

Q4: R1314 - Again, a difference should be recognized between the prophetic and doctrinal writings of the apostles and prophets and the merely historical books of Joshua, Judges, Samuel, Kings, Chronicles, Esther, Ruth, the four Gospels and the Acts of the Apostles, which are merely **historical records**. The truthful writing of matters of history in this our day is not supposed to require inspiration, but merely honesty; and all well-informed persons know that the Jewish scribes were scrupulously careful in their work. In fact, no other historic records of those times are counted worthy of comparison with theirs.

Q5: R5333 - After his testings had been accomplished, God gave him back children, houses, lands, friends. And these coming in abundance shadowed forth the blessings of Restitution-- how the tribulations of mankind will eventually work out for good to those who will love God. If those who are now suffering affliction because of their loyalty to the Lord, because of their trust in His arrangements, will take afflictions and trials joyfully, these will surely work out good to them--"a far more exceeding and eternal weight of glory."

Q5: A56:1-2 - If, then, we find no reason to impeach the motives of the various writers of the Bible, but find that the spirit of its various parts is righteousness and truth, let us next proceed to inquire whether there exists any link, or bond of union, between the records of Moses, those of the other prophets, and those of the New Testament writers. If we shall find one common line of thought interwoven throughout the Law and the Prophets and the New Testament writings, which cover a period of fifteen hundred years, this, taken in connection with the character of the writers, will be a good reason for admitting their claim--that they are divinely inspired --particularly if the theme common to all of them is a grand and noble one, comporting well with what sanctified common sense teaches regarding the character and attributes of God.

This we do find: One plan, spirit, aim and purpose pervades the entire book. Its opening pages record the creation and fall of man; its closing pages tell of man's recovery from that fall; and its intervening pages show the successive steps of the plan of God for the accomplishment of this purpose. The harmony, yet contrast, of the first three and the last three chapters of the Bible is striking. The one describes the first creation, the other the renewed or restored creation, with sin and its penal-curse removed; the one shows Satan and evil entering the world to deceive and destroy, the other shows his work undone, the destroyed ones restored, evil extinguished and Satan destroyed; the one shows the dominion lost by Adam, the other shows it restored and forever established by Christ, and God's will done in earth as in heaven; the one shows sin the producing cause of degradation, shame and death, the other shows the reward of righteousness to be glory, honor and life.

Q6: A135-136 - In view of the great plan of redemption, and the consequent "restitution of all things," through Christ, we can see that blessings result through the permission of evil which, probably, could not otherwise have been so fully realized.

Not only are men benefited to all eternity by the experience gained, and angels by their observation of man's experiences, but all are further advantaged by a fuller acquaintance with God's character as manifested in his plan. When his plan is fully accomplished, all will be able to read clearly his wisdom, justice, love and power. They will see the justice which could not violate the divine decree, nor save the justly condemned race without a full cancellation of their

penalty by a willing redeemer. They will see the love which provided this noble sacrifice and which highly exalted the Redeemer to God's own right hand, giving him power and authority thereby to restore to life those whom he had purchased with his precious blood. They will also see the power and wisdom which were able to work out a glorious destiny for his creatures, and so to overrule every opposing influence as to make them either the willing or the unwilling agents for the advancement and final accomplishment of his grand designs. Had evil not been permitted and thus overruled by divine providence, we cannot see how these results could have been attained. The permission of evil for a time among men thus displays a far-seeing wisdom, which grasped all the attendant circumstances, devised the remedy, and marked the final outcome through his power and grace.

During the Gospel dispensation sin and its attendant evils have been further made use of for the discipline and preparation of the Church. Had sin not been permitted, the sacrifice of our Lord Jesus and of his Church, the reward of which is the divine nature, would have been impossible.

It seems clear that substantially the same law of God which is now over mankind, obedience to which has the reward of life, and disobedience the penalty of death, must ultimately govern all of God's intelligent creatures; and that law, as our Lord defined it, is briefly comprehended in the one word, **Love**. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (Luke 10:27) Ultimately, when the purposes of God shall have been accomplished, the glory of the divine character will be manifest to all intelligent creatures, and the temporary permission of evil will be seen by all to have been a wise feature in the divine policy. Now, this can be seen only by the eye of faith, looking onward through God's Word at the things spoken by the mouth of all the holy prophets since the world began--the restitution of all things.

