

# Beauties of the Truth

A Forum for the Publication of Scriptural Viewpoints  
Thought to be Harmonious with God's Plan of the Ages  
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**Allegories of Redemption**

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## *Allegories of Redemption*

The Old Testament Scriptures are literally full of allegorical illustrations of various features of the Divine Plan. And there is an order to the allegories. Allegories illustrating God's covenants, for example, are not randomly distributed throughout the Old Testament, but are concentrated in the history of the lives of the patriarchs to whom God's covenant of blessing was expressed. To Abraham, Isaac and Jacob the promise of a blessing to all mankind was given, and in their lives were illustrations of the covenants and classes to be developed in the outworking of God's promised blessing. Further,

- × In the affliction of Abraham's natural seed for 400 years we have a picture of the affliction of the spiritual seed of promise during their development in the Gospel Age.
- × In Israel's deliverance from bondage to Egypt we have an illustration of the deliverance of the saints (firstborn) and the world from the bondage of Satan's rulership.
- × In God's dealing with Israel, in their Law and Atonement rites, we have pictures of the processes by which atonement will be made for all mankind -first for the saints, and then for the world.
- × In receiving the inheritance of the promised land Israel typified the saints (two tribes on the east of Jordan), Ancient Worthies (Manasseh, which settled on both sides of the Jordan), and the world (9 tribes on the west of Jordan) coming into the inheritance of rest God intends for each.
- × In the history of the judges, which preceded Israel's Kingdom, we find allegories of the Gospel age, which precedes the establishment of the Kingdom.
- × In the period of Israel's kingdom we have pictures which relate to the Kingdom in one sense or another. The first three kings of Israel, each with a reign of 40 years, picture the Typical (Saul), Embryo (David), and Glorious (Solomon) kingdom of God, respectively. The reigns of many of the subsequent kings who were unfaithful represented the false kingdom of Antichrist. The reign of Ahab is prominent in this connection.
- × In the captivity of Israel to Babylon is a picture of the captivity of spiritual Israel to Mystic

Babylon.

- × In the building of Jerusalem after Babylonian captivity we find allegories relating to the construction of the walls of New Jerusalem, the Church. The books of Nehemiah and Esther record experiences which illustrate the construction of Christian character and resolve.

## *Early Allegories of Redemption*

But our focus now is on the allegories formed by the experiences of Adam, Eve, and their sons. They also fit a pattern. As Adam and Eve were the source of man's fall into sin and death, so their experiences represent mankind in a fallen condition, seeking redemption. As a promise of a seed of deliverance was intimated to Eve, so her sons foreshadow the development of the seed of promise which would deliver mankind.

When Adam and Eve had sinned, they realized a need of a covering. This represents that mankind in their sinful condition require a covering-not of mere clothing, but of righteousness.

What would be suitable? "... and they sewed fig leaves together, and made themselves aprons." We notice two things about this: first, that this covering was provided by Adam and Eve, rather than God, and second, that this covering was evidently unsuitable since God provided them with animal skins later. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." (Genesis 3:21) Bible Students have seen this to mean, typically, that God provides mankind a covering of righteousness at the cost of life - the shedding of blood being necessary to secure the skins of the animal. In the reality, the cost was the life of Jesus' human nature. The benefits of that gift have come to us now, and will shortly come to all mankind in the mediatorial Kingdom, near at hand.

But what of the fig leaf aprons? Do they symbolize something in particular of man's attempt at justification? Yes, they seem to represent efforts toward self-righteousness, self-righteous acts and conduct to act as a covering. This was essentially the hope held out by the Law. "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them." (Romans 10:5) By perfect obedience, perfectly doing righteous works, it would be possible to secure life by evidencing that you were not an imperfect, condemned human. The flaw, of course, was that such a thing is an impossibility. Perfect works are not possible with fallen man. That attempt at covering is not suitable.

That the leaves were of the fig tree helps identify the symbol. The fig tree is used extensively to represent Israel. Leaves, the prominent visible aspect of a full tree, indicate the outward manifestation, profession, teaching, instruction of that represented by the tree. So our Lord cursed the fig tree shortly before his death, illustrating that Israel was cursed for having nothing but professions, without actual fruitage. And in Revelation 22:2, the leaves of the tree of life picture the teachings and instructions of the glorified saints, which shall be "... for the healing of the nations." What was the teaching, instruction held out by the Jewish tree? It was that by obedience to the Law, life could be had. The fig leaf aprons are a good illustration of endeavoring to gain life by righteous

works. But alas, a fruitless endeavor! requiring God's provision of the ransom, shown in the animal skins which God provided.

