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In the light of the association of Sinai as a temple, it may not be accidental that Revelation 11:19 later alludes to the theophanic phenomena at Sinai in describing the opening of the heavenly Holy of Holies at the end of history, when ‘the ark of his covenant’ will be revealed (‘there came about lightnings and sounds and thunders’).<sup>72</sup> Indeed, it has been observed by others that the building of the tabernacle itself appears to have been modelled on the tripartite pattern of Sinai.<sup>73</sup>

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<sup>71</sup> G. P. Hugenberger mentioned this idea to me in a private communication in Spring, 1999. I have also found this view proposed by T. Longman, *Immanuel in Our Place* (Phillipsburg: Presbyterian and Reformed, 2001): 57.

<sup>72</sup> For the allusion to Sinai in Revelation 11:19, see R. Bauckham, *The Climax of Prophecy* (Edinburgh: T. & T. Clark, 1993): 202-4. Similarly, Jewish tradition believed that at the final resurrection, ‘the ark will be the first to be resurrected ... and be placed on Mount Sinai’ (Lives of the Prophets 2:15), implying the belief that Sinai itself was a mountain temple. See also Midr. Rab. Num. 15.19 (cited earlier).

<sup>73</sup> After writing the rough draft of this section, I have found that the following scholars are a sampling of those who have argued this on the basis of many of the same observations made above: N. M. Sarna, *Exodus* (JPS Torah Commentary: Philadelphia: Jewish Publication Society, 1991): 105; Mary Douglas, *Leviticus as Literature* (Oxford: University Press, 1999): esp. 59-64; P. Enns, *Exodus* (NIV Application Commentary; Grand Rapids, 2000): 391, who follows Sarna.