000 inches. The cross circuit, as we saw above, was 40 cubits, which reduced to inches ( $40 \times 25$ ) make 1,000 inches. We also saw above that the area of each end wall ( $10 \times 10$ ) was 100 square cubits. Applying to this area the key number 10 we have ( $100 \times 10$ ), again 1,000. This holds true for each end. Also the entire perimeter:  $4 \times 30$  (length) +  $4 \times 10$  (one end perimeter) +  $4 \times 10$  (the other end perimeter) = 200, which multiplied by the key number 5 = 1,000. Thus in nine ways in the tabernacle as a whole God indicates that the Millennium is a period of 1,000 years. Now there will be pointed out the fact that in five ways

God has pointed out that He was the tabernacle's Architect. Above we pointed out the four consonants that spell God's name: Yod (10), He (5), Vav (6) and He (5). The tabernacle was 10 cubits high = Yod. The sum of its length, height and width divided by its height equals 5=He. Thus:  $30+10+10 = 50$ , and  $50 \div 10 = 5 = \text{He}$ . Its length multiplied by its height ( $30 \times 10$ ) is 300. And 300 divided by the sum of its length, height and width ( $30+10+10 = 50$ ) gives us 6. Thus  $300 \div 50 = 6 = \text{Vav}$ . The height multiplied by the width ( $10 \times 10 = 100$ ) and this product (100) divided by the sum of the height and width ( $10+10 = 20$ ) gives us the quotient 5. Thus  $100 \div 20 = 5 = \text{He}$ . Thus we have gotten God's name spelled in English: YHVH. But this is also obtained in three other ways. It will be noted that in getting the first He we divided the sum of the length, height and width ( $30+10+10 = 50$ ) by the height (10); but the division of this sum can be made by the width (10), which is equal to the height. This change, using the same methods of getting the other three letters, gives us a second way of finding God's name in the tabernacle as a whole. It will be also noted that in getting the letter Vav (6) we divided the product of the length and height ( $30 \times 10 = 300$ ) by the sum of the length, height and width ( $30+10+10 = 50$ ); for  $300 \div 50 = 6$ . But since the width is the same as the height (10 cubits) we could have taken the product of the length and width ( $30 \times 10 = 300$ ) and divided it by the sum of the length, height and width ( $30+10+10 = 50$ ) and thus have gotten the quotient 6 =Vav. Similarly, by changing the dimension names but not values of the dimensions in the fourth process above we get He (5). This change, using the other three sets of figures as before will give us a third way of reaching the name of God in the tabernacle as a whole. Finally, by using the second way by which we found the first He and the second way by which we found the Vav (6), we furthermore reach a fourth way of getting God's name in the tabernacle as a whole. The six sides of the

tabernacle also give us Vav. Combining this with the other ways used above for getting the other three letters of God's name yields us another way of finding God's name in the tabernacle as a whole—five in all.

(40) We will now present some things hidden in the first and second veils (vs. 35, 37). We will first show how God has pointed out the Christ in these two veils, one typing the death of the Christ's will, the other the death of the Christ's body. These veils were 10 cubits high and 10 cubits wide. The sum of the height and width=20 cubits. Applying to this number of the second veil our key numbers we have the following:  $20 \times 18 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . Applying them to the sum of the first veil's height and width gives the same results, because both were of the same size. The sum of the two heights of each veil, being 20 cubits, by the same operation produces the same results twice again. The sum of the two widths of each veil, being also 20 cubits, by the same operation gives us the same results twice. There were four height lines in both veils ( $4 \times 10 = 40$ ). Applying our key numbers to 40 we have the following:  $40 \times 18 \times 10 \times 10 \times 10 \div 5 = 144,000$ . The four width lines in the two veils, subjected to the same operation, give us again the same result. The perimeter of the first veil ( $10+10+10+10 = 40$ ) was 40 cubits. Subjected to the same process, it gives us the same result. The same is true of the perimeter of the second veil. The sum of the perimeters of both veils ( $40+40$ ) was 80 cubits. Subjecting this number to our key numbers 18 and 10 we have:  $80 \times 18 \times 10 \times 10 = 144,000$ . The sum of the areas of both veils ( $2 \times 10 \times 10$ ) =200 square cubits. Subjecting this number to our key numbers, we have the following:  $200 \times 18 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . As shown in the second veil alone: The area facing the most holy was ( $10 \times 10$ ) 100 square cubits. Its area facing the holy was also 100 square cubits. This sum, 200 square cubits,  $200 \times 40$  (this veil's perimeter,  $4 \times 10$ ) = 8000.  $8000 \times 18$  (key number) = 144,000. The same appears in the first veil. Thus in many ways in

the two veils the Christ is set forth as consisting of 144,000 members. In six ways in connection with the two veils the Millennium is set forth as a period of 1,000 years, in which the Christ will bless the world:

(1) The area of the first veil ( $10 \times 10$ ) =100 square cubits. Applying to this number the key number 10 we have the following:  $100 \times 10 = 1,000$ . (2) The second veil having the same dimensions, the same process produces the same result. (3) The sum of the areas of both veils ( $100+100$ ) = 200. Subjected to the key number 5 it yields the following result:  $200 \times 5 = 1,000$ . (4) As shown above, the perimeter of the first veil is 40 cubits, which ( $40 \times 25$ ) is 1,000 inches. (5) The perimeter of the second veil, being the same as that of the first veil, subjected to the same operation yields the same result. (6) The four diagonals of the two veils are each 14.1421356 cubits long, whose square is 200. The sum of their squares is 800 square cubits, adding to which that of the veils ( $100+100$ ) yields 1000.

(41) There are four ways in which God embedded His name in the two veils: (1) In the first veil the height is 10 cubits.  $10 = \text{Yod}$ . The product of its height and width (100) divided by their sum (20) is  $5 = \text{He}$ . The sum of its three sides (two heights and one width) not touching the floor ( $10+10+10$ ) = 30. This sum multiplied by the sum of the height and width ( $10+10 = 20$ ) and divided by the area of the first veil ( $10 \times 10 = 100$ ) gives us  $6 = \text{Vav}$ . Thus  $30 \times 20 = 600$ ; and  $600 \div 100 = 6$ . Finally, the product of the height and the width ( $10 \times 10 = 100$ ) divided by the sum of the height and width ( $10+10 = 20$ ) yields a quotient of  $5 = \text{He}$ . Thus,  $100 \div 20 = 5$ . Accordingly, these four features give us the Hebrew numbers that are the consonants of Jehovah's name, whose English equivalents are YHVH. (2) The second veil, having the same dimensions as the first, subjected to the same four processes as the first veil was above subjected to, yields the same four results. This is also shown two more times—once in each veil: The main dimensions of each was 10 (Yod); the

product of the heights and width of each ( $10 \times 10 = 100$ ) divided by the sum of each ( $10 + 10 = 20$ ) = 5 (He); each, being quite thick, had 6 (Vav) surfaces (2 sides and 4 edges). The perimeter of each ( $4 \times 10 = 40$ ) plus the height of each (10) divided by the width of each (10) was 5 (He). Thus we have found in the two veils 12 ways of pointing out that the Little Flock will consist of 144,000 members, 6 ways of pointing out that it will be during a 1,000-year period, the Millennium, when the Little Flock will bless the world, and 6 ways in which God has put His name in the veils, 24 in all, a multiple of 12, the Little Flock's number.

(42) From the sizes of the boards given in vs. 20-23; 27-30, especially of those in the most holy, we deduce the tabernacle dimensions as a whole and in the holy and most holy; and these we will now study. That there were  $6\frac{2}{3}$  boards on the north side and the same number of boards on the south side of the most holy proves that these two sides were each 10 cubits long. That there were six full boards on the west side and a third of another board (which is a half-cubit width) in each corner of the west side of the holy of holies, proves that it also was 10 cubits wide. Thus the holy of holies was a perfect cube, each of whose six sides was 10 cubits square. Since these two corner boards were sawn in halves from top to bottom, each of these halves was  $\frac{3}{4}$  of a cubit wide, and since the parts of these  $\frac{3}{4}$  that were visible in the most holy were in each case a half-cubit wide, the parts of them that ended even with the north and south corner boards must have been  $\frac{1}{4}$  of a cubit wide, which proves that the 48 boards of the tabernacle were  $\frac{1}{4}$  of a cubit, *i.e.*,  $6\frac{1}{4}$  inches, thick. The pillars in the most holy fitting flush against the eastmost boards in the most holy's north and south sides so touched them as to make the two  $\frac{2}{3}$  in the most holy and  $\frac{1}{3}$  in the holy, to yield the right sum. The  $13\frac{1}{3}$  boards in the north side, and the  $13\frac{1}{3}$  boards in the south side of the holy, prove that the holy was 20 cubits long; and its width being the

same as that of the most holy, it was 10 cubits wide. From now on, instead of making the remark about "adjusting," "subjecting," "applying," etc., the various numbers to the key numbers, we will by the process indicate that such is done. We will now bring out some of the secrets that God hid in the holy on the 144,000, as the number of the Christ's members, on the Millennium as being the 1,000 years when the Christ will bless the world and on the name Jehovah as designating the tabernacle's Architect: (1) The length of the holy was 20 cubits.  $20 \times 18 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . (2) The sum of its length, height and width was 40 cubits ( $20+10+10 = 40$ ).  $40 \times 18 \times 10 \times 10 \times 10 \div 5 = 144,000$ . (3) Its side length diagonals were each 22.36068 cubits long. As we know, the square of the hypotenuse of a right-angled triangle is equal to the sum of the squares of the other two sides, we must square the length of the holy and add to this the square of its height, or width, then extract the square root of this sum, which will give us the diagonals of the four length sides, i.e., the north, south, ceiling and floor length sides ( $20 \times 20 = 400$ ; and  $10 \times 10 = 100$ ; and their sum is 500, whose square root is 22.36068). Its square is, therefore, 500.  $500 \times 18 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ . Since each side has two diagonals, the eight show this eight times. Hence the next point is (11).

(43) (11) The end diagonals measured 14.1421356 cubits each, gotten by the same process as was shown in point (3). The square of this diagonal is 200.  $200 \times 18 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . As the holy had two ends and each of these ends had two diagonals, we have here this secret given in four ways. Accordingly, we will number our next general point (15). (15) As seen under (3), the square of each long side diagonal is 500 square cubits, and as there are eight of them the sum of the squares of all eight is 4,000 square cubits ( $8 \times 500 = 4,000$ ).  $4,000 \times 18 \times 10 \div 5 = 144,000$ . (16) As the square of each of the end diagonals is 200 square cubits [see (11) above], and as there are four

of such diagonals, we get ( $4 \times 200$ ) as their sum 800 square cubits.  $800 \times 18 \times 10 = 144,000$ . (17) The square of each of the four solid diagonals of the holy = 600, which, as the hypotenuse of the right-angled triangle, is the sum of the square of the side diagonal and the square of the height, the two short sides of this right-angled triangle, =  $500+100 = 600$ , whose square root is 24.4949. There are eight long side diagonals, four end, or short side, diagonals and four solid diagonals to the holy. The square root of 500, the square of each long side diagonal, is [see (3) above] 22.36068, and the square root of 200, the square of each end diagonal, is 14.1421356. Since there are eight side, four end, and four solid diagonals, the sum of the squares of the eight side diagonals = 4,000 ( $8 \times 500$ ); the sum of the squares of the four end diagonals = 800 ( $4 \times 200$ ) and the sum of the squares of the four solid diagonals ( $4 \times 600 = 2,400$ ), the sum of the squares of all 16 diagonals ( $4,000+800+2,400 = 7,200$ ) square cubits.  $7,200 \times 10 \times 10 \div 5 = 144,000$ . (18) The area of the side wall or floor or ceiling ( $20 \times 10$ ) was 200 square cubits.  $200 \times 18 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . Since this is the area of the two sides, the ceiling and the floor, this secret appears four times. Hence we will number our next point (22). (22) The sum of the areas of the two sides, the ceiling and the floor was ( $4 \times 200$ ) 800 square cubits [see (18)].  $800 \times 18 \times 10 = 144,000$ . (23) The sum of the length lines of the two long sides, ceiling and floor is ( $4 \times 20$ ) 80 cubits.  $80 \times 18 \times 10 \times 10 = 144,000$ . (24) Take the sum of the squares of all the length lines ( $4 \times 20 \times 10 = 1,600$ ), of the height lines ( $4 \times 10 \times 10 = 400$ ), of the width lines ( $4 \times 10 \times 10 = 400$ ), of the four sides' diagonals ( $8 \times 500 = 4,000$ ) and of the four end diagonals ( $4 \times 200 = 800$ ), and this totals 7,200 square cubits. Thus:  $1,600+400+400+4,000+800 = 7,200$ . And  $7,200 \times 10 \times 10 \div 5 = 144,000$ . (25) The holy's lengthwise circuit ( $20+10+20+10$ ) was 60 cubits. If this length is taken as a side of a square, the square would be ( $60 \times 60$ ) 3,600 square cubits. And  $3,600 \times 10 \times 10 \times 10 = 3,600,000$ .

$\div (5 \times 5) = 144,000$ . (26) The holy's crosswise circuit ( $10+10+10+10$ ) was 40 cubits.  $40 \times 18 \times 10 \times 10 \times 10 \div 5 = 144,000$ . (27) If the length of the crosswise circuit is taken as the side of a square, this square ( $40 \times 40 = 1,600$ ) would be 1,600 square cubits. And  $1,600 \times 18 \times 5 = 144,000$ . (28) If we take the sum of the two sides' perimeters ( $60+60 = 120$ ) and consider this sum as the side of a square, the square cubits ( $120 \times 120 = 14,400$ ) are 14,400 square cubits.  $14,400 \times 10 = 144,000$ . (29) If we add the perimeters of both end walls ( $40 + 40$ ) we obtain 80 cubits.  $80 \times 18 \times 10 \times 10 = 144,000$ . (30) The volume of the holy ( $20 \times 10 \times 10$ ) was 2,000 cubic cubits.  $2,000 \times 18 \times 10 \times 10 \div (5 \times 5) = 144,000$ . Thus in the holy as a structure we find that God has at least 30 times shown the Christ to have 144,000 members.

(44) We will now study some symbolisms of the holy that hide the thought, now revealed, without and with the key numbers, that in the holy the Millennium as a period of 1,000 years will be the time when as God's Vicegerent the Christ will bless the world: First we will point out several features gotten without the use of key numbers. (1) The sum of the two side walls' lengths ( $20+20$ ) was 40 cubits. 40 cubits are 1,000 inches ( $40 \times 25 = 1,000$ ). (2) This occurs twice, the second time on the ceiling and floor. (3) The sum of the heights of the two veils ( $10+10 = 20$ ) and of the length of the ceiling (20) is 40 cubits, or 1,000 inches ( $40 \times 25 = 1,000$ ). (4) The same is true of the sum of these two heights and the length of the floor line; (5) also of the sum of the two end widths and the length of each long side. Thus this occurs four times; hence this makes 8 points so far indicated without the use of key numbers, that the Christ in the Millennium will bless the world. But we will point out seven others of such features. (9) Its south side was 20 cubits, or 500 inches long ( $20 \times 25 = 500$ ). Its north side was the same; and  $500+500 = 1,000$ . (10) This is also true of the sum of the ceiling's and floor's lengths. (11) The height was 10 cubits, or 250 inches ( $10 \times 25 = 250$ );

and any two of its four lengths are 500 inches; and the width was 10 cubits, or 250 inches ( $10 \times 25 = 250$ ); and  $250 + 500 + 250 = 1,000$ . This occurs two times, hence we number our next point (13). (13) The sum of all the holy's areas is 1,000 square cubits. Thus the area of each ( $20 \times 10 = 200$ ) of its four sides is  $4 \times 200 = 800$  square cubits; and of each ( $10 \times 10 = 100$ ) of its two ends is  $100 \times 2 = 200$  square cubits. The sum of these two sets of square cubits is 1,000. (14) The sum of the squares of both diagonals of anyone of the two long sides, the ceiling or the floor, is 1,000 ( $500+500$ ; see point (3), at end of par. 42). Since there are eight of such diagonals God has pictured the 1,000 years four times in this feature; hence we will number our next point (18). The same truth is brought out by the holy's dimensions and key numbers: (18) Five (key number) times the square of the length of any diagonal in the end walls equals 1,000. The square of each of these diagonals is 200 [see par. 63, (11)].  $5 \times 200 = 1,000$ . Four of such exist; our next point is (22).

(45) (22) The crosswise circuit of the holy ( $4 \times 10$ ) was 40 cubits. Its lengthwise circuit was ( $20+10+20+10$ ) 60 cubits. The sum of these two circuits is ( $40+60$ ) 100 cubits.  $100 \times 10$  (key number) = 1,000. (23) The area of each of the two long sides, of the ceiling and of the floor of the holy is 200 square cubits ( $20 \times 10 = 200$ ).  $200 \times 5$  (key number) = 1,000. This being true for each of the four involved areas, we number our next point (27). (27) The area of each of the holy's end walls is 100 square cubits ( $10 \times 10 = 100$ ).  $100 \times 10 = 1,000$ . This being true of both ends makes, at least, a total of 28 ways in which the holy symbolizes that the Christ will bless the world in the Millennium. There are several ways in which the name, Jehovah, is embedded in the holy: (1) The lengthwise circuit is 1,500 inches ( $60 \times 25 = 1,500$ ).  $1,500 = 10(\text{Yod}) \times 5(\text{He}) \times 6(\text{Vav}) \times 5(\text{He})$ . (2) God's name, Jehovah, is embedded in the holy's main dimensions. Thus: The height of the holy was 10 (Yod) cubits.

The product of its height and width ( $10 \times 10 = 100$ ) divided by its length ( $100 \div 20$ ) is 5 (He). The sum of the squares of its length, height and width ( $20 \times 20 + 10 \times 10 + 10 \times 10 = 400 + 100 + 100 = 600$ ) divided by the square of its width or height ( $600 \div 100 = 6$ ) gives us 6 (Vav). The length multiplied by the height, or width, divided by the sum of the length, height and width [ $(20 \times 10) 200 \div (20 + 10 + 10) 40 = 5$ ] gives us 5 (He). As there are in the process of finding Vav and in the second way of finding He in this way of finding the name Jehovah an alternative use of height and width, and still another as follows: Vav (6) is derived from the number of the holy's surfaces, which were six, there are resultantly five ways of finding the name Jehovah in the holy—(3), (4) and (5). Thus we have found 30 times the 144,000; 28 times the Millennium and 5 times the name Jehovah as Architect symbolized in the holy; but  $30+28+5=63$  (=  $9 \times 7$ , a multiple of seven, the Divine number) symbolizations in the dimensions of the holy.

(46) There now remains of Ex. 36 the study of the truths hidden in the measurements of the most holy. As we know, the most holy was a perfect cube, whose length, height and width were each 10 cubits: (1) Its six sides were, therefore, bounded by 12 lines, each of the same length—10 cubits.  $12 \times 10 = 120$ .  $120 \times 120 \times 10 = 144,000$ . (2) Each one of its six sides had two diagonals, hence 12 in all, each one of which was 14.1421356 cubits long.  $12 \times 12 \times 10 \times 10 \times 10 = 144,000$ . (3) If we add any two of its dimensions (height, 10; and length, 10; or width, 10) the sum would be 20 cubits.  $20 \times 18 \times 10 \times 10 \div (5 \times 5) = 144,000$ . There are three ways of using these dimensions—length and height, length and width, and height and width, with the same result as in (3). Hence we will number our next point (6). (6) As we have seen, each of the most holy's 12 surface diagonals was 14.1421356, whose square is 200 square cubits.  $200 \times 18 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . The 12 diagonals give us this point 12 times;

hence the next point will be numbered (18). (18) Since the sum of the squares of 10 and any of the most holy's side diagonals gives us the square of the solid diagonal, the solid diagonal is thus found to be 17.32051 [  $10 \times 10$  (100) +  $14.1421356 \times 14.1421356$  (200) = 300, whose square root is 17.32051]. There are four of such solid diagonals in the most holy.  $4 \times 300 = 1,200$  square cubits.  $1,200 \times 1,200 \div 10 = 144,000$ . (19) Each of its circuits was 40 cubits.  $40 \times 18 \times 10 \times 10 \div 5 = 144,000$ . Since there are three circuits in a cube the next point will be called (22). (22) Based upon the same fact that its circuit is 40 cubits, these three circuits present the following:  $3 \times 40 = 120$ .  $120 \times 120 \times 10 = 144,000$ . (23) If we add any two of these circuits, we get 80 cubits ( $40+40=80$ ).  $80 \times 18 \times 10 \times 10 = 144,000$ . There being three of such circuit sums possible, we number our next (26). A perfect cube, the most holy, represents the Christ, who is represented in Rev. 21: 16 as a perfect cube of 12,000 cubits height, length and width respectively. In each perfect cube there are 12 lines, or edges. Taking the 12 lines of the most holy each one to represent 12,000, as this is the case in the symbolic cube, New Jerusalem of Rev. 21: 16; compare with 7: 4-8, we get  $12 \times 12,000 = 144,000$ .

(47) Now for some of the most holy's symbolizations that the Christ will bless the world during the Millennium: (1) Each of its three circuits is 40 cubits, which is 1,000 inches ( $40 \times 25=1,000$ ). This appearing three times, we indicate our next point as (4). (4) Each of the six perimeters of the six sides of the most holy is 40 cubits ( $10+10+10+10 = 40$ ), or ( $40 \times 25$ ) 1,000 inches. This occurring six times, we will number our next point (10). (10) The area of each of its six sides is 100 square cubits ( $10 \times 10$ ).  $100 \times 10 = 1,000$ . This occurring six times, we will number our next point (16). (16) The cubic contents of the most holy ( $10 \times 10 \times 10$ ) are 1,000 cubic cubits. (17) The square of each one of its six sides' diagonals is 200.  $200 \times 5 = 1,000$ . This occurring 12 times, we number our

next point (29). (29) Any two of the main dimensions (length, height and width) added ( $10 + 10$ ) yield 20 cubits.  $20 \times 10 \times 5 = 1,000$ . This occurs three times, making 31 points in all. God has embedded His name Jehovah in the most holy, as the Architect of this structure, which we can recognize by various uses of its length, height and width: (1) The length is 10 cubits (Yod). The product of its length and height ( $10 \times 10 = 100$ ) divided by the sum of its length and height ( $10 + 10 = 20$ ) = 5(He). The sum of its height, length and width (30) multiplied by the sum of its height and width ( $10 + 10 = 20$ ) and divided by the product of its height and width ( $10 \times 10 = 100$ ) gives us ( $30 \times 20 \div 100$ ) 6(Vav). And the product of the length and width ( $10 \times 10 = 100$ ) divided by the sum of the height and width ( $10+10 = 20$ ) gives us ( $100 \div 20$ ) 5(He). To simplify matters let us abbreviate the word length by the letter L, the word height by the letter H and the word width by the letter W. We can make four substitutions for the second process of point (1):  $L \times H \div (L+H)$ . This will give us, combined with the other three processes as they stand, by which we got (1), four other ways of finding the name Jehovah. The first of these is  $L \times W \div (L+H) = 5$  (He). The second of these is  $H \times W \div (L+H) = 5$  (He). The third of these is  $H \times W \div (H+W) = 5$  (He). The fourth of these is  $L \times W \div (L+W) = 5$  (He). This will make us number our next point (6). It will be noted that the fourth, or last, process of (1) was  $L \times W \div (H+W) = 5$ . For this we can also make a substitution, as follows: (6)  $L \times H (10 \times 10 = 100) \div (H+W) (10+10 = 20) = 5$ . Then (7)  $L \times H \div (L+W) = 5$ . So also (8)  $H \times W \div (L+W) = 5$ . These seven substitutions do not repeat the same combination. In the most holy there are, accordingly, 26 symbolizations of the Christ as having 144,000 members, 31 of the Millennium as the 1,000 years of the Christ blessing the race, 8 of God's name, 65 in all.

(48) We will now proceed to the study of Ex. 37. It will be noted that only our Lord (Bezaleel) and

the star-members (Aholiab) worked on the antitypical Tabernacle's and Court's furniture and their appurtenances (Ex. 37: 1-38: 23); but Jesus, the star-members, their special helpers and other assistants worked on other features of the Tabernacle and Court, especially the antitypical curtains and coverings. Or to put it in other ways, all the more important things have been done by Jesus and the star-members alone, while in the less important things the others helped them, while Jesus and the star-members did the main parts of these less important things (36: 8-38). From the fact that the mercy seat and its cherubim represent God in His attributes of justice, power and love and from the fact that the chest of the ark represents the Christ beyond the veil, and since God and His attributes have always been, and since God has been resurrecting the Christ in the Divine nature, we construe that building the ark by Bezaleel and Aholiab does not type Jesus and the star-members creating God in His justice, power and love and raising the Head and Body to the Divine nature, but types their giving the pertinent teachings of God in such attributes and of the Christ beyond the veil, while their making the other antitypical furniture and its appurtenances means their developing these antitypes and setting forth the pertinent teachings. It might be further remarked that the wood used in constructing various pieces of furniture is not typical, the type being in the golden or copper coverings, the wood being used doubtless to lighten the weight of the various pieces of furniture (v. 2). The rings and staves having already been given in antitype, it will be unnecessary to repeat them whenever hereafter mentioned. Let us now note the way that the Lord in the ark symbolized the Christ as being 144,000 members, the Millennium 1,000 years in which the Christ blesses the race and the name of God.

(49) The length of the ark was  $2\frac{1}{2}$  cubits (v. 1), or  $(2\frac{1}{2} \times 25)$   $62\frac{1}{2}$  inches long: (1)  $2.5 \times 18 \times 10 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5 \times 5) = 144,000$ . (2)  $62.5 \times 18 \times$

$10 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5 \times 5 \times 5) = 144,000$ .  
 (3) The long circuit was 8 cubits ( $2\frac{1}{2} + 1\frac{1}{2} + 2\frac{1}{2} + 1\frac{1}{2} = 8$ ), or  
 $(8 \times 25) = 200$  inches.  $8 \times 18 \times 10 \times 10 \times 10 = 144,000$ . (4)  
 $200 \times 18 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . This is based upon  
 measuring across top and bottom and the two heights; but  
 measuring along the four sides gives us the same figures: 8  
 cubits, or 200 inches. Hence we get thereby two more  
 points: (5) and (6). (7) The perimeters of the two long sides  
 $(2\frac{1}{2} + 1\frac{1}{2} + 2\frac{1}{2} + 1\frac{1}{2} = 8$ ; of both=16) are 16 cubits. The  
 perimeter of each end ( $4 \times 1\frac{1}{2}$ ) is 6 cubits; hence for both  
 ends is 12 cubits. The perimeter of the bottom ( $2\frac{1}{2} +$   
 $1\frac{1}{2} + 2\frac{1}{2} + 1\frac{1}{2}$ ) is 8 cubits. The total of the perimeters ( $16 +$   
 $12 + 8$ ) = 36 cubits. This is viewed from the standpoint of an  
 open box, hence the perimeter of the top is not included in  
 these figures.  $36 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . (8)  
 Considered as a bottomless box, the perimeter involved  
 will also total 36 cubits, and the figures just given will give  
 us another symbolism. (9) The square of the end diagonal is  
 (the square of each of the two short sides of the involved  
 right-angled triangle is  $1.5 \times 1.5$ , or 2.25, and the sum of the  
 squares of both its short sides would be  $2.25 + 2.25 = 4.5$ ) 4.5  
 square cubits, which is the square of each end's diagonal,  
 since the diagonal is the hypotenuse of a right-angled  
 triangle. There are four diagonals in the ark's two ends,  
 hence  $4 \times 4.5 = 18$ , the main key number.  
 $18 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5) = 144,000$ . (10) The  
 perimeter of each long side of the ark is 8 cubits ( $2\frac{1}{2} + 1\frac{1}{2} +$   
 $2\frac{1}{2} + 1\frac{1}{2} = 8$ ), or 200 inches.  $200 \times 18 \times 10 \times 10 \times 10 \div$   
 $(5 \times 5) = 144,000$ . This is also true of the perimeters of the  
 other three sides, hence we number our next point (14).  
 (14) The half of the perimeter of any one of the four long  
 sides of the ark is ( $2\frac{1}{2} + 1\frac{1}{2}$ ) 4 cubits.  $4 \times 18 \times 10 \times 10 \times 10$   
 $\times 10 \div 5 = 144,000$ . This occurs two times in each of the four  
 long sides; hence the next point is numbered (22). (22) The  
 short perimeter is  $4 \times 1\frac{1}{2}$ , or 6 cubits, whose square ( $6 \times 6$ ) is  
 36 square cubits.  $36 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ .

This short perimeter appears in the two ends, yielding points (23) and (24).

(50) Now will be pointed out how the ark symbolizes that the Christ will bless the world in the Millennium: (1) The long circuit, as pointed out above, was 8 cubits, or 200 inches.  $200 \times 5 = 1,000$ . This occurs twice, as shown in the preceding paragraph. (3) As seen above, a half of each long perimeter is 4 cubits, or 100 inches.  $100 \times 10 = 1,000$ . This appears eight times in the four long perimeters, hence there are at least ten features in the ark symbolizing that the Christ will bless the world during the Millennium. The dimensions of the ark in its relation to the dimensions of the most holy enable us to find the name of God, Jehovah, in combinations of these sets of dimensions: (a) By multiplying the length of the ark by the length of the most holy ( $2\frac{1}{2} \times 10$ ) we get 25 square cubits. (b) By multiplying the width of the ark by the width of the most holy ( $1\frac{1}{2} \times 10$ ) we get 15 square cubits. (c) By multiplying the height of the ark by the height of the most holy ( $1\frac{1}{2} \times 10$ ) we get 15 square cubits. Using the letters a, b and c to stand respectively for these three sets of cubit operations as indicated in connection with them, and in certain cases using the sum of the key numbers 10 and 5, we get the following: (1)  $a-b(25-15) = 10$  (Yod).  $b+c-a(15+15-25) = 5$  (He).  $b+c \div 5([15+15] \div 5) = 6$  (Vav).  $a \div 5(25 \div 5) = 5$  (He). It will be noted that the results found in the operations used in a, b, and c are three sides of the four sides of each of the four perimeters of the ark multiplied by the length, height and width of the most holy respectively. But there are three other long sides of the ark of the same dimensions, which will enable us also to find the name Jehovah by the same calculation, once in each of these three sides. Hence the name Jehovah occurs 4 times in the ark. Thus the ark has 38 symbolizations (24+10+4).

(51) A number of the ark's (vs. 6-9) symbolisms having been given in (49) and (50), they will not be

treated here. The rest of the antitypes of the mercy seat and its cherubim having already been explained, they will not be repeated here. But some may ask, How do we know that the cherubim represent power and love? We give the following reply to this question: In Heb. 9: 5 they are called the cherubim[s] of *glory*. The word *glory* applied to God usually refers to His character (2 Cor. 3: 18) of wisdom, power, justice and love. Since Christ, who is our Mercy Seat (Rom. 3: 25), as the righteousness (justice) of God (Rom. 3: 22, 25, 26), *i.e.*, the righteousness that God provided for us, the mercy seat represents God's justice, which is also manifest from the Blood of atonement being sprinkled thereon. The Shekinah represents God Himself and the light shining out of it represents His wisdom, through which He, the antitypical Shekinah, is the Light of the universe. Thus this process of elimination proves that the cherubim represent His power and love. We will now study the table of shewbread (vs. 10-16), insofar as not hitherto studied. The dimensions of the table as given in v. 10 were: length, 2 cubits; height, 1  $\frac{1}{2}$  cubits; width, 1 cubit. The table's length (2x25) was 50 inches. (1)  $50 \times 18 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ . This length appears four times, hence we will number the next point (5). Its width in inches (1x25) was 25 inches. (5)  $25 \times 18 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ . This width appears four times: twice on the top and twice on the bottom; hence the next point will be numbered (9). The top diagonal, like all the table's other diagonals, was the hypotenuse of a right-angled triangle, the sum of the squares of whose short sides equals the square of the hypotenuse, and measured 2.2361 cubits ( $2 \times 2 = 4$ ;  $1 \times 1 = 1$ ; and  $4 + 1 = 5$ , whose square root is 2.2361). (9)  $2.2361 \times 2.2361 \times 5 \times 18 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ . It had four such diagonals, all of the same length. Hence the next point will be numbered (13). The square of the side diagonal [ $1\frac{1}{2} \times 1\frac{1}{2}$  (2.25) +  $2 \times 2$ (4)] is 6.25 square cubits, whose square root is

2.5 cubits. Ten times this diagonal is 25 cubits. (13)  $25 \times 18 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ . Four of such exist; the next point is (17).

(52) The perimeter of the table ( $2+1+2+1=6$ ) is 6 cubits. (17)  $6 \times 6 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . There are two such perimeters (top and bottom); hence the next point will be numbered (19). The length of the long side perimeter, omitting the bottom ( $1\frac{1}{2}+2+1\frac{1}{2}$ ) is 5 cubits. (19)  $5 \times 5 \times 18 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ . This appears twice; hence we will number our next point (21). (21) The length of the long side perimeter omitting the top gives the same result, and this appears twice; hence the next point is number (23). The length of the short side perimeter omitting the bottom ( $1\frac{1}{2}+1+1\frac{1}{2}$ ) is 4 cubits. (23)  $4 \times 4 \times 18 \times 10 \times 10 \times 5 = 144,000$ . There are two such sides; hence the next point will be (25). (25) Omitting the top, but using the bottom, this perimeter gives us the same thing twice again, which makes our next point (27). The top area ( $2 \times 1$ ) is 2 square cubits. (27)  $2 \times 18 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . The area of the bottom is the same as of the top; using its area we get the same result; hence the next point will be (29). Add all the side perimeters, except the bottom, and we get (the two long sides, each long side being 5 cubits, as just seen, would be  $2 \times 5$ , or 10 cubits; and the two short sides, each short side being 4 cubits, as above, would be  $2 \times 4$ , or 8 cubits):  $10+8$ , or 18 cubits, a key number. (29)  $18 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5) = 144,000$ . (30) Add all the side perimeters, except the top, and we get the same result and figures as point (26). The dimensions of the table's border contain a number of symbolisms. Its top perimeter ( $2+1+2+1$ ) was 6 cubits. (31)  $6 \times 6 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . (32) The same holds true of the bottom perimeter. Its two top long sides ( $2+2$ ) were 4 cubits. (33)  $4 \times 4 \times 18 \times 10 \times 10 \times 5 = 144,000$ . (34) The same holds true of its two bottom long sides. The short top sides ( $1+1$ ) were 2 cubits.

(35)  $2 \times 18 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . (36) The same holds true of the short bottom sides. The length of one of the long sides in inches ( $2 \times 25$ ) was 50 inches. (37)  $50 \times 18 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ . This appears also in the length of the other three long sides; hence the next point will be (41). Its length in one of its two short sides in inches ( $1 \times 25$ ) was 25 inches. (41)  $25 \times 18 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5 \times 5) = 144,000$ . This appears four times, top and bottom of both ends; hence the next point is (45). Its circuit about its sides, as seen above, was 6 cubits; therefore the sum of the two edges, top and bottom edges, of its circuit was 12 cubits. Hence the circuit of its side and the circuits of these two edges = 18 cubits, a key number. (45)  $18 \times 10 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5) = 144,000$ . Thus in the table we get 45 points proving that the Christ consists of 144,000 members. It also symbolizes that the Christ will bless the world during the Millennium. Its top length was 2 cubits. (1)  $2 \times 10 \times 10 \times 5 = 1,000$  cubit years. (2) Its bottom length being the same, we get the same result in the same way. (3) and (4) Each of its two side lengths yields the same result. (5) The area ( $2 \times 1$ ) of the top of the table was 2 square cubits. Hence the same result a fifth time. (6) The area of the bottom of the table was the same; hence in the same way we get the same result a sixth time. One of the short side perimeters, omitting the bottom, as shown above, was 4 cubits. (7) 4 cubits are 100 inches.  $100 \times 10 = 1,000$  inch years. (8) The same is true of the other long perimeter, omitting the bottom. (9) and (10) Omitting the top and using the bottom we have the same result twice, once for each short side.

(53) The border also gives us some symbolizations of the Christ's blessing the world in the Millennium. The border's length on one side was 2 cubits. (11)  $2 \times 10 \times 10 \times 5 = 1,000$ . (12) The same is true of the other long side. The sum of the two short border sides (1+1) was 2 cubits. (13)  $2 \times 10 \times 10 \times 5 = 1,000$ . Thus in the table and its border there are 13 such symbolizations.

We get God's name several times in the table. (1) Five times the top length:  $5 \times 2 = 10$  (Yod). Five times the width:  $5 \times 1 = 5$  (He). The perimeter of the top of the table running from the right to the left, as shown above, was 6 cubits (Vav). Twice the height on one side ( $2 \times 1 \frac{1}{2} = 3$ ) plus the length (2) = 5. (He). (Also 4 sides, top and bottom = 6 (Vav), hence by combination four more points.) These same figures in each of the four processes appear in three other ways. Thus: The first process appears in the same figures in the two side lengths and in the bottom length. The second process appears in the same figures in the two side widths and in the bottom width. The third process appears in the same figures in the top perimeter running from left to right, and in the bottom perimeters first running from right to left, and then from left to right. The fourth process appears in the same figures by taking twice the height of each of the other three sides and in each case adding the length. Also the border shows it: 10, 5, 6 (its perimeter), 5. Thus the name Jehovah appears 9 times in the table. Thus  $(45 + 13 + 9 = 67)$  there are 67 symbolizations in the table. The border's typical significance (vs. 12, 14), so far as we know, has never before been explained. It lent beauty to the table, typical of the beauty of holiness (1 Chro. 15: 29; Ps. 29: 2; 96: 6) that should mark those who hold up the heavenly food to their brethren in order to strengthen them in every good word and work for their heavenly journey. Its crown at its two (top and bottom) edges types the crown of life (Rev. 2: 10) that will be given to all who remain faithful as parts of the antitypical Table. Its being a handbreadth seems to type that to remain a part of the table, one must not only serve, but serve with his full ability the bread of life to the brethren to strengthen them in the graces.

(54) Our Pastor has explained the details of the candlestick (vs. 17-24) in antitype (T, 115: 3—116: 3) sufficiently; hence it requires no repetition here. But we will give a few of the symbolizations involved

in the numbers implied in the *weight* and *value* figures of its gold, the number of its branches, decorations. *etc.* These are the only numbers given as to it, except itself as made of one piece of gold. Counting the candlestick as one of its branches as seven, we get the number 8. (1)  $8 \times 18 \times 10 \times 10 \times 10 = 144,000$ . There was one talent of pure gold that was worked into the candlestick. As *weight* there were 60 shekels to one mina and 60 minas to one talent, according to the various weights discovered in the excavations of Assyria, Babylonia, Persia, Phoenicia and Palestine. Hence  $(60 \times 60 = 3,600)$  there were 3,600 shekels in a talent of weight. (2)  $3,600 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . But, according to *monetary value of gold and silver values*, there were 50 shekels in a mina and 60 minas in a talent. This is in harmony with gold and silver values as given in 38: 25-28; for each of the 603,550 armed men gave a bekah, which is a half-shekkel (v. 26). Hence there were  $(603,550 \div 2) 301,775$  shekels of silver given. V. 28 shows that the 1,775 shekels were made into hooks, chapters and fillets. Hence the 300,000 shekels remaining were made into 100 sockets, each of a talent value (v. 27). Hence  $(300,000 \div 100) 3,000$  shekels were a talent of gold and silver value. (3)  $3,000 \times 3,000 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ . It will be noted that the six branches of the candlestick were set off as separate and distinct from the central branch, or shaft (vs. 17, 18). (4)  $6 \times 6 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . Three bowls were in each of these ( $3 \times 6 = 18$ , key number). (5)  $18 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5) = 144,000$ .

(55) Each companion branch (2 branches) had six bowls. (6)  $6 \times 6 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . There were two other sets of such branches; hence these give us symbolisms (7) and (8). Each of these bowls was accompanied by a knop and a flower. Hence for each companion branch (2 branches) there were six knobs, which gives us three points more, corresponding to points (6), (7) and (8), hence (9), (10) and (11). Also in each companion branch (2 branches)

there were six flowers, which, as shown with the knobs, give us points (12), (13) and (14). The central shaft was called the candlestick (v. 20). The shaft's four bowls (v. 20) had each a knob and a flower. Hence there were in it four bowls and four knobs ( $4+4=8$ ), which, according to point (1) gives us point (15). This same figure 8 appears in the four bowls and four flowers; hence this gives us point (16). There were in this shaft four knobs and four flowers, which, according to point (1), gives us point (17). In v. 21 we see that there was a knob under each two branches, hence three of such knobs. This makes a total of 25 knobs [3 in each of the six branches ( $3 \times 6 = 18$ ); 4 with the four bowls of the shaft ( $1 \times 4 = 4$ ) and 3 under each two of the six branches (3);  $18+4+3 = 25$ ].  $(18) 25 \times 18 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5 \times 5) = 144,000$ . It will be noted that there are 7 main parts (6 branches and 1 shaft), 7 lamps, 22 bowls, 22 flowers and 25 knobs ( $7+7+22+22+25 = 83$ ), a total of 83 separate items in the lampstand, which plus the lampstand as a whole are  $7 \times 12$ , a multiple of 7, the Divine number and of 12, the number of the Little Flock. Jehovah, God's name, appears thrice in the lampstand, *i.e.*, (1) 4 (bowls) + 4 (knobs) + 4 (flowers) (of the main shaft) + 7 (lamps) + 7 (sticks) = 26, which equals 10 (Yod) + 5 (He) + 6 (Vav) + 5 (He). Also in the 3,000 shekels of monetary value that constituted its talent of gold entering into it (v. 24): (2) and (3)  $3,000 = 2 \times 1,500$ .  $1,500 = 10(\text{Yod}) \times 5(\text{He}) \times 6(\text{Vav}) \times 5(\text{He})$ . 3,000 are twice these, hence two points are here given. The Millennium is also set forth in the lampstand, as the time the Christ will bless the world. This appears three times in the 3,000 coin value shekels in a talent. (1), (2) and (3)  $3,000 = 3 \times 1,000$  [3 points here]. There were two main parts to the lampstand its shaft and its branches. (4)  $2 \times 10 \times 10 \times 5 = 1,000$ . There were two kinds of fruits and flowers in the lampstand's knobs and flowers. (5)  $2 \times 10 \times 10 \times 5 = 1,000$ . There were two kinds of branches in the lampstand,

those on the right and those on the left of the shaft. (6)  $2 \times 10 \times 10 \times 5 = 1,000$ . There were two kinds of bowls, those in the shaft and those in the branches; two kinds of knobs, those in the shaft and those in the branches; two kinds of flowers, one in the shaft, the other in the branches; and two kinds of lamps, the one in the shaft and the other in the branches. According to points (4)-(6) these yield points (7), (8), (9) and (10). Thus it had 31 symbolisms (18+3+10).

