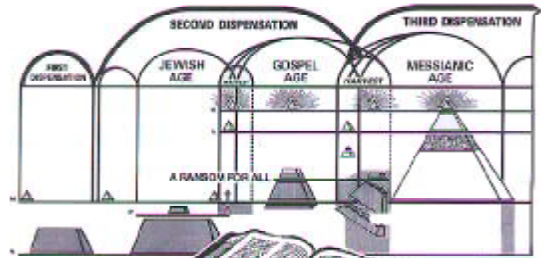


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TABERNACLE SHADOWS

OF THE BETTER SACRIFICES

CHAPTER 8 — OTHER SIGNIFICANT TYPES

NAME: _____

PHONE: () _____

- ♦ **BEFORE** filling in the blanks, please prayerfully **study** the 44 paragraphs and the scriptures cited with the questions. We suggest that you number the paragraphs in your book. Also study the enclosed 1916 Foreword to "The New Creation" before answering the questions.
- ♦ 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. This is the last study. Would you like to repeat the lessons in "The Divine Plan of the Ages?" Please continue to study the other volumes of "Studies in the Scriptures."

1 & 2. A. The posts in the Court, made of _____, represented a class who exercises faith but not actually perfect human beings.

B. Human perfection is typically represented by _____.

C. The wooden posts in the Court were set in sockets of _____.

3. A. The justified and fully consecrated should continually hold up, to the view of the world, the pure linen, representing Christ's _____ or covering.

4. A. The silver hooks were symbolic of _____.

B. Only by the aid of the _____ can one hold on to his justification.

5. A. The door posts at the door of the Holy were covered by the first _____.

B. The consecration of the death of the human will is the way into the _____.

C. The posts of the Holy, (set in sockets of copper), just inside the first veil, were covered with _____, symbolic of the _____ nature.

D. The fully consecrated have the new mind in _____ vessels. (2 Corinthians 4:7)

E. The Holy symbolizes our standing as _____ not yet perfected.

6. A. The door posts of the Most Holy, just inside the _____ veil, represented those who pass beyond the flesh entirely into the perfection of the _____ condition.

B. These posts in the Most Holy, covered with _____, were set in sockets of _____.

(reality, _____, verity)

C. When one comes inside the second veil, he is really and truly a _____ creature.

7. A. The Golden Table in the Holy represented not only Jesus and the apostles, but also the _____ as a whole.

B. The great work of the church during the Gospel Age has been to _____, strengthen, and enlighten all of the fully consecrated.

C. Witnessing to the _____ is secondary.

8. A. The Golden Candlestick had _____ branches, each of which held a lamp, making _____ lamps in all.

B. The Golden Candlestick represented _____, the Head and all the complete _____.

C. The one true church, with its _____ stages, was symbolized by the _____ congregations of Asia Minor. (Revelation 1:20)

D. The true light bearers are the _____ priesthood.

9. A. The form of workmanship of the lampstand, a fruit and a _____, a _____ and a flower, represented the true church as both beautiful and _____ from first to last.

10. A. The olive oil, symbolic of the _____, in the lamp produced the _____.

B. Were the lamps always kept lighted? _____

C. Can the natural man understand the deep things of God? (1 Corinthians 2:14) _____

D. Those not consecrated have the veil of _____ between them and the sacred things.

11. A. The lights were to be trimmed and replenished every _____ and _____ by the _____ Priest.

B. Our High _____ is daily filling us more and more with the mind of Christ and trimming of the _____ of the old nature.

12. A. Those who can see restitution but cannot see the divine heavenly calling are brethren who are tentatively _____ but not brethren in Christ who are fully _____ (sacrificers).

