

## SESSION 3

### ("THE TABERNACLE EVENT")

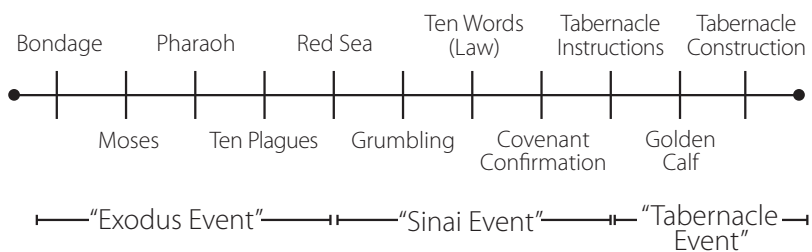
#### I. PRAYER/REVIEW

#### II. PANORAMA OF THE BIBLE: BROAD CONTEXT

##### A. Twelve Movements

- |                                 |                             |
|---------------------------------|-----------------------------|
| 1. Prologue                     | 7. Kingship: Divided        |
| 2. Patriarchs                   | 8. Exile                    |
| 3. <u>Redemption/Wanderings</u> | 9. <u>Return from Exile</u> |
| 4. Conquest                     | 10. Life of Christ          |
| 5. Apostasy                     | 11. Church Age              |
| 6. Kingship: United             | 12. Final Consummation      |

##### B. Timeline: "Redemption" (Extended)



### III. BOOK OF EXODUS

BOOK OF EXODUS					
"Exodus Event"		"Sinai Event"		"Tabernacle Event"	
<ul style="list-style-type: none"> <li>• Bondage (1-2)</li> <li>• Moses (3-4)</li> <li>• Confrontation (5-6) (Pharaoh)</li> <li>• Ten Plagues (7-12)</li> <li>• Consecration and Crossing (13-15) (Red Sea)</li> </ul>		<ul style="list-style-type: none"> <li>• Grumbling (15-18)</li> <li>• Ten Words (19-20)</li> <li>• Law (21-23)</li> <li>• Covenant Confirmation (23-24)</li> </ul>		<ul style="list-style-type: none"> <li>• Tabernacle Instructions (25-31)</li> <li>• Golden Calf (32-34)</li> <li>• Tabernacle Construction (35-40)</li> </ul>	
1	15	15	24	25	40

### IV. "TABERNACLE EVENT"

#### A. Horizontal Chart

"TABERNACLE EVENT" (EX. 25-40)					
Tabernacle Instructions		Golden Calf		Tabernacle Construction	
25	31	32	34	35	40

|— Plans for Worship —| ——— Idolatry ——— |— Plans for Worship —|

B. Basic Outline: "Tabernacle Event"

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"Tabernacle Event"

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A. Tabernacle Instructions (Chapters 25-31)

1. Tabernacle and Furniture (Chapters 25-27)
  - a. Provisions for the Tabernacle (25:1-9)
  - b. Tabernacle furniture (25:10-40)
  - c. Tabernacle structure (26:1-37)
  - d. Courtyard: altar of burnt offering (27:1-8)
  - e. Courtyard: pattern and design (27:9-21)
2. Priestly Ministry (Chapters 28-29)
  - a. Garments for the priests (28:1-43)
  - b. Consecration of the priests (29:1-37)
  - c. Special offerings by the priests (29:38-43)
  - d. Summary statement (29:44-46)
3. Tabernacle and Furniture: additional items (Chapter 30)
  - a. Altar of incense (30:1-10)
  - b. Atonement money (30:11-16)
  - c. Bronze basin (30:17-21)
  - d. Anointing oil (30:22-33)
  - e. Incense (30:34-38)
4. Craftsmen and the Sabbath (Chapter 31)
  - a. Bezalel and Oholiab (31:1-11)
  - b. Sabbath instructions (31:12-18)

B. Golden Calf (Chapters 32-34)

1. The incident (32:1-33:6)
2. The Tent of Meeting (33:7-11)
3. The Glory of the Lord (33:12-23)
4. The renewal of the covenant (34:1-28)
5. The radiant face of Moses (34:29-35)

C. Tabernacle Construction (Chapters 35-40)

1. Preparations for construction (35:1-36:7)
  2. Completing the construction (36:8-39:31)
  3. Inspection of the construction (39:32-43)
  4. Setting up the Tabernacle (40:1-33)
  5. Glory of the Lord (40:34-38)
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V. THE TABERNACLE: BACKGROUND OBSERVATIONS

