

[Wednesday, March 15, 2017] Exodus Series, Exodus chapter 25, verses 1-9 – Craig Thurman

Chapters 25-31 are the instructions necessary for the construction of the tabernacle. In these chapters there are sixteen major items described. Sixteen is the number for *love*. Those items are – ¹the ark of the covenant – ²the mercy seat – ³the table of showbread – ⁴the candlestick – ⁵the curtains – ⁶the boards – ⁷the bars – ⁸the vail – ⁹the hanging for the door – ¹⁰the brazen altar – ¹¹the hangings for the court – ¹²the holy garments – ¹³the altar of incense – ¹⁴the laver of brass – ¹⁵the holy anointing oil – ¹⁶and the perfume.

The greatest type for which the tabernacle stands is that of the Person of our Lord Jesus Christ. From the outside, beyond the court yard, there was nothing attractive about the scene. There was what appeared to be an ordinarily plain tent covered with badger's skins positioned in the center of the court. (Is.53.1, 2) The glory was concealed inside, beyond the view of the natural eye. Now, once access is made within that court judgment begins to come to mind. There, before the eye stands a brazen altar and a laver made of brass. And not only in these, but judgment is a prominent feature both within and without the tabernacle. Inside are the various works of *beaten* gold: the lampstand and the cherubs which are on either side of the mercy seat; and the beaten olive oil which in its *consumption* gives light to all that come into this room; and finally the vail separating the holy place from the holiest of all was hanged below tacks of brass. Overhead is a view into the heavenlies. There are the blue, scarlet, purple, and fine twined linen curtains with their gold tacks, having cherubs sewn into the fabric with golden thread. The light of the room must have been golden as the light reflected from off of the shittim wood boards that were overlaid with gold. To the right sat the pure, golden showbread table holding the twelve cakes of unleavened bread of which the priests were to eat. To the left stood the golden candlestick with its seven lamps shining its light for all that were in the *holy place*. Looking straight ahead, there was the golden altar of incense situated just in from of a vail which divided this room from the next. This was kindled with the fire from off of the brazen altar. Upon it was put sweet spices which sent up a smoke of a sweet odor which filled all the room where the priests were. And finally, behind the vail rested the gold overlaid Ark of the Covenant with its solid gold lid which was called the Mercy Seat. From this God spoke to the people. This all symbolizes a true place (in the very presence of God in glory), a true person (God

come in human flesh), and a true service for the true worshippers of God. The Lord willing I hope to consider some these things in more detail in the days ahead.

Moses has come into the mount with Joshua, the servant of the LORD. Joshua might have accompanied Moses a short distance, or at least has remained separated from the people of Israel during the time that Moses remains in the mount for forty days and nights. (Joshua is unaware of the idolatrous calf that Aaron and Israel worship during the time of Moses' absence. cf. Ex.32.17)

1 ¶ And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they bring me תְּרוּמָה an offering:
and they shall take for me an offering
Qal fut. of לָקַח
3ppl.

an offering, תְּרוּמָה fem. sing. noun; the verb, רוּם, KJV, lift up, exalt, loud, high, to bring up, to extol, to heave, promote, to set up, to take up, offer; תְּרוּמָה, KJV, offering, heave, heave offering, oblation.

of every man that giveth it willingly with his heart תִּקְחוּ ye shall take my offering.
Qal fut. of לָקַח
2pplm. v.3

gives it willingly, יִדְבְּנוּ, Qal fut. 3psm. of נָדַב, w/3psm. suff.; KJV, willing, willingly, offered willingly, willingly offered, offered freely; v.29

God by this proves the hearts of those in which He has done a work of grace. The command to give proves those who have the willingness. It is like the command to repent and believe the gospel of Jesus Christ. It is not the preaching of the Word of Christ which *causes* men to be willing to come to Christ in repentance, but it *proves* a previous work of grace in the souls of some so that they can respond to the command to repent. Without a previous working of the Spirit of God no man can come to Christ. And here

no man would have responded positively to willingly give to the construction of the tabernacle had the LORD not already worked in their hearts to have the desire to give.

Proof of the real working of God in the heart of a man is a contrite and broken spirit; humbleness of mind.

