

## EXODUS 35:1-19 (A CALL TO SERVICE)

In today's passage, as with next week's as well, we will have a significant amount of repetition. However, it is repetition which stems from passages going all the way back through all of the instructions for the construction of the sanctuary.

If you remember more than 1% of what we talked about in those sermons, you have an excuse to nap while we review. However, I'm going to hand out a proficiency test to make sure you qualify before your nap is approved.

In all honesty, as I was reviewing these verses and getting things prepared, I was astonished at how much I didn't retain. Going back over those 22 sermons, I couldn't believe the amount of detail we covered. The symbolism of Christ in each of the things described to Moses is overwhelming.

If you missed those sermons, you missed a great deal and I would encourage you to take the time and listen to them. For now, what was presented to Moses will be restated to the people, calling them to holiness in life and holiness in conduct.

The call to holiness *in life* will be by a short explanation of the Law of the Sabbath. The calling to holiness *in conduct* will come by a request for offerings of material and service from the people. Now think about that from our perspective today. Is it any different?

We have been called to holiness by resting in Christ – what He has accomplished. That is our first obligation. After that, we have been called to holiness by giving of our possessions in the service of Christ, and then of the giving of ourselves in a more complete service to Christ.

I am going to repeat this thought in just a few minutes during the sermon in hopes that it will sink in through the repetition. What Israel did is the same thing that we are asked to do.

**Text Verse:** “I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service. <sup>2</sup> And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what *is* that good and acceptable and perfect will of God.” Romans 12:1, 2

The only difference between Israel and us is that they worked and then rested. We rest and then we work. They gave of their goods, they gave of their lives, and then they rested in anticipation of the Messiah’s promised rest which was yet ahead.

We rest in that which they looked forward to. In this completion of His work, we then are given the chance to give of our goods and then of our lives. Please though, do not think of this as a call for you to give to the Superior Word. That has never been something we have done, nor will it ever be. And yet the Lord has always provided.

It is up to you where you give your tangible gifts and your gifts of service, but you are to give. You can’t be a living sacrifice if you aren’t sacrificing. The animal on the altar which was presented by the people to God died there by the altar.

We on the other hand died on the altar with Christ, and now we are to live for Christ as that gift being offered to God. In whatever way you determine, and as the Lord prospers you, so you should return yourself to the Lord.

The call is made today by Moses. It is a call which contrasts a shameful act of giving not long passed. After the call is made, work on the Lord's dwelling place can begin. And you, the call was made and you responded. Now, you should be actively working on being a more perfect part of that more perfect temple which the Lord is building.

Types and shadows of the reality we now live in Christ are seen in today's passage. So let's get into it. It's all to be found in His superior word. And so let's turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

### **I. The Law of the Sabbath (verses 1-3)**

**1 Then Moses gathered all the congregation of the children of Israel together,**

The word "gathered" here comes from the verb *qahal*, which means "to gather as an assembly." It comes from the more common noun *qahal*, which is the assembly itself. It was first used in this verb form in Exodus 32:1 when the people "gathered together to Aaron" in order to demand the making of a golden calf.

Now it is used for the second time in complete contrast to that. Instead of gathering together for disobedience to the Lord and His commands, they are being called together for honoring Him. He has spared them despite their rebellion, and because of His mercy, Moses is calling them together as a people to come and learn the way of holiness.

In today's verses, we will see three separate sections by which they will learn this way. Each step is carefully positioned and methodically presented in order for the people to understand this way of holiness.

He will begin with the external display of how they are expected to live in this manner by repeating the Sabbath requirement to them once again. He will then continue with this in asking them for donations of articles in order to build the sanctuary which will stand in their midst, and from which, their means of interacting with Him in holiness will come about.

After this, he will then ask for those who have the abilities to make the things mandated out of those same offerings. In this, they will learn of the sanctification of the people by the Lord for sacred purposes.

Each step in its own order is a reflection of the process of sanctification of the people. They must first be given the law which reflects their sign as a people. This is done in the repetition of the Sabbath law. The next is a giving of what one possessed in honor of the Lord. And the third is the giving of oneself in the service of the Lord.

In the church, there are those who are saved and who are given the sign of that salvation, baptism. This reflects the baptism of the Holy Spirit which was received upon belief in Christ. There are next those who are obedient in the giving of their possessions to build and sustain the ministry of the Lord. And then there are those who are set apart to minister to the Lord with their lives, and according to their abilities. This is what we are seeing reflected in these verses today.