A. The Tabernacle Preceded the Temple

1. Both structures were built in order that God could dwell among His people.

Exodus 25:8: Tabernacle

*"Then have them make a sanctuary for me, and I will dwell among them."*

I Kings 6:11-13: Temple

*The word of the LORD came to Solomon: <sup>12</sup>"As for this temple you are building, if you follow my decrees, observe my laws and keep all my commands and obey them, I will fulfill through you the promise I gave to David your father. <sup>13</sup>And I will live among the Israelites and will not abandon my people Israel."*

2. However, both structures emphasized the necessity of distance between the holy God and His covenant people.

Exodus 3:12

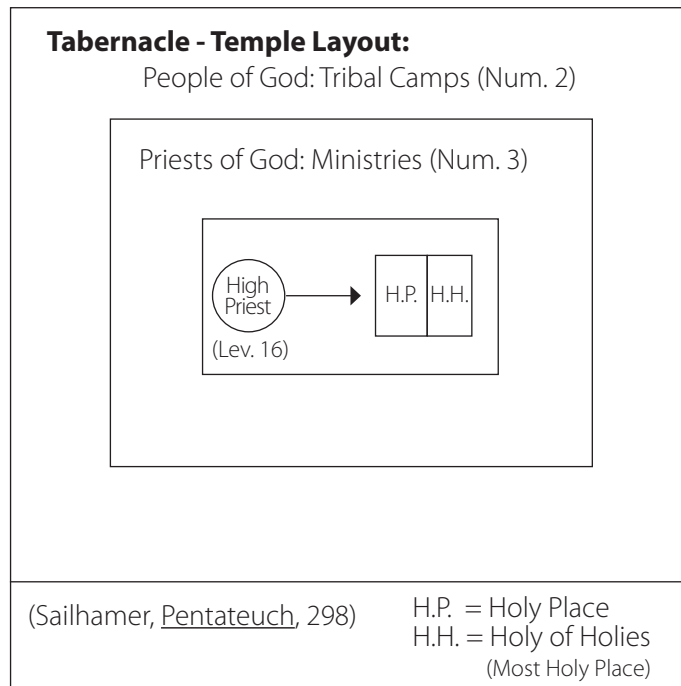
*And God said, "I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain."*

Exodus 19:20-21

*The LORD descended to the top of Mount Sinai and called Moses to the top of the mountain. So Moses went up <sup>21</sup>and the LORD said to him, "Go down and warn the people so they do not force their way through to see the LORD and many of them perish.*

Exodus 24:1-2

*Then the LORD said to Moses, "Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel. You are to worship at a distance, <sup>2</sup>but Moses alone is to approach the LORD; the others must not come near. And the people may not come up with him."*



- a. God chooses to "dwell amidst" His people.  
(Immanence)
- b. God ensures a "distance from" His people.  
(Transcendence)

3. Both structures highlight two key theological elements:

a. The importance of the Mosaic Covenant

Exodus 24:3-7

*When Moses went and told the people all the LORD's words and laws, they responded with one voice, "Everything the LORD has said we will do."<sup>4</sup>Moses then wrote down everything the LORD had said. He got up early the next morning and built an altar at the foot of the mountain and set up twelve stone pillars representing the twelve tribes of Israel.<sup>5</sup>Then he sent young Israelite men, and they offered burnt offerings and sacrificed young bulls as fellowship offerings to the LORD.<sup>6</sup>Moses took half of the blood and put it in bowls, and the other half he splashed against the altar.<sup>7</sup>Then he took the Book of the Covenant and read it to the people. They responded, "We will do everything the LORD has said; we will obey."*

b. The importance of the holiness of God

- (1) Illustrated through positive measures of consecration (washings, anointing, garments of the priests)
- (2) Illustrated through negative measures of consequences

Exodus 19:21

*and the LORD said to him, "Go down and warn the people so they do not force their way through to see the LORD and many of them perish."*

I Samuel 6:19

*But God struck down some of the inhabitants of Beth Shemesh, putting seventy of them to death because they looked into the ark of the LORD.*

*The people mourned because of the heavy blow the LORD had dealt them.*

B. The Tabernacle Bears Similarity to Creation

1. The preparation of the Garden of Eden provided a place where God could fellowship with man (“walking in the garden”) (Gen. 1-2); the Tabernacle provided a place whereby God could “dwell among them” (Ex. 25:8).
2. The creation account (“it was very good”) is followed by the “Fall” (sin/rebellion) of mankind (Gen. 3); the Tabernacle plans are followed by the “idolatry” of the golden calf (Ex. 32).

