

## EXODUS 36:1-38 (THE PEOPLE'S OFFERING)

We're going to cover more verses today in a single sermon than I have ever presented before. And with many verses comes many details. It doesn't matter that 31 of the verses have been substantially given to you before, you probably don't remember 99.837% of what those details pertained to.

Because of this, instead of our usual 24 or 25 page sermon, we have 139 pages to get through. Lunch,,, no lunch. You'll be blessed if you're home by bed time. Ok, that won't happen. Other than the first seven verses, we won't go into any detail at all. But those seven verses have a lot of relevant detail which you can contemplate and apply to your own life in the presence of the Lord.

When we get towards the end of them, I'm going to highlight a group of people who tend to give more than any others. It almost seems like a universal truth, and it probably stems from the fact that those who don't have, don't worry about what they don't have. But those who do have always worry about keeping it. Solomon actually talked about this in Ecclesiastes 5:12 –

**Text Verse:** “The sleep of a laboring man *is* sweet,  
Whether he eats little or much;  
But the abundance of the rich will not permit him to sleep.”

From the verses today, we will see that some of the people probably didn't sleep the night through, but it was because they were preparing something for the Lord, not because they were worried about losing what they had. Their hearts were geared towards a good goal, and they were determined to meet that goal, laboring with their hands in order to make it come about.

Is this what you are doing with your time? Are you working towards meeting goals which are honoring of the Lord, or are you filling your time with all kinds of other

things? Solomon tells us to enjoy our time and to find pleasure in the work of our hands, and in the blessings which that work provides, but he also makes us aware that we have responsibilities to the Lord. The people of Israel who are highlighted today, spent themselves for a good cause and they are remembered for it now.

Let each of us endeavor to act in the same way with these brief lives that we have been given. Soon enough we will be facing the Lord to make an account of ourselves. Such truths are 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 People's Freewill Offerings (verses 1-7)**

**<sup>1</sup> “And Bezalel and Aholiab, and every gifted artisan in whom the LORD has put wisdom and understanding, to know how to do all manner of work for the service of the sanctuary,**

The chapter begins with this verse which curiously seems rightly placed at the end of chapter 35. In verses 30-35, Bezalel and Aholiab were named by Moses as the ones called by the Lord to accomplish the work set forth for the construction of the sanctuary.

Moses also noted their ability to teach all the others in the skills necessary to accomplish those tasks. He even said of Bezalel almost exactly what is said of him here again. In verse 31, he said that “He has filled him with the Spirit of God, in wisdom and understanding, in knowledge and all manner of workmanship.”

It is of note that there it said the Lord “filled him with the Spirit of God.” Now it says that “the Lord has put wisdom and understanding” in him. It is the Lord who gives the Spirit. Therefore, the wisdom and understanding are from the *Lord*. This is exactly what Jesus says of Himself in the New Testament –

“I still have many things to say to you, but you cannot bear *them* now.

<sup>13</sup> However, when He, the Spirit of truth, has come, He will guide you into

all truth; for He will not speak on His own *authority*, but whatever He hears He will speak; and He will tell you things to come. <sup>14</sup> He will glorify Me, for He will take of what is Mine and declare *it* to you. <sup>15</sup> All things that the Father has are Mine. Therefore I said that He will take of Mine and declare *it* to you.” John 16:12-15

It is another, of the innumerable verses of Scripture, which point to the fact that Yehovah of the Old Testament is Jesus of the New. The same Lord who directs the Spirit of God is found in both, because they are One and the same.

As far as the curious placement of this verse being place here instead of at the end of the last chapter which closed out with the words, “...those who do every work and those who design artistic works,” that spoke of Bezalel and Aholiab and it also spoke of all of those who were to be directed by them. Because of this, it would seem that this first verse of chapter 36 should be placed in that section as a final clause. In fact, Adam Clarke argues that it is, in fact, misplaced –

“The first verse of this chapter should end the preceding chapter, and this should begin with verse the second; as it now stands, it does not make a very consistent sense.” Adam Clarke

And yet, it is instead placed as an introductory clause to this new chapter! It is so curious, that there are two different ways in which this verse is translated. The first is in the past tense –

“Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.” (KJV)

They have certainly done this with the assumption that it is a statement explaining what lies ahead as an accomplished fact. The second is in the future tense as is recorded in the NKJV and others. It is hard to be dogmatic on which is correct, but the reason for the curious placement is actually seen in the next words...

