

Tabernacle Shadows

Berean Questions

CHAPTER I.

THE TYPICAL TABERNACLE.

1. What was God's purpose in establishing the Tabernacle, its services and ceremonies? 11 ¶ 1; Heb. 10: 1; 8: 5; Col. 2: 16, 17; Z. '02-235, col. 1 ¶1; col. 2 ¶ 1.
2. What is a "type"? How should types be used?
Z. '92-100; see also Berean Topical Index under "Types."
3. What should be our object in studying the Tabernacle "shadows"? 11 ¶ 2-12 ¶ 2.
4. Briefly stated, what was the Tabernacle, and where do we find the directions for its construction? 12 ¶ 3.
5. What were the dimensions of the Tabernacle, the names and sizes of its two apartments? 13¶ 1.
6. How may we avoid confusion from improper translations of the "Holy" and "Most Holy"? 13¶ 2-4.
7. Describe the Court, with its dimensions. 14 ¶ 1.
8. Name the three entrance passages into the Court, Holy and Most Holy, respectively. 14 ¶ 2.
9. What and where was the Camp? 14 ¶ 2.
10. Name and describe the furnishings of the Court. How were they situated? 15 ¶ 1-3.
11. Name and describe the furnishings of the Holy and where were they placed? 15 ¶ 4-17 ¶ 1.
12. Describe the furniture of the Most Holy. 17 ¶ 2.
13. Contrast the materials of the Tabernacle and the Court furniture. What did this signify? 17 ¶ 3.
14. What did the Camp typify? 18¶ 1.
15. What did the Court represent? Who alone might enter into it? 19 ¶ 1; Z. '02-235, col. 2 ¶2.
16. What did the two apartments of the Tabernacle proper represent? 19 ¶ 2;
Z. '02-236, col. 1, top.
17. Who only of the Israelites might enter the Tabernacle, and what is the antitype? 20 ¶ 1.
18. In the antitype, do all who enter the Court experience a change of nature? 20 ¶ 2.
19. What does entering the antitypical Holy imply, and how is Jesus the Gate and the Door? 20 ¶ 2.
20. What parts of the Tabernacle represented the two stages of our new life? 20 ¶ 3.
21. Who are those begotten of God through the Word of Truth (Jas. 1: 18),
and how represented in the Holy? 20 ¶ 4; Z. '00-227, col. 1 ¶ 2.
22. Did the Most Holy represent the present or future condition of the overcomers? 21 ¶ 1.
23. What is the hope, which "as an anchor entereth into that within the [second] veil"?
Heb. 6: 19; 10: 20; 21 2 ¶
24. How do we follow in the footsteps of our High Priest, Jesus? 21 ¶ 3-22 ¶ 2; Z. '02-236, col. 1 ¶ 1.
25. How do we pass the veil of sin and unbelief, and why did Jesus not take this step? 22 ¶ 1.
26. How do we pass the first veil, and into what does it lead us? 22 ¶ 2, 3.
27. What does the passing of the second veil type? 22 ¶ 3.
28. Why must we leave our human bodies behind when we pass the second wail?
Cite proofs. 23, top.
29. By way of recapitulation, what did the Camp, Court and Tabernacle typify? 23 ¶ 1.

CHAPTER II.

ISRAELITES, LEVITES AND THE PRIESTHOOD.

1. What did Israel frequently typify? 25 ¶ 2, 3.
2. What did Israel typify in its relation to the Tabernacle? 25 ¶ 3-26 ¶ 1.
3. What did the Levites typify? 26 ¶ 2.
4. What did the Aaronic priesthood type? 26 ¶ 2-4.
5. Who is the antitypical priesthood's head? 27 ¶ 1.
6. What is the significance in the tribe of Levi having existed before the priesthood was instituted? 27 ¶ 2.
7. What is signified in the ordination of the priesthood by the chief priest always being first? 28 ¶ 1, 2.
8. What did the ceremony of the anointing signify and typify? 28 ¶ 3.
9. What was signified by Aaron's being washed before putting on the garments of glory and beauty? 29 ¶ 1.
10. What were the High Priest's garments of glory and beauty? What did they typify in general? 29 ¶ 2, 3.
11. What did the white linen coat represent? 29 ¶ 4.
12. What was the mitre? What did it typify? 29 ¶ 5.
13. Describe the crown. What did it typify? Why was it fastened with a blue lacer? 30 ¶ 1; 29 ¶ 5.
14. What did the linen girdle indicate? 30 ¶ 2.
15. Describe the upper robe. What did its color and its golden bells and pomegranates signify? 30 ¶ 3.
16. How was the ephod made? What was signified by its two parts with their golden clasps? 30 ¶ 4.
17. What did the curious girdle signify? 33 ¶ 1.
18. Read page 33 ¶ 2. Are the members of his Body all counted in with the Head in this work of sealing the New Covenant? Has the great High Priest yet finished the sealing of the New Covenant? Has it yet gone into effect? or will this all be accomplished with the passing beyond the veil of the last member of the Body, the sprinkling of the blood of the sin-offering, and the coming forth in glory robes for the blessing of the people? Z. '05-378, col. 1 ¶ 1. Z. '09-29.
19. Why is that part of the ephod representing the Abrahamic Covenant still incomplete? 33 ¶ 3.
20. What is meant by Abraham's Seed? 33 ¶ 3.
21. How do we know that Abraham's natural seed will not be members of the great High Priest? 33 ¶ 4.
22. What part will natural Israel have in fulfilling the Abrahamic Covenant? and upon what conditions? 34 ¶ 1. Z. '09-29, col. 2 ¶ 3, 4.
23. What did the colors of the ephod signify? 34 ¶ 2.
24. How was the breastplate of judgment worn, and what did it represent? 34 ¶ 3.
25. How did Israel regard the Abrahamic Covenant (ephod), and the Law (breastplate)? Why? 34 ¶ 3.
26. What was the Law emblem? Describe it. Why was it bound upon the High Priest's heart? 35 ¶ 1.
27. State the breastplate's dimensions and the significance of its being a span each way when doubled. 35 ¶ 2.
28. What was the significance of its being doubled, and what did each half represent? 35 ¶ 3.
29. What is the significance of its being suspended by a gold chain from the gold clasps of the ephod? 36 ¶ 1.
30. What did Aaron represent when clothed in these beautiful robes and anointed with the holy oil? 36 ¶ 2.