C. The Tabernacle (and Temple) Follows a Divine Pattern

Exodus 25:9

*Make this tabernacle and all its furnishings exactly like the pattern I will show you.*

Hebrews 8:5

*They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: “See to it that you make everything according to the pattern shown you on the mountain.”*

I Chronicles 28:11-12

*Then David gave his son Solomon the plans for the portico of the temple, its buildings, its storerooms, its upper parts, its inner rooms and the place of atonement. <sup>12</sup>He gave him the plans of all that the Spirit had put in his mind for the courts of the temple of the LORD and all the surrounding rooms, for the treasuries of the temple of God and for the treasuries for the dedicated things.*

1. These structures of the Old Testament allowed for a kind of unique incarnation whereby God could dwell among the people.

Hebrews 8:1-2

*Now the main point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven,<sup>2</sup> and who serves in the sanctuary, the true tabernacle set up by the Lord, not by a mere human being.*

Hebrews 9:11

*But when Christ came as high priest of the good things that are now already here, he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation.*

2. Also, note the theological statement on Jesus' incarnation.

John 1:14

*The Word became flesh and made his dwelling (lit. "tabernacled") among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.*

## VI. "TABERNACLE EVENT": BIBLICAL DEVELOPMENT

### A. Tabernacle Instructions (Chapters 25-31)

"God designed the tabernacle structure and all its furnishings to teach the Israelites about Himself and how they as sinners could have a relationship with Him" (Constable, Notes on Exodus, 146).



## 1. Tabernacle and furniture (Chapters 25-27)

### a. Provisions for the Tabernacle: Offering (25:1-7)

Exodus 25:1-2

***The LORD said to Moses, <sup>2</sup>“Tell the Israelites to bring me an offering. You are to receive the offering for me from everyone whose heart prompts them to give.***

- (1) Publically, all of the Israelites were invited to bring an offering “to God” (2). The gift was given to God first, but for the Tabernacle construction.
- (2) Privately, only those “whose heart prompts him to give” were expected to make an offering. This free-will or voluntary offering set the pattern for New Testament giving.

2 Corinthians 9:6-7

***Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. <sup>7</sup>Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.***

### b. Provisions for the Tabernacle: Design (25:8-9)

Exodus 25:9

***Make this tabernacle and all its furnishings exactly like the pattern I will show you.***

Acts 7:44

***“Our ancestors had the tabernacle of the covenant law with them in the wilderness. It had been made as God directed Moses, according to the pattern he had seen.***

c. Tabernacle furniture (25:10-40)

(1) The ark (10-22)

Exodus 25:10-11, 16

*"Have them make an ark of acacia wood—two and a half cubits long, a cubit and a half wide, and a cubit and a half high.<sup>11</sup> Overlay it with pure gold, both inside and out, and make a gold molding around it. ...<sup>16</sup> Then put in the ark the tablets of the covenant law, which I will give you.*

The Testimony refers to the tablets of the Ten Words (cf. Deut. 10:1-5). This article of furniture would reside alone in the Holy of Holies. It is mentioned first because of its importance. The ark is a chest or specially designed box.

Exodus 25:17, 21-22

*"Make an atonement cover of pure gold - two and a half cubits long and a cubit and a half wide.<sup>21</sup> Place the cover on top of the ark and put in the ark the tablets of the covenant law that I will give you.<sup>22</sup> There, above the cover between the two cherubim that are over the ark of the covenant law, I will meet with you and give you all my commands for the Israelites.*

- (a) Atonement cover refers to the "mercy seat" (LXX: Greek translation of the OT). The cover was a removable gold lid which gave access to the contents of the ark.
- (b) The "mercy seat" was the place of sprinkled blood by the High Priest on the Day of Atonement (Yom Kippur). This blood covered the sins of the people for the past year (Lev. 16). The NT parallel is the permanent covering of sin provided by Jesus' death.

1 John 2:2

***He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.***

- (c) Two golden cherubim extended their wings over the “mercy seat.” They are often connected to God’s holiness, perhaps as protectors.

(2) The table (23-30)

The Table of Showbread (or Bread of the Presence) was located in the Holy Place on the north side, to the priest’s right as he entered the room. The instructions for constructing the table are outlined (23-29).

