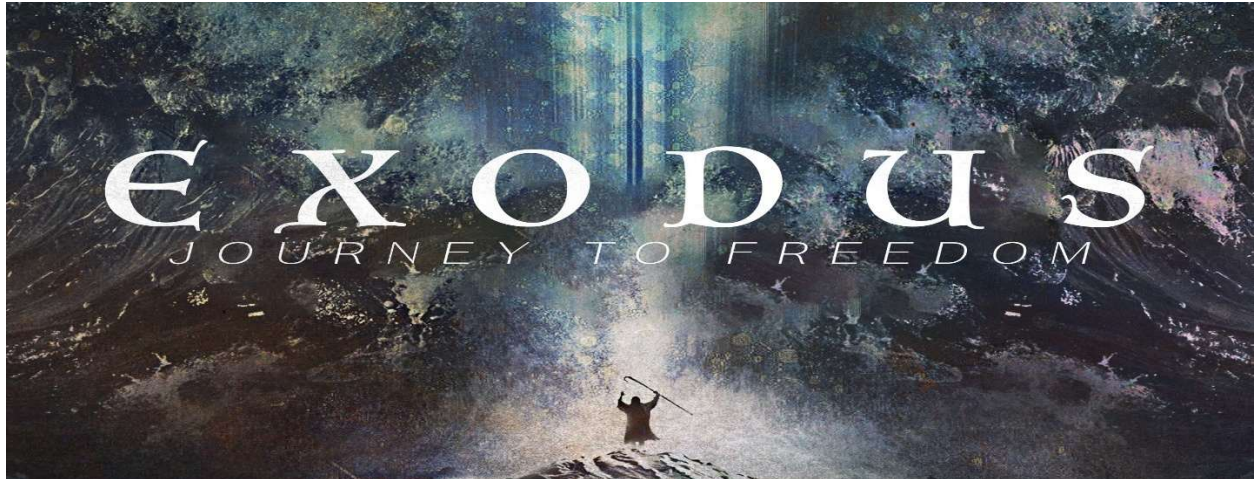




GOD WITH US.

It is a beautiful concept.

It is a beautiful name.

IMMANUEL.

But what does it mean? And how is it possible?

How can God meet with us? How can we meet with Him? Can we really have a relationship with the great Creator of the universe, the Master Knitter of our souls?

The deepest longing of our heart is to know God, to be fully present with Him, fully loved by Him. We were created to walk with Him in intimate fellowship, to know Him as a Father and as a Friend.

But sin has broken our fellowship.

God is absolutely holy, absolutely pure, absolutely morally perfect.

And quite simply...we are not.

Our sin deserves wrath not love, punishment not endearment, separation not communion.

We are enemies of God, running from Him, fighting against Him.

So how can He be *with* us?

How can God dwell in the midst of self-centered sinners?

And how can our intimate fellowship with Him ever be restored?

There were two things that God revealed to Moses on Mount Sinai—the Law and the Tabernacle.

The Law expressed God’s absolute moral righteousness. To be His people, the nation of Israel had to obey His law perfectly. All that He commanded, they were to do. And every Israelite understood this demand...and wholeheartedly accepted it.

“All that the Lord has said, we will do, and be obedient!” (Exodus 24:7)

They had no idea how pure God’s holiness was and how impure their own hearts were. Before Moses even got off the mountain, the people had already broken almost every commandment.

Though the people were convinced of their own righteousness and their own ability to obey God, God knew better. *At the very same time* that He revealed the Law, He also revealed all the details for the construction of the Tabernacle.

Exodus 25-31 reads like a construction manual. Materials. Measurements. Manufacturing. It is not the most exciting reading in the Bible! Most people skim over it rather quickly. After all, what do the cubits of an altar and the number of loops in a curtain have to do with my life today?!

But we should slow down and read this section carefully. And we should take time to consider the meaning of all that God revealed.

The Tabernacle was the place that God would dwell among the people. It was God’s “tent.”

And Moses had to build it exactly as God revealed it. In fact, God spends more time detailing the construction of the Tabernacle than He does in explaining the creation of the whole universe!

Why?

Because the earthly Tabernacle reveals a heavenly reality. It points to something beyond itself. It points to how a holy God can dwell in the midst of a sinful people and how a sinful person can once again enter into intimate fellowship with a holy God.

The Tabernacle explains the way back to God...the way back to the fellowship that Adam and Eve were created to enjoy in Eden...the way into the very presence of God, into the Holy of Holies.

In a nutshell, the Tabernacle points to Jesus Christ—the Way, the Truth, and the Life.

*And the Word became flesh
and dwelt [tabernacled] among us,
and we beheld His glory,
the glory as of the only begotten of the Father,
full of grace and truth.*

John 1:14

AUTHOR: Moses (1526-1406 BC). Early Jewish and Christian traditions have unanimously attributed the authorship of Exodus, and the whole Pentateuch (Genesis-Deuteronomy), to Moses.

DATE: Between 1446-1406 BC

PURPOSE: Moses wrote Exodus to detail God's historical deliverance of His people from Egypt and to describe their formation as the "people of God." The nation of Israel is called both *out of* bondage in Egypt and *into* a covenant relationship with God. They are redeemed for a purpose.

"Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation." These are the words which you shall speak to the children of Israel.

—Exodus 19:5-6

Exodus still speaks to us today. We too, as God's people, are both called *out of* bondage to sin and *into* a covenant relationship with God. We are redeemed *for* a purpose and *toward* a goal.

OUTLINE: Exodus is generally divided into two main sections.

- I. ISRAEL'S DELIVERANCE FROM EGYPT (1:1-18:27)
- II. ISRAEL'S COVENANT WITH GOD (19:1-40:38)

There is also a chiastic structure to Exodus which points to the centrality of the Mosaic Covenant.

- A. Slavery: Building for Pharaoh (1-5)
- B. Redemption: The Lamb of God (6-12)
- C. The Wilderness: God with Israel (13-18)
- D. The Covenant: The Law of God (19-24)
- C. The Tabernacle: God with Israel (25-31)
- B. Rebellion: The Golden Calf (32-34)
- A. Worship: Building for God (35-40)

The following study guide takes you through a weekly five-day exploration of the Book of Exodus.

Day 1: **OBSERVATION.** Reading the passage and observing what it says.

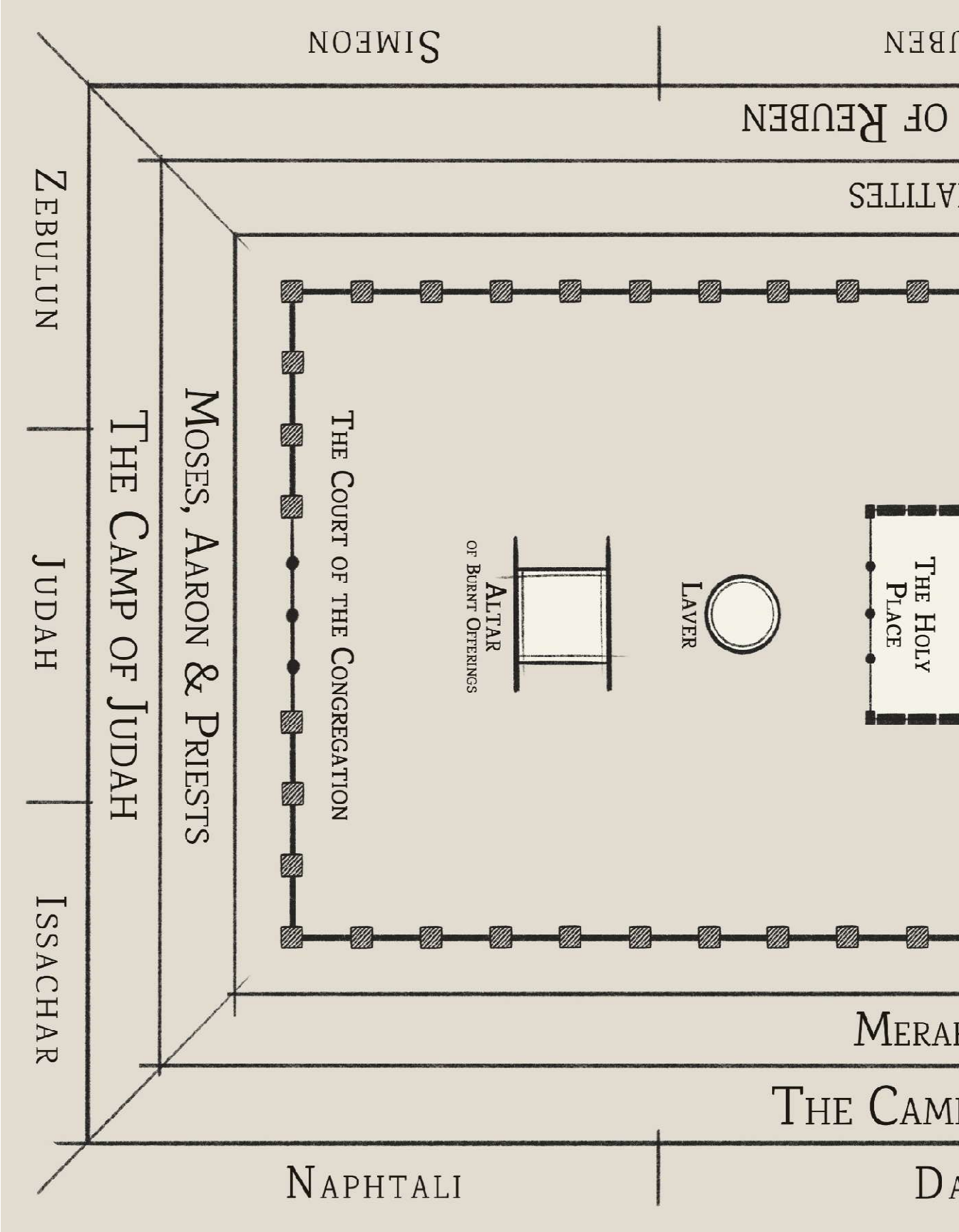
Day 2: **MEDITATION.** Reading key verse(s) over and over and memorizing them.

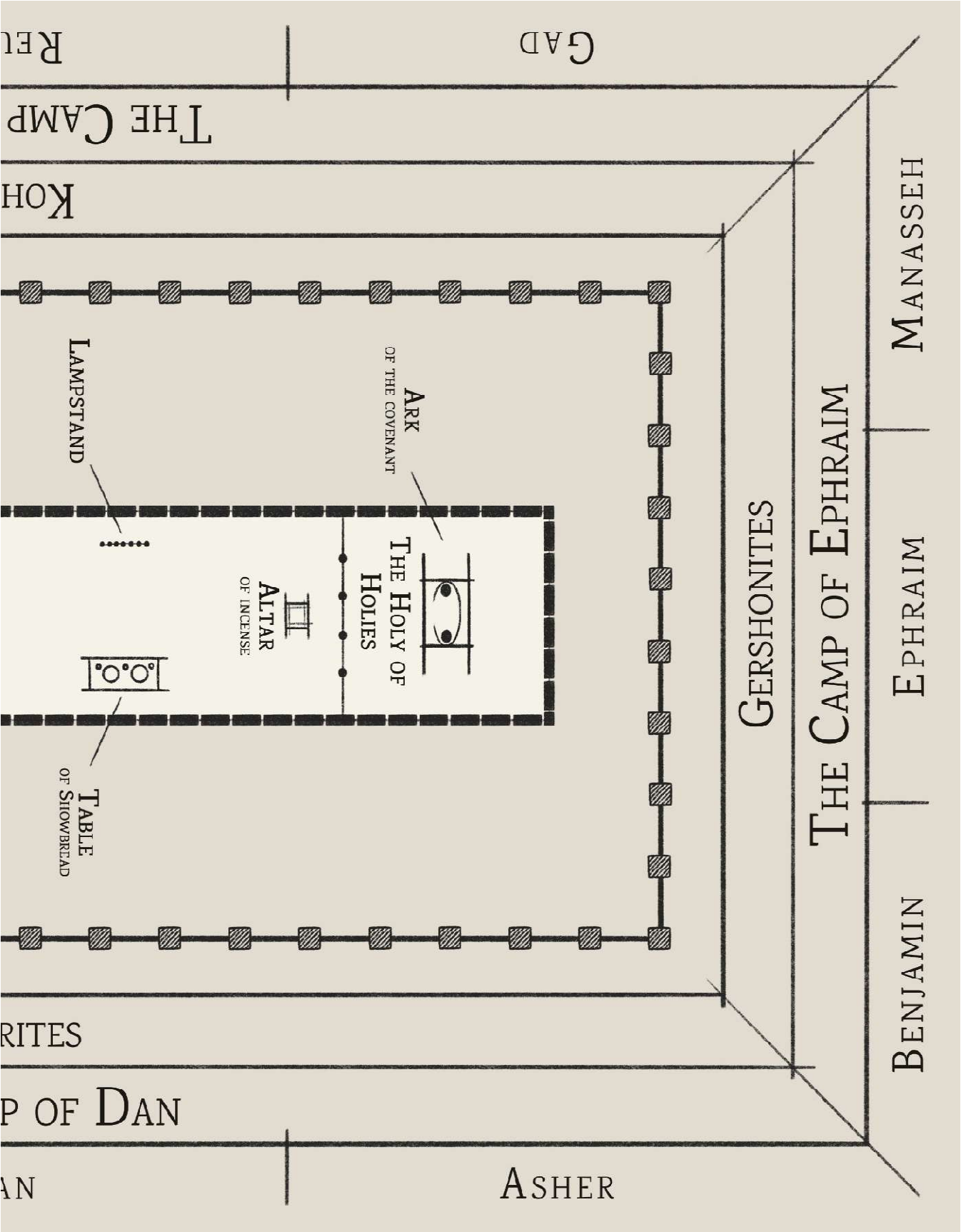
Day 3: **INTERPRETATION.** Doing a word study and/or exploring parallel passages.

Day 4: **DEVOTION.** Reading an excerpt from a classic commentary on Exodus.

Day 5: **APPLICATION.** Seeking to live out God's Word in your daily life.

We encourage you to do this study individually *and* corporately. Spending time alone in God's Word is a daily discipline that grows us in the faith. However, our spiritual growth is also connected to and lived out in community. Sharing what you are learning with others, praising God together, and loving and praying for one another are essential to our growth and to our joy.





ENTERING THE HOLY OF HOLIES

Exodus 25:1-22

DAY ONE

OBSERVATION

Moses ascended Mount Sinai once again (24:13)—this time to receive the tablets of stone with the Ten Commandments. But, before receiving the tablets of the Law, Moses receives instructions on building a tabernacle—a place for God to take up residence among His people.

Ask God to speak to your heart as you read Exodus 25:1-22. Mark words or phrases that stand out to you. Write down the main message or your thoughts next to each paragraph.

