

- Finally, the Lord gives Israel promises and instructions concerning their conquest of the Promised Land

[EX. 23:20](#) “Behold, I am going to send an angel before you to guard you along the way and to bring you into the place which I have prepared.

[EX. 23:21](#) “Be on your guard before him and obey his voice; do not be rebellious toward him, for he will not pardon your transgression, since My name is in him.

[EX. 23:22](#) “But if you truly obey his voice and do all that I say, then I will be an enemy to your enemies and an adversary to your adversaries.

[EX. 23:23](#) “For My angel will go before you and bring you in to the land of the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites and the Jebusites; and I will completely destroy them.

- The Lord promises to deliver the people into the Land safely by means of His Angel
 - This Angel will lead Israel in the desert and into the Land
 - The Angel will protect Israel
 - And He will ensure that Israel will enter into the land as promised
 - In other words, the Angel will deliver them
 - Obedience to this Angel is absolutely imperative
 - In fact, if the nation doesn’t obey the Angel fully, if they provoke Him (meaning rebel against Him), the Angel will not forgive them of this sin
 - And this Angel has the Lord’s name in Him
 - This tells us that the Angel is pre-incarnate Jesus
 - Jesus is the One in the Godhead to forgive sins and to have the name of God
 - So the Lord has sent His Son to lead Israel into the Promised Land
 - But if Israel rejects the Son’s leadership, they will be judged and not forgiven
 - We know that in Numbers, this very thing happens
 - The nation is led to the edge of the Promised Land, but the people believe the false report of the spies concerning the Promised Land
 - And they fail to believe in the Angel of the Lord, Who has led Israel to that moment according to God’s promises
 - So Israel failed to trust in Jesus and failed to believe in God’s promises
 - So that generation of Israel is judged and barred from entering the Land
 - An entire generation of Israel is barred from forgiveness and from entering the land
 - Hebrews makes the following commentary on that moment

[HEB. 3:12](#) Take care, brethren, that there not be in any one of you an

evil, unbelieving heart that falls away from the living God.

[HEB. 3:13](#) But encourage one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin.

[HEB. 3:14](#) For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end,

[HEB. 3:15](#) while it is said,

"TODAY IF YOU HEAR HIS VOICE,
DO NOT HARDEN YOUR HEARTS, AS WHEN THEY PROVOKED ME."

[HEB. 3:16](#) For who provoked Him when they had heard? Indeed, did not all those who came out of Egypt led by Moses?

[HEB. 3:17](#) And with whom was He angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness?

[HEB. 3:18](#) And to whom did He swear that they would not enter His rest, but to those who were disobedient?

[HEB. 3:19](#) So we see that they were not able to enter because of unbelief.

- This moment has an interesting parallel to later days
 - When Jesus came to Israel in His first coming, He told them that if they blasphemed the Holy Spirit, then that generation could not be saved
 - And when the nation saw Jesus perform miracles and prove Himself to be the Messiah yet called Him Satan, they committed that sin
 - And that generation was not forgiven, and apart from the church it was judged as well
 - And when Jesus comes again in His second coming, it will be for the Jews of Tribulation
 - And they will cry out for Jesus according to Zechariah 12
 - So the generation of Moses' day was judged in the desert for rejecting Jesus
 - And the generation of Jesus day was judged for rejecting Jesus
 - But a future generation will be rescued when they finally call out in faith as required
 - Only by faith in Jesus can one enter into the Promised Land

[EX. 23:24](#) "You shall not worship their gods, nor serve them, nor do according to their deeds; but you shall utterly overthrow them and break their sacred pillars in pieces.

[EX. 23:25](#) "But you shall serve the LORD your God, and He will bless your bread and your water; and I will remove sickness from your midst.

[EX. 23:26](#) "There shall be no one miscarrying or barren in your land; I will fulfill the number of your days.

[EX. 23:27](#) "I will send My terror ahead of you, and throw into confusion

all the people among whom you come, and I will make all your enemies turn their backs to you.

[EX. 23:28](#) “I will send hornets ahead of you so that they will drive out the Hivites, the Canaanites, and the Hittites before you.

[EX. 23:29](#) “I will not drive them out before you in a single year, that the land may not become desolate and the beasts of the field become too numerous for you.

[EX. 23:30](#) “I will drive them out before you little by little, until you become fruitful and take possession of the land.