**1 (con't) shall do according to all that the LORD has commanded."**

Rather than being a concluding thought for the last chapter, this verse is given as an opening thought for this one. It thus ties the two together, and it shows that what the Lord has commanded is to be accomplished. What will be described from here on out is then exactly what was commanded by the Lord.

Though these men were chosen by the Lord, and though they were filled with the Spirit of God, they are not working independently of the commands of the Lord, but in accord with them. One cannot claim authority in speaking for the Lord without doing that which the Lord has commanded.

Wow! If people would simply realize this, they would very quickly turn from the false leaders of the world and to those who conduct their lives in accord with the word of God. Any church which has its own catechism, book of laws, or the like to which they are obedient has already started down the wrong path. Those can be amended by man who wrote them, but the word of God is fixed and unchanging. Only in an adhering to what the Lord has commanded can there be people who are truly led by His Spirit.

**2 Then Moses called Bezalel and Aholiab, and every gifted artisan in whose heart the LORD had put wisdom, everyone whose heart was stirred, to come and do the work.**

Verse 1 was given as an introductory thought, directing the people to adherence to the word of the Lord. With that done, Moses is now noted as actually calling those who have the ability to perform that same word. There are those who have abilities, and the desire to perform the work of the Lord, but there still needs to be a calling of them for the ability and desire to be used.

And so several things are seen here which must all work together. 1) There are those who are capable, but not willing. 2) There are those who are willing, but are not capable. 3) There are those who are both willing and capable, but who are not called. 4) There are those who are willing and capable, and who also receive the call.

To call those who are capable, but are not willing will lead to frustration of the individual in his tasks. To call those who are not capable, but who still want to work, will lead to frustration for everyone else who has to make up for their deficiencies. And to call those who are not willing and also not capable will lead to complete frustration and failure in all regards. Only when the qualifications are met, and a need for them exists, should a call be made for the work of the Lord.

For now, those with the abilities and the desire to use them are called forward by Moses to accomplish the work. The verses which describe that work begin in verse 8 and go all the way through the end of chapter 39. They are going to have a ton of repetition to the instructions given to Moses in Exodus 25-30.

In those chapters, that which was expected to be done was spoken. In these chapters, that which is done is to be documented. The seemingly tedious repetition is given in order to demonstrate exactly what was given in verse 1 concerning the words, "...all that the Lord has commanded."

In other words, there is an expectancy that the word of the Lord will be fulfilled, even in the minutest detail. The accomplishment of this work in that same detail is given to show obedience to that word. If the work does not represent the instruction, then an incorrect presentation of the Lord's word would be the result.

As each detail of the instructions were given as anticipatory pictures of Christ, then any details not adhered to would present a false picture of Christ. In other words, it is showing us two truths. The first is that there is the true Christ, and there are false Christs.

The second is that the true Christ is revealed in type and shadow in what is ultimately made and then approved of by Moses. This adherence to the minutest details of what the Lord had spoken will be seen in the final words of this long and detailed section –

"According to all that the LORD had commanded Moses, so the children of Israel did all the work. <sup>43</sup>Then Moses looked over all the work, and indeed they had done it; as the LORD had commanded, just so they had done it. And Moses blessed them." Exodus 39:42-43

Understanding this, we will not skip over these three chapters of repetition, but will go through them – just not with the same minute parsing of each word that we went through before. Rather, we will simply and quickly follow them along and highlight the work as it goes. In the chapters ahead, I will also use what is being explained as a basis for following other avenues for us to pursue. Don't lose interest in what lies ahead. These are repeated for your benefit and instruction, so cherish them with that in mind.

**<sup>3</sup> And they received from Moses all the offering which the children of Israel had brought for the work of the service of making the sanctuary.**

Back in Exodus 25:8, the term *miqdash*, or sanctuary, was used to describe everything concerned with what is being constructed. Two other terms were given. One was the *mishkan*, or tabernacle, and the other was the *ohel*, or tent.

Some translations have followed the words precisely, stating them as intended each time they were used. Others, like the KJV, were regularly wrong in how they presented the tent and the tabernacle. This causes confusion as to what was being spoken of.

