

## **EXODUS 38:9-31 (THE ALWAYS EVIDENT LORD)**

As with the previous few passages, the majority of the verses today have been covered, almost exactly, in earlier sermons. And so once again, we will follow a different path as to how we can approach these already familiar words.

I titled this “The Always Evident Lord” because the courtyard was visible to any who passed by. Even from the outside, and without peering into the courtyard itself, a person could make many deductions about what went on inside the sanctuary by simply sitting outside and watching the daily activities.

If they were astute enough, they might even be able to put together more than initially meets the eye. The larger portion of those who were in Israel completely missed the Always Evident Lord, Jesus. He was there among them, everything He did was in fulfillment of the very words of Scripture that they listened to each Sabbath day, and His words proclaimed ever-so clearly who He was... and yet they missed Him. They are still missing Him to this day.

And yet, there are innumerable multitudes who have taken the time to open their eyes, compare the words of Scripture which have been presented to them about Jesus, find Him, and even come to know Him in such a detailed way that they understand Him better than the Jews understood the symbolism of their own temple. After all, if one understands the Person, they should be able to understand what the shadows which only pointed to Him mean.

Today, we'll take a trip down the streets of Israel to the place where the sanctuary of the Lord stood. When there, we will contemplate its outer courts and what occurred there to see if we can find out anything about the God who resided there. If we can learn something about Him, then we might be able to find out how to approach Him.

**Text Verse:** Oh, that I knew where I might find Him,  
*That* I might come to His seat! Job 23:3

Job wanted to know where he might find the Lord. A person walking along the streets in Israel might be curious about the edifice he passed by where the Lord God of Israel dwelt. If so, he might stop and ask some questions about the unusual edifice.

From there, he might decide to stay awhile and observe the goings on at that special place. If so, he might come across the answer to the dilemma that Job faced. If we know where He is, we might be able to determine how to come to His seat.

For us, the place has been described in detail, the way there has been explained, and the means by which we can take that way there is fully revealed. This is the infinite value of the Holy Bible. It explains where the infinite God resides, it explains the bridge between finite us and infinite Him, and it explains the means by which that bridge is made available. Further, the duration of our journey to know Him fully will be an infinite one.

We have this treasure right next to us and available to us. It is finite in size, and yet its value and its worth are infinite. Such is the marvel and the wonder of this 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 Always Evident Lord (verses 9-20)**

<sup>9</sup>**Then he made the court on the south side; the hangings of the court *were of* fine woven linen, one hundred cubits long.**

<sup>10</sup> There *were* twenty pillars for them, with twenty bronze sockets. The hooks of the pillars and their bands *were* silver.

<sup>11</sup> On the north side *the hangings were* one hundred cubits *long*, with twenty pillars and their twenty bronze sockets. The hooks of the pillars and their bands *were* silver.

<sup>12</sup> And on the west side *there were* hangings of fifty cubits, with ten pillars and their ten sockets. The hooks of the pillars and their bands *were* silver.

<sup>13</sup> For the east side *the hangings were* fifty cubits.

<sup>14</sup> The hangings of one side *of the gate were* fifteen cubits *long*, with their three pillars and their three sockets,

<sup>15</sup> and the same for the other side of the court gate; on this side and that *were* hangings of fifteen cubits, *with* their three pillars and their three sockets.

<sup>16</sup> All the hangings of the court all around *were of* fine woven linen.

<sup>17</sup> The sockets for the pillars *were* bronze, the hooks of the pillars and their bands *were* silver, and the overlay of their capitals *was* silver; and all the pillars of the court had bands of silver.

<sup>18</sup> The screen for the gate of the court *was* woven of blue, purple, and scarlet *thread*, and of fine woven linen. The length *was* twenty cubits, and the height along its width *was* five cubits, corresponding to the hangings of the court.

<sup>19</sup> And *there were* four pillars *with* their four sockets of bronze; their hooks *were* silver, and the overlay of their capitals and their bands *was* silver.

<sup>20</sup> All the pegs of the tabernacle, and of the court all around, *were* bronze.

