

**WORKSHEET FOR CHAPTER 12 “Allegorical Transactions At Sinai”**

[\(answer sheet\)](#)

- 01) Chapter 12 contains 28 paragraphs (some paragraphs are quite short)
- 02) Familiarize yourself with the definitions of the following words:
- |                          |                    |
|--------------------------|--------------------|
| economy (1)              | archtype (13)      |
| enigmatical (2)          | meagreness (15)    |
| analogy(ies) (3, 15, 24) | allegory (15)      |
| promulgation (5)         | vouchsafed (18)    |
| antitypical (4 & 24)     | parabolically (18) |
| intimidated (5)          | apparatus (21)     |
| germinal (5)             | conjointly (21)    |
| sacrilegious (6)         | philosophy (25)    |
| intercession (7)         | vagaries (25)      |
| transfused (10)          | eloquent (26)      |
| cognate (11)             | vindication (27)   |
- 03) What is the life lesson conveyed by the “thou shalt make” and the “and he made” records?
- 04) List which particular features of all Divine procedure toward men appear under either the one or the other of the two records:
- a) “thou shalt make” \_\_\_\_\_
- b) “and he made” \_\_\_\_\_
- 05) What was foreshadowed by the mutiny during the “thou shalt make” phase?
- 06) What are the Moses / Christ parallels in the destruction of the first set of the stone tables and the reascending of the mount?
- 07) What is the miniature analogy in the giving of the second set of stone tables?
- 08) In a parabolical sense, what is illustrated by the tabernacle?
- 09) List how each of the following series begins:
- a) The “thou shalt make” series: \_\_\_\_\_ etc
- b) The “and he made” series: \_\_\_\_\_ etc

- 10) What is indicated by the above difference in how each series begins?
- 11) What was the very core (or center) of the Mosaic “economy”?
- 12) a) What were the Ark’s dimensions? \_\_\_\_\_ x \_\_\_\_\_ x \_\_\_\_\_  
b) What was the Ark made of? \_\_\_\_\_  
c) Overlaid with \_\_\_\_\_  
d) What was inside the Ark? \_\_\_\_\_  
e) What are the two terms used in relation to the Ark?  
i) \_\_\_\_\_  
ii) \_\_\_\_\_
- 13) Can shadows / analogies be carried too far?
- 14) What is the significance of the Divine glory resting in the holiest?
- 15) What message does have for our own lives?
- 16) What does the offering of blood acknowledge and vindicate?

## **12 – Allegorical Transactions At Sinai \* (28 paragraphs)**

- Paragraph 01** – Tabernacle Construction Record in two forms: “Thou shalt make” / “And he Made”
- Paragraph 02** – One Reason for Duplicate Record: Doubling Indicates Divine Establishment
- Paragraph 03** – Second Reason Confirms a Life Principle – “All things are Created Twice”
- Paragraph 04** – Corresponding & Striking Incidents between the Two Records of Construction
- Paragraph 05** – Incident #1: the Descent Into Idolatry While Waiting for Moses
- Paragraph 06** – Incident #2: Anger & Disappointment of Moses Upon an Apostate & Ungrateful Nation
- Paragraph 07** – Incident #3: Making Atonement for the Sins of the People
- Paragraph 08** – Incident #4: Moses Given a Vision of Yahweh Denied to the Faithless Isareli Elders
- 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** – Significance of Moses’ Veil as Explained By Paul – to Conceal the Fading Splendor
- Paragraph 12** – Symbolism Behind the Broken & Replaced Tables of the Law
- Paragraph 13** – Further Spiritual Parallels Regarding the Tables of Stone vs Fleшы Tables of the Heart
- Paragraph 14** – Parallel of God’s Work with Israel – Replacing Their Stony Heart With a Heart of Flesh
- Paragraph 15** – Incidents & Their Parallels Depict the Work of the Divine Artist on the Easel of Israel
- Paragraph 16** – Construction of the Tabernacle to be Viewed From the “And He Made” Record
- Paragraph 17** – Collecting 2960 lbs of Gold & 10,200 lbs of Silver as a Free Will Offering of the People
- Paragraph 18** – Designed as a Dynamic Vehicle for the Display of the Divine Glory Among His People
- Paragraph 19** – The Order of “Thou Shalt Make” Different from the Sequence of “And He Made”
- Paragraph 20** – “Thou shalt Make” Begins On the Inside; “And He Made” Begins With the Exterior
- Paragraph 21** – The Essence of Divine Truth is at the Most Holy – the Meeting Place of God with Man
- Paragraph 22** – The Ark: Description of Materials and Construction
- Paragraph 23** – On the Ark, the Mercy Seat; Resting Place of Divine Glory & Centre of Communication
- Paragraph 24** – Interior Ordinances in All Their Glory Were but a Shadow of Greater Things to Come
- Paragraph 25** – Symbolic Meanings Point to the Ultimate Revelation of the Divine Presence & Glory
- Paragraph 26** – Significance of the Position Occupied by the Divine Glory
- Paragraph 27** – The Basis of Mercy Seat Function & Effectiveness: Sanctification by Shed Blood
- Paragraph 28** – Shedding of Blood is Object of Distaste for Unbelievers; Beauty of Mercy for Believers