Then the Lord spoke to Moses, saying: ²“Speak to the children of Israel, that they bring Me an offering. From everyone who gives it willingly with his heart you shall take My offering. ³ And this is the offering which you shall take from them: gold, silver, and bronze; ⁴ blue, purple, and scarlet thread, fine linen, and goats’ hair; ⁵ ram skins dyed red, badger [or dolphin] skins, and acacia wood; ⁶ oil for the light, and spices for the anointing oil and for the sweet incense; ⁷ onyx stones, and stones to be set in the ephod and in the breastplate. ⁸ And let them make Me a sanctuary, that I may dwell among them. ⁹ According to all that I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it.

¹⁰“And they shall make an ark of acacia wood; two and a half cubits shall be its length, a cubit and a half its width, and a cubit and a half its height. ¹¹ And you shall overlay it with pure gold, inside and out you shall overlay it, and shall make on it a molding of gold all around. ¹² You shall cast four rings of gold for it, and put them in its four corners; two rings shall be on one side, and two rings on the other side. ¹³ And you shall make poles of acacia wood, and overlay them with gold. ¹⁴ You shall put the poles into the rings on the sides of the ark, that the ark may be carried by them. ¹⁵ The poles shall be in the rings of the ark; they shall not be taken from it. ¹⁶ And you shall put into the ark the Testimony which I will give you.

¹⁷“You shall make a mercy seat of pure gold; two and a half cubits shall be its length and a cubit and a half its width. ¹⁸ And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat. ¹⁹ Make one cherub at one end, and the other cherub at the other end; you shall make the cherubim at the two ends of it of one piece with the mercy seat. ²⁰ And the cherubim shall stretch out their wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim shall be toward the mercy seat. ²¹ You shall put the mercy seat on top of the ark, and in the ark you shall put the Testimony that I will give you. ²² And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel. (NKJV)

What thought or verse stands out to you in Exodus 25:1-22? Why?

Who was to bring an offering to the Lord? (25:2) _____

What items were they to bring to the Lord? Complete the building supplies list below.

Metals (25:3)	Fabrics (25:4)	Animal Skins (25:5a)
Wood (25:5b)	"Kitchen Supplies" (25:6)	Precious Stones (25:7)

What were they to make for the Lord? (25:8a) _____

Why were they to make this? (25:8b) _____

How were they to make it? (25:9) _____

Using the image of the Ark to the right...

- Identify the different parts of the Ark
- Write the dimensions of the Ark
- Write the materials used for each part

What was inside the Ark? (25:15, 21)

What happened on the mercy seat? (25:22)



DAY TWO
MEDITATION

Quiet your heart and allow God to speak through His Word. Slowly read Exodus 25:1-2, 8-9 several times. Reflect on each word. Meditate on them over and over until you memorize them.

*The Lord said to Moses,
“Tell the Israelites to bring me an offering.
You are to receive the offering for Me
from everyone whose heart prompts them to give.
.....
“Then have them make a sanctuary for Me,
and I will dwell among them.
Make this tabernacle and all its furnishings exactly like the pattern I will show you.” (NIV)*

Write down the observations that you can make from this passage, sketch out any images or thoughts that you have, or simply rewrite the passage below giving emphasis to key words.

Offer the passage back to God in the form of a personalized prayer.

DAY THREE INTERPRETATION

In interpretation, you are digging deeper into the passage in order to better understand its meaning. A word study on a key word and/or looking up parallel passages can help you in your understanding.

Go to blueletterbible.org and type "Exodus 25" into the "Search the Bible" box. Click on Exodus 25:9 to bring up the verse in the Hebrew. Find the word "tabernacle" and click on the Strong's number (H4908) to bring up the Hebrew word, its definition, and its usage in the OT.

What is the Hebrew word for "tabernacle"? _____ (Use the transliteration.)

How many times is it used in the OT? _____ (See KJV Translation Count.)

In what book of the Bible is it used the most? _____ (See Search Results by Book.)

In what verse of the Bible is it used first? _____ (See Concordance Results.)

What is its definition? (Note especially Strong's Definitions and Gesenius' Lexicon.)

Ever since Adam and Eve were driven out of Eden, God's dwelling place has not been among men. Indeed, His holiness would consume them. Thus, the tabernacle is a unique structure. It is God's "tent" — His residence among His people, Israel. He would have an actual "address" in their midst.

Read the following verses which emphasize the importance of God dwelling among His people.
Mark key words and phrases as you read.

"I will dwell among the people of Israel and will be their God. And they shall know that I am the Lord their God, who brought them out of the land of Egypt that I might dwell among them. I am the Lord their God." (Exodus 29:45-46)

"For I will take you from the nations, gather you from all the lands and bring you into your own land. Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God." (Ezekiel 36:24-28)

"I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever. My dwelling place also will be with them; and I will be their God, and they will be My people. And the nations will know that I am the Lord who sanctifies Israel, when My sanctuary is in their midst forever." (Ezekiel 37:26-28)

“Sing for joy and be glad, O daughter of Zion; for behold I am coming and I will dwell in your midst,” declares the Lord. “Many nations will join themselves to the Lord in that day and will become My people. Then I will dwell in your midst, and you will know that the Lord of hosts has sent Me to you.” (Zechariah 2:9-10)

Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.” (Revelation 21:1-4)

Write down 3-4 things that stand out to you from these passages.

Using blueletterbible.org, find the word “mercy seat” in Exodus 25:17 and click on the Strong’s number (H3727) to bring up the Hebrew word, its definition, and its usage in the OT.

What is the Hebrew word for “mercy seat”? _____ (Use the transliteration.)

How many times is it used in the OT? _____ (See KJV Translation Count.)

In what book of the Bible is it used the most? _____ (See Search Results by Book.)

In what verse of the Bible is it used first? _____ (See Concordance Results.)

What is its definition? (Note especially Strong’s Definitions and Gesenius’ Lexicon.)

Click on the Root Word (Etymology) Strong’s number (H3722).

What is the root word? _____ (Use the transliteration.)

What is its definition? _____

In what different ways is this word translated in the OT? (See KJV Translation Count.)

Read the following passages for further insight on the Ark of the Covenant. Mark key phrases as you read.

At that time the Lord set apart the tribe of Levi to carry the ark of the covenant of the Lord, to stand before the Lord to serve Him and to bless in His name until this day. (Deut. 10:8)

After three days the officers went throughout the camp, giving orders to the people: "When you see the ark of the covenant of the Lord your God, and the Levitical priests carrying it, you are to move out from your positions and follow it. Then you will know which way to go, since you have never been this way before. But keep a distance of about two thousand cubits between you and the ark; do not go near it." (Joshua 3:2-4)



David again gathered all the chosen men of Israel, thirty thousand. And David arose and went with all the people who were with him from Baale-judah to bring up from there the ark of God, which is called by the name of the Lord of hosts who sits enthroned on the cherubim. And they carried the ark of God on a new cart and brought it out of the house of Abinadab, which was on the hill. And Uzzah and Ahio, the sons of Abinadab, were driving the new cart, with the ark of God, and Ahio went before the ark.

And David and all the house of Israel were celebrating before the Lord, with songs and lyres and harps and tambourines and castanets and cymbals. And when they came to the threshing floor of Nacon, Uzzah put out his hand to the ark of God and took hold of it, for the oxen stumbled. And the anger of the Lord was kindled against Uzzah, and God struck him down there because of his error, and he died there beside the ark of God. And David was angry because the Lord had broken out against Uzzah. And that place is called Perez-uzzah to this day. And David was afraid of the Lord that day, and he said, "How can the ark of the Lord come to me?" So David was not willing to take the ark of the Lord into the city of David. But David took it aside to the house of Obed-edom the Gittite. And the ark of the Lord remained in the house of Obed-edom the Gittite three months, and the Lord blessed Obed-edom and all his household. (2 Samuel 6:1-11)

*Let us go into His tabernacle;
Let us worship at His footstool.
Arise, O Lord, to Your resting place,
You and the ark of Your strength.
Let Your priests be clothed with righteousness,
And let Your saints shout for joy. (Psalm 132:7-9)*

Write down 3-4 things that you learn about the Ark of the Covenant from these passages.

DAY FOUR
DEVOTION

Read the following excerpt from **Matthew Henry's Exposition of the Old Testament**. Matthew Henry (1662-1714) was a pastor, preacher, and author from Chester, England. He is best known for his exhaustive, six-volume, verse-by-verse commentary on the Scriptures. Charles Spurgeon stated that, "Every minister ought to read it entirely and carefully through once at least."

EXODUS 25:1-9

We may suppose that when Moses went into the midst of the cloud, and abode there so long, where the holy angels attended the *shekinah*, or divine Majesty, he saw and heard very glorious things relating to the upper world, but they were things which it was not lawful nor possible to utter; and therefore, in the records he kept of the transactions there, he says nothing to satisfy the curiosity of those who would intrude into the things which they have not seen, but writes that only which he was to speak to the children of Israel. For the Scripture is designed to direct us in our duty, not to fill our heads with speculations, nor to please our fancies.

In these verses God tells Moses his intention in general, that the children of Israel should build him a sanctuary, for he designed to *dwell among them* (25:8) ...

God had chosen the people of Israel to be a peculiar people to himself (above all people), among whom divine revelation should be lodged and established: he himself would be their King. As their King, he had already given them laws for the government of themselves, and their dealings one with another, according to the light of reason and the law of nature, in the Ten Commandments... But this was not thought sufficient to distinguish them from other nations, or to answer to the extent of that covenant which God would make with them to be *their God*. Therefore:

I. He orders a royal palace to be set up among them for himself, here called a *sanctuary*, or *holy place*, or *habitation*... This sanctuary is to be considered:

1. As ceremonial... God in it kept his court, as Israel's King. There he manifested his presence among them, and it was intended for a sign or token of his presence, that, while they had that in the midst of them, they might never again ask, *Is the Lord among us or not?* And, because in the wilderness they dwelt in tents, even this royal palace was ordered to be a tabernacle too, that it might move with them, and might be an instance of the condescension of the divine favor.

There he ordered his subjects to attend him with their worship and tribute. There they must come to consult his oracles, there they must bring their sacrifices, and there all Israel must meet, to pay their joint respects to the God of Israel.

2. As typical. The tabernacle made with hands was the copy of the true tabernacle.

For Christ did not enter a sanctuary made with human hands that was only a copy of the true one; He entered heaven itself, now to appear for us in God's presence, Heb. 9:24.

The body of Christ, in and by which he made atonement, was the *greater and more perfect tabernacle*, Heb. 9:11.

The Word was made flesh, and dwelt among us, as in a tabernacle (John 1:14).

II. When Moses was to erect this palace, it was requisite that he should first be instructed where he must have the materials, and where he must have the model; for he could neither contrive it by his own ingenuity nor build it at his own charge; he is therefore directed here concerning both.

1. The people must furnish him with the materials, not by a tax imposed upon them, but by a voluntary contribution...

Speak unto the children of Israel that they bring me an offering; and there was all the reason in the world that they should, for (1), it was God himself that had not only enlarged them, but enriched them with the spoils of the Egyptians. He had instructed them to borrow, and he had inclined the Egyptians to lend, so that from him they had their wealth, and therefore it was fit they should devote it to him and use it for him, and thus make a grateful acknowledgement of the favors they had received.

Note: *First*, the best use we can make of our worldly wealth is to honor God with it in works of piety and charity.

Secondly, when we have been blessed with some remarkable success in our affairs, and have had, as we say, a good turn, it may be justly expected that we should do something more than ordinary for the glory of God, consecrating our gain, in some reasonable proportion of it, to the Lord of the whole earth, Micah 4:13.

The sanctuary that was to be built was intended for their benefit and comfort, and therefore they must be at the expense of it. They had been unworthy of the privilege if they had grudged at the charge. They might well afford to offer liberally for the honor of God, while they lived at free quarters, having food for themselves and their families rained upon them daily from heaven. We also must own that we have our all from God's bounty, and therefore ought to use all for his glory. Since we live upon him, we must live to him.

This offering must be given willingly, and with the heart, that is, it was not prescribed to them what or how much they must give, but

it was left to their generosity, that they might show their goodwill to the house of God and the offices thereof, and might do it with a holy zeal...

We should ask, not only, "What must we do?" but, "What may we do for God?" Whatever they gave, they must give it cheerfully, not grudgingly and with reluctance, for *God loves a cheerful giver*, 2 Co. 9:7. What is laid out in the service of God we must reckon well bestowed.

The particulars are here mentioned which they must offer (25:3-7), all of them things that there would be occasion for in the tabernacle, or the service of it. Some observe that here was gold, silver, and brass, provided, but no iron; that is the military metal, and this was to be a house of peace. Everything that was provided was very rich and fine, and the best of the sort; for God, who is the best, should have the best.

2. God himself would furnish him with the model: *According to all that I show thee* (9). God showed him an exact plan of it, in miniature, which he must conform to in all points. Thus, Ezekiel saw in vision the form of the house and the fashion thereof, Ezek. 43:11.

Note: Whatsoever is done in God's service must be done by his direction, and not otherwise.

God did not only show him the model, but gave him also particular directions how to frame the tabernacle according to that model, in all the parts of it, which he goes over distinctly in this and the following chapters. When Moses, in the beginning of Genesis, was to describe the creation of the world, though it is such a stately and curious fabric and made up of such a variety and vast number of particulars, yet he gave a very short and general account of it, and nothing compared

with what the wisdom of this world would have desired and expected from one that wrote by divine revelation; but, when he comes to describe the tabernacle, he does it with the greatest niceness and accuracy imaginable. He that gave us no account of the lines and circles of the globe, the diameter of the earth, or the height and magnitude of the stars, has told us particularly the measure of every board and curtain of the tabernacle; for God's church and instituted religion are more precious to him and more considerable than all the rest of the world.

The Scriptures were written, not to describe to us the works of nature, a general view of which is sufficient to lead us to the knowledge and service of the Creator, but to acquaint us with the methods of grace, and those things which are purely matters of divine revelation. The blessedness of the future state is more fully represented under the notion of a new Jerusalem than under the notion of new heavens and a new earth.

EXODUS 25:10-22

The first thing which is here ordered to be made is the ark...the furniture of the most holy place, and the special token of God's presence, for which the tabernacle was erected to be the receptacle.

I. The ark itself was a chest, or coffer, in which the two tables of the law, written with the finger of God, were to be honorably deposited, and carefully kept. The dimensions of it are exactly ordered; if the Jewish cubit was, as some learned men compute, three inches longer than our half-yard (twenty-one inches in all), this chest or cabinet was about fifty-two inches long, thirty-one broad, and thirty-one deep. It was overlaid within and without with thin plates of gold. It had a crown, or cornice, of gold, round it, with rings and staves to carry it with; and in it he must put the testimony (25:10-16).

