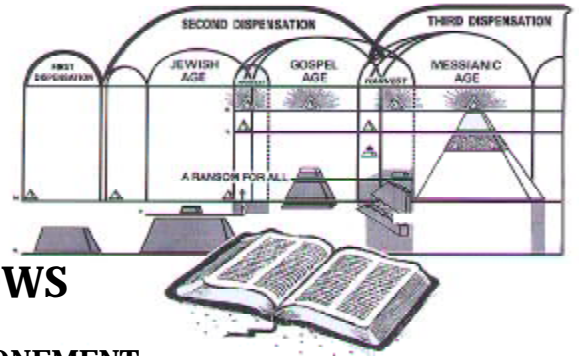


DIVINE PLAN BIBLE STUDIES

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TABERNACLE SHADOWS

Of The Better Sacrifices

CHAPTER 4 THE GREAT DAY OF ATONEMENT

NAME: _____

PHONE: () _____

- ◆ **BEFORE** filling in the blanks, please prayerfully **study** the 85 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 5** will be sent when you have completed this lesson.

1. A. In all of the Tabernacle types we are to look first for the _____ and then for his _____, the under-priests.
2. A. Our Lord Jesus personally is the Chief _____ to the under-priesthood, the Gospel church.
B. In the more full and complete sense Jesus is the _____ and the fully consecrated are the members of the _____ of the world's High Priest.
3. A. The sin-offering or the sacrifice of atonement commenced with the _____ and the members of his _____ fill up the measure of the sufferings of Christ which are behind.—Romans 8:17; Philippians 3:10; Colossians 1:24; 2 Timothy 2:12
4. A. The day of atonement in antitype is the entire _____ Age.
B. With its close the sacrificing ceases, and Jesus and his bride, made one, will stand forth a _____ upon his throne.—Hebrews 5:10
5. A. Not only will "the Christ" be a King and Priest, but also as "one", they will be the great _____.—Acts 3:22, 23
B. It shall come to pass that every soul (being) who will not obey the great Prophet will be _____ from among the people.—Acts 3:23
6. A. In the end of the Jewish age, Jesus offered himself individually to Israel as Prophet, Priest, and _____.
B. As _____ he taught the people; as _____ he offered up himself (Hebrews 7:27); as _____ he rode into their city at the close of his ministry.
C. Jesus, together with his body, will be the Prophet for all the people, the Priest for all the people, and the King over "all peoples, _____, and tongues".
7. A. In the type now to be considered (Leviticus 16:3-33), we find Aaron alone representing the entire _____ One (Head and body).
B. Two different sacrifices, a bullock and a goat, are used to represent the separateness, yet similarity in suffering, of the Head and the body as the _____-_____.
8. A. The bullock represented _____ who died on our behalf.—1 Timothy 2:5, 6
B. The High Priest represented the new _____ of Jesus and all the members of his _____.
C. The man Christ Jesus gave himself a _____ for men—a perfect man's life.—1 Timothy 2:5, 6; 1 Corinthians 15:21
9. A. The penalty for man's sin was _____.—Romans 6:23
B. To be a corresponding price for Adam, it was essential for Jesus to be of the same _____, but undefiled and separate from sinners, and die as Adam's _____, in order to pay the penalty.
C. The Logos exchanged his spiritual _____ or being for the human and at 30 years of age made _____ of all he had except the promise of a new nature.—John 1:14; Isaiah 53:10
10. A. The sacrifice of Jesus remains _____.
B. This guarantees that we will be forever free from the Adamic _____ penalty.
11. A. The heavenly Father's design for Jesus was to highly exalt him above the human plane and the angelic plane in order that he might be next to himself—a partaker of the _____ nature.—Hebrews 12:2; Philippians 2:9; Hebrews 1:3, 4

12. A. The new nature which our Lord received instead of the human nature is typified by the _____.

B. The death of Jesus (the bullock) was reckoned as complete when Jesus presented himself a living _____ and then symbolized that consecration by water _____.