Genesis 3:8 says that after Adam and Eve had adorned themselves with the aprons, "... they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." This also has its lesson. It shows mankind's condition after the fall, associating in nations and governments as though to gain some security and protection from the condemnation imposed by God. Trees do symbolize nations, and the trees of Eden in particular are used to represent nations. This is explicitly so in Ezekiel 31, in a prophecy against Pharaoh, king of Egypt. In that prophecy both Pharaoh, representing his nation Egypt, and Assyria are likened to great trees made "... fair by the multitude of his branches: so that all the trees of Eden [other nations], that were in the garden of God, envied him. ... To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: ... This is Pharaoh and all his multitude, saith the Lord God." (Ezekiel 31:9, 10, 16, 18)

The Genesis record next tells of God's conversation with Adam and Eve, the sentence of condemnation, and the hope of eventual release through the seed of the woman. (Genesis 3:15-17) The following chapter builds on that hope. The firstborn, Cain, was evidently seen to be in fulfillment of God's promise, for Eve said "I have gotten a man from the Lord."

Let us look at Cain, then, as the first development of God's promise to provide the way of blessing. That would be Israel, the people of whom it was said, 'Ye shall be unto me a kingdom of priests...' if they would be faithful to the Lord. (Exodus 19:5, 6) Had they remained faithful they would have secured the privilege of coming into Christ, to become God's agent for the blessing of all mankind. But they did not. Rather, they slew the Messiah appointed for them, their younger brother according to the flesh, just as Cain slew Abel. Abel was an illustration of Christ, slain by the rebellious Jewish people. Even the offerings of Cain and Abel to the Lord suggest this. Cain, Israel, offered vegetation - it reminds us of the fig leaf covering first used by Adam and Eve. But Abel offered a blood sacrifice, of the firstlings of the flock, just as Jesus offered himself as the spotless lamb of God to provide the ransom covering for mankind, pictured by the animal skins given Adam and Eve.

Cain's punishment was not death, but to be "a fugitive and a vagabond ... in the earth ... and the Lord set a mark upon Cain, lest any finding him should kill him." Just so, Israel has been a dispersed and fugitive nation during the Gospel age, but a people marked of the Lord to prevent their destruction.

After the death of Abel, Eve had another son, Seth. Her comment on the occasion gives us a clue as to who Seth pictured, and also adds strength to the thought that Abel pictured Jesus. "... she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew." Previously she had looked to Cain as the "man from the Lord" to fulfill the promised seed. But as Cain evidently disqualified himself by his treachery, she understood Abel to have been shown the worthy one. But Abel having died, Seth becomes his replacement: "... another seed instead of Abel, ..." Seth pictures the risen Christ, as Abel pictured the sacrificing Christ. Christ

risen is the successor to Jesus slain, and is the seed through whom the promised release of mankind will be effected.

In course of time Seth also bore a son, "and he called his name Enos: then began men to call upon the name of the Lord.' (Genesis 4:26) This takes us to the time when the risen Christ, with his completed bride, will as the "everlasting father" bring forth children in the kingdom. Then Christ will give to mankind the benefit of the life he yielded at Calvary, and become the second father of the race. And then, when Seth - Christ risen - brings forth mankind as his children in the kingdom, men will call upon the name of the Lord in praise and thanksgiving for His kind mercies.

## *Stars, Dust & Sand*

God promised Abraham that his seed would be multiplied greatly. To illustrate this God likened Abraham's seed to the stars of heaven, the *dust* of the earth, and the sand of the seashore - each multitudinous. But Bible Students have long seen that these terms convey a deeper meaning than just of a vast number. The stars picture the heavenly seed of Abraham, the church of the firstborn, and the sand the earthly seed of Abraham, which will ultimately include all of restored mankind. A thought which has appealed to some is that the dust of the earth refers to natural Israel -earthly, but to some extent distinct from the sand class of all mankind.

We agree with these identifications. And when we look to the narratives of Genesis dealing with the patriarchs, we find a consistency in the use of these terms.