The tables of the law are called the *testimony* because God did in them testify his will: his giving them that law was in token of his favor to them; and their acceptance of it was in token of their subjection and obedience to him. This law was a testimony to them, to direct them in their duty, and would be a testimony against them if they transgressed. The ark is called the *ark of the testimony* (30:6) and the tabernacle *the tabernacle of the testimony* (Num. 10:11) or witness, Acts 7:44. The gospel of Christ is also called a testimony or witness, Matthew 24:14.

1. The tables of the law were carefully preserved in the ark for the purpose, to teach us to make much of the word of God, and to hide it in our hearts, in our innermost thoughts, as the ark was placed in the holy of holies. It also intimates the care which divine Providence ever did, and ever will, take to preserve the records of divine revelation...

2. This ark was the chief token of God's presence, which teaches us that the first and great evidence and assurance of God's favor is the putting of his law in the heart. God dwells where that rules, Heb. 8:10.

3. Provision was made for the carrying of this ark about with them in all their removals, which intimates to us that, wherever we go, we should take our religion along with us, always bearing about with us the love of the Lord Jesus, and his law.

II. The mercy-seat was the covering of the ark or chest, made of solid gold, exactly to fit the dimensions of the ark. This *propitiatory covering*, as it might well be translated, was a type of Christ, the great propitiation, whose satisfaction fully answers the demands of the law, covers our transgressions, and comes between us and the curse we deserve. Therefore, *Christ is the end of the law for righteousness to everyone who believes* (Romans 10:4).

III. The cherubim of gold were fixed to the mercy-seat, and of a piece with it, and spread their wings over it (25:18). It is supposed that these cherubim were designed to represent the holy angels, who always attended the *shekinah*, or divine Majesty, particularly at the giving of the law; not by any effigies of an angel, but some emblem of the angelical nature, probably some one of those four faces spoken of in Ezekiel.

As for the likeness of their faces, each had a human face. The four had the face of a lion on the right side, the four had the face of an ox on the left side, and the four had the face of an eagle. (Ezekiel 1:10)

Whatever the faces were, they looked one towards another, and both downward towards the ark, while their wings were stretched out so as to touch one another. The apostle calls them *the cherubim of glory overshadowing the mercy seat*, Heb. 9:5. It denotes their attendance upon the Redeemer, to whom they were ministering spirits, their readiness to do his will, their special presence in the assemblies of saints (Ps. 68:17; 1 Co. 11:10), and their desire to look into the mysteries of the gospel which they diligently contemplate.

These things have now been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—angels long to catch a glimpse of these things. (1 Peter 1:12)

God is said to dwell *between the cherubim*, on the mercy-seat (Ps. 80:1), and thence he here promises, for the future, to meet with Moses, and to *commune with him* (25:22). There he would give law, and there he would give audience, as a king on his throne; and thus, he manifests himself willing to be reconciled to us, and keep up communion with us, in and by the mediation of Christ.

In allusion to this mercy-seat, we are said to come boldly to *the throne of grace* (Heb. 4:16); for we *are not under the law*, which is covered, *but under grace*, which is displayed; its wings are stretched out, and we are invited to come under the shadow of them.

*He who dwells in the secret place of the Most High
Shall abide under the shadow of the Almighty.*

*I will say of the Lord,
“He is my refuge and my fortress;
My God, in Him I will trust.”* (Psalm 91:1-2)

What thought from Matthew Henry’s words stands out to you the most? Why?

DAY FIVE
APPLICATION

Go back and re-read Exodus 25:1-22. Take time to look over and reflect on the things that you learned from your Bible study this past week.

Write down one truth that impacted you from your study this week.

The tabernacle is a picture of Jesus Christ. It is also a picture of us as believers, the body of Christ. It teaches us how we must approach God. It reveals to us what it means to dwell in His presence. There are many deep truths and mysteries to be explored in the tabernacle!

But before revealing the particulars of the tabernacle, God first calls His people to give a voluntary offering to Him (Exodus 25:1-9). Everyone was invited to give. Everyone had something which they could give—from the costly beauty of gold and silver to the common simplicity of goats’ hair and spices. Everyone could participate. The only requirement was a willing heart.

The heart impacted by grace leads to the hand motivated to give.

Everything that the people were asked to give were things already given to them by grace.

Write down all the good gifts and blessings of God that come into your mind right now.

Is your heart willing to offer these things back to the Lord for His glory and for His purposes?

- ☐ Yes, I am willing ☐ No, I am still holding back ☐ Yes and no, I am struggling to let go

What is one thing that you have that you can give willingly to the Lord today?

At the heart of the tabernacle was the Ark of the Covenant. It is the first item that God describes. It is the very dwelling place of God among the people of Israel.



Take time to picture the Ark of the Covenant in the graphic above.

- Write the name of GOD (YHWH) under the outstretched wings of the cherubim.
- Write the word LAW next to the Ten Commandments inside the Ark.
- Write the word BLOOD on the cover of the Ark. Use a red pencil to color this in.

Do you see the picture? God's righteousness, as revealed in the Law, condemns us all. We all fall short of His perfect standard. None of us are righteous. Thus, we all deserve to be condemned.

So how can we dwell in the presence of God? How can we ever approach Him? How can we ever stand before Him? How can we ever have communion and relationship with Him?

It is only by the blood. Sprinkled on the mercy seat—the covering—is the blood of the sacrifice. It is the blood that interposes itself between the condemnation of the law and the holiness of God. It is the blood of Jesus Christ, shed on the cross for your sins, that saves you.

If you have placed your faith in Jesus Christ as your Savior, then take time to praise Him now!

Listen to Charity Gayle's ***Thank You for the Blood*** or to another hymn of praise regarding the precious blood of Jesus Christ. Sing praise to Him and rejoice in the forgiveness that is yours!

ADDITIONAL NOTES AND PRAYER REQUESTS

The only building ever constructed upon this earth which was perfect from its very beginning and outset in every detail... was the tabernacle in the wilderness.

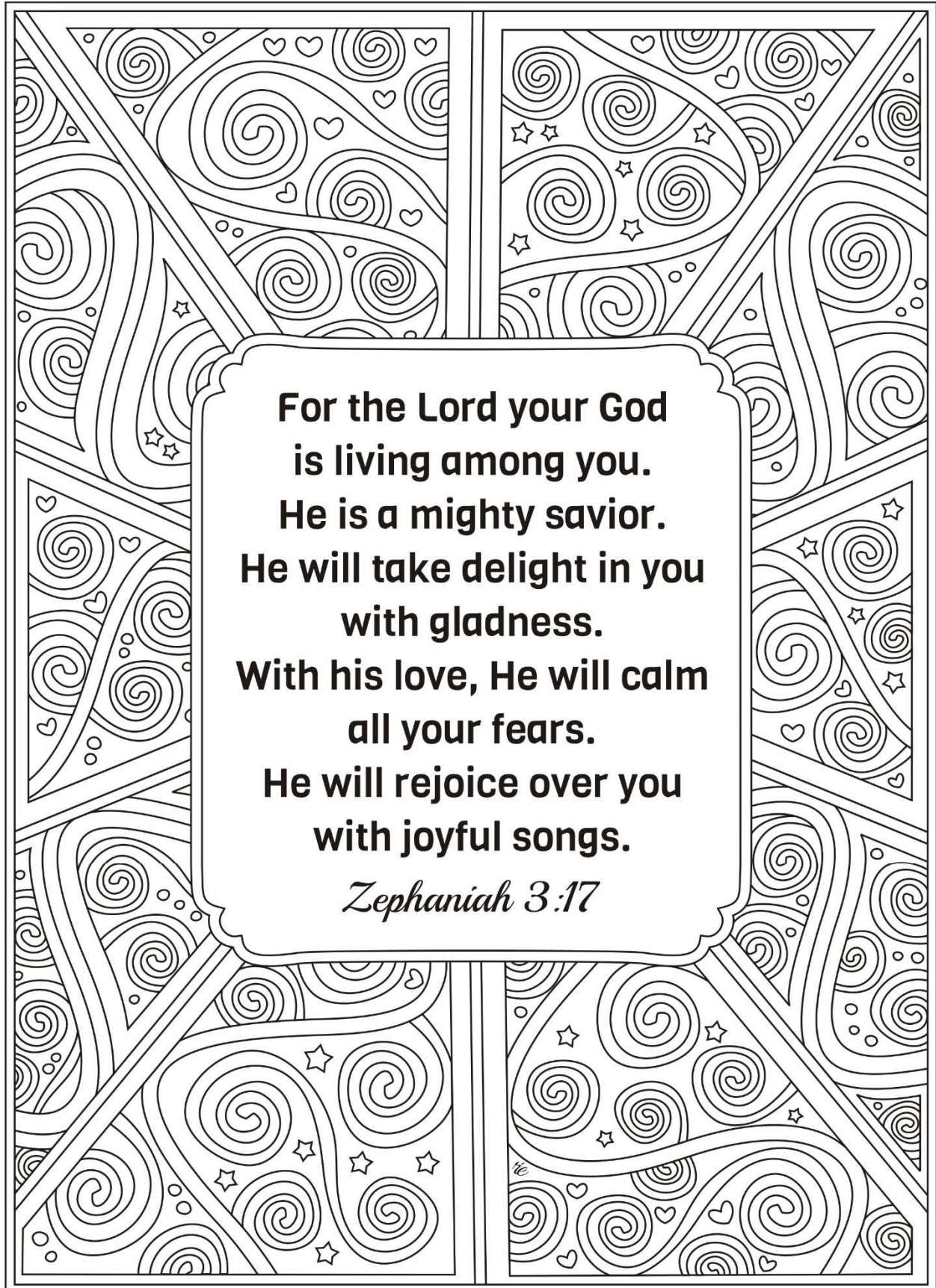
M. R. DeHaan

“Mercy seat” means literally in Hebrew a bloody covering. It covers something that otherwise would be unfit to see. What did this mercy seat cover? In that ark was the record of Israel’s sins. In it was the broken law, every line of which called to heaven against the nation, every line of which was a witness of their sins... Oh, this is the meaning of salvation—covered forever by the blood of Jesus, by the righteousness of Jesus!

A. B. Simpson

SUGGESTED QUESTIONS FOR GROUP OR FAMILY DISCUSSION:

- When you think about the Ark of the Covenant, what images or thoughts first come into your mind? Why?
- What was the only requirement that people needed in order to give? Why do you think this is emphasized at the very beginning of these instructions?
- Look at the list of items needed for the tabernacle. Which do you think was the hardest to give? Which was the most unusual? Which do you think you would have given?
- What stands out to you in the construction of the ark? Why?
- What is so significant about the mercy seat?
- Did you discover anything new, interesting, or meaningful in your study of this passage this week? Or in your reading of Matthew Henry? If so, what?
- Take time to listen or sing a hymn of praise, such as Charity Gayle’s *Thank You Jesus for the Blood*. Spend time in prayer together praising God for His goodness and grace!
- What is something that you can give to the Lord this week?



ENTERING THE HOLY PLACE

Exodus 25:23-40

DAY ONE

OBSERVATION

The tabernacle consisted of two rooms. The first, the Holy of Holies, was entered into *only* by the high priest and *only* on the Day of Atonement (Lev. 16). The second, the Holy Place, was entered into daily by the priests. Exodus 25:23-40 describes two furniture pieces in the Holy Place.

Ask God to speak to your heart as you read Exodus 25:23-40. Mark words or phrases that stand out to you. Write down your thoughts next to each verse or passage.

²³ “You shall also make a table of acacia wood, two cubits long and one cubit wide, and one and a half cubits high. ²⁴ You shall overlay it with pure gold and make a gold border around it. ²⁵ And you shall make for it a rim of a hand width around it; and you shall make a gold border for the rim around it. ²⁶ You shall also make four gold rings for it and put rings on the four corners which are on its four legs. ²⁷ The rings shall be close to the rim, as holders for the poles to carry the table. ²⁸ And you shall make the poles of acacia wood and overlay them with gold, so that with them the table may be carried. ²⁹ You shall also make its dishes, its pans, its jars, and its libation bowls with which to pour drink offerings; you shall make them of pure gold. ³⁰ And you shall set the bread of the Presence on the table before Me continually.

³¹ “Then you shall make a lampstand of pure gold. The lampstand, its base and its shaft, are to be made of hammered work; its cups, its bulbs, and its flowers shall be of one piece with it. ³² Six branches shall go out from its sides; three branches of the lampstand from its one side and three branches of the lampstand from its other side. ³³ Three cups shall be shaped like almond blossoms on the one branch, a bulb and a flower, and three cups shaped like almond blossoms on the other branch, a bulb and a flower—the same for six branches going out from the lampstand; ³⁴ and on the lampstand four cups shaped like almond blossoms, its bulbs and its flowers. ³⁵ A bulb shall be under the first pair of branches coming out of it, and a bulb under the second pair of branches coming out of it, and a bulb under the third pair of branches coming out of it, for the six branches coming out of the lampstand. ³⁶ Their bulbs and their branches shall be of one piece with it; all of it shall be one piece of hammered work of pure gold. ³⁷ Then you shall make its lamps seven in number; and they shall mount its lamps so as to shed light on the space in front of it. ³⁸ Its tongs and its trays shall be of pure gold. ³⁹ It shall be made from a talent of pure gold, with all these utensils. ⁴⁰ See that you make them by the pattern for them, which was shown to you on the mountain. (NASB)

What thought or verse stands out to you among these verses? Why?

Using the image of the table of showbread to the right:

- Write the measurements of the table.
- Write the materials used.
- Draw the additional items made with the table.
- Write the name given to the bread placed on the table.



How often was the bread to be on the table before the Lord? _____



What was the lampstand made of? (25:31) _____

How many pieces of gold were used to make this lampstand? (25:31, 36) _____

How many cups were to be on each branch coming out of the center? (25:33) _____

How many cups were to be on the center lampstand? (25:34) _____

What were the cups to look like? (25:33-34) _____

How many total lamps were to be on this lampstand? (25:37) _____

Where was the light from the lamps to point? (25:37) _____

What measurements were given for this lampstand? _____

This is a trick question since no measurements are given in the Bible for the lampstand. Moses was shown a picture of it so he knew enough to convey the basic measurements to Bezaleel who made it (37:1, 17). According to Jewish tradition, the lampstand stood five to six feet high (Babylonian Talmud, *Menahot* 28b).

How much gold was used to make the lampstand and its utensils? (25:39) _____

DAY TWO
MEDITATION

Quiet your heart and allow God to speak through His Word. Slowly read John 8:12 several times. Reflect on each word. Meditate on them over and over until you memorize them. Many commentators believe that Jesus spoke these words while standing before the lampstands that were in the courtyard of the temple. These lampstands were modeled after the one in the tabernacle.

When Jesus spoke again to the people, He said,

*“I am the light of the world.
Whoever follows Me will never walk in darkness,
but will have the light of life.” (NIV)*

Write down the observations that you can make from this passage, sketch out any images or thoughts that you have, or simply rewrite the passage below giving emphasis to key words.