**<sup>1 (con't)</sup> and said to them, "These *are* the words which the Lord has commanded you to do:**

These words should rightfully have been placed after Exodus 31:18, a full eight sermons ago. This was when the Lord handed the first two tablets of stone to Moses. He should have simply received them, turned down the mountain, and

found the people respectfully and obediently awaiting his return with the word of the Lord for the future conduct of their lives.

Instead, chapter 32 introduced the sin of the golden calf and all that occurred after that. Instead of a joyous regathering of Moses to the people, there was wrath, indignation, and death associated with his return. Because of that incident, a new direction in the law came about as well.

We have to keep reminding ourselves that none of those things were unknown to God, and they were ultimately a part of His unfolding plan. However, it doesn't change the nature of the catastrophe which came upon the people. Nor does it change the many variations in direction which resulted in the occurrences of those intervening chapters.

Moses' shining face was given as a permanent reminder to the people of this. And when I say permanent, it is a reminder which continues to this day. Only in Christ is the veil taken away and the glory of God revealed in a new and marvelous way. As you can see, everything occurred as it should.

The intervening eight chapters have formed an integral part of the unfolding plan of the ages. Understanding that, we now return to where the account left off. The last thing before the giving of the original tablets of the commandments to Moses was that of the Law of the Sabbath.

As I said, the giving of the Sabbath law to the people in connection with the building of the tabernacle was for the purpose of tying it into the sanctuary. The sanctuary is where the Lord is to reside. It signifies that He is dwelling among the people.

Once again, the reason for the Sabbath's inclusion here is because it, like every other detail which has been given concerning the tabernacle ultimately points to Christ – His Person and His work, for us. That physical manifestation of the tabernacle being among the people is now realized in the giving of the Spirit to the believer in His finished work.

This is why the Sabbath is no longer required. The rest which was anticipated for God's people is realized in His completion of the work of the law. And this is why Hebrews 4:3 now says that we who have believed, do enter that rest.

In the Old Covenant, man worked and then rested. In the New Covenant, man rests and then works. A picture is made of the process of salvation in the two dispensations. Israel worked six days and then rested on the Sabbath. It was an anticipation of the time of rest which lay ahead when all things would be restored.

We rest in Christ and then do works for Christ, not for salvation, but for our walk in Christ and in anticipation of our heavenly rewards. This is all reflected first in the law of the Sabbath, and then in the fulfillment of it in Christ. Now, that law is briefly summarized for the people to hear...

**<sup>2</sup>Work shall be done for six days, but the seventh day shall be a holy day for you, a Sabbath of rest to the Lord.**

The Law of the Sabbath was given in Exodus 31:12-17. However, this first spoken mandate by Moses to the people actually parallels only verse 15. Although not a direct quote, it carries all of the substance of that verse. Also, he has abbreviated the substance of the words that were given to him, but the main point of the instruction is carefully repeated here to the people.

They are to work six days and then have a *shabbath shabbaton*, or a Sabbath of rest to the Lord as a holy day. The instructions for the building of the tabernacle lie just ahead. Its construction though was not to take precedence over the Sabbath. Rather, they were to rest each week from their work. Of the words of this verse, Joseph Benson says –

“Work for the tabernacle, but on the seventh day they must not strike a stroke, no, not at the tabernacle work; the honour of the sabbath was above that of the sanctuary.” Joseph Benson

This is not correct. The Sabbath has no more honor than the sanctuary. As we have seen and will see again, every detail of the sanctuary points to Christ. The Sabbath rest also points to Christ. It simply would make no sense to work for Christ on a day which points to Christ. In fact, in Leviticus 26:2, the Sabbath and reverence for the sanctuary are tied together in one thought –

“You shall keep My Sabbaths and reverence My sanctuary:  
I *am* the LORD.” Leviticus 26:2

Though the Israelites didn’t realize these things, we now do. What was given in type and shadow is realized in the marvelous Lord who fulfilled those same types and shadows. The Sabbath was to be a day the people heeded according to the word of the Lord. If they didn’t heed, the penalty is now repeated from chapter 31 –

<sup>2 (con’t)</sup> **Whoever does any work on it shall be put to death.**

These words here also reflect the substance of Exodus 31:15. The Sabbath looked forward to the coming “rest of God” which was lost when man was cast out of Eden. When Adam disobeyed the word of the Lord, his punishment was –

