

## **WORKSHEET FOR CHAPTER 11 “The Covenant at Sinai”**

- 01) Chapter 11 contains 28 paragraphs (some paragraphs are quite short)
- 02) Familiarize yourself with the definitions for the following words:

promulgated (1)	concomitant (11)
inducted (4)	substitutionary (11)
efficacious (7)	ratified (12)
antitypically (7)	adumbrations (13)
prefigured (9)	unsuperable (15)
interpolated (9)	appurtenances (26)
philanthropic (11)	
- 03) What was typified by Moses covering his face with the veil?
- 04) Explain why animal sacrifice was necessary under the Mosaic Law.
- 05) What are the two ways by which the people of Israel were defiled?
  - a)
  - b)
- 06) Why was it necessary for Christ to die, and what symbols under the Mosaic system pointed this out?
- 07) What is meant by “the heavenly things”?
- 08) What is required by individuals before God’s covenant becomes operative in them?
- 09) Why did Moses dip scarlet wool and hyssop in the blood of the sacrifice and sprinkle it on the book of the Law?
- 10) Why did Moses sprinkle the blood on the altar as well?

- 11) What lesson is seen in the sequence of ratification and subsequent ascent for worship?
- 12) How many days did the glory of God cover Sinai? Is there an analogy?
- 13) a) Is there any significance in the calling of Moses into the mountain?  
  
b) What significance does the author put upon the 70 elders standing afar off?
- 14) What did Moses visualize while on the Mount?
- 15) Moses was told to follow the pattern of the tabernacle faithfully. What lessons may we take from this?
- 16) a) What was the reason (or purpose) for the tabernacle – other than for worship?  
  
b) What basic doctrine does this teach us?
- 17) The tabernacle was to be made of precious materials offered freely by the people. What is the significance of this?
- 18) What part of the tabernacle should our minds be like?

## **11 – The Covenant At Sinai \* (28 paragraphs)**

- Paragraph 01** – The People See the Fire & Smoke, Hear Thunder, Voice of Yahweh & Succumb to Fear
- Paragraph 02** – The People withdraw to a “safe” distance
- Paragraph 03** – The People Fear, Choose a Legal agreement: “Tell us what God wants, & We’ll Do It”
- Paragraph 04** – Moses Veils His Face to 1) Hide the Brightness, & 2) Prevent the People Seeing it Fade
- Paragraph 05** – Moses Embarks on a Process of Confirmation of the Covenant by Sacrifice
- Paragraph 06** – Law Concluded all under Sin, Therefore All Things must be Purged by Blood
- Paragraph 07** – Death Defiles; Blood symbol of Death; Shedding of Blood Purges the Defilement
- Paragraph 08** – Sin Brings Death; Remission of Sins Requires Shedding of Blood
- Paragraph 09** – All Things Under the Law are Types that Point to Christ as the Antitype
- Paragraph 10** – Christ, Being the Antitype, also Purified by His Own Blood, says the Apostle Paul
- Paragraph 11** – Mosaic Covenant Req’d 2nd Party Consent Before Confirmation even by Sacrifice
- Paragraph 12** – Moses & 70 Elders Receive Divine Invitation to Come to the Mount to Worship
- Paragraph 13** – Only Moses Permitted to Draw Near; Elders to be Afar Off after Earlier Rejection
- Paragraph 14** – Christ at God’s Right Hand Typed by Moses at the Mount; Others Afar Off – types of..?
- Paragraph 15** – Speculations re the Workings of Spirit Power as applied to Antitype of Elders “Far Off”
- Paragraph 16** – Suggested Antitypes for the Six Days of Cloud & Silence, 7th day Delivery of Message
- Paragraph 17** – Mount on Fire & Smoke While Message is Delivered (“Still Small Voice” as per Elijah?)
- Paragraph 18** – While at the Mount, Moses Receives Instruction for Tabernacle Construction
- Paragraph 19** – First the plan is Delivered – the “Thou Shalt Make” Phase (“all things created twice”)
- Paragraph 20** – Adherence to Divine instruction is Critical – to Moses, and to Us
- Paragraph 21** – People called on to supply materials for Tabernacle Construction
- Paragraph 22** – Supply of Materials requires cooperation, abundance mentality, synergy, willing service
- Paragraph 23** – Freewill the Basis of the Divine Program, and the Means By Which Yahweh is Glorified
- Paragraph 24** – The Only Offering that Means Anything is the Voluntary; not Perfect, but Our Very Best
- Paragraph 25** – The Supplied Materials Put to Use by Skilled Workers who Followed the Pattern
- Paragraph 26** – “And He Made”; the 2nd Creation effected a Completed Tabernacle as per the Plan
- Paragraph 27** – As Went Israel, so Have Gone Those Who Profess Christianity – a Warning to Us
- Paragraph 28** – Literal Tabernacle no Longer; instead, are Believers as the “Temple of the Living God”

