

EXODUS 39:1-43 (AND MOSES BLESSED THEM)

Today's passage is like the past few. It deals with the actual work which was accomplished in accord with the details which had previously been given. Therefore, like those past few sermons, we will find a parallel thought to look over which relates to the work being conducted rather than minutely analyzing the verses as we already have.

As the verses today deal with the garments of the priesthood, it would be good to look at how those garments actually demonstrate the *inferiority* of the Law of Moses and the priesthood of Aaron, to that of the covenant given in Christ's blood which is administered by the priesthood of the Lord.

It should never be our intent to find fault in the Law of Moses in the sense that it was an inappropriate aspect of God's workings in the dispensations of time. And yet, the author of Hebrews says concerning this law, "For if that first *covenant* had been faultless, then no place would have been sought for a second."

What then was faulty concerning the covenant, if not the covenant itself? The answer is, the human aspect of it. It was administered by a fallible man, its priesthood was carried out by fallible men, and the people under the law were never made perfect by the law itself. Paul tells us in Romans that "the law *is* holy, and the commandment holy and just and good."

However, because man is fallen, the law can only highlight our sin, it was never intended to remove it by our efforts. Rather, it was given to show us that we needed something more. The law could remove our sin, but only in its fulfillment. And that could only come about by One who had no sin of His own. Enter Jesus. It is He whose work was needed in order for the law to make us holy...

Text Verse: “Let Your work appear to Your servants,
And Your glory to their children.

¹⁷ And let the beauty of the LORD our God be upon us,
And establish the work of our hands for us;
Yes, establish the work of our hands.” Psalm 90:16, 17

Only after Christ fulfilled the law could the work of our hands be established. And only through the administration of a New Covenant, in the mediation of a better High Priest, can we hope to please God. Thank God for Christ Jesus who does all of this for us! Yes, 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. A Better Priesthood (verses 1-31)

¹ From the blue, purple and scarlet yarn they made woven garments for ministering in the sanctuary. They also made sacred garments for Aaron, as the LORD commanded Moses.

² They made the ephod of gold, and of blue, purple and scarlet yarn, and of finely twisted linen.

³ They hammered out thin sheets of gold and cut strands to be worked into the blue, purple and scarlet yarn and fine linen—the work of skilled hands.

⁴ They made shoulder pieces for the ephod, which were attached to two of its corners, so it could be fastened.

⁵ Its skillfully woven waistband was like it—of one piece with the ephod and made with gold, and with blue, purple and scarlet yarn, and with finely twisted linen, as the LORD commanded Moses.

⁶ They mounted the onyx stones in gold filigree settings and engraved them like a seal with the names of the sons of Israel.

7 Then they fastened them on the shoulder pieces of the ephod as memorial stones for the sons of Israel, as the LORD commanded Moses.

8 They fashioned the breastpiece—the work of a skilled craftsman. They made it like the ephod: of gold, and of blue, purple and scarlet yarn, and of finely twisted linen.

9 It was square—a span long and a span wide—and folded double.

10 Then they mounted four rows of precious stones on it. The first row was carnelian, chrysolite and beryl;

11 the second row was turquoise, lapis lazuli and emerald;

12 the third row was jacinth, agate and amethyst;

13 the fourth row was topaz, onyx and jasper. They were mounted in gold filigree settings.

14 There were twelve stones, one for each of the names of the sons of Israel, each engraved like a seal with the name of one of the twelve tribes.

15 For the breastpiece they made braided chains of pure gold, like a rope.

16 They made two gold filigree settings and two gold rings, and fastened the rings to two of the corners of the breastpiece.

17 They fastened the two gold chains to the rings at the corners of the breastpiece, ¹⁸ and the other ends of the chains to the two settings, attaching them to the shoulder pieces of the ephod at the front.

19 They made two gold rings and attached them to the other two corners of the breastpiece on the inside edge next to the ephod.

20 Then they made two more gold rings and attached them to the bottom of the shoulder pieces on the front of the ephod, close to the seam just above the waistband of the ephod.

21 They tied the rings of the breastpiece to the rings of the ephod with blue cord, connecting it to the waistband so that the breastpiece would not swing out from the ephod—as the LORD commanded Moses.

22 They made the robe of the ephod entirely of blue cloth—the work of a weaver—

²³ with an opening in the center of the robe like the opening of a collar, and a band around this opening, so that it would not tear.

²⁴ They made pomegranates of blue, purple and scarlet yarn and finely twisted linen around the hem of the robe.

²⁵ And they made bells of pure gold and attached them around the hem between the pomegranates.