B. The things which God has prepared for the fully consecrated have not entered into the natural _____ of the natural man. (1 Corinthians 2:9)

13. A. The nominal church has always included the tentatively _____ and the _____ classes as well as the hypocrites.

B. Some have complied with the Gospel call to _____ the flesh, but others have not fully _____.

14. A. When one fully consecrates, his "tentative" justification becomes "vitalized" _____ and his offering is holy and _____ to the Father. (Romans 12:1)

B. The Gospel Age is the acceptable time, for those called, to present their bodies a living _____.

C. After the highway of holiness is opened, consecrations to sacrifice one's human hopes will _____ be permitted.

15. Have there been many down through the Gospel Age who were sacrificing priests? _____

16. A. In the typical arrangement there were _____ Levites appointed in the typical service.

B. Five _____ were appointed for the typical sacrificing.

C. Will only a "little flock" receive the kingdom? (Luke 12:32) _____

D. How many priests were destroyed for unfaithfulness? _____

17. A. Should the household of faith put away the filthy sins of the flesh? _____

B. The putting away of sins is symbolized by washing with water in the _____ located in the Court.

C. Did both the priests and the Levites wash at the Laver? _____

D. Does a spirit of meekness, gentleness, benevolence, and morality always indicate consecration to God? _____

18. A. Do many during the Gospel Age consecrate to a work? _____

B. Those who are fully consecrated delight to do _____ will.

C. Do the fully consecrated search the scrip-

tures with a desire to spend and be spent for the heavenly Father in his service? _____

19. A. Can those not fully consecrated see the hidden light and beauty of God's plan, eat the "bread of presence", and offer acceptable prayers at the Golden Altar? _____

B. Must one fully consecrate in order to enjoy these blessings and privileges? _____

20. A. The Golden Altar seems to represent the _____ church in the present sacrificing condition.

B. From the Golden Altar, the willing _____ praises, and obedience of the consecrated ascend.

C. The second _____ separates the spirit begotten ones from the heavenly Father.

D. Can those in the Holy offer effectual prayers to God? _____

E. Should the disobedient expect their prayers to be acceptable? _____

F. Are the prayers of those who are faithfully abiding in Christ answered? (John 15:7) _____

21. A. The new creatures in Christ Jesus who are faithful unto death will eventually come into the glory of the _____ (the perfect divine condition).

22. A. The only piece of furniture in the Most Holy was the _____ of the covenant (or testimony).

B. This piece of furniture illustrated the embodiment of _____ plan.

C. It represented the eternal _____ of God—his foreordained arrangement for mankind in the Christ.

D. It therefore represents Christ Jesus and his _____.

23. A. The Ark of the Covenant contained the two tables of the _____, Aaron's rod that _____, and the Golden pot of _____.

(Deuteronomy 31:24; Number 17:8; Exodus 16:32)

24. A. The righteousness of the Law was actually fulfilled in our _____.

B. It is reckonedly fulfilled in all the new _____ in Christ.

C. So long as one abides in Christ, the infirmities of the old nature, once covered by our _____ -price, are not again charged to us as new creatures.

25. A. Actual perfection will be reached when the consecrated who have been faithful unto death reach the condition of the _____ Holy.

26. A. The elect character of the body members of Christ was shown by _____ that budded.

- B. A peculiarity about the almond tree is that fruit-buds appear before the _____.
- C. The fully consecrated begin to bring forth _____ before the leaves of profession are seen.
27. A. The Golden Pot of Manna represented _____.
28. A. Manna was a _____-sustainer for Israel.
B. The world must ever seek supplies of life and grace if they would _____ everlastingly.
29. A. A special offer of _____ is made to those who accept the invitation to become the bride of Christ during the Gospel Age and harvest of the Gospel Age.
B. Was the manna fed to Israel incorruptible?