## 12 – Allegorical Transactions At Sinai \* (28 paragraphs)

### PARAGRAPH SUMMARIES

#### Paragraph 01 – Tabernacle Construction Record in two forms: “Thou shalt make” / “And he Made”

SUMMARY: Mosaic economy = “system of administration under Moses leadership” – understanding, of course that the said leadership was of more than just Moses, consisting of the Divine hand working through Moses. This chapter is a continuation from where we left off in the previous chapter 11, having to do with the development of plans for the construction of God’s dwelling place with his chosen people; the place where he would tabernacle with manas referenced in John ch 1: *“In the beginning was the Word [“logos” or “logic”], and the Word was with God, and the Word was God. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not (the darkness has not overcome it - ESV). And the Word was made flesh, and dwelt [“tabernacled” - Diaglott; or “pitched his tent” - Rotherham] among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”* [Joh 1:1,4,5,14](#)

Besides all the types and analogies we have been and will be looking at, there are three major life lessons coming out of the previous chapter and leading into this chapter:

- 1) We need to **BE RESPONSIBLE** (“RESPONSE – ABLE”; able to respond) – not like those who reacted when called up to the mount and recoiled in fear, and instead of getting to know the wonderful characteristics – love, mercy, justice, forgiveness – they chose a mechanical check-the-boxes type of obedience; works without faith.
- 2) We need to have a plan, a “vision” – a “thou shalt make”; Begin with the end in mind
- 3) We need to act on the plan – “and he made” – putting “first things first”

#### Paragraph 02 – One Reason for Duplicate Record: Doubling Indicates Divine Establishment

SUMMARY: The author also draws from the scriptural principle of a thing being confirmed by the feature of duplication. See [Deu 19:15](#) & [2Co 13:1](#); It is a confirmation that what God has spoken WILL happen – at the appointed time.

#### Paragraph 03 – Second Reason Confirms a Life Principle – “All things are Created Twice”

SUMMARY: This relates to the comments on the first slide regarding the life principle. It is also active in spiritual things as so well expressed in this paragraph. The manner & order by which the process of tabernacle construction began is in synch with a critical life lesson: all things are created twice. First the plan, the layout, the mental portion where the concept is born and developed into a plan that can be applied to paper or drawings on whatever media is used; then the actual execution of the idea and the plans whereby a structure begins to take shape and progresses to completion.

The same applies to each of us in developing our roadmaps of life. “Where there is no vision the people perish”. We simply ricochet from one crisis to another like so many in this world are doing. We need to take stock of the resources at hand, have some concept of who we are and some aptitude and confidence in what is possible, then develop the vision and mission that lays ahead of us and put it into action.

We should be so grateful to have the underlying knowledge of our Creator and His mission, inviting us to submit our objectives to His wonderful plan and purpose with this world; to submit, align and synchronize our mission statement with his ([Num](#)

[14:21](#)). This is accomplished by his creation making the right choices of their own free will.

First, “shall make”, then, “he made”.