²⁶ The bells and pomegranates alternated around the hem of the robe to be worn for ministering, as the LORD commanded Moses.

²⁷ For Aaron and his sons, they made tunics of fine linen—the work of a weaver—²⁸ and the turban of fine linen, the linen caps and the undergarments of finely twisted linen.

²⁹ The sash was made of finely twisted linen and blue, purple and scarlet yarn—the work of an embroiderer—as the LORD commanded Moses.

³⁰ They made the plate, the sacred emblem, out of pure gold and engraved on it, like an inscription on a seal: HOLY TO THE LORD.

³¹ Then they fastened a blue cord to it to attach it to the turban, as the LORD commanded Moses.

The idea of a priest is that of someone who has authority to perform religious ceremonies on behalf of himself and others. The first actual mentioning of a priest in the Bible is that of the mysterious Melchizedek in Genesis 14 –

“Then Melchizedek king of Salem brought out bread and wine; he *was* the priest of God Most High. ¹⁹ And he blessed him and said:

‘Blessed be Abram of God Most High,
Possessor of heaven and earth;

²⁰ And blessed be God Most High,
Who has delivered your enemies into your hand.’

And he gave him a tithe of all.” Genesis 14:19, 20

This is all that is recorded here about this mysterious man. There were certainly priests since the time after the fall. Adam would have performed the function on behalf of his family, but the idea of a priest who administered on behalf of others is really only first seen in Melchizedek. This Melchizedek is reintroduced into the Bible in the 110th Psalm where David reaches back into the words of Genesis and makes a prophecy based on a most profound deduction; certainly inspired by the Spirit of God –

“The LORD has sworn
And will not relent,
‘You *are* a priest forever
According to the order of Melchizedek.’” Psalm 110:4

David foresaw a Person who would come who would be a priest forever, and he explains this with the words “according to the order of Melchizedek.” One would have to be extremely astute to understand all that this simple sentence means.

In fact, even with a detailed explanation of it in the book of Hebrews, people still often fail to grasp the full significance of David’s amazingly deep, and yet short and simple proclamation. This is the only other time in all of the Old Testament that Melchizedek is mentioned.

And of course this is proper because the Law of Moses had a priest, it had a priesthood, and it also had a place where the priests were to minister. Along with that, the priests had all of their duties and responsibilities laid out. For the law of Moses, and the Aaronic priesthood which served that law, Leviticus details the majority of their responsibilities.

And, inclusive of all of these other things, the garments of the high priest, and his associate priests, are all given in minute detail here in the book of Exodus. The

law is given, the sanctuary along with all of its furniture is described, and so it is natural that the ordination process for the priests, and the garments of the priests, are described at this time now as well.

Those priestly garments were called for by the Lord, and now their actual manufacture is detailed in obedience to the Lord's word. This is the purpose of verses 1-31 of this chapter. The significance of these things, and their amazing prophetic pictures of Christ, were explained in several sermons already, and to understand their meaning, you can go back and read or watch them. It truly is an astonishing study which would be well worth your time.

And so as far as the Aaronic priesthood, it has been called for, it is being prepared, and it will be fully ordained and established in the pages ahead. Most of the duties of that priesthood will be minutely described in Leviticus. This priesthood will last about 1500 years.

It was superseded by the greater priesthood of Christ Jesus, but it still continued until AD70 when the temple in Jerusalem was destroyed and the people were exiled. Amazingly, and in fulfillment of Scripture, this same priestly line has been identified through modern DNA analysis, and people of that line today are being prepared for reinstating this ancient priesthood.

A high priest has already been selected, and the garments and associated implements necessary for conducting their duties have been fashioned. Though this priesthood is obsolete through the work of Christ, God has shown that it would, in fact, be reinstated for a set period and for a specific reason. That is detailed in Daniel 9.

In verse 24 of Daniel 9, it says that a period of 70 "weeks," or periods of 7-year intervals, would lay out the entire future prophetic scenario for the completion of

the time of the Law of Moses, including its priesthood. That then is a 490-year period. Until the time of Christ's death, it was a period of 483 years.

At that time, the prophetic calendar was stopped. The temple sacrifices were no longer acceptable to God, and as I said, the temple was destroyed in AD70, exactly 14,000 days after the cross of Christ. That, however, still leaves a 7-year period left unfulfilled. It says in Daniel 9:26 that the city and the sanctuary would be destroyed, but then in Daniel 9:27 it says this –

“Then he shall confirm a covenant with many for one week;
But in the middle of the week
He shall bring an end to sacrifice and offering.”