The courtyard of the sanctuary was the part which was evident to all the people. From outside, people knew that there was a structure which had a set and specific purpose. It would be unique, and thus it would bring the curious to wonder about it. And certainly this is the intent of what we know it pictures.

A simple question by anyone could be asked of those who went in and out as to what its purpose was. And a simple answer was all that was needed to explain the overall purpose of it –

“Excuse me, Sir, what kind of dwelling is this?” “It is the dwelling of the God of Israel, the true God. What you see is only the outer courtyard, and above the outer court hangings you can see the top of the tent where He dwells.”

This exterior view would be available to both Jew and Gentile, male and female, slave and free man. Any who were curious about what they saw needed only to ask. And if they were shy, they could make logical deductions about what it was and what its purpose was.

But it is speculated that the outer hangings themselves would allow a bit more to be seen. The word which describes the hangings indicates “a hanging,” but also a sling for slinging stones as if the hangings were loosely woven. That doesn’t tell us much, but the Greek translation of it indicates a sail. Because of this, it is believed by some scholars to be a fabric which was woven in such a way that the inside of the court could be seen through it.

And so we have here an edifice which would attract attention to itself, but not in an ostentatious manner. It would then at times make those outside curious enough to see more. They would long to peer in and see what was so special about this “God of Israel.”

Even from the outside, it would be evident that there was order and harmony here. There would also be a great deal of diversity. From the outside, without even peering in, there would be various materials evident to the eye. White fabric; bronze bases; poles of metal or wood; silver hooks, pillars and bands; and the front screen would have been a beautiful mixture of colors.

Surely the person curious about the exterior would want to know more about the interior. And so they might get closer in order to let their peering eyes gaze through the outer hangings and into the courtyard itself. What they would see then is the extent of the always-evident Lord. Other things would be concealed, but everything facing out into the courtyard would be evident.

And this is what the world around us pictures still. There is a world, filled with people, who know nothing about the true God as He has specifically revealed Himself. They go about life unknowing, and therefore, normally uncaring. It isn't that they don't necessarily care about the things of God, but one cannot truly care about something they have no comprehension of.

You certainly don't care a thing about the planet Gypsar which is in the Tulovian galaxy because you have never heard of it. But if you knew of the marvelous treasures that were there, you would read all about it. Until someone sees the sanctuary, they can never care about what the sanctuary pictures, nor would they care about the God who resides in it.

God to them is simply a god of whatever their traditions, culture, or their minds have established. And so when the Lord designed the tabernacle, He did it in such a way that any passerby would be curious, hopefully even tantalized, to know more about Him.

As this sanctuary in every detail pictures Christ, as we well know, then it must be comparable to how Christ is evident to the world today. There is the edifice, there are the priests coming in and going out, and there are also common people coming and going.

Along with the entries and exits of the people, there would be animals being brought in alive, and none exiting alive. Any person, sitting for a spell and watching the activity, would be able to make conclusions about what they were seeing.

The people go in with a lamb, there is the sound of bleating which is suddenly interrupted by the sound of the death of the animal, there is a temporary lull in what one could see, and then... There! Above the courtyard smoke is rising. The

smoke smells like the fragrant burning of a lamb. Aha! A sacrifice! Right there at the front of the courtyard.

Without even looking through the hangings, but just simply sitting outside, one could really learn a lot about the always-evident Christ. We can even back up for a moment. Today, just within the past hour, three groups of people came to the sanctuary at the same time. A priest came out to meet them and they chatted. After that, he bent over and inspected each animal very carefully. One of them was turned away. It was evident, even from where we are sitting and watching, that it had a defect.

Though the words were spoken in a different language, one not understood, it was unmistakable that the animal was rejected because it was marred. Only the very best was to be offered to this “God of Israel.” You see how easy it is! Just sit awhile and watch, and you will learn so very much.

And what about the people, will the people tell us anything as they come and go? Well, there is certainly a very, very rich man. Look at those fancy clothes. And yet, he is the one whose animal was turned away as unacceptable!