#### **Paragraph 04 – Corresponding & Striking Incidents between the Two Records of Construction**

SUMMARY: The author here introduces to our attention certain incidents that occurred between the “thou shalt make” and the “and he made” phases of the record. There were actually a total of four “incidents” we will consider that had significant impact and meaning. This is another illustration of the Ways of Providence, because these incidents were not all, of themselves, positive additions to the Divine record and had severe negative consequences for the people, and yet they each obviously played an essential and significant part in the overall scheme of things in the outworking of the Divine purpose.

#### **Paragraph 05 – Incident #1: the Descent Into Idolatry While Waiting for Moses**

SUMMARY: The people of Israel had not yet grown unto the principle of faith that please God and is so well expressed by Paul in [2Co 4:18](#) & [Rom 8:24-25](#). It appears that many instances of Israelite idolatry consisted in them creating a physical image as a representative of Yahweh. They knew and recognized the existence of Yahweh but had to have something they could see with their own eyes. Do we fall prey to this tendency?

#### **Paragraph 06 – Incident #2: Anger & Disappointment of Moses Upon an Apostate & Ungrateful Nation**

SUMMARY: It is easy to righteously sympathise with Moses and condemn that “faithless generation of Israelites. It is good to remind ourselves of Paul’s comments on these events and heed the warning he gives to the Corinthian believers as relevant to us also; [1Co 10:1-12](#). But in addition to that warning there is the parallel that the author brings out referring to the apostasy and faithlessness of the Jews in response to Christ’s first appearing (coming down from the mount) and the subsequent nailing the law to the cross, to be replaced by God’s laws on fleshy tables of the heart which is the basis of reception of the faithful and fulfilment of the Divine purpose ([Num 14:21](#)) at his second appearing (coming down from the mount).

#### **Paragraph 07 – Incident #3: Making Atonement for the Sins of the People**

SUMMARY: This “incident” speaks to the parallel of Jesus making atonement, once for all, for himself as a member of the race that brought sin and death into the world, then for all those who have likewise been associated with sin through their nature and also through their personal transgressions, of which Jesus had none. He is thus the high priest for the people now and will be the high priest for the mortals in the kingdom age to come.

#### **Paragraph 08 – Incident #4: Moses Given a Vision of Yahweh Denied to the Faithless Israeli Elders**

SUMMARY: After Moses had been 40 days & nights in the mount in the presence of Divine glory, his entire countenance took on an aspect of that glory. His face shone. The question is, did it shine so bright that the people were afraid and unable to look at him, so he had to put on the veil to shield from the brightness; or did he reassure them there was nothing to fear, then spoke to them, and after speaking with them donned the veil so that they were unaware of the FADING glory on his countenance? Any who go by the KJV will usually adopt the former interpretation, as did bro Roberts. There is value in both. So let’s first take a look at the spiritual parallels that are based on the first assumption.

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

SUMMARY: This is a perspective type of reference. This incident, from our perspective of now looking back, is history. But for Moses and the people, from their perspective it was prophetic of a future time.

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

SUMMARY: The basic message of this paragraph is that the incident – *as interpreted* – of Moses veiling his face to shield the people from the excessive brightness of Divine glory – more than that of the sun – is a type of Christ & saints in the kingdom age interactions with the mortal population. They will need to “draw in” the manifestation of Divine glory in their faces.

**Paragraph 11** – Significance of Moses’ Veil as Explained By Paul – to Conceal the Fading Splendor

SUMMARY: However, we read the account of Moses putting a veil on his face, there is one very stubborn fact. That fact is that the Hebrew text does not support the KJV reading, and more accurate versions correct the error, and render it as Paul understood it – and Bro Roberts enjoins in this paragraph – as a second application. [See Exo 34:30-35](#)

**Paragraph 12** – Symbolism Behind the Broken & Replaced Tables of the Law

SUMMARY: This paragraph is setting the context for the analogy the author will provide for the two sets of tables. The first set was divinely provided but broken as a consequence of sin. The second set as replacements had to be laboriously hewed out and brought up by Moses to the top of the mount ready for inscription, then brought down and presented in a finished condition.

**Paragraph 13** – Further Spiritual Parallels Regarding the Tables of Stone vs Fleishy Tables of the Heart

SUMMARY: So, for the first set being divinely provided but broken as a consequence of sin, the analogy is in the tables of the heart as divinely provided in the creation of man in Eden, and divinely inscribed in the process of his enlightenment there; then in the fall, when apostasy occurred, they were thrown down and broken in the judgment that passed upon all men.