C. The followers of Jesus are exhorted to reckon themselves _____ to the world but _____ as new creatures unto God.—Romans 6:11

13. A. The acceptance of Jesus' sacrifice by the heavenly Father at the time of his consecration was indicated by the _____ of the holy Spirit—the earnest of what he would receive when death had actually taken place.

14. A. At the time of Jesus' consecration, he set aside the _____ sacrifices in order that he might fulfil the _____ or the real sacrifice for sins.—Hebrews 10:7, 9, 14

15. A. The three and one-half years of Jesus' ministry showed that all human will was _____ and the human body, reckoned so, from the moment of _____.

16. A. The anointed Jesus was the divine "new _____" even though he was not perfect as divine until his _____.

17. A. Jesus offered himself (the bullock in the type) to God at the age of _____.

18. A. Aaron was washed in order to fitly represent the purity of the "new _____"—the Head and his body members.

B. The new creature cannot _____.—1 John 5:18

C. It is the duty of the new creature to keep a constant watch over the old nature, lest it come to _____ again.

D. If the old nature triumphs, the result is "second _____".—Hebrews 6:4-8

19. A. Aaron was clothed for the service of the day of atonement in garments of _____, the linen garments, emblems of purity.

B. At the close of the day of atonement Aaron was girdled with the curious girdle of the _____.

C. The antitypical High Priest, the divine-minded, spirit-begotten one was ready and able to accomplish the sacrifice of the _____ at the first advent, and proceeded to do it, as typified by Aaron.

20. A. Aaron offered his bullock of the sin-offering which represented _____

and made an atonement for the members of his _____ (the under priests) and for his _____ (the Levites).

B. Aaron took a censer full of burning coals of fire from off the altar before the Lord and his hands full of sweet incense and brought it within the first _____.

C. The censer of coals of fire was set into the top of the golden _____ in the Holy, and the incense crumbled over it gradually yielded a smoke of sweet _____.

D. The cloud of the incense penetrated beyond the second veil covering the mercy _____.

21. A. When the man Jesus had consecrated himself he was spirit-_____.

B. He was no longer in the "court" condition, but in the "Holy" where he tarried and offered incense upon the fire of _____.

C. Jesus demonstrated his loyalty to God and righteousness by the things _____ as a begotten Son.—Hebrews 5:8

22. A. The High Priest took with him the _____, fire from off the altar, and the incense in his two hands to cause the perfume.

B. The sweet incense beaten small represented the _____ of the man Jesus.

C. The fire represented the _____ to which he was subjected.

D. When the perfections of his being (incense) came in contact with the trials of life (fire), Jesus yielded perfect _____ to the divine will—a sweet perfume.

23. A. Jesus, as a new creature, within the Holy, enjoyed the _____ of the golden candlestick, was fed by the bread of truth, and offered acceptable _____ to the heavenly Father.

B. The dead bullock in the court represented the man Jesus who consecrated at the age of _____.

C. The fat, kidneys, and life-producing organs were placed on the Brazen _____.

D. A cloud of smoke arose in the court in the sight of the _____ (typical of believers).

24. A. Believing men saw the devotion, the self-sacrifice, and the loving zeal of Jesus' sacrifice as a sweet and acceptable _____.

