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THOUGHTS ON THE TABERNACLE.

Editor Zion's Watch Tower:

DEAR BROTHER – I send you a few thoughts on the tabernacle and the work of the high priest. I presume all admit that the tabernacle that God commanded Moses to build was a "figure" or "pattern" of, and was designed to teach us the way into the "true tabernacle which the Lord pitched, and not man" (Heb. 8:2); also that the office and work of the high priest prefigured the office and work of Christ; and that the high priest making atonement with the blood (life) of the victim, carrying it into the most holy, "within the veil," and applying it to all that needed to be cleansed, foreshadowed the atonement by and application of the blood (life of Christ). Therefore, the study of the movements of the high priest in his official duties is one of great interest to us who are hopefully awaiting the blessing of Him who hath entered within the veil for us.

The 16th of Leviticus gives a pen picture of the official scene. The high priest was to be attired with linen coat, breeches, girdle and mitre. "These are holy garments" (verse 10) [Should be vs 4 - site Editor]. He was to "wash his flesh with water and so put them on." [Thus clothed with "holy" garments – or righteousness – ("The fine linen is the righteousness of saints, i.e., holy ones. Rev. 19:8) – he was prepared to offer acceptable sacrifice.]

"And Aaron shall bring the bullock of the sin-offering, which is for himself, and shall make an atonement for himself and for his house" – "whose house are ye?" (verse 11 and Heb. 3:6). This offering of the bullock, in its antitype in the body of Jesus, which was prepared for sacrifice (Heb. 10:5) was certainly for the church, the body of Christ. The shed blood (i.e., the evidence of the completeness of the sacrifice) was carried within the veil by the high priest, and atonement

made. When that work was done he came out – "his house" being typically cleansed. "THEN shall he kill the goat of the sin-offering that is for the people [type of the world, as the house of Aaron is a type of the church], and bring his blood within the veil, and do with that blood as he did with the blood of the bullock" (verse 15).

The point to which I would call especial attention is, the going in and coming out of the high priest. If the first going in, with the blood of the bullock, was for the "church of the first born," and, like the paschal lamb, affected only them, as seems clear, then the blood of the goat, which was not for the priesthood, but for the people, would not be applied until its blood had been carried in and sprinkled, and the high priest would again come out. It will be seen that the law teaches that the high priest goes in and comes out twice.

As the bullock represented Jesus, the Head of the church, does not the goat represent the church? As the goat followed the bullock in the sacrifice, does not the church follow her Head? Do not we "fill up that which is behind of the afflictions of Christ?" (Col. 1:24.) The Head suffered first, and the body through the Gospel age, under the control of the Spirit, as Christ in us, presenting "our bodies a living sacrifice." (Rom. 8:13 and 12:1.) If we suffer with Him, we shall be glorified with Him, and so reign with Him. (Rom. 8:17 and 2 Tim. 2:12.)

Is not then our suffering as necessary in order that we with Him may become the Kings and Priests of the world, in order to their salvation, as was His suffering necessary in order that He might be our Saviour? – it being God's purpose to bless the world, "the people," or the nations, through the Seed, Head and Body, made perfect through sufferings.

The thought, then, is, that as the bullock slain represented the sacrifice of the flesh-life of Jesus, which secured to Him the right and power to shed forth His Spirit – as the power of Eternal life – on the

church, so the slain goat represented the sacrifice of the flesh-life of the church, which secures to her the right and power, as the Bride of Christ, to apply her spiritual power for the benefit of the people. Then it is certainly a fact that the high priest must come out and take this goat-blood (the evidence of the completeness of the sacrifice) within the vail, before it will affect the world. And will not Christ fulfill this when He gathers the saints to Himself and presents them before the Father? Christ coming for His saints and our gathering together unto Him is certainly the "coming as a thief," but not the appearing with Him in glory, which must be a later event. This later event seems to be the fulfillment of Zech. 14:5 and of the prophecy that "every eye shall see Him." (Rev. 1:7.)

If the above conclusions are correct it follows that the high priest's coming out after making the atonement for "the people" by sprinkling the goat's blood, is a type of the open manifestations then due – the saints being already with Him. Now we desire to fasten this one point, that the high priest did not change his clothes nor wash his flesh at the coming out from the work of atonement "for his house," but after the sprinkling of the goat's blood, on coming out the second time.

