

- Our study of Exodus is coming to close
 - The story of Moses and Israel freed from slavery with great power and miracles, brought into a covenant, and given a new relationship with the Lord is remarkable to say the least
 - I encourage you to revisit this study again someday
 - You'll probably find there were many things that escaped your notice the first time
 - But for tonight, we've got five chapters of scripture to cover
 - You might wonder how we're going to cover so much ground in an hour
 - The answer is simple...we're not
 - We will certainly read every verse...after all, this is VBVM!
 - But most of the material we're covering tonight is an almost word-for-word repetition of the instructions the Lord gave Moses in chapters 25-31 concerning the tabernacle
 - So as we read through those chapters, we won't pause to comment on most of it
 - Except to note how attentive to detail Moses and the people were in executing the Lord's instructions
 - Having said that, this does not mean there aren't opportunities to teach and learn from the material tonight
 - On the contrary, we find several places where the text raises new ideas or issues we can examine
 - And in the end, we will all celebrate concluding another in-depth study of a book of scripture
 - I know I will
- Let's remember what transpired in last week's lesson
 - The people of Israel had sinned against the Lord and broken the covenant
 - So the Lord told Moses that the people would go forward to the Promised Land, but He would not dwell with them
 - Therefore, the tabernacle was no longer needed
 - In response, Moses interceded and appealed to the Lord for grace
 - And the Lord responded to Moses' request by granting a new covenant, one of grace
 - The covenant was granted to Moses and to the nation
 - But God reserved the right to extend His grace to whom He chooses
 - Meanwhile, He also renewed the covenant of Law
 - With the Sinai covenant reinstated, the building of the tabernacle is revived as well
 - This explains why the breaking and the renewing of the covenant is sandwiched in between the giving of the tabernacle instructions and the building
 - Unless the covenant was renewed, there would have been no reason to build
 - Everything hinged on the Lord renewing His offer to dwell in their midst
- So now the construction of the tabernacle can proceed, and that brings us to chapter 35

[EX. 35:1](#) Then Moses assembled all the congregation of the sons of Israel, and said to them, “These are the things that the LORD has commanded you to do:

[EX. 35:2](#) “For six days work may be done, but on the seventh day you shall have a holy day, a sabbath of complete rest to the LORD; whoever does any work on it shall be put to death.

[EX. 35:3](#) “You shall not kindle a fire in any of your dwellings on the sabbath day.”

- As construction begins, Moses first reminds the people that though the construction of the tabernacle is important, it can't take precedence over the Sabbath
 - In fact, no instruction in God's word can be excuse to violate another instruction
 - The nation of Israel had been given both the Sabbath and the instruction to build the tabernacle
 - They needed to observe both
 - And in anything we've been given in God's word or as personal conviction by the Spirit, we need to perform as well
 - But we must perform these things in union with the rest of God's word as it pertains to us
 - We can't use one command as excuse to violate another
 - I've heard Christians excuse their lack of consistent Bible study by claiming they don't spend like to spend too much time in study since we're called to be doers of the word
 - So they excuse their own lack of scholarship in the word by pointing to other instructions in the Bible that command us to live out our faith
 - They have taken one instruction of scripture and set it against another
 - As if one is an enemy of the other
 - Clearly, this isn't the way to understand and apply the Bible's teaching
 - Scripture tells us to be life-long students of the word, giving ourselves over to it in a sincere and consistent manner
 - And then it also says to life it out actively
 - In fact, we can't successfully do one without the other!
- Having set that expectation, Moses then instructs the people to contribute the building of the tabernacle through giving

[EX. 35:4](#) Moses spoke to all the congregation of the sons of Israel, saying, “This is the thing which the LORD has commanded, saying,

[EX. 35:5](#) ‘Take from among you a contribution to the LORD; whoever is of a willing heart, let him bring it as the LORD'S contribution: gold, silver, and bronze,

[EX. 35:6](#) and blue, purple and scarlet material, fine linen, goats' hair,

[EX. 35:7](#) and rams' skins dyed red, and porpoise skins, and acacia wood,
[EX. 35:8](#) and oil for lighting, and spices for the anointing oil, and for the fragrant incense,

[EX. 35:9](#) and onyx stones and setting stones for the ephod and for the breastpiece.

[EX. 35:10](#) 'Let every skillful man among you come, and make all that the LORD has commanded:

[EX. 35:11](#) the tabernacle, its tent and its covering, its hooks and its boards, its bars, its pillars, and its sockets;

[EX. 35:12](#) the ark and its poles, the mercy seat, and the curtain of the screen;

[EX. 35:13](#) the table and its poles, and all its utensils, and the bread of the Presence;

[EX. 35:14](#) the lampstand also for the light and its utensils and its lamps and the oil for the light;

[EX. 35:15](#) and the altar of incense and its poles, and the anointing oil and the fragrant incense, and the screen for the doorway at the entrance of the tabernacle;

[EX. 35:16](#) the altar of burnt offering with its bronze grating, its poles, and all its utensils, the basin and its stand;

[EX. 35:17](#) the hangings of the court, its pillars and its sockets, and the screen for the gate of the court;

[EX. 35:18](#) the pegs of the tabernacle and the pegs of the court and their cords;

[EX. 35:19](#) the woven garments for ministering in the holy place, the holy garments for Aaron the priest and the garments of his sons, to minister as priests.”