If there are sacrifices and offerings noted after the death of the Messiah, and the further destruction of the temple in AD70, then it means that verse 27 is speaking of a future date when they will be reinstated. It is future to us now, but it won't be long before it comes about. We are living in extraordinarily exciting times as the fulfillment of Bible prophecy is being realized before our eyes.

All of what we are seeing now in the re-establishment of this Aaronic priesthood goes back to these passages in the book of Exodus, including the *details of the garments* we are looking at today. Observant Jews in Israel need only to pick up a copy of the Bible and read what we are looking in this passage in Exodus in order to know what to make and how to make it.

But, because these things only pointed to Christ, and because David spoke of a priesthood on the order of Melchizedek which was to come, and because Jeremiah spoke of a New Covenant for Israel, and finally... because we have already seen an explanation for all of the things in this passage today in past sermons, we will look at what actually *replaces* Aaron's priesthood, and why the

efforts of Israel in reestablishing the priesthood are only a stepping stone to the final termination of the Law of Moses.

As I said, David made that seemingly off-handed reference to Melchizedek in the 110th Psalm. Unless you stop and really contemplate it, you might just keep on reading without ever giving a second thought to what he says. But the author of Hebrews was determined to explain what we might so cursorily pass by.

And so he re-introduces this Melchizedek in Hebrews 5, and then he talks of him briefly in chapter 6 and more especially in chapter 7, explaining why he is such an important figure. Here is what he says in Hebrews 5 –

“So also Christ did not glorify Himself to become High Priest, but *it was* He who said to Him:

‘You are My Son,
Today I have begotten You.’

⁶ As *He* also says in another *place*:

‘You *are* a priest forever
According to the order of Melchizedek’;

⁷ who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, ⁸ though He was a Son, yet He learned obedience by the things which He suffered. ⁹ And having been perfected, He became the author of eternal salvation to all who obey Him, ¹⁰ called by God as High Priest “according to the order of Melchizedek,” ¹¹ of whom we have much to say, and hard to explain, since you have become dull of hearing.” Hebrews 5:5-11

The author directly quotes David’s words of the 110th Psalm and explicitly tells us that these words are speaking of Jesus. David, under inspiration of the Spirit,

wrote words of a coming High Priest. However, that His priesthood would be according to the order of Melchizedek brings in some obvious problems. They will be explained by him as he goes along.

In Hebrews 6, the author speaks of the immutability of God's promises, and the surety we have therefore in the oath of God, noting that God cannot lie. In this, he is referring to the word of the Lord through David concerning the High Priest to come. Remember what the Lord said through David in Psalm 110 –

“The LORD has sworn
And will not relent,
'You *are* a priest forever
According to the order of Melchizedek.” Psalm 110:4

To close out chapter 6 of Hebrews, and to prepare us for his detailed explanation in chapter 7, the author states these words –

“This *hope* we have as an anchor of the soul, both sure and steadfast, and which enters the *Presence* behind the veil,²⁰ where the forerunner has entered for us, *even* Jesus, having become High Priest forever according to the order of Melchizedek.” Hebrews 6:19, 20

The hope of God is in the oath of God, and in His trustworthiness in fulfilling that oath. This hope is that Jesus is the coming High Priest that David spoke of, a high priest forever. What is he talking about? Chapter 7 of Hebrews explains it, and we will look over his words, but we can only do so briefly. A full evaluation of what he says would take innumerable pages of commentary.

As we proceed, remember why we are even looking at the passage. It is because we are currently going through Exodus and are evaluating those things which are

a part of the establishment of the Aaronic priesthood. Was this to be a permanent priesthood? If so, then there would be no need for Jesus.

For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, ² to whom also Abraham gave a tenth part of all, first being translated “king of righteousness,” and then also king of Salem, meaning “king of peace,” ³ without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually. Hebrews 7:1-3

The author notes the name and positions of Melchizedek. He is the king of Salem and the priest of the Most High God. He doesn't question or dispute this. He is speaking of a real person, who really filled the offices of both king and priest, something not allowed under the Law of Moses. Under the law, the two offices were not to be mixed. When someone attempted to mix them, bad things resulted. One such account is recorded about King Uzziah –

“But when he was strong his heart was lifted up, to *his* destruction, for he transgressed against the LORD his God by entering the temple of the LORD to burn incense on the altar of incense. ¹⁷ So Azariah the priest went in after him, and with him were eighty priests of the LORD—valiant men. ¹⁸ And they withstood King Uzziah, and said to him, “*It is not for you, Uzziah, to burn incense to the LORD, but for the priests, the sons of Aaron, who are consecrated to burn incense. Get out of the sanctuary, for you have trespassed! You shall have no honor from the LORD God.*”

¹⁹ Then Uzziah became furious; and he *had* a censer in his hand to burn incense. And while he was angry with the priests, leprosy broke out on his forehead, before the priests in the house of the LORD, beside the incense altar. ²⁰ And Azariah the chief priest and all the priests looked at him, and there, on his forehead, he *was* leprous; so they thrust him out of that place. Indeed he also hurried to get out, because the LORD had struck him.