Next, in the replacements being laboriously hewed out and brought up by Moses to the top of the mount ready for inscription, then brought down and presented in a finished condition, the analogy is in the greater than Moses and his co-workers working with this flawed material and preparing the message to be brought and presented to the world at his return.

**Paragraph 14** – Parallel of God’s Work with Israel – Replacing Their Stony Heart With a Heart of Flesh

SUMMARY: Or it can refer to the work of developing and preparing a people for Yahweh’s name out of the Edenic tragedy by means of Christ’s redemptive work, presenting it to his Father for the spirit’s inscription on the fleshy hearts of his people to be displayed as a finished product – the multitudinous Christ – at his return.

**Paragraph 15** – Incidents & Their Parallels Depict the Work of the Divine Artist on the Easel of Israel

SUMMARY: Bro Roberts compares the Divine work and actions with Israel to that of an artist putting a mental creation to an easel. There is more than what appears on the surface; there are hidden tones and inflections the artist has skillfully applied that, of themselves do not seem to be significant, yet all blend together to form an incredible image that tells a story and conveys a meaningful message. The analogy can be likewise applied to an architect working out a unique and intricate design of a beautiful structure. Individual

parts and pieces that may not seem significant in themselves are placed and interwoven in such a way as to result in a creation that is very pleasing to behold in its completion. Thus, the point is made that types and allegories should not be lightly esteemed or ignored. They are important to the large Divine picture – the end result.

**Paragraph 16 – Construction of the Tabernacle to be Viewed From the “And He Made” Record**

SUMMARY: Now back to focus on the creation of the place of Divine tabernacling with mankind – the Tabernacle in the wilderness of humanity. There are two records presented in the Pentateuch by which this creation may be viewed – 1) “thou shalt make”; 2) “and he made”. The author explains that he will use #2 “and he made” – i.e., the actual construction activity.

**Paragraph 17 – Collecting 2960 lbs of Gold & 10,200 lbs of Silver as a Free Will Offering of the People**

SUMMARY: Materials that have in every age been considered to be of highest and best value. Today the value of that amount of gold would be +/- \$90,000,000 CAD; and today’s value of the silver would be +/- \$3,900,000 CAD.

Another conversion as supplied by the NLT version is 2193 lbs of gold and 7545 lbs of silver. On that basis today’s value of the gold would be +/- \$67,000,000 CAD; and today’s value of the silver would be +/- \$2,900,000 CAD.

No small amount by any standards or at any time in history!

**Paragraph 18 – Designed as a Dynamic Vehicle for the Display of the Divine Glory Among His People**

SUMMARY: The “tent of meeting” was declared by Yahweh to be his meeting place with his people. The author’s point here is that we need to keep that purpose in view as to how it is expressed by the materials used and construction methods employed. It was light and portable, easy to move in synch with the people’s movements. That is the reality of what God’s ordinances must represent to us “My yoke is easy and my burden is light”. It must be a thing to lift us up, not burden us down.

**Paragraph 19 – The Order of “Thou Shalt Make” Different from the Sequence of “And He Made”**

SUMMARY: The two records of construction differ in the order in which they are presented, therefore as we consider the construction it is necessary to pick one or the other for consistency and understand the difference between the two, and the message conveyed by that difference. Divine revelation expresses: First woe, then blessing. Divine fulfillment expresses: First blessing, then the path of woe that led to blessing.

**Paragraph 20 – “Thou shalt Make” Begins On the Inside; “And He Made” Begins With the Exterior**

SUMMARY: So, in harmony with this standard of expression, the “shalt make” (or Divine revelation, the “first creation”) series begins with the end in view, the inside – the Divine remedy, sin defeated. The “did make” (or Divine execution, the “second creation”) series gives us the map: how it is accomplished – first things first. This is the model of how we must grow and develop in our own lives also – as we may recall from the 7 habits series of study.

**Paragraph 21 – The Essence of Divine Truth is at the Most Holy – the Meeting Place of God with Man**

SUMMARY: The revelation to Moses as to what was the end in view focused on where the Divine purpose with his created beings intended to end up. This must ALWAYS be kept in view. But the record of construction is different and takes us through the process of



how to get there, and it begins with the beginning – the elementary things that God works with in the process.