[EX. 35:20](#) Then all the congregation of the sons of Israel departed from Moses' presence.

[EX. 35:21](#) Everyone whose heart stirred him and everyone whose spirit moved him came and brought the LORD'S contribution for the work of the tent of meeting and for all its service and for the holy garments.

[EX. 35:22](#) Then all whose hearts moved them, both men and women, came and brought brooches and earrings and signet rings and bracelets, all articles of gold; so did every man who presented an offering of gold to the LORD.

[EX. 35:23](#) Every man, who had in his possession blue and purple and scarlet material and fine linen and goats' hair and rams' skins dyed red and porpoise skins, brought them.

[EX. 35:24](#) Everyone who could make a contribution of silver and bronze brought the LORD'S contribution; and every man who had in his possession acacia wood for any work of the service brought it.

[EX. 35:25](#) All the skilled women spun with their hands, and brought what they had spun, in blue and purple and scarlet material and in fine linen.

[EX. 35:26](#) All the women whose heart stirred with a skill spun the goats' hair.

[EX. 35:27](#) The rulers brought the onyx stones and the stones for setting for the ephod and for the breastpiece;

[EX. 35:28](#) and the spice and the oil for the light and for the anointing oil and for the fragrant incense.

[EX. 35:29](#) The Israelites, all the men and women, whose heart moved them to bring material for all the work, which the LORD had commanded through Moses to be done, brought a freewill offering to the LORD.

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- Moses tells the people that the Lord asked Moses to take a collection from among the people
 - And the collection would be taken from those with a “willing” heart
 - The word for “willing” in Hebrew is nadib, which means “inclined to be generous”
 - Moses was to seek from among generous hearts within the people
 - The list of items includes all the essentials needed for the tabernacle as God directed earlier
 - What are the odds that every kind of diverse material and item God required for the construction of the tabernacle would just happen to be found in the possession of the nation?
 - Clearly, the Lord had sovereignly planned for the people to acquire these items as they left Egypt, so they could be employed in the building of the temple
 - But then Moses says in vs.21-22 that the items were given freely by those whose hearts stirred and whose spirits were moved
 - The word translated stirred in v.21 is nasah, which means to be lifted up
 - It conveys the sense of an outside force acting on the heart
 - And we know that that outside actor is the Lord’s Spirit, moving the hearts to meet the need
 - Then later in the verse, it says that every whose spirit moved came forward
 - So the Spirit’s stirring caused men to then act according to the movement of their hearts
 - Again in v.22 it says that those with hearts that were moved came forward
 - Then we see the effect of this movement of the Spirit among the people
 - Notice that throughout the passage I read we see mentions of “every man” and “everyone” and “all” who had something to offer came forward
 - The text makes clear that there are no holdouts
 - Everyone is coming forward willingly and giving what they have for the tabernacle
 - This is a 100% participation rate
 - Which is what we would expect since the Lord has moved hearts to respond

- Men who are moved by God will act according to His will
- But then in v.29, Moses sums up the process by emphasizing that this offering to the Lord was a “freewill” offering
 - To our modern ears, this phrase carries loaded and distorted meaning
 - Many assume this term means acting entirely free of outside influence - including free of God’s influence
- That has become the common understanding of “free will” in the culture including the church culture of today
 - There is God’s will and there is man’s will
 - And many teach that God has created man with a will that operates completely independently of God’s will
 - In fact you will often hear people throw around the comment that it’s a sign of God’s love that he allows us to have free choices
 - And on the contrary, it would be unloving for God to intervene in men’s lives and override our desires
- This passage sets the records straight and corrects those false notions of God and man’s will
 - First, the definition of a “freewill” offering means a voluntary offering
 - It is the opposite of a mandatory or compulsory offering
 - The terms is describing nature of the request and response
 - Moses says the giving act is voluntary
 - He does not require the people to give
 - So when they give, it is a voluntary act, a free will gift
 - But the term “free will” in this context does not mean free of God’s influence
 - The passage makes clear this act was not free of God’s influence
 - The text says plainly that the Lord orchestrated a movement in the hearts of these people
 - They are reacting to the Spirit’s leading
 - They came forward to give because the Lord spurred it
 - And we can see further evidence of the Lord’s influence in the fact that everyone participates
 - No one in a nation of over 2 million hold back from the Lord
 - This kind of participation clearly reflects how the nation is being led by the Lord
 - So a “free will” offering doesn’t mean an offering absent God’s influence
 - It means that no man compelled the giving
 - It was a voluntary gift
 - Secondly, let’s deal with the false notion that God’s love is evidenced by His unwillingness to intervene in our “free will”
 - The Bible’s definitions of “love” never include a mention of free will

- Love is defined as sacrificing oneself for another
- For God so loved the world that He gave His only begotten Son...
- The Bible says this

[ROM. 5:6](#) For while we were still helpless, at the right time Christ died for the ungodly.

[ROM. 5:7](#) For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die.