²¹ King Uzziah was a leper until the day of his death. He dwelt in an isolated house, because he was a leper; for he was cut off from the house of the LORD." 2 Chronicles 26:16-21

The next thing the author of Hebrews notes is that he filled this king/priest role at the time of Abraham. Thus, Melchizedek precedes both the priesthood of Aaron and the kingship of Israel, typified by David who wrote the 110th Psalm. Next, he explains the meaning of his name and title – Melchizedek is from *melek*, or “king,” and *tsaddiq*, or “righteous.” He is further *melek shalem*, or “king of peace.” Thus, in both titles, he typifies Christ.

But he further typifies Christ in that the Bible gives no record of his genealogy, birth, or death. Because of this, his priesthood is considered an eternal one. This doesn't mean it literally is, but that in record, this is all that God wanted us to know in order to make the typological picture of the Lord.

⁴ Now consider how great this man *was*, to whom even the patriarch Abraham gave a tenth of the spoils. ⁵ And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham; ⁶ but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises. ⁷ Now beyond all contradiction the lesser is blessed by the better. ⁸ Here mortal men receive tithes, but there he *receives them*, of whom it is witnessed that he lives. ⁹ Even Levi, who receives tithes, paid tithes through Abraham, so to speak, ¹⁰ for he was still in the loins of his father when Melchizedek met him. Hebrews 7:4-10

The point here is to show the superiority of Melchizedek's priesthood over that of Aaron. Aaron descended from Levi who came from Jacob who came from Isaac who came *from Abraham*. Greatness within the Bible is reflected in the preceding generation. Thus a father is considered greater than the son. Abraham is the father of the Hebrew people and is thus the greatest of that race.

However, Abraham gave a tenth of his spoils to Melchizedek, demonstrating that Melchizedek was *the greater*. This is supported by the subsequent blessing of Abraham by Melchizedek. The greater blesses the lesser. Levi received tithes from

Israel, and the Aaronic priesthood, administered by the sons of Levi, therefore is said to have paid tithes through Abraham to Melchizedek.

The reason for this is that Levi was still in Abraham's loins when Abraham presented his offering to Melchizedek. It is the same concept as the transfer of original sin. Charlie Garrett was in the loins of Adam when Adam sinned. Thus, I have sinned through Adam, just as Levi paid tithes through Abraham.

And so we have established several things already about Melchizedek. He is a king and a priest; something *greater* than that belonging to the priesthood of the law which was separated from kingship under the law. He also preceded the priesthood of the law, and yet his priesthood is, from a biblical context, still in effect; it is eternal. The Aaronic priesthood had a beginning when the law was introduced. It also had an ending with the establishment of the New Covenant. Therefore, the priesthood of Melchizedek is greater in this respect.

Further, Melchizedek is typical of the Son of God because he has no recorded genealogy. Thus, his priesthood is greater than that of the law which was administered through Moses and which began with the man Aaron – both of whose births and deaths are recorded. Also, because Melchizedek is shown to be greater than Abraham, and Abraham is greater than Levi, then the priesthood of Melchizedek is also greater than that of the priesthood of Levi.

David said that someone was coming who would have a priesthood on the order of Melchizedek. Thus, this coming priesthood would be *greater* than that of Aaron in each of these respects. To support this, the author now asks an obvious question...

¹¹ Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need *was there* that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? ¹² For the priesthood being changed, of necessity there is also a change of the law. ¹³ For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. Hebrews 7:11-13

The author now brings in the idea of making subjects of the law perfect. Did this occur? The answer is, “No.” If people were made perfect through the law, then offerings would have been made one time and they would have ended.

But they never ceased. They were offered continuously, and year after year. They only made people *aware* of their sin, but never could *remove* the sin. Instead, they only temporarily covered them until the next offering for sin.

But even more, if the people were made perfect under the law, there would be no need for another priesthood. But David promised that someone coming would be a priest according to the order of Melchizedek. Why would there be a need for such a priesthood if the priesthood of Aaron sufficed in perfecting the people? There would be none. But David proclaimed differently.