31. How were the under-priests, “the body,” clothed? What was the significance of their garments?
36 ¶ 3, 4.
32. What beautiful, application does Paul make to the Gospel Church in this connection?
36 ¶ 3; F. 271.
33. How was the anointing oil applied, and what did this ceremony typify primarily? 37 ¶ 1.
34. Why was the anointing oil poured only upon Aaron’s head, and not upon the under-priests?
37 ¶ 2.
35. What is the antitype of this anointing in its secondary significance?
37 ¶ 2, 3; E. 280, 281; F. 132 ¶ 1.
36. From what standpoint should we view Aaron thus robed and anointed? 38 ¶ 1.

CHAPTER III.

----- CONSECRATING THE PRIESTHOOD.

LEVITICUS 8: 14-33.

1. What did the consecration of Israel's priesthood typify? 39 ¶ 1.
2. What is the object of the antitypical consecration? What does this consecration signify? 39 ¶ 1.
3. What is the present result and the promised future reward to those who thus consecrate? 39 ¶ 1.
4. Will all who consecrate to sacrifice reach the future royal service? 40 ¶ 1.
5. Why must one class come up "through great tribulation" in order to be "saved"? 40 ¶ 1.
6. How do the Scriptures point out a consecrated class who will be destroyed in the Second Death? 40 ¶ 2.
7. How did Aaron's sons type these two classes which fail of the prize? 40 ¶ 3; Z. '02-238, col. 2,-239.
8. Why were Aaron and his two other sons forbidden to lament for their brethren thus cut off? 40 ¶ 3.
9. Who are invited to sanctify themselves, and what does this invitation signify? 41 ¶ 1; Z. '03-437, col. 2.
10. What are the conditions of our acceptance and be getting on God's part? 41 ¶ 1.
11. What two parts of our consecration were shown by the typical consecration service? 41 ¶ 2.
12. How were the spiritual and the earthly natures represented in the type? 41 ¶ 2.
13. What was first done with the bullock? What did this signify? (See Lev. 1: 4.)
Why was it next delivered over to Moses? What did this signify? 41 ¶ 3.
14. Why did Moses apply the blood to the altar's horns? What did the blood poured at its base signify? 42, top.
15. What was done with the hide, flesh, etc., of the bullock? What did this typify?
What represented the heart devotion which prompts our sacrifice? 42 ¶ 1.
16. What was done with the ram of burnt-offering? What did this typify? 42 ¶ 2.
17. Briefly, what did the ram of burnt-offering and the ram of consecration signify? 45 ¶ 1.
18. What was done with the ram of consecration? and what did it show? 45 ¶ 1. Z. '03-437, col. 2.
19. What significance in the priests' waving the choice parts of the ram before the Lord? 45 ¶ 2.
20. Why did Moses take the wave-offering off the hands of the priests? 46, top.
21. What was laid upon the wave-offering while in the hands of the priests? 46 ¶ 1.
22. What did the three cakes represent? 46 ¶ 2.
23. Why were these essential? 46 ¶ 3.
24. What is signified in the sprinkling of oil mingled with blood on Aaron and his sons? 46 ¶ 4. F. 131 ¶ 1.
25. Why was the flesh boiled and eaten? 47 ¶ 1.
26. What did the seven days of consecration typify? 47 ¶ 2. (See Ex. 29: 30, 35, 37.)
27. Why is it especially necessary now that all the priests see to it that they be dead with him? 47 ¶ 3, 4.
28. When will the Priesthood be complete? 47 ¶ 4.

CHAPTER IV.

THE GREAT "DAY OF ATONEMENT."

LEVITICUS 16: 3-33.

1. What did the Day of Atonement signify? 49 ¶ 1, 2. 2.
In what way was it related to all subsequent types?
3. Who was the antitype of the Chief or High Priest in his relation to the under-priests? 49 ¶ 2.
4. In his relation to all Israel? 49 ¶ 2.
5. In this latter sense whom did Israel typify? 49 ¶ 2.
6. What period of time in the antitype is indicated in the consecrating of the priesthood? 50 ¶ 1.
7. What period of time is typified in the sacrifice of the "sinofferings"? and when do they cease? 50 ¶ 2.
8. When are the blessing and glory for the world under this glorious High Priest due to begin? 50 ¶ 2, 3.
9. Of what order will the glorified priesthood be? 50 ¶.
10. What will be the three-fold work of the completed Christ? 50 ¶ 2-4.
11. Did Jesus thus offer himself to the Jewish people at his First Advent? Why? How? 50 ¶ 4.
12. What did the rejection of Jesus by the Jews and its consequences foreshadow in this age?
13. What will be required of the world after the triple work of the Christ has been fulfilled? 50 ¶ 3.
14. What will befall those who fail to measure up perfectly to all requirements? 50 ¶ 3; Acts 3: 23.
15. What clear distinction between the human nature and the new creature is shown in these types? How? 51 ¶ 1, 2; Lev. 8: 14; 16: 11, 15; A. 179 ¶ 3; B. 126 ¶ 1, 2; 127 ¶ 1.
16. Why was it necessary for Jesus to become a man? 52 ¶ 1.
17. As Jesus gave himself as our ransom price, taking Adam's place in death, how could he ever live again without annulling his work as Redeemer? 52 ¶ 2.
18. What hope or promise did God set before Jesus as a reward for becoming man's ransom? 52 ¶ 3.
19. When was the death of the antitypical bullock reckoned as having taken place? 53 ¶ 1-54 ¶ 2; Z. '09-202.
20. Where was the bullock slain? and what did this typify? 54 ¶ 3.
21. For whom was the blood of the bullock shed? and what did this signify? 55 ¶ 2; Lev. 16: 12.
22. Why were Aaron and his sons washed before being clothed with the holy garments or entering the Holy? 54 ¶ 4; Ex. 29: 4-9; Lev. 16: 4.
23. Did the High Priest wear the same garments during the Day of Atonement as he wore at the time of his consecration to the priesthood? Why? Lev. 16: 4. 55 ¶ 1.
24. As the garments of glory and beauty represented the glorified Christ, Head and Body, why did he wear them at the time of his consecration and anointing to the priesthood? See Lev. 8: 7-10.
ANS.—This shows how God foreknew and had foreordained the entire office and work of the antitypical priest, before Jesus was anointed. Those robes represented the High Priest's future work.
25. Why did Aaron make the sin-offering for himself as well as for all the members of his house? and what did this typify? 55 ¶ 2.
26. What was typified by the High Priest's filling his hands with sweet incense, and taking it with the blood into the Holy and offering it upon the golden altar? 56 ¶ 2.
27. What was the meaning of the censer of burning coals upon which the incense was crumbled? 56 ¶ 2.
28. What was typified by the cloud of smoke therefrom that penetrated beyond the veil into the Most Holy? 56 ¶ 2.
29. Why must Aaron tarry in the Holy before taking the blood into the Most Holy? 56 ¶ 1, 2.