[ROM. 5:8](#) But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

- Furthermore, our own experience as parents raising children tells us that the truth is the opposite of this notion
 - If you love your child, do you show that love by refraining from intervening in their free will?
 - If you love your child, do you allow them to rule themselves?
 - Your child will certainly love it, at least at first
 - And if you ask your child how best to show your love to them, they will likely tell you that want you to leave them alone and have what they want
 - That's where this notion comes from too
 - God's children, immature and uninformed of what the word says, have proposed a rule for themselves
 - We said we think God shows us love by not intervening in our free will
 - It's the same lie, born of pride, that the enemy sold in the Garden
 - What is the truth? A healthy, happy child is created when a parent frequently intervenes to control his will
 - Parents are constantly imposing their will on the child, and they do so because they love their child
 - What do we say about a parent that will not control a child's free will?
 - We say they are bad parents
- So is it reasonable to say that God's love is found in His willingness to let us do whatever we please absent any intervention?
 - If we know it's a good thing when an imperfect, weak human parent intervenes to control the will of his child
 - Then why do we say it's a bad thing for a holy, perfect, wise and strong God, Who has the power to lead His children into all righteousness, to intervene in our will?
 - It's simply illogical
 - The Bible says we were helpless to save ourselves, so the Lord had to intervene to save us
 - Left to our own will, we would have perished

- Thank the Lord He loved us so much that He intervened to impose His will upon us
- So the Lord stirred the hearts of Israel to do the right thing when the request came, and so they willingly responded to Moses' request
 - With their response, the Lord ensures that Moses receives what He needs
 - Therefore, the time comes to put all that material to use
 - So now the nation needs a team of workman capable of building what the Lord wants

[EX. 35:30](#) Then Moses said to the sons of Israel, "See, the LORD has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah.

[EX. 35:31](#) "And He has filled him with the Spirit of God, in wisdom, in understanding and in knowledge and in all craftsmanship;

[EX. 35:32](#) to make designs for working in gold and in silver and in bronze,

[EX. 35:33](#) and in the cutting of stones for settings and in the carving of wood, so as to perform in every inventive work.

[EX. 35:34](#) "He also has put in his heart to teach, both he and Oholiab, the son of Ahisamach, of the tribe of Dan.

[EX. 35:35](#) "He has filled them with skill to perform every work of an engraver and of a designer and of an embroiderer, in blue and in purple and in scarlet material, and in fine linen, and of a weaver, as performers of every work and makers of designs.

- Just as God's Spirit led the people to give, so He will guide the hands of the workmen to craft exactly what the Lord needs built
 - We already heard that God would call and equip Bezalel to lead the effort and here we see it happen
 - He is filled with the Spirit
- The term "filled with the Spirit" is another misunderstood term in Christendom
 - When used in the context of preparing a person to respond to God's call (like the response to build the tabernacle), it means the Spirit's control over a person
 - Like today we might say that someone is filled with jealousy
 - We mean they are controlled by their jealousy
 - So here we see Bezalel filled, that is controlled, by the Spirit for the purpose of fulfilling his call to build the tabernacle
 - He is filled in four ways: wisdom, understanding, knowledge, and craftsmanship
 - Wisdom refers to an ability to make wise judgments, insightful decisions, based on experience
 - Solomon had wisdom
 - Our elders often acquire wisdom after living many years and making many mistakes

- Understanding means discernment, the ability to reason through a set of facts and appreciate their true significance
 - A gifted Bible teacher could be said to have an understanding of God's word
 - Joseph and Daniel had understanding of the dreams God gave to Gentile rulers
- Knowledge is an acquiring of learned facts and the application of those facts
 - Luke, author of the Gospel, was a doctor who demonstrated a knowledge of the facts of Jesus' life
 - And he endeavored to collect that knowledge and report it accurately
- Finally, Bezalel was given craftsmanship, which is the skill of working in raw materials to create finished goods
 - In his case, he was gifted to work in silver, bronze, stone, wood, setting precious stones, carving and other inventive works
 - Normally, a craftsman would work a lifetime to become an artisan in just one of these
 - Bezalel will have the ability to do all these things with great skill
 - Is there any doubt remaining that the Lord overrides our will by His Spirit to accomplish His work?
 - How else could we explain this man's ability to perform such amazing work out of the blue?
 - Clearly, the text says the Spirit filled him to enable this talent
 - And along with him, God raises up other men and gifts them as well
 - This pattern is something we discussed in an earlier lesson
 - But it bears repeating here...God's work never goes unfinished for lack of men or materials
 - As we see in the opening of chapter 36

[EX. 36:1](#) "Now Bezalel and Oholiab, and every skillful person in whom the LORD has put skill and understanding to know how to perform all the work in the construction of the sanctuary, shall perform in accordance with all that the LORD has commanded."

[EX. 36:2](#) Then Moses called Bezalel and Oholiab and every skillful person in whom the LORD had put skill, everyone whose heart stirred him, to come to the work to perform it.

[EX. 36:3](#) They received from Moses all the contributions which the sons of Israel had brought to perform the work in the construction of the sanctuary. And they still continued bringing to him freewill offerings every morning.

[EX. 36:4](#) And all the skillful men who were performing all the work of the sanctuary came, each from the work which he was performing,

[EX. 36:5](#) and they said to Moses, "The people are bringing much more than enough for the construction work which the LORD commanded us to perform."

[EX. 36:6](#) So Moses issued a command, and a proclamation was

circulated throughout the camp, saying, “Let no man or woman any longer perform work for the contributions of the sanctuary.” Thus the people were restrained from bringing any more.

[EX. 36:7](#) For the material they had was sufficient and more than enough for all the work, to perform it.