The word translated here as “sanctuary” is *ha'qodesh*, or literally, the holy. However, it is the same in meaning as *miqdash*, and so the word “sanctuary” is correct. Everything about the structure is holy, and it is a single unit which comprises the sanctuary.

Understanding this, all of the offering which is brought forward is for the purpose of making the sanctuary. The opening words of the verse are *v'yiqhu mil-liphne moshe*. Literally, “And received from before the face of Moses.” The mental image here is piles and piles of offerings which were first presented to Moses and who then passed them on to the workmen for the required service.

**<sup>3 (con't)</sup> So they continued bringing to him freewill offerings every morning.**

The word *v'hem* or “And they” is emphatic here. It is speaking of the Israelites now. There were piles of goods which had been brought, but the people continued to bring more as a *nedabah*, or “freewill offering.” This is the first time

this word is used in the Bible, and it is correctly translated as “freewill.” The people voluntarily gave, they did so with spontaneity, and they continued to give *ba’boqer ba’boqer*, or “by morning by morning.”

The fact that the offerings are specified as coming in the morning shows that the people labored to make whatever was requested, maybe spinning the yarn or preparing the animal hides, whatever. They worked into the night and excitedly got up and rushed to Moses to present their offerings.

Others surely lay in bed and thought, “Did I give enough yesterday,” or “Tom gave more than me and I feel embarrassed to have done so little.” The thoughts of the night compelled the people to search themselves out and to decide on what gift they would be willing to present the next day. At morning, they would come forward to ease the burden of the call upon their hearts.

**<sup>4</sup> Then all the craftsmen who were doing all the work of the sanctuary came, each from the work he was doing,**

The word for “craftsmen” here is *ha’khakamim*. Literally, it means “the wise men.” In other words, they are those with the skills of the labor. They are noted here as suspending their work on the sanctuary, and so there must be an important reason for doing so...

**<sup>5</sup> and they spoke to Moses, saying, “The people bring much more than enough for the service of the work which the LORD commanded us to do.”**

A new word is brought into the Bible here, *dai*, or enough. In this verse it is connected to the word *min*, and so it is being used in a comparative sense, thus “more than enough.” There was a need, and the need has been more than met. The Lord commanded the work, the people were asked for an offering, not out of compulsion, and the need is met and even more so. What the Lord has commanded will be realized. This same marvelous sense of giving is seen again in 1 Chronicles where the people gave for the building of the temple in Jerusalem –

“Then the leaders of the fathers’ *houses*, leaders of the tribes of Israel, the captains of thousands and of hundreds, with the officers over the king’s work, offered willingly. <sup>7</sup> They gave for the work of the house of God five thousand talents and ten thousand darics of gold, ten thousand talents of silver, eighteen thousand talents of bronze, and one hundred thousand talents of iron. <sup>8</sup> And whoever had *precious* stones gave *them* to the treasury of the house of the LORD, into the hand of Jehiel the Gershonite. <sup>9</sup> Then the people rejoiced, for they had offered willingly, because with a loyal heart they had offered willingly to the LORD; and King David also rejoiced greatly.” 1 Chronicles 26:6-9

And again, in the building of the second temple after the exile of Israel, the people gave as is recorded in both Ezra and Nehemiah. Today, even as we live and breathe, the people of Israel are giving for the building of the next temple. It is sad that it is a misdirected giving in that they have missed Christ in the process.

**<sup>6</sup> So Moses gave a commandment, and they caused it to be proclaimed throughout the camp, saying, “Let neither man nor woman do any more work for the offering of the sanctuary.”**

What the previous verse as well as this verse imply, without actually stating it, is the integrity of the workmen and of Moses. If they wanted to, they could have kept gathering up the things brought forward and lined their own pockets with the excess.

Moses could have said, “This will be our pay. Let them bring what they want.” But neither occurred. The workmen had enough for the work and they passed that onto Moses. He was interested in the work of the Lord which was now fully provided for, and so he made it known that it was time to stop bringing offerings.

What is more, the words, “Let neither man nor woman do any more work” indicates that it was the people who were offering things which required labor who seemed to be the most willing to give. The making of thread, yarn, dyed fabrics, and the like is what is specifically being noted. These would be the common people who probably had the least to give, and yet they gave abundantly out of their poverty.