And if there was to be a change in priesthood, then there – by default – must be a change of the law. The law already had a priesthood. In fact, the two were dependent on one another. If the priesthood ended, so would the law which mandated the priesthood. And if the law which mandated the priesthood ended, then the priesthood mandated by the law would be of no effect.

And even more yet. These things are being written about Jesus. But Jesus was not of the line of Levi, and therefore, He *could not be* an administrator of the law of Moses which prescribed that the priesthood was of Levi. Jesus descended from another tribe...

¹⁴ For *it is* evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. ¹⁵ And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest ¹⁶ who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. ¹⁷ For He testifies:

“You *are* a priest forever

According to the order of Melchizedek.” Hebrews 7:14-17

The author’s logic is impeccable. David spoke of a priesthood according to the order of Melchizedek. That priesthood is fulfilled in Christ. But Christ descended from Judah. Therefore, there must be a change in regards to the law itself. This is not a change *in* the law, but a change *of* law.

And this law which He will administer is not one according to a high priest who will die and be replaced with another, but it is one according to the order of Melchizedek who has no recorded death, and thus it is an eternal life designed for an eternal priesthood.

¹⁸ For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, ¹⁹ for the law made nothing perfect; on the other hand, *there is the* bringing in of a better hope, through which we draw near to God.

²⁰ And inasmuch as *He was not made priest* without an oath ²¹ (for they have become priests without an oath, but He with an oath by Him who said to Him:

“The LORD has sworn
And will not relent,
‘You *are* a priest forever
According to the order of Melchizedek’”),

²² by so much more Jesus has become a surety of a better covenant.
Hebrews 7:18-22

If Christ’s priesthood is in effect, which it is clearly established that it is, then the former commandment, meaning the Law of Moses, is annulled. It was weak and unprofitable because it could save no one. It couldn’t even save its own high priest, whose death is recorded. After him, each subsequent high priest died as well.

However, in Christ, there is an indestructible life and a better hope which accompanies the covenant which He administers. It is a hope by which we can, through Him, draw near to God. And again, the author uses impeccable logic in telling us that the first covenant came without an oath concerning the ordination of the priests. They were appointed, served, and died. However, the words of David, under inspiration of the Holy Spirit, and thus coming from God who cannot lie, are spoken by oath –

“The LORD has sworn
And will not relent,
‘You *are* a priest forever
According to the order of Melchizedek’”

Thus again, the superiority of the priesthood of Christ is evidenced. In all ways, His priesthood is “Better than.”

²³ Also there were many priests, because they were prevented by death from continuing. ²⁴ But He, because He continues forever, has an unchangeable priesthood. ²⁵ Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. Hebrews 7:22-25

The garments which were made for Aaron, and which are exactly detailed in today’s verses from Exodus, were transferred from high priest to high priest. When Aaron died, the transfer was noted, thus setting the pattern for all future sons of Aaron who filled this position –

“And the LORD spoke to Moses and Aaron in Mount Hor by the border of the land of Edom, saying: ²⁴ “Aaron shall be gathered to his people, for he shall not enter the land which I have given to the children of Israel, because you rebelled against My word at the water of Meribah. ²⁵ Take Aaron and Eleazar his son, and bring them up to Mount Hor; ²⁶ and strip Aaron of his garments and put them on Eleazar his son; for Aaron shall be gathered to *his people* and die there.” ²⁷ So Moses did just as the LORD commanded, and they went up to Mount Hor in the sight of all the congregation. ²⁸ Moses stripped Aaron of his garments and put them on Eleazar his son; and Aaron died there on the top of the mountain. Then Moses and Eleazar came down from the mountain.” Numbers 20:23-28

The importance of recording this act cannot be understated. Aaron died, and the garments of his priesthood passed on to his son. Aaron was prevented, by death, from continuing in his priesthood. Thus the line of priesthood *remained*, but the occupant of that priesthood *was changed*. The garments of the priesthood were a profound testament to the fallible nature of the priesthood. They stood as a witness that the law could perfect none.

However, Christ died in fulfillment of the law. At the same time, He offered a New Covenant in His blood. In His death, the law died with Him. It could no longer have any possible power over Him. And yet, He never sinned under the law. As the

wages of sin is death, then death could also not hold Him. It was impossible for Him to remain dead. Peter testifies to this fact in Acts 2.

Christ died *apart from His garments*, as is recorded in Scripture, and thus it is *the Man*, and not *the garments* which are the focus of His priesthood. Under the law, it was the *garments* and not the *man* which was the focus of the priesthood. Aaron was not considered fully ordained to the priesthood *until* he was clothed in the priestly garments. When his tenure as priest ended, his garments were removed from him, and then he died – in that order.