[EX. 23:31](#) “I will fix your boundary from the Red Sea to the sea of the Philistines, and from the wilderness to the River Euphrates; for I will deliver the inhabitants of the land into your hand, and you will drive them out before you.

[EX. 23:32](#) “You shall make no covenant with them or with their gods.

[EX. 23:33](#) “They shall not live in your land, because they will make you sin against Me; for if you serve their gods, it will surely be a snare to you.”

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- These are the promises the Lord gave the people concerning their entry into the Land
 - We know from Numbers that this generation never makes it into the land
 - Their disobedience to God’s word stops them
 - But in these promises we see that the Lord had prepared to grant them easy entry into the land
 - All that was required of the people was faith in God’s word to carry out what he promised
 - The Lord promised if they serve the Lord and do not worship other gods, then the Lord will be their strength to overthrow and occupy the land
 - By His power, they will have the strength to displace the people in the land
 - And the people will have physical strength to withstand the rigors of the work
 - No one will miscarry
 - No one will be without children
 - And the Lord will ensure the inhabitants of the land will flee in the face of Israel’s advance
 - Like hornets that cause people to flee in fear, the Canaanites will run from the advancing Israelites
 - Israel will not even have to fight a battle
 - We can see the Lord’s power to fulfill this promise in the story of Jericho
 - The pace of this advance will be purposely slow and methodical
 - The land will not be vacated too quickly so that the land will not be injured by the lack of caretakers
 - The exiting people are plowing fields and restraining wild animals

- This is a blessing to Israel that the land would not be abandoned too quickly
- But this slow advance should not be interpreted to mean that the Lord was incapable of finishing the job
 - It means Israel shouldn't give up or lose heart
 - Allow the Lord the time to finish the work
- Unfortunately, the people of Israel did lose heart and become distracted
 - They decided to settle in and live among the people in the land
 - They compromised and violated God's commands
- Finally, notice the boundary of the Land promised to Israel
 - The boundaries are much larger than any land Israel has ever held
 - They stretch from the Mediterranean Sea to modern day Iraq
 - And up to Damascus in the north
 - We learn in Joshua that the land extends in the south to the Brook of Egypt
 - Since this is a territory Israel has never held, then we know they are still to obtain it
 - The Lord's word cannot go out and not be fulfilled
 - So the this region will someday in the future belong to Israel
 - In that future day, the people of Israel will be able to keep the Lord's command to follow Him in their whole heart
 - That will be the glorified Israel that enters the Kingdom
- Thus ends the ordinances of the Law
 - Now having delivered the ordinances of the Law, the next division of the book of Exodus is about to begin
 - And it starts with the official covenant ceremony that brings the nation of Israel and the Lord into a power covenant

[EX. 24:1](#) Then He said to Moses, “Come up to the LORD, you and Aaron, Nadab and Abihu and seventy of the elders of Israel, and you shall worship at a distance.

[EX. 24:2](#) “Moses alone, however, shall come near to the LORD, but they shall not come near, nor shall the people come up with him.”

[EX. 24:3](#) Then Moses came and recounted to the people all the words of the LORD and all the ordinances; and all the people answered with one voice and said, “All the words which the LORD has spoken we will do!”

[EX. 24:4](#) Moses wrote down all the words of the LORD. Then he arose early in the morning, and built an altar at the foot of the mountain with twelve pillars for the twelve tribes of Israel.

[EX. 24:5](#) He sent young men of the sons of Israel, and they offered

burnt offerings and sacrificed young bulls as peace offerings to the LORD.

[EX. 24:6](#) Moses took half of the blood and put it in basins, and the other half of the blood he sprinkled on the altar.

[EX. 24:7](#) Then he took the book of the covenant and read it in the hearing of the people; and they said, “All that the LORD has spoken we will do, and we will be obedient!”

[EX. 24:8](#) So Moses took the blood and sprinkled it on the people, and said, “Behold the blood of the covenant, which the LORD has made with you in accordance with all these words.”