(56) In vs. 25-28 the construction of the golden altar is described. Having already explained its antitypical significance, we will at once begin to set forth the hidden symbolisms of its dimensions. Its width and length were each 1 cubit, or 25 inches (v. 25), and each appears four times, twice at the top and twice at the bottom. This yields points (1) – (8).  $25 \times 18 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . This appears twice at the top and twice at the bottom; hence the next point is (13). Their inches were 50.  $50 \times 18 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ . This also appears four times. Hence the next point is (17). The diagonal of its top ( $1 \times 1 = 1$ ;  $1 \times 1 = 1$ ;  $1 + 1 = 2$  whose square root is 1.4142) was 1.4142 cubits. If this diagonal is taken as the side of a square, the area of such a square is 2 square cubits. (17)  $2 \times 18 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . The same would be true of the bottom (18). The square of the diagonal of each of its four sides ( $1 \times 1 = 1$ ;  $2 \times 2 = 4$ ;  $4 + 1$ ) is 5 square cubits, whose square root is 2.2361 cubits. (19)  $2.2361 \times 2.2361 = 5$ ; and  $5 \times 18 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ . There are eight of such diagonals; hence we number the next point (27). The sum of its main dimensions ( $1 + 1 + 2$ ) is 4 cubits. (27)  $4 \times 18 \times 10 \times 10 \times 10 \times 10 \div 5 = 144,000$ . The same sum appears on each of the four sides of the altar; hence we number our next point (31). The length of all its lines [ $4$  (top) +  $5$  (front) +  $3$  (one side) +  $3$  (other side) +  $1$  (back; each line being counted once)] =

16 cubits. (31)  $16 \times 18 \times 10 \times 10 \times 5 = 144,000$ . The perimeter of the altar's top (1+1+1+1) was 4 cubits. (32)  $4 \times 18 \times 10 \times 10 \times 10 \times 10 \div 5 = 144,000$ . This appears also in the bottom; hence we call our next point (34). (34) The perimeter of each of the four sides (1+2+1+2) was 6 cubits.  $6 \times 6 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . This appears four times; hence we call the next point (38).

(57) If we measure all the lengths of all the circuits of all the altar's surfaces [4 (top) +4 (bottom) +6+6+6+6 (the four sides)] we have 32 cubits, or 800 inches. (38)  $32 \times 18 \times 10 \times 5 \times 5 = 144,000$ . (39)  $800 \times 18 \times 10 = 144,000$ . The area of the altar's top (25 x 25) was 625 square inches. (40)  $625 \times 18 \times 10 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5 \times 5 \times 5) = 144,000$ . This holds good also of the bottom (41); hence we call our next point (42). The area of each of the four sides of the altar (1x2) was 2 square cubits. (42)  $2 \times 18 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . This appears four times, once for each of the four sides of the altar; hence we number the next point (46). The volume of the altar (1x1x2) was 2 cubic cubits. (46)  $2 \times 18 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . We have seen above that the top's diagonal was 1.4142 cubits, and its square 2 square cubits. The height was 2 cubits, whose square ( $2 \times 2$ ) was 4 square cubits. These being the two short sides of a right-angled triangle, if we take the solid diagonal as the hypotenuse, its square is the sum of the squares of the other two sides, or 6 square cubits. Squaring this ( $6 \times 6 = 36$ ), we find the following: (47)  $36 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . There are four of such solid diagonals. Thus the three additional ones give us points (48), (49) and (50). Thus the altar contains at least 50 points proving that the Christ consists of 144,000 members. Now some points showing that the Christ will bless the world in the Millennium: (1) Ten times the sum of the height, length and width in inches [ $10 \times (50+25+25)$ ] gives us 1,000 inches. This appears four times in the four height edges and the top and four times in the height edges and the bottom; hence

the next point is numbered (9). (9) Ten times the top perimeter in inches was 1,000 inches ( $25+25+25+25 = 100$ ; and  $10 \times 100 = 1,000$  inches). (10) This also occurs at the bottom perimeter. (11) Ten times the sum of two height edges in inches was 1,000 ( $50+50 = 100$ ; and  $10 \times 100 = 1,000$ ). (12) This appears in the other two height edges. (13) Ten times the sum of one edge of the height and of half the perimeter of the top was 1,000 inches ( $50+25+25 = 100$ ; and  $10 \times 100 = 1,000$ ). This appears eight times, four times at the edge of each height plus half of the top perimeter, and four times at the edge of each height plus half of the bottom perimeter; these include point (20).

(58) Now a few cases of God's name, Jehovah, appearing in the altar. This occurs by the main dimensions taken in inches: height 50, length 25, width 25. (1) Height divided by 5 ( $50 \div 5 = 10$ ) (Yod); length divided by 5 ( $25 \div 5 = 5$ ) (He); perimeter ( $50+25+50+25 = 150$  inches) of a side divided by ( $5 \times 5$ ), [ $150 \div 25 = 6$ ] (Vav); width divided by  $5(25 \div 5 = 5)$  (He). Also number of surfaces = 6 (Vav); Vav (6) also appears in each of the 4 side perimeters; Yod (10) = side and top perimeter, *etc.*, *etc.* These four processes occur four times each: first process: the height taken on each of the four sides; second process: the length taken twice at the top and twice at the bottom; third process: the perimeter of each of the four sides; and fourth process: the width taken twice at the top and twice at the bottom. Hence in four ways and 16 possible combinations the name of Jehovah (Yod He Vav He) occurs in the golden altar: points (1), (2), (3) and (4) plus 16 combinations. Thus the golden altar gives us ( $50+20+20$ ) 90 symbolizations in its numerals. The holy anointing oil (v. 27 compared with 30: 33-25) consisted of five ingredients: oil and four spices: myrrh (500 shekels), sweet cinnamon (250 shekels), calamus (250 shekels) and cassia (500 shekels; Ex. 30: 23, 24). (1) Thus these five ingredients give us one of the tabernacle's key numbers—5. (2)

The weights of the spices (500+250+250+500) total 1,500 shekels. In these weights God has His name, Jehovah:  $1,500 = 10(\text{Yod}) \times 5(\text{He}) \times 6(\text{Vav}) \times 5(\text{He})$ . (3) In the myrrh God hid two of the key numbers:  $10 \times 10 \times 5 = 500$ . (4) This was done also with the cassia, of the same weight. (5) In the sweet cinnamon, God hid the same key numbers:  $5 \times 5 \times 10 = 250$ , (6) which also appears in the calamus. In the 500 shekels of myrrh He hid the fact that the Christ would consist of 144,000 members. (7)  $500 \times 18 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ . (8) He did the same in the 500 shekels of cassia. (9) and (10) Also in the 250 shekels of sweet cinnamon and calamus respectively:  $250 \times 18 \times 10 \times 10 \times 10 \times 10 = (5 \times 5 \times 5 \times 5 \times 5) = 144,000$ . (11) In the 500, 250 and 250 shekels respectively of myrrh, sweet cinnamon and calamus ( $500+250+250 = 1,000$ ) He hid the thought that the Christ would bless the world during the Millennium. (12) He did the same in the weights of the cassia (500), the sweet cinnamon (250) and the calamus (250), their sum being 1,000 shekels. The four ingredients of the pure incense (v. 29) were stacte, onycha, galbanum and frankincense (30: 34-38) and represented, unburnt, the actually perfect choice powers of Christ, and the reckonedly perfect choice powers of the Church, their mental [stacte], artistic [onycha], moral [galbanum] and religious [frankincense], and, burnt into perfume, represented graces, especially their four chief graces—wisdom, power, justice and love, imitations; *i.e.*, counterfeits, of which were forbidden (vs. 37, 38). Their equal weight represented the harmony of the antitypes (vs. 34, 35); and they were to be ever kept before the Lord by His priesthood (v. 36). We herewith have finished our explanation of Ex. 37, and will begin that of Ex. 38.

(59) In vs. 1-7 our Lord, cooperated in by the star-members, is typed as making the antitypical copper altar, the altar of burnt offering. Its and its grate's staves', rings', horns' and vessels' typical significances have already been set forth; hence we will not repeat

these, but will take up the secrets hidden by the Lord in its measurements. This altar was 5 cubits long, 5 cubits wide and 3 cubits high. (1)  $5 \times 18 \times 10 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ . This appears eight times, four (2 lengths and 2 widths) in the top and four in the bottom; hence we number our next point (9). The perimeter of each of its four sides ( $5+3+5+3$ ) was 16 cubits. (9)  $16 \times 18 \times 10 \times 10 \times 5 = 144,000$ . There were four of such, corresponding to its four sides; hence we number our next point (13). The perimeter of the top ( $5+5+5+5$ ) was 20 cubits. (13)  $20 \times 18 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . (14) This is also true of its bottom perimeter. (15) The two diagonals of the top and the two of the bottom were each 7.0711 cubits long (the square of each side was  $5 \times 5$ , or 25; the 2 sides being  $25+25$ , or 50 square cubits, the square root of which is 7.0711 cubits).  $7.0711 \times 7.0711 \times 50 \times 18 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ . This occurs four times, twice for the top and twice for the bottom, yielding additional points (16)-(18). The area of its top ( $5 \times 5$ ) was 25 square cubits. (19)  $25 \times 18 \times 10 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ . (20) The area of the bottom is the same. The area of each of the four sides ( $5 \times 3$ ) was 15 square cubits. (21)  $15 \times 18 \times 10 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000 \times 3$ , which will make 144,000 count three times, and for the other three sides the same ( $4 \times 3 = 12$ ); this makes the next point (33). Its grate (v. 4) was 5 cubits long and 5 cubits wide. (33)  $5 \times 18 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ . This appears four times, once for each side; hence we number our next point (37). Its perimeter ( $5+5+5+5$ ) was 20 cubits. (37)  $20 \times 18 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . (38) The square of each of its two diagonals, as seen in point (15), was 50 square cubits.  $50 \times 18 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ . This appears twice, once in each of its two diagonals; hence we number our next point (40). (40) Its area ( $5 \times 5$ ) was 25 square cubits.  $25 \times 18 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5 \times 5) = 144,000$ . Thus at least 40 times

this altar symbolizes that the Christ consists of 144,000 members. We should here point out that Bro. Dockey [Reprints, 6436, col. 2 point (3)] claims that the top diagonal is 7 cubits. This is a mistake easily seen, for that diagonal is the hypotenuse of a right-angled triangle whose two shorter sides are each 5 cubits long. The square of the hypotenuse being the sum of the squares of these two shorter sides, it would be  $[5 \times 5 (25) + 5 \times 5 (25)]$  50 square cubits; while the square of 7 ( $7 \times 7$ ) is only 49. This fact vitiates *his way* of proving our Lord's ministry as being  $3\frac{1}{2}$  years long, which it actually was, *his way* of proving our Lord's life as being  $33\frac{1}{2}$  years long, which it actually was, and also what he says on 2 B.C. to 1915 A. D. What he gives on the 30 years as being our Lord's age at the beginning of His ministry is correct, as he is also right on the ways that he offers as proving the Millennium to be 1,000 years for the Christ to bless the world.

(60) We will now offer some altar symbolizations in proof that the Christ will bless the world for a thousand years—during the Millennium. The top perimeter ( $20 \times 25$ ) was 500 inches long, and the bottom perimeter ( $20 \times 25$ ) was likewise 500 inches long. (1) The sum of these is 1,000 inches. The sum of the top area ( $5 \times 5 = 25$ ) and of each side area ( $5 \times 3 = 15$ ) = 40 square cubits. (2)  $40 \times 25 = 1,000$  square cubits. This occurred four times, once for the area of each of the four sides and of the top; hence we number our next point (6). The area of the bottom, like the top, was 25 square cubits, which plus that of a side (15 square cubits) made 40 square cubits,  $40 \times 5 \times 5 = 1,000$  square cubits. This occurs four times, once for each side. This would bring this symbolization up to a total of nine points. Now will follow a few cases in which God has hidden His name, Jehovah, in this altar: (1) Length plus width ( $5 + 5$ ) equals 10 (Yod). Length = 5 (He). Length plus width ( $5+5=10$ ) multiplied by height and divided by length ( $10 \times 3 \div 5$ ) = 6 (Vav). Width = 5 (He). (2) Width plus length ( $5+5$ ) = 10 (Yod).

Width=5 (He). Width plus length ( $5+5 = 10$ ) multiplied by height and divided by width ( $10 \times 3 \div 5 = 6$  (Vav). Length =5 (He). (3) Twice the length =10 (Yod). Once the width =5 (He). Twice the height =6 (Vav); and once the length =5 (He). (4) Twice the width =10 (Yod). Once the length =5 (He). Twice the height =6 (Vav). Once the width =5 (He). (5) In inches add the top perimeter ( $20 \times 25 = 500$ ) to the bottom perimeter ( $20 \times 25 = 500$ ) and the four side perimeters ( $4 \times 16 \times 25 = 1,600$ ) and we have ( $500+500+1,600$ ) 2,600.  $2,600 \div (10 \times 10) = 26$ . 26 =10(Yod) +5 (He) +6(Vav) +5(He). Thus at least in five different ways (more combinations possible) God has placed His name, Jehovah, in this altar; and in all He has given us at least 54 (40+9+5) symbolizations in this altar. God having given us no dimensions (v. 8), but three parts (base, shaft, bowl), for the laver, we are very limited in its symbolizations. (1)  $3 + 3 = 6$ , which squared is 36.  $36 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . Also  $3 \times 3 \times 10 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ . The Millennium:  $3 \times 10 \times 10 \times 10 = 3,000 =$  the Millennium three times. God's name:  $3 \times 5 \times 10 \times 10 = 1,500$ . 1,500 =10 (Yod) x5 (He) x6 (Vav) x5( He). The laver's antitype has already been given as the Bible, its bowl representing the New Testament and its base the Old Testament. The women assembling at the door of the tabernacle represent all who come in contact with God's plan. Their looking-glasses gave a representation, a vision, of themselves. The laver being made of these looking-glasses represents the fact that the Bible consists of that which gives a representation, a true description of everyone in contact with God's plan.

(61) We now come to a study of the symbolizations in the court (vs. 9-19). Above we called attention to a strip 70 cubits long and 10 cubits wide as traversed by the Church during the 1,260 years of its being trodden down by the symbolic Gentiles. The sum of the length and width of this strip ( $70+10$ ) is 80. (1)  $80 \times 18 \times 10 \times 10 = 144,000$ . The perimeter of this strip ( $70+$

$10+70+10$ ) is 160 cubits. (2)  $160 \times 18 \times 10 \times 5 = 144,000$ . The whole Church was once in the Court, as in the tentatively justified condition. The perimeter of the court exclusive of the part touched by the back part of the tabernacle ( $100+100+50+40$ ) was 290 cubits (vs. 11-13). Add to this the perimeter of the tabernacle exclusive of the part that touched the west court's curtain ( $30+10+30 = 70$ ). Add these ( $70 + 290 = 360$ ), and the sum is 360 cubits. (3)  $360 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . The gate was 20 cubits long by 5 cubits high (v. 18). (4)  $20 \times 18 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . The height was 5 cubits. (5)  $5 \times 18 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ . The perimeter of the gate ( $20+5+20+5$ ) was 50 cubits. (6)  $50 \times 18 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ . The sum of the top (20) and the bottom (20) was 40 cubits. (7)  $40 \times 18 \times 10 \times 10 \times 10 \div 5 = 144,000$ . The pillars of the court were 5 cubits apart, e.g., there were 20 (v. 11) on the north side, which was 100 cubits long ( $100 \div 20 = 5$ ), and 10 (v. 12) on the west side ( $50 \div 10 = 5$ ). These figures hold for the two sides opposite to these two; hence there were 5 cubits of the curtain between each pillar from center to center. Hence the perimeter of each one of these curtain sections ( $5+5+5+5$ ) was 20 cubits. (8)  $20 \times 18 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . There were 60 of such perimeters; hence the next point will be numbered (68). The area of each of these sections ( $5 \times 5$ ) was 25 square cubits. (68)  $25 \times 18 \times 10 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5 \times 5) = 144,000$ . The 60 such areas number our next point (128).

(62) The diagonal of one of these sections, the dimensions being the same as the top of the copper altar, we found to be 7.0711 cubits, whose square is 50. (128)  $50 \times 18 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5 \times 5) = 144,000$ . Each of these sections has two of such diagonals; hence there are 120 of such diagonals in the court curtain; hence we number our next point (248). The sum of both diagonals of each of the 60 sections ( $7.0711+7.0711$ ) is 14.1422 cubits, which squared is 200 square

cubits. (248)  $200 \times 18 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . This occurs 60 times in the curtain's 60 sections; hence the next point is number (308). (308) There were 60 posts and 60 sockets. The square of each is 3,600.  $3,600 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . Hence the next point is (310). The gate had four posts (v. 19). (310)  $4 \times 18 \times 10 \times 10 \times 10 \div 5 = 144,000$ . There were 14 other sets of 4 posts about the tabernacle's court, which makes the next point number (324). These 15 sets of four posts each had 15 sets of four sockets each, which gives us points (324-339). (339) The square of the diagonal of the gate ( $20 \times 20 + 5 \times 5 = 425$ ) is 425 square cubits. The sum of the squares of both its diagonals ( $2 \times 425$ ) is 850 square cubits. Add to this the square of the diagonal of any one of the curtain's 60 sections, which is 50, and we have 900.  $900 \times 10 \times 10 \times 10 \times 10 \div (5 \times 5 \times 5 \times 5) = 144,000$ . This appears 60 times (once for each of these 60 sections), which makes the last point (399). Thus that the Christ would consist of 144,000 members is indicated at least 399 times in the curtains, posts and sockets of the court. Let us see how the Lord hid in the gate and its equivalent sections of the court's curtains the thought that the Christ would bless the world 1,000 years in the Millennium. The area of the gate ( $20 \times 5$ ) was 100 square cubits. (1)  $100 \times 10 = 1,000$ . In the other 14 equivalent sections of the court's curtains the same figures prevail; hence we number our next point (16). (16) The sum of the top and bottom lengths in inches ( $20 \times 25 + 20 \times 25$ ) was 1,000. This also holds in the other equivalent sections, of which there were 14, making a total of 30 points indicating that the Christ will bless the world during the Millennium's 1,000 years. God's name is also embedded in the court curtains: The total area of the curtains was ( $300 \times 5$ ) 1,500 square cubits. (1)  $1,500 = 10(\text{Yod}) \times 5(\text{He}) \times 6(\text{Vav}) \times 5(\text{He})$ . The four sections of the gate had each 2 diagonals ( $4 \times 2 = 8$ ); and the gate as a whole had two diagonals, these totaling 10 diagonals. If we add to these the four sides of each

of its four sections ( $4 \times 4 = 16$ ) we have ( $10+16$ ) 26, the total of the numeric value of God's name—10 (Yod) +5(He) +6(Vav) +5(He). Thus, in all, the curtains, posts and sockets of the court give us at least ( $399+30+2$ ) 431 symbolizations. In class study of the above a blackboard should be used. While transcribing the above Bro. Jolly discovered about 35 points which we included in the above points. Surely, as we come to see the many times in the tabernacle's numbers we find it to symbolize that the Christ consists of 144,000 members, that the Christ will Millennially bless the world and that God has embedded His name in the tabernacle and its appurtenances, we in reverence, worship and adoration must cry out, "Great and marvelous are Thy works, Lord God Almighty" (Rev. 14: 4)!

(1) What was promised? Where? What is herewith done? What is not the thought as to this article? Why not? What is its thought? What may be said of our Pastor's writings on the tabernacle? From what can we infer their great importance? What do we find in Ex. 25-31? What is given thereafter? With few exceptions what will be skipped in this article? What will then be done? For what should we pray in this connection? Why? Why this? How should we enter into this study?

(2) What is indicated under the heading of this article? What, therefore, will first of all be here studied? What is here typed? What thought as to Jesus does a study of vs. 2-9 suggest? How do we come to this thought? What is the time relation between God's giving the charge of v. 1 and Jesus' beginning to execute it? Before what acts of Jesus as an antitypical Israelite did He begin to execute the charge? What did Jesus continue after returning from the wilderness? How long did He continue His earthly phase of it? Thereafter? In what two parts? What part of it did He cease doing by Oct., 1914? What has He been doing with New Creatures since? Toward what other class does He still continue the first phase of this work? With what changed purpose? What phase of it does He operate toward Youthful Worthies? What further remark may be made? How long will such executive

work continue with the present three elective classes? With the faith-justified? In harmony with what Scripture?

(3) How should the word rendered *offering* in v. 2 be translated? Why was it called so? As distinct from what? What did the wave-offering type? What two things did the offering of the heave-offering type? In harmony with what are these two things? How should the antitypical heave-offering not be effected? How effected? How typed? What should the Lord's people do as to such offerings? Generally and particularly speaking, what did these heave-offerings type? What is typed by the gold? Silver? Fine linen? Oil? Spices for the anointing oil? The stones? Who gives these antitypically? Who does not? What then does the heave-offering represent in relation to these? How is this done as to the antitypical gold? Silver? Brass (copper)? Blue? Purple? Scarlet? Fine linen? Goats' hair? Rams' skins dyed red? Badger (seal) skins? Shittim wood? Oil for the light? Spices for the anointing oil? Sweet incense? Onyx stones? Stones to be set in the ephod and the breastplate? What is developed by Jesus' and the Church's use of the antitypes of these things? For what purpose? How typed? Among whom? How typed? What are God's people to develop? According to what? How typed?

(4) What thing did our Pastor seemingly not explain? What did he show to be typed by the ephod? By its front part? By its hind part? What do we conclude from this as to these two onyx stones? What did the two onyx stones have graven upon them? How, typed? For what does the expression, "children of Israel," here stand? How proved? What is one of the Biblical meanings of the word *name*? What is its sense here? Why? With what parallel symbols does this correspond? In other words, what is here typed? What do we infer from these facts? In what are they engraved by Jesus? How typed?

(5) What are we not to infer from the fact that there were two stones, each with six names engraved thereon? Rather, what two things are we to infer from these facts? Why? In what sense is the word *toledoth*, here translated *births*, repeatedly used? Despite what translation? How does each of the ten citations prove our definition? Accordingly, of how many histories does the book of Genesis consist? Accordingly, what is the thought in v. 10? How

typed? Whose work is this? Through what? How are these things typed? What does it indicate? Why? How typed? How were these characters made? How typed? How are the truths of the covenants to be supported? How typed? In whose interests? How typed? For what are they to serve? How typed? Who are to minister as to them? How typed? On what does this ministry work? How typed? In whose matters? How typed? For what were they perpetually to serve? How typed? Despite the fact that Bro. Russell did not expound them, and the Editor's pertinent promise, what will be done about the 12 names, the 12 precious stones in the breastplate and in the walls of New Jerusalem?

(6) Accordingly, to what will we proceed? Why? What did God reveal to Jesus? How typed? On this point what did He first tell Jesus as His Executive? How typed? Why? How typed? What was He in character? How proved and typed? Of what was He full? How typed? Of what origin? How typed? How to be regarded? How typed? How does He further describe our Lord? By whom filled with it? Qualified for what? How are these things typed? What four things does this include? How typed in each case? In what works do His tact and skill work? What was their degree? In what other way of working are they of this same degree? While in the flesh on whom did He exemplify these same works, and that in a high degree? How are these things typed? In what seven things is He skillful to work? How typed in each case? In brief how can we sum up His skill? How typed?

(7) Whom did God appoint to work especially with Jesus? How typed? As what kind of persons? Toward what? How typed? What is their special work? In connection with what? How typed? As what are they set? How typed? Which are the chief parts of them? In what respects have they and the others been similar? In what respects have the former been unique? Even in their similarity wherein has there been a marked difference? Besides these star-members what three classes of helpers has God appointed for Jesus? For what purpose? What is each class called? How are these things typed and proved? Who else has worked on making the antitypical Tabernacle? In what two ways? What do they not do? Why not? What are the three classes of the pertinent

workers? How are they distinguished from one another? What should here be noted? What wrong impression would the A. V.'s misrendering of the word *ve* give? Actually, what amount and kind of work do they do thereon? What does the word *ve* ordinarily mean? How should it here be rendered? What is the proper rendering of the pertinent clause? What does this corrected rendering show? And what not?

(8) What do vs. 7-11 give? What do the following details represent: The tabernacle of the congregation? The ark? The mercy seat [propitiatory]? The vessels [here evidently mistranslated as furniture] of the tabernacle? The table? Its vessels? The pure candlestick? Its vessels? The altar of incense? The altar of burnt-offerings? Its vessels? The laver? Its bowl? Its base? Cloths of service? The holy garments of Aaron? The sacrificial garments? The glory and beauty garments? The garments of his sons? For what were the pertinent antitypical things adapted? How typed? What did the anointing oil type? The sweet incense? What were the workers to do? How typed?

(9) What are we to remember? To what should this limit our view of vs. 12-18? What is the real antitypical Sabbath? What is the Gospel-Age Sabbath? Why so? What, accordingly, does this imply? With what did God pertinently charge Jesus? How typed? What two things are implied in keeping the Gospel-Age sabbath? What three blessings are in the first of these two? What two things are implied in the second? How typed? How are the singular and plural of the word *sabbath* used? How does God make the charge? How? How typed? What reason does He give for the Jews' sabbath keeping? How long? How typed and proved? Of what is the Gospel-Age sabbath a proof? How typed? Why should God's Gospel-Age people keep their sabbath? How typed? How is this sabbath polluted? Why is this so in all three ways? What will happen to such? How typed? How are these three evils related to the word *work* in the last sentence of v. 14? What do they do to their doers? How typed?

(10) Without what consequence may those under the Adamic curse do these three evils? How typed? What does the justified condition of God's people give them? How typed? How are they to keep it? How typed?

How does God emphasize the pertinent guilt and penalty of the three pertinent evils? How typed? By doing what should God's people keep the Gospel-Age sabbath? How typed? Throughout what? How typed? As what? How typed? Of what is it an evidence? How typed? From God's standpoint, of what two antitypical things is it a proof? How is each typed? Where are the details of these two antitypes given? What did God bring to an end? How typed? Where and when? How typed? What did He give Jesus as He ended the charges? Of what two things did it consist? How typed? Where were they to be written? How typed and proved? How planned? How typed?

(11) What two things did our Lord cause? How typed? What did He cause His people to hear? How typed? What were the two special things brought to their attention? How typed? In what two ways does this rest exist? In relation to the former one, when was the antitypical period of labor? When is the antitypical period of labor in relation to the latter one? What happens to the wilful sinner in either justification? How typed? What, among other things, are the Lord's people not to do? How typed? Where not? How typed? If done, in what will it result? How typed? Why should it be avoided? What are the features of the curse? Where were most of the things of vs. 1, 2 treated in more detail?

(12) Where were the antitypical things referred to in vs. 4-9 and in v. 10 expounded? What, accordingly, will not be done here? Why not? With what verse will our further exposition begin? What are we here to remember? For what will this prepare us? What was Moses' general exhortation? As what? Where are these things mentioned? To what does v. 10 exhort? Why? What was the first thing on which Jesus and His assistants were to work? As the antitype of what? How are the curtains here described as to their location? Why did they not hang full 9 cubits on the sides and 10 on the rear of the tabernacle? On what, secondly, were they to work? How typed? Thirdly? How typed? Fourthly? How typed? Fifthly? How typed? Sixthly? How typed? Seventhly? How typed? Eighthly? How typed? What deletion is requested? Ninthly in two respects? How typed? What two things on each board are not here mentioned? What do they type?

(13) On what in the antitypical Most Holy were Christ and the Church to work? What does the ark's chest type? Its part above the chest? On what else connected with the antitypical Ark were they to work? How typed? What did the lid of the ark type? What were the Christ to do thereon? How typed? On what else in the antitypical Most Holy were they to work? How typed? What was charged in general and in particular? Thereafter what charge did God give by Jesus as Executive? How typed? Where are the particulars set forth? On what were Jesus and His helpers, first, to work? In what capacity? How typed? Secondly? How typed? Thirdly? How typed? Fourthly? How typed? On what else were they to work? How typed? Why? How typed? What is the difference between the antitypical Table and Lampstand as antitypes? On what else connected with the antitypical Lampstand were they to work? How typed? On how many parts of the antitypical Lampstand were they to work? How typed? As well as on what other connected thing? How typed? What is thereby made possible? How typed?

(14) What third work were Christ and His helpers given to do in the Spirit-begotten condition? How typed? What might be here in order? Why? How many relations and capacities of the Church are brought out in the Holy? How many connected with the table? The lampstand? The incense altar? The second veil? What are the distinctions typed between the table, lampstand and altar? How summed up? What may be said of us as servants of the Truth as to these three activities? What should we further note here? What is the thought brought out as to the relation of the use of the antitypical Table and the priest? How typed? Of that of the antitypical Lampstand and priest? How typed? Of that of the antitypical Altar and the priest? How typed? What is typed by the priest's sprinkling the incense on the coals in the censer? By the priest's lifting up and going under the second veil?

(15) What is typed by the builders' working on the staves of the altar? To what is no reference here made, though reference is made to it in Num. 4: 11, 12? What was typed by working on these? On what else were Christ and His helpers to work? How typed? In particular,

what were these? How proved? How may this be put in other words? On what else were they to work? How typed? What, first, unburnt and burnt did the incense represent? Secondly? On what in the antitypical Holy did Christ and His helpers work? How typed?

(16) On what were they, first, to work in the antitypical Court? How viewed? How typed? Secondly? How viewed? How typed? Why is this significance suggested? With what distinction of viewpoints? Thirdly? How typed? Fourthly? How typed? With what distinction? How typed in each case? Fifthly? What was it to the antitypical Campers? Priests and Levites? How typed? Sixthly? How typed? Seventhly? How typed? Eighthly? How typed? On what else did they work? In what two uses? How typed? Why is this antitype suggested? What did the cords type? On what still further were they to work? How typed? On what, finally, were they to work?

(17) After hearing these things, what did God's Gospel-Age people do? How typed? What kinds of disposition did they exercise toward this work? How typed? What did they resultantly do? How typed? For what did they yield up their human all? How typed? In what? How typed? For what? How typed? How many classes are brought to our attention in vs. 22-29? What class in vs. 22-24? In vs. 25, 26? In vs. 27, 28? Whom do the rulers type? The men? The women? What does a comparison of vs. 22-24 and 25, 26 and 27, 28 show? What obscures this thought? Why is this said? What words have been needlessly interpolated? And in this what rule was disregarded? What was left untranslated? What is one of its meanings? How should the clause in question be translated? What is the resultant thought?

(18) What would this antitypically suggest? For what do these explanations prepare the way? What impelled the elders, deacons and more prominent unofficial brethren? To what were they moved? What kind of things did they first offer? How typed? Secondly? How typed? Thirdly? How typed? Fourthly? How typed? Why? For what were these things adaptable and usable? How typed? For what kind of a use did these offer? How typed? What did those able thereto offer first? How typed? Secondly? How typed? Thirdly? How typed? Fourthly? How typed? Fifthly? How typed? Sixthly? How typed?

Seventhly? How typed? What other two things did they offer? How typed in each case? What third thing did they offer? How typed? For what use? How typed? What did they do with them? How typed?

(19) To what does the antitype now go over? How did these work? How typed? At what? How? How typed? On what? What did they do? How typed? Adaptable to and usable for what first? How typed? Secondly? How typed? Thirdly? How typed? Fourthly? How typed in both cases? How did they do another work? How typed? What were the things of this other work? How typed? Who were typed by the rulers? In what matters did they first sacrifice? How typed? Secondly? How typed? Thirdly? How typed? How and where typed in detail? How and where explained in detail? Fourthly? How typed? Fifthly? How typed? Sixthly? How typed? What is a summary of all the foregoing? How typed? With what heart attitude? How typed? To what end? How typed? What things? How typed?

(20) What was done as to vs. 30-35 and 36:1, 2 in Ex. 31: 1-6? What will this cause to be done with vs. 30-35 and 36:1, 2? With what verse will the exposition be continued? What did all the various classes of Truth servants receive? How typed in each general class? From whom did they receive them? For what? How are these things typed? How long were these consecrations made? How typed? When and by whom was it successively recognized that no more high calling consecrations could be made? What was done as to this recognition? How was the report made? How are these things typed? What was thus completed?

(21) What has the twofold character of the Lord's work been since then? When begun and continued? When to be completed? In what sense completed? How is this proved? In what sense not completed? What was Jesus' reaction to the report? How typed? What, accordingly, was made? By whom? Where? How typed? What were the contents of the proclamation? How typed? What response do the brethren make as they come to understand the situation? How typed? What do some new creatures persist in teaching? What do they effect thereby for the Gospel-Age Tabernacle? As antitypical Lot what do they do thereby? With whom? Who in each case are these

symbolic daughters? What do these produce? Of what classes? How will this end? How set forth and proved typically? What was accomplished by Oct., 1914? By Passover, 1916? For what? How typed? Of what was there more than enough? How typed? What proves this? What has been, is being and will be done as to these?

(22) What has God given as to His plan? What is the first class of these? The second? The third? Whence are all of these derived? Whence else are some derived? What are the first of these? The second? The third? The fourth? The fifth? What may be said of quite a few of them? Of the bulk of them? From whom, first, were a couple gotten? Secondly? From whom were the great majority gotten? What is a brief description of him? Why are these acknowledgments made? What may be said is not the nature of these three brothers' work? Why not? What are they? With what were they privileged?

(23) What four structures had key numbers? What did these key numbers enable certain brothers to do? What fifth structure had key numbers? What are its key numbers? By what are the key numbers 5 to 10 indicated? 18? In what two ways does the number 10 appear as a key number in the tabernacle? How does this appear in its height, width and length? In the holy of holies? In the holy in general? In particular? In its linen curtains? Goats' hair curtains? In its two veils? In the pillars? In the north and south side boards? In the west boards? In the sockets? In the tenons? In the court pillars? What is to be inferred from this frequent occurrence of the number 10 and its multiples? In general, by what is the number 5 proved to be a tabernacle key number? How does this appear in its relation to the tabernacle's 10's and multiples of 10? But independently of these how first is it proved to be a tabernacle key number in the linen and goats' hair curtains? In the court curtain's height and length? In the gate's height and length and area? In the pillars of the holy? Their sockets? In the bars as a whole and on each tabernacle side? In the curtains? In the altar of burnt offering's length, width and sides? Its grate? What is to be concluded from these facts as to the number 5 in the tabernacle? In what else are 10 and 5 key numbers?

(24) How in contrast with the numbers 10 and 5 is the number 18 as a tabernacle key number gotten? From what fact is it gathered? What is the first of these? The second? The third? The fourth? The fifth? The sixth? The seventh? The eighth? The ninth? The tenth? The eleventh? The twelfth? The thirteenth? The fourteenth? The fifteenth? The sixteenth? The seventeenth? The eighteenth in ten different parts? Whose place used in the Pyramid does 18 take in the tabernacle? What do the above-mentioned 18 things represent? What two peculiarities are brought out as to the number? What result is obtained from the product of the second peculiarity by multiplying it by 10 raised to its fourth power and divided by 5 raised to its second power, or 5 squared? What result is obtained by multiplying the key number 18 by the key number 10 raised to its sixth power and divided by the key number 5 raised to its third power? Of what is the result the number? Why, in the first place, are these three called key numbers? In the second place? How do we know, in the first place, that these three are the tabernacle's key numbers? In the second place? What illustrates the second point in the answer? What conclusion is to be drawn from the thing illustrated? What has God done with these teachings elsewhere in the Bible? Where does He corroborate them? How? By what? What will these corroborations do to our faith?

(25) What will, first of all, be done here? How are they embedded in the tabernacle? What will thereafter be done? Especially along what three lines? What fact should first be pointed out? How did ancient nations differ as to the length of the cubit? What cubit did our Pastor use in giving tabernacle measurements? Uniformly kept, what would it maintain? Wherein does it break down? In what other structures is the sacred cubit used? What happens to the cubit of 18 inches, if applied to the symbolisms of all five of these structures? What happens to the cubit of 25 inches, if applied to the symbolisms of all five of them? What two things in this connection are reasonable? Why is the cubit of 25 inches called the sacred cubit?

(26) What in cubits are the dimensions of the court curtain, ignoring the gate, on the east side north of the gate? Of the north and south sides of the court? Of the

court's west side? And of the east side south of the gate? What are their total dimensions in cubits? In inches? What do these 7,000 inches symbolize? What is in inches the distance from the north end of the gate to the exact center of the west curtain of the court? How is this distance gotten? What does it symbolize? What is the cubit distance from this center to the southwest corner of the court curtain? In inches? This added to the 3,500 inches gives us what sum as the inches from the gate's north end to the southwest corner of the curtain? What does this measurement symbolize? To what event does this in time bring us? What is the distance in inches from the north end of the gate to  $\frac{3}{4}$  of the south side's curtain from the curtain's southwest corner? What period does this measurement cover? How is this gotten? What does the point thereby reached symbolize? What does Bro. Dockey assume in Reprints, 6436, par. 5? To what is this contrary? What are his claims as to the involved 1875 inches? What two things refute these claims? In what two ways are the involved period and events proven? How may we summarize the finding as to the court curtains?

(27) What will next be studied? What is one of these? How long was it? How do the cited Scriptures show this? When did these seven times begin and end? Under what terms do the cited Scriptures allude to a part of the seven times? How do they prove that part to be a half of the seven times? What does the Bible not tell us of the situation of the tabernacle in the court? What do a number of features imply as to its situation in the court? What deduction does this imply? Why so? What are the length and width of this space? How is it proved? Who shared this space with the Little Flock? What was the former's exclusive share in the court? What, however, did they unjustly do with the space shared by them jointly with the 144,000 in their journey from the gate to the tabernacle door? What width of space was left to the symbolic Gentiles exclusively? Length? The total? What is done with this total and 18? What is the product? What does it represent? What does the result show? Between whom? Who made this suggestion? What as to this period does Lev. 26: 17-28 bring out? What does it also leave out? How is this more direct way worked out? What is its sum? What does it symbolize? What is then done? With what result?

(28) In the cited passages what are the different terms for the period of the Church's stay in the wilderness? What is the Holy City? According to Rev. 11: 1-3, what is the typical length of their journey from the gate to the door of the tabernacle? How do we reach this figure? What product do we get by multiplying this length by the key number 18? What do these cubits symbolize? What happened to the Holy City during the involved symbolic journey? What else may be said on this subject? How is the area of the involved typical trip reached? What is its area? What key numbers are used to get the thing symbolized? How are they used differently? So using them, what result do we reach? What is a summary of the second method here applied? In what were the 144,000 oppressed? How proved by the type? When did the period begin? When end?

(29) What other time feature is given a tabernacle confirmation? When did the 70 weeks begin? In connection with what two related events? When were the walls of Jerusalem finished by Nehemiah? How long was this before the first of the seventh month? How proved? With what did the dedication of the walls begin? How proved? What is not given? By what was the dedication completed? What was the probable date? What is the first fact in harmony with this thought? How proved? How long, probably, from then to the procession which completed the dedication? What was, from this standpoint, the middle date of the services of the dedication of the walls? What occurred exactly to the day 483 years later? On what day of the seventh month did He consecrate? How is this proved? To sit in His antitypical booth by the 15th of the seventh month, what had to be done late the preceding day? What occurred in the four days from the 10th to the 14th of the seventh month? What makes this journey probably of that length? What conclusion do we draw from these facts? When, accordingly, did the 70 weeks begin? End?

(30) What should this move us to seek on this as hidden in the tabernacle? What was shown above as to the distance from the court gate to the tabernacle door? What does this distance type? From what event to what event? Where did Israel's typical justification place them typically as to the antitypical Court? To what did the typical court's curtains here correspond? How does Neh. 11: 1

allude to this? What occurred to certain ones of Israel in Oct., 36? What had they had up to then? What occurred Nisan 10, 33 A.D. to the mass of Israel? During what event? How is this proved by the cited passage? What other period is indicated in the tabernacle? How long is this period? From when to when? By what is this shown? What will not longer be after the Little Flock leaves the earth? What will still be and forever? What are the length and width of the court? What, therefore, is its area? How do we get it? What in this matter does the presence of the Most Holy Millennially and post-Millennially require us to do to this area? What is the area of the most holy? How gotten? To what does this deduction reduce the then court's area? What should be done with this reduced area? What, among other things, does this key number indicate? What is the result of the involved multiplication? For what do these 49,000 cubits stand? What does this prove?

(31) After the foregoing details what will now be given? With what do they begin? What of them have in part been given? When will others be given? Who all worked on the curtains? How typed? As to what three things? How typed in each case? What was interwoven therein? How typed? How wrought? How typed? What will now be brought out? Wherein hidden? What was the length of each and all of the ten linen curtains? What was symbolized by the total length? Into how many sets were they divided? How many in each set? What was the length of each set? What is symbolized by one of these 3,500-inches lengths? By the other? What else therein symbolizes human perfection? What was the width of each linen curtain? What did it symbolize?

(32) What else can be said of the Head and Body? What were the dimensions of the linen curtains? The sum of these dimensions? Applying to this sum the tabernacle's key numbers, what do we obtain as to each curtain? What does this symbolize? To what else does this apply? What were the dimensions of each of the goat hair curtains? Its area? Those of the folded curtain? Its area? The sum of these areas? What is done with this sum? Its result? In how many others is the same truth hidden? In what way are the 144,000 symbolized in the ten covering goat hair curtains? In the eleventh goat hair curtain? In what way are the Times of the

Gentiles symbolized in the eleven goat hair curtains? In what two ways are the 1260 years of the Church's oppressing symbolized in the eleven goat hair curtains? What is a summary of the findings so far discussed?

(33) What else do we find embedded in the curtains? What are the Hebrew letters spelling the word Jehovah? What is the numeric value of each of these letters? What is the first way of God's hiding His name in the tabernacle curtains in each of its four processes? How is this summarized? What is the second way of finding this fact? The third way? In how many ways does the point give God's name? How else in the curtains is God's name shown? In how many ways in all? What has been hidden in them as to the three tabernacle key numbers? Why? How many loops and taches were there in the linen curtains? In the ten covering goats' hair curtains? In all? Why is the one doubled in front omitted here? What does each of its doubled parts type? What has God hidden in the total of the number of loops and taches? How is this thus hidden as to the key numbers? As to the three secrets hidden in the tabernacle? What will be shown when studying Ex. 38: 9-20?

(34) What verses will next be studied? Of what do they treat? Where were their typical significances treated? What will be here pointed out? How many boards were there on the south side? The north side? What appears from a combination of one side's boards with the key numbers? How many times does this appear? How many full boards belong to the most holy? How is this reached? The equivalent of how many boards belong to it? How is this reached? What do we get therefrom? In how many ways? Why in two ways? How many boards in the west wall? What combination is made with this number 8? With what result? How is this shown 48 times in the 48 boards? In the square cubits in these 48 boards? What is the typical teaching as to the board in the southwest corner? Northwest corner?

