

nify? And what class was represented by it? And how would their sufferings have to do with the cleansing of the people of God, both of this age and the age to come? Heb. 9:13; 11:32-38; T. 106, par. 3

(6) Is this class, represented in the red heifer, a part of the Body of Christ, the Royal Priesthood? Heb. 11:39, 40; T. 107, par. 1

(7) How can we be sure of this? Matt. 11:11; Heb. 6:19, 20; 2:3; T. 108, par. 1

(8) What was typified by the "ashes" of the heifer? T. 108, par. 2 (first half)

(9) What will be the station or position of the "Ancient Worthies"? Psa. 45:16; T. 108, par. 2 (last half)

(10) Who witnessed the burning of the heifer? and what did he do? T. 109, par. 1

(11) What was typified by the "cedar wood," the "sprig of hyssop" and the "scarlet string"? T. 109

(12) Why were they cast into the midst of the burning heifer? T. 109

(13) Who would seem to be typified by the under-priest who approved this burning and took of the blood and sprinkled it toward the Tabernacle door? T. 110 (7th line)

(14) What was typified in the choosing of a red heifer which "never wore a yoke"? T. 110, par. 1

(15) Why was a heifer chosen and not a bullock? And why must it be red? T. 110, par. 1

(16) For what particular cleansings were the ashes of this heifer prescribed? Ex. 12:22; Lev. 14:4, 49; Psa. 51:7; Heb. 9:19; T. 111, par. 1

CHAPTER VIII

OTHER SIGNIFICANT TYPES

(1) What was represented by the "posts" which stood

in the "Court" and upheld the white curtains? T. 113, par. 2 (1st 3 lines)

(2) Why were they constructed of "wood," instead of "copper"? T. 113, par. 2 (4th to 9th lines)

(3) What does their being set in sockets of copper typify? T. 113, par. 2 (9th line on)

(4) What was illustrated by the "white curtain"? And should we hold up before the world the "pure linen"—Christ's righteousness? T. 114, par. 1

(5) What was symbolized by the "silver hooks"? T. 114, 2; Ex. 27:11-17

(6) What was represented in the "door-posts" at the entrance of the Tabernacle—under the "veil"? T. 114, par. 3 (1st 12 lines)

(7) Why were these posts, **also**, set in sockets of "copper"? T. 114, par. 3 (13th line on); 2 Cor. 4:7; Ex. 26:37

(8) What was represented by the "door-posts" within the second "veil"? T. 115, par. 1; Ex. 26:32

(9) What did the "golden table" symbolize? T. 115, par. 2; Phil. 2:16; Rev. 19:7

(10) Explain the meaning of the "golden candlestick." T. 115, par. 3; Rev. 1:20; 1:11

(11) Describe its workmanship and explain the beautiful symbolism of its various features. T. 116, par. 1

(12) What supplied the light for this "golden lampstand"? And of what was this a symbol? T. 116, par. 2 (1st 4 lines)

(13) For whom alone did this light shine? T. 116, par. 2 (4th line on); 1 Cor. 2:14; Heb. 9:6

(14) How often were these lights trimmed and replenished with oil? And what important lesson is taught us in this symbol? T. 116, par. 3; Ex. 27:20, 21; 30:8

ANTITYPICAL PRIESTS AND LEVITES

(15) Why cannot some Christians see spiritual things?

T. 117, par. 1; 1 Cor. 2:9

(16) What three classes have always been represented in the Church nominal? T. 117, par. 2; Gal. 5:24

(17) Does St. Paul differentiate between merely justified believers and those who go on to sanctification, in Romans 12:1?

(18) How does his discrimination there correspond to the difference between the typical priests and their brethren, the Levites, from whom they were separated to the work of sacrifice and higher service? T. 117, last par.

(19) Have all justified believers of this Gospel age been eligible to membership in the Royal Priesthood until the "harvest" time?

(20) Will the opportunity for entering the ranks of the antitypical priests ever cease? T. 118, line 11; C. 216-220

(21) What is the usual interpretation of the text, "Now is the acceptable time"?

