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. 6:6; 10:28-31; 1 John 5:16
   B. Aaron’s four sons at first represented the underpriesthood, but two of these were ____.
   C. Aaron and the two remaining sons were forbidden to make ____ for their brethren who were thus cut off.
   D. This signifies that all the faithful of the priests will recognize the ____ of the Divine decisions, and will bow to them in humble submission.
   E. 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

4. 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 ____.

5. A. What are the two parts of consecration?—(1.) ____ part in surrendering the human nature and its rights.
   B. These miss the prize for which they started out in consecration, because not sufficiently appreciative of their privilege of ____ as priests.
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

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