#### **Paragraph 22 – The Ark: Description of Materials and Construction**

SUMMARY: The ark. A small insignificant box (to human eyes). Made of wood, a basic material subject to decay, but protected by a layer of pure gold. Contained 3 items: the tables of the law (the “testimony”), Aaron’s rod and the golden pot of manna. The lid constructed of pure gold, on the top of which were two cherubim.

#### **Paragraph 23 – On the Ark, the Mercy Seat; Resting Place of Divine Glory & Centre of Communication**

SUMMARY: The mercy seat: the heart [“labe” = center] of Divine communication “fellowship” with his creation – from “between” the two cherubim.

#### **Paragraph 24 – Interior Ordinances in All Their Glory Were but a Shadow of Greater Things to Come**

SUMMARY: These items were but the virtual indication of the reality to come. First the dream, then the event. First the drawing, then the reality. And it is necessary to move from the one to the other, which is the message of Jesus and the apostles in the New Testament.

#### **Paragraph 25 – Symbolic Meanings Point to the Ultimate Revelation of the Divine Presence & Glory**

SUMMARY: God can be found only by following the path he has laid out. It begins with putting first things first and keeping the end in view. But if we stop there it aborts the process, which is what happened with the Jewish leaders in NT times. It is necessary not only to keep the end in view but to progress toward that end following the Divine path, leaving the shadows and the virtuality behind.

#### **Paragraph 26 – Significance of the Position Occupied by the Divine Glory**

SUMMARY: As God was enthroned, so to speak, at the heart of the tent, so he must be enthroned at our center as we journey through life. When we are in synch with it, it is a thing to lift us up, make the burdens easy, as expressed by the Psalmist: *“I delight to do thy will, O my God: yea, thy law is within my heart”* ([Psa 40:8](#)); *“Great peace have they which love thy law: and nothing shall offend them.”* ([Psa 119:165](#))

#### **Paragraph 27 – The Basis of Mercy Seat Function & Effectiveness: Sanctification by Shed Blood**

SUMMARY: This little paragraph contains a message that cannot be overstated! Sin = death. All are related to sin – by transgression or by nature. So all die. God is not the God of the dead but of the living. Therefore he is unable to be approached by the “living dead” unless there is a change in that relationship. The only way to change the relationship is to allow sin to exhaust its penalty which is death – the shedding of blood. That is what was required to cleanse the sin principle and penalty. That is what was required to permit approach to God without compromising His righteousness. The secret was to be able to do that in a way that allowed the approacher to remain alive after the cleansing. Normally impossible. That’s where the provision of God’s son comes into the picture. A human being, possessing the nature that sinned in the beginning, therefore related to sin, and therefore requiring the shedding of blood (i.e., his death) which exhausted the totality of what sin could do. But the fact that he was a human being void of transgression is what changed everything, because it permitted resurrection to life; a life cleansed of the relationship to sin. All who are in Christ’s name are able to come unto God through what he accomplished. That was the Divine purpose and provision and mission since the fall in Eden, permitting a way of approach for sinful humans while



declaring the Divine righteousness in requiring the penalty of death for sin. The blood of sacrificed animals under the law foreshadowed that great work and was effective on that basis.

**Paragraph 28 – Shedding of Blood is Object of Distaste for Unbelievers; Beauty of Mercy for Believers**

SUMMARY: The shedding of blood as a penalty and a cleansing from the defilement of sin is a truth that evades or repulses most people. Yet it has the simple logic that is so characteristic of God and his word. We just need to be humble enough to accept it and trust him. It all centers on Christ who, as John says in his gospel “*In the beginning was the Word [“logos” or “logic”], and the Word was with God, and the Word was God. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not (the darkness has not overcome it - ESV). And the Word was made flesh, and dwelt [“tabernacled” - Diaglott; or “pitched his tent” - Rotherham] among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*” [Joh 1:1,4,5,14](#)