Q7: R4058 - THE VOICE OF THE FIRST SIGN

(2) At Moses' second presentation to Israel he did not address them personally and directly, as at the first, God having said to him, "Aaron shall be thy prophet or mouthpiece, and thou shalt be a god unto Aaron." This item of the type would seem to imply just what we see to be the fact of the case now, viz., that the Lord Jesus does not address himself to the true Israelites in person now, as at the first advent, but through his agent, through a mouth-piece. Aaron, the mouth-piece or agent of the Lord, we would understand to represent the Royal Priesthood--those of the Lord's consecrated people still in the flesh, still sacrificing, --who have not yet passed beyond the veil into glory. The type, then, seems to say that the signs or testimonies which will convince all true Israelites now living respecting the presence of the Lord and his mighty power to deliver, his ultimate victory over Satan, sin and death will be of or from our **present** Lord, but by or through the living members of his Body, his brethren, represented in Aaron.

(3) The first sign or testimony to Israel was the casting of the rod upon the ground, and its becoming a serpent, and the taking of the serpent by the tail, and its becoming a rod again in the hands of Aaron. It was Moses' rod, and Aaron was merely his representative in every act. The Natural Israelite merely saw this as a miracle, and discerned in it no teaching; but the Spiritual Israelite is not to expect a larger rod and a larger serpent as the antitype, but should

expect to comprehend the meaning of the rod and of the serpent as an antitypical instruction or testimony today.

A rod symbolizes authority. Moses' rod was frequently used in connection with the plagues, as well as in connection with the signs, as signifying divine authority. A serpent is a symbol of evil--of sin and all its consequences, evil in general. The lesson for the Spiritual Israelite today is that he is now to understand that all the evil there is in the world is the result, directly or indirectly, of God's having let go of his rod or authority; and they are to understand further that it is God's intention or purpose, as it is also his promise, to take hold upon the present evil conditions, which have lasted now more than six thousand years, and to bring order out of confusion--to re-establish his authority in his own hand.

These acts or signs are said to have "voices" or to be **testimonies**. (Exod. 4:8,9` .) Hence our query must be, Is this sign or testimony now being given to God's people throughout the world? We answer, Yes. Has it been always recognized and presented thus? We answer, No. Was it ever thus presented before this harvest time? We answer, No. Heretofore it has been a matter of speculation amongst peoples and theologians of all classes and shades of Christian belief, but a question without an answer--Why did God permit evil in the world? Some have blasphemously held that God has **caused** the evil, that good might follow; but this God himself most emphatically denies, and everything pertaining to his character refutes it. He declares that every good and every perfect gift is of him, with whom is no changeableness or variableness. "His work is perfect." Others have claimed that a conflict is in operation between God and Satan, between good and evil, and that each side is doing its utmost to conquer the other--with evil and Satan predominant in the world, on account of which it is spoken of as "the present evil world," in which there is "none righteous, no, not one." But whatever the standpoint of view, it has been confusion only until the harvest-time, when the true light upon the subject began to shine forth, showing that when sin entered the world God gave mankind over, let them take their course, let the rod of divine authority drop, "rested from his own work," permitting sin and evil to flourish--not, however, intending that it should flourish forever as a serpent, but fully intending, predestinating, and even foretelling, that in due time he would set up his Kingdom in the person of the Messiah, who should lay hold upon that old serpent, the devil and Satan, and restrain his power. Showing, too, that he will ultimately bring all evil conditions back to subjection and harmony with the divine authority and law --destroying the evil connected therewith. This teaching, then, is the sign whose "**voice**" or **testimony** was typified by Aaron casting the rod upon the ground, its becoming a serpent, and his taking it back into his hand again. How much grander the antitypical teaching than the typical sign! How much more forceful! Who of the true Israelites who has heard this testimony is any longer in doubt respecting the speedy deliverance of all of God's people from the power of Satan, sin and death?