But that person to his right must be the poorest person ever seen. He and his family are literally in rags. And yet, they have saved all that they had in order to bring a lamb. And it is the most precious lamb I have ever seen. They must have paid extra for the chance to have it. Or, if they raised it, they were the most blessed of all. Surely they are giving of their very, very best in order to present a pleasing offering to this God of Israel.

I cannot even look upon that lamb without the greatest sense of awe and wonder. God, if there truly is a “God,” must have taken the highest delight in fashioning

that lamb – so innocent and pure, and yet, these people have decided that offering the lamb back to Him is more important than anything else.

I can tell that money is not the issue here with this God. The richest man I have ever laid my eyes on has had his offering rejected, and the poorest bunch of hillbillies I have ever seen have had theirs accepted, and even gladly. The high priest himself marveled at the perfection of this precious lamb.

No, it is not about money at all. It is something much more valuable... it is about faith. One family demonstrated faith in the provision of the Lord, even in their poverty. The other demonstrated a complete lack of faith, trusting in his own status before this God of Israel. One was accepted; the other was rejected. This God, and the rites given to honor Him, is a God of any and all who come to Him by... faith.

I know this because the third family that came was well-to-do. They drove up on high performance donkeys with their servants and offerings in tow, and yet they too have been accepted. Their offerings were without blemish, and they were offered with a sense of humility, even gratitude, for the honor of serving this God of Israel. They didn't trust in their wealth; they demonstrated faith.

I am indeed impressed with what I have seen. Let me tarry here and ponder more. I am truly curious about this "God of Israel." He appears different than all the rest. The other temples I have passed by didn't care at all about the type of offering, as long as there was a lot of money to go into the back pocket of the priest. A wink, a nod, the passing of some silver, and all was settled.

And that brings me to the silver. Even from outside, I can see that there are items of silver along the border of the courtyard. It is that upon which the hangings are hung. Other than the screen at the front, the hangings are all the finest white. In

fact, while sitting here, one was taken down because it had a mar on it. Only the purest white, like snow, even like purity itself, is seen.

And that purity was hung from *silver*. It reminds me of the silver being passed from the people to the priest at the other temples, but this silver is pure and polished. There is nothing underhanded or dirty here. And so if silver be silver, the purpose remains the same. Money was passed and a deal was made...

REDEMPTION!

The silver pictures a purchase, and thus an act of redemption. It is all so clear. The purity of the hangings is hung upon the silver of redemption. I like this God! This God of Israel! There is order and harmony here. And I can see, sitting here pondering these marvelous courts of the house of the Lord God of Israel, that the posts are set in bronze.

If the other materials have meaning, this must also. Bronze. It is hardy, it has a specific color because of the copper in it which other metals except gold lack, it is a very enduring metal, it is used as the base of the poles, and in fact, it is used for the pegs as well. It is the foundation of everything else that I can see.

I have already seen that there is judgment going on inside of the court. The sudden termination of the bleating, and then the rising of the smoke tells me this. It is the first thing that happens, just inside the entry to the sanctuary. It is the basis for everything else that occurs, just as the bronze is the base of everything I see from out here. JUDGMENT!

Simply by sitting outside, I can tell that the bronze signifies judgment. Yes, there is order and harmony here. There is wisdom on display. This sanctuary has intent and purpose; it has logic in all of its parts. Thus, the God inside that inner tent is different than all others.



I have passed through many lands and seen many gods. I have seen countless offerings, including human sacrifice – babies for some gods, and martyrs of war for others. There is no wisdom there. There is not logic there. There is no order or harmony. There is only chaos and death. But this sanctuary is different. I will tarry a bit longer...

Now, comes another thought to mind, this courtyard that I am looking at is facing east and west. The entrance is east, so those who enter to face the place of their God will be facing west. Isn't that curious! The sun rises in the east. One might think this sanctuary would be turned around the other way for the people to face the rising sun.