(35) According to vs. 24, 26, 30, how many sockets did each board have? What result is gotten in applying to the number of sockets on the tabernacle's south side the key numbers? How often does this symbolism appear? How many boards and sockets were in the west wall? What result from applying to these 16 sockets the key numbers? How many pillars supported the second

veil? How many sockets for these? What is done with this number? The results? How many times must this be done? Why? What remark applies here? What has God done in the five pillars and sockets supporting the first veil? What is done with this number? The result? How many times is this result gotten? How is this shown in the pillars combinedly? In their sockets combinedly? How many sets of bars in each boarded side of the tabernacle? How arranged? What is done with this number? The result? How many times does it appear? Why? How is this shown by the combined number of bars and boards? By the number of small bars? By the number of small bars and long bars? In what two ways is the key number 18 found in the pillars, their sockets and bars?

(36) What do we find in vs. 21, 23, 25, 27, 28? What is their sum? What is done with this number? The result? What was the sum of the tabernacle's length and height? What is done with this number? The result? What is its length and width? What is done with this number? The result? The sum of the height and width of the tabernacle? What is done with this number? The result? What is the diagonal of each of the long sides of the tabernacle? How is it gotten? What is the diagonal of each of its short sides? How is it gotten? What is the square of the long diagonal? Of the second? Their sum? What is done with this number? The result? How many length lines has the tabernacle? Where found? What is the sum of these four lengths? What is done with this number? The result?

(37) How many height lines has it? Where found? What is their sum? What is done with this number? The result? How many width lines in it? Where located? What is their sum? What is done with this number? The result? What is the sum of all these lines? What is done with this number? The result? How many long diagonals are in the tabernacle's long sides? What are these sides? What is obtained from multiplying the square of one of the long sides' diagonals by 8? What is done with this number? The result? What is shown in the short diagonals? How many short diagonals were there? Where found? What is the square of each of the short diagonals? What is the sum of all four? What is done with this number? The result?

(38) Where else has God put this same secret? How many cubits in it? How gotten? What is done with this number? Its result? Where else was the same secret hidden? What was this circuit? How gotten? What is done with this number? The result? What else has God done in this line? What was the area of each of its four long sides? How gotten? The area of all four combined? What is done with the square of this number? The result? In a sixteenth way what has God done? What is the area of each of these sides? How gotten? What is the sum of both areas? What is done with this number? The result? In all, how many times has this truth been embedded in the tabernacle as a whole? In what other ways may this be shown?

(39) What else was there in the tabernacle as a whole? How many pointing out the Millennium? How many God's name? What was the long diagonal? Its square? What does this square symbolize? How gotten? How many of such diagonals? Where? How often in each? What results from this fact? What is the square of its length? Of its height? What is the sum of these two squares? What does this indicate? What is the square of its width? The sum of the squares of its length and width? What does this indicate? What was its length in inches? Its width in inches? The sum of these two numbers? How else is the same result obtained? What is the cross circuit in cubits? In inches? What results from this? What else did we see above? How gotten? Where does this hold true? How is this discussion summed up? What further line of thought did God symbolize in the tabernacle as a whole? And still what further line of thought? In how many ways? What was above pointed out as to the letters spelling God's name? What are their English equivalents? How did the tabernacle's height give us Yod (10)? How did its dimensions give us He (5)? Give us Vav (6)? Give us He (5)? With what result? In what second way by these four processes can we get God's name out of the tabernacle as a whole? Third way? Fourth way? Fifth way?

(40) What will next be presented? What will first be pointed out? What did each veil type? What was the height of the veils? The width? The sum? What is done to this sum? Its result? What was the sum of the two heights of each veil? Its result? What was the sum of

the two widths of each veil? Using the same operation, what results? How many height lines in both veils? What is their sum? What is done with it? The result? What results from subjecting the four width lines in both veils to the same operation? What is the perimeter of the first veil? What results from subjecting it to the same operation? In what other perimeter does the same fact appear? What was the sum of both perimeters? In what other two ways is this truth shown? In how many ways did the two veils give us this truth? In how many ways did the two veils give us the thought of the Christ for 1,000 years blessing the world? What is the first of these? How gotten? The second? How gotten? The third? How gotten? The fourth? How gotten? The fifth? How gotten? The sixth? How gotten?

(41) In how many ways did God embed His Name in the two veils? What is each one of the four processes by which He first put His name in the veils? The results? The second way? The results? The third and fourth ways? The results? How may we summarize the findings in the two veils? What remark may here be made as to key numbers and the two veils?

(42) How do we get the sizes of the holy and most holy and of the entire tabernacle? Where were these given? How is it proved that the most holy's north and south sides were each 10 cubits long? That the west side was also 10 cubits long? What was its height? What kind of a structure do these figures prove it to have been? Why? What was done to the two corner boards in its west wall? How wide was each of these halves? How much of each one was visible in it? How much was invisible as covered by the ends of the north and south walls? What does this prove of the boards' thickness? How did the two end pillars fit against the northeast and southeast corner boards in the most holy to yield proper sizes to both the holy and most holy? What did the  $13\frac{1}{3}$  boards in the holy's north and south walls prove its length to have been? How is its width proved to have been 10 cubits? What procedure will be followed from now on as to the numbers and the key numbers, not hitherto followed? What three things hidden in the holy will now be brought out? What is deduced from the length of the holy having been 20 cubits? How deduced? What was the sum of its length, height and width? What is

deduced therefrom? How? What was the length of each of the four length diagonals? How do we get this? What was the square of each of these four length diagonals? Their square root? What is done with the square of each of these diagonals? What is thus produced? What does it imply? How many diagonals did each of the four length sides have? What results from this as to the number of secrets thus hidden? How do we number the next point?

(43) What was the length of the holy's end diagonals? How gotten? What is the square of each of the involved diagonals? What is done with this square? Its result? How many ends did the holy have? How many diagonals did each end have? Consequently, how many times was the secret given by the diagonals? Hence, how is our next point numbered? What was seen under point (3)? What was the sum of the squares of all eight of these diagonals? How obtained? What is done with this sum? Its result? What is the square of each end diagonal? How many were there of these squares? What is their sum? What is done with this sum? Its result? What is the square of each of the four solid diagonals? How is it gotten? What were the squares of these two sides? Their sum? Its square root? How many diagonals did the four long sides of the holy have? The two short, or end, sides have? The solid have? What is the square root of each long side diagonal? The square root of each end diagonal? What is the sum of the squares of the eight long diagonals? Of the four short diagonals? Of the four solid diagonals? How proved in each case? What is the sum of the squares of all 16 diagonals? What is done with this sum? Its result? What is the area of each of the four long sides of the holy? How gotten? What is done with this? The result? How many times does this secret appear? What results as to numbering the next point? What is the sum of the areas of the four long sides? How proved? What is done with this number? The result? What is the sum of the lengths of the four long sides? How gotten? What is done with this number? Its result? What is the sum of the squares of all the length lines, the height lines, the width lines, the four long sides' diagonals and the two short sides' (ends') diagonals? How gotten in each set of diagonals? In all of them? What is done with this total? The result? What was the holy's lengthwise circuit? If this length is taken

as one side of a square, what would that square be? What is done with this number? The result? What is the holy's crosswise circuit? How proved? What is done with this number? The result? What is the length of its crosswise circuit? If it is taken as the side of a square, what would it be in square cubits? What is done with this square? With what result? What is the sum of the two sides' perimeters? If this sum is considered as the side of a square, what would be the square cubits of this square? What is done with these square cubits? With what result? What is the sum of the perimeters of the holy's two ends? How obtained? What is done with this number? The result? What was the volume of the holy? How obtained? What is done with this figure? The result? How many times at least has God in the holy's dimensions shown, that the Christ would consist of 144,000 members?

(44) What will now be done? In what two ways? What will first be pointed out? What is the sum? What is the sum of the two side walls' lengths? How obtained? What is this in inches? How obtained? How often does this occur? Wherein the second time? What is the sum of the height of the two veils and the ceiling, in cubits and inches? How obtained? How often does it occur? Wherein the second time? What is the sum of the two end widths and the length of each long side? How often does this occur? How many times is it indicated without key numbers that the Christ will Millennially bless the world? How secondly will this truth be shown? How long in cubits was the holy's two long sides? In inches? How proved? How is this shown in the cubits and inches of the ceiling and floor? What were its cubits and inches in height? In width? What is the total in inches of the width, height, and any two of its four lengths? How proved? How often does it occur? How will the next point be numbered? What is the sum of all the holy's areas? How proven? What does this give us? What is the sum of the squares of both diagonals in any one of the two long sides, of the ceiling, or of the floor? Where is the square of each of these eight long diagonals given? How often does this teaching occur in connection with the eight involved diagonals? What will the next point, accordingly, be numbered? What is the square of any one of the end diagonals? Where given? What is done with this number? The result? How many of such diagonals?

What, accordingly, will the next point be numbered?

(45) What was the crosswise circuit of the holy? Its lengthwise circuit? How obtained? What is their sum? What is done with this sum? The result? What is the area of each of the two long sides, of the ceiling and of the floor? How obtained? What is done with this area? The result? How often does this occur? What is the area of each of the holy's end walls? How obtained? What is done with this number? The result? In how many ways is this teaching shown in the holy? In how many ways is the name Jehovah embedded in the holy? What is the first of these? The second? How is its Yod obtained? Its first He? Its Vav? Its second He? The third and fourth? How many symbolizations, at least, do the dimensions of the holy yield?

(46) What remains of Ex. 34 yet to be studied? What kind of a geometrical body was the most holy? What were its three dimensions? By how many lines were its six sides bounded? Of what comparative length? What is done with these lines and their length? What is the resultant product? What is done with it? The result? How many sides did the most holy have? Surface diagonals? What is done with these 12 diagonals? The result? What is the sum of any two of its dimensions? What is done with this sum? The result? How many ways are there to use these three dimensions? What are they? What number will this fact move us to give the next point? What is the length of each of the most holy's twelve surface diagonals? What is the square of each? What is done with this number? The result? How many times do these diagonals give us the same result as point (6)? How, accordingly, should the next point be numbered? How do we get its solid diagonal? What is its solid diagonal? How gotten? How many solid diagonals has it? What is the sum of their squares? What is done with this number? The result? What was each of its circuits? What is done with this number? The result? How many circuits did it have? How, accordingly, will the next point be numbered? What is the total of its three circuits? What is done with this total? The result? What is the sum of any two of its circuits? What is done with this number? The result? How many of such circuit sums are possible? How, accordingly, is the next point to be numbered? What does a comparison of the most holy

and New Jerusalem as perfect cubes show of the former.

(47) What line of thought as to the most holy's symbolizations will next be studied? How many cubits in each of its three circuits? Inches? How often does this fact appear in it? How, accordingly, will the next point be numbered? How many cubits in each of its six sides? Inches? How gotten in each case? How often does this occur? How, therefore, will the next point be numbered? What is the area of each of its six sides? What is done with this number? The result? How often does this occur in the most holy? Hence, how will the next point be numbered? What is its cubic contents? How gotten? What is the square of each one of its six side diagonals? What is done with this number? The result? How often does this occur? Hence, how is the next point numbered? What is the sum of any two of its three main dimensions? What is done with this number? The result? How often does this occur? Hence, how is the next point numbered? What has God done with His name as to the most holy? How can this be recognized? How does its length indicate Yod? How is the first He gotten? How is Vav gotten? How is the second He gotten? What will simplify matters? How many substitutions can we make for the second process of point (1)? What is the first of these substitutions with the processes kept as they stand? What is the first substitution? The second? The third? The fourth? Hence, how will our next point be numbered? What was the fourth, or last process of (1)? What can be done as to it? What is it? What do these five substitutions not repeat? How many symbolizations are there found in the most holy? Of each of the three lines of thought?

(48) What will we now study? Who only worked on the antitypical Tabernacle's and Court's furniture and appurtenances? How and where typed? Who worked on other features of the Tabernacle and Court? Especially on what? How may these matters be otherwise stated? How proved? What do the mercy seat and its cherubim represent? The chest of the ark? How long have God and His attributes been? Who has been resurrecting the Christ? What do we construe from these facts as to Bezaleel's and Aholiab's building the ark not to type? What are we therefrom to construe? What are we to construe antitypically from their building the other furniture

and their appurtenances? What further remark should here be made? Why do we say this? Why will it be unnecessary to explain the antitypes of the rings and staves here? What three things should we now study?

(49) What was the length of the ark in cubits? In inches? What is done with its cubit length? The result? What is done with its inch length? The result? What was its long circuit in cubits? In inches? How gotten? What is done with its cubit circuit? The result? What is done with its inches circuit? The result? On what is this circuit based? What results are reached by measuring the side circuit? How many more points does this give us? Hence, how should the next two points be numbered? What are the perimeters of the two long sides? Two short sides? Of the bottom? How gotten in each case? What is their total sum? How is this viewed? What perimeter is thus excluded? What is done with this total? The result? Considered as a bottomless box, what is the sum of the rest of the perimeters? What will their totals yield? How do we get the square of the end diagonals? How many diagonals in the ark's two ends? What is their total length? How gotten? What key number is this? What is done with this number? The result? What is the perimeter of each of the ark's four long sides in cubits and inches? How gotten? What is done with its inch perimeter? The result? Of what else is this true? Hence, how is the next point numbered? What is the sum of any half perimeter of these four long sides? What is done with this number? The result? How often does this occur? Why? Hence, how will the next point be numbered? What is the size of the short perimeter? How gotten? What is its square? What is done with this number? The result? Where does it appear? Hence, how is the next point numbered?

(50) What will now be pointed out? What was the cubit and inch length of the long circuit? What is done with these inches? The result? What is the half of the cubit and inch length of the long perimeter? What is done with this inch length? The result? How often does this appear? Hence, how many times does the Millennial feature appear in the ark? How do we obtain in two ways the ark's containing God's name twice? What do we obtain by the product of the ark's and the most holy's lengths? As the product of the ark's and the most holy's widths? As the product of the ark's and the most holy's heights?

What letters may be conveniently used for these three sets of cubits? How do we get Yod? The first He? Vav? The second He? What should be here noted? In how many other long sides of the ark does this also prevail? What will this enable us to find? How? Once for each where? Accordingly, how many times does the name Jehovah occur in the ark? In all, how many of these three kinds of symbolizations occur in the ark?

(51) Where were some mercy-seat symbolizations given? What will not be repeated here? What may some ask? What reply may be given, based on Heb. 9: 5? What does 2 Cor. 3:18 contribute to this subject? As God's provided righteousness for us, what is Christ called in Rom. 3:25? Where is He Called God's righteousness? Why? What do these considerations prove? What else proves it? What does the Shekinah represent? The light shining out of it? What does it make Him? What does this process of elimination prove the cherubim to represent? What will we now study? Where is it described? With what limitations will this study be pursued? What are its dimensions? Where given? What was its length in cubits? In inches? What is done with its inch length? The result? How often does this length appear? Hence, how will the next point be numbered? What was its width? In inches? What is done with this number? How often does the width appear? Where each time? Hence, how will the next point be numbered? What is the square of the length of its top diagonal? How obtained? What is its square root? What is done with its square? The result? How many of the same length diagonals does the table have? Hence, how will the next point be numbered? What is the square of the side diagonal? How obtained? What is the square root of the square of the side diagonal? What is ten times this diagonal? What is done with this number? The result? How many of such diagonals? Hence, how is the next point numbered?

(52) What was the perimeter of the table? How gotten? What is done with this number? The result? How many of such perimeters did the table have? Hence, how is the next point numbered? Omitting the bottom, what is the length of the long side perimeter? How gotten? What is done with this number? The result? How often did this occur? Hence, how is the next point numbered? Omitting the top, what was the long side perimeter?

What was done with this number? The result? How often does it occur? Hence, how is the next point numbered? Omitting the bottom, what was the length of the short side perimeter? How gotten? What is done with this number? The result? How many of such side perimeters were there? Hence, how is the next point numbered? Omitting the top, what was the side perimeter? What is done with this number? The result? How often did this appear? Hence, how is the next point numbered? What is the top area? How obtained? What is done with this number? The result? How does the bottom area compare with the top? The result? Hence, how is the next point numbered? What was each of the side perimeters, except the bottom? The sum of both? Except the bottom, what is each of the short sides? The sum of both? What is the sum of all four perimeters, omitting the bottom? What is done with this number? The result? What do we get, if all four side perimeters are added, omitting the top? Hence, how is this point numbered? How many points teaching the first set of symbolizations? What do the dimensions of the table's border contain? What was its top perimeter? How proved? What is done with this number? The result? Where else does this hold true? What in cubits was the length of its two long sides? What is done with this number? The result? Where else do the same figures produce the same results? What is the sum of the two short sides? What is done with this figure? The result? Where else did the same figures and results appear? What was the length in inches of one of the top long sides? What is done with this figure? The result? Where else did the same figures and result appear? Hence, how will the next point be numbered? What is its length in inches in any one of the short sides of its ends? What is done with this figure? The result? How often does this appear? Hence, how is the next point numbered? What is its circuit about its sides? What is the sum of the circuits of the two edges (top and bottom)? What is the sum of these three circuits? What is done with this number? The result? In all, how many times does this teaching appear in the table? What other symbolizations does the table give? What was its top length? What is done with this number? The result? In what other place did the same figures and result appear? In still what other two places did the same figures and

result appear? What was the area of the table's top? How obtained? What is found a fifth time? A sixth time? What was one of the short side's perimeters, omitting the bottom? What is done with this number? The result? Where did these figures and result appear? Twice more?

(53) What other kind of symbolizations does the border give? What was the border's length on one side? What is done with this figure? The result? Where else did the same figures and result appear? What is the sum of the two short border sides? What is done with this figure? The result? What is the total number of the second line of symbolizations? What else was symbolized in the table? How is Yod gotten? The first He? Vav? The second He? In how many other ways do these same figures appear in the four processes? How does the first process appear? The second? The third? The fourth? How many times does the name Jehovah appear in the table? What is the number of each of the three kinds of the table's symbolizations and their total? What has not hitherto been done with the border's significance? Of what was its beauty typical? Where referred to? What did its crown type? What did its handbreadth width type?

(54) Who has explained the antitype of the candlestick? Where? What does this make unnecessary here? What will here be given? What are the only numbers given connected with it? How do we get the number 8 connected with it? What do we do with this number? The result? How much of gold was worked into the candlestick? In *weight* how many gold shekels to a mina? How many minas to a talent? According to the weights of what countries? Accordingly, in weight how many shekels in a talent? How obtained? According to *monetary value*, how many shekels in a mina? Minas in a talent? Where is this given? How do we reach this conclusion from this passage? What is done with the weight shekels in a gold or silver talent? The result? What should be noted as to the setting off of the six branches from the shaft? What is done with the number 6? The result? How many bowls were in each of the six branches? How many bowls in all six branches? What is done with this number? The result?

(55) How many bowls did each companion branch have? What is done with this number? The result? How many other sets of such branches? Hence, how do we

number these results as to these two? With what was each of these bowls accompanied? How many with each of these companion branches? How many points do we derive from this fact? Corresponding to what? How are these new points numbered? How many flowers in each companion branch? How many and what points will this give us? What did the shaft's four bowls have? How many bowls and knobs were in it? From point (1) what do we obtain by the sum of the bowls and knobs? What point does this give us? Wherein does the number 8 again appear? According to v. 21 what was there under each two branches? How many knobs in all? How gotten? What is done with this number? The result? How many parts were there in the lampstand? How gotten? What is characteristic of the number 84? How many times does Jehovah's name appear in the lampstand? Wherein? What else is given in the lampstand? How many main parts in the lampstand? What is done with this number? With what result? How many kinds of fruits and flowers in it? What is done with this figure? The result? How many and what kinds of side branches in it? What was done with this figure? The result? How many other symbolisms of two parts? What were they? In all how many symbolisms were contained in the lampstand?

(56) What is described in vs. 25-28? What will we begin at once? Why? What were the dimensions of its width and length in cubits and inches? How often does this appear? Where? How many points will this yield? What is done with its inch dimension in these four appearances? The result? What is their sum, in cubits and inches? How often do they appear? Where? Hence, how is the next point numbered? What is done these four times with its cubit sum? The result? How often does it appear? What is done with its inch sum? The result? How often does it appear? What is the diagonal of its top? How obtained? Its square root? If this diagonal is taken as a side of a square, what would the area of the square be? What is done with this number? The result? What would be true of the bottom? What is the square of the diagonal of each of its other sides? How gotten? What is its square root? What is done with this number? The result? How many were there of such diagonals? Hence, how is the next point numbered? What is the sum of its main dimensions? How obtained? What is

done with this number? The result? Where else does this appear? Hence, how is the next point numbered? What is the length of all its lines? How obtained? How often is each line counted? What is done with this number? The result? What was the perimeter of its top? How gotten? What is done with this number? The result? Where else did this appear? Hence, how is the next point numbered? What is the perimeter of each of its four sides? How obtained? What is done with this number? The result? How often does this appear? Hence, how is the next point numbered?

(57) What is the length of all the circuits of the altar in cubits and inches? How gotten? What is done with its cubit and inch numbers? The results? What is the area of the altar's top in square inches? What is done with this figure? The result? Where else does the same result appear? Hence, how is the next point numbered? What is the area of each of its four sides? How gotten? What is done with this number? The result? How often and where did this appear? Hence, how is the next point numbered? What was its volume? How obtained? What is done with this number? The result? What was seen above? Between what? How do we get the solid diagonals of the altar? What is its square? What is done with this square? How many were there of such solid diagonals? What will now be given? What is yielded by 10 times the sum of its height, length and width in inches? How obtained? What is done with this number? The result? How often and where does this appear? Hence, how is the next point numbered? How is this result gotten with the top perimeter? Bottom perimeter? What result is gotten by 10 times the sum of two of the height edges? Where else does this appear? What result is obtained by 10 times the sum of the height and half of the top perimeter in inches? How often does this appear? Where? Hence, how is the next point numbered?

(58) What will next be studied? How is it found? How do we get the Yod in God's name? Its first He? Its Vav? Its second He? How often did the four involved processes occur? How is it done with each process? The third process? The fourth process? How many symbolizations did the altar have of each of the three kinds? What was the total? How many ingredients did the anointing oil have? What were they? What were the four spices and their

weights respectively? Where given? What do these five ingredients give us? What is the total weight of the spices' ingredients? What did God hide in the total of these weights? How? What did He hide in the myrrh's weight? Where else was this done? How in each of the other three spices? What else did He hide in the myrrh? How? In the cassia? How? In what three? How? In what other three? What is the antitype of the incense? Of their ingredients' equal weight? Of the uses and misuses with incense? What is herewith finished? What will immediately be begun?

(59) What is typed in 38: 1-7? What of it has already been set forth? What will, accordingly, not, and what will be done? What were its dimensions? What is done with its length? The result? How often does its length appear? In what two parts? How often in each? Hence, how is the next point numbered? What was the perimeter of each of its four sides? How gotten? What is done with this sum? The result? How many of such were there? Hence, how is the next point numbered? What was the top's perimeter? How gotten? What is done with this number? The result? Of what else was this true? How are the top and bottom diagonals gotten? What is their square root? What is done with the square of each? How often does this occur? How? Yielding what? What is the top's area? How gotten? What is done with this number? Whose area is also the same? What is the area of each of the four sides? How gotten? What is done with this area? The result? How many times 144,000 is this result? Where are the same results found? Hence, how is the next point numbered? What are its grate's dimensions? What is done with one of these? The result? How often did this appear? Hence, how is the next point numbered? What are the dimensions of its perimeter? What is done with this number? The result? Where is the square of each of its diagonals seen? What is it? What is done with this number? The result? How often does this appear? Hence, how is the next point numbered? What is its area? How gotten? What is done with this number? The result? How many times at least did the first set of symbolizations appear in the altar of burnt offerings? What erroneous claim does Bro. Dockey set forth in Reprints 6436, col. 2, point (3)? How is it proved to be a mistake? What does this mistake vitiate?

What second thing of his does it vitiate? Third thing of his? On what two points is he right as stated in that connection?

(60) What will now be offered? What is the top perimeter? The bottom? How gotten in each case? Their sum? What was the sum of the top area and of each side area? What is done with this number? The result? How often did this occur? How so? Hence, how is the next point numbered? What is the sum of the areas of the bottom and any one of its four sides? What is done with this number? The result? How often did this appear? Hence, how is the next point numbered? What will next follow? How is the Yod gotten? The first He? The Vav? The second He? In the second way of finding God's name in the copper altar, how is Yod gotten? The first He? The Vav? The second He? In the third way, how is Yod gotten? The first He? Vav? The second He? In the fourth way, how is Yod gotten? The first He? Vav? The second He? In the fifth way, how is Yod obtained? The first He, Vav? The second He? How many times at least has God written His name in this altar? In all, how many symbolizations has God given us in this altar? How distributed? What as to the laver has already been given? What has God not given us of it? What results therefrom? What has He given thereon? How from this do we get the Christ as consisting of 144,000 members? Of His reign of 1000 years? God's name? What are the antitypes of its bowl and base? What is represented by the women assembled at the tabernacle's door? What did their looking-glasses give? What is typed by the laver's being made of them?

(61) To what do we now come? Where is it described? To what thing connected with the court was attention called? How antitypically used? Where explained? What is the sum of its length and width? What is done with it? The result? What is its perimeter? How gotten? What is done with this number? Where was the whole Church once? How? What is the perimeter of the court, except the part touched by the back part of the tabernacle? How gotten? What should we add to it? What is the sum? What is done with this number? The result? What were the gate's dimensions? What is done with its length? The result? What is done with its height? What result? What is its perimeter? How gotten? What is done with it? The

result? What is the sum of its top and bottom? What is done with it? The result? How far apart were the court's pillars? How proved for the whole court? How much of the curtain between each pillar from center to center? What was the perimeter of each of such sections of the court's curtain? How proved? What is done with this number? How many of such sections were there? Hence, how is the next point numbered? What is the area of each of such sections? How many of such areas? Hence, how is the next point numbered?

(62) Equal to what diagonal is the diagonal of each of these sections? What is that diagonal? Its square? What is done with this square? The result? How many diagonals in these 60 sections? Hence, how is the next point numbered? What is the sum of both diagonals of each of these 60 sections? Its square? What is done with this square? The result? How often does it occur? Hence, how is the next point numbered? How many posts and sockets in the court? What is the square of this number? What is done with it? Its result? How many posts has the gate? What is done with this number? The result? How many other sets of four posts were there around the court? Hence, how is the next point numbered? How many sets of four sockets did those 15 sets of posts have? Hence, what points would this add? To what totals? What is the sum of the squares of the gate's diagonals? The sum of the squares of the diagonals of each of the curtain's 60 sections? The sum of the squares of both of these sets of diagonals? What is done with this sum? Its results? What next thought is to be studied? What is the area of the gate? How gotten? What is done with this number? The result? To what else do these figures apply? Hence, how is the next point numbered? What is the sum of the top and bottom lengths in inches? The result? In how many other equivalent sections does this also prevail? Why? How many is the total of points on this line of thought? What else is embedded in the court curtains? What is the total area of these curtains? How gotten? What two things are shown in which we spell God's name? What is the total of the pertinent symbolizations? How distributed in each set of symbolizations? What should be used in a class study of this subject? Who else discovered about 35 of the above points? To what should a consideration of the tabernacle's many symbolizations move us?

## CHAPTER VIII

### THE GOSPEL-AGE TABERNACLE (Concluded) Ex. 38: 21-10: 38

FURTHER NUMERIC DETAILS. HOLY CLOTHS AND GARMENTS.  
SUMMARY OF TIE WORK DONE. SETTING UP THE TABERNACLE.

IN THE REST of Ex. 38 some details are added, clarifying various things connected with the tabernacle. As before, in presenting our exposition we will give the antitypes in brief explanations and quote partially as a rule the references on which they are based. A summary of the Church was given in the antitypes presented above, even the Church as God's witness (sum... testimony, Ex. 38: 21), and that as described by both antitypical Ithamars, the one who functioned in the Interim, 69-1874 A. D., and the one who functions during the Epiphany, as parallels of each other (Ithamar), at Jesus charge as God's Executive (commandment of Moses) and as the special representatives of Jesus as High Priest (son to Aaron). There is a marked difference between the descriptions made by the two Ithamars, due mainly to the fact that they have ministered to two different sets of the Levites. The Interim's Ithamar gave his descriptions of the Church to the justified as Levites, who, of course, could not see the deep things; hence their Ithamar gave the pertinent truths with more or less of obscurities and imperfections, a thing particularly true in increasing obscurity and imperfection from 69 to 1309 A. D. (John 14: 30). Then, during the Sardis Epoch, the light began to increase; and it markedly increased, but still with more or less of obscurity and imperfection, during the Philadelphia Epoch. But in the Epiphany the Great Company and Youthful Worthies are the Levites in the finished picture, who as cleansed can see all the deep things; hence the Epiphany Ithamar

gives the due Truth with clarity and ever-increasing fulness, until by the end of the Epiphany, between the Parousia and Epiphany messengers the whole Bible will be clarified for the priests and Levites.

(2) Our Lord as God's special Representative (*Bezaleel*, v. 2), with full enlightenment from God as due (*Uri, my light*), of most noble character (*Hur, noble*) and the mightiest of the mighty of God's servants (tribe of Judah), made as God's chief Agent everything of the Church and in the Church (made all), according to God's command (Lord commanded) to Him as His Executive (*Moses*). His special helpers therein (*Ahisamach, my brother supports*, v. 3) were the 49 brothers in whom God has worked (*Aholiab, father's tent*), as constituting the 7 angels of the seven churches (tribe of Dan). As such they were able in developing the due Truth (engraver), fashioning character (cunning workman; literally, designer) and in developing new creatures (fine linen) in faithfulness (blue) as to royal matters (purple) and sacrifice (scarlet). As in the case of the fraction of a silver talent beyond the 100 talents being used for special things (vs. 25, 28), so the fractional surplus gold beyond the 29 talents was also used for special things; hence these parts of talents are ignored in the secrets contained in the full gold and silver talents. In value the gold talent (twenty-nine talents, v. 24), as we have seen, was 3,000 shekels; and, as we have seen, these 3,000 shekels contain the name Jehovah twice. Thus a gold half-talent was 1,500 shekels, =10 (Yod) x5 (He) x6 (Vav) x5 (He). Hence the 29 gold talents contain the name Jehovah 58 times. 3,000 shekels contain the idea of the Millennium 3 times:  $3,000 \div 3 = 1,000$ . The 100 silver talents contain it 300 times; and the 29 gold talents contain it 87 times. In weight the gold talent was 3,600 shekels.  $3,600 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ ; and the 29 gold talents contain the 144,000, of course, 29 times. The silver talent (silver . . . talents, v. 25) in value was 3,000 shekels; for the 603,550 men gave

603,550 bekahs, or 301,775 shekels (v. 26). And  $301,775 - 1,775 = 300,000$ , which  $\div 100$  (talents) = 3,000 (shekels to the talent). As a silver talent in value contains God's name twice, as we saw above of the gold talent in value, 100 of them contain it 200 times. 3,000 silver shekels contain the idea of the Millennium 3 times, and 100 silver talents contain it 300 times. The name Jehovah appears also in the silver talent in value the same way as in the gold talent. In weight a silver talent was 3,600 shekels.  $3,600 \times 10 \times 10 \times 10 \div (5 \times 5) = 144,000$ . 100 of these contain it 100 times. Thus we see that both the full gold and silver talents used for tabernacle purposes give us the three great truths as we saw before in the tabernacle and its appurtenances. The significance of the sockets (sockets . . . sockets . . . sockets . . . socket, v. 27) we saw in the preceding chapter and of the 100 of them, a talent each, we have just seen. We are to remember that the name Jehovah is not simply God's appellation, but is also, and more especially, an expression of His character as being a perfect blending of perfect wisdom, power, justice and love and a perfect domination by this blending of perfect wisdom, power, justice and love over His other attributes of character, and as such is designated by the tabernacle numbers whose letters spell the name Jehovah. Accordingly we find, by the tabernacle's measurements and weights, the three greatest truths of the Bible symbolized: (1) The perfect character of God implied in the name Yod (10) He (5) Vav (6) He (5); (2) the high calling of the Christ during the Gospel Age; and (3) restitution for mankind in the Millennium at the hands of the Christ. This, of course, is what should be expected to be imbedded in the tabernacle, the typical embodiment of the mystery hidden from ages and generations.

(3) The 1,775 shekels of silver (shekels, v. 28) beyond the even 100 talents, like silver elsewhere in the tabernacle, represents truth. That part that overlaid the chapiters' tops or crowns of the court's 60 posts

represents (in the case of each post, type of the justified believers, the 60 typing the 60 kinds of the serving Levites) the special work of truth of each of these 60 Levite groups (see EH, 32-78), and that the 60 groups of justified Levites are truly authorized to do their pertinent work. The hooks (hooks) that held the curtains to the posts and fillets represent the truths that hold Christ's righteousness firmly on the justified and also represent the fact that such are truly justified. The fillets (filleted) were silver rods that joined pillar to pillar and thus steadied and supported them from falling toward or away from one another. They type the truths that support and steady the faithful justified and thus keep them from falling, and truly do such supporting and steadyng work. We do not know the weight nor value of a brass talent; yet we can apply our key number, 18, to the number of brass talents and derive the truth that the Christ would be trodden down 1,260 years by the symbolic Gentiles, the faith justified, the brass (copper) symbolizing them as such. Thus:  $70 \times 18 = 1,260$ , which suggests the period (539-1799) during which the symbolic Gentiles would tread the faithful down (v. 29). It will be noted that in all three metals the fractions of a talent are not used to suggest the three symbolizations. The symbolisms of the things of brass mentioned in vs. 30, 31 have already been given, hence will not be repeated here. Several of our calculations show that 2 and 3 ( $2+3 = 5$ , a tabernacle key number) are minor tabernacle key numbers.

(4) Apart from the curtains and veils, most of the cloths used in the tabernacle served to cover the sacred furniture and vessels when carried by the Levites and represent things in the Divine class that hide the pertinent persons in their various capacities and their teachings, etc., from outsiders (1 Cor. 2: 6-16; 2 Cor. 3: 14, 15; 4: 3, 4; 1 John 3: 1). The rest of the cloth used in the tabernacle served for the priests' garments, typing certain possessions, ministries, powers, prerogatives, etc., of the priesthood. Not only Jesus and

the star-members, but also all other servants of the Truth are privileged to work on the antitypes of these cloths (*they* made cloths of service, Ex. 39: 1), into which antitypes they wove faithfulness (blue), royalty (purple) and sacrifice (scarlet) as related to God's plan. They wrought on the characters, powers, prerogatives, possessions, services, *etc.*, of the World's High Priest (garment for Aaron). Jesus alone worked out those of His garments that represented His character, *e. g.*, His antitypical white linen garments. He and the star-members and their helpers worked on them in a teaching way, as all of these worked upbuildingly and instructionally on the Body's white linen garments. In working on the typical garments of beauty and glory, *i.e.*, in producing them, the workers represent God; so in the antitype, since He furnishes and gives the glorified Priesthood the powers, possessions, services, privileges and prerogatives represented by these garments. However, on whatever in them represents their characters and the Truth Jesus, the star-members and their helpers worked, as the antitypes of the pertinent typical workers. This was all done at God's command to Christ (Lord commanded Moses). The ephod (ephod, v. 2) types in its front part of the Abrahamic Covenant and in its back part the New Covenant. These covenants included their servants, the promises', *etc.*, appliers, who as such are part of the covenants, since these consist of (1) the promises, (2) their arrangements and (3) the servants who apply these. Hence there were woven into these covenants faithfulness (blue), royalty (purple), sacrifice (scarlet) and purity (fine twined linen). Jesus alone as God's special Representative made the ephod (*he* [not *they*] made the ephod). This means that God used Him to reveal the contents of these covenants in their promises and arrangements, not to originate them, a thing that God did, though Jesus as God's Agent wrought on the appliers of these promises and arrangements as parts of the covenants.

But Jesus, the star-members and their helpers worked on the Divine things of nature, truth, character and service (beat gold into plates . . . wires, v. 3) connected with the Christ's covenant faithfulness (blue), royalty (purple) and sacrifice (scarlet), all of which required special skillfulness (cunning work) in the servants who wrought on the pertinent matters.

(5) They also worked on the Scriptural considerations of the doctrine and practice that in service connected the two covenants together in harmony with each other (shoulderpieces for it, to couple, v. 4). They were harmonized (coupled) with each other by the doctrines and practices centering in their relations to each other, e. g., the Abrahamic Covenant furnished the priesthood and enabled it to sacrifice: Jesus' sacrifice to furnish the merit and the Church's sacrifice to make available that merit whereby the New Covenant can and will operate. It also furnished the priesthood, who from the Mediator figure will seal, make operative Godward and manward, the New Covenant. The Abrahamic Covenant guarantees the blessing of the world through the New Covenant. It is these and other points of contact between these two covenants that are typed by the shoulderpieces; and their harmony is typed by the edges of the two parts of the ephod coming together at the shoulders and their connection and harmonious relationship are typed by their being coupled together (two edges . . . together). Certainly, to minister to these two covenants is a present privilege; and to operate them Millennially will be a power, possession, privilege, service and prerogative of the royal Priesthood. Such a future operation of these two covenants ministerially by the Christ is further symbolized by the curious girdle that fastened the two parts of the ephod to the high priest; for girdles type service (Is. 11: 5; Matt. 3: 4; Luke 12: 35, 37; 17: 8; John 13: 4, 5; 1 Pet. 1: 13; Rev. 1: 13; 15: 6). Accordingly, this, curious girdle declares symbolically that Jesus and the Church will as God's

Agents serve both covenants by fulfilling their Millennial features unto the completion of God's plan as related to these two covenants (curious girdle . . . upon it, v. 5). Into and by this service will be wrought Divine powers (gold), faithfulness (blue), royalty (purple), sacrifice (scarlet) and righteous qualities (fine twined linen), and that in harmony with the instructions that God will give Jesus, thus giving the race Divine power, faithfulness from the royal Priesthood, sacrificial merit and righteousness. Part of the work of such a service as a preparation is done by the Christ in this life, in studying, practicing and spreading the Truth as to these covenants. In this life Jesus, the star-members and their helpers work on the covenants' truths and will do so unto a completion in the Millennium (wrought onyx stones, v. 6). These truths are secured to the covenants by Divine power exercised by the Word, Spirit and providences of God (ouches of gold) and in these truths are those that include the twelve chief graces (signets) as the main characteristics of God's people (names . . . Israel). These covenant truths have as their sphere of activity the two covenants in their relations to each other as ministered to by the Christ (on the shoulders of the ephod, v. 7), in order that they may be a perpetual reminder to God's Millennial Israel of their exercising these twelve graces (stones for a memorial . . . Israel). This was done as a result and in the manner of God's charge to our Lord (Lord commanded Moses).

(6) Jesus, the star-members and their helpers skillfully (cunning work, v. 8) set forth God's law, both of duty and disinterested love (breastplate), with the same qualities as were in the two great covenants (like . . . ephod), as matters and in the manner of Divine power (gold), faithfulness (blue), royalty (purple), sacrifice (scarlet) and righteousness (fine twined linen). These materials wherever used in sacred cloth type this: the gold, Divine power exercised pertinently in the hands of the priesthood on

behalf of the Lord; the blue, the faithfulness of the priesthood working faithfulness in their subjects; the purple, the priesthood's royalty blessing as Kings the Millennial Israel; and the fine twined linen, the righteousness of the priesthood working righteousness in their subjects. Please read these four things into all our brief comments on these four materials. The four great attributes of God in their individual perfection and in their mutual harmony are typed in the foursquaredness of the breastplate and as being expressed in the Divine Law (four square, v. 9). Its doubledness types: (1) that the Divine Law is of two parts, the hidden part, its spirit, and the visible part, its letter, (2) that these two parts were of the same quality and quantity and (3) that duty and disinterested love belonged to each. Its being a span square, since a span is the full ability of the hand to reach, types the fact that the Law of God is the measure of the full ability of a perfect man to fulfill, a fact that shows that the Law condemns all imperfect beings, and that Jesus in His human and new-creatively perfection was able to fulfill and did fulfill perfectly its letter and spirit in duty and disinterested love, and thereby gained a righteousness sufficient to redeem all Adam's fallen race. As underpriests, while unable to fulfill the Law's letter, we, covered with Christ's righteousness, can and do fulfill its spirit, because in faithfulness our faithful intentions are perfect through Christ's merit (Matt. 5: 48; Rom. 8: 1-4). In a teaching way the Christ, faithful star-members and their helpers set forth the twelve main graces and in a practicing way developed them, and in glory will have these and minister them to the world for it to develop them (stones, v. 10), as they will function with the antitypical breastplate. We reserve the explanation of the four rows of three precious stones each and the typical significance of these twelve stones until we expound in a future work the book of Revelation, particularly Rev. 21: 19, 20. These stones represent the twelve graces of the two twelve-tribed

peoples of God, both in the twelve tribes of spiritual Israel (Rev. 7: 4-8) and in the twelve tribes of Millennial Israel (stones . . . names . . . Israel, v. 14; Matt. 19: 28). Each tribe of the two sets of these twelve tribes will have all twelve of these graces; but additionally each tribe of these two sets of twelve tribes will have its individual one of these twelve graces as its special and outstanding grace; and that special outstanding grace is typified by the individual stone pertinent to that antitypical tribe in the two Israels (according to their names . . . everyone . . . according . . . tribes). In ancient times signet rings were made to symbolize their owners' actual or imagined character, or office, or work, *etc.* Hence these stones fittingly typify the character expressing itself in the office, work, *etc.*, of the two twelve-tribed sets of Israel (engravings of a signet). These qualities as flowing out of justice are the twelve chief *virtues*, and as flowing out of love are the twelve chief *graces* in God's Law (Ps. 40: 8). The breastplate being bound to Aaron's heart types the delight of the Christ in the Law of God and its nearness to his heart types their love of all mankind, especially those who will obey the Lord's Word (Ex. 28: 29).

(7) The next line of thought set forth in chapter 39 is that of the connection between the two covenants and the Divine Law. This is set forth in vs. 15-21. This is shown, first, as to both of these covenants, in vs. 15-18, and secondly, as to the Abrahamic Covenant, particularly in vs. 19-21. Jesus and the star-members during this Age set forth the teachings as to the Divine power (made . . . chains . . . gold, v. 15) connecting the ministry of the two covenants with the Divine Law. These are made to connect with that ministry at its nearest point of contact with that Law, hence with its every part (at the ends). This was beautifully set forth (wreathen work). This Law is attached firmly (two ouches, v. 16) to the two covenants now by the teaching ministry of the Christ; for the

antitypical ouches [clasps] were attached to the ministries of the Christ as to the covenants (shoulderpieces of the ephod, v. 18). In all cases the rings in the tabernacle and its appurtenances type the two truths: High Calling and Restitution. These two truths of the Old and New Testaments (two rings, v. 19) are now connected with the Law (breastplate), as the Christ connect their teachings with the Law in its parts related to these two truths of the two Testaments (two ends of the breastplate). In the next Age as God's Agent they will make the actual connection between the Divine power and the Divine Law by these two Testament truths (put . . . chains . . . rings . . . breastplate, v. 17). And in the next Age as God's Agents they will connect the Law through the Divine power (wreathen chains, v. 18) powerfully (fastened . . . ouches) with the two covenants (ephod) by their related ministries (shoulderpieces). Moreover, they have in this Age been teaching with special emphasis the connection of these two Divinely-originated truths of the two Testaments (two rings of gold, v. 19) with the Divine Law at its pertinent points of contact (two ends of the breastplate), and that in its parts related to the Abrahamic Covenant (on the side [under half] of the ephod inward). They will as God's Agents actualize this in the next Age.