This reminds me of the trip I took in 2010. I stayed with quite a few families as I went around the US. They were all exceptionally kind and took good care of me. But the family that went far beyond their ability to help was the poorest that I stayed with. They literally lived hand to mouth and yet when I left, they had prepared enough food for a travelling army, sending me off with that.

The same was true in the poorest countries that I visited in the past. Those who had nothing, always gave beyond their ability to give, and yet in the more wealthy countries, it was never the case.

On the other side of this same note, it is this poorest group, those who have the least to give, who are always targeted by the false teachers and preachers of the gospel. They know this truth, and they take advantage of it in order to enrich themselves. They promise that the windows of heaven will be opened to their audience if they just give, knowing that they will be taking what cannot be afforded.

If they could, they would even steal the food, half-chewed, out of the mouths of their woefully-cheated flock. Moses will have none of it. He has been told of the surplus and he now speaks out the command to decrease and desist from bringing more. It is to such a noble group that the command now goes out.

<sup>6 (con't)</sup> **And the people were restrained from bringing,**

The word here for “restrained,” *kala*, means just that. It was first used in Genesis 8:2 when the Lord shut up the windows of heaven in order to restrain the rains after the flood. The word gives the sense of a purposeful restraining action. In this case, the people had to be so restrained from giving more. It shows the true desire of them to be considered as having taken a part in the construction of this marvelous edifice. Charles Ellicott notes of this verse –

“The humblest class of contributors would thus appear to have shown itself the most zealous. When will Christian liberality be so excessive as to require to be ‘restrained’?”

**<sup>7</sup> for the material they had was sufficient for all the work to be done—indeed too much.**

The *dai*, or sufficiency, of verse 5 is repeated again here. This is bolstered by the use of the same word in the Hebrew to translate both “the material” and “the work.” In essence, it says, “And *the work* they had was sufficient for all *the work* to be done.”

Although the verses so far reflect a strong desire for the construction of the sanctuary, we must go back and remember what the construction of the sanctuary implies to fully understand the importance of these verses. In verse 33:3, we read this –

“*Go up* to a land flowing with milk and honey; for I will not go up in your midst, lest I consume you on the way, for you *are* a stiff-necked people.”

The Lord had told Moses that He would not go up in their midst. This implied that the tabernacle would not be built and that they would only be led to Canaan, but would not be given the blessing and honor of having the Lord in their midst.

Because of this, the people stripped themselves from that time on of any ornaments. They were a people in mourning at their rejection by the Lord. From this act of contrition, and the mediation of Moses, the Lord relented and agreed to go up in their midst. The sanctuary was to be the proof of His presence and so the offerings were given with that in mind.

The people, in their giving, showed their strongest desire to uphold this covenant relationship with the Lord. And as is the case, it was the lowly and humble who were at the forefront of the process. It is a truth which Paul showed still exists in the church –

“Moreover, brethren, we make known to you the grace of God bestowed on the churches of Macedonia: <sup>2</sup> that in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their liberality. <sup>3</sup> For I bear witness that according to *their* ability, yes, and beyond *their* ability, *they were* freely willing, <sup>4</sup> imploring us with much urgency that we would receive the gift and the fellowship of the ministering to the saints.” 2 Corinthians 8:1-4

The churches of Macedonia were poor and even needy, and yet, they gave beyond their means in order to minister to the saints in Jerusalem. This self-sacrificial giving is more often than not seen in the poorest of the people. They, like the widow whom Jesus highlighted at the temple, give much out of their poverty, while the rich normally give out little in compared to their wealth.

*For the service of the Lord, here in His church*

*What are you willing to give?*

*Have you something to offer, or will you rest on your perch?*

*And vainly whittle away this life that you live*

*Have you a skill or an ability that is of use?*

*And are you willing to use it in the service of the Lord?*

*If you have and do not share, what is your excuse?*

*What other thing have you geared your life toward?*

*Surely you have a talent or a treasure*

*Something that can be used to glorify the Lord*

*And so use it to the full; to the highest measure*

*Don't let your gifts to God simply be ignored*

*For He will reward you, and do so without measure*

*Seek His glory now and you will receive heavenly treasure*

## II. The Construction Begins (verses 8-38)

As I said, much of the words of chapters 36-39 are almost identical to the words given to Moses on Mount Sinai in regards to the instructions for building the tabernacle. That section of repetition now begins with verse 8. In most cases, the tenses of the verbs are the only things that make any substantial changes in the details. It would not make any sense to cut and paste those sermon verses when they can be listened to on-line. Rather, we will cover the rest of the chapter today in one large brushstroke.