Exodus 25:30

***Put the bread of the Presence on this table to be before me at all times.***

(3) The lampstand (31-40)

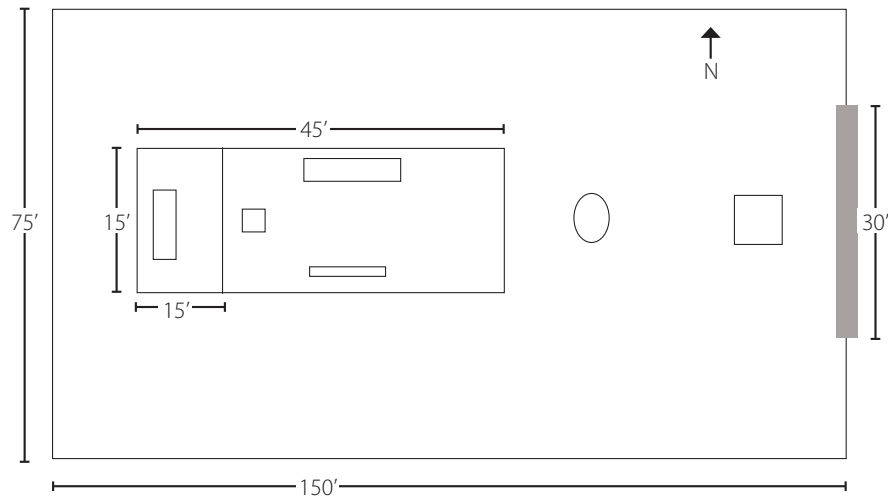
The Golden Lampstand was also located in the Holy Place on the south side (the priest’s left) of the room. It was fashioned as a stylized tree, a candelabra-like structure with seven supports for oil lamps. It was floor-standing (unlike the Table of Showbread) to a height of perhaps five to six feet and may have weighed as much as seventy-five pounds.

d. Tabernacle structure (26:1-37)

Exodus 26 details the construction of the tabernacle, in essence a rectangular tent where God would dwell. Most scholars see the tent as one structure, but others (Sailhamer, Pentateuch, 302-03) see a three-fold structure with tabernacle (wood boards

supporting curtains), a tent over this structure, and finally a layer of skins over the tent.

The dimensions of the overall tabernacle including the courtyard area can be seen in the following diagram.



e. Courtyard: altar of burnt offering (27:1-8)

The altar was located in the courtyard area, the first article of furniture in the greater, broad tabernacle design. The altar was about 4 1/2 feet high and the base was about 7 1/2 feet square with provisions of poles inserted into rings to transport it.

“The position of the Altar, just inside the entrance to the court, made it as clear as symbology could, that the beginning of fellowship between God and man must be in sacrifice” (Meyer quoted by Constable, Notes on Exodus, 155).

f. Courtyard: pattern and design (27:9-21)

The courtyard dimensions are specifically detailed. The previous diagram demonstrates (in feet) the required outer dimensions (in cubits, i.e. approximately 18 inches). The area was open-aired. The fence-like enclosure was made of fine-twined linen supported by pillars (posts) set on bronze bases. The height of this enclosure was about 7-1/2 feet (as opposed to the height of the tabernacle structure, about 15 feet high).

2. Priestly ministry (Chapters 28-29)

The basic physical structure of the Tabernacle has been described. Now, the Lord instructed Moses on the priesthood that would minister before the Lord.

a. Garments for the priests (28:1-43)

Exodus 28:1-2

*"Have Aaron your brother brought to you from among the Israelites, along with his sons Nadab and Abihu, Eleazar and Ithamar, so they may serve me as priests. <sup>2</sup>Make sacred garments for your brother Aaron to give him dignity and honor.*

Before a priest could approach God, special clothing was required.

Exodus 28:4

*These are the garments they are to make: a breastpiece, an ephod, a robe, a woven tunic, a turban and a sash. They are to make these sacred garments for your brother Aaron and his sons, so they may serve me as priests.*

(1) The ephod (28:6-14)

The ephod was an outer garment or apron with two onyx stones bearing the names of the twelve tribes. Compared to other garments worn by the priests, it was quite beautiful and ornate. It was worn only by the high priest (Aaron and his descendants) in the mediatorial role before God on behalf of the nation.

(2) The breastpiece (28:15-30)

The breastplate was a small (9 inches by 9 inches) pouch attached by golden chains to the shoulder pieces of the ephod. It also had stones attached representing the twelve tribes. Inside this breastpiece was the Urim and Thummim which were used in deciding the will of God.