### *Stars*

Genesis 15. Abraham is asking for some assurance of God's promise of a child. At this time Abraham had no child at all, and it appeared that his inheritance would fall to "one born in my house" of servants - perhaps Eliezer, his steward, or a child of his. (Genesis 15:2, 3, *cf.* 14:14.) But the Lord assured him, "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir." (vs. 4) The promised child, of course, was to be Isaac, who Paul tells us pictured the spiritual seed of Abraham. (Galatians 4:28) God responded by telling Abraham to "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." (vs. 5) So the promise of Isaac was specially tied to the stars, just as we would expect if the stars picture the spiritual seed of Abraham, as Isaac did.

And when God repeated the covenant to Isaac, after Abraham's death, it was the symbol of stars that God used to describe Isaac's seed. "I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries (as Genesis 15:18-21); and in thy seed shall all the nations of the earth be blessed." (Genesis 26:4)

## *Dust*

The symbol "dust of the earth" for Abraham's seed was mentioned on the occasion of Lot and Abraham separating, dividing the land because of their number. After Lot had chosen the well-watered plains of Jordan, God said to Abraham: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." (Genesis 13:14-17)

The land which was being promised was the land given later to the Israelites, and to which they are now regathered. The land promised was most pertinent to Abraham's natural seed, Israel. This aspect of Abraham's seed was likened to the dust of the earth.

And when God repeated the covenant to Jacob, who in contrast to Isaac stands for the natural seed of Abraham, Israel after the flesh, it was the symbol "dust of the earth" that He used. And again, the land itself was an important part of the promise. "... the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: (as Genesis 13:14) and in thee and in thy seed shall all the families of the earth be blessed." (Genesis 28:13, 14)

## *Sand*

This term appears first in connection with Abraham's offering of Isaac. That event pictured the death of Jesus as the Ransom for mankind, which assures the blessing of all those who will constitute the heavenly seed of Abraham, and those who will constitute the earthly seed in its widest scope. So it is consistent that on this occasion God likened Abraham's seed to "the *stars* of the heaven, *and* as the *sand* which is upon the sea shore ..." (Genesis 22:17)

In Revelation 20:8 the expression "sand of the sea" is applied to restored mankind. Satan will "... go out to deceive the nations which are in the four quarters of the earth, the number of whom is as the sand of the sea."

## *A Note to Readers*

We have had a good number of heartening letters and comments about *Beauties of the Truth*. Thank you. It has encouraged us to continue. We have also heard from two readers who very courteously, and with wishes of blessing on our efforts, informed us that time, or benefit derived, was not sufficient for them to think it advisable to continue receiving *Beauties of the Truth*. If others are of this persuasion, kindly inform us, as we do not wish this mailer to burden any. We appreciate the honest feedback.

However, you may know of brethren who would appreciate receiving this circular who are not yet aware of its availability. Please inform them. We are happy to send *Beauties of the Truth* to all the brethren who wish to have it.

We specially express our thanks to those who have shared their studies with us, which is the point and purpose of distributing this folder. And we are grateful to those who have sent suggestions and counsel. They do not fall on deaf ears, but on thoughtful ones. And we thank you for sending us feedback on specific articles. Some brethren have said they enjoy most seeing the responses of readers published as "Correspondence."

We are always glad to hear from you. - BT

## *A Sword Upon Babylon*

Some time ago a brother directed our attention to a passage of Jeremiah which prophesied the destruction of Babylon, and suggested that it paralleled the 7 plagues, which are a seven-staged destruction of mystic Babylon during the Gospel Age Harvest. The prophecy is in the 50th chapter of Jeremiah. That chapter opens: "The word that the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet." After reciting the cause for Babylon's doom, and exhorting his people to "remove out of the midst of Babylon ..." (vs 8), Jeremiah breaks down the destruction of Babylon into 7 divisions. The first 5 of these are designated by the expression 'A sword is upon ...'