30. What simultaneous work was progressing in the Court? and what did this typify? 57 ¶ 1, 2.
31. What did the burning upon the Brazen Altar of the bullock's fat and vital organs represent? 57 ¶ 1, 2.
32. What did the smoke's great volume type? 57 ¶ 2.
33. In whose presence was this done? What effect was produced? 57 ¶ 1, 2.
34. What period of time was indicated by the time spent by the Priest in burning the fat and vital organs, as well as the incense? 56 ¶ 2; 57 ¶ 2; 1 Pet. 1: 7.
35. While these two fires were burning, what work was going on outside the camp? 57 ¶ 3; Lev. 16: 27.
36. What was typified by the stench of the burning carcass of the bullock? Heb. 13: 13, 58, top.
37. When did all the sacrifices and sufferings of our Lord end? 58 ¶ 1; Jno. 19: 30.
38. What three pictures did our Lord thus portray during the three and a half years of his ministry? To what three classes did these refer? 58 ¶ 1; Z. '09-202, col. 2.
39. By what act did the High Priest foreshadow our Lord's resurrection and entrance into heaven, "there to appear in the presence of God for us"? 58 ¶ 2.
40. How long did our Lord tarry under the second veil? 58 ¶ 2; Jno. 19: 31-33; 20: 1.
41. What was typed by the Priest's carrying the bullock's blood into the Most Holy and sprinkling it on and before the Mercy Seat? 58 ¶ 3; 63 ¶ 2; Z. '09-203, col. 1 ¶ 1.
42. When and where was Jesus' work of atonement completed? 59, top; Heb. 4: 14; 9: 24; Z. '09-203.
43. What was typified by the two goats for a sin-offering? and why were two chosen? 59 ¶ 2, 3; Lev. 16: 5-10; Z. '09-203; Z. '07-231, last ¶.
44. Why were they presented at the door of the Tabernacle? 59 P 2, 3; Z. '07-231, col. 2.
45. Why was Aaron instructed to cast lots upon the goats? 60 ¶ 3; Rom. 8: 17.
46. Could we think of any other means by which God could as we'll have indicated that he made no choice as to which should be the sacrificers of the Little Flock?
47. Why was the scape-goat presented alive before the Lord to make an atonement with him, while the Lord's goat was killed? 59 ¶ 2; 60; Heb. 2: 15.
48. Why were both goats taken from the Camp, from among the children of Israel? 59 ¶ 3.
49. Why were not the goats taken into the Holy instead of being presented before the Lord at the door?
50. Will all who consecrated to be dead with Christ gain the prize? Why not? 60 ¶ 1; Matt. 16: 24.
51. Was the Lord's goat treated the same as the bullock? Why? 61 ¶ 2; Lev. 16: 14, 15. Z. '09-203.
52. For whom was the Lord's goat offered? 61 ¶ 2.
53. Does a goat have as much fat as a prime bullock? and what is thus typified? 61 ¶ 2.
54. Were other than sin-offerings burned outside the camp? 62 ¶ 1; Lev. 16: 27; Heb. 13: 11; Z. '09-203 ¶ 3.
55. What did the burning outside the camp of the carcass of the goat typify? 62 ¶ 2; Col. 1: 21; Matt. 5: 11.
56. Must all Christ's footstep followers who hope to share his glory suffer the same experiences of disesteem and ignominy as our Head? 62 ¶ 2; Matt. 10: 24, 25. Quote proof texts from memory.
57. How can we go to him without the camp? 60 ¶ 1, 2.
58. Who alone can fully appreciate the value of the sacrifice of the Lord's goat class? 62 ¶ 2; 1 Cor. 2: 9-14.
59. What other class appreciate it partly? 62 ¶ 2. 60. What lessons do these facts inculcate? 62 ¶ 3.
61. Is it possible for those who have once entered the Court and also the Holy to leave or be cast out of either or both? 63, top. Heb. 6: 4-8; 10: 26-31.
62. What of those who revile? 62 ¶ 3; Jude 9.
63. What was signified by the Mercy Seat or Propitiatory? 61 ¶ 2; Lev. 16: 14, 15; Rom. 3: 25, Diaglott.
64. Why did Aaron sprinkle the Mercy Seat with the blood of the bullock seven times? 61 ¶ 2.