(3) Other garments

Exodus 28:31-43 also details other aspects of priestly garments: the robe of the ephod (31-35), the gold plate to be worn on the high priest's turban engraved with "holy to the Lord" (36-38), and for the other priests, instructions for the tunics, turban and sash (39-41), plus the required "linen undergarments" (42-43).

b. Consecration of the priests (29:1-37)

Once the required garments for the priests had been detailed, it was necessary to insure that such priests were set apart (consecrated) to their holy task. The details of this ritual are described in Leviticus 8. In summary, the consecration required:

- (1) Proper clothing (1-9)
- (2) Proper sacrifices for Aaron and the priests (10-28)
- (3) Proper (sacred) meal (29-34)
- (4) Proper repetition: seven days (35-37)

c. Special offerings by the priests (29:38-43)

Not only did God require special offerings and rituals to set apart Aaron and the priests, but daily sacrifices were to be carried out at the altar for “generations to come” (perpetually).

d. Summary statements (29:44-46)

Exodus 29:44-46

*“So I will consecrate the tent of meeting and the altar and will consecrate Aaron and his sons to serve me as priests. <sup>45</sup>Then I will dwell among the Israelites and be their God. <sup>46</sup>They will know that I am the LORD their God, who brought them out of Egypt so that I might dwell among them. I am the LORD their God.*

3. Tabernacle and furniture: additional items (Chapter 30)

a. Altar of incense (30:1-10)

This altar was a gold-plated stand (3 feet high) and was located on the western curtained wall of the Holy Place. Thus, it stood near the veil (curtain) that separated the Holy Place from the Holy of Holies. “The purpose of the altar was to provide a continual burning of incense before the presence of the Lord at the ark” (Sailhamer, Pentateuch, 308).

b. Atonement money (30:11-16)

At the times of Israel’s census a flat fee was required (which later would become the “temple tax” - Matt. 17:24). This would be collected from every Israelite male in order to provide for ongoing maintenance (construction costs were voluntary offerings – see Ex 25:1-9).

c. Bronze basin (30:17-21)

The bronze basin or laver was located outside the Tent of Meeting (or Tabernacle) between the altar of burnt offering and the curtain entrance to the Tent of Meeting. Aaron and the priests were to wash both hands and feet (1) before entering the Tent of Meeting or (2) before the ministrations at the outside altar.

d. Anointing oil (39:22-33)

Specially and exclusively prepared anointing oil was used to consecrate the tabernacle, furnishings, and even the priests.

Exodus 30:29-30

***You shall consecrate them so they will be most holy, and whatever touches them will be holy.<sup>30</sup> Anoint Aaron and his sons and consecrate them so they may serve me as priests.***

e. Incense (30:34-38)

Specially and exclusively prepared incense was made for the altar of incense inside the Holy Place.

Exodus 30:37

***Do not make any incense with this formula for yourselves; consider it holy to the LORD.***

4. Craftsmen and the Sabbath (Chapter 31)

a. Bezalel and Oholiab (31:1-11)

To carry out the detailed instructions on how to build the Tabernacle and its furnishings, God selected two men to supervise others in the project.



- (1) Bezalel: from tribe of Judah
- (2) Oholiab: from tribe of Dan

These chosen men are filled with the Holy Spirit to enable them to complete the task (as are the other artisans selected to help). Note the parallel to the creation account where God created by means of His Spirit (Gen. 1:1-2 ff).

b. Sabbath instructions (31:12-18)

Exodus 31:12-13

*Then the LORD said to Moses, <sup>13</sup>“Say to the Israelites, ‘You must observe my Sabbaths. This will be a sign between me and you for the generations to come, so you may know that I am the LORD, who makes you holy.’”*

Exodus 31:17

*It will be a sign between me and the Israelites forever, for in six days the LORD made the heavens and the earth, and on the seventh day he rested and was refreshed.”*

B. Golden Calf (Chapters 32-34)

The previous section (Ex. 25-31) has given detailed instructions on the construction of the Tabernacle and its furnishings. To approach a holy God the redeemed people needed a proper process, proper place, and proper priests. The narrative in Exodus now returns to the developing drama of Moses on the mountain and the people at the base.

The irony is tragic. Moses is on the mountain receiving the Ten Words (and other covenant instructions); the people and Aaron are at the base of the mountain breaking the covenant stipulations.

Insight:

“Throughout the remainder of the Pentateuch, the incident of the worship of the golden calf cast a dark shadow across Israel’s relationship with God, much the same way as the account of the Fall in Genesis 3 marked a major turning point in God’s dealing with humankind.”