(8) Furthermore, in this Age in a teaching way they have connected the two great truths of the Old and New Testaments with the Abrahamic Covenant (two other golden rings . . . ephod underneath . . . forepart [front part of it], v. 20) in relation to the Divine Law (other coupling thereof), and made the connection immediate between them, and made it dominate the service that the Christ gives to the Abrahamic Covenant (above . . . girdle of the ephod). In the next Age they will as God's Agent bring these things into actual activity. In this Age they have faithfully taught the relationship of the Abrahamic Covenant to the Divine Law as set forth in the two truths of the two Testaments in their pertinent- teachings (breastplate . . .

rings . . . rings . . . ephod . . . blue, v. 21), in a way to show the immediate and dominating relationship of that covenant to the Divine Law and to the service that the Christ gives under that covenant (above . . . girdle. . . ephod). This immediate and dominating relationship of the Abrahamic Covenant to the Christ's ministry to it in and with the Divine Law makes that Law irremovable from that covenant; for if that covenant were dominated by that Law and by the ministry of Christ it would cease to be an unconditional covenant; for its domination over both makes the Divine Law eternal and indissolvable and makes it inseparable from that covenant (not be loosed from the ephod). In the next Age these things will be realized. And these things are so made, even as God charged our Lord to make them (Lord commanded Moses). Just what the typical Urim and Thummim, which were a feature of the breastplate (Ex. 28: 30), were we do not for certain know, apart from the fact that they were something connected with the breastplate and in some way gave the high priest the Divine answer, Yes, or No, to his queries on behalf of Israel. Since the word Urim (*lights*) is always mentioned first, some suppose that the light on the breastplate shown in an upward direction or to the right, if the answer was Yes, and in a downward direction or to the left if the answer was No; but this is a far-fetched speculation. It is more probable that the breastplate as such, apart from the precious stones, was the Urim and the twelve precious stones were the Thummim. As to the antitype matters are clear; for the Urim, *lights*, type the doctrinal truths of God's Word and the Thummin, *perfections*, type the twelve chief graces; for the harmony of these two things, the Word and the Spirit of God, enables the High Priest to solve the questions of God's people as to what they should do. The small antitype of Ezra 2: 63 occurred as follows: Anent the numerous speculations that J. found current among the British brethren, in an address against speculation before the London

Tabernacle in Dec., 1916, J. counseled the brethren to accept no new views, but to wait for new truths until the Lord made manifest His thought through a new mouthpiece priest. According to this, Jesus has during the Gospel Age been giving His responses to His people's questions by the Word and its Spirit through the star-members.

(9) Certain phases of the character, fruits and work of the Christ as the World's High Priest are brought out in the types of the upper blue robe of Aaron in vs. 22-26. In Bible symbols, in addition to robes representing authority or authorization, they are used to represent truth and righteousness, regardless of whether the latter is actual or imputed (1 Chro. 15: 27; Job 29: 14; Is. 22: 20, 21, the Christ; 61: 10; Luke 15: 22; Rev. 6: 11; 7: 9, 13, 14). This blue robe represents the righteous character (robe, v. 22) of the Christ in faithfulness (blue) fulfilling the whole will of God as expressed in His Word, or Plan. The fruits of His faithful and righteous character expressing itself in His redemption work are typed by the pomegranates (pomegranates of blue, v. 24), and are the restitution blessings, the merit of Jesus' sacrifice, which is made available to the world by the sacrifice of the Church. These blessings produce the image and likeness of God restored to man and imply perfect human bodies and lives, with the right to human life and the pertinent life-rights, which Jesus' sacrifice enabled Him to give up as His own personal possession, to make them available by the Church's sacrifice to Adam's lost race on condition of obedience to the terms of the New Covenant in the Millennium. The work to be performed by the Christ implied in the robe, in announcement, is typed by its bells (bells of pure gold, v. 25). In the type the ringing of the bells heard by the people after the high priest changed from his sacrificial white linen robe to the robes of glory and beauty announced to them his coming forth to do the work of blessing the people. Hence the ringing of these

bells represents the Christ's proclaiming His Second Advent and its teachings, the Millennial teachings, with which He will offer to bless the people; for it will be mainly by the Truth that the Christ will bless the people. The alternate and near placing of bells and pomegranates represents the fact that Christ's Millennial proclamations will continually call attention to the fruits of His redemptive work for mankind (a bell and a pomegranate . . . round about the hem of the robe). The Christ's Gospel-Age work on this antitypical upper robe has been one of teaching and character development, fitting Him to function therewith in the Millennium (woven work, v. 22). The Head and Body of the World's High Priest are properly connected as to cooperation in the things symbolized by the blue robe (hole; literally, opening, in the midst, v. 23). The opening exposed the neck, as well as the head, of the high priest (as the hole [opening] of an habergeon [armor which exposed the head and neck]). As the high priest's head represents Jesus, the Head of the World's High Priest, so the high priest's neck having seven cervicals represents the seven sets of star-members of the seven Church Epochs, who as the Millennial Eleazars and Ithamars will be the connecting points between the Head and the Body, even as they have been such in the Gospel Age. This connection will be an unbreakable one (band . . . not rend). The colors and materials of the pomegranates have the same significance as is given, to them above in other parts of the high priest's robes of glory and beauty (v. 24), as the gold in the bells has the same significance as was given above to the gold. The pomegranates and bells were put on the hem of the upper robe to type that the antitypical robe will work on things external but close to it, even on the race, and will be close to the High Priest's righteousness and faithfulness in yielding and proclaiming the fruits of the Christ's redemptive work (hem of the robe to minister in, v. 26). Not to make such proclamation would result

in cutting off from the Priesthood (28: 35).

(10) The holy garments, which were Aaron's sin-sacrificing garments on the day of atonement and his son's ordinary garments, are mentioned as made, in Ex. 39: 27. They represent in Aaron's case Jesus' righteousness actually had by Him in His pre-glory-and-beauty-garment times, and in the case of Aaron's sons, that righteousness imputed to them while in the flesh and actually theirs when in glory (Rom. 3: 21-25; 10: 4; 1 Cor. 1: 30; Phil. 3: 9; Rev. 19: 8). Their making was Jesus' work; and the Christ teachingly set them forth as related to His making them (coats of fine linen . . . sons, v. 27). The broidered coat of Ex. 28: 4 is not mentioned in Ex. 39. It was the garment worn under the high priest's blue robe and it reached about to the ankles, while the upper coat reached a little below the knees. It was white linen and embroidered. Its linen represents the purity in righteousness of the World's High Priest and the embroidery represents the embellishment of that purity in good works and the graces (Ps. 45: 13, 14). The Christ worked on that symbolic robe in this life and will wear it in the Millennium while officiating as the World's High Priest. The mitre (mitre of fine linen, v. 28) with its appurtenances formed a crown. Its white fine linen symbolizes the purity, righteousness, of the authorized royal Priesthood as the World's High Priest. A linen bonnet (bonnets of fine linen) was worn by Aaron while dealing with the atonement-day bullock and two goats and implies his authorization in righteousness as high priest and types the authorization of the World's High Priest while sacrificing the antitypical Bullock and Lord's Goat and in dealing with Azazel's Goat (Heb. 5: 4, 5). The bonnets of Aaron's sons type the thought of their authorization in righteousness as underpriests and their subjection to Jesus, the Church's High Priest. The fine twined linen breeches (breeches. . . linen) seem to represent, since they covered the legs, which with the feet represent conduct (Ps. 56: 13;

119: 105; Luke 1: 79; Eph. 6: 15; Heb. 12: 13; Rev. 1: 15; Ex. 29: 17; 1 Cor. 9: 24, 26; Gal. 5: 7; Phil. 2: 16; Heb. 12: 1; Rom. 6: 4; 8: 1; 13: 13; Gal. 5: 16, 25), the righteousness of the conduct of the World's High Priest. Such conduct is expressed in duty love and disinterested love toward God and the neighbor, the right leg representing such love to God, the left leg such love to the neighbor. That their conduct is good is typed by the linen of which the breeches were made. The girdle (girdle, v. 29) represents the service of the royal Priesthood. The righteousness of that service is typed by the linen; and the blue, purple and scarlet have the same typical meanings as in their other uses, as frequently shown above. And all this was made now teachingly by the Christ, and will be actualized in the next Age, according to God's charge to Jesus (Lord commanded Moses).

(11) The decorations of the mitre are set forth in v. 30. These decorations together with the mitre constituted the high priest's crown. In Bible symbolisms a crown represents Divine authorization to function in one's office (Rev. 4: 4; 14: 14; 19: 12; Esth. 6: 8; 8: 15). The authorized right to reign as a King-Priest given by God to the Christ is represented by this golden crown (plate . . . crown . . . gold, v. 30; Zech. 6: 13; Ps. 110: 4; Heb. 5: 6, 10; 7: 17). This authorization is a righteous one and is exercised righteously, represented in the mitre's linen, and is one that makes for, and consists of complete separation and devotion to God, in truth, character and service in the World's High Priest (holiness to the Lord); and this is the character of this Priest-King (engravings of a signet). It will be righteously and faithfully exercised (tied . . . lace of blue), whereby it will be indissolubly united with righteousness (fasten . . . mitre), and that in harmony with God's charge to Jesus (Lord commanded Moses). The Christ teachingly set forth these things in this Age, and will as God's Agent make them come to pass in the next Age. Here it will be in place

to introduce certain features that were charged on the mountain, but that are omitted in the description of the making of the tabernacle and its appurtenances. Some of these having already been discussed, we will discuss briefly the rest of them. Ex. 25: 21 contains one of these items, *i.e.*, placing the testimony into the ark. The testimony was the tables of stone that were deposited in the ark (ark . . . put the testimony, 25: 21). Since the ark represents the Christ beyond the veil, the placing of the tables of stone, which type the Law of the New Covenant, in the ark would mean that the Christ Class beyond the veil will forever be the depository of God's Law as expressed in the New Covenant and will forever be in harmony with that Law. In Ex. 26: 23, 24 we have another such item. In EH (68-76) we have set forth some details on the Bible's books as typed by the tabernacle's boards, bars and pillars. One of the two corner boards in the west wall of the tabernacle (two boards . . . corners . . . two sides, v. 23) types the book of Deuteronomy. It was partly on the side of the tabernacle where was the most holy pillar typing the book of Revelation, fitted flush against the center of the board representing the book of Numbers. The other of these two corner boards in the west wall of the tabernacle types the book of Leviticus. It was partly on the side of the tabernacle where was the most holy pillar typing the book of Hebrews, fitted flush against the center of the board representing the book of Exodus.

(12) The fact that these four corner boards typing four books of the Pentateuch were partly in the most holy symbolizes their very close relationship to the New Testament books, all of which, except those typed by the five pillars at the entrance to the holy, are typed by the most holy's boards and pillars. As in the type these corner boards were so placed as to make the most holy a perfect cube and thus maintain the symmetry of the most holy, so in the antitype the four Pentateuchal books typed by the most holy's four corner

boards go to make the 22 New Testament books symmetrical, since they are the most important books of the Old Testament, and more than all other Old Testament books point out the main New Testament teachings. That each of the west corner boards was sawn so as to make stand  $\frac{1}{2}$  of both on the west side and  $\frac{1}{2}$  of one of them on the north side and  $\frac{1}{2}$  of the other on the south side of the tabernacle is evident from the fact that each was on two sides of the tabernacle (in the two sides); also the most holy's measurements require this. Only  $\frac{1}{3}$  of each of the most holy's four corner boards was *visible* in the most holy. Though  $\frac{2}{3}$  of its two easternmost boards, representing the books of Exodus and Numbers, were in the most holy, yet, like the other two corner boards, those representing Leviticus and Deuteronomy, only  $\frac{1}{3}$  of them was visible in the most holy; for the adjacent pillars fitted flush against the middle  $\frac{1}{3}$  of each of them and made  $\frac{1}{3}$  of each of them invisible. The symmetry of the most holy required this; and this fact proves that these pillars were  $\frac{1}{3}$  cubit thick. Besides this facts antitype being required to symmetrize the teachings of the 22 antitypical (New Testament) books, there is another good reason for the visibility in the most holy of the  $\frac{1}{3}$  of each of these four boards. It is as follows: There is a threefold set of antitypes of the tabernacle type: (1) the Gospel-Age antitype, (2) the Epiphany antitype and (3) the Millennial-Age antitype. Only one of these three antitypes operates at a time, *i.e.*, only one of them can be visible as working at any one time, and the other two are kept out of sight at such a time. Hence in the  $\frac{1}{3}$  and in the  $\frac{2}{3}$  we have the thought of the three sets of antitypes of the tabernacle; and in the visibility in the most holy of the  $\frac{1}{3}$  we have the thought of only one of the three antityping at one period, each having its separate and distinct time of fulfilling its work.

(13) The two rings, one at the top and one at the bottom of these sawn boards, type the two great doctrines

of the Bible: High Calling and Restitution, as holding together the antitypical teachings of these two books (coupled . . . beneath . . . above . . . ring, v. 74). As in other places, the rings in 26: 29, through which the bars passed, represent Biblical truths that keep the main Old Testament historical books in their places as supports of other Biblical books. The position of the table to the north of the lampstand (26: 35) types the fact that, as the north side of the tabernacle stands for love and the south side for wisdom, the table, which types the Church strengthening the brethren in every good word and work, giving the graces, is more important than the lampstand, which types the Church as enlightening the brethren, giving knowledge. Their standing beside each other types the brethren's pertinent works as cooperative (table . . . candlestick . . . over against . . . south . . . north). The horns of the brazen altar (horns of it, 27: 2) type the powers of the Christ as Comforters, Exhorters, Encouragers, Correctors and Reprovers of the tried and suffering priesthood amid its sacrificing. These powers are the Truth, the Spirit of the Truth and the arrangements of the Truth, with all powers implied in them as sacrificers and helpers of the sacrificers. Their being at the four corners of the altar types their all-around sufficiency. The same thoughts apply to the horns of the golden altar (horns thereof, 30: 2), the difference between the two altars and horns consisting in the difference of the viewpoints of the viewers, the brazen altar representing the Church in sacrifice as the justified view it, and the golden altar representing the Church in sacrifice as viewed by God and the new creatures. It will not be necessary for us to expound the consecration service of the priests and the resultant privileges (29: 1-46) here, since our Pastor has well given them in T, and since we can better study their details when studying Lev. 8 and 9. The same remarks apply to certain activities given in 30: 7-10, 17-21.

(14) We have now finished our study of the production of the various tabernacle features until they were completed (work . . . finished, Ex. 39: 32); for during the Gospel Age God's people have made all these preparations for the antitypical Tabernacle under Christ's lead (Israel . . . all . . . commanded). As each did his part, and thus as all did their part thereon, they brought their work as a report and a product to Jesus for inspection (brought . . . Moses, v. 33). This included the Church as a whole (tent), all its capacities and instrumentalities (furniture), its power connectives (taches), the Bible's books (boards, bars, pillars) and their foundation and supporting truths (sockets), the ransom (rams' skins dyed red, v. 34), their peculiarities repulsive to the world (badger skins) and the death of the human bodies of the Christ (vail of the covering, 35: 12; 40: 21), the Christ beyond the veil as the depository of God's full arrangement (ark, v. 35), the two Testaments in their application to the Christ beyond the veil (staves), God in His character as the antitypical propitiatory (mercy seat), the Church as feeding the brethren with the graces-strengthening Word (table), its doctrinal, refutative, corrective and ethical teachings (vessels), the Word as the bread of life (shewbread), the Church as the enlightener of the brethren (candlestick, v. 37), with itself as teachers in its seven epochs (lamps) according to dueness of their time order (lamps to be set in order), its doctrinal, refutative, corrective and ethical teachings (vessels), its spirit of understanding to give enlightenment (oil for light), the Church (golden altar, v. 38) in its capacity of comforting, exhorting, encouraging, correcting and rebuking the sacrificers amid their fiery trials as viewed by God and new creatures, the spirit of knowledge, understanding, counsel, might and reverence of the Lord (anointing oil), the Christ's choice powers: Jesus' actually, the Church's reckonedly perfect (sweet incense), the dead human will (hanging . . . door), the Church in its capacity of encouraging,

comforting, exhorting, correcting, reproving the sacrificing and tried priesthood viewed from the standpoint of the justified (brazen altar, v. 39), pertinent Bible passages (grate), both Testaments in their pertinent uses (staves), doctrinal, refutative, corrective and ethical teachings (vessels), the New Testament as the cleanser of God's people (laver), based on the Old Testament (foot), the righteousness of Christ as a wall of faith to the justified and of unbelief to the unjustified (hangings of the court, v. 40), the 60 Levite groups (pillars), Christ as our Justification (court gate), religious (cords in the court) and secular (cords outside of the court) literary, etc., helps supporting the 60 groups of the Levites, and the pertinent teachings (pins), and all the doctrinal, refutative, corrective and ethical teachings of the Church for justification matters, symbolized by the covering of goats' hair (tent of the congregation). Finally they brought all of the teachings of doctrine and practice pertinent to the holy (cloths . . . holy, v. 41) and the powers, character graces, prerogatives and offices of Jesus and the Church (garments of Aaron . . . sons) needed for their Gospel-Age and Millennial-Age ministry (minister . . . office). God's people made and did these things at God's command given to Christ (all . . . Israel made all the work, v. 42). Our Lord as God's Executive inspected all of these things (did look . . . work, v. 43) and found them as God had charged (as . . . commanded), for which Jesus blessed His people (blessed).

(15) The charge to set up the Church in its varied capacities, powers, instrumentalities, features, etc., started to be given to Jesus first at Jordan and in the wilderness, then was in Him continued during His ministry, took on in Him another stage at Pentecost and in Him progressed throughout the Age and comes to a completion in the Church, first phasedly probationarily from Oct., 1914, to Passover, 1916, finally about Nov., 1956, and for the Levites will be first phasedly probationarily finished from Oct., 1954, to Passover,

1956, when the Great Company and Youthful Worthies are first phasedly completed probationarily, but when completed finally in them we do not know (Lord spake unto Moses . . . set up the tabernacle, 40: 1, 2). God then proceeded to give Jesus the details of His setting up the Church and its appurtenances, *i.e.*, bringing it into existence. This charge embraced the things indicated and the pertinent teachings. Thus when it is typed that God charged Jesus to set the ark in the antitypical Tabernacle, this means that God charged Jesus to give the necessary teachings thereon, to fit Himself to be raised from the dead into the Divine nature and to do these things to the Church, as well as through the servants of the Truth to give the pertinent teachings and them in Head and Body to become the antitypical Ark and act as such beyond the veil (put therein the ark, v. 3). God charged Him to give the teachings pertinent to the death of the human bodies of the Little Flock, and to effect this by enabling them to sacrifice unto death, and thus hide from those in the holy the antitypical Ark by putting between it and the holy the second veil as the death of the Church's bodies (cover . . . vail). God charged Jesus to give the necessary teachings on the Church as the feeder of the brethren with everything pertinent thereto and to set the Church as such at its pertinent work (bring the table . . . things . . . upon it, v. 4). These things He was also to do as to the Church as the enlightener of the brethren with everything pertinent thereto (bring in the candlestick), and to give the brethren as such the Truth with which to enlighten one another and to cause them to shed forth this light in the seven epochs (light the lamps thereof). These things He was charged to do as to the Church as the encourager, comforter, *etc.*, of the sacrificing and sorely tried priesthood, together with all its appurtenances as such, as God and new creatures view these things (set the altar . . . before the ark, v. 5); also to teach matters of deadness to self and the world and aliveness

to God, and to set it, consecration, into operation for the Church (put . . . door to the tabernacle). He was charged to do the teaching pertinent to the Church as the encourager, comforter, *etc.*, of the sacrificers and the appurtenances as the justified view them, and to set it and them into operation as such (set the altar . . . door . . . tent, v. 6).

(16) He was charged to teach the things pertinent to the Bible as the cleanser from all filthiness of the flesh and spirit for the Lord's people and make it operate as such (set the laver, v. 7), and make it operate as such between the experiences of justification and gaining increasingly pertinent knowledge and the experiencing of consecration (between the tent . . . altar), and to cause cleansing truths to be due from and in the Bible (put water therein). He was charged to give the teachings on justification by faith and to make it operate for repentant and believing sinners (set up the court, v. 8), and to give the teachings pertinent to Christ as Justifier, and to justify, *i.e.*, act as the justifier of, the penitent and believing sinner (hang up the hanging . . . gate). He was charged to give the pertinent teaching and practices on the qualifications for the Divine service (take the anointing oil, v. 9) and with that fit the Church and all its belongings for its tabernacle purposes (anoint the tabernacle therein) and separate them from the polluted and the common things and dedicate them to the Lord's uses (hallow it . . . vessels thereof) and was charged to keep them in that condition (shall be holy). He was to give the pertinent teachings and to qualify the comforting, encouraging, *etc.*, Church in its office toward the sacrificers, as the justified view these things, for its pertinent work (anoint . . . burnt offering, v. 10), together with all its doctrinal, refutative, cleansing and ethical teachings (vessels), and to separate it and them from the common and unclean uses and dedicate them to Divine uses (sanctify the altar), in order that it may be very peculiarly the Lord's (altar most holy).

God charged Jesus to set forth the Divine Truth as to the Bible in its New Testament part (anoint the laver, v. 11) and in its Old Testament part (foot), as the cleanser of God's people, and to separate it from the unholy and dedicate it to God (sanctify it).

(17) Furthermore, God charged Jesus to cause Himself and the Church, beginning in Him before Jordan and in the Church before Pentecost, and continuing until Oct., 1914, to advance whole-heartedly toward consecration (bring Aaron and his sons unto the door, first veil, of the tabernacle, v. 12), and to show that Jesus was actually sinless, and to make the Church reckonedly clean from sin in justification, and more and more actually to cleanse away their faults by the Word (wash them with water). Clothing Aaron in garments of glory and beauty (put upon Aaron the holy garments, v. 13) while He was progressing toward the ceremony of consecration shows the matter as God reckons the priesthood, as already glorified, as He looked down to the Millennium and reckoned the Christ as having already entered into His royal Priesthood, in view of their going so to do in the Millennium. God therefore charged Jesus as Executive to give the pertinent teaching and to see to it that He receive the necessary qualification in His Holy Spirit by Divine power (Acts 10: 38) as the Church's High Priest and the Head of the World's High Priest (anoint him), to set Him apart from the common and unclean, and to dedicate [consecrate] Him to God (sanctify him), and thus to be fit to minister to God as the Church's High Priest and the Head of the World's High Priest. Aaron in the acts of v. 13 also represents the Head and Body as High Priest (minister . . . priest's office). Then to carry out the separateness of the Head and Body, Aaron's sons are dealt with separately. To do this God charged Jesus as Executive to lead the prospective Body members first to and through justification toward consecration (bring his sons, v. 14) and to cover them with the robe of

Christ's righteousness (clothe them with coats), also to qualify them ever increasingly with the Holy Spirit of knowledge and understanding, counsel and might and the spirit of the knowledge and reverence of the Lord (anoint them, v. 15; Is. 11: 2; 2 Cor. 1: 21; 1 John 2: 20, 27), after the example of Jesus' anointing (as . . . father), thus to qualify them to minister as underpriests to the Lord (minister . . . priest's office), since those who maintain the anointing faithfully will have an unending priesthood (anointing . . . everlasting priesthood . . . generations). Our Lord, charged to do the antitypical things commanded in vs. 1-15, as a faithful Executive for God did perfectly what was committed to him to do (commanded him, so did he, v. 16), a pledge of the plan's success.

(18) It was throughout the Gospel Age, from Jordan to 1956, that the antitypical Tabernacle was being fixedly erected and its appurtenances so placed, though first phasedly probationarily so conditioned from Oct., 1914, to Passover, 1916 (first month in the second year, on the first day . . . reared up, v. 17). During this time in ever increasing progress Jesus as Executive brought the Church into existence for High Calling purposes (reared up the tabernacle, v. 18). He firmly and strongly developed the truths basal to the Bible books (fastened his sockets) and firmly fixed the Bible books thereon (set up the boards . . . bars . . . pillars). He set forth the doctrine and experience of justification by faith through Christ's merit as a covering properly over the Church (spread . . . tent . . . , over the tabernacle, v. 19) and set forth the ransom theoretically and experimentally as the covering of that doctrine and experience, as well as made the Church seem uninviting, yea, even repulsive to the nominal church (put the covering . . . upon it), as God had charged Him (commanded Moses). In Himself from Jordan to Calvary and in the Church from Pentecost onward He has been putting God's Law into the new creatures preparatory to their becoming the

antitypical Ark (put the testimony into the ark, v. 20), has ministered to it as such with the contents of the Old and New Testaments (set the staves) and has adjusted the antitypical Ark under and as the supporter of Jehovah's justice, power and love (put the mercy seat above upon the ark). He set forth the Truth on the Church as the depository of God's full arrangement, put Himself into a condition to be raised from the dead and become part of that depository, has since Passover, 1878, through the first resurrection, been making the saints part of it, and will make the rest of them the rest of it by about Nov., 1956 (brought the ark into the tabernacle, v. 21) . Our Lord gave the pertinent teachings as set the Church in the Holy, in its office work of feeding the brethren with the bread of life .for their growth in every good word and work in the graces for their heavenly journey (put the table in the tent, v. 22), so that it could do in the Holy that work which is more important than its work of enlightening the brethren, as love is certainly more important than knowledge (northward).

(19) He then brought forth from the Word the pertinent meat in due season for such graces-building work, and gave it as due to the Christ in its pertinent capacity to give the brethren (set the bread in order upon it, v. 23), as a service in matters pertaining to the Lord (before the Lord), according to God's charge (commanded Moses). He set the Christ in the Holy in its capacity of enlightening the brethren (put the candlestick in the tent, v. 24), to do its special work in relation to, and in harmony with its work as the antitypical table (over against the table), a work not so important as that of the antitypical table, even as imparting the Truth is not so important as imparting the Spirit of the Truth, or as knowledge is not so important as love (southward; 1 Cor. 13: 2) . He likewise for each of the Church's seven epochs caused the due Truth to be manifest, and caused the Christ in its capacity of enlightening the brethren to shed it upon

them (lighted the lamps, v. 25), as God charged (commanded Moses). He gave the pertinent teachings . and put the Christ into the Holy as those who are to sacrifice unto death to enter the Most Holy (before the [second] vail, v. 26), as God and the faithful view it, in its capacity of encouraging, comforting, exhorting, correcting and reproofing the brethren as needed in their capacity of sacrificing amid fiery trials (put the golden altar in the tent). Our Lord caused His actually perfect choice human powers, and the Church's reckonedly perfect choice human powers, to come into contact with fiery trials during their sacrificing time, out of which arose the graces as a very acceptable thing to God, which graces became prayers and added efficacy to the Christ's prayers (burnt sweet incense thereon, v. 27), as He was charged (commanded Moses). He also gave the pertinent teachings and caused the brethren to become dead to self and the world, that they might become alive unto God (set up the hanging at the door of the tabernacle v. 28).

(20) He then gave the pertinent teachings and set up the Christ as viewed by the justified in its capacity of encouraging, comforting, etc., the brethren while sacrificing their human all amid fiery trials in the antitypical Court (put the altar of burnt offering . . . door . . . tent, v. 29), and caused the Christ to offer thereon their human all as an evidence of God's acceptance of their sacrifice (burnt offering), in the form of spreading the Truth (meat offering), as He was by God charged (commanded Moses). He gave the pertinent teachings and set up the Bible in its capacity of cleansing from all filthiness of the flesh and spirit (set the laver, v. 30), and used it in this capacity to effect its cleansing work on those already forgiven their sins (between the tent . . . and altar), and caused cleansing truths to be present for the use of cleansing God's people from filthiness of the flesh and spirit (put water there, to wash). Moses' washing his hands and feet there types Jesus' actual purity as

Executive in service and character. Aaron's so doing types Jesus' actual purity as High Priest in service and character. Aaron's sons' so doing types the Church's cleansing away their actual filthiness as priests in service and character (Moses . . . sons washed their hands and their feet thereat, v. 31). This was always done whenever about to minister in the seven capacities typed in the holy and in the seven capacities typed in the court (went . . . congregation . . . altar, they washed, v. 32), according to God's charge to Jesus (commanded Moses). Jesus as God's Executive gave the pertinent teachings on justification and brought brethren within the condition of justification, where they were contained by the wall of justifying faith (reared up the court, v. 33), about the sacrificing Church as viewed by the justified (the altar) and as viewed by God and the priesthood (round about the tabernacle). He also gave the pertinent teaching and set forth Jesus as the righteousness of the repentant and believing sinner (set up the hanging of the court gate). Thus Jesus completed the work on the antitypical Tabernacle (So Moses finished the work).

(21) The Truth as due (a cloud, v. 34) was over the Church always (covered the tent) and as a result the wisdom, power, justice and love of God filled the Christ as God's Tabernacle (glory . . . filled the tabernacle). In their humanity the Christ (Moses), and others' humanity, could not enter and be in the antitypical Holy (not able to enter into the tent, v. 35), because this due Truth was upon, and the Spirit of the Truth filled God's Christ as new creatures (cloud abode . . . glory . . . filled the tabernacle, Rev. 15: 8). As the Truth advanced, unfolded, God's people progressed in knowledge, grace and service (cloud was taken up . . . Israel went onward . . . journeys, v. 36). But when the Truth ceased to progress (cloud was not taken up, v. 37) God's people went into testful experiences on their past progress (journeyed not); and this continued until advancing Truth began to be

given (till the day . . . taken up). During the Jewish Harvest and the Gospel Harvest the New Testament Truth was especially operative (cloud . . . tabernacle by day, v. 38) and in the Interim and the Epiphany the Old Testament Truth was especially operative (fire was on it by night). These two forms of Truth in their special periods of operation were publicly set forth to all God's Gospel-Age people, -nominal and real (in the sight of all . . . Israel), amid all their experiences of progress and trials as to that progress, from antitypical Egypt to antitypical Canaan (throughout all their journeys). For details on the cloudy, fiery pillar please see EH, 620 (16)-646. Praise God for His Truth hidden in Exodus brought out in these studies, which may He bless to the whole Israel of God! With this we end our study of Exodus.

(1) What is added in the rest of Ex. 38? Why? What procedure will be followed in giving the explanations? What was given in the antitypes given above? In what respect? How typed? As described by whom? Who are the two Ithamars? How related to each other? How typed? Why did they do the antitypical work? How typed? As what have they functioned? How typed? What does a comparison of their pertinent work show? Due mainly to what? For what set of Levites did the Interim's Ithamar give his descriptions? What could they not see? With what result as to their Ithamar's teachings? Of what period was this particularly true? How proved? What did the Sardis and Philadelphia Epochs show on this point? Comparatively? What marked contrast is there between the Gospel-Age and Epiphany Levites? What results from this? Between the Parousia and Epiphany messengers what will be effected? For whom?

(2) What characteristics did our Lord as God's special Representative have as the antitypical Bezaleel? As such what did He do? How typed? How was all made? How typed? Who were His special helpers therein? How typed? How did God work in them? How typed? As what? How typed? As such what three things have they been able to do? How typed in each case? In what three

respects? How typed in each case? What was done with the fractional parts of the gold and silver talents? What follows from this? What in shekels was the value of a gold talent? What is the first secret that a half-talent's shekels contain? How gotten? How many times for the 29 gold talents? The second secret? How many shekels in weight does the gold talent contain? What secret does it contain for both sets of talents? How gotten? How many times given in the 29 talents? How do we arrive at the shekel value of a silver talent? What secrets lie in the silver talent in value? How gotten? As in the gold talent in value, how does the name of God appear in the silver talent in value? In weight how many shekels in a silver talent? What secret does it contain? How reached? 100 of them? What does this study enable us to see? Where was the significance of one and 100 of the sockets given? How typed here? What are we to remember as to the appearance of Jehovah's name in tabernacle symbolizations? What do we find accordingly in its symbolizations? Why so?

(3) What is the general antitype of the 1,775 shekels of silver? What two things does the silver on the 60 chapters type? How do we reach this? Where set forth in detail? What two things do the hooks and fillets type? What were the fillets? Their use? Their antitype? What in the brass talent do we not know? Yet what truth was secreted in the 70 talents of brass? How is this done? What in the Christ and the justified does it type? What is noted as to the fractions of a talent in all these metals? What will not be given as to the brazen things of vs. 30, 31? Why? What do several of our calculations show of the numbers 2 and 3? What corroborates this?

(4) Apart from the curtains and veils, what uses were made of most of the tabernacle cloths? What do these uses type? How proved? For what were the other cloths used? What do these uses type? Who worked on the antitypes of these cloths? How typed? What did they work into these antitypical cloths? How typed? On what in the World's High Priest did they work? How typed? What features in these did Jesus alone work? How did all of the Truth servants work on them? Who worked on the Body's garments? How? Whom did the typical workers on the garments of glory and beauty represent? In the antitype? Why? On what in them did Jesus, the star-members

and their helpers work? As antitypes of whom? At whose command? How typed? What does the ephod type in its front part? Back part? Who are included in the covenants? As what? Why? What were woven into the covenant? How typed in each case? Who only made the ephod? How typed? What does this mean and not mean? Who originated them? On what did Jesus personally work? On what did He, the star-members and their helpers work? How typed in each case? What did this work require? How typed?

(5) On what else did they work? How typed? How were they toward each other? How typed? Among others, what three things that the Abrahamic Covenant did relate to the New Covenant show this harmony? By what are these and other things typed? By what is their contact typed? Harmony? What is their present ministry? Their future ministry? How is their future operation of this ministry further typed? What do girdles type? How proved? What does the curious girdle symbolically declare? How typed? What will be wrought into and by this service? How typed in each case? In harmony with what? How typed? What will these four inwrought things give the race? As a preparation what work of this service is done in this life? On what do they now work in part? When unto a completion? How typed? How are these truths secured to the covenants? How typed? What truths are included therein? How typed? As what? How typed? What is their sphere of activity? By whom ministered? How are these things typed? Why there placed? How typed? Why and how was this done? How typed?

(6) What and how did Jesus, the star-members and their helpers next do? How typed? With what qualities? How typed? As matters of what features? How typed? What do these four materials used in sacred cloth always type, in each case? What should be done with these four explanations in connection with our brief comments on them elsewhere? How are God's four great attributes typed? In what two of their features? In what two ways? What three things does its doubledness type? What is typed by its being a span square? What two things does this fact show? How do we not, and how do we fulfill God's Law? How proved? In a teaching way what does the Christ do now as to the twelve chief graces? In a practicing way? What will they do as to them in glory?

How are these things typed? In what activity? Until when what is reserved? What do these twelve stones represent? In whom? How typed and proved? What will each of these two sets of twelve tribes have? Additionally what will each tribe of both Israels have? How typed? What were signet rings anciently made to set forth? What, consequently, were these stones here used to type? Flowing out of justice and love what did these qualities respectively become? What did their being bound to, and their nearness to Aaron's heart type?

(7) What is the next thing set forth in Ex. 39? Where set forth? What is first shown? Where? Secondly? Where? What pertinently had Jesus and the star-members done? How typed? Connecting what? How are they made to connect? How typed? How set forth? How and by what is this Law now made to be attached to the two covenants? How typed? What proves this? How typed? In all cases what two truths do the rings type? With what are these two of the Old and New Testaments now connected? How typed? Under what circumstances? How typed? What two pertinent things will the Christ do as to it in the next Age? How typed in each case? How? How typed? With what? How typed? By what? How typed? What else have they been doing with special emphasis in this Age? How typed? Where? How typed? In what parts? How typed? What will they do pertinently in the next Age?

(8) What else have they done in this Age? How? How typed? In relation to what? How typed? How have they made this connection? What did they make it dominate? How typed? What will they pertinently do in the next Age? What else have they faithfully taught in this Age? How typed? In a way to show what? How typed? What does this immediate and dominating relationship make the Divine Law? What effect on the Abrahamic Covenant would its domination by the Divine Law and the Christ's ministry have? What effects does its domination over both have on the Divine Law? How typed? What will the Christ do pertinently in the next Age? How were these things made? How typed? What is the character of our knowledge as to what the typical Urim and Thummin were? What facts about them do we know? What do some suppose as to the way their Yes and No answers were given? Of what evil does this view partake? What

is a more probable view? How do matters stand as to the antitype? Why so? Why is this said? How did the small antitype of Ezra 2: 63 occur? According to this how did Jesus answer His Gospel-Age people's questions?

(9) What in the Christ are brought out in the upper blue robe of Aaron? Where is the type given? What in Bible symbols are robes used to represent? How proved? What does the blue upper robe type? Its blue? Doing what? By what are the fruits of His pertinent character typed? What are they? How related to the two Sin-offerings? Of what do these blessings consist? What do they imply? How were they made available for mankind? On what condition? How is the pertinently implied work in announcement typed? Under what circumstances and how was this announced in the type? What does the ringing of the bells type? Why is this true? What is typed by the near and alternate positions of the pomegranates and bells; What has been the Christ's pertinent Gospel-Age work? How typed? For what did this fit them? What does the opening at the top of the robe type? What did the typical opening expose? What do the high priest's head and neck type? What similarity is there in the office of the Gospel- and Millennial-Age Eleazars and Ithamars? What kind of a connection between Head and Body will this be? How typed? What is the significance of the color and materials of the pomegranates? What is typed by the pomegranates' and bells' being put on the hem of the upper robe? What would result to the Christ, if They did not make this proclamation? How typed?

(10) Where are the high priest's sin-atonement garments on the day of atonement and his sons' ordinary garments mentioned? What do they represent in Jesus? The Church? How proved? Who made them? Who teachingly set them forth? As what? How typed? Where is no mention of the broidered coat of Ex. 28: 4? Where was it worn? How long was it? The upper coat? What was its material and embellishment? What did they type? How proved? What did the mitre and its appurtenances form? What did its fine white linen type? When did Aaron wear the linen bonnet? What did it mean? What is typed by it? How proved? What two things are typed by the bonnets of Aaron's sons? Their breeches? How do we reach this thought? How do the cited Scriptures corroborate it? In what kinds of love does such conduct express

itself? Toward whom? What symbolized love to God? To man? What types that this conduct is good? What does the girdle type? How is its righteousness typed? What do its colors type? When set forth teachingly? In realization? According to what? How typed?

(11) Where are the decorations of the mitre set forth? What do they and the mitre constitute? What in Bible symbols do golden crowns represent? How proved? What does this crown type? What does the mitre's linen as part of the crown type? In what two things does it result? In what three respects? How typed? As what in the King Priest? How typed? How exercised? How typed? With what is it indissolvably united? How typed? In harmony with what? How typed? What is the Christ's twofold activity in this matter? What will be in place here to introduce? What has already been done to some of them? What will now be done with the rest? What does Ex. 25: 21 contain? What is it? What was the testimony and what was done to it? How proved? What does the ark type? What does the testimony type? What does placing it into the ark type? What is given in Ex. 26: 23, 24? What is set forth in EH, 68-76? What does one of the two corner boards in the west wall of the most holy type? On what side of the most holy was it in part in relation to the symbolizations of two other books? What were these books? What book did the other corner board type? On what side of the most holy was it in part in relation to the types of two other books? What were they?

(12) What is typed by the four corner boards of the most holy? By their being in the most holy? What do all the rest of the most holy's boards and pillars type? What do those 'four corner boards help to do with the most holy? Their antitypes with 22 books of the New Testament? For what two reasons? By what two things is it proved that each of the west corner boards was sawn in halves? How much of the most holy's corner boards was visible in the most holy? How much of its two easternmost boards was in the most holy? How much of them was visible in the most holy? Why was this? What requires this? What does this fact prove as to the thickness of the most holy's pillars? What two reasons require the antitype of the 1/3 of these corner boards to be antitypically visible? Accordingly, in the boards' 1/3 and 2/3 what two thoughts do we have ?

(13) What do the two rings of the two west-wall sawn corner boards type? The rings through which the bars passed? The tabernacle's north and south sides? The position of the table to the north? Of the lampstand to the south? Their standing over against each other? The horns of the brazen altar? What are these powers? Their being at the four corners? Horns of the golden altar? What is the difference between the antitypes of the two altars and their respective horns? What will not be necessary to do here as to 29: 1-46? Why? As to 30: 7-10, 17-21? Why?

(14) What have we finished? How typed? Why so? How typed? What did they do with their work? In what two ways? How typed? What is the antitype of bringing to Moses the tent, its vessels, taches, boards, bars, pillars, their sockets, rams' skins dyed red, badger skins, second veil, ark, its staves, mercy seat, table, its vessels, shewbread, candlestick, its lamps, and that set in order, its vessels, oil for light, golden altar, anointing oil, sweet incense, first veil, brazen altar, its grate, staves and vessels, laver, its base, court curtains, pillars, sockets, gate, cords, pins, all vessels, cloths, Aaron's garments, his sons' garments? How did God's people make these antitypes? How typed? What did our Lord do with all this work? How typed? How did He find it? How typed? What did He do therefore to the people? How typed?

(15) When was the charge begun to be given to Jesus to set up the Church in its varied aspects, etc. ? Continued in Him? Commenced in the Body? Progressed? First phasedly probationarily finished? Finally finished? For the Great Company and Youthful Worthies first phasedly probationarily finished? Finally finished? How typed? What did God then proceed to do? What did this imply? How typed? What did this charge embrace? What is meant by God's charging Jesus to set up the antotypical Ark? How typed? The antotypical second veil? How typed? The antotypical table and its appurtenances? How typed? The antotypical lampstand and its belongings? How typed? Light its lamps? How typed? The antotypical golden altar? How typed? The first veil? How typed? The brazen altar? Its type?

(16) What is meant by God's charging Jesus to set up the antotypical laver? How typed? Its antotypical position? How typed? Putting the antotypical water therein? How typed? The antotypical Court? How typed? The gate

of the antitypical Court? How typed? Antitypical anointing oil? How typed? Anointing the antitypical Tabernacle and its vessels? How typed? Hallowing them? How typed? To keep them in that condition? How typed? The antitypical brazen altar? How typed? Its antitypical vessels? How typed? To hallow it? How typed? Its laver in two parts? How typed? Its sanctifying? How typed?

(17) What is meant by God's charging Jesus to bring Himself and the Church unto the door of the antitypical Tabernacle? How typed? To show that Jesus was actually sinless? How typed? To make the Church reckonedly sinless and to cleanse itself from sinful services and conduct? How typed? How could the antitypical Aaron stand arrayed in beauty and glory before His consecration? How typed? What is meant by God's charging Jesus as Executive to receive the anointing as the Church's High Priest and receive it in the Head and give it in the Body to the World's High Priest? How typed? To sanctify them as such? How typed? For what would this fit them? What does Aaron also represent in v. 13 ? Why are Aaron's sons then separately dealt with? What is the antitype? To accomplish this what did God charge Jesus to do? How typed? What second thing did He charge? How typed? Third? How typed and proved? After the example of whose anointing? How typed? For what would this qualify them? How typed? What will the faithful anointed receive? How typed? What was Jesus' response to these charges? How typed?