Instead, they have the sun to their backs, rejecting it as any type of god. Their eyes look west. It reminds me of an ancient story, one where there was a land of exile to the east, but a place of delight to the west. It is an ancient story, but it is in my memory. These people are looking west, maybe in hopes of the land of delight. I need to learn more about this God who dwells *to the west*...

This makes me think about another part of this sanctuary. If their God resides in the west, then they are coming from the east, out of that place of exile I heard about. You might think that the whole east end would be opened wide then, so that any and all could flood in. But this isn't the case.

Instead, there is a screen at the entrance. There is a simple and small way to gain access into the courtyard. Think of it! The whole world is rushing along, busily seeking out "God" in whatever manner they choose. The path is wide to fit all of those people. But if this God that these people serve is the true God, then what a narrow means of gaining access into His presence!

One must be heading west, they have to go through just the right door at just the right location, they must come with an offering, and that offering is rejected if it isn't pure and spotless and perfect. If these expectations are met, then they come

up to this screen and its limited means of access. And what a marvelous screen! It is made of the richest colors – blue, purple, and scarlet thread which are intricately woven. It is a masterpiece of beauty.

I asked one of the people about the colors. He happened to speak my language and he told me that the blue stands for their law, the law of their God. The purple speaks of royalty. Their God is their King. As their King, He exercises the power of a king, upholding the law, executing war, and judging. These are a combination of blue and red which merge into purple.

And the red, how deep it is. It is the finest scarlet color I have ever seen. He told me that the red speaks of shed blood, but then he curiously said that the shed blood is what grants life. This is the strangest thing I can imagine. I need to learn more about this God who gives life from death. These things are so curious, and yet they seem so reasonable at the same time. And so I am tempted to get closer now and peer through the hangings to see the inside of the court better.

As I peek in, it is just as I expected. I can see an altar, standing before the entrance, west of the screen. It is bronze too. JUDGMENT! I've already figured out what the bronze stands for and why would I expect this to be any different? I'll sit here quietly and see what happens. Maybe I'm right...

Sure enough, this altar is where a lot of activity is going on. The people bring in their animals, hands are placed on their heads, words are uttered, and then the animal is sacrificed. Its blood is collected and is handled by the priest.

Is this what it means that shed blood is what grants life? Is there some sort of a transfer from this innocent animal to the people, and from the people to the animal? That must be what the man meant. The people come in carrying a

burden, the burden is transferred to the innocent animal, and the people's burden is lifted.

It all makes sense. I've seen this type of thing in other temples, but it never seemed so effective. I don't know how I know it, but I just know it. Here, there is such a sense of order and meticulous care, that I can tell what they are doing makes perfect sense. It is like a dream come true seeing what is happening here.

The only other thing I see outside of the main tent area within the courtyard is a wash basin. It is bronze too. JUDGMENT. The priests go to it to wash their hands and their feet. Now isn't that curious! They are priests, so they must have been ordained as priests. And yet, they need to go back to this basin to clean themselves, as if they are defiled.

How can a priest be defiled? They must pick it up as they live their regular lives. They don't wash their whole body though, just their hands and their feet. So, if they are priests who are acceptable to their God, and yet they are defiled, then the defilement must come as they walk with their feet and as they work with their hands.

I think I understand this. Even those cleansed by God still need to continuously purify themselves in order to be acceptable to perform the priestly duties. This God that they worship is so holy that *even His priests* must continuously be purified. The only word I can use to describe this is that they "sanctify" themselves. It's funny, they are sanctified, and yet they need to be sanctified. I will ponder this as I browse some more. ...

Well, isn't that interesting. It sure seems rather odd to me is that this courtyard doesn't have any other furniture. There are no chairs for the priests to sit at; there is no place for them to lie down. They just keep working... one sacrifice after

another. And yet, the people seem content and pleased with how things are going.

I need to find out why, and there is just the guy to ask. He is an old man with a long beard and many years of life scarred into the wrinkles on his face. He must have been coming to the sanctuary a long time. If anyone knows the scoop, it must him.

