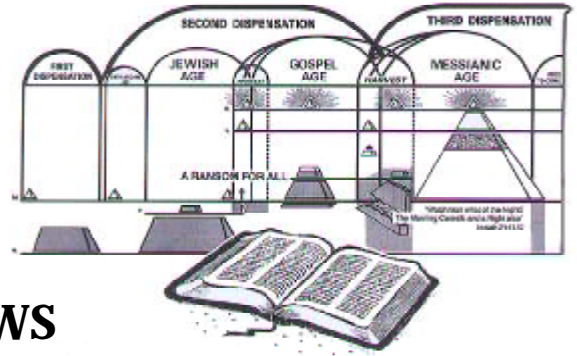


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TABERNACLE SHADOWS

Of The Better Sacrifices

CHAPTER 3 CONSECRATING THE PRIESTHOOD

LEVITICUS 8:14-33: Set Apart to God's Service—"Be Thou Faithful unto Death"—"Sanctify Yourself," and "I Will Sanctify You"—The Bullocks and Rams of Consecration—The Anointing Oil of Consecration.

NAME:

PHONE: ()

BEFORE filling in the blanks, please prayerfully study the 19 paragraphs and the scriptures cited with the questions. We suggest that you number the paragraphs in your book.
Return your answers to us. PLEASE ENCLOSE A SELF-ADDRESSED STAMPED ENVELOPE.
Our Canadian and International friends may make special arrangements for the postage.
Your answers will be checked and returned to you for your future studies.
STUDY 4 will be sent when you have completed this lesson.

1. A. The consecration of the Priesthood was typical of the consecration of the _____ of the Lord Jesus and the Church, to the will of Jehovah.—Hebrews 10:7-9

B. The Body of Christ was represented by Aaron's _____.

C. The Head, (Jesus) was represented personally by _____ himself.

D. The future work of "the Christ", as kings and priests, is to _____ and _____ and _____ mankind.—Genesis 22:18

E. Consecration signifies the giving up of ones _____ to the will of God in his service.—Rom. 12:1

F. Those who have consecrated all they have, all they are, and all they hope for, as human beings, devoting or sacrificing these to destruction, then, are, upon acceptance by Jehovah _____ to a new nature—the _____ nature.—2 Peter 1:4

G. As a reward for faithfulness the heavenly Father promises to bestow the highest order of spiritual existence—the _____ nature.—2 Pet. 1:4

2. A. Will some who consecrate to sacrifice, not reach the future royal service shown in these types?

B. The great company class will be "saved so as by fire," "coming up through great _____".

C. These miss the prize for which they started out in consecration, because not sufficiently appreciative of their privilege of _____ as priests.

3. A. Some who consecrate as priests will be _____ in the Second Death because of losing their . faith which justified them or falling into sinful living. —Heb. 6:4-6;10:28-31; 1 John 5:16

4. A. Aaron's four sons at first represented the underpriesthood, but two of these were _____.

B. Aaron and the two remaining sons were forbidden to make _____ for their brethren who were thus cut off.

C. This signifies that all the faithful of the priests will recognize the _____ of the Divine decisions, and will bow to them in humble submission.

D. The faithful say, "Let us fear lest a promise being left us of entering into his _____ any of us should seem to come short of it." —Lev. 10:1-7; Rev. 15:3; Heb. 4:1

5. A. The invitation to the tentatively justified believer to consecrate is an invitation to sacrifice _____ interests and rights.—Colossians 3:1-3

B. Such sacrifices will be holy and acceptable through the merit of our _____.

C. One becomes a new creature at the time of his begetting to the new nature by the holy Spirit of the _____.

6. A. What are the two parts of consecration?—
(1.) _____ part in surrendering the human nature and its rights.

(2.) _____ part in accepting our sacrifice, and setting us apart and recognizing us as new creatures.

B. The new spiritual nature was represented in _____ and his _____.

C. The earthly nature sacrificed was represented in the _____ and _____ offered on the altar. — Lev. 8:14-33

7. A. Aaron and his sons laid their hands upon the head” of the bullock for the sin-offering thus saying, This sacrifice represents _____.

B. To meet the demands of the _____, the bullock had to be slain.

C. After Moses slew the bullock, he applied the _____ to the horns of the altar.

D. The altar of earthly sacrifices was acceptable to God by reason of the shed _____, (the life given).

E. The blood poured at the base of the altar showed that through the blood of the sacrifice (life given) even the _____ was purchased back from the curse. See Eph. 1:14.

8. A. Moses took the bullock, his hide, flesh, etc., and burnt them with fire without the “_____.” (Verse 17)

B. The humanity of the Christ complete—Head and Body—ismade “a sin-offering,” suffering the _____ to which the world was doomed, and from which, by this sacrifice, it will ultimately be _____.