We would avoid personality as far as possible, but believe it to be in the interest of the Truth and of the true Israelites that we point out that this sign has already been given. ZION'S WATCH TOWER AND HERALD OF CHRIST'S PRESENCE was founded in 1879, and the "voice" therefrom, to the true Israel of God, announced that the second advent of our Lord, as the deliverer of the world, had already taken place--that he was **present** but invisible, a spirit being not possible to be seen by any, even his Church, until they should be "changed" and made **like him** in the First Resurrection. The message further declared that he was present for the purpose of establishing his Kingdom and delivering his saints and the whole groaning creation from the bondage of corruption--as many as will obey him. And it is very remarkable

that very shortly a special number of this journal was issued, bearing the significant title, "**Food for Thinking Christians--Why Evil Was Permitted.**"* This voice or testimony was spread abroad amongst the Spiritual Israelites in an extraordinary manner--over a million and a half copies being circulated through the mails and at Church doors in the United States, Canada and Great Britain. And the voice or testimony of this first sign, token, teaching, is still being repeated from one to another of the Lord's people throughout the world, and now in various languages. In that pamphlet for the first time, so far as we know, was shown that the evil in the world, the bondage to sin and death and the reign of iniquity and the various oppressions to which the whole groaning creation is subject, are the results of God's having **let go his authority** (rod), and not the result of his **inability** to hold the authority, nor in any sense the outworking of the **authority in his hand**. It showed also how complete will be the restraint of evil and its complete annihilation when again the Lord shall take unto himself his great power and reign. Could there possibly be a greater or a grander antitype for the sign which Moses and Aaron presented to Israel through the rod and the serpent? Is not the truth on this subject much more convincing to the Spiritual Israelite today than any natural signs or wonders or miracles could possibly be? Does not the knowledge now granted the Lord's people respecting the divine plan of the ages, and its purpose, and the result, satisfy our longings as nothing else could do, and assure our hearts that deliverance is nigh?

*Since this publication two other tracts have been issued, bearing portions of the same title: No. 62, "The Divine Plan of the Ages: Why Evil was Permitted"; No. 52, "Food for Thinking Christians: Our Lord's Return," etc.

Q7: R5060 - It will be remembered that when Moses and Aaron presented themselves before Pharaoh they performed the first of these signs in his presence--the rod turned into a serpent and being reclaimed was a rod. Pharaoh called for his magicians (types of theologians of today, whose minds, not morals, have become corrupted, and who are reprobates, not morally, but as respects the faith--`2 Tim. 3:8`), and explained to them that Moses and Aaron claimed that this sign was an evidence of divine power and favor, and asked them if they could not show the same evidences. They replied, Yes, and cast their rods upon the ground and their rods also became serpents; but Aaron's rod-serpent swallowed up all of these. What would this signify? It might mean that so far as the world is concerned the first sign or testimony which convinced the Hebrews will be claimed to be nothing new; it will be claimed that theologians all along have declared and thought that God blesses evil things so that they result in good. But we answer that the view of this subject which God has **now** displayed to his people is so much more complete that it quite **swallows up all these** suggestions and theories of the past. What the Lord is now showing proves to his people conclusively not only that some accidents are overruled of the Lord for good, but that all evil of every kind is the result of absence of the divine control, and that when the Lord shortly shall put forth his hand and again take control of earth's affairs, its evil conditions will give place to conditions in accord with the divine character and authority.

Q11d: E358-359 - Job here points out the utter destruction of man's soul, or being, in death. Nevertheless in verse 21 he concludes the argument with the declaration, "I shall sleep and thou shalt seek me in the morning, but I shall not be." Here the interim of death is referred to as a sleep, as the Millennial age is referred to as the morning, and the present age as the night of weeping and trouble, dying and crying. The Lord will seek Job in the morning, in resurrection

power, and though he shall not be, though death shall have worked utter destruction, nevertheless the case is not beyond divine power, and hence, when the Lord's time shall come "he shall have a desire unto the work of his hands," when the day of the Lord's vengeance shall have passed, and the times of refreshing shall have come--then he shall call, and Job and all others will answer him. See Chap. 14:14,15.

"It is as high as heaven; what canst thou do? Deeper than **hell [sheol, oblivion]**; what canst thou know?" Job 11:8

These words are by Zophar, one of Job's mistaken comforters, whom the Lord reproved. By this statement he is attempting to show Job that the divine principles of government are inscrutable to humanity: as an illustration of man's utter lack of knowledge of God he refers to **sheol**, and compares the two; as there is no knowledge in **sheol**, equally, he claims, there can be no knowledge of the divine wisdom and plan.