**<sup>8</sup> Then all the gifted artisans among them who worked on the tabernacle made ten curtains woven of fine linen, and of blue, purple, and scarlet *thread*; with artistic designs of cherubim they made them.**

**<sup>9</sup> The length of each curtain *was* twenty-eight cubits, and the width of each curtain four cubits; the curtains *were* all the same size.**

**<sup>10</sup> And he coupled five curtains to one another, and *the other* five curtains he coupled to one another.**

**<sup>11</sup> He made loops of blue *yarn* on the edge of the curtain on the selvedge of one set; likewise he did on the outer edge of *the other* curtain of the second set.**

**<sup>12</sup> Fifty loops he made on one curtain, and fifty loops he made on the edge of the curtain on the end of the second set; the loops held one *curtain* to another.**

**<sup>13</sup> And he made fifty clasps of gold, and coupled the curtains to one another with the clasps, that it might be one tabernacle.**

**<sup>14</sup> He made curtains of goats' *hair* for the tent over the tabernacle; he made eleven curtains.**

**<sup>15</sup> The length of each curtain *was* thirty cubits, and the width of each curtain four cubits; the eleven curtains *were* the same size.**

**<sup>16</sup> He coupled five curtains by themselves and six curtains by themselves.**

**<sup>17</sup> And he made fifty loops on the edge of the curtain that is outermost in one set, and fifty loops he made on the edge of the curtain of the second set.**

**<sup>18</sup> He also made fifty bronze clasps to couple the tent together, that it might be one.**

In these verses, from verse 8 until verse 18, the details correspond in an exact manner to Exodus 26:1-11. They were detailed in the sermon entitled The Tabernacle and the Tent. Marvelous pictures of Christ were seen at that time.

**<sup>19</sup> Then he made a covering for the tent of ram skins dyed red, and a covering of badger skins above *that*.**

**<sup>20</sup> For the tabernacle he made boards of acacia wood, standing upright.**

**<sup>21</sup> The length of each board *was* ten cubits, and the width of each board a cubit and a half.**

**<sup>22</sup> Each board had two tenons for binding one to another. Thus he made for all the boards of the tabernacle.**

**<sup>23</sup> And he made boards for the tabernacle, twenty boards for the south side.**

**<sup>24</sup> Forty sockets of silver he made to go under the twenty boards: two sockets under each of the boards for its two tenons.**

**<sup>25</sup> And for the other side of the tabernacle, the north side, he made twenty boards**

**<sup>26</sup> and their forty sockets of silver: two sockets under each of the boards.**

**<sup>27</sup> For the west side of the tabernacle he made six boards.**

**<sup>28</sup> He also made two boards for the two back corners of the tabernacle.**

**<sup>29</sup> And they were coupled at the bottom and coupled together at the top by one ring. Thus he made both of them for the two corners.**

**<sup>30</sup> So there were eight boards and their sockets—sixteen sockets of silver—two sockets under each of the boards.**

**<sup>31</sup> And he made bars of acacia wood: five for the boards on one side of the tabernacle,**

**<sup>32</sup> five bars for the boards on the other side of the tabernacle, and five bars for the boards of the tabernacle on the far side westward.**

**<sup>33</sup> And he made the middle bar to pass through the boards from one end to the other.**

**<sup>34</sup> He overlaid the boards with gold, made their rings of gold *to be* holders for the bars, and overlaid the bars with gold.**

In these verses, from verse 19 until verse 34, the details correspond in an exact manner to Exodus 26:14-29. Those verses were mostly detailed in the sermon [A Sure Foundation and a Steady Frame](#). Again, marvelously beautiful pictures of Christ were seen in every verse at that time.