## 11 – The Covenant At Sinai \* (28 paragraphs)

### PARAGRAPH SUMMARIES

**Paragraph 01** – The People See the Fire & Smoke, Hear Thunder, Voice of Yahweh & Succumb to Fear

SUMMARY: Yahweh had provided opportunity for the people to display their faith and invited them to approach with Moses to hear his words ([Exo 20:18-21](#)); but as faith was replaced by fear they recoiled from the scene and pleaded with Moses to speak with God on their behalf and just find out what “WORKS” were required of them and they would DO it and be OBEDIENT. So began the 1500 year “[experiment](#)” that taught the great lesson that it is not in man to WORK out his salvation. If only they had just listened & not feared, they would have heard wonderful things about their God... ([Exo 33:19](#); [Exo 34:6](#); [2Co 3:5-8](#)) [Combo See more](#)

**Paragraph 02** – The People withdraw to a “safe” distance

SUMMARY: It was initially sincere “for the time being” but did not stand up to the test of disavowing their pride & self-interest. They had instructed Moses to “just find out what we need to do and we’ll do it”. It was a legalistic approach, designed to display their ability to perform and glory in the flesh, rather than to glorify the One who had wrought their deliverance from Egypt and to whom they owed their very existence. And when they came under the “powerful impression” produced by the cataclysmic sight of the manifestation of Divine power and might, rather than respond to the Divine invitation to approach the Mount, they withdrew to a faithless “safe” distance.

**Paragraph 03** – The People Fear, Choose a Legal agreement: “Tell us what God wants, & We’ll Do It”

SUMMARY: This covenant is what was referenced in [Gal 3:18-21](#), contrasting the difference between a covenant (such as this) and a promise (such as was the first “covenant” - the promise to Abraham).

A **promise** is made by only one party – the promisor (God); and for fulfillment requires performance only on the part of one – again, the promisor (God) – to hold up to do what was promised, sometimes in spite of the promisee (the people – us). All that is required of the promisee (us) is faith (belief) in the promisor (God).

A **covenant** is a legal entity between two and hence requires the consent of two parties to make it binding – 1) the covenantor (God) and 2) the covenantee (the people). For fulfillment it requires that both hold up to what they each committed to do. Failure by either one nullifies the covenant. Here the problem is obvious; God will not fail, but the people do, over and over. The “consent” to the covenant on the part of the people was “All that the Lord hath said will we do and be obedient.”

**Paragraph 04** – Moses Veils His Face to 1) Hide the Brightness, & 2) Prevent the People Seeing it Fade

SUMMARY: The veil placed on Moses face was initially accidental on account that Moses didn’t realize the brightness that his face had taken on; so he covered it. But later it is written that he kept it covered so that the people could not behold the fading of the brightness, and Paul makes a significant point directed at Jewish unbelief and their reluctance to let go of legalism and embrace faith and trust in Divine grace.

**Paragraph 05** – Moses Embarks on a Process of Confirmation of the Covenant by Sacrifice

**SUMMARY:** The process of confirming a legal covenant involved a ritual that in itself would have been unnecessary except for the circumstances of the people's choice and the human condition. Hence the representative objects, methods and numbers.

**Paragraph 06 – Law Concluded all under Sin, Therefore All Things must be Purged by Blood**

**SUMMARY:** The involvement of the shedding of blood was required to keep the people's condition in God's sight ever before them, and also to point forward to a time of Messianic deliverance from the human condition through the shedding of HIS blood for the remission of sins by the grace of God.