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- In v.1, the Lord commands Moses to return up the mountain to meet with the Lord again
 - This will be the fourth time Moses has been called up to meet with the Lord
 - God calls for Moses to be accompanied by the seventy elders of Israel and Aaron and Aaron’s two oldest sons
 - These additional men serve as witnesses
 - They were chosen for specific reasons
 - The seventy elders represent the people
 - As representatives, they can speak for the people and bind them in this covenant
 - Aaron are the beginning of the priesthood of Israel
 - They will be called to officiate in the tabernacle
 - And they will oversee the sacrificial system of the Law
 - Therefore, they are the agents of Israel to carry out the Law on behalf of the people
 - And they are present to serve as the first in an unbroken line of Israel to testify to the covenant
 - Even today, the only tribe of Israel we can still identify in the culture are descendants of Levi, the priestly tribe
 - Their names are the key to their identity: Levy, Levin, Levinson, Cohen, Kohn, etc.
 - These are Levite names
 - During the Tribulation to come, the tabernacle and sacrificial system will be reestablished according to this covenant
 - And the priesthood will reemerge among the descendants of Levi
 - So they are witnesses to the agreement along with Moses
- But Moses serves an unique role in Israel, since only Moses can approach the Lord
 - We’ve watches as Moses has moved back and forth between the nation of Israel and the Lord in the cloud
 - This moving back and forth from God to the people and back communicates through action that Moses was the mediator

- God required the people to work through the services of a mediator
- God would talk to Moses and Moses would talk to the people
- God worked through this restriction to teach men a lesson about how men obtain a relationship with God
 - Man's sin creates a necessary barrier between himself and the Lord, one man cannot cross by himself
 - He must have a mediator to bridge the distance
- Notice in v.2 that only Moses may come near to the Lord
 - Men may know of God and that He exists
 - Men may see physical manifestations of His presence and power, just as Israel saw in Egypt
 - And men may even hear from Him
 - But men may not come near to God, whether physically or spiritually, apart from a mediator
- Before Moses and the other men approach the Lord to worship, Moses first goes to the people in v.3 and delivers the entire words of the ordinances
 - At this point, the people all spoke as if with one voice declaring they will do all the words the Lord has spoken
 - With this declaration, the nation is committed to keep the Covenant at Sinai, which also included the Law
 - As we've discussed before, the people couldn't keep their own word, and so the penalties of the covenant were assured
 - But at this point, it has been established
 - And it is established for this generation and all generations to come in Israel
 - It is a covenant with a nation of people, not with a certain group of people
 - All who are born into that nation are already party to the covenant
 - Now comes time to seal the covenant with a traditional ritual
 - First, the covenant is recorded
 - Secondly, Moses builds an altar and stands up twelve pillars
 - The pillars represent the twelve tribes of Israel
 - And as we discussed earlier, an altar has only one purpose
 - It is a place of sacrifice
 - So Moses is preparing to make a sacrifice
 - Covenants were agreements established in blood
 - The symbology of the blood was that a life has been poured out to establish this covenant
 - And should either party break this covenant, a life will be taken
 - Furthermore, the blood is applied to each person, marking them to indicate their agreement

in the terms of the covenant

- In the Abrahamic Covenant, the Lord alone moved through the blood
- Showing that only the Lord was binding Himself to the terms of that covenant
- But in this scene, both Israel and the altar are sprinkled with the blood
- The people are obligated to keep their part, and the Lord is obligated, as signified by the place of worship
- Finally, once more Moses reads the covenant to the people
 - And once more, they agree to all that was written
 - And Moses declares that by this blood, the people have entered into a covenantal relationship with the Lord
- In this scene, we can find some powerful and important pictures of the covenant that God later brings to Israel and the Church in Christ
 - And the definitive commentary on this moment are found in the book of Hebrews

[HEB. 9:11](#) But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; [HEB. 9:12](#) and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

[HEB. 9:13](#) For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh,

[HEB. 9:14](#) how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

[HEB. 9:15](#) For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.

[HEB. 9:16](#) For where a covenant is, there must of necessity be the death of the one who made it.

[HEB. 9:17](#) For a covenant is valid only when men are dead, for it is never in force while the one who made it lives.

[HEB. 9:18](#) Therefore even the first covenant was not inaugurated without blood.

[HEB. 9:19](#) For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled

both the book itself and all the people,
[HEB. 9:20](#) saying, “ THIS IS THE BLOOD OF THE COVENANT WHICH
 GOD COMMANDED YOU.”