“Cursed *is* the ground for your sake;  
In toil you shall eat *of* it  
All the days of your life.  
<sup>18</sup> Both thorns and thistles it shall bring forth for you,  
And you shall eat the herb of the field.  
<sup>19</sup> In the sweat of your face you shall eat bread  
Till you return to the ground,  
For out of it you were taken;  
For dust you *are*,  
And to dust you shall return.” Genesis 3:17-19

Man was destined to work in order to survive, implying that this was not previously the case. During my sermon on the Law of the Sabbath, one person – obviously caught up in the legalism of either the 7<sup>th</sup> Day Adventists, or some Hebrew Roots movement, argued that the Sabbath was God’s standard for man all along; it was an eternal edict.

Not only can that not be inferred in Scripture at all, it is completely false. I directed him back to the original giving of the Sabbath in Exodus 16 where it was first presented to man. One has to remember that Genesis 2 was not recorded until the time of Moses. Here is what Genesis 2:1-3 says –

“Thus the heavens and the earth, and all the host of them, were finished.  
<sup>2</sup> And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. <sup>3</sup> Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.”

After that, nothing is mentioned of the seventh day for rest until Exodus 16. And the words that were used in that sermon were very specific, showing that it was now a new aspect of God’s dealings with man. Further, it was a new aspect which dealt solely with the people of Israel.

The heresy of Sabbath observance as a necessary requirement in today's church is truly sad. All the information we need for salvation is found in Paul's epistles. He, as the apostle to the Gentiles, defines clearly and precisely what we need to do to be saved; what we need to do in order to be pleasing to God; and how to also instruct others in meeting those same goals.

Nowhere in his writings does he ever indicate anything concerning the Sabbath, except to argue against it as an observance. This is especially so in Romans 14:5 and Colossians 2:16, 17, but it is implicitly true in everything he writes.

What part of the concept of "grace" these heretics don't understand is hard to grasp. It is a simple word with a simple meaning, as is the concept of a gift. One does not work in order to receive a gift. And though the Sabbath is a day of not actively working, it is a day of spiritual work in order to not physically work. That is realized in the next verse...

**<sup>3</sup>You shall kindle no fire throughout your dwellings on the Sabbath day."**

One must do something in order to not actively do something. Along with all the other things that the people have already been instructed to not do on the Sabbath day, a new requirement is now added in. No fire is to be kindled in any dwelling on the Sabbath. This thought can be taken as an addendum to what was stated in Exodus 16:23 –

Then he said to them, "This *is what* the LORD has said: 'Tomorrow *is* a Sabbath rest, a holy Sabbath to the LORD. Bake what you will bake *today*, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.'" Exodus 16:23

No manna was provided on the Sabbath and so they were to prepare their food a day in advance of the Sabbath. As a further restraint, they were told to not even kindle a fire. To kindle a fire was a laborious process of work. As food wasn't cooked, they were not to consider making a fire for any other reason as well. As John Lange says about this –

“The addition, prohibiting the kindling of fire, indicates that the law of the Sabbath is made more rigorous in the matter of abstinence.” John Lange

The Israelites were to actively abstain from work in every possible way. Now in Christ, we are given a different aspect of the same precept. We are not told to actively abstain from every work in order to attempt to merit God's favor. Instead, we are to rest in the finished work of Christ. In the end, whether before the cross or after, it is all done in relation to Christ.

Another great scholar of times past, Matthew Henry, does a terrible job of his analysis of these two Sabbath verses. He says –

“The mild and easy yoke of Christ has made our sabbath duties more delightful, and our sabbath restraints less irksome, than those of the Jews; but we are the more guilty by neglecting them. Surely God's wisdom in giving us the sabbath, with all the mercy of its purposes, are sinfully disregarded. Is it nothing to pour contempt upon the blessed day, which a bounteous God has given to us for our growth in grace with the church below, and to prepare us for happiness with the church above?” Henry

Matthew Henry errs in his analysis like many others in moving the Saturday Sabbath to a Sunday Sabbath. There is no such thing as a Sunday Sabbath. The Sabbath is Saturday, the seventh day of the week. In its fulfillment, it ended.

Again, if one departs from Paul's doctrine for the church age, there is no doctrine for the church age. All theology thus becomes a pick and choose path to God. As we close out this section, let us remember a few key points. The Sabbath is a part of the law; the law is fulfilled in Christ and annulled. Salvation is a gift which comes by grace. A gift cannot be earned; grace is unmerited favor.