(18) When was the antitypical Tabernacle and its appurtenances developed fixedly and first phasedly probationarily? How typed? How did Jesus do this work during this Age? How typed? What did He do with the truths basal to the Bible books? How typed? With the Bible books themselves? How typed? With the doctrine of justification by faith through Christ's merit? How typed? With the ransom? How typed? According to what? How typed? What is meant by His putting the antitypical testimony into the antitypical Ark? His putting the antitypical staves into the antitypical Ark? How typed? Putting the antitypical mercy seat upon the antitypical Ark? How typed? Putting the antitypical Ark into the Tabernacle? How typed? Putting the antitypical table of shewbread into the Holy? How typed? Putting it on the love side of

the antitypical Holy, rather than on the knowledge side? How typed?

(19) What is typed by Moses' setting the bread in order upon the table? Before the Lord? According to God's charge? Putting the candlestick in the tent? Over against the table? How do the works of the antitypical table and lampstand compare with each other? What is typed by Moses' lighting the lamps? At God's charge? Putting the golden altar before the second veil? Putting it in the tent? Burning sweet incense thereon? At God's charge? Setting up the first veil?

(20) Putting the brazen altar before the door of the tent? Offering thereon the burnt offering? The meat offering? At God's charge? Setting the laver in place? Between the tent and brazen altar? Putting water therein? Moses' washing his hands and feet? Aaron's so doing? Aaron's sons' so doing? Its being always done on their serving in the court and holy? According to God's charge? Rearing up the court? About the altar? Round about the tabernacle? Placing the gate? Moses' finishing the work ?

(21) What is typed by the cloud covering the tabernacle? God's glory filling the tabernacle? Moses' not being able to enter the tent? Why? How proved? What is typed by the cloud's being taken from off the tent and the people's traveling? Its not being taken up and the people's not journeying? The cloud by day? Fire by night? Before all Israel? Throughout all their journeys? Where are details on the cloudy, fiery pillar given? What sentiments should the study of the Gospel-Age Tabernacle arouse?

## APPENDIX I

### PROVERBS

WE HAVE seen that in the Psalms David sometimes types Jesus, sometimes the Church, and sometimes Jesus and the Church, the nature of the things said giving the clue as to which is meant in each case. We have also seen that in the histories David types the Christ, also the twelve Apostles and our Pastor as parallel warrior executives. We have made a detailed study of the life of David as a type of our Pastor as warrior executive in *The Parousia Messenger*, Vols. 1 and 2. As the antitype of David is varifold, so is the antitype of Solomon (*peaceable*) varifold. In Ecclesiastes he types the Ancient Worthies and in Canticles the glorified Jesus. From the successive chronological standpoint he types in the histories and in Proverbs, first, the Interim's 35 star-members; second, the Epiphany messenger and, third, the Millennial Christ, all three from the standpoint of constructive executive expounders. These three antitypes are based on Solomon in his being a faithful servant of God as set forth in 1 Kings 1-10 and in 2 Chro. 1-10. It will be noted that 2 Chro. does not describe the evil deeds of Solomon, while 1 Kings 11 does so do. This is because the former two sets of accounts are used to describe the good antitypes given above. We can, of course, see at once that the evil deeds of Solomon given in 1 Kings 11 cannot refer to the Millennial Christ, and by parallel reasoning cannot refer to the Interim's star-members and the Epiphany messenger. In his evil deeds, as indicated by their relation to the 2520 years' parallels, Solomon types the papacy in its causal relation to the earlier of these parallels. As already indicated, in Proverbs Solomon has the above-given three

good applications, of which in this article we will give its Epiphany application. A proverb is a pithy truth, usually the expression of many people's experiences. According to Dr. Rotherham, whose translation will often be used as the basis of our explanations, the book of Proverbs has the following divisions: I, Solomon's praise of wisdom as the source whence Proverbs are derived, 1-9; II, Solomonic Proverbs proper—first and principal collection, 10-24; III, Supplementary collection of Solomonic proverbs, 25-29; IV, Sententious sayings of Agur 30, and Lemuel, 31. As in the case of our exposition of job, Lamentations and Ecclesiastes, our exposition of Proverbs will be a brief paraphrase in application to the Epiphany messenger's teachings.

In Prov. 1: 1-4 the objects of this book are set forth. The word *are*, which usually has no corresponding word in the Hebrew, is to be inserted in the English of v. 1 after the word Israel. Accordingly, the objects of these proverbs are to inculcate the science of truth and reformation, to distinguish between intelligent sayings (2), to enable one to appropriate to oneself the betterment of prudence, righteousness, justice and equity (3), to give prudence to the simple and to young men intelligence and tactfulness (4). Certainly these are most worthy objects—those of this book. An understanding person will absorb and add to his education, and a wise man will appropriate truthful advice (5), by perceiving the meaning of proverb and satire, even the teachings and deep thoughts of the learned (6). Reverence for Jehovah is the foundation of intelligence, but truth and correction the dullard scorns (7). The Epiphany brethren are exhorted to heed the correction of their symbolic father, and not to reject the teachings of the Epiphany Truth and its servants, their mother (8); for they shall be a beautiful chaplet adorning their knowledge, and an ornament bedecking their will like a necklace (9). The Epiphany messenger advises every symbolic son of his that if the wicked, the second-deathers, offer alluring suggestions to him, he

should not yield thereto (10). If they advise him to join them in the murderous work of sifters, to use guile in secret against the immature of God's people (11), to devour them in their full energy like sheol, and in health like them that descend into the abyss (12), promising him costly truth as a result of his quest, and fulness of brethren as the booty for their group (13), urging him to become one of their group and assuring him of a community of possession with them (14), he, as a father, earnestly exhorts him not to associate himself with them in their teachings and practices, but to keep his conduct free from their way of life (15); for their conduct hastens to do wrong, and by sifting activities hurries to kill others as siftlings, even as, *e.g.*, the conduct of the Society sifters proves (16). Instructed, the Epiphany brethren will be as little liable to be entrapped by those, as a wary bird would be caught after watching one preparing a trap for it (17). But the Epiphany sifters are really plotting unto their own destruction, and are secretly conspiring in reality against their own eternal existence (18). Such is the course of sifters greedily grasping for increase of power and possessions, which grasping takes away in the second death their own lives, as a lurking bandit does those of his prey (19).

While such sifting activities go on, the Epiphany Truth is sounded forth publicly, giving its messages among the concourses of God's people (20). In their principal broadways it makes its proclamations, yea, in the most public places it utters its sayings (21), asking how long—O, so many years—will the uninstructed love the lack of instruction, scoffers delight in scoffing at the Epiphany message, and dullards hate the Epiphany Truth (22) ? If such turn at the rebukes that such Truth gives, it will give them its disposition, and make its teachings clear to them (23). Since it called to the leading crown-losers in the groups, and they refused to respond, and since it exerted its activities through its spreaders, and none of the leaders gave

heed (24), but on the contrary regarded its advices as nothing, and accepted none of its rebukes (25), the Epiphany Truth will hold in derision their failures, and in ridicule their coming dread (26); for there is to come upon these sinners against their consecration fear as a devastation, the destruction of their hope of the high calling as a revolution, and distress and anguish as a result (27). They will call for a place in the high calling, but the Epiphany Truth will not respond favorably; early in Armageddon will they seek it at the hand of that Truth, but will not obtain it (28); for they hated the Epiphany Truth and did not choose supreme duty and disinterested love (29), did not consent to its advices and distained its rebukes (30). Therefore they shall reap what they have sown, and be satiated with their own plans (31); for their making apostates of the unlearned will cut them off, and the carelessness of dullards will overthrow them (32), but whoever obeys the Epiphany Truth shall be safely kept amid abounding siftings, and shall have peace and deliverance from the fear of misfortune (33).

Chapter 2 gives various promises of good and deliverance from evil to the faithful Epiphany brethren. If the children of God will receive the Epiphany Truth and trust in its precepts (1), unto directing their ears to that Truth and their hearts to its comprehension (2), yea, if they earnestly seek to know and understand that Truth (3), if they make it their ambition to seek it as their treasured wealth (4), then shall they come to an appreciation of duty and disinterested love and attain to the Truth of God (5); for God is the Source of the Truth; and through the Bible as interpreted by His Epiphany mouthpiece they will gain an appreciation of the Truth (6); for He in the Bible has stored up sound Truth for the faithful, since He defends those who conduct themselves according to His Word (7). He preserves the ways of the Truth and the course of His saints (8). Under such conditions the child of God will appreciate love, truth and justice, yea, nobility in

every detail (9). When the Truth enters one's affections and will and the Divine science is delightful to one's being (10) a discreet disposition will guard him, and a proper appreciation will preserve him (11). This will free him from the course of the wrongful and from the perverter of good (12), from the forsakers of the ways of rectitude who conduct themselves in error (13); for such are glad to do wrong and take pleasure in the perversities of the wrongful (14); and their courses are twisted and torturous in their tracks (15). Moreover, this discreet disposition and proper appreciation will deliver one from the symbolic harlot sects among the Levite groups, however much in their proselyting zeal they flatter with their words to win proselytes (16); for they have forsaken the Parousia Messenger and have forgotten their covenant of sacrifice (17); for their sectarianism brings into danger of the second death, and their erroneous ways into danger of association with their second-deathers (18). None that fully go their way return to life, nor do they take firm hold of the Parousia and Epiphany Truth (19). Yea, the discreet disposition and proper appreciation are given God's Epiphany-enlightened people to enable them to fellowship with the good and to observe the course of the just (20); for the upright shall live in the Truth and its Spirit; and the faithful shall abide in them (21); but the second-deathers shall be cast out of the Truth and its Spirit; and the violators of their covenant vows shall temporarily be sifted therefrom.

Chapter 3 gives the Epiphany brethren some valuable exhortations to good (1-12), extols the Truth (13-24), then gives some valuable exhortations against evil (25-31) and concludes with some contrasts between good and evil (32-35). The Epiphany messenger exhorts his symbolic children not to forget the doctrinal Truth, but to love his precepts (1); for these give one eternal life, yea, in this life make one well developed and prosperous in the Truth and its Spirit (2). By no means should they fail to keep the spirit of mercy and the Truth,

which they should connect inseparably with God's will in them, and inscribe them in their affections (3). So doing, they will experience grace and good repute before God and the true brethren (4). Backed by every good affection, let their faith cleave to God; and let them not trust their own judgment overweeningly (5). Let them put God first in everything; then God will become the Guide of all their ways (6); but let them beware of being conceited as to their knowledge; rather let them reverence Jehovah and give up all wrong (7). Such a course will make them healthfully appropriate the Truth, which will make them spiritually healthful (8). As belonging to the firstfruits class, let them use their consecrated all for God in sacrifice to prosper for the Lord (9), which will result in their abounding in the deeper and surface things of the Truth and its Spirit (10). Especially should they not think of God's discipline as a trivial thing; nor should they tire of God's corrections (11); because these are experiences that God gives to all those whom He loves, even as a father treats the child in whom he is pleased (12). He is favored indeed who gains the Truth and comprehends it (13); for as symbolic trading goods it is more valuable than the trading goods of silver; and its profits than that of the finest of gold (14). In value it exceeds the most precious stones—rubies; and nothing desirable is worth comparing with it (15). Its choicest power is its ability to confer eternal life; and its less choice power is its ability to confer spiritual riches and exaltation (16). Its courses are replete with the highest delight; and it leads one into the ways of spiritual prosperity (17). Similarly to Eden's trees of life, it confers eternal life upon those who continue to make it their own; and favored are all who retain it amid life's experiences (18). In conformity with, and by the Truth God made this world, and established the heavens by His comprehension of it (19). By it chaos was dissolved and the clouds yield dew, as well as rain (20). Therefore the Epiphany messenger encourages

his symbolic children not to let his truths leave their intellect, rather that they seek true knowledge and the ability rightly to use it (21), which resultantly will give them life and adorn their new will (22), which will enable them to tread the narrow way securely and to keep their conduct from stumbling (23), and which will make them fearless in the rest of faith; and their rest will prove sweet to them (24).

The Epiphany brethren are cautioned against the spirit of fear, even if fear-arousing things suddenly fall to their lot, and even if devastation fall to the lot of second-deathers (25), since God is their ground of assurance and shall keep their conduct from entrapment by evil ones (26). They are not to abstain from giving when requested to give, if they are able to do it in harmony with good principles (27). Nor are they to put off doing good to another from the definite present unto the indefinite future, if able to do it now (28). They are not to plot wrong against others, especially not if they dwell confidently nearby (29). Nor are they to be causelessly controversial with others, especially not if they are innocent of wronging them (30). They are also not to be envious of the prosperity of a violent person; nor are they to choose to imitate his course (31), because the torturous person is abhorrent to God, but He reveals His secret plan to His faithful people (32). God has set His condemnation and its consequent punishment upon the company of the second-deathers, as can be seen in the case of that evil servant and his special helpers; His blessings of grace, mercy, peace and truth are upon His faithful Church, the house of the living God (33). Without doubt God disesteems those who scoff at His Truth and servants, but He exercises His favor toward the humble (34). Those who are filled with the Truth and its Spirit, and who remain so filled will inherit all the glorious rewards pertinent to their standing before the Lord, but demotion will be for those destitute of the 'Truth and its Spirit (35).

Chapter 4 extols the Truth in its nature and chief servant giver (1-4), admonishes the Epiphany brethren properly to use it (5-13), cautions against the Epiphany sifters (14-17), and by contrast between truth and error admonishes to good and reformation (18-27). The Epiphany messenger commends his fatherly teachings to his symbolic Epiphany children and advises them to be attentive to learn their proper meaning (1), because he gives them good teachings, which as God's law they are not to give up (2). He reminds them that he was a symbolic son of that Servant, the only one of the general teachers now living developed fully by the special truths of the fifth harvest call (3). That Servant by word and deed gave the future Epiphany messenger as his special helper special instruction, exhorting him to retain in his affections and will his teachings, to keep his charges and to maintain his official life (4). Hence the Epiphany messenger exhorts his symbolic children to gain the Truth and the comprehension of it, by no means to forget it, nor to turn away from his teachings (5), not to give it up for any reason, and it will keep them, to give it their best good will, and it will guard them (6); for the Truth, as the foundation of the Christian, is the main thing in his life; therefore it is to be gained; yea, with all God's children's acquiring let them gain a comprehension of the Truth (7). Let them highly honor it, and it will advance them in every good; and it will promote them, if they hold firmly and lovingly to it (8). It will adorn their intellects with gracious knowledge, and bestow upon them a glorious diadem (9). Therefore the Epiphany messenger entreats the Epiphany brethren as symbolic sons to study and accept his teachings, which, if they do, will give them as long a life as they will need to win out in their calling (10). He reminds them that he has caused them to know the nature of the Truth and has directed them into the steps of duty and disinterested love (11). In walking the narrow way the faithful will have true freedom; and in running for the prize they will not

stumble (12). Hence he encourages them to take a strong hold on corrective Truth, by no means to let go their hold thereon, but to retain it, since it gives them life (13). He exhorts them not to go into the ways indicated by second-deathers, nor into the ways of revolutionists against God's teachings and arrangements (14), but to give them a wide berth, by keeping away from nearness thereto, turning their backs thereon and pulling themselves away from all contact therewith (15). For second-deathers and revolutionists against God's teachings and arrangements will take no rest, unless they have first wrought evil; and they are restless, unless they have proselyted some to a fall (16), for they accept deep and surface evil teachings (17).

The course of the faithful is one of continually advancing Truth, until that Truth is fully clarified at the end of their dispensational day (18); but the course of second-deathers is one of continually advancing error and to their not perceiving what has stumbled them (19). Therefore the Epiphany messenger entreats the brethren to give full attention to his teachings, and to make their ears of understanding desire to comprehend his instructions (20), urging them not to let them vanish from their eyes of perception, and to hold them fast in the love of them (21), since they give life to those who appropriate them, and keep in health all their spiritual capacities (22). Above all things he exhorts them to guard their minds, affections and wills most diligently, since from their characters life's results spring (23). Then he exhorts them to put aside perverseness of utterance and teachings (24), and to direct their intellects to look straight ahead to the things that are before, and even to direct the beginnings of their knowledge to the joy set before them (25), also to give diligent examination to every course that their conduct takes, to see to it that everything that they do be strongly fixed in the principles of the Divine Truth (26), and to see to it that they do not in any particular deviate from the narrow way, either toward selfishness

and worldliness or toward sin and error, and to be most diligent to avoid sin into which they may fall (27).

In chapter 5 the Epiphany messenger exhorts the brethren to beware of those Truth groups that become one with power-grasping and lording leaders, which groups are symbolic harlots. Lovingly he exhorts them, as a father exhorts his children, to pay close and long attention to his truths, and to humble their comprehensions to his views of the Word (1), and that to the end that they may highly regard a wise spirit, and that their teachings may preserve the Truth (2). The Truth sects that are one with power-grasping and lords over God's heritage as their leaders speak ever so flatteringly; and their mouthpieces are smooth in their utterances (3); but the final effects of their overtures are most bitter and sharply destructive (4). Their conduct is death-producing and strongly leads to the second death (5). To prevent God's real children from deeply considering the way of life, they change their teachings and practices and thus prevent God's children from seeing through them (6). Therefore the Epiphany messenger exhorts God's children to give heed to his teachings and not to leave them (7), to sever themselves from errorists, and not to approach their proselyters (8), so as not to give their privileges to others and their life to those heartless proselyters (9), so as to prevent such from being satiated with their spiritual possessions, and not to give their hard services to such (10), lest in the end they suffer grievous disappointments, after their course is completed (11), saying, How have we abhorred the proper teachings, contemned correction (12), and disobeyed the instructions of the Epiphany Truth teachers and did not desirously attend to their instructions (13), which resulted in many evils to us amid God's people (14). Thereupon the Epiphany messenger urges them to partake of the Truth from their own teachers and advancing Truth from his writings (15). He further urges them to spread the Epiphany Truth among others and its

abundance throughout the concourses of God's people (16), informing them that such Truth becomes their own from constant and trustful study, and that his views are not those of power-graspers and lords over God's heritage (17), that they speak well of such Truth, and be glad with the brethren with whom they were at one early in their coming into such Truth (18), as most loving and happifying ones, as having always in the Old and New Testaments charms that fully satisfy their affections, and as giving them love that makes them feel exhilaration continually (19). In view of these things why should they seek exhilaration from the harlot sects of apostatizing Truth people, and become one with the false charms of such harlot sects (20)? It is in this connection most helpful for them to remember that all their beliefs and practices are under Divine observation and that God carefully considers them in all their doings (21). Second-deathers are ensnared in their own sins, whose strong habits will hold them captive (22); and they shall die without the Truth. Their perversity leads into error (23).

In chapter 6 God's people are warned against partisan support of second-death misleaders (1-5), against lack of zeal (6-11) and against second-deathers (12-19), exhorted to good (20-24) and warned from becoming one with symbolic harlot sects among Truth people (25-35). The Epiphany messenger warns his symbolic children to beware of partisan support of a neighbor that has become a second-deather (1); for they will thereby be entrapped and captured by their promised support (2); but if they become so involved, let them gain deliverance from such captivity, in haste and humility confessing the wrong, and disentangling themselves (3), not even taking necessary rest until it is done, and thus become free from Little Babylonian entanglement (4), even as a pursued roe escapes the hunter and a flying bird the fowler (5). Let those who are zealous study the industriousness of the ant and therefrom gain wisdom (6) : though they have no director (7), they

store up food in due seasons (8). The Epiphany messenger emphatically rouses the brethren from spiritual slumber, in which not a few of them have been long unconscious (9), and in which their zeallessness longs for indulgence (10). Spiritual poverty will be their lot, as natural poverty overtakes a tramp, and want will forcibly overtake them (11). Second-deathers are active with perverse utterances (12), gesticulating much as they proceed to emphasize their erroneous views (13). They love perversity, always plan evil things and make sifting divisions (14). Suddenly the calamity of the death of their new creatures comes upon them; and from their destruction there will be, no recovery (15). There is in them complete evil, which God regards as complete because fully abhorrent to Him (16). These are pride, error, murder of the guileless (17), a wickedly evil-surmising heart, conduct swift in iniquity (18), knowingly belying God's faithful servants and making siftings among the brethren (19).

Having given warnings to God's people against second-death sifters, the Epiphany messenger lovingly exhorts his symbolic children to observe his precepts and the teachings of the brethren who mother them by their Truth ministries (20), fixing them always in their affections and firmly holding them their wills (21). These will lead them in all their ways, guard them while resting and teach them as they become active (22); for these precepts and truths will give them clarity; and Truth-rebukes as corrections will give life to the meek (23). These will guard God's people from harlot sects among God's people, even if they flatter with their utterances (24). They are not to desire any beauty in them, nor are they to let them charm them with deceiving knowledge (25); for such symbolic harlots bring to spiritual poverty and actually seek the valuable life of their victims (26). As little as one can love destructive evils without injury (27) and as little as one can walk the destructive ways of sin without injury (28), so little can one preserve his

innocence by becoming one with such symbolic adulteresses (29). People do not despite a spiritually hungry man who satisfies his spiritual hunger by appropriating another's spiritual stores without permission, as, e.g., many a nominal-church preacher without due credit appropriated as of his own findings our Pastor's teachings (30); but if it would become known, all that would be required of him is that he make full acknowledgement and reparation, even if it should mean his impoverishing in his calling (31). But he who is lawlessly one with a symbolic harlot lacks appreciation of the Truth, and destroys his own standing before the Lord, as partisan supporters of such harlot sects have experienced in the Epiphany (32). It will result in wounding his new creature and gaining ill-fame; and he will not be able to remedy his loss and disgrace (33); for the jealousy of the leaders of these harlot sects will be furious and merciless in revenge (34), since they will not accept any appeasement, nor be mollified by many presents (35).

Chapter 7 encourages God's Epiphany people to believe and practice the Truth as a guard against harlot sects (1-5) and describes their tactics in alluring the unwary (6-27). Lovingly the Epiphany messenger entreats his symbolic children to hold to his truths and his precepts (1), exhorting them to obey his precepts as life-givers, and to make his Truth most dear to them (2), to write them into their acts and to inscribe them into their affections and will (3), to make the Truth their closest of kin, and to make discretion a close relative (4), in order that they may guard them against the harlot sects among Truth people who issue forth flattering teachings (5). The Epiphany messenger took a position in which he could carefully and clearly watch their deceitful courses (6) and took note, among the guileless and inexperienced brethren, of an immature class of dullards (7), who mentally wandered in the ways of these harlot sects and came into close touch with them (8). They were involved in error, yea, gross

error (9). There they came in contact with harlot sects, having the qualities of such sects, combined with deceitful hypocrisy (10). Loud-mouthed and wilful, their conduct is that of gadabouts (11), walking in their concourses, intent in public places on perverting brethren to their ways (12), expressing great interest in, and love for them and shamelessly facing them, declaring (13) that they have the vows of becoming one with them and are carrying those vows out (14); therefore they have entered into the activity of going forth to seek their favor and have found them (15). They declare that they have beautified their creed bed (16), to make it attractive and acceptable with fragrant views, by changing these views more to careless ones' liking, and that against the views of their power-grasping leaders (17), requesting that they enjoy to the full their unchaste union (18). This, they say, is safe, for their power-grasping leaders are not there to guard their spiritual family, but have gone to the realms of speculative reveries (19) with their stores of thought, and will not return for a long time, as such thought-journeys are long-drawn-out (20). Thus by giving up some of their views these harlot sects have entrapped to their evil fellowship unwary and immature brethren (21). These follow after them at once, ignorant of the fatal results and bereft of the spirit of a sound mind, to sure public punishment (22). So they do, until sharp experiences strike their vitals, like a charmed bird going quickly to a snare, unaware of the danger to life of their course (23). Therefore the Epiphany messenger exhorts his symbolic children to listen and attend to his teachings (24), asking them not to let their affections deteriorate into their ways and not to err in their practices (25); for these harlot sects have caused many to be injured and have brought strong brethren to fall from the high calling (26); for their followers go into oblivion as to the high calling and enter the condition of death as to Christ's Body (27).

In chapters 8 and 9 wisdom (truth) is extolled as the giver of good and the guard against evil. Truth and discretion strongly advocate their ways (1). They even by the circulation of Epiphany volunteer Truths and by discourses do this among the Levite sects, and by conversations in more private ways among them (2), and that most publicity, in the presence of their leaders, especially with their beginners (3), addressing the leaders and ledlings (4), as immature ones, to comprehend the Truth, and as dullards to have Truth-inclined hearts (5). The Epiphany messenger asks their attention to his loving and just thoughts (6), since his publications give the present Truth, and second-death teachings and acts are abhorrent to his teachings (7), claiming that all the doctrines of his publications are in harmony with the Divine character, containing nothing vitally erroneous and perverted (8). They are clear to the instructed brethren and true to those who have attained to the Truth (9); hence he asks all brethren to receive his teachings, not to be greedy for filthy lucre, and to accept the Truth as better than the finest gold (10), since the Truth is more valuable than the most previous stones; and nothing desirable can be compared in value to it (11). The Truth is active in tactfulness and understands wise discoveries (12); for duty and disinterested love abhor wrong in doctrine and practice; yea, the Truth abhors lording and power-grasping tactics and evil, error and sin, also the mouthpieces of perversion (13). It gives good advice and healthful verity, true comprehension and strength of mind, heart and will (14). By its principles the main leaders preside well and leaders issue just ordinances (15); yea, leaders, executives and pilgrims preside well (16). It feels and does well toward those who love it, and unfolds itself to those who in early life seek it (17). It confers the treasures of grace and the honors that God esteems; yea, truth and character (18).

Its products—the Spirit of the Truth—are more valuable than gold, even the choicest gold, and its gains

than the most valuable silver (19). It leads in the ways of righteousness and truth (20), in order to cause them who receive the Truth in the love of it to gain a goodly heritage, and to have overflowing treasures of grace, mercy, peace and truth (21). While vs. 22-31 primarily apply to the Divine wisdom, yet because the prehuman Logos was the then greatest expression of that wisdom they secondarily apply to Him. We will here give the first application, because of the sequence of the thought here, and because we have in E 2, 47 given the secondary one. From the beginningless eternity God had Divine wisdom or Truth, before the first creative work (22), even from eternity, before the start of the earth, yea, long before that (23); before chaos it came from God's mind, before nitrogen and hydrogen existed and were condensed into water (24), before the earth buckled into raising mountains and hills, it came forth from God's mind (25), before He had created the earth, plains, plateaus and mountains (26). When God created the celestial bodies and fixed the limits of interstellar space it was present, before God formed clouds and established the earth's seven canopies from which the seas came (28), when He fixed the limits of oceans and seas and subjected the earth to the rule of gravity (29), at those times it became beside Him a firm and sure worker, filled always with delight and exulting before Him on every occasion (30), rejoicing in the parts of the earth that became fit for human habitation and in perfect man (31). Then addressing Truth people, it asks them in view of these things to obey it, since it blesses those who observe its teachings and practices (32). Hence it calls upon them to study its lessons and thus become intelligent, but not to refuse to keep it (33). Favored indeed are those who obey it, watching always the teachings of those who expound it unto admittance in the embryo Kingdom, and those who support such admitters into the embryo kingdom (34), since those who obtain and retain the Truth gain life and God's special favor (35); but he who even

measurable wilfulness transgresses against the Truth damages his own being; and whosoever hates it, as the second-deathers do, is enamored of death (36).

Chapter 9: 1-12 continues the same general subject as Chapter 8, with the addition of a warning against the harlot sects among the Levites (vs. 13-18). Divine wisdom developed God's plan, as its abode, making it to consist of the seven parts of the Bible: doctrines, precepts, promises, exhortations, prophecies, histories and types (1); it empowered Christ and the Church to sacrifice their humanity as sin offerings, burnt offerings, peace offerings, *etc.*; it combined into harmony its surface thoughts and its deeper thoughts as due, for feasts for God's people (2). It sends forth consecrated ones to come to the feast, even in the most prominent places in the Levitical religious government (3), saying that those without the Truth may come to the feast, and inviting those who lack discretion (4) to come to the feast to partake of the hard and easy truths that it has set forth severally as harmonious (5) and to leave error and gain life by walking in the ways of discretion (6). It cautions against reproving a scoffer as bringing disgrace upon oneself, against rebuking a second-deather as bringing contempt upon oneself (7), and against rebuking a scoffer as getting his hatred; but to reprove a Truth-obedient one will elicit his love (8). If one teaches the Truth to a wise man he will increase that one's Truth store; and if he does it to a righteous man he will increase his Truth store (9). Reverence for God is the foundation on which one erects his Truth structure; and to know the things of the Spirit-begotten condition gives discretion (10); for the Divine Truth increases one in grace, knowledge and fruitfulness in service, making him spiritually long-lived (11). If one is Truth-instructed, he is intelligent to his own benefit; but if one scoffs at the Truth, he will bear loss thereover by himself alone (12). Solomon's repeated warnings against the harlot types the Epiphany messenger's repeated warnings against the Levitical harlot sects.

He calls them foolish sects, which boast of their great knowledge of the Truth; but their utterances are mere noisy harangues, since they are really indiscreet and ignorant of the present Truth (13). They take their place at the entrances of their churches, in very public places of their religious government (14), in order to invite those who come into contact with them, but who are going the way of truth, righteousness and holiness (15), implying that they are lacking in the Truth which they profess to be able to give them, and asking them to turn aside and meditate upon their teachings, which, contrary to their leaders' teaching, they beauty-parlor with adaptations to make them attractive to the faithful; but to those who lack sense they say (16) that, contrary to their leaders' thoughts, they have stolen surface thoughts from others which are very tasteful, if taken secretly without their leaders' being aware of their treachery, and that such secret deeper truths treacherously partaken of apart from their leaders' knowledge give pleasure. Thus they pursue an adulterous course against their leaders (17); but such senseless ones are unaware that those dead from the high calling are in their sects and that second-deathers are their temporary guests (18).

As stated in the first paragraph of this article, Prov. 1-9 gives a general introduction in praise of Wisdom as the Divine Truth and as the source whence Proverbs are derived. This part of the book we have above briefly studied. Chapters 10-24 give us the Proverbs proper, in their first and principal collection. In chapters 10-19 contrasts between righteousness and sin, and in chapters 20-24 warnings and instructions are given, the latter prevailing in chapters 25-29. While chapters 1-9 are poetry, often in contrasted parallelisms, chapters 10-19 are poetry almost exclusively in contrasted parallelisms, which is one of the two favorite forms of Hebrew poetry, the other being reduplicative parallelism. These proverbs are still Solomonic and continue to be such until the end of chapter 29. Let us still keep in mind

that for the Interim application Solomon types its 35 star-members, for the Millennial application, the Christ, Head and Body, and for the Epiphany application, the Epiphany messenger, the first application typing the teachings of the Interim's star-members on conduct and character, the second, the teachings of the Millennial Christ thereon, and the third, the Epiphany messenger's teachings thereon. And since herein we are studying the third application, this article will stress such teachings. The antitypical writings are those that contain J.'s writings on conduct, character, the graces and the disgraces, appearing especially, but not exclusively, in THE PRESENT TRUTH. The contrasted parallels of Prov. 10-24 will now be taken up for study in paraphrase.

J.'s Truth-practicing symbolic sons are a joy to him; but non-Truth-practicing brethren are a grief to the Truth servants who seek to develop them (1). The gains and stores acquired by wickedness are of no benefit; but right living keeps the new will from extinction (2). God will not permit the new mind of His faithful to starve; but He destroys the possessions of the second-deathers' former new mind (3). Not to give liberally makes people spiritually poor; but those who are diligent in giving to the needy are spiritually enriched (4). They who are industrious in using their opportunities for service are real Truth-children; but those who do not faithfully use such opportunities are Truth-people who cause themselves and their brethren disgrace (5). God gives blessings to the righteous; but allows the utterances of the second-deathers to be covered with wrong (6). The deeds of the good dead will be blessed memorials; while the character of the second-deathers is a corrupting thing (7). The Truth-hearted embrace unto practice the Word's precepts; but the speaker of error will be rejected (8). Righteous conduct is a safe course in life; but those who pervert Truth teaching and practice shall be exposed as such (9). The deceitful spread sadness; and the speaker of error will be rejected (10). The utterances of the faithful

are a source of life to others; but those of second-deathers are covered with wrong (11). Hatred breeds contention; but love covers others' sins away from sight (12). In the teachings of the discreet the Truth is found; but chastisement is the portion of the indiscreet (13). The Truth-hearted increase their store of Truth; but the indiscreets' words ruin (14).

The spiritual wealth of the spiritually rich is his strong fortress; but the spiritual poverty of the spiritually poor destroys them (15). The effort of the righteous is toward life; but sin is the life of second-deathers (16). Those are on the way of gaining everlasting life who observe discretion; but they who refuse to receive correction go on in the way of error (17). They who hypocritically conceal their hatred, and they who peddle slander are without discretion (18). People given to loquacity do not lack wrong; but they who control their tongues are Truth-hearted (19). The speech of the faithful is the best truth; but the disposition of the second-deathers is of little value (20). The teachings of the faithful satisfy the spiritual hunger of many; but the indiscreet perish from lack of the Truth (21). God's blessings enrich their recipients, and He adds no evil with them (22). The indiscreet take pleasure in working mischief upon others; but the discreet hold the Truth in the love of it (23). Fear shall overtake second-deathers; but righteous desires shall be gratified (24). As a whirlwind ceases to be, so second-deathers will exist no more after they die; but the righteous will have eternal life (25). As astringent things injure the teeth, and as smoke hurts the eyes, so are the zealous a disappointment and a grief to those who send them on an errand (26). Reverence for God lengthens life; but the life of second-deathers will be shortened (27). The hope that the faithful cherish gladdens their hearts; but that of the second-deathers will cease to be (28). The course that God prescribes strengthens the faithful; but destruction shall overtake those who love and practice sin (29). The faithful will never be taken out

of the Truth and its Spirit; but second-deathers will not dwell therein (30). The teachings of the faithful bring forth the Truth; but perverse teachings shall be rooted out (31). The teachings of the faithful appreciate what is pleasing; but the teachings of second-deathers utter perversions (32).

Chapter 11 continues the contrast between righteousness and wickedness and between their respective doers. False standards as to faith and practice are abhorrent to God; but true standards of faith and practice are a joy to Him (1). Pride leads to degradation and disgrace; but the humble have the Truth (2). The good character of the godly will lead him aright; but the depravity of the sinners will bring destruction upon them (3). The wealth of the rich will not deliver them in the great tribulation; but a godly disposition will be delivered from the second death (4). The good character of those perfect in love will lead them aright amid life's mazes; but second-deathers will come to ruin by their wilful sins (5). The good character of the faithful will deliver them from death; but sinners will be entrapped by their own wrong-doings (6). When second-deathers die their hope is forever ended; yea, the hope of the unjustified also dies, though temporarily (7). Like Mordecai, the faithful are delivered out of trouble; and like Haman, second-deathers take their place in trouble (8). By his utterances a hypocrite overthrows his neighbor; but through the Truth the faithful are saved (9). When the faithful prosper, the Church as God's embryo religious government is glad; but when second-deathers die, there is loud approval of God's sentence upon them (10). By the good deeds of the saintly the Church, God's embryo religious government, is exalted; but it has often been temporarily defeated by the errors of second-deathers (11). Those lacking the Truth condemn their neighbor; but the discreet tactfully are silent (12). Tattlers expose things that should be kept secret; but those loyal in spirit conceal secrets (13). Where good advice is lacking, people go wrong;

but many wise advisers make one safe in his ventures (14). He that partisanly supports a power-grasper and lord over God's heritage will come to grief, as will be the case of many Societyites, etc.; but they who abhor partisanship and the sectarianism which it engenders are safe and sound (15). The faithful Church, full of grace, retains the honor of Christ's Bride; and the Christ, Head and Body, strong in the Divine character, retains all the possessions of Heirs of God (16). The merciful people of God reflexly elevate themselves, as well as gain mercy; but the hard-hearted bring tribulation upon themselves (17). The second-deathers do works of error that deceive the unstable; but they who practice justice and love will gain great rewards (18).

The habitual practice of justice and love develops God's people unto fitness for everlasting life; but those who habitually practice wickedness fit themselves for eternal death, the second death (19). Those who are of a perverse heart are abhorrent to God; but those who are faithful in justification and consecration as their way of life rejoice God's heart (20). The united front of the second-deathers shall not escape God's complete wrath; but the Seed of Abraham will be delivered from all evil into God's everlasting Kingdom (21). As Divine ornaments are unbefitting to those who wallow in sin; so is the beauty of holiness unfitting to Levite sects without the Spirit of the Truth (22). Faithful new creatures aspire to perfection of character alone; but punishment is the lot that awaits second-deathers (23). Those who give liberally of their grace, knowledge and service, increase in these blessings; but those who withhold these things become spiritually poor (24). Cheerful and large givers increase their Divine store; and they who abundantly pour out upon others the waters of Truth will receive all the more of them (25). Those who withhold from others the bread of life will be evil spoken of by their neglectees; but God will pour out blessings of mind, heart and will upon those who trade spiritually in the Truth (26). They who zealously seek

to develop good characters attain increasingly to God's favors; but those who try to do wrong, wrong doing and reaping will be their lot (27). Those whose trust is in their own spiritual possessions as the cause of their acceptableness with God, and not in Christ's merit, will fall from God's grace; but those who, trusting in Christ's merit for their acceptableness to God, faithfully develop justice and love will as a branch in Christ, the Vine, produce much fruit (28). Those who cause trouble in their ecclesiast will gain unprofitableness; and those destitute of the Truth and its Spirit will become the serving subjects of the Truth-hearted (29). The effects that the faithful produce prove to be life givers and preservers of others; and those who gain others for truth, righteousness and holiness prove themselves to have the Truth and its Spirit (30). The faithful practicers of duty and disinterested love are rewarded in the Truth and its Spirit; but the recompense of second-deathers and crown-losers shall also be in relation to the Truth and its Spirit, in that the former will eternally, the latter temporarily lose them (31).

In Prov. 12 the contrast between righteousness and wickedness and between the righteous and the wicked is continued. The lover of correction has good will toward intelligence; but the hater of reproof is brutish (1). God bestows His grace upon the good; but the concocter of evil plots receives God's condemnation (2). A human will not be established by lawlessness; but the foundation of the just will not be shaken (3). An upright wife is her husband's glory; but a real decay in his very being is the wife who puts her husband to shame (4). The plans of the just are right; but the plans of the evil are error (5). The teachings of second-deathers are deadly; but the utterances of the upright will free them (6). Second-deathers suffer defeat in controversy, and pass out of existence; but the Church is victorious (7). One is to be praised in proportion to his prudence; but the perverse in heart are to be disesteemed (8). It is better

to be disesteemed and to have helpers than to be esteemed and to lack sustenance (9). The just are merciful even to animals; but the kindest deeds of second-deathers are murderous in their purposes and effects (10). Those industrious in their field of labor will have a sufficiency; but the follower of worthless men lacks sense (11). Second-deathers crave the prey of their own class; but the foundation of the saintly is enduring (12). By the erroneousness of their utterances are second-deathers entrapped; but the saintly come out of distress (13). By the results of his teachings a man of God will be fully pleased; and the reward of his works will be given him (14).

Dullards think their courses are right; but the obeyer of truth is wise (15). The dullard at once manifests his vexation; but prudent is he who ignores an insult (16). The spreader of the Truth manifests holiness; but the teacher of error spreads delusions (17). The speech of some wounds like a sword; but the Truth uttered spreads health and life (18). The teachings of the Bible shall endure forever; but the teachings of error last but a short time (19). In the hearts of speculators is error; but peace-spreaders give joy (20). No spiritual evil will befall the saintly; but second-deathers shall be filled with spiritual evils (21). Erroneous teachings are supremely abhorrent to God; but Truth believers and practitioners are God's joy (22). The tactful keep back from the immature too strong meat; but it is the delight of dullards to tell inappropriate and harmful things (23). The power of the diligent will exercise rulership; but the lazy will be subjugated and subservient (24). Heartfelt sorrow makes one bow down in anguish; but the truth fitly spoken comforts and gladdens the mourning soul (25). A saintly man guides his neighbor in right ways; but the teachings and practices of second-deathers deceive them (26). The lazy even when they begin a work bring it not to a successful conclusion; but the industrious increase unto great worth their property (27).

The course of holiness brings life; and in its ways there is no second death (28).

Chapter 13 continues the same general contrast as between righteousness and wickedness, and as between the saintly and second-deathers, as was set forth in chapters 10-12. A true Epiphanite heeds the teachings of the Epiphany messenger; but a scoffer heeds not his rebukes (1). A Truth teacher and practitioner will appropriate the Spirit of the Truth as the product of his Truth teachings; but the very being of the treacherous shall appropriate the spirit of evil (2). He who controls his teachings in the Truth guards his life; but he who pours out erroneous utterances as a deluge brings destruction upon himself and others (3). Though the very being of the lazy longs to obtain its desires, it gains nothing; but enriched will be the very being of the industrious (4). The saintly hate error; but second-deathers are very abhorrent and will inherit infamy (5). Holiness keeps the saintly in the Truth and its Spirit; but the evil mind of sinners against their consecration overthrows them from the high calling (6). Some by gaining earthly riches impoverish their New Creatures; and others by sacrificing their human all make their New Creatures rich (7). If one sacrifices his human all as his wealth, he purchases as his gain eternal life; but those who are impoverished of the Truth and its Spirit refuse to heed correction (8). The Truth that the righteous have gives them great joy; but the Truth that the second-deathers once had goes out in complete error (9). Those who desire to shine before, and to exalt themselves above others arouse angry controversy; but with the wisely modest is the Truth (10). Wealth of spirit gathered by greed shall be lessened; but that gathered by a proper industriousness shall be enlarged (11). People often become discouraged by long-deferred things that are desired and expected; but the gratification of godly hopes energizes one to more life (12).

Whoever of God's people despises His Word will be ruined; but he who reverences God's precepts shall be greatly recompensed (13). The Word of God taken in the heart by Truth people becomes the source of present and future life to them to enable them to escape the errors and sins that bring into the second death (14). The Truth taken into head and heart increasingly brings one God's grace; but violators of their covenant of consecration bring themselves into difficult experiences (15). Every one wise in heavenly Truth acts in harmony therewith; but a dullard spreads error (16). A second-death messenger brings mischief to himself and others; but a saintly ambassador for God spreads spiritual vitality and life (17). Spiritual poverty and disgrace shall be the portion of the rejector of correction; but he that esteems correction shall be esteemed (18). The fulfilled aspiration is gratifying to one's being; but to give up error and sin is abhorrent to the lawless (19). To fellowship with the Truth-instructed makes one Truth-instructed; but to fellowship with dullards makes one foolish (20). Calamity follows upon calamity for covenant-breakers; but the saintly shall be rewarded (21). The Little Flock provides an inheritance for the Youthful Worthies and for the latter's children—the restitutionists; but the privileges of crown-losers are given faithful Little Flock members who gain the formers' lost crowns (22). The fallow ground of crown-losers could under cultivation have yielded much blessing; but it was swept away because of their lack of the Truth and its Spirit (23). The spiritual father who spares the rod of correction from his spiritual son does him an injustice akin to hatred; but the spiritual father who loves his spiritual son very carefully corrects him (24). The saintly partake of spiritual food to satisfy their new creaturely cravings; but second-deathers famish (25).