- For a complete explanation of this passage, I would direct you to our Hebrews study, but let's address a few points as they apply to Exodus 24
 - First, the writer draws a comparison between Moses and Christ as mediators of covenants
 - Moses' role as mediator was to bridge a physical gap between the people and the Lord
 - Moses went up the mountain to meet with God
 - And then he went back down to meet the people
 - How did the people gain the benefit of Moses' mediation?
 - First, Moses connected the people to God
 - He carried the people's agreement up to God
 - And he carried the Lord's assurances back to the people
 - Secondly, invited them into making a confession of agreement with the word of God
 - Moses commanded the people that if they agreed to the covenant, then they must keep the Law to be righteous
 - If they violated the Law, then they would have broken the covenant and would be judged unrighteous
 - And the people said they would obey all that the Lord spoke
 - Then they were joined with the Lord in a covenant
 - Lastly, Moses sprinkled both parties with blood, establishing the agreement in blood and giving it force
 - Moses applied the blood to both the people and the altar on earth, making the agreement binding on both
 - God intentionally chose a mountain on which to appear to the people, so that the imagery of separation of height and distance would be present
 - The Lord could have appeared to men on a flat plain
 - But the mountain served to reinforce the truth that men need a mediator to reach God Who is in Heaven
 - So it became apparent to all the people that Moses was a mediator who bridged a physical gap between God and Israel in order to form this covenant of Law
 - But Moses couldn't bridge the spiritual gap that separates men and God
 - Moses couldn't go up to Heaven and sacrifice in the Heavenly tabernacle
 - That would require an even greater Mediator
 - Someone Who could pass the test of sinlessness required to enter that Holy Place
 - So Hebrews tells us that Jesus acted as our Mediator for this greater covenant

- How did we gain the benefit of Jesus' mediation?
 - First, He descended to earth to deliver the news of the covenant to the people
 - He traveled the distance from God's Heavenly place, where the Heavenly temple reside
 - Where a Heavenly altar has been established
 - Where the blood of much greater sacrifice can be applied
 - And then this Mediator made the trip back to the right hand of the Father to serve as our intercessor
 - As Paul explained

[EPH. 4:8](#) Therefore it says,

"WHEN HE ASCENDED ON HIGH,
HE LED CAPTIVE A HOST OF CAPTIVES,
AND HE GAVE GIFTS TO MEN."

[EPH. 4:9](#) (Now this expression, "He ascended," what does it mean except that He also had descended into the lower parts of the earth?

[EPH. 4:10](#) He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.)

- So Jesus fulfilled the picture of a mediator moving between God on high and the people below
 - Secondly, the Lord delivers our agreement to the covenant
 - But unlike Moses, the Lord serves that purpose in a unique way
 - Moses had to travel up to God and then back to men to complete the communication process
 - But Jesus is the Word and His Spirit lives in us, so the process for us to communicate our agreement with the covenant is so simple, many people over look it

[ROM. 10:5](#) For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.

[ROM. 10:6](#) But the righteousness based on faith speaks as follows: "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' (that is, to bring Christ down),

[ROM. 10:7](#) or 'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring Christ up from the dead)."

[ROM. 10:8](#) But what does it say? "THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART" — that is, the word of faith which we are preaching,

[ROM. 10:9](#) that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;

- Can you see more clearly what Paul is talking about now in Romans 10?
 - He is referring to Moses' role as a mediator going up to God and coming back down to the people
 - In that earlier covenant, righteousness was defined as living the law perfectly
 - But in the New Covenant, righteousness is defined as faith alone
 - And Paul says we join in this new covenant not by seeking someone to enter Heaven or descend into Hell for us
 - That has already been done once for all men
 - So now we gain the benefit of Christ's mediation simply by a confession of our mouth
 - We enter the New Covenant through a Word that is near to us
 - By Christ, we are near to God already
 - We only need to say the word of faith and we enter the covenant
 - Finally, Christ's blood enacted the covenant
 - Notice that a covenant (or testament, also called a will) is not in effect until the death of the One who makes it
 - Our Last Will and Testament doesn't go into effect until we die
 - So the New Covenant (or new testament) required a shedding of blood before it took effect
 - Jesus' blood was sprinkled on the Heavenly tabernacle altar when Christ ascended
 - Secondly, that blood is applied to us by the baptism of the Holy Spirit
 - And we re-enact that application of blood in the Lord's Supper observance

[JOHN 6:53](#) So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves.

[JOHN 6:54](#) "He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day.

[JOHN 6:55](#) "For My flesh is true food, and My blood is true drink.