"O that thou wouldst hide me in **the grave [sheol, oblivion]**, that thou wouldst keep me in secret until thy wrath be past, that thou wouldst appoint me a set time and remember me." Job 14:13

Here is the most simple and most explicit statement of Job's hope. He was not anxious for a perpetuation of the present conditions of sin and sorrow and trouble and pain; he was quite willing to be hidden in oblivion until the time when the curse, "wrath," shall be lifted from the earth, and the times of refreshing instead shall come. But he does not wish to be blotted out forever. Oh no! having confidence in the divine provision for a future life, through a resurrection, he prays that God in due time, after the curse of sin has been rolled away, will remember him, and call him out of oblivion into being again, by the restitution powers then to be exercised through the Christ. See Acts 3:19-21.

Q11d: R3040 - Question.--In what sense can the statement in `Job 19:26` be true, since we understand he will not have power to "see God" as a human being?

Answer.--The passage might be understood in two different ways: (a) As an expression of Job's trust in the Lord that notwithstanding the serious malady with which he was afflicted, and the apparent utter destruction of his skin, by a loathsome disease, yet he hoped for recovery and that he should yet praise the Lord in the flesh and in health. Or (b) it may be understood to refer to a future life and Job's confidence that though his sickness might result in death, complete dissolution, yet it did not mean in him an everlasting extinction. As previously stated, God would call and he would answer in his flesh. His seeing God in the flesh should not be understood as that which is impossible, of which our Lord says, "No man hath seen God at any time," and of which the Apostle says, "Whom no man hath seen nor can see." It should be understood in the way in which it is commonly used today; viz., that God's people see him in his works, as we sometimes say, "I see God's hand in this." And again, we are informed that "all flesh shall see the salvation of God." And again, "Look unto me and be ye saved, all the ends of the earth."

Q12b: T37-38 - The Anointing of the Priest

As Aaron had the holy oil poured upon his head, so our Head, the Lord Jesus, was anointed with the antitypical oil--the holy Spirit--when he was thirty years of age, on the banks of Jordan,

at the time of his consecration. There he was "anointed with the oil of gladness above his fellows"-- as **Head** over all his joint-heirs. A **measure** of the spirit is given to every member who thus consecrates; but Jehovah gave "not the Spirit by measure unto him." (John 3:34) John saw and bore record that our High Priest was thus anointed, and Peter adds his testimony, "How God **anointed** Jesus of Nazareth with the holy Spirit and with power." John 1:32; Luke 4:1; Acts 10:38

The anointing oil was poured **only** upon the **head**. The under-priests were not anointed individually.* They were recognized as members of the High Priest's body, and received their anointing only in him as their head. Hence also the antitypical priests are merely partakers of the spirit of Christ, and only those who are **in** Christ Jesus are partakers of the anointing which seals all those who will be recognized as the heirs of God's promises, and joint-heirs with Jesus Christ their Lord. Eph. 1:13,14; 4:30

The oil "ran down...to the skirts of his [the High Priest's] garments" (Psa. 133:2), thus representing how all the members of Christ's Body are to be partakers of the

Exodus 30:30 **refers to the anointing of Aaron and his sons. The thought is that each of Aaron's sons who succeeded to the High Priest's office was to be anointed in his turn, as Aaron himself was anointed at the beginning.*

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same anointing **after** their Head. "The anointing which ye have **received of him** abideth in you." (1 John 2:27) This oil began to reach **the Body** on the day of Pentecost, and flowed on down through this Gospel age, anointing all who are truly baptized **into Christ**, constituting them, with their Head, kings and priests unto God, to reign a thousand years. Rev. 20:6

We thus see that Aaron, robed and anointed, represented the entire Christ--the complete Seed of Abraham, in which God is about to bless all the families of the earth. But let us not forget that we have been viewing the Great Deliverer from God's standpoint, and with him looking down to the time of his manifestation--the dawn of the Millennial Day--when all the members shall have come into the Body, and when the "holy oil" shall have run down "to the skirts of his garments," anointing every member. (Lev. 10:7) Then he will begin the work of blessing mankind. For the glorious reign of this Kingly Priest we constantly pray, "Thy Kingdom come, thy will be done on earth."

Q13c: R511 - "And there were lightnings and thunders and voices." This describes the general effect on mankind; lightnings signifies diffusion of **knowledge**. "His lightnings **enlightened** the world" (Psa. 97:4). Voices signify proclamations and general discussion of subjects by those being enlightened. Thunderings signify tumults accompanying the increased enlightenment.