Offer the passage back to God in the form of a personalized prayer.

DAY THREE INTERPRETATION

In interpretation, you are digging deeper into the passage in order to better understand its meaning. A word study on a key word and/or looking up parallel passages can help you in your understanding.

Read Leviticus 24:5-9 for additional information on the bread that was placed before the Lord.
Mark key words and phrases as you read.

Take the finest flour and bake 12 loaves of bread, using two-tenths of an ephah for each loaf. Arrange them in two stacks, six in each stack, on the table of pure gold before the Lord. By each stack put some pure incense as a memorial portion to represent the bread and to be a food offering presented to the Lord. This bread is to be set out before the Lord regularly, Sabbath after Sabbath, on behalf of the Israelites, as a lasting covenant. It belongs to Aaron and his sons, who are to eat it in the sanctuary area, because it is a most holy part of their perpetual share of the food offerings presented to the Lord.

Answer the following questions based on this text:

- What should be used to bake these loaves of bread? _____
- How many loaves were to be baked? _____
- How were they to be arranged on the table? _____
- What was to be beside each stack of bread? _____
- When was the bread to be replaced? _____
- Who were the only ones who could eat it? _____

Based on what you read in Leviticus, what makes this story in 1 Samuel 21:1-6 so unique.

David went to Nob, to Ahimelek the priest. Ahimelek trembled when he met him, and asked, "Why are you alone? Why is no one with you?" David answered Ahimelek the priest, "The king sent me on a mission and said to me, 'No one is to know anything about the mission I am sending you on.' As for my men, I have told them to meet me at a certain place. Now then, what do you have on hand? Give me five loaves of bread, or whatever you can find."

But the priest answered David, "I don't have any ordinary bread on hand; however, there is some consecrated bread here—provided the men have kept themselves from women." David replied, "Indeed women have been kept from us, as usual whenever I set out. The men's bodies are holy even on missions that are not holy. How much more so today!" So the priest gave him the consecrated bread, since there was no bread there except the bread of the Presence that had been removed from before the Lord and replaced by hot bread on the day it was taken away.

What stands out to you after reading this passage regarding the consecrated bread? Why?

Go to blueletterbible.org and type "Exodus 25" into the "Search the Bible" box. Click on Exodus 25:31 to bring up the verse in the Hebrew. Find the word "candlestick" and click on the Strong's number (H4501) to bring up the Hebrew word, its definition, and its usage in the Old Testament.

What is the Hebrew word for "candlestick"? _____ (Use the transliteration.)

How many times is it used in the OT? _____ (See KJV Translation Count.)

What is its definition? (Note especially Gesenius' Lexicon)

Read the following passages which refer to or allude to the lampstand in the tabernacle.

"Command the Israelites to bring you clear oil of pressed olives for the light so that the lamps may be kept burning. In the tent of meeting, outside the curtain that shields the ark of the covenant law, Aaron and his sons are to keep the lamps burning before the Lord from evening till morning. This is to be a lasting ordinance among the Israelites for the generations to come." (Exodus 27:20-21)

The next day Moses entered the tent and saw that Aaron's staff, which represented the tribe of Levi, had not only sprouted but had budded, blossomed and produced almonds. (Numbers 17:8)

And the word of the Lord came to me, saying, "Jeremiah, what do you see?" And I said, "I see an almond branch." Then the Lord said to me, "You have seen well, for I am watching over my word to perform it." (Jeremiah 1:11-12)

Then the angel who talked with me returned and woke me up, like someone awakened from sleep. He asked me, "What do you see?" I answered, "I see a solid gold lampstand with a bowl at the top and seven lamps on it, with seven channels to the lamps. Also there are two olive trees by it, one on the right of the bowl and the other on its left." I asked the angel who talked with me, "What are these, my lord?" He answered, "Do you not know what these are?" "No, my lord," I replied. So he said to me, "This is the word of the Lord to Zerubbabel: 'Not by might nor by power, but by my Spirit,' says the Lord Almighty." (Zechariah 4:1-6)

The mystery of the seven stars that you saw in my right hand and of the seven golden lampstands is this: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches. (Revelation 1:20)

From the throne came flashes of lightning, rumblings and peals of thunder. In front of the throne, seven lamps were blazing. These are the seven spirits of God. (Revelation 4:5)

Write 3-4 things that you learn about the lamp, almond branches, or oil from these verses.

DAY FOUR DEVOTION

Read the following excerpt from **A.W. Pink's** book, *Gleanings from Exodus*. Pink (1886-1952) was a pastor and author, writing over 50 books during his lifetime. Though he is best known for his Reformed writings, he held to a dispensationalist viewpoint in his early ministry. His writings have greatly influenced many evangelical pastors, such as D. Martyn Lloyd-Jones and John MacArthur, Jr.

EXODUS 25:23-30

Having described the contents of the innermost chamber of the Tabernacle, the Holy Spirit now conducts us into the Holy-place. In the former the high priest ministered on the annual day of atonement, in the latter the Levites served daily. In this second chamber stood three pieces of furniture: the table, the candlestick, and the altar of incense. The order in which these are brought before us in the sacred narrative is most suggestive, and the very reverse of what would have occurred to us. We had surely put the golden altar of incense first, then the seven-branched candlestick, and last, the table. But God's thoughts and ways are ever the opposite of ours. When we see what the table stood for, perhaps we shall the better appreciate the Divine arrangement...

None but the priestly family ever penetrated this sacred precinct, telling us that only those who, by wondrous grace, are "an holy priesthood," those who by sovereign mercy are "a chosen generation, a royal priesthood" (1 Pet. 2:5, 9), can enter into the spiritual significance of its symbolic contents. Coming now to the Table, let us consider:

1. Its Meaning

In seeking to ascertain the spiritual purport of the Table the first thing which arrests our attention in the divine description of it is the word "also" in Exodus 25:23—found only once more in connection with the holy vessels and furnishings of the Tabernacle, see 30:15. The "also" at the beginning of our present passage suggests a close link of connection with what has gone before. In the preceding verse we read, "And there will I meet with thee, and I will commune with thee from above the Mercy-

seat," and then following right after this, "Thou shalt also make a Table." Thus, God has graciously hung the key right over the entrance, and told us that the Table has to do with communion. This is in full accord with other scriptures where the "table" is mentioned...

The "Lord's table" is the symbol of fellowship with Christ... The Table sets forth Yahweh's feast of love for His saints and for Himself in fellowship with them...

2. Its Composition

Like the Ark, the table was made of acacia wood (23), overlaid with pure gold. Both typified the union of Deity and humanity in the person of Christ. It is indeed striking to observe, and important to note, the several points of oneness between the ark and the table. They were both of the same height—the only pieces of furniture that were so. They were both ornamented with a crown of gold. They were both provided with rings and staves. They both had something placed upon them: the one, the Mercy-seat; the other, the twelve cakes of bread. These points of likeness emphasize the truth that it is the person of the God-man which is the basis of all communion with God.

The natural suggestion of a "table" is a place for food, and the food upon it. *Thou preparest a table before me in the presence of mine enemies* (Ps. 23:5). We will find this thought of food linked with our Lord's person in John 6:

Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven and giveth life unto the world. (6:32-33)

The One who came down from heaven reminds us of the deity of our Lord; this is the gold...

Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. (6:51-52)

Our Lord here is speaking of His death. But His death presupposes His incarnation. He must become man that He may die. We have in this way the twofold truth of our Lord's deity and His humanity linked together, and put before us in this chapter, where He is presented as the Bread of life. We have thus the gold and the acacia wood which form the table...

3. Its Dimensions

The Table was the same height as the Ark, but fell short of its length and breadth. This intimates that though our communion with God rises to the level of our apprehension of the two natures in His Son, yet there is a breadth or fullness of perfection in Him which we fail to realize and enjoy. The length of the Table was two cubits, which supplies an additional hint to the meaning of this piece of furniture. One of the significations of two is that of communion—*How can two walk together except they be agreed?* (Amos 3:3). In breadth the Table was one cubit, which speaks of unity, for there can be no fellowship where there is discord.

4. Its Contents

And thou shall set upon the table shewbread before Me always (30). This shewbread consisted of twelve loaves or cakes, made of fine flour; baked, and placed in two rows upon the Table, on which was sprinkled pure frankincense for a memorial. Here they remained before the Lord for seven days, when they were removed and eaten by Aaron and his sons, in the holy place—see Leviticus 24:5-9...

The bread on the Table points first, as does everything in the Tabernacle, to Christ Himself. The name by which it is called clearly

indicates this—shewbread—literally, “bread of faces,” faces being a figure for presence—pointing to the divine presence in which the bread stood. The fact that the bread was before the face of God always, told of its acceptableness to Him, and foreshadowed the person of Christ as the One in whom the Father has ever found His delight...

But why twelve cakes? Clearly this number has specially to do with Israel and suggests the different tribes being here represented before God. But representation implies a representative, and it is at this point that so many have missed the lesson. That which is here so blessedly symbolized is the Lord Jesus identifying Himself with God's covenant people. There is a striking passage in the NT which brings out—under this figure of bread—the identification of the Lord with His people and they with Him.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we brake, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread (1 Cor. 10:16-17) ...

The cakes were all of the same quality, size and weight, showing that the smallest tribe was represented equally with the greatest. In spreading them out in two rows, instead of piling them up in a heap, each one would be seen equally as much as another. Our acceptance in Christ and our representation by Him admits of no degrees. All of God's covenant people have an equal standing before Him, and an equal nearness to Him.

The cakes were made of “fine flour” (Lev. 25:5) in which was no grit or unevenness, foreshadowing the moral perfections of the Word as He tabernacled among men...

5. Its Ornamentation

The crowned border on the top of the Table was for the purpose of protection, guarding whatever was placed upon it. The bread was not

removed from the Table even when Israel was on the march (Num. 4:7), and the raised border would hold the cakes in place, preventing them from slipping off. This tells of the absolute security of that people with whom the incarnate Son has identified Himself...

Everything here about the ornamentation speaks of the security of the cakes and of those whom they typified. The Hebrew word *border* means “enclosing” ... This announces that the very glory of God is concerned in the preservation of His people: His honor is at stake—*He leads me in the paths of righteousness for His name's sake* (Psalm 23:3) ...

6. Its Rings and Staves

These tell of provision made for journeying. “The children of Israel were pilgrims in the wilderness and hence the Tabernacle and all its furniture were made for them in this character, and accompanied them in all their wanderings” (Dennett). Thus, this particular detail speaks of the provision which God has made for His people in Christ while they pass through this world. That provision is feeding upon Christ Himself in communion with God. Wherever Yahweh led the Hebrews, His Table accompanied them! So wherever the Christian's lot may be cast, even though it be for years in jail like Bunyan, there is ever a precious Christ to feed upon and commune with!

EXODUS 25:31-40

The particular piece of the Tabernacle's furniture which is now to engage our attention, is the *menorah* meaning *light-bearer* or *lampstand*.

The lampstand was in the Holy Place. This was the chamber entered by none save the priestly family, and was the place where these favored servants of Yahweh ministered before Him. It was therefore the place of communion. In keeping with this, each of the three vessels that stood therein spoke of fellowship. The Table, with its twelve loaves, pointed to Christ as the Substance of our fellowship, the One on whom

we feed. The lampstand foreshadowed Christ as the power for fellowship, as supplying the light necessary to it. The incense-altar, prefigured Christ as maintaining our fellowship by His intercession securing our continued acceptance before the Father...

1. Its Composition

Unlike the ark and the table of shewbread, no wood entered into the composition of the lampstand. It was of solid gold. But there is one word here which has been overlooked by almost all the commentators, and by losing sight of it their interpretations have quite missed the mark. The lampstand, though made of pure gold, was “of beaten work,” that is to say, the talent of gold from which it was made was wrought upon by the hammers of skilled workmen until it was shaped into a beautiful and symmetrical form. Only by divinely-given wisdom could they evolve from a solid talent of gold this richly ornamented vessel with base, shaft and branches, in consistent proportions.

What is before us now in our present type is the more noteworthy in that the lampstand was the only vessel or portion of the Tabernacle which was made of “beaten work.” It is in striking contrast from the golden calf which Aaron made, for that was cast in a mold (Ex. 32:4). What is idolatrous can be quickly and easily cast into shape; but that which has most of all glorified God and secured the redemption of His people was wrought at great cost. Clearly, the beaten gold here speaks of a suffering Christ glorified, glorified as the reward of His perfect but painful Work...

Of a talent of pure gold shall he make it (39). A talent was 120 lbs., so that sufficient gold was provided to ensure the lampstand being of a goodly size. Most probably it stood higher than the Table or the Incense-altar, for by its light the priests were enabled to attend to the one and minister at the other. Thus was foreshadowed not only the preciousness of the person of our Redeemer, but also His sufficiency to make manifest the perfections of the Godhead.

2. Its Construction

It consisted of one central stem, with three lateral branches springing from either side. Each branch was adorned with knops, flowers and bowls. The “knops” seem to have been buds, probably of the almond; the “bowls” were for holding the oil which fed the lights. Upon the end of each branch was the bowl or lamp. All was of one piece, beaten out by workmen endowed with divine skill.

The seven lamps while an intrinsic part of the lampstand itself, may also be contemplated separately... The accuracy of the type here is most impressive. The sevenfold radiance of the lampstand speaks of Christ as the “brightness of God's glory” (Heb. 1:3). It tells of His perfections as the Light. It is worthy of note that when the white light is broken into its varied parts we have just seven colors, as seen in the rainbow. But it is equally clear that the seven lamps also symbolize the Holy Spirit in the plenitude of His power and perfections—the “seven Spirits which are before His throne” (Rev. 1:4). That the type appears to overlap at this point, or rather, has a double application, only shows its marvelous and minute accuracy, for in His ministry toward and in believers, the Spirit works as “the Spirit of Christ” (Rom 8:9).

The fact that the seven lamps were supported by the lampstand foreshadowed the fact that the Spirit, given to us, has come from our glorified Redeemer...

3. Its Ornamentation

The “knop” [or cup] might portray the rounded unopened bud, so that the central stem and each of its branches would be ornamented with that which set forth the three stages of the almond—the bud, the flower and the ripened fruit... This suggestion receives confirmation in what is recorded of Aaron's rod in Numbers 17:8:

Behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and blossomed blossoms and yielded almonds.

Thus the three stages of life were seen on the branches of the lampstand—bud, flower, fruit.

The prominence of the almond on the lampstand supplies a key to its interpretation. It corresponds closely, though it is not exactly parallel in thought with what is foreshadowed in the acacia wood in the other vessels. The wood speaks of the incorruptible humanity of Christ. The almond is the emblem of resurrection, here the resurrection of the Lord Jesus...