(22) What is the correct interpretation of it? T. 118, line 12

(23) Do those who now consecrate themselves to God as priests sacrifice as New Creatures, or as sinners, or as justified humans? Rom. 12:1

(24) Do they offer **spiritual** or **fleshly** sacrifices? John 6:51; Col. 1:22, 24; 1 Pet. 4:1; Heb. 10:10

(25) If this be true, why do we read that the Church is a "holy priesthood to offer up **spiritual** sacrifices, acceptable to God"? 1 Pet 2:5; A. 83

(26) Are we justified in accepting the reading of the Sinaitic MS, the oldest Greek MS of the New Testament, which omits the word **spiritual** in 1 Pet. 2:5? See Tischendorf Testament; also list of interpolations shown in new Watch Tower Bibles.

(27) Is it conceivable that the Lord should wish us to sacrifice **spiritual** interests? Are we not always to sacrifice the earthly to gain the spiritual?

(28) Is it probable that many in the Church at any time have been sacrificing priests? T. 118, par. 1

(29) What was the proportion of numbers as between the priests and the Levites? T. 118, par. 2

(30) Considering this typical teaching on the subject, should we be surprised that those professing consecration to death in God's service and living accordingly are few—a little flock as compared with the millions of Christendom? Compare C. 163

(31) How many nominal Christians make up the population of your city or town? And what number do you know who profess faith in Jesus as their Redeemer and have renounced sin and are living saintly lives?

(32) Even amongst the great, rich, wise, and noble, according to the estimation of the world, do you find many possessing the fruits of the Holy Spirit?

(33) If the type shows 8580 Levites to 5 priests, is it not a faithful picture in prophecy? T. 118, par. 2

(34) What was signified by the laver of water in the Tabernacle Court? T. 119, par. 1

(35) If that washing meant the putting away of the filth of the flesh, does its antitype apply only to the antitypical priests—the "little flock"? T. 119, par. 1

(36) Are natural men "totally depraved," as some teach, or do some of the divine characteristics in a modified degree still persist despite the fall?

(37) May a justified believer be wrongly consecrated to a **work** instead of to the Lord? T. 119, par. 2

(38) Do Church work, Rescue work, Temperance work, etc., sometimes deceive well-meaning people and take the place of the proper work of complete sacrifice to God—to do the will of the Father in heaven and to finish his work of gathering out the "Elect"? T. 119, par. 2

(39) Should we then be surprised that so few see "the deep things of God"—hidden behind the Tabernacle Veil,

which represents full consecration—death of the will? T. 119, par. 3

(40) Does the Golden Altar of the Holy, like the candlestick, represent not only Jesus but also all those whom he accepts as “his brethren,” his “Body”? T. 120, par. 1

(41) Do the “royal priests” offer their own incense (prayers) to God, or are they offered by their Advocate and Head? John 15:7; Rev. 8:3; T. 120, par. 1

(42) Is it in their own merit as individuals or only as under-priests in the merit of their Head, the High Priest, that the prayers of the consecrated believers are acceptable to God at the Golden Altar of incense? T. 120, par. 1

(43) If they “ask amiss” is it because the New Creature does not offer the prayer, or has neglected to seek and obtain first the mind of the Head on the subject, and because the Head will not present the petition? T. 120, par. 1

(44) Is it merely the prayers of the priests that were typified by the incense offered on the Golden Altar? T. 56, par. 2 and 120, par. 2

(45) Would the incense representing the Church’s obedience to God be acceptable unless supplemented by their Lord’s imputed merit? With his merit would theirs be acceptable to God? Rom. 12:1

WITHIN THE MOST HOLY

(46) What constituted the only article of furniture beyond the Veil—in the Most Holy? and what did it represent? T. 121, par. 1. A. chap. 5

(47) What did the Ark of the Covenant contain? Please read the Scriptures which explain this. T. 121, par. 2

(48) What did the two tables of the Law there signify? and why were there two? T. 121, par. 2