- Moses tells the workmen to begin the construction
 - And even as the work begins, the gifts from the people continue to arrive
 - Every morning there is yet another contribution awaiting the workmen
 - Construction is underway, and yet more donations are made
 - This reminds us of Paul’s statement in Ephesians

[EPH. 3:20](#) Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us,

- God’s work never goes unfinished for lack of supply
 - God supplies what is required for His work
 - And He can always do more than we imagine or expect
 - But don’t overlook that He chose to bring that provision through the hands of individuals who responded to the Spirit’s leading
 - Never sit on your supply and assume that God will raise it somewhere else
 - The fact that God can raise money without your help doesn’t acquit us for failing to support God’s work when the Spirit leads us to do so
 - We are expected to be as generous as these Jews
- Eventually, Moses says turn off the spigot
 - There was more than enough material to support the construction
 - And more would be unneeded
 - Therefore, collecting more than was needed for God’s work was not helpful
 - This example forms a powerful counter principle to the earlier truth that God’s people should be generous to fund God’s work
 - A ministry or work of God should not seek to obtain more than it needs to support the work God has commanded
 - Ministries are not banks
 - We are not called to sit on large amounts of money
 - We are called to be funnels, that receive and then pour it out again
 - And when the supply exceeds the need, don’t seek more until the need resumes
 - This can be difficult to manage precisely, but in general terms support should be put to use,

- And if it can't be used, then allow it to go somewhere else where it can be put to work
- Now we enter the chapters devoted to the construction of the tabernacle and its furnishings
 - The order of the description is different than the order in which the Lord spoke it to Moses
 - The difference in the order is in keeping with the difference in the two narratives
 - In the earlier part of the Exodus, the Lord described the parts of the tabernacle in an order that reflected a progression from the Holy of Holies outward
 - In this part of the book, the narrative explains the work done to construct the building and furnish it
 - So the description follows the order in which the work was accomplished
- The work on the tabernacle and the furnishings is chapters 36-38 while the priesthood garments are in chapters 39-40
 - I'm going to read these chapters in two sections
 - And after each section I'll make a few observations as we finish this powerful book
 - So sit back and relax as you listen to the melodious (monotonous?) sound of my voice reading four chapters of scripture

[EX. 36:8](#) All the skillful men among those who were performing the work made the tabernacle with ten curtains; of fine twisted linen and blue and purple and scarlet material, with cherubim, the work of a skillful workman, Bezalel made them.

[EX. 36:9](#) The length of each curtain was twenty-eight cubits and the width of each curtain four cubits; all the curtains had the same measurements.

[EX. 36:10](#) He joined five curtains to one another and the other five curtains he joined to one another.

[EX. 36:11](#) He made loops of blue on the edge of the outermost curtain in the first set; he did likewise on the edge of the curtain that was outermost in the second set.

[EX. 36:12](#) He made fifty loops in the one curtain and he made fifty loops on the edge of the curtain that was in the second set; the loops were opposite each other.

[EX. 36:13](#) He made fifty clasps of gold and joined the curtains to one another with the clasps, so the tabernacle was a unit.

[EX. 36:14](#) Then he made curtains of goats' hair for a tent over the tabernacle; he made eleven curtains in all.

[EX. 36:15](#) The length of each curtain was thirty cubits and four cubits the width of each curtain; the eleven curtains had the same measurements.

[EX. 36:16](#) He joined five curtains by themselves and the other six curtains by themselves.

[EX. 36:17](#) Moreover, he made fifty loops on the edge of the curtain that was outermost in the first set, and he made fifty loops on the edge of the curtain that was outermost in the second set.

[EX. 36:18](#) He made fifty clasps of bronze to join the tent together so that it would be a unit.

[EX. 36:19](#) He made a covering for the tent of rams' skins dyed red, and a covering of porpoise skins above.

[EX. 36:20](#) Then he made the boards for the tabernacle of acacia wood, standing upright.

[EX. 36:21](#) Ten cubits was the length of each board and one and a half cubits the width of each board.

[EX. 36:22](#) There were two tenons for each board, fitted to one another; thus he did for all the boards of the tabernacle.

[EX. 36:23](#) He made the boards for the tabernacle: twenty boards for the south side;

[EX. 36:24](#) and he made forty sockets of silver under the twenty boards; two sockets under one board for its two tenons and two sockets under another board for its two tenons.

[EX. 36:25](#) Then for the second side of the tabernacle, on the north side, he made twenty boards,

[EX. 36:26](#) and their forty sockets of silver; two sockets under one board and two sockets under another board.

[EX. 36:27](#) For the rear of the tabernacle, to the west, he made six boards.

[EX. 36:28](#) He made two boards for the corners of the tabernacle at the rear.

[EX. 36:29](#) They were double beneath, and together they were complete to its top to the first ring; thus he did with both of them for the two corners.

[EX. 36:30](#) There were eight boards with their sockets of silver, sixteen sockets, two under every board.

[EX. 36:31](#) Then he made bars of acacia wood, five for the boards of one side of the tabernacle,

[EX. 36:32](#) and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the rear side to the west.

[EX. 36:33](#) He made the middle bar to pass through in the center of the boards from end to end.

[EX. 36:34](#) He overlaid the boards with gold and made their rings of gold as holders for the bars, and overlaid the bars with gold.

[EX. 36:35](#) Moreover, he made the veil of blue and purple and scarlet material, and fine twisted linen; he made it with cherubim, the work

of a skillful workman.