The almond is the first of all trees in Palestine to bud, manifesting the new life of spring as early as January... The budding of Aaron's rod manifested a re-impartment of life—the work of God. Aaron's rod not only exhibited the signs of life, but produced the full results of it, in bud and flower and fruit—and that of the almond! So, too, our Savior was, according to the flesh, *a rod out the stem of Jesse* (Is 11:1) and was *cut off* (Dan. 9:26) out of the land of the living. But on the third day He rose again from the dead...

4. Its Significance

There are a number of details which enable us to see the meaning of the lampstand. First, the fact that it was made of beaten gold and was ornamented with almonds shows that it is the suffering Christ now risen and glorified which is here foreshadowed. Second, being in the Holy Place intimates that it is Christ hidden from the world, enjoyed only by the priestly family. Third, its seven lamps of oil tell of the sufficiency of the Spirit as Christ's gift to His people...

That which was most prominent in connection with the lampstand was its seven branches, supporting the lighted lamps. These foreshadowed the person and ministry of the Holy Spirit... It is the Spirit as the gift of Christ—the result of His death and resurrection—the beaten work and the almonds to His people. It is the Spirit shining in their hearts to give them “the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. 4:6). It is the Spirit within the Sanctuary, glorifying Christ, taking

of the things of Christ and showing them to His people. It is the operations of the Spirit directed by the glorified Son of God...

There is a very remarkable Scripture in Isaiah 11 which gives us the fulfillment of the sevenfold radiance of the lampstand. There we read, there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

And the Spirit of the Lord shall rest upon Him: The Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord.

There is here a sevenfold reference of the relation of the Holy Spirit to Christ... Observe carefully the arrangement here. Mark the absence of any “and” between “Him” and “the Spirit of wisdom,” and so between the second and third and between the third and fourth mentions of the Spirit. The order corresponds with the construction of the seven—branched lampstand “The Spirit of the Lord shall rest upon Him:” this is separated from the other six by the absence of a connecting “and” to what follows, reminding us of the one central stem. The next six references are arranged in three pairs (as the “ands” show), like the three pairs of branches growing out of the central stem! ...

5. Its History

Only twice is the lampstand referred to after the Pentateuch is passed... In 1 Samuel 3 the Spirit has informed us that Yahweh revealed Himself

to young Samuel in the Temple or Tabernacle “before the lamp of God went out” (3), and a most solemn communication did He give him. The Lord announced that He would do a thing in Israel “at which both the ears of every one that hears it shall tingle.” This “thing” was the sore judgment which fell upon the degenerate sons of Eli...

The second reference is in Daniel 5. Here again a night scene is presented to our view. Belshazzar, attended by his debauched courtiers and concubines, in the midst of a drunken revelry, gave orders that the “golden vessels” which had been taken from the Temple when his grandfather captured Jerusalem, should be brought in to drink out of. Heaven's response was prompt: “In the same hour came forth fingers of a man's hand and wrote opposite the lampstand upon the plaster of the wall” (5). This time it was a message of woe pronounced upon Babylon...

The appropriateness of these two messages of judgment being linked with the lampstand is evident. God is light and in Him is no darkness at all (1 John 1:5). “God is light” means, He is ineffably holy, and therefore must punish sin. It brings before us the other side of the truth. Light exposes and burns as well as warms and illumines! For believers the Light is the Light of life; but for unbelievers it will yet blind and overwhelm...

How thankful should every Christian reader be that we are children of light. Christ is the Light to His people!

What thought from A.W. Pink's words stands out to you the most? Why?

DAY FIVE
APPLICATION

Go back and re-read Exodus 25:23-40. Take time to look over and reflect on the things that you learned from your Bible study this past week.

Write down one truth that impacted you from your study this week.

In the Holy Place of the Tabernacle were the table and the lampstand. Both not only point to the character of Jesus Christ but also to our daily communion with Christ as His royal priests.

Jesus Christ is the Bread of Life.

Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst." (John 6:35)



Jesus is our manna from heaven. The Israelites were to collect "one-tenth of an ephah" of manna each day (Ex. 16:16, 36). And, on each sixth day, God provided two-tenths of an ephah so that they could rest on the Sabbath (16:22). It is no coincidence that each loaf on the table in the tabernacle was baked with two-tenths of an ephah of flour (Lev. 24:5). God was saying that He will provide more than enough bread for His people so that they can learn to rest in Him each day.

Each day we are to "feed" on Jesus Christ and His Word. *Man shall not live by bread alone but by every word that proceeds from the mouth of God* (Matthew 4:4). Our strength and nourishment come from the Word of God. If you are not spending time each day feeding on God's Word, then make this a priority. Establish the simple habit of reading a portion of Scripture each morning and latching onto a "morsel" of God's truth that you can chew on throughout the day.

Write out a verse of Scripture that encourages you today.



Jesus Christ is the Light of the World.

"I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life." (John 8:12)

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. (John 1:1-5)

In the space below, write down as many characteristics of light that you can think of.

The golden lampstand was the only light in the tabernacle and it was to be kept continually burning. As Israel camped around the tabernacle in the evenings, the one light that would constantly be shining would be emanating from the tabernacle. It was almost as if God was saying that the light in His house was always on. He was always awake...always watching over them.

Jesus Christ is our Light. He has scattered the darkness in our hearts and given us the light of life. Just like the tabernacle, we should shine the light of Christ in a world of darkness. People around us should see Christ's light emanating out from us.

Let your light so shine before men, that they may see your good works and glorify your Father in heaven. (Matthew 5:16)

**Who are the people around you?
Who are your neighbors?**

Picture your home in the center of this diagram. Write the names of the people who live around you in each direction. If you don't know their names, then make an effort to get to know them. Pray for them now and think of any ways that you can shine the light of Jesus Christ before them.

ADDITIONAL NOTES AND PRAYER REQUESTS

The bread served as a reminder that every tribe played a role in God's family. Each tribe had a seat at the table.

Tony Merida

At night the light from the seven oil lamps that the lampstand held would have made the tabernacle the brightest thing in the Israelite encampment... Having the lights on meant then much the same thing that it means now: someone's home. In this case, symbolically, "Yahweh was home" among His people.

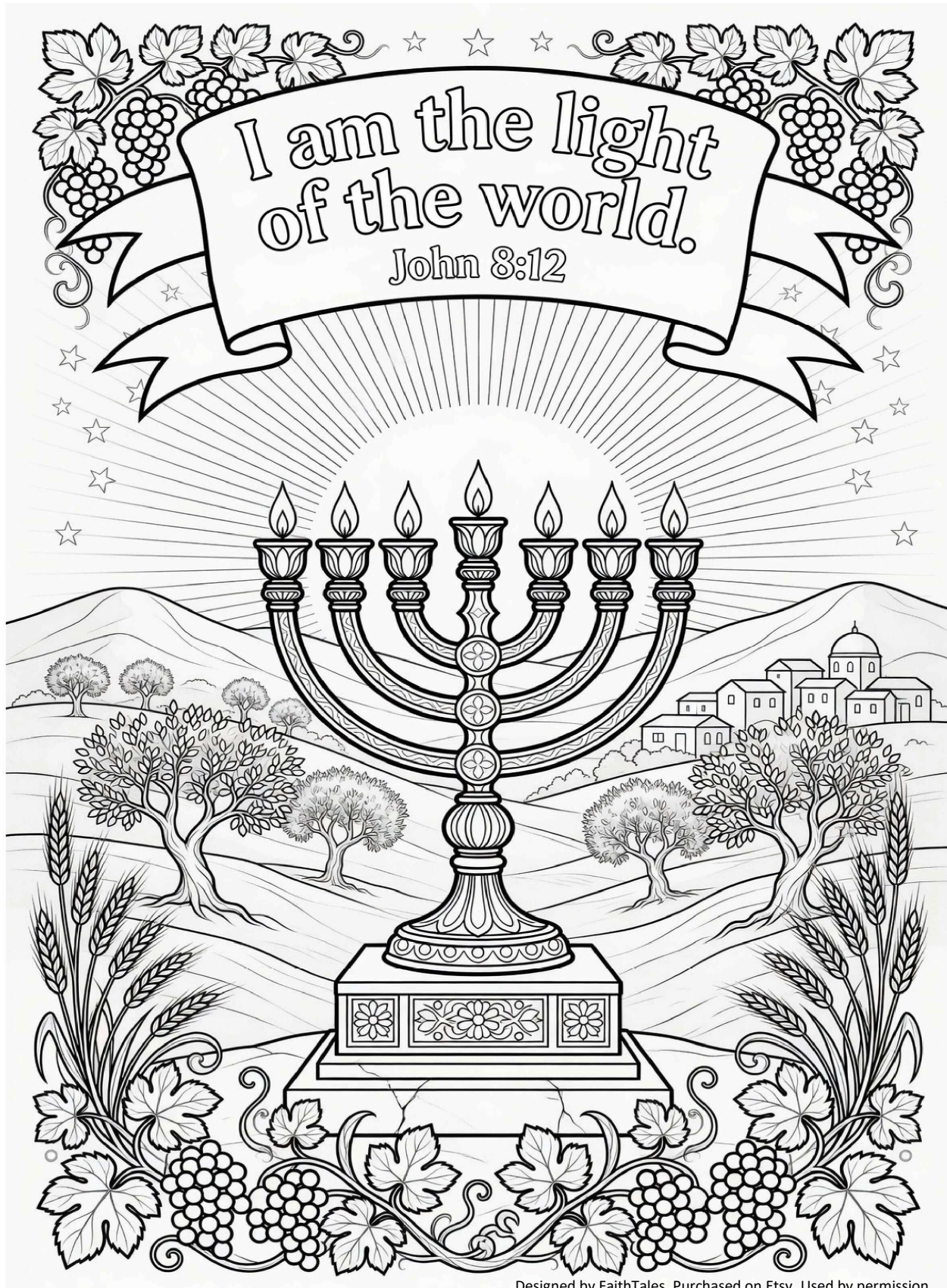
Douglas K. Stuart

Don't shine so that others can see you, shine so that through you, others can see Him.

Anonymous

SUGGESTED QUESTIONS FOR GROUP OR FAMILY DISCUSSION:

- Were you afraid of the dark as a child? If so, in what ways did you deal with this fear?
- What word, verse, or thought stands out to you as you read Exodus 25:23-40? Why?
- What did you learn about the table in the tabernacle used for the bread? What did it symbolize? Why do you think God wanted a dining room table in His tabernacle?
- What did you learn about the golden lampstand? What did it symbolize?
- Think about some of the characteristics of bread. How does the bread point to Christ?
- Think about some of the characteristics of light. How does the lampstand point to Christ?
- Did you discover anything new, interesting, or meaningful in your study of this passage this week? Or in your reading of A. W. Pink? If so, what?
- The light in the tabernacle was always on. The people living around it would see its light, especially at night. As followers of Christ, we should shine His light to those around us. Who is a neighbor or friend that you are praying for? How can you shine the light of Christ before them this week? Pray together as a group for those who need Christ in their lives.



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SEEING BEHIND THE CURTAINS

Exodus 26:1-37

DAY ONE

OBSERVATION

The tabernacle was to be constructed with large panels of fabric and with wooden frames overlaid with gold. It was “God’s tent” as He dwelt among the people of Israel.

Ask God to speak to your heart as you read Exodus 26:1-37. Mark words or phrases that stand out to you. Write down your thoughts next to each verse or passage.

“Make the tabernacle with ten curtains of finely twisted linen and blue, purple and scarlet yarn, with cherubim woven into them by a skilled worker. ² All the curtains are to be the same size—twenty-eight cubits long and four cubits wide. ³ Join five of the curtains together, and do the same with the other five. ⁴ Make loops of blue material along the edge of the end curtain in one set, and do the same with the end curtain in the other set. ⁵ Make fifty loops on one curtain and fifty loops on the end curtain of the other set, with the loops opposite each other. ⁶ Then make fifty gold clasps and use them to fasten the curtains together so that the tabernacle is a unit.

⁷ “Make curtains of goat hair for the tent over the tabernacle—eleven altogether. ⁸ All eleven curtains are to be the same size—thirty cubits long and four cubits wide. ⁹ Join five of the curtains together into one set and the other six into another set. Fold the sixth curtain double at the front of the tent. ¹⁰ Make fifty loops along the edge of the end curtain in one set and also along the edge of the end curtain in the other set. ¹¹ Then make fifty bronze clasps and put them in the loops to fasten the tent together as a unit. ¹² As for the additional length of the tent curtains, the half curtain that is left over is to hang down at the rear of the tabernacle. ¹³ The tent curtains will be a cubit longer on both sides; what is left will hang over the sides of the tabernacle so as to cover it. ¹⁴ Make for the tent a covering of ram skins dyed red, and over that a covering of hides of sea cows.

¹⁵ “Make upright frames of acacia wood for the tabernacle. ¹⁶ Each frame is to be ten cubits long and a cubit and a half wide, ¹⁷ with two projections set parallel to each other. Make all the frames of the tabernacle in this way. ¹⁸ Make twenty frames for the south side of the tabernacle ¹⁹ and make forty silver bases to go under them—two bases for each frame, one under each projection. ²⁰ For the other side, the north side of the tabernacle, make twenty frames ²¹ and forty silver bases—two under each frame. ²² Make six frames for the far end, that is, the west end of the tabernacle, ²³ and make two frames for the corners at the far end. ²⁴ At these two corners they must be double from the bottom all the way to the top and fitted into a single ring; both shall be like that. ²⁵ So there will be eight frames and sixteen silver bases—two under each frame.

²⁶ “Also make crossbars of acacia wood: five for the frames on one side of the tabernacle, ²⁷ five for those on the other side, and five for the frames on the west, at the far end of the tabernacle. ²⁸ The center crossbar is to extend from end to end at the middle of the frames. ²⁹ Overlay the frames with gold and make gold rings to hold the crossbars. Also overlay the crossbars with gold.

³⁰ “Set up the tabernacle according to the plan shown you on the mountain.

³¹ “Make a curtain of blue, purple and scarlet yarn and finely twisted linen, with cherubim woven into it by a skilled worker. ³² Hang it with gold hooks on four posts of acacia wood overlaid with gold and standing on four silver bases. ³³ Hang the curtain from the clasps and place the ark of the covenant law behind the curtain. The curtain will separate the Holy Place from the Most Holy Place. ³⁴ Put the atonement cover on the ark of the covenant law in the Most Holy Place. ³⁵ Place the table outside the curtain on the north side of the tabernacle and put the lampstand opposite it on the south side.

³⁶ “For the entrance to the tent make a curtain of blue, purple and scarlet yarn and finely twisted linen—the work of an embroiderer. ³⁷ Make gold hooks for this curtain and five posts of acacia wood overlaid with gold. And cast five bronze bases for them.” (NIV)

What thought or verse stands out to you in these passages? Why?



The curtains described in 26:1-6 were the inner walls and ceiling of the tabernacle. Answer the following questions regarding these curtains.

