

Chinese Martyrs Catholic Church
Bible Sharing Program 2009-10
Exodus #8: The Covenant on Mount Sinai &
The Establishment of the Tabernacle

TGQ = Tim Gray Study Set Questions
TGR = Tim Gray Study Set Responses
TGCD = Tim Gray CD Set
NJBC = New Jerome Biblical Commentary
FATHER = A Father Who Keeps His Promises
HO = Special Handout
SK = Sze Go Chinese Bible

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| <p>A</p> | <p><u>Introduction of related scriptural passages</u></p> <p>“Speak, LORD, for your servant is listening”</p> | <p>Ex 24-31, 35-39</p> <p>1Sam 3:9</p> |
| <p>B</p> | <p><u>The Rituals Concerning the Establishment of the Covenant on Mount Sinai</u></p> <ul style="list-style-type: none"> • The blood is equally divided into two portions, half is sprinkled on the priest and the other, the people. Blood symbolizes the covenant between God and the Israelites so that they may become God’s chosen people. This covenant also set conditions on both sides that the people must be faithful to the covenant and God will take care of them according to the promise. The Israelites responded by saying, “All that the LORD has spoken we will do, and we will be obedient” (Ex 24:7). Those who break the covenant must face dire consequences. • Blood symbolizes life; the sprinkling of blood on the altar symbolizes redemption from sin. However, the blood of cattle can never wash away one’s sins. This Jewish tradition of blood offering prefigures and points to Christ’s one and only offering. The blood offering in the OT is symbolic in nature. Animal blood cannot wash away sins nor bring eternal life nor to be consumed by humankind. On the contrary, Christ’s blood offering, whose blood is human, brings life to humanity through its sacramental characteristics (Jn 6:53) Therefore, the faithful can indeed consume it. • Readers must have an accurate understanding of the significance of “blood” in Scripture. Clues have been laid down throughout Scripture and its fulfillment comes through Jesus. • “Though they have seen God, God did not punish the Israelite leaders so that they might still eat and drink.” The feast that follows the covenant reflects the Jewish tradition: God and humanity establish the covenant through a spiritual feast and celebration (Deu 12:5-7, Pr 9:1-4), the Paschal meal has the same meaning. Therefore, when Christ established Eucharist, the new and everlasting covenant is established through a banquet. This also promotes the growth of community and unity among the family members. Finally, this feast points to the heavenly wedding banquet of the Lamb during which God and humankind are reunited. | <p>Ex 24:1-11</p> <p>Father p 150 TGR Q1</p> <p>TGR Q1-2, Lv17:11 Heb 10:4-18 Mt 26:28</p> <p>SN1</p> <p><i>The Eucharist, Gift of Divine Life, Theological-Historical Commission, p 103</i></p> <p>Rev 19:9</p> |
| <p>C</p> | <p><u>The Establishment of Religious Rituals</u></p> <ul style="list-style-type: none"> • The wings of the cherubim overshadow the mercy seat where God is present. God leads the Israelites out of Egypt so that He might “dwell among them” (Ex 29:46). This will be fulfilled in Jesus who is “the Word becomes flesh and dwell among us” (Jn 1;14). Jesus dwells in us – the New Israel – through the Eucharist. • The previous time that the Cherubim are mentioned is when Adam and Eve are evicted from the Garden of Eden. In this passage, the Cherubim appear inside the Tabernacle which signifies the reunion of God and humanity. Both the Tabernacle and Temple foreshadow the Church where God and humanity will be in perfect union. | <p>Ex 25-31, 35-39</p> <p>CCC 433 TGR Q4, 6, 9</p> <p>TG Q37</p> |