Q13d: R5867 - These are the false Christs--false bodies of Christ with false heads, or governments not authorized by the Word. They have deceived many--practically the whole world. On the contrary, the people comparatively more or less deranged mentally who have claimed to be Christs have deceived very few in comparison with all mankind. We believe that

we have presented the right thought. The Editor is not expecting any personal anti-Christ, nor that Satan will materialize as a man and misrepresent the Lord. On the contrary, as the great Time of Trouble progresses the spirit of evil will be made manifest more and more in all the "children of disobedience"; and more and more they will become vexed and angry with the children of obedience, who will be standing loyally by the Word of God and the principles of righteousness and love. It is from such a division of the people, we believe, that the antitypical Elijah class will suffer violence; first, represented by the chariot of fiery trouble; secondly, by the whirlwind of anarchy.

Q13d: R5058 - The text at the head of this study draws to our attention another storm. It pictures the great storm of trouble which in the close of this Age will suddenly burst upon the whole world of mankind and in which "Babylon the Great, the Mother of Harlots," "like a great millstone will be cast into the midst of the sea." This same "time of trouble," in some Scriptures, is spoken of as a "whirlwind," the result of letting loose "the four winds of heaven," that will be held until that time.--`Rev. 17:5`; `18:21`; `Jer. 25:32`; `Rev. 7:1`.

Again, this trouble is symbolized by a "fire" which will burn not only the earth (symbolical of organized society), but also the heavens (symbolical of ecclesiasticism). This symbolical fire, this great anarchistic blaze, will leave present institutions in "ashes." Upon the ruins, the ashes, of the blasted hopes and ambitions of society, political, scientific and religious, will arise the glorious Kingdom of Messiah to bless the world; and it will be as prophesied: "The desire of all nations shall come." It is really what all nations desire, although they do not realize how their desires are to be accomplished by Divine interposition through Messiah's Kingdom.

Q13f: R1353 - `Verse 2`. "Open ye the gates, that the righteous nation which keepeth [observeth or regardeth] the truth may enter in." From `Rev. 21:12` we learn that the gates or entrances of the city, which are twelve in number, are inscribed with the names of the twelve tribes of Israel. This is in harmony with what we have learned of the earthly phase of the Kingdom of God (see MILLENNIAL DAWN, Vol. I., Chapter XIV.), that the ancient worthies from the various tribes of Israel, selected during the Jewish age, will be the visible representatives of the heavenly Kingdom in the earth, through whose instrumentality the nations may enter into the blessings of the Kingdom.

A301-302 - Heirs of the Kingdom

"Who shall ascend into the hill [literally **mountain**, symbol of kingdom] of Jehovah? or who shall stand in his holy place [temple]? He that hath clean hands and a pure heart." Psa. 24:3,4

The city of Jerusalem was built upon a mountain top--a double top; for it was separated by the valley Tyropoeon into two parts. Still it was one city, surrounded by one wall, with bridges connecting the two divisions. On one of these mountain tops the Temple was built. This might be understood to symbolize the union of the kingly and the priestly qualities in the glorified Church; or, the one Kingdom of God with its two phases--the spiritual temple, not of earthly origin, but of a new, heavenly or spiritual nature (Heb. 9:11), separate from, yet united with, the earthly phase.

David appears to refer to the two places. It was an honor to be of the city at all, and a still greater honor to ascend into the holy temple, into the sacred precincts of which only the priests were permitted to enter. And David shows that purity of life and honesty of heart are necessary

to any who would attain either honor. They that would be of the Royal Priesthood are exhorted to purity, even as the high priest of our profession is pure, if they would be accounted worthy of joint-heirship with him. And he that hath this hope in him purifieth himself, even as he is pure. This, as already shown, is a purity of **intent**, reckoned to us as absolute or actual purity, Christ's imputed purity supplying our unavoidable deficiency, and compensating for our unavoidable weaknesses, while we walk **after** the spirit and not **after** the flesh.

But let it not be forgotten that purity, sincerity, and entire consecration to God are essential to all those who would enter the Kingdom of God in either phase. It was thus with those ancient worthies who will inherit the earthly phase of

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the kingdom under Christ. They loved righteousness and hated iniquity, and were deeply grieved and penitent when overtaken by a fault, or stumbled by a weakness or besetment. So, too, it has been with the faithful of the Gospel age; and so it will be with all in the Millennial age, when the spirit of God, the spirit of truth, is poured upon all flesh. The overcomers of that age will also need to strive for purity of heart and life, if they would have a right under God's arrangement to enter into the city--the kingdom prepared for them from the foundation of the world--the original dominion restored.