65. What did the impartation of the holy Spirit at Pentecost signify to the Lord's consecrated ones?
64 ¶ 1.
66. Why could not the Spirit have been imparted to the disciples before the day of Pentecost? 64 ¶ 1.
67. How was the baptism of the holy Spirit at Pentecost foreshadowed in the type? 64 ¶2; Lev. 16: 15.
68. What enabled Jesus to faithfully carry out his covenant of sacrifice even unto death?
By what power will each member of his Body be so enabled? 64 ¶ 2.
69. Explain the Apostle Paul's words, "I live, yet not I, but Christ liveth in me"?
65 ¶ 1; Gal. 2: 20; Phil. 3: 8-10.
70. By what means are Jesus' consecrated followers in the Holy condition enlightened and nourished?
65 ¶ 2.
71. Is there any intrinsic merit in our sacrifices as members of Christ's Body?
66 ¶ 1; Col. 1: 24; Gal. 5: 17; Ps. 49: 7; Z. '07-231, col. 1.
72. Will all sacrificing sometime end? 66 P 2.
73. Is that ending near at hand? 66 ¶ 2; Z. '07-12. 74. What is its glorious reward? 66 ¶ 2.
75. What will passing beyond the second veil mean to the Lord's true saints? 66 ¶ 3; Heb. 6: 19, 20.
76. What will speedily follow the presentation of the blood (the sacrificed life) of the Lord's goat class after the Priest's last member has passed beyond the veil?
67 ¶ 2, 3; Lev. 9: 22, 23; Z. '07-231, col. 1 ¶ 3.
77. Why were all things in the type sprinkled with the blood? 67 ¶ 4; Z. '05-54, last ¶.
78. What was done with the live goat, after lots had been cast? 68 ¶ 1.
What is signified by Aaron's laying his hands upon the head of the scape-goat and confessing over it all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat? Z. '09-204, col. 1 ¶ 2, 3.
79. What class is represented in the live goat, or "scape goat"?
68 ¶ 2; Rev. 7: 13-15; Z. '05-234.
80. Does this goat typify wilful sinners also? 68 ¶ 2; Z. '09204, col. 1 ¶ 3.
81. How long has the scape-goat class existed? 68 ¶ 3. 82. Will this class be perfected, as a class, while the "Lord's goat" company is still in the flesh? 69 ¶ 1.
83. Does the Lord love the Great Company? How will they be purified? 69 ¶ 2; Z. '09-204.
84. What will be their reward? 70 ¶ 1, 2; Rev. 7: 15.
85. What is signified by the scape-goat being sent into the wilderness? 70 ¶ 3; Z. '07-232.
86. Are all the Great Company developed in the great tribulation at the end of this age? 70 ¶ 3; 71 ¶ 1.
87. How will these "tribulation saints" be set free after the fall of Babylon? 71 ¶ 2; 72 ¶ 1.
88. Do the Little Flock also suffer great tribulation? In what respect does their suffering differ from that of the Great Company? 72 ¶ 2; Acts 14: 22; Jno. 16: 33.
89. Why was Aaron instructed to bring two rams for burnt-offerings? 73 ¶ 1; Lev. 16: 3, 5.
90. Why did he remove his linen garments and put on the garments of glory and beauty before he offered the burnt-offerings? 72 ¶ 3; 73 ¶ 3.
91. Were both rams then treated in the same manner? 73 ¶ 2; Lev. 9: 12-16.
92. What was thus typified? 73 ¶ 2.
93. What was the difference between the burnt-offering and the sin-offering? 73 ¶ 3.
94. When will God manifest his acceptance of the complete sacrifice for the world's sins?
Lev. 9: 22-24; Rev. 14: 1-7.
95. Why are the sacrifices of Christ and his Body members called the "better sacrifices"?
Heb. 7: 19; 9: 23.
96. Will God bestow upon his chosen Priesthood honor and dignity before men, while they still "tabernacle" in the flesh? 73 ¶ 3; Phil. 2: 5-10; 1 Cor. 4: 8-14.
97. Where did the High Priest offer the sacrifice of burnt offering? 74 ¶ 1; Lev. 16: 24.

98. Explain the difference in the significance of the garments worn by the High Priest during the Day of Atonement and those assumed at its close? 74 ¶ 2.
99. What did the High Priest's washing of his person in water, after finishing the sin-offering and before sacrificing the burnt-offering, signify? 74 ¶ 2; Lev. 16:24.
100. Why was there no man in the tabernacle when Aaron went into the Most Holy with the blood, both of the bullock and the Lord's goat? 74 ¶ 4, 5; 75 ¶ 1.
101. Will God specially punish those who, by reproaches, persecutions, etc., aided in destroying the antitypical bullock and goat? 75 ¶ 2, 3.
102. Will those who are instrumental in destroying the humanity, the flesh, of the Great Company (the scapegoat) receive any special retribution? 75 ¶ 4, 5.
103. What was Israel's standing after the Atonement-Day sacrifices were ended? 76 ¶ 1; Lev. 16: 33, 34.
104. To whom or to what are the sacrifices of Jesus and his Church offered? 76 ¶ 2; Lev. 16: 14, 15.
105. For what sins did they atone? 76 ¶ 2; Rom. 5: 17-19.
106. When will God first recognize the race of mankind? 76 ¶ 2; Lev. 9: 8-23; Rom. 8: 19-21, Diaglott. "Time in the Satisfaction of Justice,"—Z. '06-27.
107. Describe the glorious results of that recognition. 76 ¶ 2; Rev. 22: 1-3; Is. 11: 6-9; 25: 6-9; 35; 29: 18-20.
108. Will the blessings of the reign of righteousness established after the end of the sacrificing of the antitypical Day of Atonement come instantaneously or gradually? Is. 62: 10-12; John 5: 28, 29, Diaglott; 1 Cor. 15: 23-25, Diaglott; Is, 65: 20, etc.; 76 ¶ 3; Z. '09, 29, col. 2.
109. Was this gradual work shown in the typical sacrifices of the children of Israel? How? 77 ¶ 1.
110. How can we "rightly divide" and understand these different typical sacrifices of the Jewish age? 77 ¶ 2.
111. What are the two features or parts of At-one-ment? 77 ¶ 3.
112. How and when is the first part of this At-one-ment to be effected? 77 ¶ 3.
113. How and when the second part? 77 ¶ 3.
114. Does the selection of the Bride to be associated with Christ in the future uplifting and regenerating of the world, indicate that, naturally, they are any better or purer than others? 78 ¶ 1, 2; 1 Cor. 1: 26-29.
115. In whom, then, does all the virtue of the great Atone ment sacrifice lie? 78 ¶ 2; Z. '07-231; Z. '09-216, col. 2 ¶ 4.