[JOHN 6:56](#) "He who eats My flesh and drinks My blood abides in Me, and I in him.

[JOHN 6:57](#) "As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me.

[EPH. 2:13](#) But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.

- So the covenant of Law has been enacted between God and His people
 - The nation of Israel is now forever bound to the Lord in a special way
 - They are called to live a Law that will forever distinguish them from the rest of the people on

earth

- And they will be judged strictly by this Law
- It will be the cause of their temporary downfall
- And it will be the basis for their rise again
- But this covenant is not the means of personal salvation for any Jew or any man at all
 - It is a covenant that establishes a nation
 - And through that nation, God intends to accomplish remarkable things

[EX. 24:9](#) Then Moses went up with Aaron, Nadab and Abihu, and seventy of the elders of Israel,

[EX. 24:10](#) and they saw the God of Israel; and under His feet there appeared to be a pavement of sapphire, as clear as the sky itself.

[EX. 24:11](#) Yet He did not stretch out His hand against the nobles of the sons of Israel; and they saw God, and they ate and drank.

[EX. 24:12](#) Now the LORD said to Moses, “Come up to Me on the mountain and remain there, and I will give you the stone tablets with the law and the commandment which I have written for their instruction.”

[EX. 24:13](#) So Moses arose with Joshua his servant, and Moses went up to the mountain of God.

[EX. 24:14](#) But to the elders he said, “Wait here for us until we return to you. And behold, Aaron and Hur are with you; whoever has a legal matter, let him approach them.”

[EX. 24:15](#) Then Moses went up to the mountain, and the cloud covered the mountain.

[EX. 24:16](#) The glory of the LORD rested on Mount Sinai, and the cloud covered it for six days; and on the seventh day He called to Moses from the midst of the cloud.

[EX. 24:17](#) And to the eyes of the sons of Israel the appearance of the glory of the LORD was like a consuming fire on the mountain top.

[EX. 24:18](#) Moses entered the midst of the cloud as he went up to the mountain; and Moses was on the mountain forty days and forty nights.

- Having signed the covenant, Moses and the other men ascend the mountain to meet with God as directed
 - There they see the God of Israel
 - The question immediately becomes what did they see
 - And as with any scripture, we must interpret this passage in light of all scripture
 - We can't assume an interpretation for this passage that contradicts other scripture

- For example, we read this elsewhere:

[1JOHN 4:12](#) No one has seen God at any time; if we love one another, God abides in us, and His love is perfected in us.

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- John declares that no man has even seen God at any time
 - This must certainly include this time
- • Then later in Exodus we read

[EX. 33:20](#) But He said, “You cannot see My face, for no man can see Me and live!”

[EX. 33:21](#) Then the LORD said, “Behold, there is a place by Me, and you shall stand there on the rock;

[EX. 33:22](#) and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by.

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- God Himself declares to Moses that Moses cannot see God’s face and live
 - If Moses couldn’t see God’s face and live, then certainly Moses never saw God’s face, including in Exodus 24
 - Finally, we remember that earlier in this chapter the Lord said to Moses that these men were permitted to worship from a distance
 - But only Moses could approach closely
- So these men saw something of God, but whatever they saw, we know they never saw God in any true sense, at least not His face, and they were never very close
 - We get a clue of what they did see in v.10 when we see a reference to His feet
 - We can safely assume that when these men found themselves in the presence of the Lord, even from a distance, that they had a reaction similar to reports we read elsewhere
 - They were prostrate on the ground in fear of their lives
 - And from that vantage point, the only thing they saw was God’s “feet” and the pavement underneath
 - We can safely assume this was an appearance of the Shechinah glory
 - In v.11, the men are given a chance to eat and drink
 - This meal is another important moment in the covenant
 - Covenants were concluded with a meal using the meat sacrificed
 - The meal was a sign that these parties were now allies
- At this point, the covenant ritual is ended, and the next phase of the giving of the Law is ready to begin