- How many curtains were made? (26:1) _____
- What colors were in the curtains? (26:1) _____
- What was woven into the curtains? (26:1) _____
- What was the size of each curtain? (26:2) _____
Multiple each cubit by 1.5 to get the approximate size in feet.

These curtains were joined together into two large curtains of five panels each. These two larger curtains would then be joined together by fifty clasps.

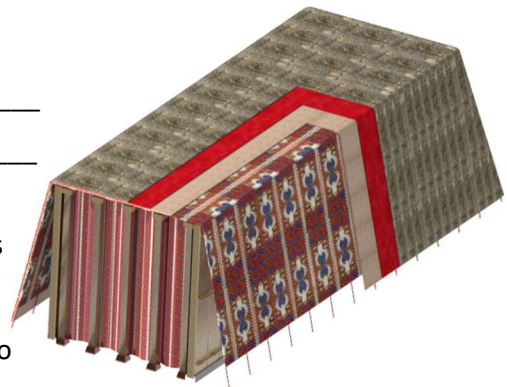
- What was the total size of these ten curtains together? _____

The curtains described in 26:7-14 formed the outer walls and roof of the tabernacle.

- How many curtains were made? (26:7) _____
- What was the first layer made of? (26:7) _____
- What was the size of each curtain? (26:8) _____
Multiple each cubit by 1.5 to get the approximate size in feet.

These curtains were also joined together into two large curtains with these two curtains joined together into one by fifty clasps.

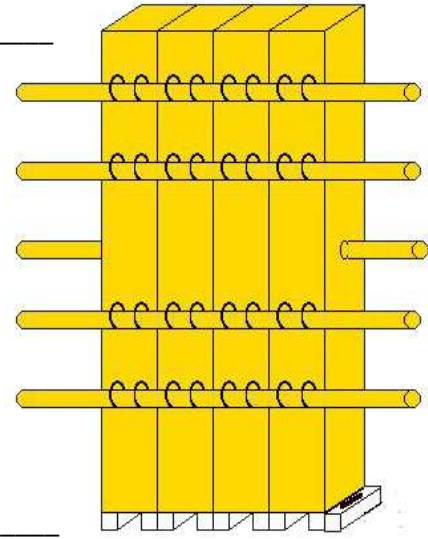
- Two additional layers were also made. What were these two layers made of? (26:14) _____



The next section (26:15-29) describes the frames which formed the structure of the tabernacle.

- What were the frames made of? (26:15) _____
- What was the size of each frame? (26:16) _____
Multiple each cubit by 1.5 to get the approximate size in feet.
- How many frames were on the south and north sides? (26:18,20) _____ How many on the west? (26:22) _____

Each frame had two extensions on the bottom that would fit into silver bases, enabling them to stand upright, forming a solid wall. Two additional frames were added in the corner of the back wall (west side) to add stability (26:23-25). Further stability was provided by crossbars—five on each side, with the middle bar going through the middle of the frames unseen (26:26-28).



- What were the frames and bars overlaid with? (26:29) _____

What did God re-emphasize to Moses while giving him these instructions? (26:30; cf. 25:40)

The final section (26:31-37) describes the veil before the Holy of Holies and the front curtain.



- What colors were woven into the veil? (26:31) _____
- What image was woven into the veil? (26:31) _____
- How was the veil hung? (26:32) _____
- What was placed behind the veil? (26:33) _____

What did the veil separate? (26:33) _____

The front entrance to the tabernacle also had curtain. **How is this curtain described? (26:36-37)**

DAY TWO
MEDITATION

Quiet your heart and allow God to speak through His Word. Slowly read Exodus 26:31-33 several times. Reflect on each word. Meditate on them over and over until you memorize them.

*You are to make a special curtain of blue, purple, and scarlet yarn and fine twisted linen;
it is to be made with cherubim, the work of an artistic designer.*

*You are to hang it with gold hooks on four posts of acacia wood overlaid with gold,
set in four silver bases.*

*You are to hang this curtain under the clasps
and bring the ark of the testimony in there behind the curtain.
The curtain will make a division for you between the Holy Place and the Most Holy Place. (NET)*

Write down the observations that you can make from this passage, sketch out any images or thoughts that you have, or simply rewrite the passage below giving emphasis to key words.

Offer the passage back to God in the form of a personalized prayer.

DAY THREE
INTERPRETATION

In interpretation, you are digging deeper into the passage in order to better understand its meaning. A word study on a key word and/or looking up parallel passages can help you in your understanding.

Go to blueletterbible.org and type "Exodus 26" into the "Search the Bible" box. Click on Exodus 26:1 to bring up the verse in the Hebrew. Find the word "cherubim" and click on the Strong's number (H3742) to bring up the Hebrew word, its definition, and its usage in the Old Testament.

What is the Hebrew word for "cherubim"? _____ (Use the transliteration.)

How many times is it used in the OT? _____ (See KJV Translation Count.)

What is its definition? (Note especially the Outline of Biblical Usage and Gesenius' Lexicon.)

Read the following passages which refer to cherubim. Mark key words and phrases as you read.

*After He drove the man out, He placed on the east side of the Garden of Eden **cherubim** and a flaming sword flashing back and forth to guard the way to the tree of life. (Genesis 3:24)*

*The **cherubim** spread out their wings above, overshadowing the mercy seat with their wings, with their faces one to another; toward the mercy seat were the faces of the **cherubim**. (Exodus 37:9)*

*When Moses entered the tent of meeting to speak with the Lord, he heard the voice speaking to him from between the two **cherubim** above the atonement cover on the ark of the covenant law. In this way the Lord spoke to him. (Numbers 7:89)*

*And Hezekiah prayed to the Lord: "Lord, the God of Israel, enthroned between the **cherubim**, You alone are God over all the kingdoms of the earth. You have made heaven and earth." (2 Kings 19:15)*

*O Shepherd of Israel, give ear,
You who guide Joseph like a flock;
You who are enthroned above the **cherubim**, shine forth!
Before Ephraim and Benjamin and Manasseh, stir up Your might
And come to save us! (Psalm 80:1-2)*

*The Lord reigns, let the nations tremble;
He sits enthroned between the **cherubim**,
Let the earth shake! (Psalm 99:1)*

*Then the glory of the Lord rose from above the **cherubim** and moved to the threshold of the temple. The cloud filled the temple, and the court was full of the radiance of the glory of the Lord. The sound of the wings of the **cherubim** could be heard as far away as the outer court, like the voice of God Almighty when He speaks...*

*Under the wings of the **cherubim** could be seen what looked like human hands. I looked, and I saw beside the **cherubim** four wheels, one beside each of the **cherubim**; the wheels sparkled like topaz. As for their appearance, the four of them looked alike; each was like a wheel intersecting a wheel. As they moved, they would go in any one of the four directions the **cherubim** faced; the wheels did not turn about as the **cherubim** went. The **cherubim** went in whatever direction the head faced, without turning as they went.*

*Their entire bodies, including their backs, their hands and their wings, were completely full of eyes, as were their four wheels. I heard the wheels being called “the whirling wheels.” Each of the **cherubim** had four faces: One face was that of a cherub, the second the face of a human being, the third the face of a lion, and the fourth the face of an eagle. (Ezekiel 10:4-5, 8-14)*

The NT only mentions the word “cherubim” one time in Hebrews 9:5, describing the Ark of the Covenant in the tabernacle. But the “four living creatures” in Revelation 4 may also be cherubim.

Read these two NT passages which refer to the cherubim. Mark key words as you read.

*And above the ark were the **cherubim** of glory overshadowing the mercy seat. Now is not the time to speak of these things in detail. (Hebrews 9:5)*

And around the throne, on each side of the throne, are four living creatures, full of eyes in front and behind: the first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like an eagle in flight. And the four living creatures, each of them with six wings, are full of eyes all around and within, and day and night they never cease to say,

*“Holy, holy, holy, is the Lord God Almighty,
Who was and is and is to come!” (Revelation 4:6b-8)*

Write down 5-10 things that you learn about cherubim from these passages.

DAY FOUR

DEVOTION

Read the following excerpt from **A.W. Pink's** book, *Gleanings from Exodus*. Pink (1886-1952) was a pastor and author, writing over 50 books during his lifetime. His writings have greatly influenced many evangelical pastors, such as D. Martyn Lloyd-Jones and John MacArthur, Jr.

Having described the contents of the inner chambers of the Tabernacle...the Holy Spirit now informs us of what comprised the roof of Jehovah's dwelling-place. This consisted of a number of linen curtains, elaborately embroidered, and joined together; over these was a set of goats' hair curtains; a covering of rams' skins dyed red, and on the outside of all was a covering of badgers' skins. It is noteworthy that the curtained ceiling is described before the boards. Man would naturally have begun with a description of the framework, then the roof, and then the furniture placed within the finished building. But here, as elsewhere, God's thoughts and ways are the opposite of ours.

THE CURTAINS (26:1-6)

The inner ceiling was composed of ten white curtains, richly ornamented, each twenty-eight cubits (forty-two feet) in length, and four cubits (six feet) in width. These were coupled together in fives, breadth to breadth, thus giving a total length of forty-two feet and a breadth of sixty feet, which would not only reach across the Tabernacle, which was fifteen feet in width, but would overlap its sides. The two sets of five white curtains were linked together by fifty loops of blue in each, which were fastened with fifty taches or clasps of gold, thus firmly uniting the whole together in one solid piece. There are seven things about these curtains which we shall now consider...

1. Their Material

The curtains were made of "fine linen"—not linen merely, but fine linen, linen of peculiar excellency. In Revelation 19:8 we have the Holy Spirit's definition of the significance of this figure, for there the fine linen, "clean and white," is declared to be "the righteousness of the saints." Thus, the leading thoughts are unsullied purity and manifested righteousness...

2. Their Colors

Of fine twined linen, and blue, and purple, and scarlet. These were used for embroidering the cherubim upon the white Curtains. Each of the colors brings out a separate perfection in the Person of our blessed Redeemer, and was manifested by Him as He passed through this world of sin. **Blue** is the celestial color—"as it were the body of heaven in its clearness" (Ex. 24:10). The "blue" upon the white background tells us that He who came down into fathomless depths of humiliation was "the Lord from heaven" (1 Cor. 15:47) ...

Purple is emblematic of royalty. This is established by a reference to John 19. When the Roman soldiers expressed their scorn for Israel's Ruler by going through the form of a mock coronation, they placed upon His brow a crown of thorns, and then "put on Him a purple robe." ...The royal purple is plainly evident in the Sermon recorded in Matthew 5-7, prefaced by the statement, "He went up into a mountain, and when He was seated... He said" etc.—symbolically, it was the King taking His place upon His throne, enunciating the laws of His kingdom. Still more vividly did the "purple" shine when He made His triumphal entry into Jerusalem (21:1-11). Over His cross was placed the royal banner, "This is Jesus, the King of the Jews" (27:37).

Scarlet is a color which is used in Scripture with a variety of emblematic significations. From these we select one which seems to bear most closely upon our present type. "Scarlet," the color of blood, vividly suggests the sufferings of Christ... Thus, our Lord, 'who knew no sin,' was 'made sin' for us (2 Cor. 5:21), taking the place which we deserved. He went down into death, crushed under the wrath and judgment of God, His precious blood shed to put away our scarlet sins...

3. Its Ornamentation

With cherubim of cunning work shall thou make them. The pure white linen was the material on which the various colors were displayed and with which were embroidered the cherubim. Thus, as the priests ministered in the Holy Place and gazed upward, there above their heads were the mystic forms of these highest of all God's creatures—their outstretched wings forming a firmament of feathers upon the ceiling. We believe that reference is made to this sheltering canopy in the following Scriptures: *I will abide in Thy Tabernacle forever; I will trust in the cover of Thy wings* (Ps. 61:4); *He shall cover thee with His feathers and under His wings shall thou trust* (Ps. 91:4); *Hide me under the shadow of Thy wings* (Ps. 17:8), etc.

4. Their Dimensions

"The length of one curtain shall be twenty-eight cubits, and the width of one curtain four cubits; and every one of the curtains shall have one measure" (26:2). Seven is the perfect number, being absolutely indivisible except by itself, and the highest prime number; and four is that of completeness on earth—as seen for example, in the four corners of the earth, four square, four gospels. The dimensions of the curtains then speak of perfection displayed in completeness on earth; and such a meaning could only be applied to the life of our blessed Lord...

5. Their Meaning

The spotless white curtains with the beautifully tinted cherubim worked upon them typified... the person of the God-man and the varied glories manifested by Him while He tabernacled among men. It should be noted that in every other instance where we have the four colors mentioned, the blue is first and the white is last. But here the order is reversed. There, it is the Spirit emphasizing the heavenly origin of the One who came down to earth; here, it is drawing our attention to the sinlessness and righteousness of the Man who sits now at God's right hand.

The fact that these curtains formed the inside ceiling of the holy places and were seen, therefore, only by the priestly family, intimates that none but those that had access to God were able to appreciate the perfections of His Son as they were manifested by Him during His earthly sojourn. The rank-and-file Jews saw in Him no beauty that they should desire Him. His moral loveliness was lost upon them; yea, it only served to condemn their moral ugliness, and thus aroused their enmity. But the favored few, the objects of God's grace, exclaimed, "We beheld His glory, the glory as of the only begotten of the Father full of grace and truth" (John 1:14) ...

6. Their Loops

The ten curtains were arranged in two sets of five each: "The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another" (26:3). In Scripture, one of the meanings of "ten" is that of human responsibility. Thus, after ten plagues upon Egypt had measured and demonstrated the failure of their responsibility, Pharaoh and his hosts were destroyed at the Red Sea. When Gentile dominion reaches its final form, it will consist of ten kingdoms, and then will be fully manifested the breakdown of its responsibility. When at Sinai God gave a summary of man's duty it was in the form of ten commandments. But these were written, ten upon two tables of stone, or in two sets of fives, similarly to the curtains here. The ten curtains, grouped together in two sets of fives, speak of Christ, as the Representative of His people, meeting the whole of their obligations both God-ward and man-ward. He loved God with all His heart, and His neighbor as Himself; He was the only one by whom these responsibilities were fully and perfectly discharged...

7. Their Couplings

And thou shall make fifty taches of gold, and couple the curtains together with the taches: and it shall be one Tabernacle (26:6). The word "taches" means "couplings;" passed through

the loops of blue they united the curtains together. The “loops of blue” and these “hooks of gold” might seem very unimportant, but, without them, there would have been no unity. The beautiful curtains would have hung apart one from another, and thus one main feature of their manifestation would have been lost.

Significantly were these “couplings” of gold. They tell us that it was the heavenly and divine character of our Lord which secured the perfect adjustment of His twofold responsibility as Man towards God and His neighbor. These couplings fastened the whole of the ten curtains together so that they were “one Tabernacle.” Thus, they pointed to that blessed unity and uniformity of the character and life of Christ...