**Paragraph 07 – Death Defiles; Blood symbol of Death; Shedding of Blood Purges the Defilement**

**SUMMARY:** Blood poured out was such a part of the people's life to a point that's almost beyond our comprehension. But it all makes so much sense in context of the principles of Divine righteousness. It was sin that brought forth death; death is defiling; blood is the life of the flesh; blood poured out satisfies the claim of sin, therefore it purges / purifies the death defilement. It is a "full circle" logic. So they / we are defiled by being of Adam's race, and also by the defilement resulting from their / our own transgressions.

**Paragraph 08 – Sin Brings Death; Remission of Sins Requires Shedding of Blood**

**SUMMARY:** And this is what the constant flow of blood from animal sacrifice kept before the people day after day after day. We note also that in the journey in the wilderness there was a repetition of sin and rebellion again and again and again and again and... etc.

**Paragraph 09 – All Things Under the Law are Types that Point to Christ as the Antitype**

**SUMMARY:** The "type" refers to the items and activities used in the process of covenant confirmation. The writer explains what the "antitype" (recipient of the type) refers to. First to the work of Christ as one of us establishing a new creation by declaring God's righteousness in the condemnation of sin in the flesh of the human race of which he was part. By that means he established the new covenant – the "antitype" of the first.

**Paragraph 10 – Christ, Being the Antitype, also Purified by His Own Blood, says the Apostle Paul**

**SUMMARY:** It is essential to keep the big picture of the Divine purpose before our minds always. There needs to be the correct perspective on things, as the next paragraph shows.

**Paragraph 11 – Mosaic Covenant Req'd 2nd Party Consent Before Confirmation even by Sacrifice**

**SUMMARY:** We must emphasize again that first line – i.e. among all the activities that pointed to greater things, NONE was more meaningful than the expressed consent to God's law by the people BEFORE blood shedding sacrifice could avail them anything. It is essential to keep that big picture of the Divine purpose before our minds always. In Eden, God tabernacled with his creation. The rupture in that relationship was man's doing, not God's. It is man that needs to make things right with God, not God with man. But God has condescended to provide the way for that to occur. And any repair of that relationship can only be on the God-provided way. Since the "fall" God has instituted a means by which His presence can again tabernacle with man – but only on the principle of man's recognition of the issues. Hence the required "expressed consent" i.e., the equivalent of knowledge, because the prerequisite of consent is knowledge. God erected the tabernacle in the wilderness, but the approach had to be on the principle of knowledge, consent and sacrifice (blood shedding) - in that order. John tells us the "Logos" was made flesh and dwelt ("tented" or "tabernacled") among us, but

again the issue of blood shedding – once and for all – was front and center – first for himself (for the “tabernacle”), and then for us. But only for us upon the recognition (knowledge & consent) of our position before our creator as members of the race that sinned and ruptured the relationship in the first place.

**Paragraph 12 – Moses & 70 Elders Receive Divine Invitation to Come to the Mount to Worship**

SUMMARY: The analogy of this scene is that upon the basis of knowledge, acceptance / consent and the follow-through of showing a true “fruits-based” mentality and character ([Gal 5:22-25](#)), the invitation will come to “come up to the mount” ([Heb 12:22-24](#)) and participate in the eternal Divine glory.

**Paragraph 13 – Only Moses Permitted to Draw Near; Elders to be Afar Off after Earlier Rejection**

SUMMARY: Again the analogy or the shadow is apparent in considering man’s relationship with God under the law contrasted with that through Christ ([Heb 12:18-24](#)).

It is interesting to note the similarities that attended Divine theophanies through scripture – exceeding brightness like that of the sun, lapis lazuli or sapphire, fire, cloud, etc ([Exod. 24:10](#) [Exod 33:18-23](#) [Exod 34:6-7](#) [Ezek 1:26-27](#) [Ezek 1:22](#) [Isa 6:1](#))

**Paragraph 14 – Christ at God’s Right Hand Typed by Moses at the Mount; Others Afar Off – types of..?**

SUMMARY: A little speculation here! These are all valid scriptural observations and references but how to understand them is a bit beyond our scope of knowledge at this point. It is also possible that the text may mean no more or less than that the death of these people was not visibly observed by their mortal peers. As the author says, we are living in the time of the absence of precise information on such things. Someday all will be revealed and understood. More explanation in the following paragraph...