CHAPTER V.

----- ANOTHER TYPE OF THE ATONEMENT SACRIFICES. LEVITICUS IX.

1. How does the typical picture of Lev. 9 correspond with that of Lev. 16?
79 ¶ 1-3; Heb. 2: 10; Col. 1: 24.
2. Seeing there is no intrinsic merit in the sacrifices of the Church,
why are we called to be sharers with Jesus in his sacrifice? Z. '07-47, "Readest Thou Carefully?"
3. In what sense was our sinless Lord made perfect through sufferings? Heb. 2: 10, 17, 18; E 107, 128.
4. How does the Apostle Paul show our intimate relationship to our Head? 80 ¶ 1.
5. Was it part of our Father's original plan that the Church should have a part in the work of
Atonement? 80 ¶ 2; Lev. 9: 7; Col. 1: 24-28; Eph. 1: 4, 5, R. V.
6. How long has Jesus' burnt-offering been burning? Who have been witnesses? 81 ¶ 1; Lev. 9: 12-14.
7. In the Atonement Day picture given in Lev. 9, why is there no mention of the scape-goat? Is it
because here the consecration of the Priest is represented, and because the Great Company is
excluded from membership in the "body" of the sacrificing Priest, and therefore, the scape-goat,
representing their flesh, has no place here?
8. What important teaching does this picture further confirm?
81 ¶ 2; Rom. 8: 17; Luke 9: 23, 24; 2 Tim. 2: 11,12.
9. What is represented in the peace offering? 81 ¶ 4; Lev. 9: 18.
10. What is this better covenant referred to, and when will it come into existence?
82, top; Heb. 8: 6-13; Jer. 31: 31-34; C. 296, 297; Z. '09-30, 31.
11. Who is the Mediator of this Covenant, and who are to be blessed under it?
82, top; Heb. 8: 6, 10, 11; Z. '97-82; Z. '09-62, col. 2.
12. What particular blessing seems to be typified in Lev. 9: 22? 82 ¶ 1; Matt. 5: 13, 14, 16; 2 Cor. 3: 2.
13. State in a general way the difference in the Lev. 16 and the Lev. 9 pictures of the Atonement Day.
82 ¶ 2.
14. What did Moses typify? Why did both Moses and Aaron go into the Tabernacle
after the Atonement Day sacrifices were finished? Why did they then come out,
and together bless the people? 83, top, ¶ 1; Lev. 9: 23.
15. Will God's law be to any extent ignored, or sin excused during the next age?
83 ¶ 1; Is. 28: 17, 18; Acts 3: 22,23.
16. Will the law of "obey and live," "he that doeth righteousness is righteous,"
be then a disadvantage or a blessing? 83 ¶ 1; Hag. 2: 7; Ps. 96: 10-13, R. V.; Is. 25: 8, 9.
17. Will the blessings of the Millennial reign become manifest at once to the entire world
as soon as the reign begins? 83 ¶ 2; Lev. 9: 23; Is. 40: 5.
18. Are the priests included in those to be blessed under this reign? Why not?
84 ¶ 1; Lev. 9: 22-24; Matt. 25: 31, 32; Rom. 8: 18-22; Rev. 21: 2, 3; 2 Thes. 2: 14.
19. To what does Heb. 9: 28 refer? Does this imply that those who "look for him"
shall all recognize him as soon as he comes at his second advent? 84 ¶ 2.
20. Was Jesus manifested to the Jews at his first advent, as a sin-offering?
Has the Church been so manifested to the world? Did the Jews, or does the world as yet, realize
the value of this sin-offering? 84 ¶ 2; 2 Cor. 4: 11; Is. 53: 1-3; Jno. 1: 5; 15: 18, 19; Heb. 13: 13.
21. What is the difference in the manifesting of Jesus and his Church to the world during
the Gospel Age and during the Millennial Age? 84 ¶ 2; Col. 3: 4, R. V.; 1 Cor.15: 42-45; Mal. 4: 2, 3;
D. 616; A. 322, near bottom.