Ps 34:18 The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

Ps 51:17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Isa 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Without a previous work of grace every man is dead to God and full of self-righteous pride. All he says is, *look at what I have done. Look at my righteousness.* Jesus contrasts these two folks.

Lk.18.10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

What made the difference in these two men? The truth is, had it not been for the grace of God that Pharisee is every soul without Jesus Christ. But

because of the gift of God's grace the hearts of some are changed into the nature that we see portrayed in that contrite Publican. That change is by the power of God alone (monergistic, only God's work; not synergistic, a cooperative work between man and God).

Ps 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

The LORD desired free-will offerings of the people for the construction of that which would represent His temporary dwelling-place in the midst of His people. In this sense the blessed Son of God would *freely come* to Israel.

And what a proof of the grace of God in Israel in that day! Moses will have to give commandment to restrain them Israelites from giving any more.

*Ex.36.4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;
5 And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.
6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.
7 For the stuff they had was sufficient for all the work to make it, and too much.*

The Israelites had been prepared of the LORD for this day. They had spoiled the Egyptians in the exodus and took great wealth.

Ex.12.35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

זָהָב וְכֶסֶף

3 And this is the offering which ye shall take of them; gold, and silver,

Gold, the most valuable metal in the Bible. It speaks of the Divine nature, especially when contrasted to the shittim wood. (2Pe.1.4; Ex.25.17, the mercy seat is of pure gold, without wood)

Silver, the metal for redemption, purchase, payment or price for life. (Ge.37.28; Ex.21.32; Zec.7.12)

וּנְחֹשֶׁת
and brass,

and brass, וּנְחֹשֶׁת, n^e-cho-sheth, noun; KJV, *brass, brazen, fetters, copper, filthiness.*

Brass, a metal representing judgment. (Ex. 38.8; Lev.26.19; Deu.28.23; Jud.16.21; Is.45.2;)

The only metals used in the tabernacle. No iron.

4 And blue, and purple, and scarlet, and fine linen, and goats' hair,

The colors probably refer to *needlework* and *embroidery* that was sewn into the fine linen. (Ex.38.18, 23)

Perhaps of heaven, royalty (Jud.8.26; Es.8.15; Song of Sol. 7.5; Dan.5.7 [marg]; **Mk.15.17, 18**), blood (perhaps relationship by *blood*: Lev.14.6; 2Sa.1.24; Pv.21.31; Is.1.18; Na.2.3; Mt.27.28; Re.17.3, 4), and righteousness (Re.19.8); goats' hair (the common cloth; wool).

נְשֵׂאִים

עֵץ (root)

5 And rams' skins dyed red, and badgers' skins, and shittim

**wood,
tree**

So, the wood is called shittim, and the tree is *shittah*. (Is.41.19, only time used.) This is the acacia tree.

6 Oil for the light,

The oil is olive oil.

Ex 27:20 And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.

Often representing the Spirit of God. (1Sa.16.13)

spices for anointing oil, and for sweet incense,

anointing, המִשְׁחָה, fem. sing. noun מִשְׁחָה; first occurrence in the O.T.; KJV, *anointing* (22), *ointment* (1); the verb is מָשַׁח, and always translated with the English word *anoint*.

sweet, הַסּוּמִים; always translated *sweet*; meaning *fragrant*.

and for ... incense, וְלִקְטֹרֶת, fem. sing. noun קְטֹרֶת; the verb, קָטַר, (qatar, notice the country by this name, Qatar.); the most basic meaning is *to burn*.

The spices are called principal spices and sweet spices.

*Ex 30:23 Take thou also unto thee **principal spices**, of pure **myrrh** five hundred shekels, and of sweet **cinnamon** half so much, even two hundred and fifty shekels, and of sweet **calamus** two hundred and fifty shekels,*

*24 And of **cassia** five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin:*

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

among them, בְּתוֹכָם, masc. sing. noun, תּוֹךְ, w/בְּ, prefixed preposition, *in, at, with, among* and a suffix of a 3ppl. masc. *them; in, in the midst, within, among, between, through, wherein.*

The sanctuary is defined as the place for the LORD to dwell among His people. It is a tent therefore it is a type of Christ's temporary coming to His people. (Contrast this to the permanent fixture of the temple.)