[EX. 36:36](#) He made four pillars of acacia for it, and overlaid them with gold, with their hooks of gold; and he cast four sockets of silver for them.

[EX. 36:37](#) He made a screen for the doorway of the tent, of blue and purple and scarlet material, and fine twisted linen, the work of a weaver;

[EX. 36:38](#) and he made its five pillars with their hooks, and he overlaid their tops and their bands with gold; but their five sockets were of bronze.

[EX. 37:1](#) Now Bezalel made the ark of acacia wood; its length was two and a half cubits, and its width one and a half cubits, and its height one and a half cubits;

[EX. 37:2](#) and he overlaid it with pure gold inside and out, and made a gold molding for it all around.

[EX. 37:3](#) He cast four rings of gold for it on its four feet; even two rings on one side of it, and two rings on the other side of it.

[EX. 37:4](#) He made poles of acacia wood and overlaid them with gold.

[EX. 37:5](#) He put the poles into the rings on the sides of the ark, to carry it.

[EX. 37:6](#) He made a mercy seat of pure gold, two and a half cubits long and one and a half cubits wide.

[EX. 37:7](#) He made two cherubim of gold; he made them of hammered work at the two ends of the mercy seat;

[EX. 37:8](#) one cherub at the one end and one cherub at the other end; he made the cherubim of one piece with the mercy seat at the two ends.

[EX. 37:9](#) The cherubim had their wings spread upward, covering the mercy seat with their wings, with their faces toward each other; the faces of the cherubim were toward the mercy seat.

[EX. 37:10](#) Then he made the table of acacia wood, two cubits long and a cubit wide and one and a half cubits high.

[EX. 37:11](#) He overlaid it with pure gold, and made a gold molding for it all around.

[EX. 37:12](#) He made a rim for it of a handbreadth all around, and made a gold molding for its rim all around.

[EX. 37:13](#) He cast four gold rings for it and put the rings on the four corners that were on its four feet.

[EX. 37:14](#) Close by the rim were the rings, the holders for the poles to carry the table.

[EX. 37:15](#) He made the poles of acacia wood and overlaid them with gold, to carry the table.

[EX. 37:16](#) He made the utensils which were on the table, its dishes and

its pans and its bowls and its jars, with which to pour out drink offerings, of pure gold.

[EX. 37:17](#) Then he made the lampstand of pure gold. He made the lampstand of hammered work, its base and its shaft; its cups, its bulbs and its flowers were of one piece with it.

[EX. 37:18](#) There were six branches going out of its sides; three branches of the lampstand from the one side of it and three branches of the lampstand from the other side of it;

[EX. 37:19](#) three cups shaped like almond blossoms, a bulb and a flower in one branch, and three cups shaped like almond blossoms, a bulb and a flower in the other branch — so for the six branches going out of the lampstand.

[EX. 37:20](#) In the lampstand there were four cups shaped like almond blossoms, its bulbs and its flowers;

[EX. 37:21](#) and a bulb was under the first pair of branches coming out of it, and a bulb under the second pair of branches coming out of it, and a bulb under the third pair of branches coming out of it, for the six branches coming out of the lampstand.

[EX. 37:22](#) Their bulbs and their branches were of one piece with it; the whole of it was a single hammered work of pure gold.

[EX. 37:23](#) He made its seven lamps with its snuffers and its trays of pure gold.

[EX. 37:24](#) He made it and all its utensils from a talent of pure gold.

[EX. 37:25](#) Then he made the altar of incense of acacia wood: a cubit long and a cubit wide, square, and two cubits high; its horns were of one piece with it.

[EX. 37:26](#) He overlaid it with pure gold, its top and its sides all around, and its horns; and he made a gold molding for it all around.

[EX. 37:27](#) He made two golden rings for it under its molding, on its two sides — on opposite sides — as holders for poles with which to carry it.

[EX. 37:28](#) He made the poles of acacia wood and overlaid them with gold.

[EX. 37:29](#) And he made the holy anointing oil and the pure, fragrant incense of spices, the work of a perfumer.

[EX. 38:1](#) Then he made the altar of burnt offering of acacia wood, five cubits long, and five cubits wide, square, and three cubits high.

[EX. 38:2](#) He made its horns on its four corners, its horns being of one piece with it, and he overlaid it with bronze.

[EX. 38:3](#) He made all the utensils of the altar, the pails and the shovels and the basins, the flesh hooks and the firepans; he made all its utensils of bronze.

[EX. 38:4](#) He made for the altar a grating of bronze network beneath, under its ledge, reaching halfway up.

[EX. 38:5](#) He cast four rings on the four ends of the bronze grating as holders for the poles.

[EX. 38:6](#) He made the poles of acacia wood and overlaid them with bronze.

[EX. 38:7](#) He inserted the poles into the rings on the sides of the altar, with which to carry it. He made it hollow with planks.

[EX. 38:8](#) Moreover, he made the laver of bronze with its base of bronze, from the mirrors of the serving women who served at the doorway of the tent of meeting.

[EX. 38:9](#) Then he made the court: for the south side the hangings of the court were of fine twisted linen, one hundred cubits;

[EX. 38:10](#) their twenty pillars, and their twenty sockets, made of bronze; the hooks of the pillars and their bands were of silver.

[EX. 38:11](#) For the north side there were one hundred cubits; their twenty pillars and their twenty sockets were of bronze, the hooks of the pillars and their bands were of silver.

