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 __________.

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 scriptures 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).

   B. The Golden Altar, the willing __________ praises, and obedience of the consecrated ascend.

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

   D. It therefore represents Christ Jesus and his ______

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 ________.

   B. The righteousness of the Law was actually fulfilled in our ______.

   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.

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

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

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 ____________.
B. The world must ever seek supplies of life and grace if they would ____________ everlastingl.

29. A. The Golden Pot of Manna represented ____________.
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.

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. Justice says that “The wages of sin is ____________.” (Romans 6:23)
C. In due time the ransom-price will be paid over officially to ____________.

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)
B. Did Jesus pray that his disciples might all be one? (John 17:9, 21) ____________

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 ____________.
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.