**<sup>35</sup> And he made a veil of blue, purple, and scarlet *thread*, and fine woven linen; it was worked *with* an artistic design of cherubim.**

**<sup>36</sup> He made for it four pillars of acacia *wood*, and overlaid them with gold, with their hooks of gold; and he cast four sockets of silver for them.**

In these verses, from verse 35 and verse 36, the details correspond in an exact manner to Exodus 26:33, 34. Those details were seen in the sermon [The Veil and the Screen](#). It seems almost impossible to imagine all of the details of Christ which were seen in those verses, but the Lord fit them in for us to marvel over.

**<sup>37</sup> He also made a screen for the tabernacle door, of blue, purple, and scarlet *thread*, and fine woven linen, made by a weaver,**

**<sup>38</sup> and its five pillars with their hooks. And he overlaid their capitals and their rings with gold, but their five sockets *were* bronze.**

These last two verses of the chapter correspond to Exodus 26:36 & 37. They were also covered in that same sermon, [The Veil and the Screen](#).

In all of these verses, there are some translational errors depending on which version you use. For example, in these final two verses, the NKJV continues with

the word “tabernacle” of the previous verses in this chapter even though the Hebrew changes from *mishkan*, meaning “tabernacle,” to *ohel*, meaning “tent.”

Such errors in translation will easily cause confusion in the reader if they are attempting to do a detailed study such as we have done with the verses in the past. This is why, as I often note, it is really important to not get stuck on a single translation of the Bible. It is detrimental to a right understanding of many important areas of Scripture. It causes people to become myopic and their theology will surely suffer because of it.

In all, we have just gone through the same verses which once took us three complete sermons to get through. If you missed those, you missed more detail than you could really imagine. I would implore you to go back and review them and see what marvelous pictures of Christ are revealed in these 31 verses.

Other than the first seven verses of today’s sermon, nothing new has been introduced to your ears, but those seven verses were enough, I hope, to prompt you to consider your willingness to give in the service of the Lord. And I am not merely talking about coming to the Superior Word. I am referring to what you are willing to do FOR the Lord.

There are skills which you possess, resources which you have, and opportunities which come your way continuously to share of yourself to others and for others. The people of Israel built a sanctuary for the Lord to dwell in. We are a part of a much more marvelous temple that is being built in which God will reside forever.

Each person that comes to the Lord through your efforts, or who is built up in the Lord because of your efforts, is another beautiful stone which is being set in that temple.

Don't hold back of yourself, but be willing to expend yourself for this marvelous edifice which God is erecting. And if you just happen to be here and are not one of the saved of Christ, let me tell you about His cross and what that means to you...

**Closing Verse:** "Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, <sup>20</sup> having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief *cornerstone*, <sup>21</sup> in whom the whole building, being fitted together, grows into a holy temple in the Lord, <sup>22</sup> in whom you also are being built together for a dwelling place of God in the Spirit." Ephesians 2:19-22

**Next Week:** Exodus 37:1-29 *Be sure to invite all your friends by email...* (Christ in Every Detail) (100<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.

### **The People's Offering**

And Bezalel and Aholiab

And every gifted artisan

In whom the LORD has put wisdom and understanding

Yes, in each and every man

To know how to do all manner of work

For the service of the sanctuary

Shall do according to all that the LORD has commanded  
The instructions meticulously, out you shall carry  
Then Moses called Bezalel and Aholiab  
And every gifted artisan too  
In whose heart the LORD had put wisdom  
Everyone whose heart was stirred, to come and the work do

And they received from Moses  
All the offering which the children of Israel  
Had brought for the work of the service  
Of making the sanctuary; they had offered ever so well  
So they continued bringing to him, as we read  
Freewill offerings every morning; suitable offerings indeed

Then all the craftsmen who were doing  
All the work of the sanctuary came  
Each from the work he was doing, each task he was pursuing  
Yes, all the craftsmen, just the same  
And they spoke to Moses, saying  
“The people bring much more than enough  
For the service of the work  
Which the LORD commanded us to do –  
They have brought lots of stuff

So Moses gave a commandment  
And they caused it to be proclaimed the camp throughout  
Saying, "Let neither man nor woman do any more work  
For the offering of the sanctuary; we have enough no doubt  
And the people were restrained from bringing  
For the material they had was sufficient  
For all the work to be done—  
Indeed too much, nothing requested was now deficient