B. In the sight of the heavenly Father the sacrifice of Jesus (in the Holy), was a sweet incense on the Golden _____.

25. A. Outside the camp the body of Jesus' flesh was _____.
- B. To the world it seemed _____ that Jesus should spend his life in sacrifice.
- C. To the world the sacrifice of Jesus was _____ and despised.
- D. In the type the Israelites turned disgusted from the _____ of the burning carcass of the bullock.
26. A. Jesus' sacrifice of perfect manhood was, in the sight of the world, _____ and detestable; in the sight of believers, it was a sacrifice _____ to God; in the sight of the heavenly Father, it was a _____ incense.
- B. The man Christ Jesus gave himself "a _____ for all."—1 Timothy 2:5, 6
27. A. Jesus, after offering acceptable incense in the Holy for three and one-half years, passed beyond the second _____ (death).
- B. Jesus was resurrected in the perfection of the divine nature on the third _____.
- C. Our Lord reached the Most Holy condition (the perfection of spirit being) at his _____.—1 Peter 3:18; 1 Corinthians 15:44
28. A. The Priest in the presence of Jehovah (represented by the Shekinah light between the _____ on the mercy seat), sprinkled the _____ on and before the mercy seat.
- B. Our Lord Jesus, after forty days, ascended up on high and appeared in the presence of _____ for us, and presented on our behalf the value and merit of the sacrifice finished at Calvary.—Hebrews 9:24
29. A. From the congregation of the children of Israel, two goats were presented before the Lord at the _____ of the Tabernacle for a sin-offering.
- B. Aaron cast lots upon the two goats—one lot for the Lord and the other for the _____.
- C. The Lord's goat was offered for a _____.
- D. The scape-goat was presented alive before the Lord to make an atonement with him and was let go into the _____.—Leviticus 16:5-10
30. A. These two goats represented all who, coming from the world, and accepting Jesus' redemption, fully consecrate their lives even unto death, during the _____ age.

- B. Those who present themselves before the Lord desire to become _____ with their Redeemer, as human beings.
- C. The Holy represented the spirit-_____ condition of the spiritual mind.
- D. The Most Holy represented the spirit-_____ condition of the spiritual body.
31. A. Some who fully consecrate promise more than they are willing to _____.
- B. Self-denial means to take up the cross daily and follow the _____ of the man Jesus (the bullock).—Hebrews 13:13
32. A. The Lord's goat class follow in Christ's _____.
- B. The scape-goat class "through fear of (this) _____ are all their lifetime subject to bondage."—Hebrews 2:15
- C. When the Gospel age is ended, both of these classes of goats will have a part in the _____ work-in bringing the world into complete harmony with God and his Law.
- D. Only the Lord's goat class who follow the Leader are a part of the _____-offering and ultimately members of his glorified _____.
33. A. God does not arbitrarily determine which of the consecrated shall become partakers of the _____ nature and which shall not.
- B. Those who suffer with _____ shall reign with him.—Romans 8:17
- C. Those who avoid the fiery trials by a compromising course miss the _____-heirship with Christ.
34. A. The _____ age is the acceptable time for sacrifice.
35. A. After the High Priest sprinkled the mercy seat with the blood of the bullock _____ times, he killed the goat of the _____-_____ that is for the people and brought the blood within the Veil.
- B. The blood of the Lord's goat was _____ upon and before the mercy seat.
- C. A prime bullock is always very _____, but a goat is a very _____ animal.
- D. The body of the "Lord's goat" was burned in like manner as that of the _____—"outside the camp."
36. A. Only those animals which were _____-_____ were burned outside the camp.
- B. "Let us go to him, without the camp bearing the _____ with him."—Hebrews 13:11-13

37. A. The burning outside the camp represents the dis-esteem in which the offering is viewed by those not in _____ relationship with God.

B. Just a few recognize the sacrifice of the body of Christ from the _____ standpoint.

C. The tentatively justified who recognize the sacrifices of the saints and who realize their self-denials as _____ to God are more numerous.

D. Those outside the camp see the sacrificers only as “the filth and _____ of the earth”.

38. A. The true members of the household of faith will not be _____ of any who are true sacrificers of this present time.

B. We must surely fear for those who have left the Holy and the court and gone outside of all relationship to God—Into outer _____.—
Hebrews 4:1

C. All who would be faithful under-priests must follow in the footsteps of the great High _____ and love their enemies.

39. A. The Lord’s goat typified each consecrated one and his sacrifice; the sacrifice of all must be ended before the _____ will be presented on the mercy seat.

40. A. The blood sprinkled on and before the mercy seat was in the design of a _____.

B. The bullock was for the under-priests and the household of _____ of the present age.

C. The goat was for the _____ who under opportunities of the future will become God’s people.

41. A. Just as soon as the sacrifice of Jesus on behalf of his _____ and _____ was complete and presented before the Father after his ascension, the Pentecostal baptism came upon the waiting disciples.

B. The anointing of the holy spirit came upon the church and continues ever since on all the living members of the High Priest’s body and needs no _____.