And bonus, no translator needed. He also speaks my language. It seems that this God of theirs has every detail figured out in advance for me. In asking him what all of this meant, he stretched out his ancient eyes and looked back towards the tent inside the courtyard. He thought about it and then spoke.

“Our people worship God. The God. The one true God. He gave us His law and we were asked to live by it. A covenant was cut and we were accepted as His people. In the law, there are penalties *for* sin, but there is also forgiveness *from* sin as provided by the law.

“We come here to sacrifice in accordance with the law and our sin is forgiven. And we come here a lot. Year after year, we are reminded of our sin, and so we know that our *sins* are forgiven, but our *sin* is not taken away. If it was, we wouldn’t have to come back time and time again.

“But... in our law are included ancient stories of our history, even to the beginning of time itself. Right at the beginning, we were told of One who would come and who would destroy the evil one who brought sin into our lives. Until He comes, we present ourselves at this sanctuary to do what He will someday take care of for us.

“When He does this, I mean when He destroys the power of the one who brought evil into our lives, we won’t have to come back here, year after year. Instead, not only will our *sins* be forgiven, but our *sin* will be taken away. This is what we are waiting for.

“This sanctuary is telling us a story. Each pillar, and each color tells a part of it. The altar and the screen tell us a part of the story. I’ve contemplated this sanctuary for the past 87 years of my life, and each time I think on it, the story becomes a little clearer to me.

“There are parts of this sanctuary that no one is allowed to see, except the priests of course. And there is one part that only the high priest may see, and he can only see it once a year. And when he goes in, he must bring the blood of a sacrifice made for himself before he enters. He also takes in incense to obscure his vision of the most holy objects that are there. That tells us a story too.

“All of this is temporary, but all is necessary. We, as a people, are learning a most important lesson, if we will but learn. We’re a stiff-necked group. Our God has told us as much, and I fear that terrible times lay ahead, but we will still hold out for the promise of this One we call “Messiah.” He will make all things new.

The old man stopped there and said, “This, this is the answer to your question. Now I have a question for you. Life is precious and it passes by all too quickly. There is hope in the God of Israel. Would you like to come and rest in the shadow of His wings?”

I pondered his question. I’ve seen enough. I’ve seen the logical construction of this sanctuary. I’ve counted its poles and hangings. I’ve noted its sizes and dimensions. I’ve contemplated its materials and colors. I understand the sacrifices, and I believe that they are effective in making the people acceptable to

their God – “the God.” I’ve seen so many things, and yet I have not even stepped inside. That is what I want to do next.

“Yes sir. I believe that I would. I would like to come and dwell among your people, and I want to share in what your God offers. I will do what is required to become a part of your people, the people of the God of Israel.”

Obviously, this has been a story, but it is a reasonable story. The courtyard of the sanctuary was what anyone who passed by could see. It was intended to keep people out, but it was also designed to let people in. For those who were of Israel, they could come inside the courts. For those who were not of Israel, they could still look in through the hangings in order to see and understand.

And what was it that both Israel and the Gentiles was to understand? It was that the God who resided within the tent which was within the hangings of the courtyard, was the same God who had done so much for Israel. He had done the miraculous in the past, and He had made promises for the future as well.

The courtyard was the always-evident Lord. One could understand so much about Him by just contemplating what their eyes could see. He is loving; He has provided a way of fellowshiping with His people. He is just; the people’s sins required judgment. He is merciful; He provided forgiveness through a substitute.

He is compassionate; He allowed the forgiveness of sins many times. He is righteous; His forgiveness was not arbitrary, nor was it withheld when it was petitioned as He laid out for the people. He is holy; the substitute could have no blemish, but rather it needed to be perfect.

The lesson of the courtyard is the lesson of our lives in the Lord. The people of the world may only see the true God through our lives, and so we are to be the

always-evident Lord to them. Not that we *are* the Lord, but that we are the ones to make the Lord known to others.

If we, you or I, are all that some people will ever see in order to know Christ, will we be a suitable example for this to happen? Are we willing to put ourselves on display so that people will say, "I want to know more about what is inside the courtyard."? Will they want to come through the screen, come to the altar, place their hands on the Lamb, and confess their sins over Him?