Attempting to be justified before God through works sets aside both the notion of receiving a gift as well as the granting of grace. Rest in Christ, trust in Christ, and be pleased to be reconciled to God solely by the work of Christ. Thank God for Jesus Christ.

*I am the Lord who sanctifies you  
In Me you shall find your rest  
What I look for is faith that is true  
And in this, I shall put you to the test*

*I am the Lord, pay heed unto Me  
For I will give you a Day of rest  
If you will simply trust, you will see  
That in My presence you will be eternally blessed*

*Come unto Me, you who are weary  
And in My presence there will be peaceful rest  
Come unto Me, leave your life so dreary  
If the land of Paradise-restored is your hope-filled quest*

## II. An Offering to the Lord (verses 4-9)

**<sup>4</sup>And Moses spoke to all the congregation of the children of Israel, saying, “This is the thing which the Lord commanded, saying:**

These words begin the second and final major section of the chapter which will be divided into four smaller sections. Moses will first recount the substance of Exodus 25:2-7 which concerns the offering of the people for the construction of the sanctuary.

The Hebrew reads *zeh haddavar asher tsivah Yehovah*. “This the word that commanded, Yehovah.” It is to be remembered that it was not long before that the incident with the golden calf had occurred. At that time, the people has said this to Aaron –

“Come, make us gods that shall go before us; for *as for* this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.” Exodus 32:1

In response to that, it says –

“And Aaron said to them, ‘Break off the golden earrings which *are* in the ears of your wives, your sons, and your daughters, and bring *them* to me.’” Exodus 32:2

Once the calf was fashioned, Aaron indicated it was a representation of Yehovah. The people had willingly given their treasure for a false god. Now, Moses would ask something of them as directed by the true God...

**<sup>5</sup>‘Take from among you an offering to the Lord.**

This is to be an offering “to Yehovah.” It is thus infinitely more worthy than for the false idol to which they willingly broke off their earrings. Everything that is needed can be expected to be obtained from this offering.

It would make no sense for the Lord to plan on the construction of it without knowing in advance that each and every thing that was necessary for its completion would be available. Understanding this, it will still require the stirring of the hearts of the people to give what they possess. However, there would be no “breaking off” or “tearing away” their prized possessions like Aaron asked of them. Instead, they were asked to let their hearts guide them...

**<sup>5 (con’t)</sup> Whoever *is* of a willing heart,**

A new word is introduced here, *nadiv*. It is an adjective which comes from the verb *nadav* which means willing. *Nadiv* means “free” or “liberal” or even a noble or a prince. The idea is that a noble person would be a charitable giver. This is what the Lord is asking for concerning the materials for the sanctuary; giving with a charitable heart.

**<sup>5 (con’t)</sup> let him bring it as an offering to the Lord:**

The offering, or *terumah*, is something which is “lifted up” to the Lord. It is an acknowledgment of His exalted status, and thus the offering is to be lifted up as an oblation to Him. This is set in complete contrast to that which was given for the making of the golden calf. The difference could not be any more distinct.

The requesting of these materials, and the direction for the construction of the sanctuary, is an understood proclamation that the covenant relationship has been restored, and that the Lord has agreed to be Israel's God and to dwell among them in that capacity. And so the materials are now named. Each was described in minute detail in the past as to their symbolism in Christ. Here we will just briefly look at each...

<sup>5</sup> (con't) **gold, silver, and bronze;**

*zahav*, or gold, is the finest of the biblical metals. It symbolizes purity and holiness, royalty, and divinity. *keseph*, or silver is another precious metal which is associated with redemption. *nekhosheth*, or bronze, mainly symbolizes judgment, but also endurance. The judgment can be negative, such as in punishment, or it can be of judgment in purification and justification.

<sup>6</sup> **blue, purple, and scarlet *thread*, fine linen, and goats' *hair*;**

*tekeleth*, or blue, is associated with the law, especially the keeping of the law. *argaman*, or purple is a purple or blue/red. It speaks of royalty or that which pertains to or belongs to a king. It is a mixture of blue and red, and so it is a combination of what those two colors mean - the law for blue; and war, blood, and/or judgment for red.