**Paragraph 15 – Speculations re the Workings of Spirit Power as applied to Antitype of Elders “Far Off”**

SUMMARY: This paragraph is expanding on the concept that some individuals that are said to have been translated, or taken or otherwise implied that such did not experience death as we know it, may have continued in existence in some other part of the universe. The comment about the spirit is to compensate for the thoughts that God would have difficulty dealing with such extended-life individuals separated by such expanses of space, etc., i.e. that God is not limited by such things, that all is encompassed by the expansiveness of the Divine Spirit.

And that Christ and these extended-life individuals may interact each according to the particular levels of their existence without the others having to be “mechanically” in the Divine presence.

**Paragraph 16 – Suggested Antitypes for the Six Days of Cloud & Silence, 7th day Delivery of Message**

SUMMARY: Cloud, fire and blinding light are features accompanying the display of Divine glory. There is also the concept of patient waiting. To Moses, we may be sure those six days seemed like an eternity, with the expectation and anticipation building with each day, but perhaps accompanied just a little bit with “Is the expected event ever going to happen”? It is during this time that the sentiment described in [2 Peter 3:4](#) needs to be avoided and the antidote of [1 Peter 1:7](#) applied. The number 6 and combinations thereof is used of natural man in scripture, while 7 is significant of the Covenant.

**Paragraph 17 – Mount on Fire & Smoke While Message is Delivered (“Still Small Voice” as per Elijah?)**

**SUMMARY:** Note that this is how the mount appeared “in the eyes of the children of Israel”. The Divine glory was always awesome and terrible in appearance to natural man; but the person manifesting faith and trust could get beyond that to the beauty of the Divine Character, as Moses observed ([Exo 34:6-7](#)) – and which Israel could have observed also if they had only accepted the Divine invitation in faith and trust ([Exo 19:13](#)), and not drawn back in fear & asked Moses for a works-based relationship with God ([Exo 20:18-21](#)) .

#### **Paragraph 18** – While at the Mount, Moses Receives Instruction for Tabernacle Construction

**SUMMARY:** The tabernacle in the wilderness is the only earth-dwelling that God has asked of man. He has permitted other structures such as the temple, but the tabernacle was the only structure by Divine commandment and detailed instruction. As such, it provides great insight into the outworking of God’s purpose.

#### **Paragraph 19** – First the plan is Delivered – the “Thou Shalt Make” Phase (“all things created twice”)

**SUMMARY:** This was the “blueprint” phase of construction. All things are created twice; first in the planning phase, then in the construction phase. Our lives need to be like that also; first develop the correct map of who we need to be, then, with God’s help, press it into action.

#### **Paragraph 20** – Adherence to Divine instruction is Critical – to Moses, and to Us

**SUMMARY:** It is typical of human nature to try to take shortcuts, to take one’s own way, to think we know better. Israel resorted to a service of self-righteous self-centeredness, bringing in their offerings and sacrifices while trampling the poor underfoot. They short-circuited personal spiritual development, prompting Divine statements & indictments like we find in the following passages... [Ecc 5:1](#), [Mat 23:5-7](#), [Mic 6:7-8](#) [Eze 45:9](#) They were supplied with a very clear blueprint of what God desired of them – and us: [Deu 15:7-11](#) [Deu 10:12-16](#) [Num 14:21](#)

#### **Paragraph 21** – People called on to supply materials for Tabernacle Construction

**SUMMARY:** This is the list of materials. Where would these articles have come from? It is an indication of the quantity of the “spoil” taken from Egypt and the Egyptians - see [Exod 3:22](#); [Exod 11:2](#). The KJV says the people of Israel “borrowed” from the Egyptians but the correct translation should be “asked” of the Egyptians. See next paragraph...

#### **Paragraph 22** – Supply of Materials requires cooperation, abundance mentality, synergy, willing service

**SUMMARY:** The author here makes the connection with the subject matter in scripture...

[Eph 2:20-22](#) *And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.*

[1Pet 2:4-7](#) *To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,*

[Heb 3:6](#) *But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.*

[Rev 3:12](#) *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*

[Rev 21:3](#) *And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*

The pattern for righteousness is Divine, therefore heavenly, but applied and developed here on earth among human material to be brought into conformity and transformed according to the blueprint, the spiritual formula.

**Paragraph 23 – Freewill the Basis of the Divine Program, and the Means By Which Yahweh is Glorified**

SUMMARY: God works according to the principle of free will and free choice. To be acceptable, the response has to be from a willing heart.