Each aspect of the courtyard is an aspect which pertains *to you*. The white hangings are the righteousness of Christ imputed *to you*. The bronze is the judgment which was rendered upon Christ *for you*. The silver is the redemption upon which *your righteousness* was purchased. We can go through every detail of this courtyard and apply what the always-evident Lord has done *for you*.

In turn, you should make yourself a shining example of this always-evident Lord for others to see and desire. Until they are justified, they cannot be sanctified. And until they are sanctified, they will never be glorified. The access to the throne of God is found in one place for all people, and you may be the only one to bring that knowledge to some of them.

You are on a journey heading west, back to the land of delight. Be sure that you bring along as many people as you can in the process. Should you fail, their destiny will be a far, far different one. As I noted, there is no chair and no sofa in the courtyard. There is no bed either. The priests worked and never sat down. You too need to spend your time wisely, working out your presentation of the always-evident Lord, so that when someone asks you about Him, you will be ready with a defense to everyone who asks you a reason for the hope that is in you.

*How lovely is Your dwelling place, O Lord  
How marvelous are Your courts which do surround  
And how beautiful is Your gate, it pulls my heart toward  
The marvelous place, there on the dry ground  
I long to enter into the place where You dwell  
And to smell the burning of the sacrifice  
Accept my offering O Lord, and be pleased to tell  
That we are again in fellowship, so sweet and so nice  
How lovely is Your dwelling place, my God  
I long to stay here with You for eternal days  
And to gaze upon the beauty of my Lord  
And with my soul, forever to sing Your praise*

## **II. The Inventory (verses 21-31)**

**<sup>21</sup> This is the inventory of the tabernacle, the tabernacle of the Testimony,**

These words are debated. Is this speaking of the inventory of the things already mentioned, or the metals which will next be numbered? What is probably correct is that it brings us all the way back to chapter 35, and it carries all the way through until verse 20 of this chapter. Further, it will also include the metals when they are mentioned.

Everything that was offered, collected, and constructed was detailed and described. Even if the exact amount of the materials wasn't noted, such as how much acacia wood was used, the materials were accounted for in the construction of the items.



In this verse, it places everything under the umbrella of *ha'mishkan mishkan ha'eduth* – “The tabernacle, [the] tabernacle [of] the testimony.” The reason for this is that the entire sanctuary, including the tent and the courtyard, was designed and constructed as extensions of the tabernacle itself.

And the tabernacle was erected specifically for the purpose of enclosing the two stone tablets of *ha'eduth* – the testimony. It is the testimony against sin which is contained within the Ark and upon which sat the Mercy Seat.

**21 (con't) which was counted according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son of Aaron the priest.**

This counting of the materials was according to Moses' command and was intended to be as a service of the Levites. The word “for” is not in the Hebrew and it gives a faulty sense of what is said. The service wasn't *for* them, it was administered *by* them at the direction of Ithamar, the youngest son of Aaron.

It is curious that as the youngest he would be selected, but maybe the meaning of his name gives us a clue as to why. The name Ithamar means “Island of Palms” or “Land of Palms.” The *tamar*, or palm, is a symbol of uprightness. Thus the Levities are considered as an island of upright people who are administering a service before the Lord.

**22 Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD had commanded Moses.**

**23 And with him was Aholiab the son of Ahisamach, of the tribe of Dan, an engraver and designer, a weaver of blue, purple, and scarlet *thread*, and of fine linen.**

The initial call of Bezalel and Aholiab was made in Exodus 31. The men, their work, and even their names were chosen specifically for us to see pictures of Christ. If you skipped that sermon, you are directed to go home and watch it.