C. The “brethren,” of Christ, on account of the imputed merit of the Redeemer, are privileged to fill up a measure of HIS _____, as “members of his Body.” (Col. 1:24)

D. The humanity of the royal priesthood is _____, as a vile thing in the eyes of the world, as represented by the burning of the bullock without the “Camp,”

E. God accepts the heart devotion which prompts the sacrifice, which says, “Lo, I come to do thy _____, O God.” “I delight to do thy _____, O my God.”

F. This full consecration was represented by the offering on the altar of the fat and parts of the inward life-producing organism of the bullock as a “sweet _____” unto the Lord.

9. A. Other features of the same _____ were shown by the two _____ mentioned in verses 18 and 22.

B. Aaron and his sons laid their hands upon the head of the ram for the burnt-offering, thus indicating that it represented _____.

C. The ram was killed and its _____ was sprinkled upon the altar.

D. Moses “cut the ram into pieces, and washed the inwards and legs in water,” and “burnt the _____ and the _____ and the _____.”

E. During the entire _____ age Jesus and his Body, the Church, are being presented, member by _____, before God on the altar, yet all are counted together as one sacrifice.

F. The Head was laid on the altar first, and since then all who are “dead with him,” and cleansed, as in the type, by the washing of water—through the Word—are reckoned as laid with the Head upon the same _____.

G. The burning of the offering on the altar shows how God _____ the sacrifice, as “a sweet smelling savor.”

10. A. The second ram, “the ram of _____,” showed what effect the sacrifice will have upon us, as the first showed how God _____ our sacrifice.

B. Aaron and his sons laid their hands upon the head of the ram of consecration, showing thus that it represented _____.

C. Moses slew the ram and took its blood and put it upon each separately, thus showing that our consecration is an _____ work.

D. The blood was put upon the tip of the _____ ear, and upon the thumb of the right hand, and upon the great toe of the right foot.

E. By our consecration we are enabled to have the “hearing of _____,” and to appreciate God’s promises as none but the consecrated can.

F. Our hands are _____, so that whatsoever our hands find to do we do it with our _____ as unto the Lord.

G. Our feet are _____, so that henceforth we _____ not as other Gentiles” but “_____ in newness of life,” “_____ by faith,” “_____ in the spirit,” “_____ in the light” and even “as we received Christ, so _____ in him.” Verses 23,24

11. A. The choice portions of the ram, its “inwards” and “fat,” represented our heart sentiments, our _____ powers.

B. The choice portions in the hands of the priests were “_____”—passed to and fro before the Lord—representing the fact that a consecrated offering is not given to the Lord for a moment, a day or a year, but that we consecrate to _____ keep our affections and powers uplifted, never ceasing until accepted of him as having finished our course.

C. Moses took the wave-offering off their hands (the priests did not lay it down), God’s acceptance being shown by _____.

D. The “royal priests,” may not lay down or cease to offer all our powers in God’s service until all are _____ in his _____, until God shall say, It is enough—come up higher.

E. The _____ (“fat”) of our inmost being helps to increase the fire of God’s acceptance.

F. The more _____ there is connected with our consecration to God, the more quickly will it consume our offering.

12. A. Upon this “wave-offering,” while in the hands of the High Priests and the under-priests, were laid three _____ from a basketful.

13. A. The first, an unleavened cake, represented the actual _____ of Jesus as a man, and the imputed _____ of the Church as men.—Rom. 8:4

B. The second unleavened cake, mingled with oil, represented the indwelling spirit of God—
_____.

C. The third, a wafer, represented our hope and faith in the exceeding precious promises of glory, honor and _____.

14. A. In order for our consecration to be complete, there must be _____ and faith in the promised _____.

15. A. The anointing oil mingled with the blood of consecration was sprinkled over them (verse 30), teaching that our consecration is accepted only because we are justified by the precious _____ of our _____.—Ephesians 1:6

16. A. The boiling of the flesh of consecration, (verse 31) which was no part of the sacrifice, was merely the preparing of the portion which was to be _____.

B. The offering was all to be disposed of (verse

32), showing that we are to be _____ and _____ consecrated, and none of our time and power should be wasted.

17. A. The seven days of consecration (verses 33,35) showed again that we are _____ to God’s service, not for a part of our time only, but for _____ of it.

18. A. At the present time all who are _____ as priests should see to it that our every ability is waved before God.

B. The Scriptures teach that very soon all the members of the Body will be accepted with the _____.

C. Shortly after the work of self-sacrifice is finished, the glorious work of blessing _____ will begin.—Revelation 22:17

19. A. The antitypical consecrating of the antitypical priests is confined to the _____ age.

B. If we fail to be among the priests now, during the time of consecration, we cannot be of them when they begin their _____ for the people in the Kingdom.

C. The Christ, Head and body members will rule and bless all _____.—Rev. 20:6

D. Those who desire to be among the ones who will sing to the praise of our great High Priest, will be fully _____ now.,

E. “If we suffer with him”, “we shall also _____ with him.”—2 Tim. 2:12