In chapter 14 the same general subject, with different applications, as is treated in chapters 10-13 is continued—the contrast between righteousness and

wickedness and the saintly and the unsaintly. The Church consisting of wise virgins develops itself in every good word and work; but the Great Company while unclean, consisting of foolish virgins, pulls down their fellows while in Azazel's hands (1). Those who practice saintliness reverence God; but he who has turned away from the straight into the crooked way despises God (2). The mouthpieces of dullards have powers of haughtiness; but the teachings of the Truth-instructed will save them (3). Where there are no Truth-teachers there is no spiritual food; but in the strong Truth-teachers there is much spiritual growth (4). The teachers of the Truth will not teach error; but false teachers teach error (5). A scoffer seeks, but does not find the Truth; but to the discerning the Truth becomes easy (6). Avoid the dullard, even if he is highly regarded as a teacher, when you perceive that he does not have the Truth (7). It is wise in the prudent to learn to understand his course in life; but the error of dullards is a fraud upon the Truth, since it counterfeits it (8). Dullards make very light of and at sin; but grace is among the saintly (9). The affections know their grief; and one not acquainted therewith should not busybody therein with inappropriate gladness (10). The congregation of second-deathers will be destroyed; but the Church of the saintly shall prosper (11). Many a person thinks that his course is a proper one; but it eventuates in the ways of the second death (12). There are cases when externally one seems joyous, but internally he is in grief, and the outcome of such joy is sorrow (13). Those who heartily forsake the Truth and its Spirit will become over-satiated with their course; but by the fruits of his efforts will the saintly be satisfied (14). The unwary are gullible; but the prudent exercise cautiousness in all their thoughts, motives, words and acts (15). The prudent is cautious and avoids evil; but a dullard is impetuous and overconfident (16). Those easily angry work folly and a wicked plotter is abhorred (17). The uninstructed

in the Truth have error as their inheritance; but the wise are crowned with the Truth (18).

Abased are the second-deathers before the saintly, and that in the publicity of the saints (19). The crown-losers are disliked even by one another; but those rich in grace have many lovers (20). The despiser of his fellows transgresses; but blessed is he who favors God's Little Flock in its afflictions (21). Do those not go into error who plot evil? but God's grace and Truth shall be with those who plan good (22). In every good work there is gain; but erroneous utterances effect spiritual poverty (23). Their riches of grace and truth is the crown of the Truth-instructed; but the error of dullards increases error (24). A witness of the Truth saves souls; but a false teacher spreads error (25). In reverence for God there is strong assurance; and God will be the refuge of His children (26). Reverence for God is a source of life, enabling one to escape the traps of the second death (27). It is honorable to be the executive of a very numerous Truth people; but the lack of them brings destruction to leaders (28). The fore bearing are great in discretion; but those easily enraged bring error to the fore (29). A healthy disposition tends to life; but an envious disposition corrupts character (30). The oppressor of the lowly reproaches God; but he honors God who shows mercy to the lowly (31). Wilful sins drive the second-deathers away from God, the Truth, and His people; but the saintly are hopeful even when dying (32). In the disposition of the intelligent the Truth lodges; but the error of dullards makes itself known (33). The saintliness of the Little Flock lifts it up highly as God's holy nation; but sin is a reproach to the Great Company while unclean as a class and to second-deathers as a class (34). God as the supreme King shows special favor to a faithful servant; but His displeasure is exercised toward an unfaithful servant, who causes disgrace to God and His cause (35).

Still continuing the same general contrasts of chapters 10-14, chapter 15 makes other applications of the pertinent contrasts. A mild answer to a wrathful person appeases his indignation; but cutting words arouse angry passions (1). The teachings of the Truth-instructed give ornaments to the Truth; but the mouthpieces of dullards pour out error (2). God's knowledge is all pervasive, taking note of the good and evil in thought, motive, word and act (3). Sound teachings give life-giving food; but crookedness in teaching injures the disposition (4). A foolish son spurns the teachings of his spiritual father; but he who gives good heed to a needed reproof exercises prudence (5). In the Church as the assembly of the saintly are large treasures of the Truth, its Spirit and its service, while the gains of second-deathers is great disturbance (6). The teachings of the Truth-instructed spread God's Word; but the disposition of the dullard is not right (7). The ministries that second-deathers offer to God are abhorrent to Him; but God takes much pleasure in the requests of the saintly (8). The course that second-deathers take is very abhorrent to God; but the Lord takes a loving pleasure in those who practice good (9). There is grievous correction in store for the forsaker of truth, righteousness and holiness; and the wilful abhorrer of the corrections of the Truth will die the second death (10). God understands and has in His power both Hades and Gehenna; how much more so then the dispositions of humans (11). A scoffer has no good will toward one who corrects him; nor will he seek the help of the Truth-instructed (12). Joy of heart makes the face bright; but heavy grief not committed to the Lord discourages and makes one despair (13). The desire of the prudent is richly to increase their truth store; but the mouthpiece of dullards appropriates error (14). The entire time of those in tribulation is sorrowful; but the happy disposition has a continual feast of the Truth, its Spirit and its work (15). It is better to have small possessions of grace,

mercy and truth with reverence for God than to have much of earth's riches with unrest (16). It is better to partake of but a little of Truth with love in all the participants than to partake of very many teachings with hearts of hatred (17). A vindictive disposition arouses bitter controversies; but the long-suffering calm such controversies (18).

The course that the lazy pursues brings piercing experiences to him; but the course of the Little Flock is a safe and clear one (19). A Truth-instructed symbolic son causes him who started him in the spiritual life to rejoice; but an erring symbolic son contemns those who seek to develop him in grace, knowledge and service (20). Error gladdens those who are destitute of the Truth, as many cases in great and little Babylon prove; but the faithfully Truth-instructed live saintly lives (21). Plans go wrong where consultations are absent; but usually they succeed when a multitude of Truth-instructed brethren advise (22). Joyful to a man it is when he gives a helpful answer to needy inquirers; and a timely advice or statement works much good (23). The narrow way is one constantly ascending in grace, knowledge and fruitfulness in service for the faithful, enabling them to escape Gehenna, reached by a descending course (24). The Lord will destroy both great and little Babylon as products of arrogant ones; but He will keep eternally abiding the Church developed by a symbolic widow (25). The teachings of second-deathers are very abhorrent to the Lord; but the teachings of the purified Little Flock are joy-inspiring and delightsome (26). Power-graspers and lords over God's heritage disturb the sects that they develop; but those leaders immune to being bribed by unholy ambitions offered them will gain life (27). The determination of the saintly is to weigh carefully their answers to questions that arise for solution; but without due thought second-deathers utter evils of doctrine and life (28). The Lord keeps Himself far off from second-deathers; but He lends a ready and responsive

ear to the prayers of the faithful (29). joyous knowledge makes its possessor and others glad; and the Gospel message makes the main graces richer (30). The understanding of faith accepting life-ministering correction continues with the Truth-instructed (31). Truth-rejectors actually think little of their own beings; but he who accepts needed reproof increases in his comprehension of the Truth (32). The teachings of the Truth arouse in the true heart reverence for God; and if one would attain real honor he must first be filled with humility amid abasement and exaltation (33).

Chapter 16 continues the contrasts, with different applications, found in chapters 10-15. It is for us under God's grace to develop our dispositions; but from God comes the Truth with which proper answers come (1). People in self-conceit consider their conduct in harmony with right; but God infallibly by life's experiences tests their dispositions (2). If one submits his doing unto the Lord's will, his plans will be maintained in success (3). God works all things to the accomplishment of His plan; yea, even second-deathers are by Him fitted for the great tribulation (4). Those who love to be arrogant are very abhorrent to God; though they have very many confederates, God will not account them guiltless (5). By the consecrated exercising the Truth and its Spirit, depravity is more and more cleansed out of their dispositions; and reverence for God leads to reformation from evil (6). When one's course in life pleases God, even those who have been the opponents of his course become less and less oppositional and in the end become reconciled to it (7). Better is a little had in righteousness, than much profit gained by wrong (8). The dispositions of God's people plan out their course; but God rules and overrules their experiences (9). As an oracle of God should His executive deliver His judgment, to the end that as God's special mouthpiece he err not in his considered opinions (10). It is of the Lord that one mete out to others matters of justice, since all justice lodges in God (11).

To act wickedly is especially abhorrent in God's executives; for their authority is only to be exercised along the lines of righteousness (12). Teachings in harmony with the Divine character should be the pleasure of such executives; and Truth-lovers they love (13). The displeasure of God's executive at wrongdoing might announce a second-death manifestation; and the Truth-instructed will appease such wrath (14). By the Truth that his favor manifests comes life; and his teachings are antitypes of the latter rain (15).

Incomparably better is it to obtain the Truth than to gain gold; and to attain discretion is to be preferred to amassing silver (16). The course of the saintly avoids wrong; and he who guards his course in life will preserve his being (17). Pride produces destruction; and an arrogant disposition brings to disaster (18). Preferable it is to be of a lowly disposition as an associate with the humble than to be a participant of profits with the arrogant (19). The tactful executive will produce good results; and favored are those who exercise faith in God (20). The Truth-instructed disposition is regarded as prudent; and the appreciation of the true teachings enlarges one's truth store (21). Discretion flowing out of the Truth becomes to its possessor a giver of life; but the correction that errorists give is erroneous (22). The dispositions of the Truth-instructed guide their utterances, and increase learning to their teachings (23). The happifying teachings of the Truth are incomparably sweet to the beings of God's people and impart soundness to their characters (24). The incorrigibly wicked think that their course is right; but it ends in the second death (25). One's appetite impels him to labor for the satisfaction of his hunger (26). Second-deathers originate wickedness; and in their teachings is utter destruction (27). A perverse person stirs up bitter controversy; and the secret spreader of evil surmises alienates the best of friends (28). A ruthless sinner entraps his friend, and misleads him into a wrong course (29). He shuts out

the Truth from his disposition to plot wrong; and sets forth his teachings to effect wrong (30). To be full of wisdom is most highly honorable, if it perseveres in truth, righteousness and holiness (31). The longsuffering are greater than great warriors; and the self-controllers than conquerors (32). God's people in uncertainty take a course on a matter that calls for their activity according to their best judgment as to what is the Lord's will; and God rules and overrules in the disposal of it for their good (33).

Chapter 17 continues the same general contrasts as chapters 10-16, with application to different lines of thought and action. It is better to live very sparsely in a peaceable atmosphere than to have very much combined with much strife (1). A prudent servant will by his master be put in charge of a disgraceful son, as can be seen in the case of the Parousia and Epiphany messengers; and shall be made a joint-heir with his sons (2). As the firing pot refines the silver and the crucible refines the gold, so God tests His Great Company and Little Flock children (3). Second-deathers obey false teachings; and false teachers heed mischievous teachings (4). Those who ridicule the humble reproach God; and he that rejoices over others' distresses shall suffer the punishment of the guilty (5). An honor of the most deeply Truth-instructed, *e.g.*, Paul, our Pastor, is to have fathered those who father others, *e.g.*, Timothy and the Epiphany messenger, as the latter's honor on earth is to have had such spiritual fathers (6). It is not fitting that the Truth be with the erroneous; much more so does error become a leader among God's people (7). An office in the Church in its occupant's esteem is a gift like one of the twelve graces, since it gives one the opportunity to exercise all of these, and rightly used effects good results (8). Those who hide others' faults do so because they desire them to appreciate them; but betrayers of others' faults break up friendship (9). A correction given a faithful Truth-instructed one affects him reformatorily more than a

hundred stripes do a dullard (10). A second-deather plots rebellion against the Lord, the Truth and the brethren; and the cruel messenger of destruction will be sent out against him (11). Destructive physical things menacing one are less to be dreaded than an errorist spreading his error (12). Those who return evil for good, like second-deathers, shall continually have calamity as the portion of themselves and their followers (13). To lose the Truth is the start of much controversy; therefore, contention should be given up lest it cause the loss of the Truth (14).

He that approves of second-deathers, and he that disapproves of the saintly are alike very abhorrent to the Lord (15). What profit is there in a dullard's sacrificing himself ostensibly to gain the Truth, since it is folly in one without sense to seek the Truth (16) ? A real Truth brother always exercises love for the brethren, and is just the one to give sympathy and help in distress (17). Those who lack discretion pledge partisan help to their misleaders, and guarantee them before their brethren (18). They who delight in contentions take pleasure in sin; and they who over heighten their places court great injury (19). The crooked-hearted attain no blessing; and those who pervert their teaching shall stumble into wickedness (20). A dullard's begetter incurs thereby grief and not gladness (21). Joy increases both spiritual and physical health; but crushing grief is detrimental to both kinds of health (22). Second-deathers receive bribes with avidity to pervert Truth teaching (23). The Truth guides the discreet; but the intelligences of the dullard encompass the depravities of society (24). A dullard causes distresses to his spiritual father and deep disappointment to his spiritual mother (25). To chastise the saintly is surely not good; nor is it in order to smite the noble-minded for their goodness (26). The one who esteems intelligence guards sparingly his words; and a man of discretion is 'of a noble disposition (27). Even a dullard who keeps silence when silence is golden

is regarded as discerning; and he who speaks not out of order is appreciated as a discreet man (28).

Like the preceding eight chapters, chapter 18 contrasts the good and the evil and good and evil, with different applications from those given in the preceding eight chapters. To gratify their own desires and to sift themselves and others, evil-doers speculate at, and busybody in all kinds of knowledge (1). A dullard takes no pleasure in discretion, but delights to expose his own disposition (2). When second-deathers come among God's people, the despising of these comes into vogue; and with the sham that they introduce, blame prevails (3). The teachings of God's mouthpieces are deep truths; and an avenue of Divine truth like a bubbling stream are they (4). It is certainly of evil to favor second-deathers to the casting off of the saintly in matters of truth (5). The teachings of dullards arouse bitter controversy; and their utterances cry out for deserved blows (6). His utterances bring ruin upon him; and his teachings entrap his very being (7). The betraying language of tattlers inflicts deep grief entering into the innermost heart (8). The lazy waste time, talent, strength, means, health, reputation, character, opportunities—in a word, life (9). God's character and office are a fortress to which the saintly go confidently in tribulation and find safety (10). A person conceited over his spiritual or physical wealth regards it as his secure protection and as his great power (11). Before entering into the second death one's disposition is arrogant; but humility precedes exaltation (12).

It is erroneous and reproachful to prejudge any matter (13). One's determined disposition will bear well his weakness; but very few can endure a dejected disposition (14). Those loving intelligence gain it; yea, their understanding pursues truth to gain it (15). A benefaction gives one influence and position, and gives him access to the leaders among God's people (16). He is justified who is preeminent in a case requiring a decision; and the examiner gives him a

searching investigation (17). The Divine decision ends bitter controversies, and distinguishes between strong opponents (18). To offend a near intimate makes him harder to be won than a fortress; and his bitter controversies are in strength like the strongest protections of a fort (19). By a Truth-man's utterances will he gain spiritual nourishment; and by his teachings' results will his heart be filled (20). By the power of true teaching one gains life, and death by the power of untrue teachings; and by whatever teachings one loves will he gain fruitage after its kind (21). Our Lord in obtaining the Church gains a great blessing, whereby God shows Him His special favor (22). As a rule the humble set forth lowly and piteous requests; and as a rule the proud answer rudely (23). To gain real brethren one must act as a real brother; and Jesus is a brother adhering to us closer than all other brethren (24).

Chapter 19 continues the same contrasts differently applied from what we found in chapters 10-18. The humble conducting themselves in faithfulness is better than one perverted in his teachings, and is a dullard (1). It is not good to be without the Truth; and he whose conduct is too quick goes astray in faith and practice (2). The erroneousness of a man makes crooked his course in life; and his disposition is displeased with God (3). One's spiritual and earthly riches make him corresponding friends; but those in spiritual and physical poverty usually lose respective friends (4). To teach falsely in the name of the Lord will bring condign punishment; and an inventor of errors will not evade God's wrath (5). Many will beg humbly for the favor of a leader among God's people; but the bribed will favor their bribers (6). The brethren of one bereft of the high calling despise him; and much more so do his intimates stand quite aloof from him. He follows after them with entreaties, yet they fail him (7). He that acquires sense loves his own being; and he that guards discretion is favored indeed (8). To teach falsely in the name of the Lord will

bring condign punishment; and an inventor of errors will not evade God's wrath (9). Unseemly to a dullard is pleasure; much more so is it for a subordinate to rule over leaders among God's people (10). Wisdom in a man teaches him to be longsuffering; and it is honorable for him to overlook and forgive wrongs done him (11). The wrath of the Parousia Messenger or of the Epiphany messenger has been as a strong threat; but refreshing has been the favor of either of them (12). Swallowed up in calamity to his spiritual father is an erroneous son; and a continuing handicap are the oppositions of his supporters (13). Class standings and abundance of spiritual possessions one inherits from his spiritual father; and wise supporters come to one from God (14).

Laziness makes one deeply oblivious to his surroundings; and the spiritually lazy shall be spiritually famished (15). He who obeys God's Word preserves his being; but he who contemns God's paths shall pass out of existence (16). He who practices mercy toward the destitute is treated by God as though He became his debtor, who will recompense to him his beneficences (17). While a son is reformable let his father chastise him, nor for his good should his pleas to be spared be granted (18). A very vindictive man must be chastised; but if he be spared, he will require another punishment (19). All should heed good advice and receive correction that in old age they may act as Truth-instructed ones (20). Plans successively displacing previous ones come into people's minds; but God's plan will remain unto completion (21). The attractiveness of a man is his loving kindness; and it is better to be a cleansed Great Company member than a teacher of error with a large following (22). Reverence for God leads to everlasting life; its possessor shall remain fully satisfied; nor will spiritual misfortune become his (23). A lazy man keeps his hand in inactivity, and will not work that he might eat (24). If one rebukes a scoffer, the undeveloped will avoid his wrongs;

but if one corrects a discreet man he will receive instruction (25). He that brings loss upon his spiritual father and drives away his spiritual mother is one that brings them disgrace and a bad reputation (26). Let the spiritual children of the Epiphany messenger give no ear to the teachings of errorists leading astray from Truth-teachings (27). Second-deathers as witnesses despise the Truth; and their mouthpieces appropriate sin and error (28). Judicial punishments are in reserve for scoffers, and blows for errorists (29).

In chapters 20-29 a great number of warnings and corrections are given, in practically every case preceding ones differing from succeeding ones. Thus a new division of Proverbs begins with chapter 20. A little error is a scoffer of God and great error is a loudmouthed boaster against God; and their deceivements are not Truth-instructed (1). The righteous wrath of the Parousia Messenger or of the Epiphany messenger has been a great threat; and whoever has provoked it has endangered his prospects of life (2). It is worthy of high appreciation for a child of God to cease from contention; but an errorist will busybody therein (3). The lazy one will not work in or out of season; therefore, while others have abundance, he will beg and be poor (4). Deep Truth is the Divine plan in one's heart; and a man of discretion will draw it out for others to receive it (5). One may call a kind man a great man; but a faithful man is rare, so rare that over 1900 years of the Gospel Age have witnessed only 144,000 in about 20,000,000,000 of human beings (6). The saintly Little Flock conducts itself according to its faithfulness, and the restitutionists will be happy indeed (7). The Parousia and Epiphany Messengers, exercising their Divinely-given offices, have driven away by their Truth-knowledge all error (8). None of Adam's fallen children can truthfully claim that they have perfected in right their dispositions and are actually free from sin (9). Impure teachings and practices are alike very abhorrent to the Lord (10). The

characters even of children are revealed by their acts, whether they are true and just (11). God has made both the knowledge that perceives and the understanding that comprehends (12). One should not be a lover of indolence, lest he become impoverished in grace, knowledge and service; rather let him take knowledge of opportunities of industriousness and enter into them, which will bring a supply of all his needs (13). Selfish purchasers dispraise the articles that they desire to buy, in order to depress their price; and after they have gotten them at the depressed price, they boast of their shrewdness as buyers (14). Natural wealth often takes the forms of gold and precious stones; but the teachings of the Truth are the real ornaments (15).

He who becomes a partisan supporter of one of a different class from his own, will lose his graces and official prerogatives; he should be made responsible for a harlot sect (16). Deceitful spiritual food is appetizing to such; but afterward it will be very distasteful, like ashes grating on his teeth (17). God's people should form their plans according to God's Word; and they should enter controversy only on sound principles (18). The busybodying tattler betrays confidences; therefore God's people should not deal with those who spread flattering teachings (19). Whoever speaks evil of his spiritual father or mother shall find that the Bible will cease giving him light and will leave him in deep darkness (20). Illy and hastily gotten things at the outstart will end in a curse (21). Let not God's people declare that they will avenge themselves of the wrong done them. Let them rather wait upon the Lord to recompense the wrong; and if they so do, He will deliver them from their wrong-doers (22). False practices are very abhorrent to God; and false standards of practice are evil (23). The course of God's people as one of faith is mapped out by Him; hence truly they cannot see at the time the meaning of its various steps (24). It is a trap for a man rashly to profess consecration; and afterwards question whether he should keep

his vows (25). The Parousia and Epiphany Messengers acting in Divine wisdom separately scattered from among God's people second-deathers, and have driven over them the Truth of God's plan (26). The disposition of God's people containing within it the Divine Truth is God's light in them examining every part of their minds, hearts and wills (27). Loving kindness and the Truth have preserved the Parousia and Epiphany Messengers; and their offices have been by them supported by their loving kindness (28). The honor of God's warriors is the Truth as their strength; and the ornament of elders is their wisdom (29). The blows that are severe are a cleansing away of wickedness, as are smitings that enter the innermost recesses of the inner man (30).

The hearts of the Parousia and Epiphany Messengers have 'been by God's power resting upon their streams of Truth; and God has turned them into such courses as He has chosen (21: 1). People approve all the courses of their dispositions; but the Lord is the tester of hearts (2). God is more pleased with our practicing Truth and justice than with our sacrifices not in harmony with, and accompanied by them (3). Haughtiness of views and self-exaltation in heart as the work of second-deathers are sin (4). The plans of the industrious put into operation go in the direction of abounding prosperity; but the inconsiderate haste of people reduces them to poverty (5). The piling up of supposed spiritual treasure by deceitful teaching is a shaking, unprofitable thing on the part of those whose course of seeking them sends only to the second death (6). The violence of second-deathers shall bring them to destruction, because they refused to practice the Truth (7). The way of the wicked is perverse and foreign to God's ways; but the work of the pure in heart is righteous (8). It is better to have a small sphere of service than to serve with a quarrelsome sect among a large number of adherents (9). The very being of a second-deather loves sin; and he becomes

disfavorable to those who were once his brethren (10). When chastisement falls to the lot of the scorner, the immature become Truth-instructed; but when the Truth-instructed is corrected he advances in the Truth (11). God, the Righteous One, diligently studies the congregation that second-deathers gather together; and He stands ready to bring calamity upon them (12). Whoever heeds not the pleas of the unfortunate shall come into misfortune, and his pleas will go unheeded (13). A gift secretly bestowed quenches anger, as it also does strong indignation (14). It is the saintly's pleasure to practice the Truth; but annihilation shall be the portion of totally wilful sinners (15). A child of God who fully apostatizes from the way of discretion shall be gathered together with those who have entered into the second death (16).

God's people who delight in self-indulgence shall be remanded to the Great Company, impoverished of the High Calling; and those of them that delight in earthly luxury shall not be rich toward God (17). The second-deathers shall, like Haman, be substituted in punishment instead of the Little Flock, as seen in Mordecai; and a traitor instead of the saintly (18). It is better for God's people to be in the wilderness condition of isolation than to be in a nominal contentious and wrathful church system (19). There are the desirable riches of the Truth and its Spirit in the Church, the dwelling place of God's Truth-instructed people; but a dullard wastes them all (20). He who cultivates a God-like character shall attain life, the Spirit of the Truth and honor from God (21). A Truth-instructed soul overcomes the powers of a church-government led by mighty ones, and overthrows its trusted power (22). To control one's utterances and teachings guards well one's being against distress (23). One who exercises the wrath of haughtiness has the character of a self-exalting and arrogant person (24). Longing for idleness destroys its possessor; for he disdains to toil (25). Such a character is continually wrongly and

selfishly seeking others' goods; but the saintly gives without stint of his possessions to the needy (26). The services of second-deathers are very abhorrent, especially when he serves with deliberately wicked intent (27). A teacher of error will perish; but a man who heeds the Truth will speak the Truth effectively (28). A second-deather emboldens his countenance; but the saintly guides his teachings and practices aright (29). There is no truth, discretion or plan that can succeed against the Lord's opposition (30). Teachings are ordered for the time of controversy; but to Jehovah belongs the victory (31).

A good character is preferable to great wealth of knowledge; and God's and man's grace to Divine Truth kept in the head merely (22: 1). In God's Church those with large and those with small knowledge mingle in brotherly unity, since God is the Father of all of them (2). The faithful foresaw the coming great tribulation and hid themselves from it by the Truth and its Spirit; but the immature went on in ignorance of its coming and experience its distress (3). Through self-abasement and reverence for God come the wealth of grace, knowledge, fruitfulness in service, exaltation now and hereafter and life everlasting (4). Distressful experiences and delusions are in the course of the perverse; but he who guards his being against evil and for good will be kept far from them (5). Develop in a child a good character; and when well developed he will not lose it (6). Those rich in grace are set over the Great Company, impoverished by the loss of the high calling; and a Great Company member in debt to the priesthood is subordinate to it as its creditor (7). He that practices sin and error will reap unprofitableness; and the rod whose anger he aroused will not miss him (8). The knowledge that stirs up liberality shall be favored; for it gives sustenance of life to the Great Company (9). If the scoffer is rejected, unreasonable controversy will be given up, yea, fighting and disgrace will pass away (10). The Parousia and Epiphany Messengers

have given the favor of their teachings to those who love good intentions (11). The knowledge of the Lord maintains the Truth; hence He refutes the teachings of the treacherous (12). The lazy person thinks that there are dangers and death on all hands for the worker (13). The utterances of sectarian systems are deep snares; and he whom God abominates shall fall into them (14). Error cleaves to the affections of the immature; but God's corrections drive it away (15).

They who for personal aggrandizement burden weak brethren, and they who favor the strong as against the weak brethren, alike will lack supplies of grace, mercy and truth (16). In vs. 17-21 is found an instruction after the pattern of those in chapters 1-9. Let one be humble as to his understanding of things and give heed to the teachings of the Truth-instructed and study lovingly and diligently the Truth of the Lord (17). For they are happifying to those who inwardly digest them; and they are well adapted to their teachings (18). The Epiphany messenger has during the Epiphany given its Truth to the brethren, in order to help them put their confidence in the Lord (19), since he has written for them things superior in practice and doctrine (20), in order to make known to the brethren the demonstration of the teachings of the Truth, to equip them to answer with the teachings of the Truth those sent to them either for indoctrination or for refutation (21). Now follows a return to the general pattern of the teachings begun in chapter 20. Let none dispossess the impoverished crown-losers of the Truth that they have, as their leaders have done in varying measure, nor publicly lord it over God's distressed people (22), since Jehovah will take their part and impoverish the mind, heart and will of their devastators (23). Let none exercise companionship with a displeased man; nor fellowship with an enraged man (24), lest he develop the same characteristics and entrap his very being (25). Let none become partisan supporters of others, nor guarantee their obligations

(26), since, if one cannot meet the terms of such support and guarantee, there is no reason why he should give up his rest of the faith (27). Nor should we give up old truths which have come to us by the teachings of that Servant and his faithful pilgrims (28). If one observes one faithful in his ministry of the Lord, the Truth, the brethren and all others with whom he has to do, let him recognize that such an one has had the favor of the Parousia and Epiphany Messengers, and not that of power-grasping and lording Levite leaders (29).

If one is studying the teachings of misleaders in error, let him study carefully what is by them set before him (23 : 1); and let him cease from such study, if he is given to great love of the pertinent error, which should be studied only to be refuted, and avoided (2). Let him not love even the most specious of his errors; for they are misleading food (3). Let none ambitiously strive to be great in others' sight; and let him give up being wise in his own conceit (4). Let him not be covetous of what is not his own; for possessions so gotten will surely be so conditioned as to vanish from his possession, far out of his reach (5). Let none receive the alleged spiritual food of those whose knowledge is erroneous, nor love even the best things that they offer as feasts (6); for they are actually what their loved theories are; while they invite one to partake of deep and shallow thoughts, they do not mean it well for their victims (7). For he will repudiate what he has accepted, be it ever so small, and will lose the goodly truths that he once taught (8). Let God's people beware of trying to enlighten a fixed errorist; for he will despise the good sense of their teaching (9). Neither should they give up their old truths, nor devastate the little truth of those bereft of their spiritual fathers, despite the fact that that little truth is mixed with much error (10); for God their Deliverer is strong and will put Himself on their side as Defender (11). Rather let them fix their love on their own correction and their understanding Truth teachings (12). But let spiritual

fathers not abstain from correcting their spiritual children; for by rebuking them by their official powers they will save them from the second death (13). Yea, they should chastise them with their official powers and thus save them from entering Gehenna (14). The Epiphany messenger assures his spiritual children that if their affections and will are Truth-instructed, his very affections and will shall rejoice thereover (15); yea, his tested graces shall rejoice when their teachings shall declare just things (16). Moreover, he charges them not to be envious of Great Company members who are violating their covenant of sacrifice, however much they may seem to prosper; rather that they should exercise reverence for God always (17), since there is a hereafter, to which their hope holds (18).

He lovingly admonishes them to heed his teachings and thus become Truth-instructed and to direct their affections and will within the narrow way (19); but not to become intoxicated or intoxicate others with error, nor to be associated with those gorging themselves with wrong powers (20). For those drunken with error and gorged with wrong powers shall become spiritually poverty-stricken; and the unwatchful shall have as their covering the rags of their own unrighteousness (21). He encourages them to give heed to him as their spiritual father and not to condemn those who have nourished their spiritual life when stricken with infirmity (22), and to yield in effort their best powers of heart, mind and will as the price of acquiring the Truth, and for no consideration to betray it, nor its tactful use, correction and insight (23). The spiritual father of the saintly shall greatly exult, since the begetter of a Truth-instructed son shall have joy in him (24); yea, his begetter and developer shall be happy, even his spiritual developer shall be glad (25). As God's mouth the Epiphany messenger exhorts his justified symbolic children to give God their wills and to exercise their intellect on the Divinely-given teachings and practices (26); for the harlot sects of great and little Babylon

are deep in error and wrong; even such are a deceitful slanderer (27); yea, they are on the lookout for victims and increase the treacherous among the people (28). Who are those that experience the six woes of misfortune, grief, strifes, vain speaking, needless pains, and stupid knowledge (29) ? Even those who continue long in error, who search much for a mixture of truth and error (30). God's people should not study into enticing error, when in its mouthpieces it is made to look attractive, and seems to be refreshing (31); for its after-affects are the pains of sin and the paroxysms of iniquity (32), and will make them favor a harlot sect, and will make their affections and will utter perversions of the Truth (33); yea, they will be like those who are exposed to the danger of being submerged under the sin-rebellious race or to the danger of a deep fall among those who have organizationally to do with it (34). The rebukings of these harlot sects will not pain them; their beating them will not evoke their attention, so hardened have these by them become; and if aroused they will seek again these sects (35).

God's people should not wish the seeming success of second-deathers, nor desire to be their associates (24: 1); for with strong intent do they meditate on destroying others; and their teachings manifest mischief (2). God's Church is developed by the Truth and by discretion is it made durable (3); with intelligence are its offices filled with all spiritual precious and beautiful attainments (4). A Truth-instructed son of God is powerful; and an intelligent son of God adds to his strength (5); for he enters controversy with Truth advice; and with many advisers he devises a safe course (6). The Truth is too sublime for an errorist, and cannot give instruction to the public (7). The concocter of schemes shall people call a master of plots (8). Error causes sin; and the scoffer is very abhorrent to the truly great (9). If one's strength is not equal to bearing adversity, it is insignificant (10). If one refrains to rescue those who are being drawn toward the second

death, even those who are on the verge of being thereby cut off (11), and if in excuse he alleges ignorance, shall not God, the Heart Searcher and the soul's Guard, consider and know it and recompense each one as his work is (12) ? The Epiphany messenger lovingly encourages his spiritual children to appropriate the hope of the high calling, because it is good, or the hope of princedom as each one's case is, because it is sweet to one's appreciation (13). just so the intelligence of the Truth-instructed shall be his, when he gains it; for therein is a recompense and that hope shall not end in disappointment (14). The Epiphany messenger cautions second-deathers not to be on the lookout to injure the Church of the saintly and to devastate the Truth as his resting place (15); for the saintly in each epoch of the Church fell away from previously given Truth, but arose again after each fall; but second-deathers will fall irredeemably into the supreme calamity (16). Let not second-deathers, who consider the faithful their enemies, rejoice at their falls and stumblings (17); for God will take note of such rejoicing, which will offend Him; and by which He will be moved the more quickly to be appeased (18). God's people should not be worried over Great Company's evils, nor be jealous of second-deathers' seeming success (19); for the former shall have no reward for their evils; and the Bible will give the latter no light (20).

The Epiphany messenger encourages God's people to reverence God and His representatives, and not to have fellowship with the fickle (21); for suddenly misfortune shall overtake them; and none can foreknow their calamity (22). These things are known to the Truth-instructed: It is not good to be partial in judgment (23). Him that justifies second-deathers shall peoples denounce and nations curse (24). But to their reprovers shall come pleasure, even a blessed benediction (25). All will love the teachings of him who answers questions well (26). Let God's people make suitable preparations fitting for them; afterward shall they

develop the Church (27). Needlessly they should not witness against one another, since one may be made to tell too much (28). Nor should they deal with others as they have dealt with them, dealing to every one as he deserves (29). The Epiphany messenger contemplated the sphere of the sluggard's and the senseless man's work (30), and found ill growths there, and the Truth and its Spirit wasted there (31). He took particular note of it for his own profit, and learned from it needed correction (32). If one is self-indulgent in laziness (33), his poverty will come in as brought upon him by a highwayman, and his need as brought upon him by an armed bandit (34).

Solomon's proverbs from chapters 25-29 apparently were copied out separately from the preceding ones by certain ones instructed so to do by Hezekiah, typical of Bible publishers, which set these off as separate and distinct from his preceding proverbs (25: 1). It is to God's honor to hide in the Bible truth until due; and it has been the privilege of the Parousia and Epiphany Messengers to study these out in due time and set them before God's people clearly (2). The symbolic heavens can be investigated for sublime truths; and society for things of sin and error; but the minds, hearts and wills of the two Age-end Messengers could not be comprehended until it was due for them to reveal them (3). When crown-losers are refined from the dross of their selfishness and worldliness they will become for the Lord fitting vessels to bear God's message to others (4). Second-deathers are to be taken away from positions of service as to the Epiphany messenger; and his office powers will be made enduring in truth, righteousness and holiness (5). None should assume prerogatives as to him, nor should any presume to become great ones (6), since it is better to wait for promotion before him from the Lord than to be demoted before the leader whom one recognizes as such (7). Let none enter, controversy hastily, as Mr. Knock did with the Epiphany messenger, lest being

like him, unable to continue to maintain his viewpoint in the controversy to the end, one is put to confusion before his opponent, as Mr. Knock was (8). Once having entered a controversy which one can maintain victoriously let one continue it to the end; but let one not betray the confidences entrusted to him (9), lest the one to whom it is betrayed reveals the treachery, to one's confusion in a never-ending disgrace (10). To give appropriate teaching is a Divine grace expressed in truth's garb (11). A truth-directed reprobator is to a believing understanding a Divine jewel and adornment (12). As cool weather refreshes harvesters, so is a true bringer of a message to those who send him; for he refreshes them (13). Whoever glories in a gift that comes to him as a result of his deceitfulness is as deceiving as clouds and winds coming without rain though threatening to rain abundantly (14).

By long perseverance is a judge convinced in one's favor, and mild speech overcomes a strong will (15). If one finds something delectable let him use it in moderation, lest over-indulging therein turn him into disgust against it (16). Let no one presume upon the hospitality of a friend, lest the latter weary of, and abhor the former (17). One becoming a false witness against a friend is to him a bruising hammer, a piercing sword and a penetrating arrow (18). To trust in trouble in a disloyal person brings one the sorrow of disappointed faith and evil conduct (19). As inappropriate as it is to divest oneself of his clothing in cold weather or to pour vinegar upon nitre, which ruins it, so inappropriate it is to sing merrily to a dejected heart (20). Let one relieve the need of an unfortunate enemy (21) and he will thus sharply reprove him; and the Lord will reward such a well-doer (22). As certain winds surely bring rain, so a sharp tongue produces indignant faces (23). It is better to be poverty-stricken than to live in a mansion with a quarrelsome wife (25). As refreshing as cold water is to the thirsty, so are good tidings from far-away loved

ones (25). As a fouled fountain and a polluted spring, so is a saintly one falling before second-deathers (26). As overindulgence in luxury is nauseating, so is it not glorious for one to seek his own honor (27). One lacking self-control is in character like a city ruined and with broken-down walls (28).

Chapter 26 contains further warnings and instructions. As unbefitting as snow is in summer and rain in harvest time, so unbecoming is honor to a dullard (1). As a bird in wandering away and a swallow in flying elsewhere do not come to one, so a causeless curse does not alight on one (2). As a horse needs a whip and an ass a bridle, so a dullard needs chastisement (3). Under some circumstances an errant one is not to be spoken to according to his errors, lest the one so doing become like him (4). Under other circumstances he is to be refuted as fits his errors, lest he becomes conceited as to his errors (5). He who sends a message by an errorist injures his conduct and appropriates wrong (6). As a parable in the mouth of an errorist limps, lacking balance, so are the legs of the lame (7). As inefficient as it is to tie a stone in a sling, so inefficient it is to promote an errorist (8). As pains afflict the work of those drunk with error and wrong, so a parable rebounds with evil effects when spoken by errorists (9). The Great Creator of all things will recompense the errorist and the sinner (10). As a dog turns again to his own vomit, so an errorist accepts again his repudiated teachings (11). There is more hope of recovering an errorist from his error than recovering a puffed-up person (12). The lazy conjure up all sorts of imaginary dangers as an excuse not to work (13). As a door clings to its hinges, so a lazy person clings to his bed (14). A lazy man refrains from doing the most elementary and easy work (15). In his own conceit he thinks that he is better informed than any number of well informed persons (16). As one who grasps hold of a dog's ears is courting a bite, so is the passerby busybodying in others' quarrels (17). As is an insane

man causing all sorts of damage with destructive instruments (18), so is a man who deceives his friend and in excuse alleges that he was merely joking (19). As there can be no fire without fuel, so where there is no tattler strife is stopped (20). As fuel is to combustion, so is a quarrelsome man to strife (21). The words of a tale-bearer wound others, cutting into the innermost recesses of the heart (22). Persuasive words coming from a second-deather's heart are like dross silver overlaid upon earthenware (23). An enemy dissembles with his teachings, but in his heart he frames deceit (24). Though he speak ever so beautifully he is not to be trusted; for his heart is completely filled with very abhorrent evils (25); for his enmity is clothed with guile and his second-death conduct will be publicized throughout the Church (26). Whoever seeks to plant a snare for others will himself be ensnared therein; and he that executes a work against another will be struck by its rebound (27). A liar hates those whom his lies afflict; and a selfish flatterer works destruction to his dupes (28).

Chapter 27 gives further warning and instructions. Let none boast of what he is going to achieve; for he does not know what the future has in store for him (1). Others' praise clings; self-praise stinks: therefore, let others and not self do the praising (2). An errorist's wrath outweighs a heavy stone and a load of sand (3). Wrath works cruel things and anger overflowing things; but they are easier to bear than envy (4). A public rebuke for wrong-doing is better than secret love that refrains from a needed rebuke (5). If a friend for our good hurts our feelings by his correction, he is faithful to our interests; but an enemy's expressions of affection are hypocritical (6). To a satiated person the choicest viands of truth are repulsive; but to one hungering after truth, righteousness and holiness their least appetizing parts are satisfying (7). Like a lost bird, so is a man who has lost his way to his home (8). Sweet-smelling savors are

the heartfelt loving advice of one's real brother (9). An Epiphany brother should not give up his friend, nor the friend of the Epiphany messenger; but in the day he is afflicted for the Truth's sake, let him not seek succor from fleshly brothers; for it is better to have a Truth brother than a fleshly brother (10). The Epiphany messenger exhorts his symbolic sons to be Truth-instructed, that thus he might answer those who accuse him of being a curse to those under his ministry (11). A discreet man foresees approaching calamities and resorts to protective measures; but the immature thoughtlessly overlook it, and are overtaken by it (12). Ones' powers are taken from him when he becomes the partisan supporter of alien leaders, and his powers are taken from him when he becomes the partisan of an harlot sect (13). If one very demonstratively and very industriously publicizes his friend, it will turn into a reproach to the latter in due time (14).

In discomforting one a continual leaking of rain upon one and the words of a quarrelsome wife are alike (15). To conceal her as to her conduct is like concealing the wind and the perfume that is on one's right hand (16). As iron makes iron sharp by rubbing therewith, so should one develop favorably his friend (17). He who takes care of his business will gain profit therefrom; and he that is faithful to his master's interests will be by the latter honored (18). As water reflects the image of him who looks into it; so the heart of a friend reflects that of another (19). As Hades and Gehenna are never satiated; so is a covetous man's heart never satiated with its gains (20). As the refining stove is adapted to silver and the crucible to gold for bringing out their real character, so is what one appreciates a revealer of his character (21). Though a confirmed errorist is sorely buffeted with worthy ones, his error will not by him be given up (22). Let the Epiphany messenger be diligent as to his spiritual business and duties (23); for uncared for his spiritual possessions will not be lasting; nor will his spiritual

prerogatives automatically maintain themselves perpetually (24). With such diligence justified ones in their three Gospel-Age Levitical groups will flourish (25); Little Flock members will be his protection; and Great Company members will be for the acquirement of the Epiphany camp (26); and these shall yield sustenance for crown-losers coming into the Truth and the Epiphany campers and support for the serving Epiphany Youthful Worthies (27).