And so we see that in Christ's resurrection, it is to Jesus, and not changeable garments which our eyes are to be directed. The garments He wears now merely signify His eternal priesthood which already exists in His eternal Being.

He is risen apart from the law; He can never die again. Aaron died and his ministry ended. Christ lives eternally and therefore He continues forever in an unchangeable priesthood. Because of this, the author tells us that Christ can save us to the uttermost when we come to God through Him. Paul explains this in Romans 6 –

“Now if we died with Christ, we believe that we shall also live with Him,
⁹ knowing that Christ, having been raised from the dead, dies no more.
Death no longer has dominion over Him. ¹⁰ For *the death* that He died, He
died to sin once for all; but *the life* that He lives, He lives to God.”
Romans 6:8-10

As He lives to God, He always lives to make intercession for us. He is perfectly qualified to do so as the author next explains...

²⁶ For such a High Priest was fitting for us, *who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;* ²⁷ who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself. ²⁸ For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, *appoints* the Son who has been perfected forever. Hebrews 20:26-28

Christ has been, as it says, “perfected forever.” This doesn’t mean that He was not “forever perfect,” but that under the law and as a Man, *if* He had sinned He would not have been perfect, nor could He have been “perfected forever.” But, He was sinless before the law and died in fulfillment of it. Thus, the law now has no power over Him. He is, therefore, perfected forever. He can never be found with fault under the law again. In Him, the law is annulled.

Unlike the high priests of Israel who had to first offer for their own sins, and only then could they offer for the sins of the people, Christ offered Himself in His perfection before the law, for the sins of the people. What the high priest of the Law of Moses could never do for the people, Christ has done for His people.

If you wonder why there has been such minute detail concerning the garments of the priests of the law, hopefully you are now seeing why that detail is so important. In type and picture, each detail points to Christ, but in reality when worn by the human mediator of the law, it pointed all the more to his imperfections, not his perfections. Only in Christ are the perfections realized. As a side note to the idea of priests, the last time the term is mentioned is in Revelation 20 with these words –

“Blessed and holy *is* he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.” Revelation 20:6

Those who willingly refuse the mark of the beast during the tribulation period will be granted a high honor. They will be raised to life and can never die again, and they will be priests of God and of Christ during that marvelous millennial period. It is fitting that the idea of a priesthood enters Scripture with the enigmatic Melchizedek, who pictures Christ, and it ends with those who are made priests through faith in the work of Christ.

*The LORD has sworn and will not relent
You are a priest forever
According to the order of Melchizedek, with that intent
Christ is our High Priest, ceasing never*

*With Him as our High Priest
We have a sure confidence. Imagine the grace!
His mercies are forever, never being ceased
Though Him we are shown the favor of God's face*

*Thank God for our High Priest, Christ Jesus
And for the work that He has done and continues to do
The beautiful work that He has done for us
Our great High Priest, ever faithful and true*

II. So the Children of Israel Did All the Work (verses 32-43)

With the final verse of chapter 39, the long repetition of the verses from the previous chapters is ended. The instructions were given, and the instructions were followed through with – being meticulously recorded as evidence of that fact. And so now we come to the final verses of the chapter...

³² Thus all the work of the tabernacle of the tent of meeting was finished.

The minute details of the previous chapter find their culmination in this verse. First, the work is said to be finished. Two descriptions are given. It says *mishkan*

ohel moed – tabernacle, tent of meeting. The tabernacle is the dwelling place, and the tent is what covers the dwelling place. The two are noted separately and yet belonging one to the other, almost as a pleonasm intended as emphasis. The two will be mentioned separately in verse 33.

³² (con't) And the children of Israel did according to all that the LORD had commanded Moses; so they did.

The second aspect of this verse is that the work was not only accomplished, but it was done “according to all that the Lord had commanded Moses.” This takes us back 34 sermons to the words of the Lord in Exodus 25:40 which said “...see to it that you make *them* according to the pattern which was shown you on the mountain.” Just as Moses was shown, just as the people were instructed, so the work was accomplished.