*towlaat shani*, or literally, red worms. Together, the words are translated as "scarlet," but implying the scarlet which comes from the *towla* or crimson-grub worm. This scarlet, or red, pictures war, blood, and/or judgment. *shesh*, or fine linen symbolizes righteousness. *izzim*, or goat hair symbolizes awareness of sin and that it will be punished.

**<sup>7</sup> ram skins dyed red, badger skins, and acacia wood;**

*orot elim me'addamim*, or skins of rams dyed red, symbolize power and protection in the skins, and of atonement for sin in the dyed red color. *orot tekhashim*, does not indicate badger skins. Rather, it indicates skins of porpoise or a sea cow. The sea is representative of the world of chaos, confusion and rebellion. Thus these skins symbolize protection from that. Within, there is order, harmony, and peace. *atse shittim*, or wood acacias, symbolize humanity, but more, humanity which is incorruptible. Therefore, it symbolizes Christ's humanity.

**<sup>8</sup> oil for the light, and spices for the anointing oil and for the sweet incense;**

*shemen la'maor*, or oil for lighting, symbolizes the presence of the Spirit, which is for spiritual understanding; specifically that which provides illumination. *besamim l'shemen ha'miskhah*, or spice for anointing oil, symbolizes the anointing of the Holy Spirit first for Christ's work, and then that which is given to us through Christ's work.

*liqtoreth ha'sammim* , or incense fragrant, symbolizes prayer to God, but specifically acceptable prayers to God.

**<sup>9</sup> onyx stones,**

*avne shoham* , or stones onyx, are mentioned in addition to those to be used in the shoulder piece of the ephod on the high priest. Because of this, they are probably specifically to be for the Urim and Thummim. If this is so, and it is likely, then they signify intercession on behalf of the people.

<sup>9 (con't)</sup> **and stones to be set in the ephod and in the breastplate.**

*avne milluim la'ephod v'lakhoshen*, or “stones to be set for the ephod and for the breastplate.” Exodus 28:9 tells us that the stones for the shoulder piece of the ephod are to be onyx stones. Thus they symbolize the bearing of the burden of the people in a mediatorial role.

The other stones which are to be used in the breastplate of judgment are specifically named in Exodus 28:17-20. The exact identity of many of these stones is unknown, but because they are in the breastplate of judgment, they symbolize the judgment rendered for God’s people through the work of Christ.

*Hints of Christ in every detail of the book*

*Waiting for us to study and show ourselves approved*

*What a marvel when we open it up and look*

*How our souls are stirred! How our hearts are moved*

*Christ is there, it all speaks of Him and His work*

*What He has done for us was all told in advance*

*Let us not fail to look for Him, let us not this obligation shirk*

*Each discovery is like joining in a heavenly dance*

*Thank You for this marvel, Your precious superior word*

*It is filled with wonder! It is beautiful and marvelous*

*Christ is there in every detail; it's all about our Lord*

*Yes, every single verse tells us of our Lord Jesus*

### **III. The Lord's To-Do List (verse 10-19)**

**<sup>10</sup> 'All *who are* gifted artisans among you shall come and make all that the Lord has commanded:**

The call is now made from the general of the previous section - meaning all who had a willing heart, to the specific of this section – meaning all who are gifted artisans. Those specifically for the work of this section who were mentioned before were Bezalel and Aholiab in Exodus 31:2-10, and the others in Exodus 28:3 for making of garments.

Those whom the Lord already knew are now being called for the service of making this marvelous dwelling place for the Lord God. In it, there is a logical order to what we will see next. First, the tabernacle is mentioned. This is followed up immediately with those things by which it will be constructed.

After this, will come the contents of the tabernacle. First for the Most Holy Place, then the Holy Place, and then the furniture which is outside of the tabernacle in the courtyard. After that, those things which comprise the courtyard itself. Then the pegs are mentioned, first for the tabernacle and then for the court – with their cords. Finally the garments for each aspect of the ministry are given.

We will go over them without any detail because all of the details have already been given in the past.

**<sup>11</sup> the tabernacle, its tent, its covering, its clasps, its boards, its bars, its pillars, and its sockets;**

In this verse, two separate words are used – *ha'mishkan*, or “the tabernacle,” and “*aholow*” or “its tent.” The two are distinct things and are not to be confused. Each of the items mentioned in this verse perfectly and beautifully prefigure Christ.