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| <ul style="list-style-type: none"> • Introduction of the Ark • According to the traditions of the Church, the Ark prefigures Mary. Just as the Ark holds God's commandment – The tablets of the Ten Commandments, Mary bears the Word of God – Jesus Christ. Therefore, "the Son and the Spirit found their dwelling place among men" through Mary, who is acclaimed and represented as "the Seat of Wisdom". • In the OT, the Ark, Cherubim, and the bronze serpent are images of salvation brought about by the Incarnate Word. Basing itself on the mystery of the incarnate Word, the seventh ecumenical council at Nicaea (787) justified against the iconoclasts the veneration of icons. God ordained or permitted the making of images that pointed symbolically toward salvation by the incarnate Word. • Ordination of the Priests – the establishment of Leviticus Priesthood. The privilege of the firstborn as priest is abolished by Levi who cleanses the house of the Chosen People in the golden calf incident. He became priest (Ex 32:29); in the end this privilege is restored to the firstborn, and the priestly role is given to God's firstborn, Jesus Christ. • Anointing with Oil – anointing Aaron and his son; they are blessed to become God's priests. In OT, the leader of Israel is anointed and blessed to become king (1Sam 10:1, 16:13), "Christ" means "the anointed one". Through the sacraments of Baptism and Confirmation the faithful are "consecrated to be . . . a holy priesthood.", and participate in Christ's mission of priest, prophet, and king. | <p>Research Team CCC 721 SN2</p> <p>CCC 2130-31</p> <p>Ex 29, <i>Catholic For a Reason</i>, p 214 CCC 1539-40</p> <p>CCC 1546-7 TGR Q10</p> |
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SPECIAL HANDOUT

1. "The voice of your brother's blood is crying to me from the ground" (Gen 4:10). It is not only the voice of the blood of Abel, the first innocent man to be murdered, which cries to God, the source and defender of life. The blood of every other human being who has been killed since Abel is also a voice raised to the Lord. In an absolutely singular way, as the author of the Letter to the Hebrews reminds us, the voice of the blood of Christ, of whom Abel in his innocence is a prophetic figure, cries out to God: "You have come to Mount Zion and to the city of the living God ... to the mediator of a new covenant, and to the sprinkled blood that speaks more graciously than the blood of Abel" (12:22, 24).

It is the sprinkled blood. A symbol and prophetic sign of it had been the blood of the sacrifices of the Old Covenant, whereby God expressed his will to communicate his own life to men, purifying and consecrating them (cf. Ex 24:8; Lev 17:11). Now all of this is fulfilled and comes true in Christ: his is the sprinkled blood which redeems, purifies and saves; it is the blood of the Mediator of the New Covenant "poured out for many for the forgiveness of sins" (Mt 26:28). This blood, which flows from the pierced side of Christ on the Cross (cf. Jn 19:34), "speaks more graciously" than the blood of Abel; indeed, it expresses and requires a more radical "justice", and above all it implores mercy, it makes intercession for the brethren before the Father (cf. Heb 7:25), and it is the source of perfect redemption and the gift of new life. (JP II, *Evangelium vitae*, 25)

2. The Use of the Tabernacle Imagery in the Gospel of Luke

| | Luke | | 2 Samuel | |
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| A | 1:39 | In those days Mary set out and went with haste to a Judean town in the hill country. | They carried the ark of God on a new cart, and brought it out of the house of Abinadab, which was on the hill. | 6:3 |
| B | 1:41-42 | When Elizabeth heard Mary's greeting, the child leapt in her womb. And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, 'Blessed are you among women ...' | David danced before the LORD with all his might; David was girded with a linen ephod. ¹⁵ So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet. | 6:14-15 |
| C | 1:43 | And why has this happened to me, that the mother of my Lord comes to me? | David was afraid of the LORD that day; he said, 'How can the ark of the LORD come into my care?' | 6:9 |
| D | 1:56 | And Mary remained with her for about three months and then returned to her home. | The ark of the LORD remained in the house of Obed-edom the Gittite for three months. | 6:11 |

Source: B. Buby, *Mary of Galilee, Vol. I*, pp 76-77.