³³ And they brought the tabernacle to Moses, the tent and all its furnishings: its clasps, its boards, its bars, its pillars, and its sockets;

³⁴ the covering of ram skins dyed red, the covering of badger skins, and the veil of the covering;

³⁵ the ark of the Testimony with its poles, and the mercy seat;

³⁶ the table, all its utensils, and the showbread;

³⁷ the pure *gold* lampstand with its lamps (the lamps set in order), all its utensils, and the oil for light;

³⁸ the gold altar, the anointing oil, and the sweet incense; the screen for the tabernacle door;

³⁹ the bronze altar, its grate of bronze, its poles, and all its utensils; the laver with its base;

⁴⁰ the hangings of the court, its pillars and its sockets, the screen for the court gate, its cords, and its pegs; all the utensils for the service of the tabernacle, for the tent of meeting;

⁴¹ and the garments of ministry, to minister in the holy *place*: the holy garments for Aaron the priest, and his sons' garments, to minister as priests.

These verses confirm in one place all of that which was made. The only word of exceptional note in all nine verses is that which is translated as “set in order” in verse 37. It is a new word in the Bible, *maarakah*. It means an array, and is most commonly used in the idea of a battle array, where an army is lined up for war.

The lamps of the Menorah were so set up, as if a battle of the goodness of light is dispelling the evil of darkness. What a marvelous picture of Christ the Lord, the Light of the world shining forth through the darkness.

⁴² According to all that the LORD had commanded Moses, so the children of Israel did all the work.

This is a reaffirmation of the words just spoken in the second clause of verse 32. It noted they did what was commanded, then what was done was noted, and now it again notes that they have done all that was commanded. In six months or less, all of this work was engaged in, and completed, according to the minute specifications of the Lord. It really is an amazing feat to consider.

⁴³ Then Moses looked over all the work, and indeed they had done it; as the LORD had commanded, just so they had done it.

The chapter's final verse shows that Moses inspected every detail. He had been shown the pattern on the mountain, and he had been admonished to follow it

exactly. The directions were given, the work was accomplished, and now the chief inspector carefully evaluated each item to ensure that it met the requirements of the Lord. As it did, the record now, for the third time, notes that the children of Israel accomplished the tasks as required. With that note of achievement, we come to our final words of the chapter...

***43 (fin) And Moses blessed them.**

It is possible that Moses blessed the people with the words of the 90th Psalm which formed our text verse of the day.

“Let Your work appear to Your servants,
And Your glory to their children.
¹⁷ And let the beauty of the LORD our God be upon us,
And establish the work of our hands for us;
Yes, establish the work of our hands.” Psalm 90:16, 17

Whether with these, or other words of commendation, the leader of the people was pleased with the work and he so blessed them for their efforts. The tabernacle was ready, the law would be continued, and the Lord would dwell in the people’s midst. Moses’ blessing now was an affirmation of these facts.

Today we have seen that the law was only a stepping stone to the greater work of Christ. If the law was served by such marvelous items, and was regarded with such minute detail and care, then surely how much more precise and glorious is the greater ministry of Christ for us!

Again, if the Lord was willing to dwell among the people in a sanctuary wrought by fallible hands and corruptible materials which were glorious non-the-less, just imagine the splendor which lies ahead for those who are in Christ.

The people labored towards the day when the Lord would occupy His dwelling. How much more willing should we be to labor towards the day when we will dwell with Him! Let us never tire in our efforts to speak of the goodness of the Lord. And whatever be the labor of our hands, may the beauty of the Lord Jesus be upon us so those labors will be established. Let it be so now, and even until the Lord takes us home to be with Him in His eternal dwelling place.

Closing Verse: “Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.” 1 Corinthians 15:58

Next Week: Matthew 1:18 *We have permission to deviate from Exodus, yes the holiday does clear it...* (She Was Found with Child Through the Holy Spirit)

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 Work is Accomplished

Of the blue, purple, and scarlet thread

They made garments of ministry

For ministering in the holy place

As the Lord intended it to be

And made the holy garments for Aaron as well

As the LORD had commanded Moses, as He did tell

He made the ephod
Of gold, blue, purple, and scarlet thread
And of fine woven linen
He followed the details, as the Lord had said
And they beat the gold into thin sheets
And cut it into threads as well also
To work it in with the blue, purple, and scarlet thread
And the fine linen, into artistic designs, as we now know

They made shoulder straps
For it to couple it together; as we see
It was coupled together at its two edges
Thus it was made accordingly
And the intricately woven band of his ephod
That was on it was of the same workmanship as well
Woven of gold, blue, purple, and scarlet thread
And of fine woven linen, as the LORD to Moses did tell

And they set onyx stones
Enclosed in settings of gold so well
They were engraved, as signets are engraved
With the names of the sons of Israel
He put them on the shoulders of the ephod
As memorial stones for the sons of Israel