(49) Since the Lord’s followers, even with the best intentions, are still actually more or less imperfect, how can it be that they could be represented by God as fulfilling his perfect Law? T. 121, par. 3

(50) By what means can God maintain the justice and dignity of his own laws and yet overlook our blemishes? Romans 3:26; T. 121, par. 3

(51) In what sense is "the righteousness of the Law fulfilled in us" now, before we have actually reached the end of the way? T. 122, par. 1

(52) Relate the narrative of the budding of Aaron's rod. Num. 17

(53) What did that budded rod, when placed in the Ark of the Covenant, signify or typify? T. 122, par. 2

(54) What was the peculiarity of the almond tree which constituted it a suitable type, marking the Royal Priesthood? T. 122, par. 2

(55) How could a rod which marked the acceptance of Aaron and his sons represent Christ and his followers of the Royal Priesthood, since these were not Aaron's sons nor of his tribe—Levi? Heb. 5:1-5

(56) If Aaron and his sons under the Law typically represented only the sacrificing work of Christ, is there any other type which represents his great future work as a Priest-King—a Royal Priest? Heb. 5:6-10

(57) Was the Manna, hidden in the Ark of the Covenant by Moses, referred to seventeen centuries later by our Lord? Read Rev. 2:17

(58) What does Gold represent in the divine symbolisms and why? T. 18; T. 122, par. 3

(59) Did Israel's supply of Manna keep indefinitely or was it very perishable? Read the record in Exodus 16:18-20, 23-25, 32-34

(60) Was there any typical significance in the fact that no manna fell on the seventh day? Would it not represent that the bread of Truth on which the Lord will feed the world during the Millennium will be exactly the same as he has now provided and that came from heaven, during the sixth day of the world's history?

(61) Since Christ is the antitypical Manna must all, to have eternal life, "eat the flesh of the Son of Man"? Read John 6:48-51, 58. T. 122, par. 4

(62) What is meant by eating Christ's flesh? F. 696; Z. '03-14 (2nd col. par. 2)

(63) If the Manna is for all could it represent **eternal life** to some eaters and **immortality** to others? 2 Tim. 1:10; T. 123, par. 1, 2

(64) Describe the Mercy Seat and state what it symbolized. 1 Cor. 11:3; Psa. 80:1; 1 Sam. 4:4; 2 Sam. 6:2; Isa. 37:16; T. 123, par. 3, 4

(65) Can humanity enter Jehovah's presence? 1 Tim. 6:16; T. 124, par. 1

(66) Why was the Mercy Seat called the "Propitiatory"? and what particular attribute of God's character was represented in it? Psa. 89:14; Job 36:17; 37:23; Isa. 56:1; Rev. 15:3; T. 124, par. 2

(67) Is this word "Propitiatory" ever applied to our Lord Jesus? and why? Rom. 3:25, 26; T. 124, par. 3

(68) What was represented by the two cherubim? And what was shown by their being of the same piece as the "golden slab"? T. 125, par. 1

(69) Was the blood of the sacrifices placed by the High Priest on the Cherubim? And, if not, where was it placed? and why? T. 125 par. 2, 3

(70) What attribute of Jehovah led to the plan of redemption? 1 Pet. 1:20; T. 126, par. 1

(71) When will love and power act for the accomplishment of God's wonderful provision for mankind? T. 126, par. 2

(72) How is the relationship and oneness of Christ and his Bride to the Father shown in the Ark? and how is the supreme headship of Jehovah represented? 1 Cor. 11:3; John 17:9, 21; T. 126, par. 3

THE PRIEST UNBLEMISHED

(73) Could a man who had a blemish of any kind fill the office of High Priest, in the type? And what was prefigured in this? T. 126, par. 4; T. 127, par. 1, first six lines

(74) What solemn lesson is contained in this for us? Rev. 3:11; T. 127, par. 1, 6th line on

THE MYSTERY HID FROM AGES AND GENERATIONS

Colossians 1:26

(75) Why were the beauties and glories of the Tabernacle kept so securely hidden from the people? What does this mean in the antitype? T. 127, par. 2