(Sailhamer, Pentateuch, 310)

## 1. The incident (32:1-33:6)

Exodus 32:1-4

*When the people saw that Moses was so long in coming down from the mountain, they gathered around Aaron and said, “Come, make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don’t know what has happened to him.”<sup>2</sup> Aaron answered them, “Take off the gold earrings that your wives, your sons and your daughters are wearing, and bring them to me.”<sup>3</sup> So all the people took off their earrings and brought them to Aaron. <sup>4</sup>He took what they handed him and made it into an idol cast in the shape of a calf, fashioning it with a tool. Then they said, “These are your gods (or God), Israel, who brought you up out of Egypt.”*

- a. If “gods,” then Israel sinned by ignoring the first commandment (“no other gods before me” – Ex 20:3).
- b. If “God,” then Israel sinned by ignoring the second commandment (“not make . . . an idol” – Ex. 20:4).

The revelry, far from being a worshipful festival, became an idolatrous orgy. God announced to Moses (while still on the mountain) His anger and intention to “destroy them” (9-10). Moses fervently spoke to the Lord and sought His favor by appealing to three truths for the Lord to remember:

- a. God's power: "your people... you brought out of Egypt with great power and a mighty hand" (11)
- b. God's reputation: the Egyptians may hear and say, "It was with evil intent that he brought them out" (12)
- c. God's promise: "Remember your servants Abraham, Isaac and Israel to whom you swore by your own self..." (13)

The result was that "the Lord relented, and did not bring on his people the disaster he had threatened" (14).

Descending from the mountain, Moses saw the idol and the idol worshippers.

Exodus 32:19-20 (Four-fold response):

***When Moses approached the camp and saw the calf and the dancing, his anger burned and he threw the tablets out of his hands, breaking them to pieces at the foot of the mountain. <sup>20</sup>And he took the calf the people had made and burned it in the fire; then he ground it to powder, scattered it on the water and made the Israelites drink it.***

- a. First, Moses threw and broke the tablets (symbolizing Israel breaking God's covenant by their unrestrained revelry).
- b. Second, Moses burned the idol, ground it to powder, scattered it on the water, made the people drink (symbolizing the bitter consequence of their futile, rebellious false-worship).
- c. Third, Moses called Aaron to account (32:21-24) (illustrating the accountability and responsibility of leadership with God's people).

- d. Fourth, Moses judged the unrepentant (32:25-29) (illustrating the principle “your sin will find you out” – Num. 32:23 and “you reap what you sow” – Gal. 6:7).

Exodus 33:1-3

*Then the LORD said to Moses, “Leave this place, you and the people you brought up out of Egypt, and go up to the land I promised on oath to Abraham, Isaac and Jacob, saying, ‘I will give it to your descendants.’<sup>2</sup>I will send an angel before you and drive out the Canaanites, Amorites, Hittites, Perizzites, Hivites and Jebusites.<sup>3</sup>Go up to the land flowing with milk and honey. But I will not go with you, because you are a stiff-necked people and I might destroy you on the way.”*

The stiff-necked people have rebelled and been judged severely. God threatens that He will not be with them on the journey to Canaan (though in fact, because of Moses’ prayer request, God does agree to be with them – Ex. 33:12-14).

## 2. The Tent of Meeting (33:7-11)

This tent is not to be confused with the Tabernacle which has yet not been built. It was, rather, a place “outside the camp.” For an Israelite to inquire of the Lord, they would wait until Moses entered the tent where also the pillar of cloud would descend. The separation of the tent from the camp carried the obvious truth that the golden calf incident had separated the presence of God from the people.

Exodus 33:12

*Moses said to the LORD, “You have been telling me, ‘Lead these people,’ but you have not let me know whom you will send with me. You have said, ‘I know you by name and you have found favor with me.’”*

### 3. The Glory of the Lord (33:12-23)

Moses was the instrument of deliverance from Egypt. Moses was the leader of the people to Mt. Sinai. Moses was the law-bringer from the mountain to the people. Moses was the mediator between the holy God and His unholy (though redeemed) people. To continue to lead, Moses had three (3) requests:

- a. First, Moses needed assurance that God would lead them by His presence and God would reveal Himself in favor to Moses.

Answer: "My Presence will go with you, and I will give you rest" (33:14).

- b. Second, Moses needed assurance that God's presence would authenticate Moses' role as leader/mediator.

Answer: "I will do the very thing you have asked. . ." (33:17)

- c. Third, Moses made a bold request. . .

Answer: And God replied.