[EX. 38:12](#) For the west side there were hangings of fifty cubits with their ten pillars and their ten sockets; the hooks of the pillars and their bands were of silver.

[EX. 38:13](#) For the east side fifty cubits.

[EX. 38:14](#) The hangings for the one side of the gate were fifteen cubits, with their three pillars and their three sockets,

[EX. 38:15](#) and so for the other side. On both sides of the gate of the court were hangings of fifteen cubits, with their three pillars and their three sockets.

[EX. 38:16](#) All the hangings of the court all around were of fine twisted linen.

[EX. 38:17](#) The sockets for the pillars were of bronze, the hooks of the pillars and their bands, of silver; and the overlaying of their tops, of silver, and all the pillars of the court were furnished with silver bands.

[EX. 38:18](#) The screen of the gate of the court was the work of the weaver, of blue and purple and scarlet material and fine twisted linen. And the length was twenty cubits and the height was five cubits, corresponding to the hangings of the court.

[EX. 38:19](#) Their four pillars and their four sockets were of bronze; their hooks were of silver, and the overlaying of their tops and their bands were of silver.

[EX. 38:20](#) All the pegs of the tabernacle and of the court all around were of bronze.

[EX. 38:21](#) This is the number of the things for the tabernacle, the

tabernacle of the testimony, as they were numbered according to the command of Moses, for the service of the Levites, by the hand of Ithamar the son of Aaron the priest.

[EX. 38:22](#) Now Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD had commanded Moses.

[EX. 38:23](#) With him was Oholiab the son of Ahisamach, of the tribe of Dan, an engraver and a skillful workman and a weaver in blue and in purple and in scarlet material, and fine linen.

[EX. 38:24](#) All the gold that was used for the work, in all the work of the sanctuary, even the gold of the wave offering, was 29 talents and 730 shekels, according to the shekel of the sanctuary.

[EX. 38:25](#) The silver of those of the congregation who were numbered was 100 talents and 1,775 shekels, according to the shekel of the sanctuary;

[EX. 38:26](#) a beka a head (that is, half a shekel according to the shekel of the sanctuary), for each one who passed over to those who were numbered, from twenty years old and upward, for 603,550 men.

[EX. 38:27](#) The hundred talents of silver were for casting the sockets of the sanctuary and the sockets of the veil; one hundred sockets for the hundred talents, a talent for a socket.

[EX. 38:28](#) Of the 1,775 shekels, he made hooks for the pillars and overlaid their tops and made bands for them.

[EX. 38:29](#) The bronze of the wave offering was 70 talents and 2,400 shekels.

[EX. 38:30](#) With it he made the sockets to the doorway of the tent of meeting, and the bronze altar and its bronze grating, and all the utensils of the altar,

[EX. 38:31](#) and the sockets of the court all around and the sockets of the gate of the court, and all the pegs of the tabernacle and all the pegs of the court all around.

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- This brings us to the first of our breaks, and we're pausing here to note the amount of material contributed by the people
 - All the gold used was 29 talents and 730 shekels
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 - Since coin money wasn't invented until many centuries after this moment, these units are measures of weight
 - They aren't numbers of coins
 - So the weight of gold is approximately 1 ton (about 2,000 lbs)
 - That would be about \$47 million today
 - All the silver used would be about four tons in weight

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- That would be about \$3 million
- The silver was taken from every male, a total of 603, 550 men
- Based on that many adult males, we assume somewhere near 2 million total in the population of Israel at the Exodus
- All the bronze was about 2.5 tons in weight
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- That's only about \$11,000 in bronze
- Then our final section

[EX. 39:1](#) Moreover, from the blue and purple and scarlet material, they made finely woven garments for ministering in the holy place as well as the holy garments which were for Aaron, just as the LORD had commanded Moses.

[EX. 39:2](#) He made the ephod of gold, and of blue and purple and scarlet material, and fine twisted linen.

[EX. 39:3](#) Then they hammered out gold sheets and cut them into threads to be woven in with the blue and the purple and the scarlet material, and the fine linen, the work of a skillful workman.

[EX. 39:4](#) They made attaching shoulder pieces for the ephod; it was attached at its two upper ends.

[EX. 39:5](#) The skillfully woven band which was on it was like its workmanship, of the same material: of gold and of blue and purple and scarlet material, and fine twisted linen, just as the LORD had commanded Moses.

[EX. 39:6](#) They made the onyx stones, set in gold filigree settings; they were engraved like the engravings of a signet, according to the names of the sons of Israel.

[EX. 39:7](#) And he placed them on the shoulder pieces of the ephod, as memorial stones for the sons of Israel, just as the LORD had commanded Moses.

[EX. 39:8](#) He made the breastpiece, the work of a skillful workman, like the workmanship of the ephod: of gold and of blue and purple and scarlet material and fine twisted linen.

[EX. 39:9](#) It was square; they made the breastpiece folded double, a span long and a span wide when folded double.

[EX. 39:10](#) And they mounted four rows of stones on it. The first row was a row of ruby, topaz, and emerald;

[EX. 39:11](#) and the second row, a turquoise, a sapphire and a diamond;

[EX. 39:12](#) and the third row, a jacinth, an agate, and an amethyst;

[EX. 39:13](#) and the fourth row, a beryl, an onyx, and a jasper. They were

set in gold filigree settings when they were mounted.