“Necessity” is the doctrine whereby a contribution or an action can be forced on the basis that it is vital for the [God’s] project. God’s ways do not require this. There is no exception to the principle of free will and free choice in God’s ways.

**Paragraph 24 – The Only Offering that Means Anything is the Voluntary; not Perfect, but Our Very Best**

SUMMARY: The author changes the narrative slightly to “the children of Adam” in place of “the children of Israel” - referencing the recipients of the Gospel call – indicating the similarities and the symbolism that lies behind the literal narrative. Like Israel of old, those of spiritual Israel have a similar call and a similar responsibility and opportunity to offer to God of our free will the transformed character – the “fruits of the Spirit”.

The people of Israel offered in abundance – and too much. What might be the parallel to this with spiritual Israel? Is it possible to offer “too much”? See [2Chron 31:10](#). Does [1Cor 3:9-15](#) have an application?

**Paragraph 25 – The Supplied Materials Put to Use by Skilled Workers who Followed the Pattern**

SUMMARY: Two skilled artisans were given the task of receiving all the items that had been contributed and applying them to the construction in a manner that resulted in the amazing structure of the very portable tabernacle in the wilderness, the very dwelling place of the Divine presence among the people. It was the first since Eden, but the meeting place was upon different principles.

**Paragraph 26 – “And He Made”; the 2nd Creation effected a Completed Tabernacle as per the Plan**

SUMMARY: This date means that the Tabernacle was set up approx. 12 months after the departure from Egypt, and approx. 6 months after the receiving of the instructions. This was the form of God dwelling with man, but what a difference when compared to that which existed in Eden before the “fall”. In Eden was free and unrestricted interchange between God and man, here there are boundaries, rules and restrictions at every turn, and, in fact, Exodus ends with the statement, “And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.” - [Exo 40:35](#)

**Paragraph 27 – As Went Israel, so Have Gone Those Who Profess Christianity – a Warning to Us**

SUMMARY: The message of this short paragraph carries forward from the preceding and serves to impress the importance of not seeking salvation on man's own self-seeking conditions, and putting a human "spin" on Divine principles to suit human objectives, just as Israel did with the Divine message that they were given.

**Paragraph 28** – Literal Tabernacle no Longer; instead, are Believers as the "Temple of the Living God"

SUMMARY: This paragraph provides us with a foretaste of what we can expect to study in the following chapters – about how all these precepts and objects wrap around and enfold the Divine plan and program of salvation to which we have, in God's mercy, been called.

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| promulgated (1)    | concomitant (11)     |
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| antitypically (7)  | adumbrations (13)    |
| prefigured (9)     | unsuperable (15)     |
| interpolated (9)   | appurtenances (26)   |
| philanthropic (11) |                      |
- 03) **What was typified by Moses covering his face with the veil?** *Paul says that “the children of Israel could not steadfastly look to the end of that” which the time had come to abolish in Paul’s day (par 4)*
- 04) **Explain why animal sacrifice was necessary under the Mosaic Law** *Blood proclaimed the infliction of death. It was an infliction of death on animals, and therefore not efficacious for final results, yet, as a shadow, it commanded assent to the principle. Blood, as the symbol of death, typically purged the death defilement. (par 7)*
- 05) **What are the two ways by which the people of Israel were defiled?**
- a) *touched death through descent from the condemned of Eden; (par 7)*
  - b) *they were in contact with its defiling power in their own bodies. (par 7)*
- 06) **Why was it necessary for Christ to die, and what symbols under the Mosaic system pointed this out?** *He is the altar, the book of the law, and the other things that come after. The sprinkling of the typical blood on both by Moses prefigured the operation of divine love and wisdom in Christ’s own sacrifice. It was a sacrifice operative on himself first of all: for he is the beginning of the new creation, the firstfruits of the new harvest, the foundation of the new temple. (par 9)*
- 07) **What is meant by “the heavenly things”?** *The phrase “the heavenly things” is an expression covering all the high, holy and exalted things of which the Mosaic pattern was but a foreshadowing. They are all comprehended in Christ, who is the nucleus from which all will be developed, the foundation on which all will be built. (par 11)*