22. Will the Christ appear to those who “look for him” in a manner that their natural vision can appreciate? How will he appear to them, and how will others be aware of his presence?
85 ¶ 1, 2; Is. 40: 5; Luke 17: 26-30.
23. Will the fact that Christ appears only to those who look for him, imply that there will be some who will not look for him, and who will not realize that he is present to bless the world?
86 ¶ 2-4; Rev. 1: 7; Ps. 22: 27, 28; 67: 2-7; Is. 52: 10, 15; 2 Thes. 1: 7, 8.
24. Do the Lord’s faithful ones “see Jesus” now? In what way?
How does this way differ from the way in which we will see him beyond the veil? 85 ¶ 1; Heb. 2: 9.
25. Will human beings ever be able to see things on the spiritual plane? Why? 85 ¶ 2; 86, top, ¶ 3; John 8: 19; 14: 9; 1 Tim. 6: 16; John 1: 18.
26. What other examples have we of unseen spiritual power?
86 ¶ 1, 2; Eph. 2: 2; 6: 12, Diaglott; Is. 8: 19.
27. What is the meaning of 1 Tim. 4: 10?
87, top; Is. 26: 19; Hos. 13: 14; Jno. 5: 28, 29, Diaglott; E. 33.
28. What “judgment” is referred to in Heb. 9: 27, 28 as following death? 87 ¶ 1.
29. How is this passage generally understood by Christians? Is their idea Scriptural?
2 Pet. 2: 9; Rev. 11: 15, 18; Rev. 20: 11-13; Ps. 96: 10-13.
30. What was risked by the High Priest in the type when ever he entered the Most Holy on the Day of Atonement? 87 ¶ 2; Lev. 16: 13, 14.
31. Was Jesus’ eternal existence endangered during his earthly career?
88 ¶ 1; Acts 17: 31; Heb. 5: 7, 8.
32. What positive evidence have we that the life and sacrifice of our Lord was perfect and acceptable to the Father? 88 ¶ 1, 2; Jno. 20: 1-17; Acts 2: 1-4.
33. How will the Father’s acceptance of the sacrifice of the Body of Christ be manifested?
88 ¶ 2; Joel 2: 28.
34. For what is the “groaning creation” waiting? 88 P 4; Rom. 8: 19-22 (see Diaglott).
35. Are the ancient worthies also waiting for this manifestation? Heb. 11: 39, 40; A. 288 ¶ 2; 293 ¶ 2.
36. Must each Body member pass the same judgment as our Head?
How can we be acceptable unless we, like him, live perfect lives? 89 ¶ 1; Col. 2: 9, 10; Is. 61: 10.
37. How is the acceptance by God of the sacrifice of the Church shown in the type?
89 ¶ 2; Lev. 9: 22-24.
38. Will the world then appreciate the great sacrifice of The Christ? How is this shown in the type?
89 ¶ 2; Is. 40: 5; 25: 9; Rev. 15: 3, 4; Diaglott.
39. What must intervene before the time when the people will shout and fall upon their faces before the great High Priest in glory? 89 ¶ 3; Acts 15: 13-17; Dan. 12: 1.
40. Will those now dead, as well as the living, be participants in this great blessing?
90 ¶ 1-3; Heb. 2: 9; 1 Tim. 2: 5, 6; Rom. 14: 9; Hos. 13: 14; Ezek. 16: 44-68, etc.
41. How was the “good news”—the Gospel—“preached before to Abraham”?
91 ¶ 1; Gal. 3: 8, 16, 29.
42. When will the world’s blessing start? Why not before?
91 ¶ 1; Lev. 9: 15, 23, 24; Rom. 8: 19, 21, Diaglott.
43. What was typed by the High Priest’s going alone into the Most Holy once a year — on the Atonement Day?
44. Did the High Priest and under-priests enter the Most Holy after the Day of Atonement?
91 ¶ 2. What was thus typified? 91 ¶ 3; Num. 18: 10.

CHAPTER VI.

SACRIFICES SUBSEQUENT TO THE "DAY OF ATONEMENT."

1. To what time do the Israelites' sacrifices, offered after the Atonement Day, apply? 93 ¶ 1, lines 1-5.
2. Is there any sense in which they apply to any other time? 93 ¶ 1, 5th line on; Luke 16: 1-8; Matt. 10: 42.
3. Why do the Day of Atonement sacrifices precede all others? 94 ¶ 1, lines 1-6.
4. After the Gospel-Age sacrifices have brought the world into a justified condition, will there still be need for further reconciliation? Why? 94 ¶ 1, 6th line on.
5. Explain the difference between the Atonement-Day (Gospel-Age) sacrifices and the Trespass-offerings, or sin offerings, of the world during the Millennium. 94 ¶ 2.
6. Will consecration be in order during the next age? How will it differ from consecration now? 94 ¶ 3.
7. Will the people in the next age recognize the sacrifices of this age as the basis for the forgiveness of their sins? How was this indicated in the type? 94 ¶ 4; Lev. 1: 5; 17: 1-9.
8. Will all the blinding influences of the present be done away with during the next age? 95 ¶ 1, lines 1-4; 1 Tim. 2: 4; Is. 29: 18; 25: 6-8; 11: 9; 42: 6, 7, 16.
9. What is included in the term "Adamic death"? 95 ¶ 1, lines 4-9.
10. Will each one of the world have to cooperate in his salvation? How is this typed? 95 ¶ 1, 9th line on.
11. When will the people be able to offer "bullocks" to the Lord? 96 ¶ 1. How was the completeness of consecration shown in these sacrifices? 96 ¶ 2.
12. Were the burnt-offerings of the priests, in the type, offered only occasionally? 97 ¶ 1; Lev. 6: 9, 12, 13.
13. What did this represent to the mind of each offerer? 97 2; Lev. 1.
14. What was the peace-offering? What did it typify? 98 ¶ 1, 2; Lev. 3; 7: 11-18, 30-34; 19-21; Rev. 20: 9, 13-15.
15. What other offering accompanied the peace-offering? What is thereby antityped? 98 ¶ 3; Lev. 7: 11-13.
16. What were the people's meat-offerings? What did they represent? 98 ¶ 4; Lev. 2: 1-11; 7: 9, 10; Eph. 3: 21.
17. What were the people's trespass or sin-offerings? What did these typify? 99 ¶ 1, 2; Lev. 5: 15-19; 6: 1-7.
18. Show the difference in the treatment of these sin offerings and the sin-offerings of the Day of Atonement, and apply it to the antitype. 99 ¶ 3-100 ¶ 1.
19. State in what manner this "ministry of reconciliation" can be applied during the present age. 100 ¶ 2.
20. In what further particular did the treatment of the Atonement Day sacrifices differ from that of the people's sin offerings? 100 ¶ 3; Lev. 6: 24-26, 29, 30; Heb. 13:11.
21. Are the distinctions of male and female always to exist? 100 ¶ 4, 5.
22. Why and when will they cease? 101 ¶ 1.
23. Of whom is the Church the Bride? 102 ¶ 1; Rom. 7: 4.
24. Will sex distinctions cease both with the human race and with the glorified Church? 102 ¶ 2; E. 42.