THE COVERINGS (26:7-14)

The Tabernacle had four separate coverings, one over another. The first and innermost was the ten white curtains. Over these were placed eleven “curtains of goats’ hair” ... Above these were spread “rams’ skins dyed red” and “badgers’ skins” (26:14) ...

1. Their Materials

And thou shall make curtains of goats’ hair to be a covering upon the Tabernacle (26:7). The Holy Spirit has been careful to tell us that these goats’ hair curtains were spun by the women (35:26). We may add that this same material was used for making their own tents, and was of a dark color, as a reference to Song of Songs 1:5; 6:5 shows. It is to be noted that the word *hair* in Exodus 26:7 is in italics, which denotes it has been supplied by the translators, and we believe in this case, rightly so. It is not found in the Hebrew of Exodus 35:26, yet the word *spun* clearly implies it. The reason why the word *hair* is omitted is to direct our attention more particularly to the goats themselves and to what they typically signified...

2. Their Meaning

The “goat” was pre-eminently the animal used in the sin offerings, in fact, in connection with

Israel’s great feasts under the law, when the people were collectively represented before God, it was the only one used in their sacrifices for sins. Israel’s year began with a commemoration of the Passover. Inseparably connected with this was the ordinance of the feast of unleavened bread... During the seven days of this feast, besides other sacrifices, a “goat” was slain for a sin offering (Num. 28:17). The next feast was that of “weeks” or “Pentecost”: in this, too, a goat as a sin offering for an atonement was commanded (Lev. 23:15). Then came the feast of Trumpets, and here also the goat for a sin-offering was used (Num. 29:1). Following this was the most solemn of them all, namely, the annual Day of Atonement, when a special sin-offering was appointed. This consisted of two goats: the one being slain, the other having the sins and iniquities of all Israel confessed upon it, then being led away into a land not inhabited (Lev. 16). Finally came the feast of Tabernacles, the feast of ingathering, when Israel rested from their toil and rejoiced in the blessing of God upon their labors. This feast lasted for eight days, and on each one a “goat” was slain as a sin-offering (Num. 29).

In addition to the national convocations when the goat alone was used for making atonement, we may observe the prominence of this animal in other sin-offerings. When a ruler sinned, the appointed sacrifice was “a kid of the goats” (Lev. 4:23); and the same if one of the common people sinned (4:27-28). At the consecration of the priesthood a “kid of the goats for a sin-offering” was required (9:2-3). At the dedication of the altar each of the “princes” offered “one kid of the goats for a sin-offering” (Num. 7:16). For the sin of ignorance, a “kid of the goats” made atonement (Num. 15:24). At the beginning of each month a special sin-offering was appointed, and this also consisted of “a kid of the goats” (Num. 28:11). This completes the list where the “goat” was exclusively appointed as the sin-offering. Surely it is more than a coincidence that they are precisely eleven in number—corresponding exactly with the eleven curtains in our type! ...

In the light of what has just been before us it is unmistakably plain that the goats' hair curtains pointed to Christ as the great sin-offering for the iniquities of his people. He who knew no sin, was "made sin for us" (2 Cor. 5:21) ...

Underneath these goats' hair curtains was the gorgeous tapestry of the cherubim—embroidered white curtains. But these were seen only by those inside the Holy Place, telling us that it is not until we have personally appropriated Christ, by a God-given faith, as our sin-offering, that we can delight ourselves by being occupied with His personal perfections. Thus, how deeply and how solemnly significant, was the doubled-over curtain, right over the entrance into the Tabernacle. Just above its beautiful gate hung that which would remind the worshipper of the great cost paid by another to procure entrance for him...

3. Their Loops and Taches

It will be noted that while the white curtains were linked together with "gold" taches, the ones now before us were united by "brass" clasps... "Brass" in scripture is the symbol of divine judgment—as this will come before us again in connection with the "brazen-altar" we shall not now adduce the proofs... Regarding the goats' hair curtains as foreshadowing Christ "made sin" for His people, the taches of "brass" are most significant, for they tell us that, while on the Cross, the Savior suffered the outpoured Judgment of God (Isa. 53:10; Zech 13:7)...

It remains for us now to offer a brief remark on the outermost coverings... In a word, these external coverings, on the outside of the goats' hair curtains, give us a twofold view of Christ enduring the judgment due the sins of His people: they show how He then appeared to the eye of God and to the eyes of men. The rams' skins presented the Godward aspect first. The "ram" was the victim used at the consecration of the priests (Ex. 29:26), when they were separated unto the service of Jehovah. It spoke, therefore, of devotedness to God. In beautiful accord with this we find that it was a "ram"

(Gen. 22:13) which took the place of Isaac when Abraham, in his devotion and obedience to God, had bound him to the altar! ...

The rams' skins covering was "dyed red," which plainly expressed devotion unto death. Thus, in the first of these coverings we have foreshadowed Christ as the Head of His sheep, the Mighty One, living only for God, and manifesting His perfect devotion to the Father by being "obedient unto death, even the death of the cross."

The rams' skins covering, then, foreshadowed Christ as the Head of His people (the "sheep") perfectly consecrated to God...

Over the rams' skins were placed badgers' skins, and this was the outer Covering of all. This alone would be seen by the eyes of men as Israel were in the wilderness. It, therefore, brings before us Christ as He appeared to men. It specially portrays the fact that He "made Himself of no reputation" (Phil. 2:7). Born in a manger; brought up in despised Nazareth; working at the carpenter's bench, were examples of what the rough and unsightly badgers' skins foreshadowed. To such a degree did Christ humble Himself, the glories of His divine person were hidden from the eyes of sinful creatures. "Is not this the carpenter?" (Mark 6:3), shows their estimation of Him. They could see none of the spiritual grace, the heavenly beauty, or even the moral perfections, which lay beneath the outward form of the despised Jesus of Nazareth... Thus, the rough and unsightly badgers' skins over all, spoke of the shame and humiliation of our precious Savior before men...

THE BOARDS (26:15-30)

The sides of the Tabernacle were comprised of boards of acacia wood, fitly framed together, standing upon a base of silver sockets. The Tabernacle was made up of forty-eight boards, twenty being used on the north side, twenty on the south, six on the west, with a corner-board at each end; the eastern or front side being the entrance, having five pillars between which

was suspended an “hanging for the door,” which will come before us for separate consideration later. Each of the boards was overlaid with gold...

Each board was maintained in its place by two tenons, or hands, which again were grasped by two sockets of silver. Then in order to bind the whole in one compact body of strength and security, five bars of acacia wood with gold—same as the boards—ran along the two sides, and also along the end at the west; fifteen bars in all being inserted in rings of gold attached to the boards. The third, or middle bar, stretched across the whole length of the building—forty-five feet; of the length of the other cross-bars we are not informed. The corner-boards at the extreme end—north and south—were coupled together at top and bottom by rings of gold, in addition to the tenons and silver sockets at the base. These corner-boards then would knit the ends so firmly by their fastening of rings, tenons, and sockets, or blocks of silver, that a breakdown was impossible, while the sides were equally upheld and maintained by the bars. Here then we have the Rock of Ages embodied in the Tabernacle...

1. Their Materials

And thou shall make boards for the tabernacle of acacia wood . . . and shall overlay the boards with gold (26:15, 29). As we have remarked before, the acacia wood foreshadowed our Lord's humanity, particularly the incorruptibility of it, the Greek version of the OT actually translating it “incorruptible wood.” It is of paramount importance that we should hold fast to and testify of the fundamental truth conveyed in this typical wood—the real and the untainted Manhood of the Lord Jesus...

Inseparable from His humanity is the glorious truth of our Redeemer's Deity. This also is a fundamental part of our faith and underlies all true evangelical testimony. “Unto you is born a Savior, which is Christ the Lord” (Luke 2:11). None but a divine Savior could meet the deep need of fallen creatures: the endurance of

God's curse was wholly beyond the resources of human weakness—His Deity alone could sustain the weight of redemption. If the acacia wood foreshadowed the humanity of Christ, the gold spoke of His divine nature and glory. In the two conjoined we have set before us God manifest in flesh. *The Word was God...the Word became flesh* (Jn. 1:1, 14). A profound mystery, yet a blessed truth on which the faith of God's elect rests with unquestioning confidence.

2. Their Dimensions

Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board (26:16) ... In Scripture it was the cubit, or *ammah*, from a word meaning ‘mother.’ It was the length of the ‘mother-arm,’ the forearm, as the chief and prominent part of the arm, from the elbow to the tip of the finger: that which is used in all work. It was thus a standard taken from man, not above him. God's requirements are absolutely reasonable and righteous, not going beyond human capacity. And yet how true it is that not one of the fallen sons of Adam can measure up to that perfect human standard!

Ten, as we have seen previously, is the number which speaks of the divine measure of human responsibility. What is here so blessedly foreshadowed, then, is the Son of God become Man, perfectly glorifying His Father in the place of human accountability...

3. Their Sockets

And thou shall make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons and two sockets under another board for his two tenons (26:19). These forty sockets of silver were for the twenty boards on the south side; in vv. 20-21 we find that the same provision was made for the twenty boards on the north side; while in v. 25 we learn that the eight boards at the western rear had also two sockets each. Thus, there were ninety-six in all. Each board was maintained in its place by the two tenons or “hands” which fitted into and were grasped by the silver sockets...

It was the preciousness of redemption which was typically expressed in the “sockets of silver.” This is definitely established by the fact that all the silver used in connection with the Tabernacle was derived from “the atonement money” (Ex. 30:16). As we hope to deal with this more fully when we come to Exodus 30, a brief summary must here suffice. In Exodus 30:12 we learn that when Moses took the sum of the number of Israel that every man was required to give a ransom for his soul. This ransom consisted of half a shekel (this was a silver coin). Concerning this atonement-money God ordered Moses to “appoint it for the service of the Tabernacle” (26:16)—a part of this “service” being to make the silver sockets for its foundations...

4. Their Meaning

The relation of the boards to the Tabernacle, to its holy vessels, and to the ministrations of the priests therein, supplies the key to their distinctive significance. Without these Boards there had been no tabernacle to house its furniture and no place for the priests to serve in. Moreover, without them the beautiful curtains could not have been displayed. Upon the golden boards, held together by the golden bars, resting in their silver sockets, were sustained all the weight of the curtains and coverings. So on the God-man was hung all the weight of the divine government and all the glories of His Father’s house...

5. Their Couplings

Two tenons shall there be on one board, set in order one against another: thus shall you make for all the boards of the Tabernacle (26:17). The Hebrew word rendered “tenons” is literally “hands,” and it is to be regretted that the translators did not use this word in the text itself. These “hands” grasped the Boards and held them securely in place. Most beautifully did they prefigure the God-man in His voluntary humiliation, dependent upon and in subjection to the Father. As the perfect Servant He was upheld and sustained by the hands of God the

Father from above, the Spirit below ministering to Him. Of old the Spirit of prophecy cried “Let Your hand be upon the Man of Your right hand, upon the Son of Man whom You made strong for Yourself” (Psalm 80:17). So in one of the Messianic Psalms, we find the dependent One saying, “My times are in Your hand” (Psalm 31:15). Beautiful is it to hear Him crying from the cross, “Father, into Your hands I commend My spirit” (Luke 23:46). But how blessed to know that He is now seated on “the right hand of the Majesty on high” (Heb. 1:3)! Thus, we see, once more, there is a spiritual significance to the minutest detail in these Tabernacle types.

6. Their Bars

The “bars” were employed to unite the boards together firmly and solidly. Each of the boards terminated, as to the lower extremity, in two tenons, which were inserted into two sockets of silver. The boards were also sustained in their upright position and linked together by five bars of acacia wood, overlaid with gold, which ran through rings or staples of gold inserted in the boards. The middle bar of the five ran the whole length of the Tabernacle, uniting all the twenty boards together; the other four bars, of which two were placed above, and two below the middle bar, are not described as running all the length, but perhaps only extended half the distance, namely, fifteen cubits each. A similar number of bars coupled the boards composing the north side, and also the west end of the Tabernacle. On the whole therefore there were forty-eight boards and fifteen bars.

The typical meaning of these “bars” is not difficult to perceive. They served to give unity to the structure by securely linking the boards together. The wooden boards, overlaid with gold, portrayed the two natures in Christ: the bars pointed to the perfect union between them. Though very God of very God, and also very Man of very Man, yet is our Savior not two persons, but one—the God-man. Though totally distinct, yet are His two natures perfectly and forever joined together, though none of us can say where nor understand how they meet...

THE VEIL (26:31-33)

Inside the framework of the golden-covered boards, celled by the lovely curtains and their coverings, were the two inner rooms. These were separated by another curtain, called “the Veil.” It was this which divided the holy place from the holy of holies. The first compartment was thirty feet by fifteen, and the innermost, a separate apartment of fifteen feet by fifteen. In this innermost chamber was Jehovah’s throne upon the ark, where the Shekinah-glory dwelt between the two cherubim...

Its presence before the holy of holies invested it with a peculiar sanctity and the light from the lampstand shining upon it would reveal its varied beauties. There it hung for five hundred years before the eyes of Israel’s priests as they ministered at the table and the golden altar. It announced that the way of approach to God was not then made known. But inasmuch as it was a curtain and not a wall of stone or metal, there was more than a hint given of its temporary nature, and that ultimately a way of access would be revealed...

1. Its Material

And thou shall make a veil of blue, and purple, and scarier, and fine twined linen of cunning work (26:31). Like the ten white curtains which formed the inner ceiling of the Tabernacle, the Veil was made of linen, on which the beautiful colors were wrought.

The whiteness of the pure linen used in the Veil pointed to the sinless purity of the Man Christ Jesus both in His inward thoughts and desires and in His outward ways and works. The eye of God could rest upon that Holy One and find every ray of His own perfect Being reflected in the lowly but lovely Son of man.

Attention should be called to the words “fine twined linen of cunning work,” an expression used in connection with the Tabernacle only in the “linen” and the “breastplate.” As there is nothing meaningless in Scripture we are assured there is a profound spiritual significance

in this detail too. It tells us that this fabric was skillfully wrought: literally, the Hebrew is: “the work of a deviser.” Divine wisdom was given for its manufacture and it was copied from a heavenly pattern: its equal never again being found on earth. As this “fine twined linen” foreshadowed the humanity of our Savior, would not the “cunning work” point to the divine omniscience in devising for Christ a human nature that was sinless? *A body hast Thou prepared Me* (Heb. 10:5). Gabriel’s words to Mary spoke of the wonder of Immanuel’s birth—see Luke 1:28-35.

2. Its Colors

Thou shall make a veil of blue. and purple, and scarlet, and fine twined linen of cunning work. There is one little variation here from what was before us in 26:1. In connection with the curtains, the groundwork of fine linen was mentioned first, ere the colors are specified; but here in the directions for the making of the Veil the colors are referred to first. This seems to intimate that our attention now is to be concentrated more on what was prefigured by the blue and purple and scarlet rather than on what was foreshadowed by the linen itself. The colors told of Heaven, the Cross and the Throne. Probably the colors were used so freely that little of the white linen would be visible.