Exodus 33:18-23

*Then Moses said, "Now show me your glory."<sup>19</sup> And the LORD said, "I will cause all my goodness to pass in front of you, and I will proclaim my name, the LORD, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."<sup>20</sup> But," he said, "you cannot see my face, for no one may see me and live."<sup>21</sup> Then the LORD said, "There is a place near me where you may stand on a rock.<sup>22</sup> When my glory passes by, I will put you in a cleft in the rock and cover you with my hand until I have passed by.<sup>23</sup> Then I will remove my hand and you will see my back; but my face must not be seen."*

#### 4. The renewal of the covenant (34:1-28)

The golden calf incident has threatened the relationship of God with His redeemed people. But Moses has received the necessary assurance, "The Lord replied, 'My Presence will go with you, and I will give you rest'" (33:14). The "rest" would have been clearly understood as the Promised Land. Recall the song of Moses (Ex. 15:13,17):

*In your unfailing love you will lead the people you have redeemed. In your strength you will guide them to your holy dwelling...*

*<sup>17</sup>You will bring them in and plant them on the mountain of your inheritance - the place, LORD, you made for your dwelling, the sanctuary, Lord, your hands established.*

Now, significantly, the Lord engages Moses (and the people) in a covenant renewal.

##### a. New stone tablets (1-4)

Exodus 34:1

*The LORD said to Moses, "Chisel out two stone tablets like the first ones, and I will write on them the words that were on the first tablets, which you broke.*

##### b. Renewed intimacy (5-9)

Exodus 34:5-7

*Then the LORD came down in the cloud and stood there with him and proclaimed his name, the LORD. <sup>6</sup>And he passed in front of Moses, proclaiming, "The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, <sup>7</sup>maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the parents to the third and fourth generation."*

As a result of this theophany and theological description of God's attributes, Moses "bowed to the ground at once and worshiped" (9).

c. Renewed covenant (10-28)

Exodus 34:10-11

*Then the LORD said: "I am making a covenant with you. Before all your people I will do wonders never before done in any nation in all the world. The people you live among will see how awesome is the work that I, the LORD, will do for you. <sup>11</sup>Obey what I command you today. I will drive out before you the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebusites.*

The following passage (34:12-28) outlines the stipulations, blessings, and warnings to be associated with this renewed covenant. Two key elements in this renewal are:

- (1) Do not make covenants with the Canaanites: if you do, they will "be a snare among you" (12-26).
- (2) Do not worship the true God as you wish (e.g. golden calf) but as He has directed.

Exodus 34:27-28

*Then the LORD said to Moses, "Write down these words, for in accordance with these words I have made a covenant with you and with Israel."<sup>28</sup> Moses was there with the LORD forty days and forty nights without eating bread or drinking water. And he wrote on the tablets the words of the covenant—the Ten Commandments.*

5. Resultant radiance (29-35)

As a result of God's powerful presence and the significant covenant renewal, when Moses came down from the mountain, "his face was radiant because he had

spoken with the Lord" (29). The shining (reflected glory) face of Moses caused Aaron and all the Israelites to be fearful.

Likely, this encounter with the radiant face had significant points:

- (1) It reconfirmed God's appointment and use of Moses as His mediator/leader.
- (2) It reassured the nation that God would indeed be with His people.
- (3) It strikingly confirmed the awesomeness, power and majesty of Israel's God.

Insight:

The Apostle Paul alludes to this event in 2 Corinthians 3:7-18. He suggests that as powerful as the glory reflected on Moses' face might have been, the glory of the New Covenant will be (and is) much greater. Even Jesus noted, "Among those born of women there has not risen anyone greater than John the Baptist, yet he who is least with the kingdom of heaven is greater than he" (Matt. 11:11).

Thus, Paul adds, "And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit" (2 Cor. 3:18).

#### C. Tabernacle Construction (Chapters 35-40)

Beginning at this point in Exodus 35 through the end of the book and through Leviticus 16 is what Biblical scholars call the "**Code of the Priests**." These priestly instructions were detailed and elaborate in order to protect Israel from another great apostasy (golden calf).

What had been given as instructions was now (post-idolatry and covenant renewal) to be constructed.



## 1. Preparations for construction (35:1-36:7)

Israel was to work six days, then observe the Sabbath (35:1-3). From the voluntary offering, materials would be procured and the skilled would begin their work under the guidance of Bezalel and his assistant, Oholiab (35:4-36:5). A new spirit of sacrifice and work captured the Israelites with an astonishing result.

Exodus 36:6-7

*Then Moses gave an order and they sent this word throughout the camp: "No man or woman is to make anything else as an offering for the sanctuary." And so the people were restrained from bringing more, <sup>7</sup>because what they already had was more than enough to do all the work.*

## 2. Completing the construction (36:8-39:31)

The detailed instructions of Exodus 25-31 guided the project. The Biblical text employs the repetitive phrase "he made" or "they made" to detail the progress.