**<sup>12</sup> the ark and its poles, *with* the mercy seat, and the veil of the covering;**

The ark and its mercy seat is mentioned in Exodus 25:10-22. The veil is detailed in Exodus 26:31-33. In this verse, the term *paroketh ha'masak*, or “veil of the covering” is now used instead of simply the *paroketh*, or veil. It is still speaking specifically of the veil which divides the Most Holy Place from the Holy Place, but a fuller name is given here.

The ark symbolizes Christ, the embodiment of, and thus the fulfillment of, the law. The mercy seat is Christ our satisfaction of the law through His shed blood. The veil represents Christ's body through which we have restored access to God.

**<sup>13</sup> the table and its poles, all its utensils, and the showbread;**

This is speaking of the table of showbread which was mentioned in Exodus 25:23-30. It, in short, details Christ our Bread, and thus our source and sustenance of life.

**<sup>14</sup> also the lampstand for the light, its utensils, its lamps, and the oil for the light;**

The menorah and its associated articles are mentioned in Exodus 25:31-40. It was an amazing study, every detail of which pointed to Christ – the Servant, our Messiah, our Light, our Wise Counselor, our Word of God, our Giver of the dispensations of time, and so much more. The symbolism of the menorah is so exceptional that we will never fully realize everything it portrays.

**<sup>15</sup> the incense altar, its poles, the anointing oil, the sweet incense,**

The incense altar was detailed much later in the instructions provided to Moses. It wasn't until Exodus 30:1-10 that it was named. The anointing oil and the sweet incense came later in that same chapter. They were detailed in order from verse 22-38.

The incense altar pointed to Christ's intercessory work for us. The anointing oil minutely detailed Christ's work which was accomplished for us, and the sweet incense symbolizes His ongoing work for us as our Mediator and Intercessor.

**<sup>15 (con't)</sup> and the screen for the door at the entrance of the tabernacle;**

This screen door was the covering entranceway into the tabernacle itself. It is described in Exodus 26:26, 27. It symbolized the work of Christ for us which allows us access once again into the heavenly realms. In short, it pictures Christ, our Door to salvation.

**<sup>16</sup> the altar of burnt offering with its bronze grating, its poles, all its utensils,**

This altar is detailed in Exodus 27:1-8. In short, it symbolizes Christ, our judgment on sin and thus our Justifier.

**<sup>16</sup> (con't) *and* the laver and its base;**

This item was mentioned seemingly out of place as a few others were, in Exodus 30:17-21. However, as we saw, it was actually perfectly placed. In short, it signifies among other things Christ, our Sanctifier and Purifier.

**<sup>17</sup> the hangings of the court, its pillars, their sockets, and the screen for the gate of the court;**

These things were detailed in order in Exodus 27:9-19. They symbolize those things which Christ accomplished in His ministry and which are open and visible to all who are willing to simply look. They portray the evident Christ who is on display to the world, but who is also limited in effect to only those who enter through Him, the Way, the Truth, and the Life, which is seen in the gate for the court. He is the expectant Christ, open and available to all who will simply come.

**<sup>18</sup> the pegs of the tabernacle, the pegs of the court, and their cords;**

The pegs were all to be made of bronze. They speak of judgment rendered. As they are what hold the tabernacle and the court hangings up by being firmly planted in the ground, they speak of permanency. The cords are the tie between the two.

Surprisingly, the *methar*, or cords have never been mentioned until now. The word comes from the verb *yathar*, meaning left over, or abundant, or to preserve. They then signify the ability of Christ's judgment to preserve us and tie us to all of the other aspects of His work, binding us to what He has done and abundantly keeping us for the great day of salvation which lies ahead.

**<sup>19</sup> the garments of ministry, for ministering in the holy place—**

These *bigde ha'serad*, or "cloths of service," are lumped in here by the NKJV with the garments of Aaron and his sons. However, they were described in Exodus 31:10 where they were noted, most probably, as the cloths which cover the sacred articles of the sanctuary as they were transported from place to place.

They thus reflect Christ concealed. His actual Person and work are covered and not viewable to the people of the world. We are to trust in the work of Christ, and thus they symbolize our faith in His work, which is – other than as recorded in Scripture – completely unseen to us.

**\*<sup>19 (fin)</sup> the holy garments for Aaron the priest and the garments of his sons, to minister as priests.'"**

The garments for the priesthood, along with the things the high priest wore on his garments, comprise all of chapter 28. The garments in particular point to the ministry of Christ – His nature, His attributes, and His work. The garments for Aaron's sons pictured Christ's work on our behalf, covering us in His righteousness.