**24 All the gold that was used in all the work of the holy *place*, that is, the gold of the offering, was twenty-nine talents and seven hundred and thirty shekels, according to the shekel of the sanctuary.**

The gold mentioned here was not for the “holy place” but for the sanctuary. The gold was used in the holy place, the most holy, place, and on the pillars which supported the screen entrance into the tabernacle. The total amount of gold is estimated to equal out to 4245 troy pounds. (\$62,543,198.10 / 7 Dec 2016)

Although it is an exceptional amount, it is not so much as to be inconceivable. If there were 2,000,000 people who left Egypt and each family requested articles of gold from their neighbor, this would only amount to a portion of what was carried out.

**<sup>25</sup> And the silver from those who were numbered of the congregation was one hundred talents and one thousand seven hundred and seventy-five shekels, according to the shekel of the sanctuary:**

**<sup>26</sup> a bekah for each man (*that is*, half a shekel, according to the shekel of the sanctuary), for everyone included in the numbering from twenty years old and above, for six hundred and three thousand, five hundred and fifty *men*.**

**<sup>27</sup> And from the hundred talents of silver were cast the sockets of the sanctuary and the bases of the veil: one hundred sockets from the hundred talents, one talent for each socket.**

**<sup>28</sup> Then from the one thousand seven hundred and seventy-five *shekels* he made hooks for the pillars, overlaid their capitals, and made bands for them.**

Although this is new information in the Bible, we have already reviewed it in a previous sermon, having gone forward to this passage in order to understand where the silver for the sockets, hooks, bands, and overlay came from.

That sermon was detailed in Exodus 26:15-30. If you missed that, you are directed to go home and pull it up on YouTube. If you watch it during dinner, order pizza or something else that you can eat by hand so that you don't miss any details.

As a squiggle for your brain, this is the second and last time that the *beqa* is mentioned in the Bible. The first was in Genesis 24:22. The *beka* comes from *baqa* which means to cleave or to split. Hence a *beqa* is a split, or half, shekel.

Verse 26 is also an important number concerning those who are considered as adult males in Israel at the time. The age is twenty and above, and there are 603,550 men. This is in accord with the number given in Exodus 12:37 and it,

therefore, allows a close reckoning of how many people actually departed from Egypt.

The number is not exact, but it is close enough to estimate the total population who probably came out. That would be somewhere around 2,000,000 souls. The total amount of silver today would equal about 14,602 troy pounds. (\$3,457,169.52 / 7 Dec 2016).

**<sup>29</sup> The offering of bronze *was* seventy talents and two thousand four hundred shekels.**

**<sup>30</sup> And with it he made the sockets for the door of the tabernacle of meeting, the bronze altar, the bronze grating for it, and all the utensils for the altar,**

**<sup>31</sup> the sockets for the court all around, the bases for the court gate, all the pegs for the tabernacle, and all the pegs for the court all around.**

The use of the brass and what it pictures concerning the work of Christ was previously noted in our sermons. If you missed them, and there are several, you will need to just start all over with the tabernacle series and watch each sermon. Be sure to take notes as I will be giving a written exam before you get your certificate of completion. The total amount of bronze today would equal about 10,277 troy pounds.

In all, the need for every detail set out by the Lord was met by the giving of the people, and all of it was voluntary with the exception of the ransom money taken during the numbering of the people. The Lord had a plan, the minutest details of which are being overseen by Him, and it is being worked out moment by moment in the stream of time.

Our Lord Jesus is the fulfillment of every one of these types and shadows which He has brought to the pages of His word. He is there for us to see and to understand. Be pleased as you pick up this precious treasure each day to look for Him there.

In the end, we are on a journey back to the arms of our heavenly Father. Christ is the path, and Jesus is the finish line at the end of that path. Let us fix our eyes on Him and let us not waiver in our devotion to Him. Let us be found pleasing in the sight of the Lord as we look for Him in His superior word.

**Closing Verse:** “Give to the LORD, O families of the peoples,  
Give to the LORD glory and strength.

<sup>8</sup> Give to the LORD the glory *due* His name;  
Bring an offering, and come into His courts.