25. How does the type show that in the -glorified Church all sex distinctions will cease?
102 ¶ 3, lines 1-4.
26. Do the teachings and example of Christ and the Apostle show that woman is not to be a public teacher or leader in the Church?
102 ¶ 3, 4th line on; Eph. 4: 11, 12, Diaglott; 1 Tim. 2: 11-13; 1 Cor. 14: 34, 35.
27. Are the sisters, equally with the brethren, prospective members of the Body of Christ?
103 ¶ 1; F. 491, 492.
28. How has the Adversary entrapped and deceived the world along this line? 103 ¶ 2.
29. Has this unscriptural course been a real advantage to women? 103 ¶ 3.

CHAPTER VII.

“THE ASHES OF A HEIFER SPRINKLING THE UNCLEAN.”

HEB. 9: 13.

1. Was the sacrifice of the red heifer a sin-offering in any sense? How do we know this? 105; Num. 19: 1-5.
2. What was done with the ashes of the heifer? 105.
3. Was this sacrifice in any way related to the sacrifices of the Day of Atonement? 106 ¶ 1, lines 1-6.
4. Was it different from those subsequently offered by the people of Israel? How? 106 ¶ 1, 6th line on.
5. What, then, did this red heifer sacrifice signify? What class did it represent? How would their sufferings have to do with the cleansing of the people of God, both of this age and the age to come? 106 ¶ 3; Heb. 9: 13; 11: 32-38.
6. Is this class, represented in the red heifer, a part of the Body of Christ, the Royal Priesthood? 107 ¶ 1.
7. How can we be sure of this? 108 ¶ 1; Matt. 11: 11; Heb. 6: 19, 20; 2: 3.
8. What did the heifer's ashes type? 108 ¶ 2.
9. What will be the station or position of the Ancient Worthies? 108 ¶ 2, last half; Ps. 45: 16.
10. Who witnessed the burning of the heifer? What did he do? 109 ¶ 1.
11. What was typified by the cedar wood, the sprig of hyssop and the scarlet string? 109 ¶ 1.
12. Why were they cast into the midst of the burning heifer? 109 ¶ 1.
13. Who would seem to be typified by the under-priest who approved this burning and took of the blood and sprinkled it toward the Tabernacle door? 110, 7th line on.
14. What was typified in the choosing of a heifer which “never wore a yoke”? 110 ¶ 1.
15. Why was a heifer chosen and not a bullock? Why must it be red? 110 ¶ 1.
16. For what particular cleansings were the ashes of this heifer prescribed? 111 ¶ 1.

CHAPTER VIII.

OTHER SIGNIFICANT TYPES.

1. What was represented by the Court posts, which upheld the white curtains? 113 ¶ 2, lines 1-3.
2. Why were they constructed of wood, instead of copper? 113 ¶ 2, lines 4 to 9.
3. What does their being set in sockets of copper typify? 113 ¶ 2, 9th line on.
4. What did the white curtain illustrate? Before whom should we hold up Christ's righteousness? 114 ¶ 1.
5. What did the silver hooks symbolize? 114 ¶ 2.
6. What was represented in the door-posts at the entrance of the Tabernacle? 114 ¶ 3, lines 1-12.
7. Why were these posts, also, set in sockets of copper? 114 ¶ 3, 13th line on; 2 Cor. 4: 7; Ex. 26: 37.
8. What was represented by the door-posts within the second veil? 115 ¶1; Ex. 26: 32.
9. What did the golden table symbolize? 115 ¶ 2. 10. The golden candlestick? 115 ¶ 3.
11. Describe its workmanship and explain the beautiful symbolism of its various features. 116 ¶ 1.
12. What supplied the light for this golden lampstand? Of what was this a symbol? 116 ¶ 2, lines 1-4.
13. For whom alone did this light shine? 116 ¶ 2, 4th line on; 1 Cor. 2: 14; Heb. 9: 6.
14. How often were these lights trimmed and replenished? What is taught in this? 116 ¶ 3; Ex. 27: 20, 21: 30: 8.
15. Why cannot some religious people see spiritual things? 117 ¶ 1; 1 Cor. 2: 9, 10, 14.
16. What three classes have always been represented in the Church nominal? 117 ¶ 2.
17. Does Paul in Rom. 12: 1 differentiate between merely justified believers and those who go on to sanctification?
18. How does his discrimination there correspond to the difference between the typical priests and their brethren, the Levites, from whom they were separated to the work of sacrifice and higher service? 117 ¶ 3.
19. Have all Gospel-Age justified believers been eligible to membership in the Royal Priesthood until the harvest?
20. Will the opportunity for entering the ranks of the antitypical priests ever cease? 118, line 11. C. 216-220.
21. What is the usual interpretation of the text, "Now is the acceptable time"?
22. Give the correct interpretation. 118, line 12.
23. Do the saints present themselves a living sacrifice to God as New Creatures, or as sinners, or as justified humans? Rom. 12: 1.
24. Do they offer spiritual or fleshly sacrifices? John 6: 51; Col. 1: 22, 24; 1 Pet. 4: 1; Heb. 10: 10.
25. If this be true, why do ye read that the Church is a "holy priesthood to offer up spiritual sacrifices, acceptable to God"? 1 Pet. 2: 5; A. 83.
26. Are we justified in accepting the reading of the Sinaitic MS., the oldest Greek New Testament MS, which omits the word spiritual in 1 Pet. 2: 5?
See Tischendorf Testament; also interpolation list shown in BEREAN BIBLE.
27. Is it conceivable that the Lord should wish us to sacrifice spiritual interests?
Are we not always to sacrifice the earthly to gain the spiritual?
28. Is it probable that many in the Church at any time have been sacrificing priests? 118 ¶ 1.
29. What was the proportion of numbers as between the priests and the Levites? 118 ¶ 2.
30. Should we, then, be surprised that those professing consecration to death in God's service and living accordingly are few—a little flock as compared with the millions of Christendom? Compare C. 163.