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- 03) What is the life lesson conveyed by the “thou shalt make” and the “and he made” records? **(Par 1 & 3) First take responsibility – brought by knowledge; apply the knowledge to setting out the correct plan for our life (thou shalt make), then put it into practice (and he made)**
- 04) List which particular features of all Divine procedure toward men appear under either the one or the other of the two records: **(Par 3):**
- “thou shalt make” plan; **command; prophecy; divine purpose set out**
  - “and he made” **fulfillment; obedience; history; divine fulfillment realized**
- 05) What was foreshadowed by the mutiny during the “thou shalt make” phase? **(Par 5) Israel’s rebellion under the law; the law inadequate as a ground of acceptance with God. Under leadership of priests, Israel abandoned the law; Under leadership of apostate clergy, Christianity has abandoned the true gospel**
- 06) What are the Moses / Christ parallels in the destruction of the first set of the stone tables and the reascending of the mount? **(par 6) 1<sup>st</sup> coming, finds apostate Israel, nails the law to the cross; ascends to the right hand of the Father and at his 2<sup>nd</sup> coming finds Gentiles in similar state of apostacy.**
- 07) What is the miniature analogy in the giving of the second set of stone tables? **(Par 12 & 13) - The analogy is in the greater than Moses and his co-workers working with this flawed material and preparing the message to be brought and presented to the world at his return.**
- 08) In a parabolical sense, what is illustrated by the tabernacle? **(Par 18) - it parabolically illustrated the relations subsisting between God and man; The “tent of meeting” was**

**declared by Yahweh to be his meeting place with his people. The author's point here is that we need to keep that purpose in view as to how it is expressed by the materials used and construction methods employed.**

- 09) List how each of the following series begins: (**par 20**):
- a) The “thou shalt make” series: **ark, mercy seat, cherubim**, etc
  - b) The “and he made” series: **curtains, boards, bars**, etc
- 10) What is indicated by the above difference in how each series begins? (**Par 21**): **First, the end in view focused on where the Divine purpose with his created beings intended to end up; then the carrying out of the instructions takes us through the process of how to get there, and it begins with the beginning – the elementary things that God works with in the process, things considered foolish in the eyes of the world.**
- 11) What was the very core (or center) of the Mosaic “economy”? (**Par 21**): **The ark, mercy seat, and cherubim constituted the very core of the Mosaic economy. Conjointly, they were the apparatus through which the glory of God was visibly revealed, and the meeting point between God and the nation established.**
- 12) a) What were the Ark's dimensions? (**Par 22**): **3'9" long x 2'3" deep x 2'3" wide**  
b) What was the Ark made of? (**Par 22**): **Shittim Wood (Acacia)**  
c) Overlaid with: (**Par 22**): **gold**  
d) What was inside the Ark? (**Par 22**): **the tables of the law (the “testimony”), Aaron's rod and the golden pot of manna**  
e) What are the two terms used in relation to the Ark? (**Par 22**):  
i) **the ark of the covenant**  
ii) **the ark of the testimony**
- 13) Can shadows / analogies be carried too far? (**Par 24**): **The working out of these general clues is interesting and profitable, provided analogies are not carried too far, and meanings evolved that were probably never intended. We must not forget that the law, though “a shadow of good things to come”, is “not the very image thereof” (Heb. 10:1). Some people work it out as if it were “the very image” of the things signified, which is a mistake tending in the direction of those “strivings about the law” which Paul in another place declares to be unprofitable and vain (Tit. 3:9)**
- 14) What is the significance of the Divine glory resting in the holiest? (**Par 26**): **Then the position occupied by the glory is eloquent in another way. It sat enthroned in the very heart of the tabernacle, which stood in the very middle of the holy court which was**

***reared in the very midst of the chosen families of Levi, whose tents were pitched in the very centre of the whole congregation—an immense encampment of over two millions of people. God, the centre of Israel's national life—the pivot upon which all their operations, public and private, turned.***

- 15) What message does this have for our own lives? (***Par 26***): ***What does this tell us but that God should be the centre and root of our lives? Without God, life is barbarous and ephemeral.***
  
- 16) What does the offering of blood acknowledge and vindicate? (***Par 27***): ***God would only be approached with offered blood. Why? "I will be sanctified in them that come nigh me." In what way does the offering of shed blood honour God and humble man? The blood is the life. As sinners we are under the condemnation of death. The offering of blood is the acknowledgment of our position, and the vindication of God's righteousness in our humiliation.***