It then follows that the visible or open appearance of Christ is not due now, that is when He comes for His saints. And one thing more is equally true that the washing of the flesh is not due until the change of garments, and therefore cannot be fulfilled on the saints, unless they need washing after they have been beyond the vail. Some are certainly locating this washing at the wrong time according to the law. May we be fully prepared for every event in God's order, by the sanctifying influences of the word.

W. F. CARSON.

DEAR BROTHER:

We are glad to hear from you and furthermore we are glad that our views regarding the teachings of the word on this important subject are so much in harmony. Our views on this subject as expressed in previous papers, are almost identical with those you herein express; the only point of difference perhaps being that you (seemingly) expect a manifestation of the great High Priest (Christ Jesus the head and his body, the church) in glory visible to the natural sight of humanity, while in my view of the matter, "the world seeth him no more" with the natural eye, but will see or recognize his presence and reign by the eyes of their understandings being opened by the judgments of the "day of the Lord." Then they all shall see him and us by the light of those judgments as we now see him by the light of His Word – our Lamp.

We agree fully that the washing and change of garments from those of sacrifice – the linen – to those of executive office of – "glory and beauty," takes place after we have been changed and been presented in the Father's presence as His Bride or body. The significance of the washing and change to our mind is, that when he begins to reveal himself to those in the "court" (believers – not accounted worthy of translation – and to be a part of the Bride) they will be able to recognize the Christ as changed and then invested with Glory, Honor and Immortality – they will realize him as the one whose blessing is to be desired. Afterward (Lev. 9) he goes forward to the gate and there blesses, all the people (the world at large, – unbelievers) all of whom while he blesses (the work of the Millennial Age) will come to recognize Him as the one altogether lovely; in whom all their hopes centre and upon whom all the covenants and promises of God (the Ephods) depend.

If we but keep closely in sight the intimate relationship and close resemblance between the bullock and the Lord's goat, it should continually stir us up to see that we are being crucified with Him if we

would reign with Him, the "Scapegoat," evidently representing [R246 : page 5] that part of the church who shall be delivered afterward. After "the body" is complete He shall "deliver those who through fear of death (crucifixion of pride and self, etc.,) were all their lifetime subject to bondage" – Let us not be of this class, but as the Lord's goat – "Let us go to him without the camp (nominal church) bearing the reproach with him."

– [EDITOR.]

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A LETTER FROM YOURS AND OURS TO HIS AND OURS.

"Unto you who are sanctified by God the Father, and preserved in Jesus Christ and called; mercy unto you, and peace, and love, be multiplied. I thank my God, making mention of Thee always in my prayers, hearing (knowing) of thy love and faith, which thou hast toward the Lord Jesus and toward all Saints: That the communication of your faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."

I am happy to say to the "little flock," that I am rejoicing in "present truth," believing that I have received it in answer to prayer. About four years ago I forsook the paths of sin, and gave up all for Jesus; since then I have been striving to follow Him. I studied His word faithfully in order to know my duty, and can say, to the praise of our Heavenly Father, that He permitted me to see many precious promises, and faith claimed them mine.

Within the last year, however, I became convinced that there was greater light to be obtained from our "lamp" if it could be properly trimmed. I remembered the promises: "Ask and ye shall receive." "If any of you lack wisdom, let him ask of God," etc. My daily prayer was for wisdom, and an understanding of His Word. I believed my prayer would be answered; but, by what means, or instrument I knew not.

Father uses a variety of means to bless His children; and has given those precious things to His stewards "to do good and to communicate" them to others. Accordingly, in February, 1881, He sent one of His messengers (Brother Paton,) who, by the grace of God, "opened our eyes page 6 to behold wondrous things out of His law." To-day we can truly say, as did David: "The law of thy mouth is better to me than thousands of gold and silver. How sweet are thy words unto my taste! yea sweeter than honey to my mouth. Through thy precepts I get understanding: therefore I hate every false way." As Jesus said to the disciples, (John 4:32) so we can say to the nominal church, "we have meat to eat that ye know not of."

During the month of May, I had the pleasure of a visit to Pittsburgh, Pa., where I was privileged to meet and hold sweet converse on these precious and exhaustless themes with our beloved brothers – Sunderlin, Mann, Jones, Adamson and the editor of the "TOWER." It is needless for me to tell you that it was a delightful and profitable season.

These precious truths thrill my whole being. I am willing to spend and be spent, in telling the "story of Jesus and His Love." Pray for me, that I may have wisdom to "rightly divide the word of truth," and grace to enable me to suffer with Christ, and with you share the glories of the world to come. "Now may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen."

ROBERT BAILEY,
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