T94-96 - As, in the type, the "Day of Atonement" sacrifices preceded all others, and were a **basis** for the general forgiveness and acceptance with God of all Israel, but were followed by other sacrifices by individuals after that day, termed "sin-offerings," "trespass-offerings," "peace-offerings," etc., so will be the antitype. After the sacrifices of this Gospel age have brought "the people," the world, into a justified condition, there will still be sins and trespasses committed which will require confession and reconciliation, making these after-sacrifices necessary.

The Atonement Day sacrifices represented the cancellation of Adamic sin by the sacrifice of the Christ; but during the Millennium, while the benefits of the atonement are being applied to the world, while they are being gradually restored to actual perfection and life and harmony with God, errors will be committed for which they will be in some measure responsible. For such they must make some amends, accompanied by repentance, before they can be again in harmony with God through Christ, their Mediator.

Consecration will also be in order in the next age, though, owing to the changed government of the world, consecration will no longer, as now, mean unto **death**, but on the contrary, it will be unto life; for with the close of the reign of evil comes the end of pain, sorrow and death, except upon evildoers. Consecration must always be a voluntary presentation of one's powers, and hence this is represented in some of the sacrifices after the Atonement Day.

As the **basis** for all forgiveness of sins in the next age will be the "Day of Atonement" sacrifices, it would be appropriate in the type for the sinner to bring some sacrifice which

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would indicate a recognition of the "Day of Atonement" sacrifices, as the ground of forgiveness anew. And so we find that all offerings of the people after the "Day of Atonement" were of a

kind which pointed back to or recognized the sacrifices of that day. These offerings might be of cattle or sheep or fowl (turtle doves or young pigeons) or of fine flour--the article offered depending upon the **ability** of the offerer.

During the Millennial age **all men** will "come to a knowledge of the truth," and thus to the fullest opportunity of salvation from the curse (condemnation or sentence) of Adamic death. (1 Tim. 2:4) When we remember that this **death** includes all the sickness, pain and imperfection to which humanity is now subject, we see that God's plan includes a full restoration to human perfection; only those who deliberately refuse or neglect the opportunities then put within the reach of all will die the Second Death. But perfection will come gradually, and it will require the cooperation of the sinner's WILL ever to reach it. He must **do what he can** to climb up again to perfection, and will have **all** the assistance **necessary**. This is shown by these sacrifices in general: they were to be according to every man's **ability**. However degraded by sin and imperfect, each must, when he comes to a knowledge of the truth, present himself to God, the offering indicating his condition. The dove or pigeon brought by the poorest in the type represented the justified **all** of the morally poor and degraded; the goat offered by others more able, represented the **all** of some less degraded; while the bullock represented the **all** of those who had attained **perfection** of human nature. Just as a bullock was used to typify the perfect humanity (much fat) of Jesus' sacrifice, and a goat (wayward and lean) was used to represent the imperfect human nature of the saints, in the sacrifices of this Atonement Day, so those animals similarly

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represented the offerers (Israel--typical of the believing world in the Millennium) in their consecrations. But it should be remembered that these burnt-offerings and peace-offerings of the future represent the people as **consecrating**-- giving themselves to the Lord. They do not represent sin-offerings to secure **atonement**, as do the sacrifices of the Day of Atonement. There were indeed trespass-offerings which were in a sense sin-offerings for individuals; but these, as we shall see presently, were wholly different from the national sin-offerings of the Atonement Day.

When those of the world of mankind, willing to accept God's grace, shall have been brought to perfection, at the close of the Millennium, there will be no longer any **poor** in the sense of inability to offer a bullock--in the sense of deficiency of mental, moral or physical ability. All will be perfect men, and their offerings will be their **perfect** selves typified by **bullocks**. David, speaking of this, says: "Then shalt thou be pleased with sacrifices of righteousness [of right doing] with burnt-offering and whole burnt-offering; then shall they offer **bullocks** [perfect sacrifices] upon thine altar." (Psa. 51:19) Yet that David's language should not be understood to teach the restoration of the literal, bloody, typical sacrifices, is evident, for in the same connection he says, "Thou desirest not sacrifice [either typical or antitypical-- full atonement for sin having been accomplished by that time "once for all"]...The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." All these sacrifices must be of the free will and desire of the offerer. Lev. 1:3