[EX. 39:14](#) The stones were corresponding to the names of the sons of Israel; they were twelve, corresponding to their names, engraved with the engravings of a signet, each with its name for the twelve tribes.

[EX. 39:15](#) They made on the breastpiece chains like cords, of twisted cordage work in pure gold.

[EX. 39:16](#) They made two gold filigree settings and two gold rings, and put the two rings on the two ends of the breastpiece.

[EX. 39:17](#) Then they put the two gold cords in the two rings at the ends of the breastpiece.

[EX. 39:18](#) They put the other two ends of the two cords on the two filigree settings, and put them on the shoulder pieces of the ephod at the front of it.

[EX. 39:19](#) They made two gold rings and placed them on the two ends of the breastpiece, on its inner edge which was next to the ephod.

[EX. 39:20](#) Furthermore, they made two gold rings and placed them on the bottom of the two shoulder pieces of the ephod, on the front of it, close to the place where it joined, above the woven band of the ephod.

[EX. 39:21](#) They bound the breastpiece by its rings to the rings of the ephod with a blue cord, so that it would be on the woven band of the ephod, and that the breastpiece would not come loose from the ephod, just as the LORD had commanded Moses.

[EX. 39:22](#) Then he made the robe of the ephod of woven work, all of blue;

[EX. 39:23](#) and the opening of the robe was at the top in the center, as the opening of a coat of mail, with a binding all around its opening, so that it would not be torn.

[EX. 39:24](#) They made pomegranates of blue and purple and scarlet material and twisted linen on the hem of the robe.

[EX. 39:25](#) They also made bells of pure gold, and put the bells between the pomegranates all around on the hem of the robe,

[EX. 39:26](#) alternating a bell and a pomegranate all around on the hem of the robe for the service, just as the LORD had commanded Moses.

[EX. 39:27](#) They made the tunics of finely woven linen for Aaron and his sons,

[EX. 39:28](#) and the turban of fine linen, and the decorated caps of fine linen, and the linen breeches of fine twisted linen,

[EX. 39:29](#) and the sash of fine twisted linen, and blue and purple and scarlet material, the work of the weaver, just as the LORD had commanded Moses.

[EX. 39:30](#) They made the plate of the holy crown of pure gold, and inscribed it like the engravings of a signet, "Holy to the LORD."

[EX. 39:31](#) They fastened a blue cord to it, to fasten it on the turban above, just as the LORD had commanded Moses.

[EX. 39:32](#) Thus all the work of the tabernacle of the tent of meeting was completed; and the sons of Israel did according to all that the LORD had commanded Moses; so they did.

[EX. 39:33](#) They brought the tabernacle to Moses, the tent and all its furnishings: its clasps, its boards, its bars, and its pillars and its sockets;

[EX. 39:34](#) and the covering of rams' skins dyed red, and the covering of porpoise skins, and the screening veil;

[EX. 39:35](#) the ark of the testimony and its poles and the mercy seat;

[EX. 39:36](#) the table, all its utensils, and the bread of the Presence;

[EX. 39:37](#) the pure gold lampstand, with its arrangement of lamps and all its utensils, and the oil for the light;

[EX. 39:38](#) and the gold altar, and the anointing oil and the fragrant incense, and the veil for the doorway of the tent;

[EX. 39:39](#) the bronze altar and its bronze grating, its poles and all its utensils, the laver and its stand;

[EX. 39:40](#) the hangings for the court, its pillars and its sockets, and the screen for the gate of the court, its cords and its pegs and all the equipment for the service of the tabernacle, for the tent of meeting;

[EX. 39:41](#) the woven garments for ministering in the holy place and the holy garments for Aaron the priest and the garments of his sons, to minister as priests.

[EX. 39:42](#) So the sons of Israel did all the work according to all that the LORD had commanded Moses.

[EX. 39:43](#) And Moses examined all the work and behold, they had done it; just as the LORD had commanded, this they had done. So Moses blessed them.

[EX. 40:1](#) Then the LORD spoke to Moses, saying,

[EX. 40:2](#) “On the first day of the first month you shall set up the tabernacle of the tent of meeting.

[EX. 40:3](#) “You shall place the ark of the testimony there, and you shall screen the ark with the veil.

[EX. 40:4](#) “You shall bring in the table and arrange what belongs on it; and you shall bring in the lampstand and mount its lamps.

[EX. 40:5](#) “Moreover, you shall set the gold altar of incense before the ark of the testimony, and set up the veil for the doorway to the tabernacle.

[EX. 40:6](#) “You shall set the altar of burnt offering in front of the doorway of the tabernacle of the tent of meeting.

[EX. 40:7](#) “You shall set the laver between the tent of meeting and the

altar and put water in it.

[EX. 40:8](#) “You shall set up the court all around and hang up the veil for the gateway of the court.

[EX. 40:9](#) “Then you shall take the anointing oil and anoint the tabernacle and all that is in it, and shall consecrate it and all its furnishings; and it shall be holy.

[EX. 40:10](#) “You shall anoint the altar of burnt offering and all its utensils, and consecrate the altar, and the altar shall be most holy.

[EX. 40:11](#) “You shall anoint the laver and its stand, and consecrate it.

[EX. 40:12](#) “Then you shall bring Aaron and his sons to the doorway of the tent of meeting and wash them with water.