Further warnings and instructions are given in chapter 28. Second-deathers take to flight with no one chasing them; but the saintly are courageous, like the king of beasts (1). When in a sphere of teaching and practice there are many sins, many officials are needed to put down wrong-doers; but under an intelligent and discerning prominent one its stability is prolonged (2). A Great Company member who tramples down his fellow-members is as ruinous as a heavy rain that sweeps food away (3). Apostates from the Truth speak commendably of second-deathers; but the Truthloyal enter into controversy with them (4). Evil ones do not understand the Truth; but seekers of the Lord understand all of it as due (5). The lowly that conduct themselves in saintliness are far superior to the exalted who are crooked in their course (6). The Epiphanite who practices God's Word is Truth-instructed; but a squanderer disgraces his symbolic father (7). He who by taking selfish advantage of the Great Company and unholy power-grasping increases his office powers, will have to give up such powers to the one who truly favors the Great Company (8). Whoever refuses to heed God's Word will offer prayers that are very abhorrent (9). Whoever causes the saintly to err in doctrine and arrangement will become the victim of his own delusions; but the saintly who overcome such delusions will have a rich measure of the Truth and its Spirit (10). The exalted ones are as a rule conceited; but the understanding lowly ones investigating such read through them (11). When the saintly are glad there

is much glorying in the Lord; but when second-deathers are exalted, the one of real worth is in obscurity (12). He who defends his wrong-doings in self-justification will make no gains; but he who acknowledges and gives them up will find favor from the Lord (13). The man who has a holy fear continually is blessed; whereas he who by sin, error, selfishness or worldliness hardens his thoughts, motives and will, will come into distress (14).

A second-death leader over Great Company brethren is as destructive as a hungry lion, and a food-searching bear (15). The leader who lacks discretion is very likely to become a great tyrant; but he that hateth greed shall lengthen his life (16). One laden with the blood of the slain shall flee to and fall into a trap; but none should hold him back (17). The saintly shall be delivered; but he that is crooked shall suddenly fall into a trap (18). He who is diligent in his work for the Truth and its Spirit shall have an abundance of spiritual food; but he who follows after error and its spirit shall have plenty of spiritual poverty (19). A man of fidelity abounds in real prosperity; but one grasping greedily for riches of office among God's people shall not be guiltless (20). To be partial is evil; for such an one will do wrong for a mere pittance (21). The man that in haste greedily grasps for riches of office among God's people has bad intelligence, and does not realize that spiritual poverty will be his portion (22). He who corrects a wrong-doing leader will later obtain more consideration than a deceitful flatterer (23). Whoever takes away the rights of his spiritual father and mother and insists that he has not wronged them is a real waster (24). Those who are self-confident, self-satisfied and self-exalted are strife-breeders; but he who trusts in God shall grow rich in grace (25). Whoever is overweeningly self-confident and self-sufficient is a dullard; but whoever conducts himself as one Truth-directed shall be delivered from evil (26). Those who give liberally, to the needy Great Company brethren shall not come to

want; but those who give no attention to their need shall be evilly spoken of and to (27). When second-deathers mount to places of power, the real leaders of God's people must bury themselves in obscurity; but when second-deathers die the saintly prosper (28).

Warnings and instructions are concluded in chapter 29. Those who become second-deathers are described as those who, often rebuked, stiffen their wills against reformation and as resultantly suffering the loss of new-creatureship entirely and unchangeably (1). When the saintly are in a place of administration of God's affairs the people are happy; but when second-deathers usurp and use such work the people grieve (2). Whoever loves the Truth makes his spiritual father glad; but he who becomes one with harlot sects wastes his spiritual possessions of Truth and its Spirit (3). The Parousia and Epiphany Messengers, by their teaching have built up the Truth and its Spirit; but those bribed, misusing office powers, set aside the Truth and its Spirit (4). The one who inordinately praises his friend sets a trap to his undoing (5). The evil by their sin lay a trap for their own capture; but the saintly sing the Song of Moses and the Lamb with gladness (6). The saintly give helpful attention to the need of the Great Company; but second-deathers pay no attention to it (7). Scoffers bring a religious government into a trap; but the Truth-instructed turn punishment away from it (8). If a Truth-instructed one debate with a dullard, regardless of whether the latter shows wrath or jollity, there is no settlement of the matter (9). Sifters as murderers hate the saintly; but as for the upright the sifters seek their spiritual life (10). A dullard breaks out in all his anger; but the Truth-instructed by self-control restrains his anger (11). When a leader gives heed to error, his serving ledlings become second-deathers (12). Great Company brethren and those leaders who take selfish advantage of their poverty work together in fellowship; and the Lord sheds light upon their intelligence by Epiphany exposures (13).

The Parousia and Epiphany Messengers, who have faithfully served the humble with the Truth, will have an everlasting office of Jehovah's authorization (14).

Chastisement and correction make one Truth-instructed; but an immature one given no training will disgrace his spiritual mother (15). The more second-deathers there are the more sin increases; but the saintly shall see their ruin (16). A Truth servant should correct his spiritual sons, which will bring him peace and joy (17). Where God's plan is not seen people perish; but he who practices God's Word is blessed (18). Those of a servile spirit will not be reformed by teachings; for though he discerns them, he does not respond to them (19). There is more hope that a dullard will be helped than for a quick-tempered and loose-tongued person (20). He that tenderly trains a servant from childhood, shall in later life possess him for his son (21). An angry man arouses quarreling; and an over-wrathful man greatly increases sin (22). A man's pride will abase him; and a man lowly in spirit shall be exalted in honor (23). He who shares with a thief in thievery acts as if he hated his very being; and when put under oath he perjures himself to keep confidence (24). To fear human beings will lead one into a trap; but those who put their confidence in God are delivered (25). Many seek to ingratiate themselves with their leaders; but each is amenable in the end to God's decision of his case (26). The unrighteous man is very abhorrent to the righteous; and the saintly are very abhorrent to second-deathers (27).

Drs. Rotherham, Ginsburg and Young, whom we regard as among the best Bible translators, render chapter 30 : 1 as follows: "The Gatherer [Solomon, a gatherer of Proverbs, knowledge, wisdom, riches and power], the son of an obedient one [David], the declaration and affirmation of the man [leader in Israel] I have wearied myself for God; I have wearied myself for God and am consumed." We believe this translation is by far preferable to that of the A. V.; for

evidently Solomon, the author of the book of Proverbs, wrote this chapter and the next also, in both indicating not his name but his work; for there was no king of Israel or of Judah by the name of Lemuel, which means "dedicated to God," which Solomon certainly was throughout almost his entire career and he was so when he wrote his inspired books. Accepting the above translation as correct and Solomon as the writer of this as well as the next chapter, we will begin our exposition, applying Solomon here to his Epiphany antitype. As the collector of Bible truths and as one loyal to that Servant as God's Parousia Messenger, J declares that his teachings are a declaration and an affirmation of the Divinely-appointed leader for the Epiphany, as he also declares that his zeal for the Lord, the Truth and the brethren have brought weariness upon him and the using up of his vitality in large measure up to now and will fully do so by the end of the Epiphany (30: 1). J, speaking from the standpoint of the Levite leaders and their ledlings, states their thought that he is the most brutal of Truth leaders, and that he is bereft of the due Truth above all other leaders among the Truth people (2), they denying that he has learned the Truth, nor God's intelligence can he acquire (3). They challenge him to declare the Truth as to the glorified Christ and His humiliation in carnation, and as to God as the Creator of the air forces by His full power, as the Confiner of the seas within their place, and as the Establisher of the remotest confines of the earth. They challenged him to vindicate God's character and that of Christ His Son, if he could (4). In answer J declared that every teaching of God is unmixed truth, and that He is the Protector of all who seek refuge in Him (5). He charged his opponents not to add to God's teachings, that God do not convict them as falsifiers of His Truth (6).

Two special petitions has he asked of God, and prayed that they might be, his portion as long as he lived (7). One was that God would keep far from him

errors of practice and of teaching. The other was that God do not give him a lack of Truth nor a superabundance of knowledge and power; but to nourish him with spiritual food appropriate to him in his office as Epiphany messenger (9), lest being full of speculations he exalt himself and challenge God, or lest bereft of Truth, he steal from God by speculations and thus do violence to God's character, office and Word (9). Turning to his opponents he charges them not to bring charges against him before God, lest he accuse them before God of their errors of doctrine and practice and God pronounce them guilty (10). He then points out the fact that there are Levites who speak ill of him as their symbolic father and the other Truth servants as their symbolic mother they do not praise (11), that they are righteous in their own esteem, and have not yet cleansed themselves of error and wrong (12), that they are proud of their alleged knowledge and position (13 ), that they are cruel and brutal and seek to plunder the Truth and its Spirit of the lowly and needy (14). The vampire recognizes but two powers: that of demanding hire and that of demanding more hire; and there are three, yea, four things that are never satisfied (15): (1) Hades, (2) an unfruitful Truth servant, (3) the sphere of speculation and its spirit which are destitute of truth, and (4) Gehenna. None of these are satisfied (16). The intelligence of those that ridicule their symbolic father and disdain to obey their symbolic mother, depressed sectarians will uproot it and those young in the Truth shall destroy it (17). I could not fathom three, yea, four things (18): (1) the course of the far and sharp sighted among the Levite sects as symbolic heavens; (2) the course of Satan toward the Truth and Christ; (3) the course of secular organizations in the rebellious state of man before Armageddon and (4) the course of the Levite leaders intent on corrupting the espoused Virgin of Christ (19). The harlot Levite sects indulging themselves in illicit unions with controlling

corporations and associations remove all evidence of their wrong and claim they have done no wrong (20). There are three, yea, four things that arouse to opposition the Truth and its Spirit and that are by them unendurable (21) : (1) the power-grasping and lording of those who should be Truth servants; (2) an errorist satiated with his erroneous views (22); (3) an odious sect united with controlling corporations and associations; and (4) corporation officers as subordinates expelling the controlling majority of its directors from directorship (23).

There are four things, the four elect classes, in the sphere of the Truth and its Spirit that seem insignificant to men; yet they exercise more wisdom than the wise of this earth (24) : (1) The Little Flock, not great in the world's esteem, yet they use faithfully their privileges and thus fit themselves for success in the future (25); (2) The Ancient Worthies, such as had no power in man's sight, yet with little Truth have made themselves a Millennial abode in all safety (26); (3) the Youthful Worthies, who have no special leader of their own class, yet they go forth to their work as a firm unit in unison of purpose (27); and (4) the Great Company, once defiled and ugly in usurpation, who finally attain a place before the Throne (28). There are also three, yea, four things that operate well and beautifully in harmony (29) : (1) God's power, supreme above the power of all else, and standing in awe of no one (30); (2) God's wisdom, that is both graceful and swift to move through all obstacles; (3) God's justice as symbolized in the Lord's Goat; and (4) God's love, against which none can arise to fault or overthrow it (31). If any of the Lord's people have erred in self-exaltation, or if they have plotted evil, let them not seek self-justification (32). As surely as God's people faithfully submitting to tribulation develop love, and as surely as their submitting to physical violence consumes their vitality, so surely will oppression produce contention (33).

In chapter 31, in its Epiphany application, good instruction is given for J in vs. (1-9); and in vs. 10-31 he describes God's Little Flock servants as the personal part of the Sarah Covenant, God's symbolic wife. As said above, since no Israelitish king had the name Lemuel, he is to be understood to be Solomon, the word *lemuel* being not his name, but a condition of him, that of being dedicated to God, which the word means. It is the special Truth that mothered him during the 1908-1911 sifting, making him thereby Bro. Russell's fifth and final special helper and the candidate in line to become the Epiphany messenger. The section (1-9) was first taught him by those special truths and afterward taught by him (1). These Sarah Covenant truths made special inquiry in the way of exclamation as to what they should say to him, first, as their product, second, as the product of themselves and not of another, and third, as their product in connection with which their vows centered (2). First of all, they instructed him not to give his powers to the Levite sects, nor his course to what would destroy special servants of God, e.g., power-grasping, lording, false teaching, wrong arrangements, wrong characteristics (3). It does not become God's special servants to imbibe minor error, nor any of His chosen leaders to partake of deadly error (4), lest, partaking of error, they forget the Truth, and pervert doctrines, especially such as pertain to God's tribulated people (5). Let those who are about to become second-deathers partake of deadly error, and those who are Azazelites partake of minor error (6). Let the latter partake of their error and thus not realize their loss of their crowns, and let the former partake of their deadly error and thus not be reminded of their real miserable condition (7). Let J speak in defense of those who cannot speak in their own defense; and for those who have been bereaved of their symbolic father and mother, as this occurred in 1916 and 1917 in Bro. Russell's death and in the separation of antitypical Elijah from antitypical Elisha [the

Hebrew suggests this antitypical thought in its literal translation: "children left behind" instead of "such as are appointed to destruction"] (8). He is exhorted to administer his teaching office, to teach the Truth, and plead against the Levite leaders the cause of the Great Company, and the Youthful Worthies (9).

God's symbolic wife, as the personal part of the Sarah Covenant, is the one special among His servant classes hard to find and of greatest value (10). Jehovah securely trusts them, so that He can depend on their acquiring what He needs in the execution of His plan (11). They are efficient for Him and do Him no damage in the outworking of His plans unto all eternity (12). They seek for Him to gain the Truth and its Spirit and are very diligent to use all their powers for Him (13). They are like those bringing merchandise from overseas; for they acquire spiritual food from the spheres far away from the humans (14). Very diligent are they in the night of evil; they give their spiritual food to the brethren and to their helpers (15). They study the spheres of service and acquire them by hard work and produce God's people as His sphere of gain in grace and Truth (16). They make themselves strong for service and develop in strength their helpers (17). They recognize that the Truth and its Spirit which as merchandise they have for those who will pay their price are valuable; and the Bible does not cease to give them light during the night of sin and error (18). They diligently develop the graces as symbolic cloth for others by their ministries (19). They minister to crown-losers and Youthful Worthies as well as to the Little Flock (20). They fear not the time of trouble as evil for their symbolic children and servants; for they are clothed with Christ's righteousness, made available by His death (21). They make the Bible and Church histories give them graces; and they are covered with Christ's righteousness and royal powers (22). God is famous before all occupying His place as chief among leaders of the Truth and its Spirit (23). They

mothered New Creatures for those who would pay the price—consecration; and prepared opportunities of service for those who would acquire them (24). Here character and office are strong and honorable; and a most blessed prospect is before them (25). They speak forth the Truth and their teachings are the Truth of grace (26). They are faithful in administering their offices toward their spiritual children and helpers, and appropriate nothing but what their faithful industriousness acquired (27). Those whom they mother come to the fore in praise of them; especially does God, their symbolic husband, praise them (28). The numerous cleansed Great Company and Youthful Worthy groups will do well in their ministries; but Jehovah's symbolic wife is superior to all of them (29). The world's favor is delusive, and physical beauty unprofitable; but God's servants in the covenant are His symbolic wife and as reverencers of Him will be praised (30). They shall reap a great reward for their services of Him and His; and publicly before all angels and humans they will be praised (31).

## APPENDIX II

### ECCLESIASTES

THE BOOK of Ecclesiastes is of King Solomon's writing (1: 1, 12), given by God's inspiration. Most of Solomon's very numerous writings (1 Kings 4: 32, 33) were not inspired. But he wrote by inspiration at least Ps. 72 and 127 and perhaps quite a few others that are anonymous (the headings of these two Psalms should be [A Psalm] of Solomon, or Solomon's, or by Solomon, in each case, as can be seen, *e.g.*, in the A.R.V., Rotherham, Young, *etc.*, and not *for* Solomon, as in the A.V.), the bulk of Proverbs and all of Ecclesiastes and Canticles. There is good reason for believing that Solomon is quite likely the writer of job. In this study we desire to give a brief paraphrase of Ecclesiastes; and as in the case of Lamentations, without quoting the words on which the paraphrases are based, we will merely indicate at the end of each paraphrase the number of the pertinent verse. Solomon in writing this book seems to represent the Ancient Worthies; and his thoughts therein seem to represent those of the Ancient Worthies as they reasoned on the vanity of their and others' experiences under the curse, and on why these experiences were permitted. Accordingly, the book does not give a complete answer as to why such vain experiences under the curse were permitted, but only such an answer as the Ancient Worthies understood. Some of them, like Moses in Ps. 90 and Asaph in Ps. 76: 10, by inspiration wrote on why evil is permitted, but they understood not clearly what they wrote. It was only in the Gospel Age, *i.e.*, in its Harvests, that the fulness of the question was understood. But, as we see from Eccl. 12: 13, 14, the Ancient Worthies

understood so much of the subject as to see that man's experience under the curse was to teach him the vanity of earthly things and occupations under the curse and from it to learn to reverence God and keep His commandments, a lesson that is the concern of all men (Rotherham). The following has been suggested as to the divisions of the book: I, its subject (1: 1-3); II, the subject proved (1: 4-3: 22); III, the subject elaborated along the lines of the things of the curse (4: 1—10: 20); IV, the lessons to be derived from these considerations (11: 1—12: 14). With these introductory words, we will now proceed to our exposition.

The words of this book are the teachings of the Ancient Worthies, who were the executives of God's Old Testament matters (1). One of the main themes of their preaching was the utter emptiness of all the experiences with earthly things, considered in themselves, under the curse (2). At the end of one's life under the curse what profit did one have for himself from his labor, viewed as the Ancient Worthies thought (3)? They contrasted the transitoriness of each generation with the permanence of the physical earth (4). They considered that the sun runs its course continually (5), that the winds have their circuits (6), and that water in its course takes the forms of vapor, clouds and rain, which forms in turn springs, streams, rivers, lakes and oceans and then repeats these processes in perpetual succession (7). They meditated on the unspeakable abundance of labor and on the unsatisfaction of sight and hearing (8), on the constant repetition of things in existence and work and on the absence of new forces in nature (9, 10), on the fact that no one can remember the things as of his experience happening before his time, nor recall things happening after his days (11). The Ancient Worthies as executors in God's Old Testament matters for God's people (12), loved to investigate matters of knowledge on this earth, but found it a wearisome task (13). All their meditation thereon brought them to the conclusion

of their emptiness and of their unsatisfactoriness to the mind (14), of the impossibility of reforming man's depravity and of the innumerability of things lacking (15). As they successively in their generations meditated on their own condition, they recognized the wealth of privilege and knowledge that was theirs as above their predecessors and the greatness of their heart experiences as to the Divine Word (16). Yea, they were much disposed to appraise aright the things of truth, of superstition and of error; and they concluded that such pursuits led to many mental difficulties (17), since they found that in much truth there is also much sorrow, on account of the curse, and since he who increases his understanding of the curse, uncleared by the light of the New Testament, greatly causes distress to abound (18).

In Chapter 2 further proofs on the subject are adduced. They allowed themselves to indulge in joy and pleasure, to find out if they would satisfy, but found that the curse made them empty things (2: 1). They concluded that the curse made laughter unsoundness of mind, and that earthly joy yielded no profit (2). They sought to mingle draughts of joy with their pursuit of truth, and thoroughly to study superstition, in order to learn what would profit humanity, and thus do those useful things all their life (3). They engaged in great enterprises, like building houses, planting vineyards (4), gardens and orchards, with many fruit-bearing trees (5), making reservoirs to irrigate the growth (6), acquiring male and female servants, their children, abundant herds and flocks above those of predecessors in executiveness (7). They acquired in great measure Divine truths, even the treasures of religious executives and their sphere of activities, religious brothers and sisters that declared the Lord's Word and special helpers and other helpers (8). Thus the Ancient Worthies became great and increased above any others who had been in an executive position; and they lost not the truth revealed to them by God (9). They withheld

not any desirable knowledge or joy, since they rejoiced in their efforts, which was the reward of their labor (10). But as they viewed the outcome of their labor it turned out to be empty, troublesome and profitless (11). Then they gave attention to truth, superstition and error. What else could one do who follows in the steps of preceding Ancient Worthies, except to do as they have done in principle (12) ? Such study convinced them that truth excelled error as much as light surpasses darkness (13). A truth-man's knowledge is in his mind, but the errorist goes on in error; yet both experience the same thing—death (14). Hence they recognized this as the experience of both, and wondered why they were wiser than the errorists. Hence they recognized the emptiness of their natural course (15). The generality of men after several following generations forget both alike, since in several future generations the present is forgotten. Both the truth-man and the errorist of the pre-Gospel-Age times died alike under the curse (16).

Therefore the Ancient Worthies wearied of their present life, because of its disappointing labors which were full of emptiness and trouble of heart (17). They were even disgusted with their secular occupations and achievements, seeing that they would have to give them up to their successors (18). One does not know whether that successor would be one given up to truth or to error; despite this he would act as executive over all the possessions and gains which the Ancient Worthies individually achieved and over the outcome of their truth work. Certainly this consideration made these labors empty (19). This had the effect of making the Ancient Worthies give up the hope of success in their earthly labors in this life (20). It was indeed a sad reflection for one who had given himself up to work for truth, intelligence and righteousness in earthly matters to see that he would leave his gains as his inheritance to one who cared and did nothing as to truth, intelligence and righteousness. Certainly an Ancient

Worthy must have considered such an effect of his gains as empty and troublesome (21). In view of such an outcome what gain could he have for his hard work and heart worries thereover endured in this life (22), since all the days of such work he had sorrows and grief-filled work, which drove from his heart his night's slumber? Surely this, too, was emptiness (23). The best that an Ancient Worthy could attain in this condition of the curse was to enjoy the earthly blessings of food, drink, raiment and shelter, as products of his work. This they recognized to be God's will for them, since their promises were earthly blessings (24), since under the conditions of the curse none could enjoy life's blessings so well as these, who, despite the curse, were the recipients of covenanted earthly blessings (25); for God gave to the Ancient Worthies as righteous men the best things compatibly with the curse—truth, intelligence and gladness; but to the heathen and the covenant-disloyal Jew God caused the curse to abound in ever-increasing measure, for them so to increase that God might give this increase to the Ancient Worthies as those good before God (see Rotherham, Young and the A.R.V.). Of course, such an outcome was to the evil emptiness, a feeding on wind (26).

Chapter 3 continues to prove the subject discussed in Ecclesiastes. All kinds of experiences in contrasts come to people under the curse, a due time for all earthly contrasted experiences (3: 1): to be born and to die, to plant and to reap (2), to kill and to heal, to destroy and to construct (3), to cry and to rejoice, to grieve over the loved dead and to exult in happiness (4), to cast out stones from a field and to gather stones for useful purposes, to express affection and to suppress its expression (5), to gain and to lose, to retain and to spend (6), to tear and to mend, to hold one's peace and to speak (7), to love the good and to hate evil and those inseparable from evil, to war and to make and keep peace (8). These contrasts show the unprofitableness of earthly things under the curse for

him who experiences them (9). The Ancient Worthies have contemplated the curse which God put upon man for him to undergo (10). God made all things good and lovely in the beginning and has put the ability to know in man's heart, without which he cannot learn God's work from beginning to end (Rotherham; 11). They knew that there was no blessedness in earthly things for them, save the joy of doing well in this life (12), as they also knew that every one of them should use earth's good things for their support and be glad in the gains of his work as gifts from God despite the curse (13). They also knew that God's works were lasting and that nothing can permanently be added to or taken from them by the Ancient Worthies; and these good things God does that they may learn to reverence Him (14). God's past creations will continue; and whatever new thing He will create was in His mind to do from the beginning; and God requires an accounting for past acts (15). They saw that judges decided unrighteously, and that where righteousness should be wickedness existed (16). Their meditations made them conclude that God would judge the righteous and the wicked; for He has appointed a time for every work, therefore for such judging (17). Furthermore, they concluded that, as to man's mode of existence, they wished that He would manifest it to them that they were animals and not compounds of spirit and animal (18), since the same thing happens to both of them, since both die alike, since they have the same life-principle; hence man has no preeminence above the beast as to his mode of existence, a thing that Satan has made men disbelieve. This proves the emptiness of life under the curse (19); for all go into the same condition—the death state, since all animals become of, and will return to dust (20). The Ancient Worthies challenged Satan's original lie (Gen. 2: 4, 5), which almost all believe, and which claims that man at death, but not beast, changes his mode of existence and becomes a spirit and lives on in bliss or torment. They

demand proof that it was a known thing whether the life of man is the one that ascends to live on, and that of the beast is the one that descends to pass away (21). Hence they conclude that the best thing for an Ancient Worthy was that he should do such works as will make him glad as his present portion, since none could reveal to him what the conditions will be after his death (22).

Chapter 4 begins to develop the subject hitherto proven to be true. The Ancient Worthies meditated on the oppressions committed in the earth and the weeping of those suffering comfortless oppression; and they saw that power was in the hands of the oppressors, and no comfort was given the oppressed (4: 1), which facts moved them to speak of the dead as better off than the living (2). They are better off than those who are not yet born, and who are thus yet to experience evil on earth (3). Then they meditated on the toils and righteous works of people whose prosperity was made the object of their fellows' envy, which conditions proved to be another empty and mentally troublous thing (4). The errorist by laziness devours himself (5). It is better to have little in peace of mind than an abundance with toil and trouble of mind (6). Then, again, they took up another subject for study (7); even a solitary one without son or brother, who despite his solitary condition is endlessly toiling, yet not satisfied with the fruits of his labors, asking himself for whom he is toiling and letting himself gain no good therefrom. Surely this is a fruitless and mentally troublous thing (8). It is better to be companioned than solitary; for by their toil they gain more than the solitary one (9). If one has a mishap the other helps him out of it; but alas! when the solitary one has a mishap, he has no one to help him therefrom (10). Again, if two are united in their efforts they encourage one another, but the solitary one has no one to encourage him (11). In a conflict an enemy can prevail over him, but is defeated by the two; and if three struggle against the one they are not without the greatest

difficulty overcome, and that by an exceptionally strong and courageous one (12). A righteous and intelligent youngster is preferable to a foolish, heady, old king (13); for though imprisoned the former may succeed the latter as king, while the latter, though born king, becomes impoverished of his kingdom (14). They noted that all people favored the good and wise youngster who was to be the next king in succession to the foolish, heady, old king (15). All these innumerable people favored him, but later comers will not favor him—a vain and vexatious condition (16).

The same theme continues to be elaborated in chapter 5, in fact until the end of chapter 10. Evidently the admonition of v. 1 shows that Old Testament people speak and are spoken to; and the whole tenor of the book shows that the speaker represents the Ancient Worthies who admonished their hearers to take heed to their conduct as to God's house, whether in tabernacle or temple form, admonishing them to be quicker to learn than to speak thoughtlessly as to evil and foolishly as an alleged service (5: 1). They advised against the inclination to rash and quick speech as to Divine matters, because God is great and man is little; hence his speech should be little (2). Like the unruly dream that comes from much thought devoted to business, the fool's expressed thoughts-voiced language consists of a superabundance of words (3). They counseled that vows to God be kept scrupulously, since vow breakers were foolish; and God is not pleased with such; hence vows should be kept (4); for it is better not to have vowed at all than to break a vow (5). They cautioned against sinning by word and against charging God's messenger with error, since that would displease God and cause Him to destroy the works of such an one (6); for such things occur from many imaginations and words—vanities all; but as a cure let one reverence God (7). They advised that people marvel not at the treading down of the poor, gross perversion of truth and righteousness in the state; for God the

Most High sees it as the One higher than the doers of such wrongs (8); for God gave the earth to benefit all; even the king is thereby advantaged (9). Love for money never satisfies its possessor; nor does love for much' satisfy its gainer, such ambitions being empty (10). Increased blessings bring increased appropriators of them; and in the end what good do their gainers have therein, except to have seen them (11)? While the hard worker, whether he eat much or little, enjoys sweet sleep, the surfeit of the wealthy prevents sleep (12). The Ancient Worthies saw another grievous ill among men: riches hoarded for one's self alone to his injury (13); but those riches cease to be and there is nothing left, though he have a son; for as he came into being with nothing, so with nothing shall he leave the world, taking with him no portable profit from his toil (15)—surely a great evil to go in all things as he came, with no gain from his useless toil (16); for he always eats in error with much sadness and indignation in ill health (17). By contrast the Ancient Worthies saw one always prospering as to food, drink and joy in prosperous work as a gift from God (18, 19). Even if this is not much, he should remember his experiences as God-sent in its hearty joy (20).

The Ancient Worthies observed another evil experience common among men (6: 1): God's giving a man possessions, affluence and fame unto full satiety, but not giving him, but a stranger, the ability to enjoy these—surely a profitless and evil situation (2). Though a man have 100 children and have longevity, if he is not satisfied with his blessings and has not even a burial, the Ancient Worthies thought an untimely birth were better than he (3); for though it arrived in vain and in darkness left, and its memory is extinct (4), and it neither saw the light nor had any knowledge, yet the latter had more peace than the former (5). Yea, though the former live 2,000 years, yet he saw no real prosperity; for all at death enter the same condition (6). Man's whole toil is to preserve self, yet he cannot fully

satisfy his desires therefore (7), since in death the wise man is not greater than the fool, and since in death the poor who had learned how to conduct himself before the powerful is not inferior to him (8). It is better to observe evil than to have the desires wander thereafter—an empty and mentally troublous thing (9). Whatever one may have been named, it was long ago known that he was human and was unable to overcome one stronger than himself (10). Since there are many things that contribute to increase unprofitableness, what advantage does one get from them under the curse (11); for who really under the curse knows what is for his highest interests, since he spends his empty life as an unsubstantial thing? And who can foretell what will come here after his death (12)?

Chapter 7 still elaborates the subject set forth in 1: 1-3. The Ancient Worthies considered a good character better than the sweet savor of a good reputation, and, because of the curse, the day of one's death as better than the day of his birth (7: 1), that it is better to visit the mourners than the banqueting place; for death is man's end; and the living should learn profitable lessons from it. Under the conditions of the curse distress is more profitable than joy, since it mellows the hard heart from sin to righteousness (3). Therefore the wise prefer to be with the mourners, while the fools prefer joy (4). It is more profitable to listen to the corrections of wise men than to hear the dullard's song (5 ), since the dullard's laughter is destructive as the burning of thorns under a cooking vessel—a vain thing (6). Oppression drives an intelligent man insane; and a bribe corrupts the disposition of its receiver (7). The outcome of a project is better than its start, even as patience is better than pride (8). People should avoid a quick temper, for such a temper characterizes the foolish (9). One should not ask why past are better than present times; for one cannot in wisdom inquire as to this (10). It is good to combine wisdom with the use of an inheritance; for that profits one in this

life (11). Both wisdom and wealth protect one; but the great good of knowledge is that it understands that truth gives life to its possessors (12). The Ancient Worthies counseled that one should wisely think on God's doings, since none can alter His designs (13). If one has prosperous days, let him be glad; but if days of adversity come, let one consider that God effects these contrasts, that man may come to death, where he will find nothing (14). All kinds of experiences have the Ancient Worthies seen in the emptiness of this life—for one, that a righteous man dies for his righteousness and, for the other, that a lawless man lives long in injustice (15); but they advised not to drive justice to the extreme of unmercifulness, nor knowledge to the extreme of headiness, since either course will destroy one (16). Though sinful, be not extremely wicked, neither foolish, since either will bring one to an untimely death (17). This lesson it is good to practice as one's own and not give it up, for the one who reverences God shall succeed in these experiences (18). Truth makes a wise man stronger than ten mighty men in a city (19), since there is not a sinless man on earth—one doing good and avoiding sin (20). Also one is not to lay too much weight on what he hears, or he might think his servant speaks evil of him (21), since one's conscience tells him that he has spoken evil of others (22). All these things the Ancient Worthies tested by truth, since they were bent on being of the Truth; but they found the bulk of it far from their understanding (23), since it was not yet due and was very profound, beyond their power (1 -Pet. 1: 10-12) of perception (24). Yet they gave themselves to the study of the Truth and the logic of things and of the wrong of error, even erroneousness and the spirit of an unsound mind (25). They found out that a deceitful, intriguing, aggressive woman was worse to endure than death. From her shall every God-pleaser escape, but the wicked shall be her prey (26). The Ancient Worthies in their minute investigations

into human character (27), with heart's earnest desire, found this out, that there was one man in a thousand who was trustworthy, but not one woman in a thousand was such (28); and in all their studies they came to this conclusion, that God originally made man good, but that his depravity invented many evil things (29).

The Ancient Worthies continue further to elaborate the subject of the book in Chapter 8. They begin the investigation of who is an understanding man and of who is a true interpreter. They saw that truth brightens one's face, but by defiance of the face one is disfigured (8: 1). They charged obedience to the rulers' charges, even for the sake of their God-given oath (2), and not to leave rashly his presence, nor insist on an evil proposition, since he is an autocrat (3), since his word is powerful, and since no one may question his actions (4). Whoever obeys his command experiences no evil as a result; and a truth-man's heart will observe time and doctrine (5); for to everything there is occasion and teaching, when the care of man is great thereover (6); for he is not certain as to what or when it should be (7). No man has ability over the power of living to retain it, especially not at the time of his death, from which there is no deliverance, especially shall wickedness not deliver those addicted thereto (8). All this have the Ancient Worthies witnessed and have studied every kind of earthly activity, recognizing that at times one rules over another to his own injury (9). Among other things, they observed the burial of the wicked who had entered and left holy things; and those having so done have vanished from human memory— also an empty thing (10). Many, seeing that there is not a speedy execution of a sentence against evil, fix their wills to do evil (11); despite the sinners' doing wrong a hundred times and his living long, the Ancient Worthies knew of assurance that blessings will attend the pious—those who revere God (12); but the wicked will not be blessed, nor gain life's day, which is a fleeting, unsubstantial thing, because he reverences not

God (13). There is another unprofitable thing under the curse: the righteous experience what is fitting for the wicked, and the wicked experience what is fitting for the righteous. This also the Ancient Worthies thought to be empty (14). Thereupon they thought that a good time was the desirable thing; for temporarily they thought it the best thing on earth that one feast, imbibe and be happy; for these things he earns from his toil in this life given him by God on earth (15). When the Ancient Worthies set their wills to learn truth and see through the affairs of this earth, a course that prevented their eyes' closing in sleep day and night (16); then they considered all the revealed plan of God and learned therefrom that one then could not understand it here on earth, because though he sought diligently to decipher it, yea, though a truth-man studied to know it, yet would he not as an Ancient Worthy then come to understand it (17).

Chapter 9 still pursues to develop the subject set forth in 1: 1-3. All the foregoing things the Ancient Worthies heartily studied to explain, that the righteous and the truth-diligent and their works are in the Divine power, since no one can really appreciate good or ill will—everyone before him (9: 1). Everyone was like everyone else, so far as death is concerned, for they all have the one end—death: the righteous and the wicked, the good and clean and the unclean, the sacrificer and the non-sacrificer; as the good, so the sinner; as the consecrator, so the non-consecrator (2). This is the evil to all on earth: that all must die, yea, that the human heart abounds in sin; an unsound mind is in their heart during life; and thereafter they die (3). There is hope in those who live; for even the lowliest living are better than the mightiest dead (4); for the living know at least this much, that they must die; for the dead are destitute of all knowledge; neither while dead do they have a reward, for their remembering is forgotten (5), since their loving and hating and envying have ceased; neither have they any more a

part for the Age in anything done on earth, spiritism to the contrary notwithstanding (6). To one another the Ancient Worthies counsel that each eat with joy and drink with a happy heart; for God was then accepting in the covenant their work done therein (7). They encourage one another to have clean graces and powers and to be beautiful in holiness (8); also to live happily with their spouses beloved all their empty life on earth in all their days; for God gave it to them as their portion in this life and in their toil on earth (9). Therefore they should diligently do with all energy what their power finds to do, since in the death state to which they were going there was no activity, no planning, no understanding and no truth (10). Considering things further, the Ancient Worthies recognized that not always did the speediest win a race, the strongest a battle, the most intelligent provisions, the most clever wealth and the most skillful a reward, since occasion and accident overtake all (11); for man does not know what is the best time to do or leave undone, since, as fish are caught in nets and birds in snares, men are betrayed at an unfortunate time, when misfortune overtakes them unexpectedly and suddenly (12). This feature of truth the Ancient Worthies saw on earth and it appealed to them as great (13), namely, that when a small city of few warriors was sorely besieged by a great leader who erected strong fortifications against it (14), a poor intelligent man appeared in this city, and by his able plan kept the city safe, yet in ingratitude he was forgotten (15). Thereupon the Ancient Worthies recognized that true intelligence excels physical strength, although the poor man's planning ability was disesteemed and his words were not treasured (16); for the words of the intelligent are listened to in privacy more than the shouts of him who is influential among dullards (17); for truth is stronger than war. The wicked destroy good (18).

With Chapter 10 the development of the book's theme is completed. Therefore in this chapter the

Ancient Worthies are represented to have developed their discussion of the theme to an end. They asserted that sin causes the graces that God develops in His people to stink and ferment; and the same effect is wrought by a little error in one famous for truth and honor (10: 1). A truth-man's affections are in his full control; but an errorist's affections are out of his control (2). An errorist in his activities lacks truth, but thinks that all others are in error (3). If one falls under the displeasure of a ruler, one should keep his condition as an appeaser; for meekness in such cases makes peace for such as have done great wrongs (4). The Ancient Worthies knew another experience of evil under the curse in this earth—a ruler committing a great mistake (5): their exalting a dullard highly and abasing the powerful to low positions (6), this resulting in honoring servants and disgracing their rulers in their sight (7). Whoever lays a snare for others will himself fall into it; and whoever seeks to enlarge his property to others' injury will be stung in that act (8), even as he who removes landmarks to others' damage will be hurt thereby; and whoever engages in dangerous work may come into trouble thereby (9). To work with unsuitable tools increases one's toil; but intelligence will apply time- and labor-saving methods and means (10). Dangerous things will injure, unless controlled properly; and an unbridled tongue will injure its user (11). A truth-man's speech is full of unction; but the speech of an errorist will consume him (12); for his speech begins with error and ends with injurious unsoundness of mind (13). An errorist is loquacious; one can neither foretell what will happen during his life or after his death (14). The errorist's toil so exhausts him that he has no strength to go on his errands (15). It is evil for a country whose ruler is ignorant and inexperienced, and whose leaders, beginning in the morning, feast all day (16), while that country is blessed whose king is noble, and whose leaders observe timeliness on matters of food and drink, to

their strengthening and not to their debauching (17). Idleness failing to repair a house causes it to deteriorate, and through continued laziness an unrepaired house finally collapses (18). Feasting and drinking are intended to make laughter and joy; but money effects all projects (19). Speak not evil to or of the king, nor even think evil of him, nor even speak against the powerful even in secrecy; for informers will betray the matter, and gossip will babble it forth (20).

Chapters 11 and 12 draw certain lessons from the foregoing discussion. The Ancient Worthies advised to do kindnesses to others, assured that they will result in blessings coming to the kind one, even though not until a long time has passed (11: 1), exercising liberality, yea, abounding liberality, to forestall future earthly evils (2), even as full clouds generously give rain as a blessing to man and beast, and as felled trees, wherever they fall, yield thus a blessing (3). Whoever will not undertake projects unless all indications are propitious will have no gains (4). If one cannot understand the operation of the life-principle nor how a fetus develops, how could he be expected to decipher God's creations (5)? Be diligent in work at all fitting occasions, since one cannot tell whether one or another effort will succeed or not, or whether both will prosper equally (6). Light is desirously beneficial; and the eye: is blessed by the sight of the sunlight (7). Though one should live many happy years, let him yet keep in mind that death is coming and that it will last long; for it is all emptiness (8). Let youth rejoice in its experiences and keep its heart in cheerfulness all its days, and let it act out its affections and intelligence; but let it keep in mind the fact that for all its thoughts, motives, words and acts God will judge it (9). Therefore, youth should cast off sorrow of heart and put away the evil of hereditary depravity; for even childhood and youth under the curse are unprofitable (10). Youth is the most fruitful time to keep God in heart and mind; for it is followed by evil days and years,

in which one finds much annoyance (12: 1). Keep Him in mind before nature loses its beauty and troubles follow blessings (2), before the hands and arms become weak, before the legs no longer can support the body, before the teeth become few and unable to masticate, before the eyes grow dim (3), before one ceases to desire company, having little in common with the rising generation, before the ears cease to take in sound, before sleep is short and is easily disturbed by even a slight sound, before vocal and instrumental music no more delights the ear (4), before fear of great or small things preys on the heart and mind, before others and not oneself is chosen for favor and fruitfulness, before the least weight is too heavy to bear, and before aspirations cease; for one surely wends his way to the death state and mourners will follow his bier to the grave, and thereafter miss him as they go about to attend life's affairs (5); yea, remember God before the cord of life breaks, before the body as the container of life is broken in death, before the lungs, which imbibe life-principle from the air, as the fountain of life become wrecked and before the heart as the recipient and propeller of the blood is shattered as life's motor (6); for in death the body returns as dust to the earth and the power to live, because misused, reverts to God, who gave it (7). Death surely proves the utter emptiness of life under the curse; and thus the facts heretofore adduced prove, elaborate and draw lessons from the experience of evil under the curse (8). In view of these things the Ancient Worthies as truth-people taught the Word of God to the people as then due, with much carefulness and by many illustrations in a logical way (9), diligently using persuasive language in writing and speech according to righteousness and truth (10); for their words were stimulating and their well ordered sayings were lastingly impressed upon their hearers, since they were given by God, the one Shepherd of His people, the sheep of His pasture (11). God's Old Testament

people should be admonished by the teaching of the Ancient Worthies, and remember that many not God's servants will not cease writing books, whose study wearies the brain; and therefore they should not be by them given much heed (12). The deductions of the entire subject should be heeded; for they are these: Reverence and obey God; for this is the concern of all men (13), since God will bring all the works of all mankind into judgment, even the most secret ones, whether good or bad, right or wrong (14). Thus Ecclesiastes proves that the Ancient Worthies had a very imperfect knowledge as to why the evil experiences under the curse were by God permitted. The Gospel Church was in this, as well as in practically all other matters, more highly favored than they. But their loyalty, despite greatly less favors than ours, should incite us to greater loyalty to the Lord.

### APPENDIX III

#### CANTICLES

CANTICLES, or The Song of Songs, is the most highly symbolic book of the Bible, and is, therefore, its most difficult book to interpret. Its theme in general is fairly apparent, and for centuries has among the Lord's real and nominal people been understood as picturing, under the symbology of the experiences of lovers in courtship days, the mutual experiences of Christ and the Church during their espoused times, *i.e.*, the mutual experiences of Jesus and the Church while the latter has been in the flesh. Since the middle of the Parousia, progressively it is being seen to touch also on the latter's contacts with Israelites, crown losers, the nominal church, its clergy, the justified and the Youthful Worthies. But these things are presented amid such a mass of symbolisms as nowhere else is equaled in the Bible; and, so far as the writer knows, no other literary product in so small a compass sets forth such an abundant array of figures as does this book. This makes it hard to interpret and easy to misunderstand. What makes it all the harder to understand is the fact that some of its symbology occurs nowhere else in the Bible. Believing that the Lord has graciously blessed the writer's study of this book with its opening up to his eyes of understanding, the writer takes pleasure in setting before the brethren the results of his pertinent study. It will be set forth more detailedly than his usual paraphrases of Scriptural books, but not with great details of elaboration. It is hoped that what will be given will make the general details of the book clear to the eyes of understanding of God's people. To clarify the interpretation usually the word or words explained will be put after the

interpretation and parallel texts will often be cited to help to a clearer understanding, which things we do not usually do when merely paraphrasing a Bible book. With these introductory remarks we are ready to begin our exposition of Canticles.