- 08) **What is required by individuals before God's covenant becomes operative in them?** *...the people were required to express their consent to the Divine law before God condescended to enter into covenant with them even on the basis of sacrifice (par 11)*
- 09) **Why did Moses dip scarlet wool and hyssop in the blood of the sacrifice and sprinkle it on the book of the Law?** *To confirm the principle that "no covenant is of force while the covenant-victim liveth. Blood poured out is the symbol of death, and the sprinkling with this blood on altar, book, and people, was an intimation that no covenant of everlasting force, could be made without the death of the men to whom it was offered." "...it was not compatible with the greatness of God that any advance could be made to them without the ritual illustration and enforcement of their true position." (par 6)*
- 10) **Why did Moses sprinkle the blood on the altar as well?** *"...the altar and the book of the law ... were parts of what Paul terms "the patterns of things in the heavens", concerning which he remarks that it was necessary they should be purified with the sacrifices ordained. The application of this to Christ as the antitype he makes instantly; 'but (it was necessary that) the heavenly things themselves (should be purified) with better sacrifices than these' (par 10)*
- 11) **What lesson is seen in the sequence of ratification and subsequent ascent for worship?** *In this we perceive a preliminary analogy to the order of events belonging to the fulfilment of the final purpose of God upon the earth: worship after submission and obedience, and the open vision of eternal glory (par 12)*
- 12) **How many days did the glory of God cover Sinai? Is there an analogy?** *Six days cloud and silence, and on the seventh divine speech. This is striking. We are not told it means anything; but it is impossible not to think of the long six days of a thousand years each day in which God hides His face, and the seventh on which "the tabernacle of God is with men. This is also applicable, though in another way—six days' work, followed by one day of rest. The six thousand years of cloud is also six thousands years of labour towards the kingdom. The seventh is both the day of open vision and the day of rest. (par 16)*
- 13) a) **Is there any significance in the calling of Moses into the mountain?** *In Moses we see Christ, who alone has been admitted to the Father's presence. (par 14)*
- b) **What significance does the author put upon the 70 elders standing afar off?** *Who are the others, who stand afar off? In the absence of precise information, we can but surmise. Elijah did not see death, and Moses was with him on the Mount of Transfiguration speaking with Christ of "the decease which he should accomplish at Jerusalem", Enoch also was translated and at the resurrection of Christ "many of the bodies of the saints which slept arose" (ascended with Christ to a point?) (par 14)*

- 14) **What did Moses visualize while on the Mount?** *Moses was alone to draw near (Exod. 24:2); the others were to accompany him so far and to “worship afar off”, but all were to see the God of Israel, under whose feet there appeared “as it were a paved work of sapphire stone, and as it were the body of heaven in its clearness”, We know from much other testimony that this was the angelic manifestation of the Father—not the Father himself. (par 13)*
- During this time, “the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel”, (par 17)*
- 15) **Moses was told to follow the pattern of the tabernacle faithfully. What lessons may we take from this?** *The form of our service must be according to what has been shown. The pattern is in the Scriptures. We must look there for what is pleasing to God. The pattern has been lost in our day in the multitude of human opinions, glosses and traditions. (par 20)*
- 16) a) **What was the reason (or purpose) for the tabernacle – other than for worship? And let them make me a sanctuary; that I may dwell among them”**
- b) **What basic doctrine does this teach us?** *God’s final encampment upon the earth is to be in a Tabernacle made of materials supplied by the human race—living materials answerable to the precious things offered by Israel, gold, silver, precious stones, representing the good and honest-hearted among enlightened men. (par 22)*
- 17) **The tabernacle was to be made of precious materials offered freely by the people. What is the significance of this?** *Freewill has been the basis of all God’s requirements of the human race, from the interdict of the forbidden tree in Eden to the summons of the Gentiles by the hands of Paul to repent: not that man has ever been at liberty to disobey in the sense of being able to do so with impunity, but that the command has always been taken to presuppose the exercise of voluntary will, and the possibility of non-compliance as the result of that exercise. (par 23)*
- 18) **What part of the tabernacle should our minds be like?** *“Ye are the temple of the living God. If any man defile the temple of God, him will God destroy”, Our minds should be a holy place lined with the gold of a tried faith, in which the one Christ-sacrifice for sins is continually offered, and the smoke of grateful incense, kindled by the fire of the altar, continually ascending, while deeply secreted in the innermost ark of the heart is the law of God in its remembrance, the scriptures in their affectionate study, the institutions of divine appointment in continual reverence, and the bread of God in its continual eating. (par 28)*