As the LORD had commanded Moses
As the LORD to Moses did tell
And he made the breastplate
Artistically woven like the workmanship of the ephod
Of gold, blue, purple, and scarlet thread
And of fine woven linen, just as he was showed

They made the breastplate square by doubling it
When doubled, a span was its length and a span its width
And they set in it four rows of stones
This as the Lord did show
A row with a sardius, a topaz, and an emerald
Such was the first row

The second row, a turquoise, a sapphire, and a diamond
The third row, a jacinth, an agate, and an amethyst
The fourth row, a beryl, an onyx, and a jasper
They were enclosed in settings of gold in their mountings
No detail was missed
There were twelve stones according to the names
Of the sons of Israel
According to their names
Engraved like a signet, as well

Each one with its own name, certainly
According to the twelve tribes, as we see
And they made chains for the breastplate
At the ends, like braided cords of pure gold
This as the Lord did state
They also made two settings of gold and two gold rings
And put the two rings on the two ends of the breastplate
He accomplished each of these things

And they put the two braided chains
Of gold in the two rings
On the ends of the breastplate
Again, he faithfully accomplished these things
The two ends of the two braided chains
They fastened in the two settings, as the Lord did relay
And put them on the shoulder straps
Of the ephod in the front, just as He did say
And they made two rings of gold
And put them on the two ends of the breastplate, as showed
On the edge of it, as he was told
Which was on the inward side of the ephod

They made two other gold rings
And put them on the two shoulder straps, as per directions at hand
Underneath the ephod toward its front
Right at the seam above the ephod's intricately woven band
And they bound the breastplate
By means of its rings to the ephod's rings
With a blue cord, so that it would be above
The intricately woven band of the ephod, he did these things

And so the breastplate would not come loose from the ephod
As the LORD had to Moses showed
He made the robe of the ephod of woven work, all of blue
Doing exactly as he was instructed to do
And there was an opening in the middle of the robe
Like the opening in a coat of mail
With a woven binding all around the opening
So that it would not tear; there was to be no wardrobe fail

They made on the hem of the robe pomegranates, so they did do
Of blue, purple, and scarlet, and of fine woven linen too
And they made bells of pure gold
And put the bells with the pomegranates between
On the hem of the robe all around between the pomegranates
A beautiful design upon the hem was seen

A bell and a pomegranate, a bell and a pomegranate
All around the hem, as the directions demanded
Of the robe to minister in
As the LORD had to Moses commanded
They made tunics, artistically woven
Of fine linen for Aaron and his sons, this they did do
A turban of fine linen, exquisite hats of fine linen
Short trousers of fine woven linen too

And a sash of fine woven linen
With blue, purple, and scarlet thread
Made by a weaver, as the LORD had commanded Moses
Yes, just as the LORD had said
Then they made the plate of the holy crown of pure gold
And wrote on it an inscription, attending to the word
Like the engraving of a signet
HOLINESS TO THE LORD

And they tied to it a blue cord
To fasten it above on the turban
As commanded to Moses by the LORD
Thus all the work of the tabernacle
Of the tent of meeting was finished too
And the children of Israel did according to all

That the LORD had commanded Moses; so they did do
And they brought the tabernacle to Moses
The tent and all its furnishings, as we know
Its clasps, its boards, its bars
Its pillars, and its sockets also

The covering of ram skins dyed red
The covering of badger skins
And the veil of the covering; just as the Lord had said
The ark of the Testimony with its poles
And the mercy seat
The table, all its utensils, and the showbread
These pieces they did complete

The pure gold lampstand with its lamps, it was fitted right
(The lamps set in order)
All its utensils, and the oil for light
The gold altar, the anointing oil, and the sweet incense
The screen for the tabernacle door
The bronze altar, its grate of bronze, its poles, and all its utensils
The laver with its base also, but still even more

The hangings of the court, its pillars and its sockets
The screen for the court gate, its cords, and its pegs as well
All the utensils for the service of the tabernacle
For the tent of meeting, as the word does tell
And the garments of ministry
To minister in the holy place
The holy garments for Aaron the priest
And his sons' garments, to minister as priests before the LORD's face
According to all that the LORD had commanded Moses
So the children of Israel did all the work
Then Moses looked over all the work
And indeed they had done it, not a detail did they shirk

As the LORD had commanded, just so they had done it
And Moses blessed them; a blessing he did to them submit
Lord God, establish the work of our hands
And let the beauty of the Lord be upon us
So may it be for each who understands
Of the marvelous wonder of Christ Jesus
Thank You O God, to You we send our highest shouts of praise
And they shall be lifted to You now, and even for eternal days

Hallelujah and Amen...