31. Of the nominal Christians you know, how many profess faith in Jesus as their Redeemer and have renounced sin and are living saintly lives?
32. Even among the great, rich, wise and noble, according to the estimation of the world, do you find many possessing the fruits of the holy Spirit?
33. If the type shows 8,580 Levites to 5 priests, is it not a faithful picture in prophecy? 118 ¶ 2.
34. What was signified by washing at the laver of water in the Tabernacle Court? 119 ¶ 1.
35. Does its antitype apply only to the antitypical priests? To whom else? 119 ¶ 1.
36. Are natural men totally depraved, as some teach, or do some of the Divine characteristics in a modified degree still persist, despite the fall?
37. May a justified believer be wrongly consecrated to a work instead of to the Lord? 119 ¶ 2.
38. Do Church work, Rescue work, etc., sometimes deceive well-meaning people and take the place of the proper work of full sacrifice to God—to do his will? 119 ¶ 2.
39. Should we then wonder that so few see the deep things of God—hidden behind the first veil, which represents full consecration—death of the will? 119 ¶ 3.
40. Does the Golden Altar of the Holy, like the candle stick, represent not only Jesus but also all those whom he accepts as his brethren, his Body? 120 ¶ 1.
41. Do the royal priests offer their own incense and prayers to God, or are they offered by their Head? 120 ¶ 1.
42. Is it in their own merit as individuals or only as under priests in the merit of their Head, the High Priest, that the prayers of the consecrated believers are acceptable to God at the Golden Altar of incense? 120 ¶ 1.
43. If they ask amiss is it because the New Creature does not offer the prayer, or has neglected to seek and obtain first the mind of the Head on the subject? 120 ¶ 1.
44. What was typified by the incense offered on the Golden Altar? 56 ¶ 2 and 120 ¶ 1, 2.
45. Would the Church's incense offering be acceptable to God unless supplemented by their Lord's imputed merit? With His merit is it acceptable to God? Rom. 12: 1.
46. What was the only article of furniture in the Most Holy? What did it represent? 121 ¶ 1. A. chap. 5.
47. What did it contain? Cite proofs. 121 ¶ 2.
48. What did the two tables of the Law there signify? Why were there two? 121 ¶ 2.
49. Since Jesus' followers, even with the best intentions, are still actually imperfect, how could they be represented by God as fulfilling his perfect Law? 121 ¶ 3.
50. By what means can God maintain the justice and dignity of his own laws and yet overlook our blemishes? 121 ¶ 3; Rom. 3: 26.
51. In what sense is "the righteousness of the Law fulfilled in us" now, before we have actually reached the end of the way? ¶ 122 1.
52. Tell of the budding of Aaron's rod. Num. 17.
53. What did that budded rod, when placed in the Ark of the Covenant, signify or typify? 122 ¶ 2.
54. What peculiarity of the almond tree made it a suitable type, marking the Royal Priesthood? 122 ¶ 2.
55. How could a rod which marked the acceptance of Aaron and his sons represent Christ and his followers of the Royal Priesthood, since these were not Aaron's sons nor of his tribe—Levi? Heb. 5: 1-5.
56. If Aaron and his sons under the Law typically represented chiefly the sacrificing work of Christ, is there any other type which represents his great future work as a Priest King—a Royal Priest? Heb. 5: 6-10.

57. Was the manna, hidden in the Ark of the Covenant by Moses, referred to later by our Lord?
Rev. 2: 17.
58. What does the golden pot of manna symbolize? Why? 18; 122 ¶ 3.
59. Did Israel's supply of manna keep indefinitely or was it very perishable?
Exodus 16: 18-20, 23-25, 32-34.
60. Since Jesus is the antitypical Manna must all, to have eternal life,
"eat the flesh of the Son of Man"? 122 ¶ 4. Read John 6: 48-51, 58.
61. What is meant by eating Jesus' flesh? F. 696; Z. '03-14, col. 2 ¶ 2.
62. How could the manna represent eternal life to some eaters and immortality to others?
123 ¶ 1, 2; 2 Tim. 1: 10.
63. Describe the Mercy Seat and its symbolism. 123 ¶ 3, 4.
64. Can humanity enter Jehovah's presence? 124 ¶ 1; 1 Tim. 6: 16.
65. Why was the Mercy Seat called the "Propitiatory"?
What particular attribute of God's character was represented in it? 124 ¶ 2.
66. Is this word "Propitiatory" ever applied to our Lord Jesus? Why? 124 ¶ 3; Rom. 3: 25, 26.
67. What was represented by the two cherubim?
What was shown by their being of the same piece as the golden slab? 125 ¶ 1.
68. Did the High Priest apply the blood on the Cherubim? Where was it placed? Why?
125 ¶ 2, 3.
69. What attribute of Jehovah led to the Plan of Redemption? 126 ¶ 1; 1 Pet. 1: 20.
70. When will love and power act for the accomplishment of God's wonderful provision for mankind?
126 ¶ 2.
71. How is the relationship and oneness of Jesus and his Bride to the Father shown in the Ark?
How is the supreme headship of Jehovah represented? 126 ¶ 3.
72. Could a man who had a physical blemish of any kind fill the office of High Priest, in the type?
What was pre figured this? 126 ¶ 4; 127 ¶ 1, lines 1-6.
73. What solemn lesson is contained in this for us? 127 ¶ 1, 6th line on; Rev. 3: 11.
74. Why were the beauties and glories of the Tabernacle kept so securely hidden from the people?
What does this mean in the antitype? 127 ¶ 2.