The following are the divisions of this book: 1: 1—2: 7 treats of the Church's experiences during the Jewish Harvest; 2: 8-17 treats of certain Parousia experiences of the Church; 3: 1-11 treats of the Church's experiences during the Dark Ages (1) and then from 1691 to 1914; 4: 1—5: 1 treats of the Parousia experiences of the Church doctrinally and ethically; 5: 2—6: 3 treats of the foolish virgins in the nominal church during the Parousia and Epiphany; 6: 4—8: 14 treats of the Epiphany Church in herself, in her contacts with Jesus and in her contacts with the Great Company and the Youthful Worthies, and incidentally of certain things as to the Great Company and the Youthful Worthies.

In Hebrew the adjective has only the positive degree; hence, unlike most languages, it does not have the comparative and the superlative degrees. If, *e.g.*, in Hebrew one desires to give the equivalent of the comparative degree of the word *good*, he would say of one whom he considered *better* than another, He is good *from* him. If he would wish to express the equivalent of the superlative, he would repeat the adjective in plural noun form, *e.g.*, holy of *holies*, *i.e.*, the most holy. Here in v.1 we have an occurrence of this usage: The song of songs (v.1), the *greatest*, or *best*, song (*i.e.*, the Song of the Lamb, the message of the high calling, the best of all symbolic songs), whose inspired writer was Solomon (*peaceable*), here a type of Jesus. The Church longs for Christ to show her His affection (kiss, 2) by giving her as expressions of His affection the loving messages of the Bible, by which He speaks to her (mouth), because His affection (love) for her is more precious (better) to her than even doctrine (wine). Because of the fragrance

(savor, 3) of His graces (ointments; Ex. 30: 23, 31: 3; Is. 11: 2) His character (name) is one expressing itself (poured forth) in the graces of the Holy Spirit, for which reason the consecrated (virgins; Matt. 25: 1-12) delight in Him. The Church collectively prays Him to attract her to Himself (Draw me, 4), and then she will individually run the race for the prize after Him (run after thee, 4; Heb. 6: 20). Christ (king) brought her into His office works (chambers), as her wisdom, righteousness, sanctification and deliverance (1 Cor. 1: 30). Individually the Church will have her delight and repeated joy in Him (glad . . . thee), keeping in mind that His love is more precious to her than doctrine (we . . . wine). The saintly exercise charity toward Him (love). In her humanity she has lacks, faults and weaknesses (black, 5); but in her new-creatureship she is beautiful in holiness (comely). This in the Jewish Harvest she declared to the accusing Jews (daughters of Jerusalem): Her imperfections are like those of the ten-tribed kingdom's people, whom Kedar (*dark*), Ishmael's second born (Is. 60: 7) represents; but in her new-creatureship she is sinless and spotless (curtains of Solomon). She asked them not to regard her according to her fleshly imperfections (Look not . . . black, 6), which was due to the experience with evil and hard temptations (sun . . . me; Matt. 13: 5, 6, 20, 21). Crown-lost new creatures as sectarian leaders were displeased with her (mother's children . . . me, Ps. 50: 16-22), and made her minister in their denominations (made . . . vineyards), to the neglect of herself and her true brethren (mine . . . not kept). Amid denominational errors and people she longed from the beloved of her being to learn in what condition He gave the Truth to His own (Tell . . . where thou feedest, 7), sheltered and thrown into temptation (rest at noon), and wondered why she should be regarded as wholly fleshly ("heretics") in connection

with those that His supposed coworkers taught (as one that wrappeth a veil about her,—Rotherham).

His answer was that if the Church, faithful above all, knew not these things (know not, 8), let her follow the footsteps of the faithful (flock), and minister faithfully to her undeveloped ones (feed thy kids) near, but outside of the clergy's sects (tents). In her teachings Jesus by contrast has compared her to the teachings (horses, 9) in the organizations of Satan's evil world (Pharaoh's chariots). Her attractions (cheeks, 10) are beautiful with spiritual graces (rows) and her new will (neck) balanced with attributes of character (chains). She individually develops her Divine graces (borders of gold, 11) set in the Truth (studs of silver). When Christ shall have caused her individually to partake of His table (king . . . table, 12), her graces will send forth the fragrance of His viands (spikenard . . . smell). He lovingly gives her an all-rounded view of the Truth (bundle of myrrh, 13). All during the night (night) of the Gospel Age it, the Truth [not He, here a mistranslation] was amid the Old and New Testaments (breasts). Christ, her Lover, gives to her humanity everlasting life in justification (cluster of cypress [see margin], an evergreen tree, 14), even while she was in the sects of the Jewish Church (vineyards of En-gedi [*fountain of the kid*] ). He greatly appreciates in His Love (my love, 15) the beauty of holiness that she has (fair); yea (behold), she is thus beautiful (fair). She has the Holy Spirit's knowledge (doves' eyes). She emphatically (Behold, 16) expresses her appreciation of the beauty of holiness in Him, her Lover (fair, my beloved), who is most delightsome to her (pleasant) and the Truth on which they rest is lifegiving and energetic (bed is green). His humanity (house, 17) is actually perfect, and thus is the support of her humanity (beams); and her humanity is resultantly strengthened (rafters) in justification (fir).

She is righteous by 'her faith-justification (rose

of Sharon [*plain*], the white sweet-scented narcissus, 2: 1) and is a humble royal priesthood (lily of the valleys [a dark purple and white flower]). Jesus recognizes her as a humble royal priesthood, active amid controversial crown-losers (lily among thorns daughters, 2; 2 Cor. 6: 18). As superior as the apple tree by its fruits is to the forest trees (trees of the wood, 3), so superior does she consider her lover in the fruits of the Spirit to the Little Flock brethren (among the sons, 2 Cor. 6: 18). Under Him as her Protector amid temptation does she enjoy to rest (sat . . . shadow . . . delight), and His graces are by her much appreciated (fruit . . . taste). He brought her to collective feasting on the Truth (brought . . . banqueting, 4) and set before her the mark of perfect love as her ideal of character and her battle equipment (banner . . . love). She desired to have an abundance of doctrine as her support (stay me with flagons, 5) and the fruits of the Spirit as her comforting portion (comfort me with apples); for her love for Christ moved her to sickness-producing labors (sick of [by] love). He demonstrates and expresses His great love for her by ministering to her head (left hand . . . head, 6) and to her heart (right hand doth embrace me). She taught (charge, 7) that the Christ-rejecting Jews (daughters of Jerusalem) on account of their worldly leaders and teachers (roes . . . hinds of the field) would not begin and continue to love Jesus until Christ, when it was due, *i.e.*, in the Millennium, wills it (stir not . . . my [my is interpolated; their love is meant] . . . he please (Rom. 11: 25, 26).

She hears the message declaring the Lord's second presence to have set in (voice of my beloved, 8). He is making His presence (cometh) known by His rapid activities from autocratic kingdom to autocratic kingdom (leaping upon the mountains) and from democracy to democracy (skipping upon the hills). Her Lover is doing His Second-Advent work with great rapidity (roe . . . hart, 9). He is doing this work outside the

powers of the denominations, in which His return found her (standeth behind our wall); He is watching covertly what is going on there (looketh forth [in] at the windows), secretly observing all things and persons there (showing [peeping in at] . . . lattice). Her Lover by the prophetic Word (spake, 10) called on her to rouse herself as His Love to study the Truth (rise up), and by its voice to come out of Babylon (come away). Emphatically (lo, 11) He proved to her that the time of her great tribulation, from 539 to 1799, was over (winter is past), and her great discomfort has ceased to be (rain . . . gone), that Millennial fore gleams are active in society (flowers . . . earth, 12), that the song of Moses and the Lamb was being sung (singing . . . come), and that the voice of the Harvest messengers (turtle [dove]) was everywhere heard in the sphere of the Truth and its Spirit (our land). Yea, Jewish national hopes were beginning to fructify (fig tree . . . green figs, 13), and the foolish virgins were beginning to turn to Millennial hopes (tender grapes) and were developing graces (good smell). Therefore He repeated His call to His Love (my love), beautiful in holiness (my fair one), to arouse herself to leave Babylon. He addresses her as His tenderly loved one (my dove, 14) as safe in the cleft Rock of Ages, covered by His righteousness (clefts of the rock) and safe in the hidden steps of the way of salvation: sanctification and deliverance (secret . . . stairs). He greatly desires to see her beauty of holiness (see thy countenance) and hear her Truth-witnessing, because the latter was delightful (sweet) and the former beautiful (comely). Individually she desired to make their faults, great and small, captives (Take . . . foxes, 15), which not only injure her, but ruin the foolish virgins in the denominations (spoil the vines); for these virgins (vines) are producing feeble fruits of the Spirit (tender grapes). Her Lover belongs to her (beloved is mine, 16); and she belongs to Him (I am his). He ministers

spiritual food among the humble royal priesthood (feedeth among the lilies). She asks that until the Kingdom comes (day break, 17) and the curse begins to flee (shadows flee), He continues rapidly to complete His work amid the kingdoms that separate from the true Kingdom (roe . . . Bether, *separation*).

During the Dark Ages (By night, 3: 1), while resting upon the Truth that she had (on my bed), she longed for the return of her most loved Lord (sought . . . loveth), but despite earnest search (sought), she did not find Him in His Second Advent (found Him not). So earnest was she that she did not confine herself to her own unaided resources, but determined (I will rise, 2) to investigate the teachings (streets) of the nominal church as the religious government (city); and in the public views (broad ways), she was determined to search (seek) for Him, her dearly beloved Lover (my soul loveth). This began under the lead of Bro. Spener, in 1691, was continued under Bro. Bengel, 1740-1752, and was brought to a climax under Bro. Miller, 1829-1844. But she found Him not in His Second Advent in any of their teachings (I sought . . . found Him not). The nominal-church clergy (watchmen, 3) in their pertinent activities (go about the city) came into contact with her (found me). Of them she inquired as to their knowledge (saw) of the Lord's Return (ye him). They had nothing to give her; hence she passed beyond them (passed from them, 4) in and out of the cleansed and separated sanctuary, when, in 1874 and onward, the Truth on the invisibility of the Second Advent and of its time as having set in became known to her. Therein and with other harvest truths she found her returned Lover (found him . . . loveth). Overjoyed, she clung unbreakably to Him (held . . . not let him go) as her invisible present Lover for Gospel-Age purposes, until all the household of the Sarah Covenant, by the Fall of 1956, will have been gathered into one (brought . . . mother's house) into the office work of that Sarah

Covenant that developed her (chamber . . . conceived me). During the Parousia and the Epiphany she still taught (charge, 5) the Jews (daughters of Jerusalem) that on account of their worldly (field) leaders (roes) and teachers (hinds) they would not evoke (stir) nor arouse (wake) their love for Jesus (love [my is in italics]), until He in due time will it (till he please).

Brethren not yet enlightened questioned as to who (Who is this [woman; the pronoun for *this* is here feminine in the Hebrew], 6) the Church was, as from 1799 she was coming out of the 1260 years' stay in the state of isolation into marked public notice (coming . . . wilderness). She had upright and strong teachings (pillars of smoke), and was fragrant with the Truth (perfumed with myrrh) and overflowing with disinterested love to God, Christ, the brethren, the world and enemies (frankincense), additionally having all the graces developed by oppression exercised by those who made merchandise of her (all [aromatic] powders of the merchant). She was strongly attracted (Behold, 7) by restful Truth (bed), which was in Jesus' possession (Solomon's). The 60 courageous groups of the Gospel-Age Levites took their station about it as its guards and defenders (threescore . . . about it), the brave ones of God's justified people (valiant of Israel). They held God's truths as controversial weapons (hold swords, 8), being able in polemics (expert in war); every one of these 60 groups stood prepared to battle for God's truths as they saw these (sword upon his thigh), and that because during the Gospel Age's night time Truth opponents caused the fear of attack to be felt by their habitual onslaughts on the Truth (fear in the night). Christ as King (King Solomon, 9) made for His use a symbolic palanquin, His Church, to beat, especially by her four classes of servants: Apostles, prophets, evangelists and elders (Eph. 4: 11), Him about in the Truth in His royal works (a chariot [this is a mistranslation, for during the Gospel Age the Church

is not an organization; *palanquin* is the proper translation; it is an oriental conveyance carried by its two rods on the shoulders of at least four strong men]). The substratum of the Church is her justified humanity (wood of Lebanon, *white*). The two rods by which it was carried were the truths of the Old and New Testaments (pillars [or supports] thereof of silver, 10); her new-creatureship as her essential being was Divine (bottom thereof gold); her protection is Christ's royalty (covering . . . purple) and her inmost heart was permeated by love for Christ (midst . . . love). She had her start as this symbolic palanquin from Israelites indeed in the Jewish Harvest (for [literally, from] the daughters of Jerusalem). In the Jewish Harvest after Pentecost the Israelites indeed (daughters of Zion, *sunny*, 11) were by the brethren exhorted to leave rabinism (Go forth) and attentively study Christ as King (behold King Solomon) as God's authorized King (crowned) made such by the Sarah Covenant (mother crowned him) at Pentecost, when His espousal with the Church as His bride to be began (day of his espousals), which was indeed a day of greatest and heartiest joy for Him in His glory (gladness of heart).

Emphatically (Behold, 4: 1) does the loved one's beauty of holiness prove to be Jesus' theme (fair, my love). He continues to emphasize (behold) this theme (fair). Her Truth knowledge is the Holy Spirit in the mind (doves' eyes [literally, eyes are doves]; 1 John 5: 6, literally, *the truth*). He admiringly contemplates it as being held in the strength of her powers (locks; Judg. 16: 13, 17, 19). Her strength (hair) is very great, like that of many strong humans in a constitutional kingdom (goats . . . Gilead, *heap of witness*). Her mental faculties (teeth, 2), whereby she masticates spiritual food, are freed from superabundant earthly growths (flock . . . shorn) and have been cleansed from earth's errors and sins by the washing of the water in the Word (came . . . washing;

Eph. 5: 26). Individually she is very fruitful in the study, spread and practice of the Word (twins); and individually she is not barren of fruits (none is barren). Her Truth proclamations (lips, 3) flow out of, are based upon, are in harmony with and are permeated by the ransom (thread of scarlet). Her teachings (speech) are beautiful as to truth, harmony, utility, fulness, perfection, nobility and strength. Her thoughts (temples) are a part (piece) of Christ's redemption fruits (pomegranate) as they are held within her powers and strength (locks). Her new will (neck, 4) is strong, as a fortress of Christ (tower of David) fitted for spiritual warfare (armory), holding a full equipment of the breastplate of righteousness (bucklers; Eph. 6: 14) and all the shields of faith for her strong heroes (shields of mighty men; Eph. 6: 16). The Old and New Testaments, from which are drawn the milk of the Word (two breasts, 5; 1 Pet. 2: 2), rapidly progress equally together to fulfill their teachings (roes that are twins) and give their nourishment among the humble royal priesthood (feed among the lilies). Until the Millennial day is fully come (day break, 6) and the woes of the curse have ceased (shadows flee) she will have recourse to the embryo kingdom of truth (get . . . mountain of myrrh) and the embryo Church (hill), where disinterested love to God and to His free moral agents abound (frankincense). Christ continues to express His appreciation of her beauty of holiness (fair, 7) and her spotless robe of His righteousness (no spot). He repeatedly calls her, as His very own (spouse, 8), to come with Him away from the contemplation of the glorified Divine beings, typed by the Western Lebanon range (Come . . . Lebanon . . . Lebanon), so that for her present needs she may see such matters from the viewpoint of the height of the faithful Apostles (Amana [*faith, firmness*. Amana is one of the middle mountains of the Anti-Lebanons, which in their entire length represent the Christ in embryonic condition, and whose

southernmost mountain is the three-peaked Hermon, typing the embryonic Christ, the Head, these three peaks standing for Him as Ransomer, Teacher and High Priest, one of which peaks is named in the next clause]. This view will be given her from the height of the embryonic Head as Teacher (*Shenir, peak of light*), yea, from the viewpoint of the embryonic Christ in all His offices (Hermon, *sacred mountain*), seen in contrast with the viewpoint of the denominational bodies (lions' dens) and that of the kingdoms where state and church are united, which union is symbolized in the leopard feature of the beast of Rev. 13: 2 (mountains of the leopards).

Both as Jehovah's daughter (sister, 9; Ps. 45: 10) and as Jesus' bride (spouse) she mightily drew out His deep love for her (ravished my heart). This she did with but one main feature of her knowledge—that of the high calling (one of thine eyes), and with one feature of her new will—taking God's will as her own (one chain [literally, ornament] of thy neck). Beautiful in His eyes is her love of Him (fair is thy love, 10), both as Jehovah's daughter (my sister) and as His bride (spouse). As a grace of the Spirit her love of Him is better than doctrine (better is thy love than wine), and the fragrance of her anointing of the Spirit (smell of thine ointments) than the symbolic spices: truth, knowledge, understanding and counsel and might, since it includes these plus the rest that go to make up the anointing, duty love and disinterested love as the ingredients of reverence (Is. 11: 3), (all spices). Her preachings (lips, 11) as His bride (spouse) set forth the sweetest message (drop as the honeycomb). Blessed hope and tender nourishment her teachings give (honey and milk . . . tongue); and the fragrance of her graces and powers is like the fragrance of the Divine beings (smell . . . Lebanon). Jehovah's daughter and His espoused (sister, my spouse, 12) is a bearer of the fruits of the Spirit, shut off from outsiders (garden enclosed), a giver-forth

of truth that withholds its thoughts from those foreign to her (spring shut up), a source of the water of life, denied those who are alien to her (fountain sealed). She causes growths (plants, 13) to come forth that become trees of righteousness in a field of the fruits of Christ's redemptive works (orchard of pomegranates), joyous fruits of the Spirit: eternal life (camphor [literally, cypress, an evergreen tree]), with justifying faith (spikenard), yea, sanctifying faith (spikenard, 14), hope (saffron), knowledge (calamus) and understanding (cinnamon) and disinterested love to God, Christ, brethren, world and enemy as praise (frankincense), truth (myrrh) and reverence, consisting of duty and disinterested love toward God (aloes; Ps. 45: 8; Is. 11: 3) and all the rest of the antitypical spices: antitypical cassia, counsel and might (Ex. 30: 23; 31: 3; Is. 11: 2); antitypical stacte, wisdom; antitypical onycha, power; antitypical galbanum, justice; antitypical pure frankincense, love as praise (all the chief spices), the Holy Spirit as the source of fruitfulness (fountain of gardens, 15), the Bible as the source of life-giving Truth (well of living waters) and teachings that flow out from the heavenly Father and His Son (streams from Lebanon).

Let adversity (north wind, 16) come upon her sphere of fruitfulness (garden), and let prosperity come thereupon (south wind). This will but result in her graces all the more manifesting themselves (spices thereof may flow out). This will make her Lover all the more desirous to inspect the sphere of her heart and mind (beloved . . . garden) and accept their fruits of the Spirit (eat his [its] pleasant fruits). Vs. 9-16 are the Parousia messages on character development in the graces and fruits of the Spirit, as a consideration of the writings and preaching of that time makes evident. Jesus came to the sphere of her fruitfulness—to her individually and collectively, even to her mind, heart and will, which are His sphere of fruitfulness (came into my garden, 5: 1), to her as

the daughter of Jehovah (sister) and as His bride (spouse). He collected in a logical system the Truth as due (gathered my myrrh) and the graces as due (my spice). He had partaken of the restitution message (honey comb) and the high calling message (honey); He had appropriated doctrine (wine), together with the A B C's of the Truth (milk). This being done, while He gave her these things to appropriate, which she did, she in turn invites the people of good will (O friends) to partake of the deeper things (eat) and of the surface things (drink). She invites her Lover to sup with her (Rev. 3: 20).

Keeping in mind that up to 1917 both crown-retainers and crown-losers were in the Holy as parts of the Christ, and therefore constituting the bride, we can see how the foolish virgins, who as such have remained and will remain in Babylon until it goes to pieces in Armageddon, are the subject of Cant. 5: 2—6: 3. These slept from shortly after 1846 to 1877, and thereafter at intervals, here one and there one, began to awaken to the subject of the Second Advent (I sleep, 2; Matt. 25: 5-7), though in intention they sought to be awake to that subject (my heart waketh). These from April 1877, the midnight of Matt. 25: 6, began to hear the message (voice of my beloved) of the Lord's invisible presence as having set in. By the prophetic word He appealed (knocketh) to them to give Him entrance, with the Truth, into their minds, hearts and wills (Open to me; Rev. 3: 20), addressing them as Jehovah's daughter (sister), His espoused (love), His Spirit-begotten (dove) and pure one, whom, because of His merit, He so considered (undefiled). He, *in them*, had accepted the errors prevalent in the night time of the Gospel Age—the Interim (head filled with dew), and *in them* His powers (locks) were beset with the weaknesses of that period (drops of the night). But they are not in a condition to receive Him; by reason of their double mind they had shed themselves of the spirit of

understanding as their truth authority, which left them without enough Truth to receive Him (I have put off my coat, 3; Matt. 25: 3). Furthermore, they considered that the Truth people, mainly the ignoble of the world (1 Cor. 1: 26-29) were in conduct so much below them that their own conduct was clean by the Word in comparison with that of the Truth people (washed my feet; Eph. 5: 26), which conduct they claimed, there was no reason to defile (how shall I defile them) by association with such.

Jesus as their beloved presented the harvest Truth as His power (put his hand, 4), in a way calculated to effect an entrance by their spirit of consecration into their hearts and minds (by the hole); and their hearts went out to Him in love and confidence (my bowels . . . him). Certain features of His harvest message, e.g., signs of the times, certain prophecies, the Millennial reign, Christ's pre-Millennial Advent, the Church's brideship, etc., appealed to them (I rose . . . beloved, 5); and their services were given to tell these out (hands dropped with myrrh), even their lesser activities (fingers) occupied themselves with the more pleasant features of these teachings, like the Church's brideship, deliverance, the Millennium, etc. (sweet smelling myrrh), which had the effect of somewhat disposing their hearts' attitudes toward accepting the Truth, particularly on His second presence as having set in (handles of the lock). During the first phase of the World War, on account of the harvest Truth's forecastings of it and its time having been fulfilled, they became much disposed toward accepting it (I opened to my beloved, 6); but the door of entrance into the high calling being closed, the Lord using His faithful no more to do reaping, nor even gleaning work, but to smite Jordan, to confess the sins over Azazel's Goat, to fight antitypical Gideon's first battle, to bind the kings and princes and to declare the punishment of the nations, He ceased temporarily from giving them further harvest light (withdrawn himself)

and hid Himself from them, so far as offering them more harvest Truth was concerned, through the priestly work being directed toward the Truth Levites, and the latter, so far as public work is concerned, giving the false message of millions no more dying after 1925 (was gone). His speech through His priesthood's proclamations as to Azazel's Goat had a discouraging effect on them (my soul failed when he spake.) Diligently they searched to find the Truth as to Him (sought him; Matt. 25: 10), but He withheld it from them, because their hearts were not yet ripe for it (not find him). Their prayers for it (I called him) for the same reason were not at once answered by Him (no answer). In their searching for it, the clergy, who watched over the nominal church (watchmen . . . city, 7), came upon them as alleged busybodies (found me). These preached and wrote against their studying such subjects (smote me), and injured their hearts and minds by their errors (wounded me); and those who guarded the powers of the nominal church (keepers of the walls) destroyed their fleshly minds (took away my veil from me; 1 Cor. 5: 5).

Then they became active in missionary and Zionistic work among the Jews (daughters of Jerusalem, 8), whom they taught that if they came to see the Truth as to Jesus as their returned Messiah (if ye find my beloved), they should tell Him (tell him) of their distress on account of their devotion to Him (sick of [from] love). The Jews, unbelieving, demanded to know as to why Christ was any more than Moses, Mohammed, Confucius, Buddha, Zoroaster, *etc.* (What . . . more than another beloved, 9), addressing them as the best of church members (fairest among women). They repeated their question in a debating manner (What . . . more than another beloved), which, they argued, disproved their right to teach them as they had done (that thou dost so charge us). They then will give to the Jews a description of Jesus' character, nature, office and work, saying that

in His character is full justice (white, 10) and love (ruddy), and that He was above all natures lower than the Divine (chiefest among [above] ten thousand [a multiple of ten, the number of natures lower than the Divine]). His mind, heart and will are supremely Divine (head . . . most fine gold, 11). His office powers (locks) are abundant (bushy), with unfaded and unfading stability (black as a raven). His knowledge is of the Holy Spirit (eyes . . . doves, 12), full of abundant truths (rivers of waters), even containing the rudiments for babes in grace (washed with milk) and all in perfect harmony with one another (fitly set). His character (cheeks, 13); is a depository of all graces (bed of spices), fragrant in the beauty of holiness (sweet flowers). His teachings center in the humble royal priesthood, of which He is chief (lips like lilies), distilling very fragrant Truth (dropping sweet smelling myrrh). His activities' (hands, 14) are Divinely perfect (gold rings) and are fixed in love's faithfulness (set with the beryl). His nature (belly [body;—Rotherham]) is perfect Divinity (bright ivory), an expression of Divine hopes (overlaid with sapphires). His two forms of love (legs, 15) are (1) duty and disinterested love to God and (2) duty and disinterested love to God's free moral agents, which are strongly upright (pillars), as is proper for a Spirit being (marble), and that fixed in a Divine being (sockets of fine gold). His Truth and grace are purely crystalline Divinity (countenance is as Lebanon; 2 Cor. 4: 6; Rev. 1: 16), excellent to confer everlasting life (excellent as the cedars). The Bible as that through which He speaks is most precious as the message of great hopefulness (mouth is most sweet, 16). From every standpoint He is delightful (altogether lovely). No less than such an one is their thus Loved One (beloved) and Trusted One (friend), they would have the unconverted Jews to understand (Jerusalem).

Their description of the Messiah as their beloved will have the effect of arousing the Jews' interest in

Jesus' position in God's arrangements (Whither is thy beloved gone, 6: 1). Hence as of the one that they then will have come to believe is the most beautiful in character among Christians they will ask this as a question (fairest among women). Recognizing that He had turned away from them, they ask these into what attitude and standing He has turned away from them (whither is thy beloved turned aside?). They ask this for the expressed purpose of seeking Him as their long rejected Messiah-Savior (seek him with thee). Their answer to the Jews is to the effect that Jesus, having left them, is occupying Himself with His sphere where the Truth and its Spirit work (gone . . . garden, 2), where all of the graces and fruits of the Spirit have each its assigned position of growth (beds of spices), there to appropriate the products of that sphere of the Truth's and its Spirit's work (to feed in the gardens) and to gather unto the glorified Kingdom His humble royal priesthood (to gather lilies). This answer shows that they will not yet have learned that they have failed of the high calling, which they will still be hoping to attain. Hence they still claim to be of the Bride of Christ (I am my beloved's, 3) and claim Him to be their Bridegroom (my beloved is mine), declaring that He is still occupied with winning and then developing new aspirants for the humble royal priesthood (feedeth among the lilies).

With chapter 5: 2 Epiphany conditions are brought to our view. This we can see from the subject matter of chapter 5: 2-16 and vs. 1-3 of chapter 6. And the rest of the book treats of things belonging to the Epiphany; for during the Epiphany, so far as the true Church is concerned, there is a repetition of the Parousia messages and experiences, which will account for the repetition, often in the same words, of things belonging to the Parousia, which repetition is partly for the sake of the Church and partly for the sake of the Great Company and Youthful Worthies, who from here on are their Truth representatives, not their

nominal-church representatives described from 5: 2 to 6: 3. In the Truth movements as of their Truth representatives the Great Company are in the foreground and the Youthful Worthies are in the background, both of them however believing themselves to be the Bride. Our Lord is delighted with the beauty of holiness in the Epiphany Bride (Thou art beautiful, O my love, 4) and in the Epiphany addresses the Bride as consisting of two sections, both delightsome to Him: (1) those mingling among the revolutionary Levite groups (Tirzah [*delight*,] one of the capitals of the revolutionary northern ten-tribed kingdom) and (2) its Epiphany-enlightened saints (as Jerusalem), striking terror into the hearts of the Levites (terrible) by her defenses of the Truth against Levite attacks and by her refutations of Levite errors by the standards of the Truth (army with banners). Jesus is enraptured by her Truth insights (eyes, 5) presented by her in exposition, defense and attack (they have overcome me), which at times were too strongly put, for which He asked that they be turned away from Him (Turn away . . . me). He recognizes that her strength (thy hair) is very great, like that of many strong humans in a constitutional kingdom (goats . . . Gilead, heap -*of witness*; 4: 1). Her mental faculties (teeth, 6), whereby she masticates spiritual food, have been cleansed from earth's sins and errors by the washing of the water in the Word (go up from washing; Eph. 5: 26). Individually she is very fruitful in the study, spread and practice of the Truth (twins) and individually none of them are unable to be fruitful therein (not one barren among them). Her thoughts (temples, 7) exercised by her powers (locks) are a part (piece) of Christ's redemption fruits (pomegranate). As one of her spheres of work there are 60 Great Company groups (threescore queens, 8) and 80 Youthful Worthy groups (fourscore concubines) and consecrated ones in both classes, whom to count no one is able (without number; Rev. 7: 9).

Jesus knows that she as His Spirit-filled (dove, 9) and undefiled Bride (undefiled) is but one, in the sense that the Father and the Son are one (is but one; John 17: 11, 21-23; 1 Cor. 3: 3; 10: 17; 12: 12), the only daughter of God developed by the Sarah Covenant (only one; Ps. 45: 10), the apple of the eye of that covenant (choice . . . bare her). The Great Company as individuals and as God's daughters (2 Cor. 6: 18) came to an understanding of her (daughters saw her) and spoke highly of her (blessed her), as also did the 60 Great Company groups (queens) as such and the 80 Youthful Worthy groups as such (concubines); and they spoke very highly of her (praised her). She viewed matters as due in the Millennial morning (she looketh . . . morning, 10), in the beauty of the Old Testament (fair as the moon) and bright as the New Testament (clear as the sun), which made her in controversy fill her opponents with terror (terrible) by her Truth standards (with banners). Jesus resorted to His Epiphany sphere of the Truth's and its Spirit's fruitfulness (I went . . . garden of nuts, 11) to examine the Spirit's fruits that grow in her while humiliated by the Levite groups (see the fruits of the valley) and to see whether she as a spiritual vine was prospering (see whether the vine flourished) and whether the fruits of Christ's redemptive works were promising mature fruits (pomegranates budded). Without its belonging to His approved knowledge, as to Little Flock powers (aware, 12), He arranged for organizations for certain willing Great Company groups for His use (made chariots of Amminadib [*my willing people*; not Bride!]). Through His Epiphany-enlightened saints He repeatedly exhorted the two classes of revolutionary Levites—the Great Company and the Youthful Worthies—who were asleep as to the priestly Epiphany work and their own real work (O Shulamite, *inhabitant of a double sleeping place*, 13) to return to the Parousia Truth that they had, some more, some less, given up

(Return, return). This call was repeated as often as THE PRESENT TRUTH'S messages as written and spoken went forth to them, which was very often (return, return). If this were done, the Bride individually would carefully study them (we may look upon thee). They expected to find, according to the Bible, that the returned antitypical Shulamite would consist of two classes—Great Company and Youthful Worthies—who would war as two armies for the Lord (company of two armies; Rev. 19: 6).

Jesus admires the holy conduct (How beautiful are thy feet, 7: 1), shod with the preparation of the gospel of peace (with shoes; Eph. 6: 15), of her whom He addresses as a noble daughter, which as Jehovah's daughter she certainly is (prince's [better, noble] daughter). The blendings in harmony of her duty and disinterested love to God and her fellows are most beautiful graces (joints . . . like jewels), skillfully developed by Christ, her Sanctifier (work . . . cunning workman; 1 Cor. 1: 30). The potion that she appropriates, poured out by God for her to drink, is in its fulness a balance of blissful and woeful experiences (navel . . . round goblet . . . liquor, 2). Her nature (belly [better, body] ) is that of the entire wheat class, Divine (heap of wheat; Matt. 13: 38), each one surrounded by the humble royal priesthood (set about with lilies). The Old and New Testaments (breasts, 3), whereby she nourishes the babes in Christ, in full likeness and harmony rapidly advance in progressive dueness (roes that are twins). Her new will is a Divine fortress (neck . . . tower of ivory, 4). Her total knowledge (eyes) supply a living sphere of Truth for the Lord's people as symbolic fish who are still in the nominal church, which is now rendering up her account (fishpools in Heshbon, *account*; Matt. 4: 19), as it is publicly used by the Levites toward Babylon (gate of Bathrabbim [*daughter of multitudes*, a description of a populous 'city'] ). Her sense of anger (nose) at sin and error is a righteous fortress

(tower of Lebanon) that exercises itself against the seat of radicalism (looketh toward Damascus, [heathenish] *activity* [in allusion to the activity of radicals]). Her intellect, not speculative, is fertile in good and practical plans (head . . . Carmel, *fruitful*, 5).

The teaching of her intellect is befitting her royalty and explains the Kingdom (hair . . . purple). Christ is greatly charmed by these harmonious teachings (king is held in the galleries [better, by the curls, or ringlets] ). Christ is delighted by her beauty of holiness and by her delightfulness as His beloved in her joy-giving ability (fair . . . delights, 6). She is full grown in righteousness (stature . . . palm tree, 7), and the Old and New Testaments are growing on unto complete ripeness in dueness, and will before the Epiphany's end be fully understood (breasts to clusters). Christ is determined to approach her as she is full grown in righteousness (go . . . palm tree, 8) and possess Himself (take hold) of every feature (boughs) of her righteous character (thereof), since during the Epiphany everything in the Old and New Testaments will be understood by her as the vine in its ripeness (now . . . clusters of the vine), and her indignation at evil is a fragrant grace to Him (smell . . . apples). The high calling as the highest feature of her Truth (roof of thy mouth, 9) is the finest of doctrines for Christ, her Lover (best wine for my beloved). Its drinkers relish it as sweetly appetizing (goeth down sweetly), causing the teachings (lips) of those even sleeping (asleep) to tell it forth (speak). She rejoices in belonging to her Lover (my beloved's, 10) and that He longs for her (his desire is toward me). She asks Him as her Lover to accompany her (Come, my beloved, 11) while she enters the sphere of the Levites' work toward the world (into the field) and takes up her sphere of activity among the Levite groups (lodge in the villages). Yea, early in the Epiphany (early, 12) let us busy ourselves with their spheres of work (vineyards), especially to see whether

the priests among them are prospering (see if the vine flourish) and the gentle graces are in them manifest (tender grapes appear), whether in their midst the fruits of Christ's redemptive work are giving promise of mature fruits (pomegranates bud forth); in such priestly Epiphany work will she be offering herself sacrificially in devotion to Him (there . . . loves). The Truth, as a veritable love potion (mandrakes [supposed to act as a love potion, Gen. 30: 14-16], 13), develops the Divine love as the most fragrant grace (give a smell). In the portals of wisdom, righteousness, sanctification and deliverance are all sorts of graces (all manner of pleasant fruits), those just developed (new) and those long had (old). All of these she has treasured up for her Lover (laid up).

In 8: 1-4 the cleansed Great Company in the Truth speaks, whereas the uncleansed Great Company in the nominal church is described in 5: 2—6: 3. The former will late in the Epiphany have come to recognize with deepest regrets and unavailing wishes that it were otherwise, *i.e.*, that Christ were a full, not a half, Brother to them (my brother, 8: 1) and that Christ and they had had the same mother to develop them—antitypical Sarah (mother), and that they could have been developed by the same Old and New Testaments' promises (sucked the breasts). In that case they would in public (find thee without) have expressed a lover's affection to Him (kiss thee) without the fear of being despised therefore (not be despised). In that case they would have brought Him as their Lover to the sphere of the Truth and its Spirit as these are in the Sarah Covenant (bring . . . mother's house, 2). There would they gladly learn from her teachings (instruct me). In that case they would have prepared doctrines filled with the graces for Him to appropriate (drink of spiced wine), derived from the distilled fruits of Christ's redemptive work (juice of my pomegranate). In that case Ire would demonstrate His love for them by His ministries to their head (left hand . . .

head, 3) and to their heart (right hand should embrace me). But these deep regrets and unavailing wishes are not only useless, but can never restore the lost high calling, once it is lost (Heb. 12: 16, 17). Recognizing this condition, they betake themselves to that part of their mission that has as its purpose to develop the Jewish part of the Epiphany camp, among other things teaching the Jews (daughters of Jerusalem, 4) that they as such would not be aroused (stir not up, nor awake) to the mission of converting, in zealous love (love [italicized *my* out of place here] ) for Christ, the Gentile world to the Kingdom, until Christ would so will it in the Millennium (please).

In 3: 6 we saw how from 1799 onward the true Church came out of the state of isolation into marked public notice. Here in v. 5 the Church, which has been in isolation, partly in little Babylon and partly outside of little Babylon, *i.e.*, in the Epiphany movement, is described as coming out of these two conditions of isolation into public notice, among all Levite groups (Who . . . cometh . . . wilderness, 5) , leaning on the Epiphany messenger's ministry, as Christ's arm in supporting her (leaning upon her beloved). Christ as her Lover raised her up (raised thee up) under the protection of the holiness-bearing fruits of the Epiphany Truth (under the apple tree). All of these priests being in the Epiphany Truth were by it brought forth as Epiphany-enlightened saints (mother brought thee forth). The thought is repeated, because the Epiphany Truth brought them forth as two sections of the priesthood at two different times: (1) the first part as Epiphany-enlightened saints who labored long as such outside of little Babylon; and (2) the second part as Epiphany-enlightened saints who remained in little Babylon until the Levites, recognizing the Epiphany messenger as such, will make known to them his place as such, typed by Joseph's brethren announcing to Jacob Joseph's position (she brought . . . bear thee). She prays that she might become the means

of His validating His love (seal upon thine heart, 6) and the means of validating His power expressions (seal upon thine arm); thus through her He would give force to His love power expressions; for their mutual love cannot be overcome by death (love is as strong as death). The envy of the Great Company leaders against the little Flock leaders was in its persecution of the latter so cruel as to put them into a symbolic hadean condition, so far as concerns fellowship (jealousy is as cruel as the grave [sheol]). Its wrath is destructive, so far as concerns that fellowship (coals of fire). The flash of Jehovah overcomes it (a most vehement flame [This is a false reading, perverted by the scribes, because they objected to Jehovah's name being mentioned, especially in connection with death and sheol. Ginsburg's notes show that the proper reading of this clause, omitting the italicized words, "which hath," is *the flash [or fame] of Jehovah*, i.e., Jehovah Himself will arise and by His destroying power end the destructive envy of the Great Company leaders against the Little Flock leaders, so far as concerns fellowship; Job 42: 7-10] ). Much woe cannot destroy the Church's love for Christ (waters cannot quench love, 7; Is. 43: 2); nor can it be suffocated by the floods of persecution (floods drown it; Rom. 8: 38, 39). If one should offer to give up all he has as the purchase price of this love (all substance . . . for love), he would be held in contempt for wanting to drive an unbalanced bargain, to get much for little (utterly be contemned).

The Church individually declares that she has a fellow class of young consecrators (a little sister, 8), *i.e.*, the Youthful Worthies. When in the Parousia mention was made of these, no Old Testament nor New Testament passages (hath no breasts) were quoted to prove their existence, which was then inferred from the fact that the close of the general call was followed by more consecrators than there were available crowns, and from the attitude of the Divine

attributes toward the faith classes. But there came in the Epiphany, at whose start in 1914 the door of entrance into the high calling closed for new aspirants (Luke 13: 24-27), the time when it was due that this class begin to come to the front, be recognized as such and as such be sought for by figurative suitors—Great Company groups who desired it to become one with them (in the day when she shall be spoken for). Then the problem arose as to what should be done about her. Some denied the existence of such a class; some were in doubt or indifference therover; and some accepted it as such, but only temporarily. But the priesthood individually stood firm in its faith that there was such a class, which it set forth expositarily, probatively and refutatively against attacks. And this was their answer to the question (What shall we do for our sister). They taught the following things with reference to the Youthful Worthies: If this class is strongly founded on Scripture (a wall, 9), we will erect for it a Truth sphere of official work (palace of silver). If it becomes a means of bringing people into the Truth (a door), we will give it the work of dealing with justified humans (cedars), to bring them forward to consecration in the antitypical court (enclose her with boards). Encouraged, the Youthful Worthies proved themselves to be strongly founded, not only on Scriptural principles, but also on many Scriptural passages (I am a wall, 10). These Scripture passages are found in the Old and New Testaments, *e.g.*, the Gershonites (Num. 1; 3; 4), the five daughters of Zelophehad (Num. 27: 1-11), Ruth (Ruth 1-4). See also passages in the E IV, 317-358 (breasts). These are a veritable fortress in proof of the existence of this class from various standpoints (towers). These considerations demonstrate that they are a Divinely-provided class; and as such they found favor with our Lord, because of His Biblical knowledge as to them (in his eyes . . . favor).

Christ (Solomon, 11) had the nominal church

(Baal-hamon, *lord of a multitude*) during the Gospel age as a figurative vineyard, where He sought to develop the graces of the Spirit (vineyard). He committed its care to crown-retainers, crown-losers and justified leaders (let out . . . keepers). All of these were for its fruitage (fruit thereof) to yield Him truly their justified human all (thousand pieces of silver [1,000 is a multiple of 10, the number of perfect natures lower than the Divine, hence here the reckonedly perfect humanity of many individuals]). That vineyard was given up, because, like the Jewish keepers of the Jewish vineyard, they were in their great bulk unfaithful and, like them, they persecuted the faithful keepers. The true Church during the Parousia and Epiphany has had a symbolic vineyard, the sphere of the Truth and its Spirit among Truth people (my vineyard, which is mine, 12), as the place where she works (is before me). She has agreed to give Christ the reckonedly perfect human all of all its keepers, the Truth servants. And she saw to it that the faithful did this faithfully and that the Great Company, later becoming faithful, as well as the Youthful Worthies, will do it faithfully (a thousand). She also taught that these keepers may have for their own use whatever of their reckonedly perfect human all they needed to meet their human obligations to self and others (two hundred . . . fruit). Christ will address her as the worker in the spheres of the Truth and its Spirit, where grow the fruits of the Spirit (dwellest in the gardens, 13), assuring her that the virgins that follow her as companions (companions, Ps. 45: 14) toward the end of the Epiphany are attentive to her teachings (hearken to thy voice), which He also desires to hear, by her proclaiming the Word (cause -me to hear it). Just before she leaves the world she is seized with most intense longing for her Lover (beloved, 14) to hasten her deliverance (haste . . . roe . . . hart) from the kingdoms of this world, after they have served His purpose of perfecting her graces through the sufferings that they have brought upon her.