<sup>9</sup> Oh, worship the LORD in the beauty of holiness!  
Tremble before Him, all the earth.” Psalm 96:7-9

**Next Week:** Exodus 39:1-43 *When I give you the title, please don't, hem or haw, haw or hem...* (And Moses Blessed Them) (103<sup>rd</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 Courtyard and the Inventory**

Then he made the court on the south side

The hangings of the court, according to the word

Were of fine woven linen

One hundred cubits long, as specified by the Lord

There were twenty pillars for them

With twenty bronze sockets also

The hooks of the pillars  
And their bands were silver, as we know

On the north side the hangings  
Were one hundred cubits long, as was said  
With twenty pillars and their twenty bronze sockets  
The hooks of the pillars and their bands were silver  
As the instructions read  
And on the west side there were  
Hangings of fifty cubits, as we are told  
With ten pillars and their ten sockets  
The hooks of the pillars and their bands were silver, not of gold

For the east side the hangings were fifty cubits  
The hangings of one side of the gate  
Were fifteen cubits long  
With their three pillars and their three sockets  
As the record does state  
And the same for the other side of the court gate  
On this side and that were hangings of cubits fifteen  
With their three pillars and their three sockets  
Bezalel's adherence to the details here is seen  
All the hangings of the court all around  
Were of fine woven linen; surely its appearance did astound

The sockets for the pillars were bronze  
The hooks of the pillars and their bands were silver also  
And the overlay of their capitals was silver  
And all the pillars of the court had bands of silver, as we know  
The screen for the gate of the court  
Was woven of blue, purple, and scarlet thread  
And of fine woven linen  
It was accomplished just as the Lord had said

The length was twenty cubits  
And the height along its width was cubits five  
Corresponding to the hangings of the court  
For perfection Bezalel did strive  
And there were four pillars  
With their four sockets of bronze too  
Their hooks were silver  
And the overlay of their capitals and their bands  
Was silver through and through  
All the pegs of the tabernacle  
And of the court all around, were bronze  
Every detail Bezalel did minutely tackle

This is the inventory of the tabernacle  
The tabernacle of the Testimony

Which was counted  
According to the commandment of Moses, you see  
For the service of the Levites, from the first to the least  
By the hand of Ithamar, son of Aaron the priest

Bezalel the son of Uri, the son of Hur  
Of the tribe of Judah, so we know  
Made all that the LORD had commanded Moses  
And according to the detailed instructions also  
And with him was Aholiab the son of Ahisamach  
Of the tribe of Dan, an engraver and designer was he  
A weaver of blue, purple, and scarlet thread, and of fine linen  
Working out his works so carefully

All the gold that was used in all the work of the holy place  
That is, the gold of the offering  
Was twenty-nine talents and seven hundred and thirty shekels  
According to the shekel of the sanctuary, such was the proffering  
And the silver from those who were numbered  
Of the congregation was one hundred talents, so we see  
And one thousand seven hundred and seventy-five shekels  
According to the shekel of the sanctuary  
A bekah for each man; that is, half a shekel  
According to the shekel of the sanctuary

For everyone included in the numbering  
From twenty years old and above, counted accordingly  
For six hundred and three thousand, five hundred and fifty men  
The number was taken at Sinai, there and then  
And from the hundred talents of silver  
Were cast the sockets of the sanctuary and the bases of the veil  
One hundred sockets from the hundred talents  
One talent for each socket did entail

Then from the 1775 shekels  
He made hooks for the pillars, this he did do  
Overlaid their capitals  
And made bands for them too  
The offering of bronze was talents seventy  
And two thousand four hundred shekels accordingly

And with it he made the sockets  
For the door of the tabernacle of meeting, so he made  
The bronze altar, the bronze grating for it  
And all the utensils for the altar, plying in his trade  
The sockets for the court all around  
The bases for the court gate, bases which did abound  
All the pegs for the tabernacle  
And all the pegs for the court all around



Thank You, Lord for the wonderful detail we see  
Every word is precious for us to ponder  
And all of it points to Jesus ever so marvelously  
Thank You for sharing with us such splendid wonder  
Hear our thanks as we praise You for all of our days  
Forever and ever we shall sing to You with joyous praise

Hallelujah and Amen...