*2Co.5.1 ¶ For we know that if our **earthly house** of this **tabernacle** (the temporal) were dissolved, we have a building of God, **an house not made with hands, eternal** in the heavens. (the permanent)
2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:*

*2Pe.1.14 Knowing that shortly I must put off this my **tabernacle**, even as our Lord Jesus Christ hath shewed me.
15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.*

Since the tent is covered with animal skins, and this is the holy place in which the LORD will dwell among His people, of which this is a type (Ex.25.9, 40; He.8.5), then the reality is fulfilled when the LORD will dwell among His people in human flesh. What Moses saw in the mount, and recorded in the book of the covenant, and what Israel shall see erected in their midst foreshadowed the coming of the Son of God, whose name shall be called Jesus. We will read that the tent is covered with *skins* of rams and badgers. Those skins represent human flesh.

The Hebrew for skin, עוֹר, Ge.3.21 is the same for *ram's skins and badger's skins* in Ex. 25.5.

Ge 3:21 Unto Adam also and to his wife did the LORD God make coats of skins עוֹר, and clothed them.

עוֹר is the same which refers to Moses' face shining.

Ex.34.29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the **skin** of his face shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the **skin** of his face shone; and they were afraid to come nigh him.

Sometimes the Hebrew for *skin*, עוֹר is synonymous to *flesh*, בָּשָׂר. In the book of Job we have the Scripture,

Job 2.4 And Satan answered the LORD, and said, **Skin עוֹר** for **skin עוֹר**, yea, all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his bone and his **flesh בָּשָׂר**, and he will curse thee to thy face.

Job 4:15 Then a spirit passed before my face; the hair of my **flesh בָּשָׂר** stood up ...

And the Hebrew equivalent for *skin* and *flesh* in the Greek is δέρμα.

He.11.37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented ...

9 According to all that I shew thee,

shew, מֵרָאָה, masc. sing. noun w/3psf. suf.; *the sight, countenance, the beauty, the appearance*; the verb is רָאָה, to see.

after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

after the pattern, תְּבִנֹת, tav-neeth, fem. sing. noun; derived from בָּנָה, to build; תְּבִנֹת, KJV, *pattern, likeness, similitude, figure, form*; synonymous to the Greek τύπος.

tabernacle, הַמִּשְׁכָּן, masc. sing. noun; KJV, *tabernacle* (most often); *dwelling*; *dwelling place*; *habitation*, *tent* (once; usually אֹהֶל, o-hel);
vs.8 the verb, *that I may dwell*,

In verses 3-7, fifteen items are listed:

Metals:

¹gold–²silver–³brass–

Linen:

⁴blue–⁵purple–⁶scarlet–⁷fine linen–

Coverings:

⁸goats' hair–⁹rams skins–¹⁰badgers' skins–

Wood:

¹¹shittim wood–

Oil:

¹²olive oil–

Spices:

¹³principal and sweet spices–

Stones:

¹⁴onyx stones–¹⁵stones

The number fifteen is associated with *rest*. In Christ men cease from their own works and work the works of God.

Jn.6.26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 ¶ *Then said they unto him, What shall we do, that we might work the works of God?*

29 *Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.*

He.4.9 There remaineth therefore a rest to the people of God.

10 *For he that is entered into his rest, he also hath ceased from his own works, as God did from his.*

11 ¶ *Let us labour (σπουδάσωμεν, 1ppl. aor. subj. of σπουδάζω, be diligent, studious, endeavor) therefore to enter into that rest, lest any man fall after the same example of unbelief.*

How do we do this? Only by faith. What faith believes, faith does.

And so the LORD uses the people *to make* a temporary dwelling place for His abiding among them. We recently read genealogies of Matthew and Luke. Is this not what our LORD did with Israel? Whether they knew it or not they were used of the LORD to bring the Savior into the world. God did dwell with us in human flesh. And our Lord Jesus is seated at this present time, glorified at the right hand of the Father awaiting the time to return to this earth to reign for a thousand years. The next coming of our Lord will be permanent. ... *and so shall we ever be with the Lord. 1Thes.4.17* I hope that we are prepared that great day.