3. Its Meaning

This is specifically defined for us by the Holy Spirit in Hebrews 10:19-20: *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath newly-made for us, through the veil, that is to say, His flesh.* The Veil, then, spoke of the humanity of Christ, of the Son of God incarnate. The one side of it was seen by human eyes, as the Levites ministered in the Sanctuary; the other side was beheld only by Jehovah. The Veil, therefore, was a fitting type that Christ incarnate was perfect God and perfect Man. The colors which were embroidered upon it told of the perfections of His person. Its purpose was to shut out the priests

of Israel from the holy of holies, where Jehovah had His earthly throne. The object of a veil is to hide. "Come not" (Lev. 16:2) was the warning which it consistently gave forth. Thus, the Veil foreshadowed the moral glories of the Savior, but at the same time showed, by the very display of such heavenliness of character, how far fallen man was away from God.

The perfect Manhood of Christ exhibited the only humanity which can approach unto God, which can live in His presence. which can dwell in the blazing light of His manifested glory. The perfections of the God-man only served to emphasize the imperfections of fallen man. The flawless life of Christ made the more evident the awful distance between the thrice holy God and depraved and guilty sinners. Men might admire the beauty of the Veil; as men may today admire the human character of Christ after the flesh, and the teaching of His earthly life. But the more perfect we find that humanity, the greater the evidence that it is totally distinct from man's. The Incarnation by itself (apart from the redemption which was the purpose and object of it) neither brings man to God, nor God to men. True, it was 'God with us' just as the Tabernacle was with men: but, when the symbol of God's presence was with men, man could not have access to it. The beautiful Veil was an effectual bar, and its one and only voice was 'Come not!' The life of Christ on earth was an unceasing proclamation of the fact that only His humanity was shone upon by and dwelt in the glory of God. The proclamation of His life ever was: "Except ye be holy, sinless, spotless, perfect, as I am, ye cannot enter into the presence of God." It was not the object of the Veil to give access to God; for it was that which prevented it...

Typically, the Veil, in O.T. times, announced that the way in to God's presence was not then made manifest. It did not suggest that there was no way, but simply that the way was not then revealed. Subsequently, we find that Jehovah gave instructions as to how Israel's high priests might pass within the Veil, and that was, by the blood of sacrifice (Lev. 16:19). This, too, fore-

shadowed the coming Substance, yet also bore testimony to the temporary nature of that dispensation. It announced that the way for sinful man to go to God was by sacrifice, yet the one Aaron offered was not that which opened up the real way to God. The Veil unrent signified that the way into the Holiest was not yet revealed. The sacrifice by which Aaron went in once a year foreshadowed the perfect Sacrifice, and his admittance typified the entrance of our Great High Priest into the Heavenly Sanctuary.

Turning now to the NT, we find that when Christ died as a Sacrifice the Veil of the Temple was rent from the top to the bottom. This rending of the Veil declared that the true way to God had been made known. The sacrifice of Christ is the true ground of approach to God. His death, His blood, has opened up the way to His presence. The rending of the Veil of the Temple when Christ died, was the sign that the way to God which faith had been taught to look forward to had been opened up...

4. Its Cherubim

With cherubim shall it be made. The typical significance of the cherubim here is a double one. First, the Veil sets forth the excellencies of Christ's person as the incarnate Son of God. No matter whether the Lord Jesus be contemplated as the Man from Heaven (blue); or on the Cross as an expiatory sacrifice (scarlet); or on the Throne (purple), He carries in His own person the Judicial authority of the eternal God. Second, the Veil unrent signified that the perfections of Christ only served to emphasize the truth that sinful man had no access to God... As the priests gazed on the Veil, and saw the mystic figures standing out in vivid colors, would not their thoughts turn at once to what is recorded in Genesis 3:24? When God banished His rebellious creatures from Eden, He placed cherubim at the entrance to the Garden. with flaming sword which turned every way. Here on the Veil these cherubim taught the same lesson; sinful man, as such, cannot approach the ineffably holy God!

5. Its Position

The Veil was placed right over the entrance of the holy of holies and thus effectually shut out those who ministered in the holy place. God dwelt behind the Veil. Its very location, then, furnished the key to its significance. As the Veil sets forth the “flesh” of Christ, we are specifically taught that His humanity was the veil of the Godhead. God was veiled, as well as unveiled, by the Lord Jesus...

He stood forth as the perfect Man, who alone was fit to appear before God; the standard weight of the sanctuary. Any one, weighed against Him, was found wanting. His perfect righteousness placed in dark shade the uncleanness of all men. The measure of His stature declared the utter insignificance of all human attainments. His fullness proved man's emptiness. The white, glistening purity of His character, exceeding white as snow, put to shame the filthiness of all mankind. Thus, the very display of the Perfect One on earth, showed the impossibility of any approach to God, unless some way could be devised whereby the sinner could draw near, clothed in garments unsullied. Man, both Jew and Gentile, had made it plain that he was by nature a sinner, and had come short of the glory of God; and the presence amongst men, of One who was fit for that glory, only rendered the melancholy fact the more apparent. The Veil, as it hung on its golden pillars, precluded entrance into the holiest: the ark and the mercy-seat were hidden, instead of being laid open to public gaze...

6. Its Supports

The “pillars” of wood and gold, symbolized once more, the two natures in the God-man. They intimated that everything in redemption depended upon the person of Christ. Unless He had become Man, it had been impossible for Him to die; unless He had been more than Man, His sacrifice could not have availed. But being both God and Man He was fully competent to make propitiation for the sins of His people. The whole value of His work accrues from the

peerless excellency of His person. That these “pillars” were four in number, shows it is Christ on earth which was contemplated...It is in the four Gospels that the glories of the God-man are revealed to our eyes. They accomplish exactly the same design as did the “four pillars.” In them we have spread out, as it were, the lovely Veil. There, too, we behold the *cunning work* of the divine Designer, blending together the varied perfections of our blessed Lord, yet severally presenting Him as the Son of David, the flawless Servant, the Son of man, and the Son of God...

Their hooks shall be of gold, not wooden hooks overlaid, but of solid gold. This is very beautiful... Though Deity and humanity were perfectly united in one Person, yet they are not confounded. Nevertheless, the Veil was held by “golden hooks” from above, thus signifying the Son of man was, throughout His earthly course, sustained and supported from on High!

Upon the four sockets of silver. It was in them that the “four pillars” securely rested. The silver was provided by the “atonement-money.” How significant then is this detail of our type! The sockets conduct us to the foundation, and point to the redemptive-work of Christ on the cross. In Hebrews 10:19-20 the “blood of Jesus” and “the Veil” are brought together. God will never have it forgotten that the Cross is the basis of all blessing.

7. Its Rending

The Veil unrent shut man out from God. It spoke of separation from Him because of sin. Between the priests and Jehovah stood this Veil. Between the ordinary worshipper in the outer court and Jehovah was a double partition, for he had no access into the holy place; while between the one outside the court was a threefold barrier between him and Jehovah! The whole ritual of Israel's worship emphasized the distance between God and the creature. Bounds were set about Sinai, so that not even a beast must touch it. One Tribe alone was permitted to encamp, immediately, around the

Tabernacle: one family alone of that Tribe was singled out and allowed to enter the holy place: and one man alone of that family had access into the holiest, and that, only once a year, and with such awe-inspiring preparations and ceremonies as must have filled him with fear lest he should incur the judgment of the Most High. Yet, as previously intimated, God did, even then, give a hint, that a way would be made for sinners to approach Him. In Leviticus 4:6 we learn that the priest was commanded to take of the blood of the sin-offering and sprinkle it seven times before the Lord, before the Veil of the sanctuary! Clearer still was what was foreshadowed by the ritual of the Day of Atonement, when the high priest passed within the Veil (Lev. 16:15). Christ has passed into Heaven itself, and what is more, He has opened up a way for us to enter too (Heb. 10:19-20).

It was not the beauty of the veil which made entrance possible, but the sprinkling of atoning blood before it! That beauty might be admired by the worshipper: he might sing hymns in its praise, and give all sorts of sentimental and endearing names to it. He might use all kinds of poetical language in describing it; he might even copy it, and produce similar patterns of embroidery, or schemes of colors; but there was only one way of passing to the other side of it, and of standing alive in the presence of God's glory; and that was by sprinkling the blood before it, and taking the blood of the victim beyond it. This blood told of substitution, and acknowledged that he who entered did so as a sinner, who had died, and suffered the wages of sin. By no other means could he stand on the other side of that veil and live.

The great lesson for us all is, that it is not by the beautiful life of Christ that we can enter into the presence of God. It is not by any 'imitation of Christ,' not by the observance of any Rules for Daily Living, not by leading a religious and devout life, that we can pass beyond that veil. To attempt it is to confess our ignorance of the very first letter of the Christian's alphabet; and it is to own that we are destitute of the first fundamental lesson of the Christian's life. It is

only when the precious blood of that perfect humanity of Christ had been shed that it avails us as our title to enter God's presence...

Simultaneous with the death of Christ the veil was rent (Matthew 27:45-52). There are some remarkable resemblances between the shadow and the Substance. First, the veil was rent while hanging between Heaven and earth: so Christ was smitten while suspended from the Cross. Second, the veil was rent in twain from the top. This showed it was by the same Hand as fell so heavily on the suffering Substitute. Third, it was rent "from the top to the bottom"—not an inch of it was left untorn: so the atoning work of Calvary was a complete one, nothing being left for the sinner to do or add. Fourth, it was rent *in the middle* (Lk. 23:45); so the believing sinner is not asked to approach God in any roundabout way, or through a side entrance, but has direct access to the Father through the Son. Fifth, the veil was rent the moment that Christ died, showing that the barrier between God and the contrite sinner was gone. Sixth, as soon as the veil was rent it was changed from a barrier to a gateway: the moment Christ died a new, living way was opened for sinners to God. Seventh, the Holy Spirit has linked together the rending of the veil with the opening of the graves (Matt 27:51-52). Does not this tell us that, full atonement having been made by Him, a way has been made from the deepest depths into which sin had plunged us, into the highest Heaven where grace has placed us! ...

The Blood has been shed, the Sacrifice has been offered, the Veil has been rent; and Christ, the Forerunner of His people, has passed into the Holiest. We then may draw near. Because Christ received the wages of sin which were due us, we share the reward which was due Him. We may boldly enter in. By faith we have unhindered access into the Heavenly Sanctuary. Every barrier having been removed, the believing worshiper may, with perfect liberty, draw near to the Throne of Grace. Then "let us draw near, with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience" (Hebrews 10:22).

TABERNACLE DOOR (26:36-37)

That which we are now to contemplate is the Entrance into the Tabernacle... The Veil had “cherubim” embroidered upon it. the Door had not... The Veil was to shut out, whereas the Door was to give admittance...

The Door into God’s dwelling-place was no narrow one, but stretched right across the whole of its length, and was ten cubits (fifteen feet) in height... The Door into the Tabernacle spanned the whole of the eastern side. Most significant and most fitting was this, for the east is the quarter of the sun-rising. It is in the east that we discover the evidences of the ending of night and the dawning of another day.... In Genesis 3:24, the Lord God “drove out the man, and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.” There, through his sin, man was in the darkness, and in consequence, banished from that place where God had communed with him; and at the east was stationed a flaming barrier. But here, where sin had been put away, the priestly family walking in the light, found a door on the

eastern side of the Tabernacle which admitted them into Jehovah’s dwelling-place! ...

And the five pillars of it with their hooks: and he overlaid their chapters and their fillets with gold (36:38). Just as the Veil was stretched between four pillars, corresponding to the four Gospels; so the Entrance-curtain into the place of worship hung between five pillars, anticipating the ministry of Paul and Peter, James, John and Jude—note how this very term pillars is expressly applied to them in Galatians 2:9!

And you shall cast five sockets of brass for them (26:37). These formed the foundation for the pillars and speak therefore, of redemption. “Brass,” when used symbolically, always pre-figured the capability of the Savior to “endure the cross.” Thus is the worshiper reminded once more, that Christ is the Door by reason of His sufferings in death.

May the Spirit of God ever keep before us the tremendous price which was paid to enable the redeemed to come before God with sacrifices of praise and thanksgiving!

What thought from A.W. Pink’s words stands out to you the most? Why?

DAY FIVE
APPLICATION

Reflect on what you have learned from your Bible study this past week.

Write one truth that impacted you from your study of Exodus 26:1-37.

Though the inside of the tabernacle was incredibly beautiful—with blue, purple, and scarlet curtains, finely woven cherubim, a golden lampstand, a golden table, and walls made out of gold—the average Jew never saw it. Only the Levitical priests could enter into the tabernacle itself. And only the high priest, once a year, could ever go behind the veil and enter into the Holy of Holies. For most people, the inside of the tabernacle was stunningly beautiful but totally inaccessible.

Beauty and glory hidden behind a veil that proclaimed boldly and absolutely—NO ENTRANCE!

And then Jesus came. Our High Priest went beyond the veil. His death ripped the veil in two. His blood opened access, past the guarding cherubim, into the very presence of the Holy God.

Read and reflect on Hebrews 10:19-25.

Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, His body, and since we have a great high priest over the house of God,

Let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

Let us hold fast the confession of our hope without wavering, for He who promised is faithful.

And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching.

What has Jesus Christ done for us?

Where can we now enter? _____

With what mindset can we enter? _____

Take a highlighter or a colored pencil and highlight the three “let us” statements.

What three actions are we encouraged to do together in light of what Christ has done for us?

1. Let us _____ with a sincere heart and full assurance of faith.
2. Let us _____ the confession of our hope without wavering.
3. Let us _____ how we may spur one another on toward love and good deeds.

How should we live in light of Jesus Christ opening up access into the very throne room of God?

DRAW NEAR! Don’t pull back. Don’t wander away. Don’t fear entering in. Know that your heavenly Father loves you and invites you into His presence. Don’t miss the opportunity! Picture yourself walking past the cherubim and standing before your Creator, the Designer of your soul, the One who knows you better than you know yourself and loves you with a love that you cannot fathom.

Take a moment to pray to God and to praise Him. Speak out loud. Tell Him how much you love Him. Sing a song of praise to Him. Lift your hands in grateful worship.

HOLD FAST! Don’t waver. Don’t lose your hope. Don’t let the world discourage you, rob you of joy. Hold tightly to what you know to be true. You are created by God. You are loved by Him. You have a Savior that died on the cross for you and rose from the dead. You have a hope that goes beyond the grave. Nothing can separate you from the love of God in Christ Jesus your Lord.

Write out a promise of God that encourages you. Say this promise out loud and hold fast to it!

CONSIDER ONE ANOTHER! