

(47) In Bible symbols rings represent new-creatureship as God's pentecostal blessing to His Gospel-Age consecrated (Luke 15: 22, see comment; Ex. 35: 22, where, except the necklace, the same jewels as are mentioned in v. 50 are enumerated). Accordingly, we understand these rings to represent the Parousia pilgrims' and auxiliary pilgrims' discourses before the General Church on the New Creature, which, having many aspects, furnished them with a wide range of subjects for discussion. Earrings are ornaments of the ears. Ears in Bible symbols represent understanding, especially of the things of faith (Matt. 11: 15; 13: 15, 16; Luke 4: 21; 9: 44). Accordingly, we understand earrings to represent the ornament of a believing understanding, and thus the faith. Hence the captains bringing the earrings as an oblation for the Lord type the Parousia pilgrims and auxiliary pilgrims bringing for the Lord's service their discourses on the matters of the Truth before the General Church. Here again a great variety of subjects were open to their use, and they made use of them. The last ornament mentioned in the A. V. of v. 50 is *tablets*. The Hebrew word here translated *tablets* [old English for *pendants*] is *chumaz, perfume box*. When we consider the antitype we think that the rendering *perfume boxes* makes the needed sense. In Bible symbols perfume represents that which is very acceptable and appreciable—the graces. (Ex. 30: 35, 37; 35: 8, 15, 28; Cant. 3: 6; 2 Cor. 2: 15—Diaglott; Eph. 5: 2). The perfume arising from the incense represents the graces, especially the higher primary graces. These perfume boxes, therefore, represent the Parousia pilgrims' and auxiliary pilgrims' discourses before the General Church on the graces. On the graces as sweet perfume to the Lord and all having His Spirit, there is much material, and this the antitypical captains laid hold of for many discourses. Without any doubt the pilgrims and auxiliary pilgrims did offer as oblations for the Lord discourses on the new will, on service and conduct, on the New Creature, on the things of faith and their understanding and on the graces. Thus our understanding is in harmony with the Bible, reason and facts. Hence we believe that it is the true one.

(48) At the end of v. 50 the statement is made that the captains were bringing the oblation to make an atonement for their souls. As the speech of the captains hitherto examined, like almost all other typical speeches, was fulfilled antitypically in pantomime, so this part of it was fulfilled in pantomime. On first thought the statement seems strange, that the Parousia pilgrims and auxiliary pilgrims were by preparing and delivering their discourses (capturing the jewels and offering them) making an atonement for themselves before the Lord; for does not our Lord's merit atone for all our Adamic imperfections? Assuredly so. But this seeming strangeness fades away when we remember that to make atonement or reconciliation involves two works: (1) making God pleased with everything in us, and (2) making us pleased with everything in God; for in reconciliation each party at variance must be made pleased with the other. It is the work of Jesus alone, and that through His merit, to make atonement in the first sense of the word—to satisfy God with everything in us; for it was for this that He died and rose again (Rom. 4: 25; 2 Cor. 5: 18, 19, 21). But atonement in its second part is not the work of Jesus alone, though ministerially He takes the initial step in each of its acts to effect it. We must co-operate with Him in effecting it, by a faithful use of God's Spirit, Word and providences, ridding ourselves of every thing of sin, error, selfishness and worldliness in us that hinders our becoming pleased with everything in God, and by developing everything of justice, Truth, love and heavenly-mindedness that is pleased with everything in God. It is the part of this second work of atonement or reconciliation, effected through our Lord's ministry in and by the Parousia pilgrims and auxiliary pilgrims, that is in v. 50 typed by the captains through their oblations making an atonement for their souls (themselves) before the Lord.

(49) How was this done? A few examples will clarify this process for all cases. We will refer first to a pertinent experience of our Pastor wherein he overcame an overweening fear for the sheep, and wherein he did not sufficiently trust the Lord's Word that no man could take His sheep out of His hands (John 10: 28). This experience of our Pastor was connected with the antitype of Jashobeam's breaking through the ranks of the Philistine host at Bethlehem and getting water from the well at its gate for David (1 Chro. 11: 11, 18). When Mr. Barbour, in attempted justification of his no-ransomism, gave in his magazine a plausible, but sophistical interpretation of the sin-offerings of Lev. 16, conscious that his and Mr. Barbour's magazines were going into practically the same hands, our Pastor feared greatly for the true sheep, that the error on the subject might lead