30. A. The budded rod represented God's chosen _____.
B. The tables of the Law represented the righteous _____.
C. The incorruptible manna in the golden bowl represented _____ (the divine nature).
31. A. The Mercy Seat was a slab of solid _____.
B. Of the same piece of metal were formed two _____ with wings ready to fly.
C. Their faces looked inward toward the center of the plate on which they _____.
D. Jehovah's presence was represented by a bright _____ between the cherubim.
32. A. The Ark represented the _____.
B. The Mercy Seat, glory-light, and cherubim represented the heavenly Father—the _____ of Christ. (1 Corinthians 11:3)
C. The "Shekinah glory" (light) represented the heavenly Father as the light of the _____. (Psalm 80:1; Isaiah 37:16)
D. Christ is the light of the _____.
33. A. Can humanity enter into Jehovah's presence? _____
B. Must those who enter into the presence of the heavenly Father must first crucify and bury the human? _____
34. A. The Priest offered the _____ of the sacrifices on the Mercy Seat (the Propitiatory).
B. The blood of the sacrifices satisfied the demands of divine _____.
C. God's throne is established on _____. (Psalm 89:14)
35. A. God set forth Jesus to be a propitiatory or _____ seat. (Romans 3:25, 26)
B. It pleased the God of Justice, Wisdom, Love, and Power to be represented to mankind by his well beloved Son, our Lord _____.
C. In the type the High Priest coming forth from the Most Holy was the living representative of Jehovah's _____, _____, _____, and _____ to men.
D. In due time the divine attributes of the heavenly Father will be displayed to all men by our great _____ Priest.
36. A. The two cherubim represented divine _____ and _____.
B. Neither Love nor Power can be exercised until _____ is fully satisfied.
- 37, 38. A. Did the High Priest put the blood on the cherubim? _____
B. Justice says that "The wages of sin is _____." (Romans 6:23)
C. In due time the ransom-price will be paid over officially to _____.
39. A. Love has been active, preparing for the redemption, from before the _____ of the world. (1 Peter 1:20)
40. A. When the Atonement Day sacrifices (bullock and goat) are complete and Justice satisfied, Love and Power will use the same agency (Christ, the _____ or safe depository of divine favors) to bless the ransomed race.
41. A. Is the oneness of the divine family represented by the Mercy Seat and the Ark? _____
B. Did Jesus pray that his disciples might all be one? (John 17:9, 21) _____
42. A. Could any member of the priesthood that had a blemish fill the office of the High Priest? _____
43. A. Will there be the exact foreordained number in the body of Christ when complete? (Rev. 14:1) _____
B. If one who has accepted the call becomes careless, will someone else win in his place? (Revelation 3:11) _____
44. A. The only light in the Tabernacle was the light from the lamp in the _____ and the _____ glory in the Most Holy.
B. As God covered the type under curtains of unsightly skins, so the beauties of spiritual things are seen only by the fully _____. (1 Corinthians 2:14)

“THE NEW CREATION”

THE AUTHOR'S FOREWORD OCTOBER 1916

MUCH of the work of every servant of God is done in the dark—that is to say, like the weaver of a beautiful carpet we stand at the back seeing little of the results of our labors, and trusting that in the Lord's due time we shall hear His “Well Done” and see some fruitage. “I shall be satisfied when I awake in His likeness.”

Nevertheless, the Lord has very graciously given us encouragement in respect to the influence of this Volume in various parts of the world in the hearts of God's people. The pleasure has been ours of hearing from many respecting the blessings received from a better understanding of the justification, the sanctification, and the deliverance, promised to the Church in God's Word. Many others have told us of the blessings received from the Scriptural advice given to husbands and wives, parents and children, in respect to the ways of peace, righteousness and growth in grace. Many also have informed us of great blessings and aid in respect to the duties, privileges and obligations of Elders and Deacons, and the Scriptural order in the Ecclesia. We rejoice in these things and trust that the good work will go on under Divine guidance to the praise of our Lord and for the comfort and edification of His people.

We call attention to the fact that since this Volume was written the light has grown still clearer respecting God's great Covenants. We now see that the Law Covenant was a foreshadowing of the New (Law) Covenant, which is about to be established at the Second Coming of Jesus, by the great Mediator, Jesus the Head and the Church His Body—the antitype of Moses, who wrote: “A Prophet shall the Lord your God raise up unto you from amongst your brethren, like unto me.” Moses was merely the type of this greater Prophet, and the Law Covenant which Moses mediated was merely a type or foreshadowing of the greater Law Covenant of the Millennial age.