As I said at the beginning of our passage today, there was a lot of repetition from 22 previous sermons. But I bet quite a bit of what we looked at brought back

some great reminders of the magnificent pictures of what those sermons detailed.

And as we have highlighted the giving of the people in their goods and in their service, I would like to mention one way of giving which you may not have thought of. If you have just popped into this sermon and haven't seen what all of those chapters on the anticipated construction of the sanctuary and all of its implements actually detail, you could give the Lord of your time and go back and watch them.

If you're really brave, you could go back and start watching from Genesis 1:1 as several people have done, and offer your time to the Lord in learning His word. Time is the fire in which we burn, and it is a candle which is quickly being consumed. But time is also the school in which we learn. Therefore, a wise use of your time is one of the greatest things you could offer to the Lord.

I would put learning His word right up at the top of what you can offer to Him. But no matter what you choose to do, what you choose to give, or what services you decide to offer – do it all for the glory of God which is found in Christ Jesus the Lord. And under the odd possibility that you are here not knowing Christ the Lord, well... you'd better get that squared away right now.

**Closing Verse:** “So let each one *give* as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. <sup>8</sup> And God *is* able to make all grace abound toward you, that you, always having all sufficiency in all *things*, may have an abundance for every good work.” 2 Corinthians 9:7, 8

**Next Week:** Exodus 35:20-35 *Fifteen verses it spans...* (Offerings and Artisans)  
(98<sup>th</sup> Exodus sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. Even if a deep ocean lies ahead of You, He can part the waters and lead you through it on dry ground. So follow Him and trust Him and He will do marvelous things for you and through you.

### **A Call to Service**

Then Moses gathered all the congregation  
Of the children of Israel  
Together, and said to them, to the whole nation  
These are the words he did tell  
These are the words which the Lord  
Has commanded you to do; according to His word

Work shall be done for six days  
But the seventh day shall be a holy day for you  
A Sabbath of rest to the Lord  
Whoever does any work on it shall be put to death, so shall you do  
You shall kindle no fire, as I now say  
Throughout your dwellings on the Sabbath day

And Moses spoke to all the congregation  
Of the children of Israel, saying  
This is the thing which the Lord commanded  
This is the saying; these the words he was relaying

Take from among you an offering to the Lord

Whoever is of a willing heart

Let him bring it as an offering to the Lord:

Gold, silver, and bronze, but this is just the start

Blue, purple, and scarlet thread

Fine linen, and goats' hair as well

Ram skins dyed red, badger skins, and acacia wood

Such are needed as to you I now tell

Oil for the light

And spices for the anointing oil and for the sweet incense too

Onyx stones, and stones to be set just right

In the ephod and in the breastplate are needed from you

All who are gifted artisans among you

Shall come and as the Lord has commanded shall make all

The tabernacle, its tent, its covering, its clasps

Its boards, its bars, its pillars, and its sockets, according to His call

The ark and its poles, with the mercy seat

And the veil of the covering; as He did relay

The table and its poles

All its utensils, and the showbread, as the word does say

Also the lampstand for the light

Its utensils, its lamps, and the oil for the light as well

The incense altar, its poles  
The anointing oil, the sweet incense; so I now tell  
And the screen for the door  
At the entrance of the tabernacle, in that place  
The altar of burnt offering with its bronze grating  
Its poles, all its utensils, and the laver and its base

The hangings of the court  
Its pillars, their sockets, according to these words  
And the screen for the gate of the court  
The pegs of the tabernacle, the pegs of the court, and their cords  
The garments of ministry  
For ministering in the holy place  
The holy garments for Aaron the priest  
And the garments of his sons, to minister as priests before My face

We have been called to follow a process in the Lord  
First to rest in Him and what He has done for us  
We come to do this through hearing His word  
And then showing faith in the Lord Jesus  
After that, we are asked for what we have to give  
The things which we possess as our offering to God  
With a willing heart in this life that we live  
And without compulsion in this walk that we trod

And then if we have been given even more  
If we possess a special ability or a skill  
We should use that for the Lord, yes let us open that door  
And use it for His glory with all of our will

In this, the Lord is surely pleased, we know  
And so let us not hold back from Him these things  
Serve the Lord with all your heart as you grow  
As faithful Christians, in all that title brings

Hallelujah and Amen...