them into a fatal denial of the ransom. This fear reached an extreme height. What our Pastor did in this connection we will give in Chap. VI, where it will fit better than here. It was this fear in our Pastor for the Flock that gave the demons the approach to him whereby they greatly plagued him. And he strenuously fought them in their attacks on him through this fear, until he so thoroughly overcame them that by the time he got to the antitypical well and dipped out the pertinent portion, the Truth on the sin-offerings, typed in Lev. 16, his fear was overcome. Instead of hastening to spread this message before the Church, he saw that the Truth therein contained was so great as to justify his first calling together in a conference the leading brethren in the Truth, who spent eight days in earnest study of the involved matters, and at the end of that time were all convinced that it was true. Then he preached on the subject before the Allegheny Church. Then, perhaps three or four months after first coming to the understanding of Lev. 16, he prepared for, and published in the Feb., 1880, Tower the first article on the tabernacle after he came to see the Truth on Lev. 16. In the March, 1880, Tower appeared the first article on Lev. 16, after the pertinent experience. His inordinate fear was overcome. He had the fulness of peace in the assurance that no man was able to take the sheep out of the good Shepherd's hand. In this great struggle that he had with demons who tried to block his way to the antitypical well, he made an atonement for his soul before the Lord, *i.e.*, he brought himself into harmony with the Lord in the faith that the good Shepherd is to be trusted by each under-shepherd, as keeping His sheep safely. It was at the end of this experience of victory over fear that the Lord gave him the second and chief function of his office of that Servant, charge of the storehouse, he having had since the Spring of 1876 its first function, charge of the household. For the proper functioning of this office it was indispensable for him to come into factual harmony with the Lord's arrangement that the good Shepherd had *the* responsibility for the sheep and would be faithful and efficient in discharging that responsibility, otherwise he would have been constantly busybodying with our Lord's work.

(50) We will now give Bro. Barton's pertinent experience as the antitype of Shammah, David's third most powerful captain (2 Sam. 23: 11, 16), getting his water from that well. Bro. Barton's pertinent weakness was that of fault-finding wherein he was not concerned—he took umbrage at the course of Bro. Russell with A. E. Williamson in 1908 and 1909, when the latter in his attempting to oust the former from the leadership of the work publicly attacked him, was dismissed first from private-secretaryship and later from the pilgrim work, and then later for his continued sifting work was written against by Bro. Russell. In his pertinent course Bro. Russell was thoroughly justified; but Bro. Barton felt that Bro. Russell had not tried hard enough to recover A. E. Williamson, and therefore took umbrage at his pertinent course. The demons worked on this weakness of Bro. Barton; but he struggled hard against them and gained the victory in the battle: he came to see that his course was one of fault-finding and busybodying and put it aside. After that he gained access to the well and brought out of it the truth that between 1874 and 1878 Jesus by personal encounters with Satan bound him, preparatory to spoiling his house—the demons in their empire over earth (Z '10, 315, 316). But this battle of his had to be fought in order to make an atonement before the Lord—make himself pleased with God's way of ordering the Harvest's management through that Servant.

(51) The antitype of Eleazar (2 Sam. 23: 9, 16) is another brother, who had the weakness of not being properly adjusted in his relations to that Servant as the primary dispenser of the meat in due season. *E.g.*, when brethren would ask him questions on Scriptures that had not been explained by that Servant, instead of declining to answer, on the ground that the Lord had not yet made the matter clear through that Servant, he would venture his own understanding, all the while, however, believing that, not he, but our Pastor was that Servant. In 1910 the Lord brought him face to face with the condition. The question assumed this form: As a teacher of the General Church in relation to that Servant's functions as the Lord's special mouthpiece, what course should he pursue, to avoid, on the one hand, the bowing down and drinking prone in the worship of the messenger, and, on the other hand, giving thoughts to the brethren on Scriptures not first interpreted by that Servant; for he had previously come to see that the latter course was not a right one, as he also had seen that it was wrong to worship the messenger. On this question he had a long-drawn-out internal debate in which the keenest kinds of sophistries, first from one extreme, then from the other extreme, then from not such distant extremes, were presented to his mind. It was by all odds the sharpest debate, either internal or external, that he ever had. By the Lord's grace he was enabled to beat back every attack made on him in the debate; all the time his will on the matter was laid down in the Lord's hand. Finally he emerged as victor in the battle when he came to see, and subjected himself to the thought, that our Pastor's office functions as that Servant forbade that he should

give the brethren any *new* doctrinal, typical or prophetic thoughts until he had first presented them to that Servant and gotten his approval thereon, and that if they were matters of any importance he should not give them out until after that Servant had first given them to the Church. Thus through this struggle he learned the principles that should govern his office work as a general elder in his relations to that Servant's office prerogatives. Thus he made the atonement for his soul before the Lord, *i.e.*, became pleased with the Lord in His arrangements as to the office prerogatives of that Servant and his relations to them. Immediately thereafter he arrived at the well and dipped from it, on the basis of 1 Cor. 10: 1-14, the Truth on the five harvest siftings in themselves and in their relation to the five harvest calls, and then brought it in writing to that Servant, who in Z '13, 198-200, poured out an outline of the pertinent Truth as a drink-offering before the Lord. As at his well experience the Lord gave our Pastor the final function of the office of that Servant, so He seems in connection with this well experience to have set this brother apart for the office of the Epiphany messenger; for much of the Epiphany Truth is based on what he got at the well, even as much of the Parousia Truth was based on what Bro. Russell got at his visit at that well. So does the Lord prepare His servants.