Then all the gifted artisans among them  
Who worked on the tabernacle  
Made ten curtains woven of fine linen  
And of blue, purple, and scarlet thread; the weaving they did tackle  
With artistic designs of cherubim, them they made  
They did marvelous work with their trade

The length of each curtain was cubits twenty-eight  
And the width of each curtain cubits four  
The curtains were all the same size  
They were thus made properly for sure  
And he coupled five curtains to one another, thus he did do  
And the other five curtains he coupled to one another too

He made loops of blue yarn on the edge

Of the curtain on the selvedge of set one  
Likewise he did on the outer edge  
Of the other curtain of the second set; so it was done  
Fifty loops he made on one curtain  
And fifty loops he made on the edge of the curtain  
On the end of the second set  
The loops held one curtain to another, this is for certain

And he made fifty clasps of gold  
And coupled the curtains, this job he did tackle  
To one another with the clasps  
That it might be one tabernacle  
He made curtains of goats' hair for the tent  
Over the tabernacle  
He made eleven curtains, giving one hundred percent  
The length of each curtain was cubits thirty  
And the width of each curtain cubits four  
The eleven curtains were the same size  
And they were made properly for sure

He coupled five curtains by themselves, this he did do  
And six curtains by themselves too  
And he made fifty loops on the edge  
Of the curtain that is outermost in one set

And fifty loops he made on the edge  
Of the curtain of the second set, the loops he didn't forget  
He also made fifty bronze clasps, so it was done  
To couple the tent together  
That it might be one

Then he made a covering for the tent of ram skins dyed red  
And a covering of badger skins above that, just as the Lord said  
For the tabernacle he made boards  
Of acacia wood, standing upright, per the Lord's words  
The length of each board was ten cubits, accordingly  
And the width of each board a cubit and a half, you see

Each board had two tenons  
For binding one to another, this challenge he did tackle  
Thus he made for all the boards  
Of the tabernacle

And for the tabernacle, boards he did make  
Twenty boards for the south side, this task he did undertake  
Forty sockets of silver he made, according to the Lord's words  
To go under the boards twenty  
Two sockets for its two tenons under each of the boards

And for the other side of the tabernacle, the north side  
He made twenty boards, you see  
And their forty sockets of silver  
Two sockets under each of the boards, accordingly

For the side of the tabernacle to the west  
He made six boards, just as to him the Lord addressed  
He made two boards also  
For the two back corners of the tabernacle  
This is where they did go

And they were coupled at the bottom  
And coupled together at the top by one ring  
Thus he made both of them  
For the two corners, he did accomplish this thing  
So there were eight boards  
And their sockets—sockets of silver, numbering sixteen  
Two sockets under each of the boards  
He did this according to the pattern Moses had seen

And he made bars of acacia wood:  
Five for the boards on one side of the tabernacle  
As was to him made understood

Five bars for the boards on the other side of the tabernacle too  
And five bars for the boards of the tabernacle  
On the far side westward, so he did do  
And he made the middle bar to pass through, as the Lord did intend  
The boards from one end to the other end

He overlaid the boards with gold  
Made their rings of gold to be holders for the bars  
And overlaid the bars with gold, just as he was told  
And he made a veil  
Of blue, purple, and scarlet thread, so he did entwine  
And fine woven linen  
It was worked with cherubim in an artistic design

He made for it four pillars of acacia wood  
And overlaid them with gold, with their hooks of gold  
And he cast four sockets of silver for them  
He did this just as the Lord had told

He also made a screen for the tabernacle door  
Of blue, purple, and scarlet thread, these three  
And fine woven linen, made by a weaver  
And its five pillars with their hooks, as it was intended to be

And he overlaid their capitals and their rings with gold  
But their five sockets were bronze, just as he was told

Lord God, You have given us instructions in Your word  
Things which we are to do as You determine are right  
And so help us to be obedient, help us in this Lord  
That we may walk in a manner which is pleasing in Your sight

Lord, surely in obedience to You, with this You are pleased  
And in this obedience surely all our griefs are eased

And so with this we will press on, our eyes fixed on Jesus  
Who is the greatest joy and the highest hope for each of us

Hallelujah and Amen...