42. A. This coming of the holy spirit at Pentecost was shown in the type by the High Priest coming to the door of the Tabernacle, laying his hands upon the Lord’s _____, and killing it.

B. The spirit of the truth upon the fully consecrated enables them to crucify themselves as men in hope of the promised honor of the _____ nature.

43. A. The Apostle Paul reckoned all things but loss and _____ that he might win a membership in Christ.

B. Paul’s earthly affections and powers were presented to God a living _____.

44. A. To new creatures belong exceeding great and precious _____ of the divine nature, if faithful.—2 Peter 1:4

B. In the Holy condition new creatures feed upon the “shew bread” and are enlightened continually by the light from the golden _____.

C. The consecrated offer “incense” acceptable to God through Jesus _____.

D. Paul kept the fleshly will dead and so far as possible kept the fleshly _____ subject to the new will.

E. Our sacrifice of very sweet odor to God is acceptable because of partaking of the merit of _____.

45. A. The little flock “fill up that which is behind of the afflictions of _____.”—
Colossians 1:24

B. The acceptableness of our offerings is through the merit of _____ imputed to us.

C. The fully consecrated who are faithful will ultimately share in the work of blessing all _____.

46. A. We are now in the close of the day of _____, and the last members of the Lord’s goat class are now sacrificing.

B. Soon the last members of the body of Christ will pass beyond the second _____ into the perfection of the divine nature.

47, 48. A. The body of the Priest passing through the second veil, bearing the blood of the goat, represented the passing of the body of Christ entirely beyond human conditions into the perfection of the _____ nature.

B. “I shall be satisfied when I awake in thy _____.”—Psalm 17:15: 1 John 3:2

49. A. The sacrifice of the body for the people will be presented as typified by the blood of the goat _____ on the mercy seat.—Leviticus 16:15, 16

50. A. The great work of giving to the _____ the grand results of the atonement will speedily follow the presenting of the blood of the goat.

51. A. The sprinkling of the all things with the blood showed that the _____ is full satisfaction.

B. The work with the scape-goat was no part of the sin-offering and was not needful to complete the _____.

52. A. Aaron laid both his hands upon the head of the live goat and confessed over him all the iniquities of the children of Israel (typical of the _____).

B. The goat was sent away by the hand of a fit man into the _____.

53. A. The scape-goat represented those who have made a full consecration but who fail to _____ the sacrifices covenanted.

B. This goat does not represent those who draw back unto _____.—Hebrews 10:39; 2 Peter 2:22

C. The scape-goat class seeks to avoid _____, and seeks to honor the Lord; however, they seek the honor and favor of the _____.

54. A. The scape-goat class has existed throughout the _____ age.

B. The one goat and the work done with it at the close of the day of _____ was representative in a general sense of each individual of that company during the age.

55. A. The little flock represented by the body of the Priest has not yet gone beyond the second _____.

B. The special work with the living scape-goat will not occur until after the bride of Christ is _____.

56. A. The great company, though castaways, as regards the _____ are nevertheless objects of the Lord's love.

B. The destruction of the flesh of the great company makes possible for the _____ to be saved in the day of the Lord.—1 Corinthians 5:5

C. Every branch in the true vine not bearing _____ is taken away by the heavenly Father.—John 15:2

57. A. The great company having failed to win the prize cannot have the divine _____ nor can they have _____ to perfect humanity with the world.

B. The Lord loves them and will deliver those who were fearful of sacrificial _____.

58. A. The great company will have a position before the throne as perfect spirit _____.

B. They will serve God in his temple but will not be members of that symbolic _____.

59. A. The scape-goat will be sent away into the wilderness condition of separation from the _____.

B. The body of the scape-goat was not _____.

C. Only sin-offerings (the bullock and the Lord's goat) were burned in the _____.

D. The little flock die _____.

E. The great company class are simply sent into the wilderness and there left to _____ unwillingly.

60. A. Throughout the Gospel age there has always been a large class which yielded self-will to death only by _____.

61. A. When all the members of the little flock shall have gone beyond the veil, divine providence will set free those bound ones who were _____ of sacrificial death.