God raised up Jesus the Head of this great Mediator first, when He raised Him from the dead. Since that time, He is raising up the Church as a New Creation; and when all the brethren of the Body of Christ shall have been gathered from the world through a knowledge of the Truth and sanctified by the holy Spirit and been found worthy by faithfulness unto death, and all shall have been raised up by the power of God from the earthly conditions to the Heavenly conditions as the Body of Christ, the great antitypical Melchizedek will be complete, a Priest upon His Throne—the great Mediator of the New Covenant will be enthroned in Divine power. Then the New Covenant will go into operation, as God said to Israel: “Behold the days come, saith the Lord, when I will make a New Covenant with the House of Israel and with the House of Judah.”

The antitypical Mediator, after paying over to Divine Justice fully and forever the Ransom-price for Adam and his race, will assume full control, and under that New Covenant, thus sealed, will begin the work of blessing and restoring all the willing and obedient of Adam's race. All who will come into harmony with the Lord will be counted as part of the earthly seed of Abraham, until finally, by the end of the Millennium, all exercising faith and obedience will be known to the Lord as the seed of Abraham. “In becoming that seed, shall all the families of the earth bless themselves.”

Inadvertently, the name New Covenant, which belongs to God's dealings with the world during the Millennium, has been used in respect to the Covenant which is now in operation during this Gospel Age with the Church. Our Covenant, of course,

is a new covenant in the sense that it is different from the Jewish Covenant of Mt. Sinai, but it is not THE New Covenant. The Church's Covenant is referred to in the Bible as a “Covenant by Sacrifice.” The keeping of these matters in mind will be of benefit to the readers of this Volume. All of these Covenants stand related to each other. All of them were represented and typified in Abraham and the Covenant which God made with him. The Church is styled Abraham's Spiritual Seed and likened to the stars of Heaven. The world of mankind as they come into harmony with God will become Abraham's earthly seed—as the sands of the seashore. The Spiritual Seed will be the channel of blessing for the natural seed.

The subject of Justification has not changed, but it has expanded and clarified. If writing this Volume today, the author would make some slight variations of language, but without any real change as respects the meaning and application of the word Justification.

We now see that a justification to life is one thing, and a justification to more or less of friendship with God is another. Abraham, for instance, and the faithful before Pentecost, were justified to friendship with God and to have more or less communication with Him by prayer, etc.; but they could not have full justification until the Blood of Atonement had been shed, and until it had been presented to and accepted by Divine Justice—the Father. Just so the sinner today approaching God might be said to be in the way of justification—he would have more of God's favor than if he faced toward sin.

We once spoke of a sinner in this condition as being justified, because he believed in Jesus as his Redeemer and was reaching forward to a full consecration of himself. Now we see that while the sinner's attitude, like that of the Ancient Worthies, might be styled “tentative justification,” it would not reach the condition of a full, complete justification from sin until the sinner had fully presented himself in consecration to our great High Priest, Jesus, and had been accepted of Him in the name of the Father. Then, under the covering of the imputed merit of Christ's sacrifice, the sinner would be acceptable to the Father under Christ's Robe and begotten of the holy Spirit.

Fortunate it is for the masses who have heard of Jesus and partially believed, that their standing with the Lord is not that of full justification, that He refuses to fully justify any until they have become by covenant His disciples, His footstep followers. This is because justification can come only once to each individual, and if he should misuse that justification and fail to get eternal life, he would be in a worse state than if he had never been justified. If not justified and spirit-begotten in the present time, he is not of the Church, but will have a share in the merit of Christ's sacrifice and in the justification which His Kingdom will offer to every member of the human family—aside from the Church—the Church receiving that better thing which God hath in reservation for them that love Him—glory, honor, immortality, the Divine nature.

To many it would not seem worth-while to mention these fine distinctions upon the subject of justification; and yet, having received this clearer appreciation of the Divine Plan, we have pleasure in passing it on to all who hunger and thirst after righteousness—to all Bible Students everywhere.

May the Lord continue to bless this Volume to the good of His people, is the prayer of the author,