- a. The Tabernacle (36:8-38)
- b. The Ark (37:1-9)
- c. The Table (37:10-16)
- d. The Lampstand (37:17-24)
- e. The Altar of Incense (37:25-29)
- f. The Altar of Burnt Offering (38:1-7)
- g. The Basin (Laver) (38:8)
- h. The Courtyard (38:9-20)
- i. The materials used (38:21-31)
- j. The priestly garments (39:1)
- k. The Ephod (39:2-7)
- l. The Breastpiece (or Breastplate) (39:8-21)
- m. Other priestly garments (39:22-31)

3. Inspection of the construction (39:32-43)

Exodus 39:32

***So all the work on the tabernacle, the tent of meeting, was completed. The Israelites did everything just as the LORD commanded Moses.***

To stress the importance of the monumental task now completed, the items of the construction are listed again (39:33-41).

Exodus 39:42-43

***The Israelites had done all the work just as the LORD had commanded Moses. <sup>43</sup>Moses inspected the work and saw that they had done it just as the LORD had commanded. So Moses blessed them.***

4. Setting up the Tabernacle (40:1-33)

Exodus 40:1-2

***Then the LORD said to Moses: <sup>2</sup>“Set up the tabernacle, the tent of meeting, on the first day of the first month.”***

One year after leaving Egypt, about eight and one-half months after arriving at Sinai (Ex. 19:1), the Tabernacle of the Lord was completed and set up.

5. Glory of the Lord (40:34-38)

Exodus 40:34-38

***Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. <sup>35</sup>Moses could not enter the tent of meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle.***

*<sup>36</sup>In all the travels of the Israelites, whenever the cloud lifted from above the tabernacle, they would set out; <sup>37</sup>but if the cloud did not lift, they did not set out—until the day it lifted. <sup>38</sup>So the cloud of the LORD was over the tabernacle by day, and fire was in the cloud by night, in the sight of all the Israelites during all their travels.*

- a. God demonstrated His pleasure and acceptance of the Tabernacle by His Shekinah (lit. “residence”) Glory (34).
- b. Moses was not able to enter the Tabernacle. The new Tent of Meeting was now the exclusive residence of God. Approaching God in His residence would require further instructions. These follow in the Book of Leviticus.

## VII. TABERNACLE: THEOLOGICAL TRUTHS

The Tabernacle was God’s provision for the delivered, redeemed, covenant people of God. It provided a residence for God where He might dwell in their midst. Also, and of great importance, it taught Israel how a redeemed people could approach a holy God in worship.

Yet, the Tabernacle also foreshadowed greater truths about the life and ministry of Jesus Christ who dwelt (“tabernacled”) among men (Jn. 1:14) and was the provision of God to redeem sinful humanity (Jn. 1:29). The chart on the following page captures some of these major typological truths.

### Insight: Types

A type is a “divinely intended illustration” (Ryrie as quoted by Constable, Notes on Exodus, 147). A type can be a person, place, thing, or event that foreshadows a greater truth to be revealed.

<b>Tabernacle</b>	<b>Theological Truth</b>	<b>Christ Fulfillment</b>
• Whole Structure	Means by which God could dwell amidst His people	Incarnation: "made his dwelling among us" (Jn. 1:14)
• Entrance	One way to approach God	"I am the way..." (Jn. 14:6) "I am the door" (Jn. 10:9)
• Altar of Burnt Offering	Sacrifice required for atonement	"I give my life a ransom for many" (Mk. 10:45) "Without the shedding of blood there is no forgiveness" (Heb. 9:22)
• Laver	Cleansing and purification	"Unless I wash you, you have no part with me" (Jn. 3:8) "A person who has a bath (louō) needs only to wash (niptō) his feet..." (Jn. 3:10)
• Lampstand	Illumination needed	"I am the light of the world" (Jn. 8:12)
• Table of Show-bread (Bread of the Presence)	Provision for life	"I am the bread of life" (Jn. 6:48)
• Altar of Incense	Intercession/prayer	High Priestly Prayer (Jn. 17)
• Mercy Seat (upon the Ark)	Propitiation (satisfaction) of sin (sprinkled blood)	"He (Christ) is the atoning sacrifice (propitiation) for our sins" (1 Jn. 2:2)
• High Priest	Mediator between God and men	(Christ)... "a merciful and faithful high priest... that he might make atonement..." (Heb. 2:17)

## VIII. TAKEAWAYS