There is "A sword upon the Chaldeans ... the inhabitants of Babylon, ... A sword upon the chief stays [margin] ... A sword upon her mighty men ... A sword upon their horses and ... chariots and ... mingled people ... A sword upon her treasures..." (vs. 35-37) Then follows "A drought upon her waters..." and finally utter desolation, "As God overthrew Sodom and Gomorrah ..." (vs. 38-40)

Let us put this to the test, by comparing these 7 divisions of Babylon's fall with the 7 plagues which bring down Mystic **Babylon**, recorded in Revelation 16. Working backwards, the 7th and 6th divisions compare readily. 5) The treasures aptly depict the heart of Great Babylon -the seat of the Papal beast itself. 4) Horses represent *doctrines*, and the sun pictures the basic *doctrines of* gospel truth. 3) The mighty men of Babylon are the teachers and leaders, the "rivers and fountains" who spew forth Babylon's bloody teachings. 2) The chief stays [marginal rendering] perhaps refer to the political stays of the sea class. 1) The inhabitants of Babylon, nominal Christians, are the earth class of Revelation.

- Revelation 16*  
*Jeremiah 50.-35-40 ..... Plagues poured upon*
- 1) inhabitants ..... earth
  - 2) chief stays..... sea
  - 3) mighty men..... rivers & fountains of water
  - 4) horses..... sun
  - 5)treasures ..... seat of the beast
  - 6) waters..... Euphrates dried up
  - 7) destroyed as..... air-"it is done"-Great  
Sodom & Gomorrah.. Babylon destroyed in  
Armageddon

In each case, we find that the divisions in Jeremiah 50 closely parallel the divisions in Revelation 16. The same things are affected in each. We therefore conclude that in Jeremiah 50 we have a prophetic account of the 7 last plagues.

### ***How Does This Help?***

By having two passages to compare, it should be easier to determine what is to happen in the reality, in this harvest period, to fulfill the 7 plagues. Of course, one's conclusions in this area would be affected by (and affect) the view one holds on the timing of the 7 last plagues. Our view (reasons not detailed here) is that the plagues commence with the fall of Babylon in 1878 and are sequential and cumulative to the destruction of Great Babylon in a future Armageddon. From this viewpoint the following suggestions seem reasonable.

- 1) The Truth message plagues the inhabitants of Christendom, nominal Christians who haven't an ear to hear.
- 2) WWI disrupts the chief political stays of Babylon, and the sea class.
- 3) The teachings of Christendom are seen to be deathly, not life giving, as world events (like WWI) shatter hopes for a peaceful conversion of the world.
- 4) Modernism sweeps over the churches, corrupting doctrine to the core. But basic Gospel truths are a scorching rebuff to the modernist persuasion.
- 5) Papal crises *within* the church, foment and discontent *within* the clergy.
- 6) Evaporation of popular support from Christendom, leading to a coalition to fortify their waning strength.
- 7) Christendom's Overthrow in Armageddon

## *Some Sin Offerings Eaten*

A reader points us to Numbers 18:9-10, inquiring how this accords with our comment regarding Hebrews 13 that sin offerings were not to be eaten. (As in "Beasts Whose Blood is Brought into the Sanctuary," May 1981 BT.)

The answer is that some sin offerings were eaten, and some were not. The kind referred to by Paul in Hebrews 13 could not be eaten because they were burned. The kind of sin offering which was to be burned rather than eaten is distinguished by what is done with the blood. If the blood of the sin offering was brought into the tabernacle, applied to atone or reconcile, then it was the kind of sin offering which was to be burned. (As on the Day of Atonement.) Otherwise, it might be eaten.

The law which forbids eating certain sin offerings is contained in Leviticus 6:30. "No sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy, shall be eaten: it shall be burnt in the fire."

On the other hand, most sin offerings were not of this type and were to be eaten. Numbers 18:9-10 and Leviticus 6:25-29 both show this. In fact, Leviticus 10:16-20 records one occasion when Moses was angry with Eleazar and Ithamar for not eating the sin offering. He said: "... behold, the blood of it was not brought in within the holy: ye should indeed have eaten it ..." (NASB)

In Hebrews 13 Paul informs us that we have the privilege of being offered as an atonement sin offering. He wrote: "We have an altar, [for our use -to be sacrificed on. What kind of sacrifice do we become on the altar [The kind ... ] whereof they have no right to eat which serve the tabernacle [because] the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned [instead of eaten] ..." (Hebrews 13:10, 11)

**We urge that the presentations of this journal be tried thoughtfully by all readers. "Prove all things, hold fast to that which is good." We do not necessarily endorse every expression of contributed articles appearing herein. Information on the authorship of any article is freely supplied on request. Address all correspondence to: Beauties of the Truth, 9159 Via de Amor, Santee, CA 92071. Published through Millennial Morning.**