- Moses escorts men back to the camp of Israel, and he instructs them to stay behind rest of the party return to the camp of Israel
 - The two men who held up Moses' arms in battle are placed in charge of the camp of Israel
 - And if anyone has something that requires judgment, these two men would handle it
- Then Moses and Joshua head back up the mountain for the fifth time
 - Joshua will accompany Moses for part of the trip
 - But at v.15 and beyond the narrative only mentions Moses
 - So we can safely assume Joshua stops somewhere along the way
- Moses waits up on the mountain for six days outside the cloud
 - On the seventh day the Lord calls Moses into the cloud on the seventh day
 - The glory of God in the cloud is like a consuming fire on the top of the mountain
 - Moses remains in the cloud for forty days and nights
 - The number forty is a number of testing in scripture
 - In this case, the test isn't for Moses
 - The test is for the people, a test they will fail badly when we join them in chapter 32
- For chapters 25-31, we will study the description of the tabernacle and the priestly duties in the tabernacle
 - The study will move fairly quickly through these chapters
 - We will look at the details long enough to get a good sense of the structure
 - But our main focus will be on the ways the tabernacle reflect Christ and the Heavenly tabernacle
 - Let's begin with chapter 25

[EX. 25:1](#) Then the LORD spoke to Moses, saying,

[EX. 25:2](#) "Tell the sons of Israel to raise a contribution for Me; from every man whose heart moves him you shall raise My contribution.

[EX. 25:3](#) "This is the contribution which you are to raise from them: gold, silver and bronze,

[EX. 25:4](#) blue, purple and scarlet material, fine linen, goat hair,

[EX. 25:5](#) rams' skins dyed red, porpoise skins, acacia wood,

[EX. 25:6](#) oil for lighting, spices for the anointing oil and for the fragrant incense,

[EX. 25:7](#) onyx stones and setting stones for the ephod and for the breastpiece.

[EX. 25:8](#) "Let them construct a sanctuary for Me, that I may dwell among them.

[EX. 25:9](#) "According to all that I am going to show you, as the pattern of the tabernacle and the pattern of all its furniture, just so you shall

construct it.

- Why does the Lord command Israel to build this structure?
 - It's purpose and function are intimately connected to the Law already given to Israel
 - The covenant Israel now finds itself in demands perfection to the ordinances
 - Those ordinances, including the first ten commandments, are strict and unforgiving
 - Even one violation of these laws results in a breaking of the covenant
 - And the breaking of a covenant meant the death of the one who broke it
 - So God provides for a place and a system by which Israel could address their sins under the covenant without facing destruction
 - The terms of the covenant itself provided for this manner of atonement
 - Were it not incorporated into the covenant, then there would have been no way to address the sin of the people
 - Notice that even in the giving of the covenant itself, first came the Law, then the agreement, then a provision for the eventual sin
 - God knew sin would come and was prepared to address it
 - So the tabernacle is a meeting place where God can dwell with men
 - And men can address their sin under the covenant before God
- The opening of this chapter gives us a chance to note the supply for this project
 - The material for God's house would come from the people
 - God tells Moses to take a contribution
 - The contribution will be from every man whose heart is moved
 - What will "move" their heart?
 - Clearly, the Spirit will move men to provide for the work God intends to perform
 - This has always been the way God works
 - God's work will never languish due to a lack of hearts motivated to support the work
 - In fact, it's fair to say that we might fairly determine where God is working by where hearts are being moved to support the work
 - This is not a perfect rule, of course, because men may be prompted to fund works for other, ungodly reasons
 - But if you are endeavoring to conduct ministry and that ministry depends on the provision of others, then match your work to the support you receive
 - For it may be a fair measure of the Lord's intentions
 - In this case, the Lord desired to perform a significant work, one of great importance and wealth reflecting the glory of God
 - The list of materials is quite impressive
 - And we will look at each in detail as we move through the construction

- In v.9 we have the most important clue to understanding the intricate descriptions of the tabernacle in the following chapters
 - Everything we will study is a pattern
 - The tabernacle itself is built according to the pattern (or blueprint) that God is providing for Moses
 - But the word also alludes to the way the tabernacle itself is a pattern or picture of other others
 - First, it is a picture of Christ and His work of redemption
 - You will be amazed at all the pictures of Christ contained in this structure
 - We will look at them as we move through the details of the building
 - Secondly, the tabernacle offers a pattern for salvation, for the way by which we may enter the Lord's presence, and for many other details of His plan for redemption
 - Included in the tabernacle are pictures of the Gospels
 - Pictures of the Church
 - Pictures of the Kingdom
 - Thirdly, the tabernacle is a pattern of what stands in Heaven
 - We will see how this small unimposing structure on earth mirrors a far greater structure in Heaven
- We will begin our study of the tabernacle construction in earnest next time we meet