62. A. The tribulation saints hear the voice of the High Priest and find themselves in the _____ condition of separation and flesh destruction.

63. A. The Lord's goat class pass through great trials and afflictions but esteem them light _____.

B. Theirs is a willing _____.

C. To the scape-goat class the trials are burdensome, great _____—an enforced destruction of the flesh.

64. A. Aaron offered his burnt-offering and the burnt-offering of the people and made an _____ for himself (the church) and for the people (the same atonement from another standpoint).—Leviticus 16:23, 24

65. A. The burnt-offering consisted of two rams—one representing the _____ and the other the Lord's _____.

B. These, being alike show the harmony and _____ of the sacrifices made by Jesus and his followers,

66. A. The rams of burnt-offering were cut in pieces and washed and laid unto the _____ upon the altar and burned.

67. A. The sin-offerings illustrated the _____ death of the Redeemer.

B. The burnt-offering following illustrated God's manifest _____ of the same sacrifice.

C. During the time of making the sin-offering, the High Priest wore only the white _____ garments.

- D. Afterward (and usually) he wore the _____ garments.
68. A. God will manifest his acceptance of the sacrifice of the whole body (Head and pieces) to all _____.
69. A. The white linen robes worn throughout the work of sacrifice covered the _____; this represented the _____ of the body.
- B. The garments of glory and _____, put on subsequently, represented the glories of the church's position and work in the future after the new creatures have been perfected and gone beyond the _____.
- 70-72. A. The limitation of verse 17 applies only to the day of _____.
- B. The priests went always into the Holy accomplishing the service, but into the Most Holy, the High Priest went alone once every _____ on the day of atonement.—Hebrews 9:7
73. A. The privileges of the true tabernacle belong only to those who are priests-members of the _____ of the High Priest.
- 74-77. A. Those principally instrumental in reviling and destroying the humanity of Jesus and the "little flock" will have no special _____ for it, because they do it ignorantly.
- B. They may wash and be clean and come into the same condition as the remainder of the _____.
- C. Those instrumental in the destruction of the flesh of the great company will be obliged to obtain the Lord's special _____, but eventually will stand on the same footing as other men.
78. A. When the typical day of atonement ended, Israel, typically cleansed from sin, was reckoned no longer defiled and separated from _____, but now at one with him.
79. A. The antitype of the day of atonement is the Gospel age during which Jesus and the church (by virtue of the redemption and consequent justification) make sacrifice to _____.
- B. The Tabernacle of God (the glorified _____) will be with men, and he will dwell with them, and God shall be their God.
- C. God shall wipe away all _____

- from their eyes, and there shall be no more _____.—Revelation 21:3-5
80. A. The earth is God's _____.—Isaiah 66:1
- B. The work of blessing mankind will be a gradual one, requiring the _____ age for its accomplishment.
- C. Adamic _____, pain, and tears will be wiped away.—1 Corinthians 15:26
81. A. The typical sacrifices of Israel made after the day of atonement illustrated the _____ which will be fulfilled during the Millennium.
82. A. The _____ age is the day of atonement toward God for the general sin of mankind.
- B. All sacrifices coming after the day of atonement represented antitypes during the _____ age when the world of sinners may become reconciled to God.
83. A. Atonement has two parts: 1. Justice no longer condemning Adam and his children on account of his _____. 2. The returning of the _____ to God's righteous laws.
- B. The first of these phases of atonement is brought about entirely by the Priest's service in the day of _____ sacrifices.
- C. The reconciling of the world to God will be accomplished during the _____ age by the royal priesthood.
- D. Those who will not give heed to the great Prophet will die the _____.—Acts 3:23
84. A. The followers of Jesus are not by nature purer or better than the _____.
- B. The entire race of _____ was condemned in him.
- C. There is none _____, no, not one.—Romans 3:10
85. A. The followers of Jesus share in the sacrifice for sins as a _____.
- B. The benefits of Jesus' death are imputed to the fully _____, justifying or cleansing them.
- C. It is Jesus' death that blesses the world, through his _____, the church.