[EX. 40:13](#) “ You shall put the holy garments on Aaron and anoint him and consecrate him, that he may minister as a priest to Me.

[EX. 40:14](#) “You shall bring his sons and put tunics on them;

[EX. 40:15](#) and you shall anoint them even as you have anointed their father, that they may minister as priests to Me; and their anointing will qualify them for a perpetual priesthood throughout their generations.”

[EX. 40:16](#) Thus Moses did; according to all that the LORD had commanded him, so he did.

[EX. 40:17](#) Now in the first month of the second year, on the first day of the month, the tabernacle was erected.

[EX. 40:18](#) Moses erected the tabernacle and laid its sockets, and set up its boards, and inserted its bars and erected its pillars.

[EX. 40:19](#) He spread the tent over the tabernacle and put the covering of the tent on top of it, just as the LORD had commanded Moses.

[EX. 40:20](#) Then he took the testimony and put it into the ark, and attached the poles to the ark, and put the mercy seat on top of the ark.

[EX. 40:21](#) He brought the ark into the tabernacle, and set up a veil for the screen, and screened off the ark of the testimony, just as the LORD had commanded Moses.

[EX. 40:22](#) Then he put the table in the tent of meeting on the north side of the tabernacle, outside the veil.

[EX. 40:23](#) He set the arrangement of bread in order on it before the LORD, just as the LORD had commanded Moses.

[EX. 40:24](#) Then he placed the lampstand in the tent of meeting, opposite the table, on the south side of the tabernacle.

[EX. 40:25](#) He lighted the lamps before the LORD, just as the LORD had commanded Moses.

[EX. 40:26](#) Then he placed the gold altar in the tent of meeting in front of the veil;

[EX. 40:27](#) and he burned fragrant incense on it, just as the LORD had commanded Moses.

[EX. 40:28](#) Then he set up the veil for the doorway of the tabernacle.

[EX. 40:29](#) He set the altar of burnt offering before the doorway of the tabernacle of the tent of meeting, and offered on it the burnt offering and the meal offering, just as the LORD had commanded Moses.

[EX. 40:30](#) He placed the laver between the tent of meeting and the altar and put water in it for washing.

[EX. 40:31](#) From it Moses and Aaron and his sons washed their hands and their feet.

[EX. 40:32](#) When they entered the tent of meeting, and when they approached the altar, they washed, just as the LORD had commanded Moses.

[EX. 40:33](#) He erected the court all around the tabernacle and the altar, and hung up the veil for the gateway of the court. Thus Moses finished the work.

[EX. 40:34](#) Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle.

[EX. 40:35](#) Moses was not able to enter the tent of meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle.

[EX. 40:36](#) Throughout all their journeys whenever the cloud was taken up from over the tabernacle, the sons of Israel would set out;

[EX. 40:37](#) but if the cloud was not taken up, then they did not set out until the day when it was taken up.

[EX. 40:38](#) For throughout all their journeys, the cloud of the LORD was on the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel.

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- The chapter opens with the final words of the Lord to Moses in Exodus
 - The Lord commands Moses to erect the building on the first day of the first month
 - This is one year from their departure from Egypt and nine months since arriving at the mountain
 - This tells us that several months were required for the people to build all the materials needed for the tabernacle
 - Secondly, the Lord tells Moses how to move the materials into place
 - And once again, the construction begins with the Holy of Holies and moves outward
 - The final step was setting up the courtyard around the tabernacle
 - Once the building was in place, the Lord comes down to indwell this building, making His presence visible and resident among sinful men

- In this first occupation, the Lord's presence occupied the entire tabernacle, just the Holy of Holies
 - This prevented Moses was entering the tent at all
 - The Lord has taken it all for Himself
 - Normally and thereafter, the Lord occupied the space above the mercy seat
- Why is there no temple for the Lord today? Why does the Lord not dwell with men today?
 - The answer is He does!
 - During the dispensation of the church, the temple of God is the body of every believer
 - While beforehand God indwelt the Jewish temple, today He indwells the Church
 - In a future day, the Lord will physically reside with men on Earth, once again living in the temple of the Millennial Kingdom
- So consider that the same power that the Lord displayed in His dwelling of the earthly tabernacle has now come to reside in you by faith
 - How did the Lord demonstrate His presence to the people and the world?
 - His glory shone in the temple, and whether day or night the people could see the Lord presence
- So then listen to Paul's words to the church today

[2Cor. 6:16](#) Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said,

“ I WILL DWELL IN THEM AND WALK AMONG THEM;

AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE.

[1Cor. 6:17](#) But the one who joins himself to the Lord is one spirit with Him.

[1Cor. 6:18](#) Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body.

[1Cor. 6:19](#) Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?

[1Cor. 6:20](#) For you have been bought with a price: therefore glorify God in your body.

[Luke 8:16](#) “Now no one after lighting a lamp covers it over with a container, or puts it under a bed; but he puts it on a lampstand, so that those who come in may see the light.

[Luke 8:17](#) “ For nothing is hidden that will not become evident, nor anything secret that will not be known and come to light.

[Matt. 5:14](#) “You are the light of the world. A city set on a hill cannot be hidden;

[Matt. 5:15](#) nor does anyone light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house.

[Matt. 5:16](#) “Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.

- Let's allow the Light in us, which is the glory of God's Spirit indwelling the temple of our body, shine before men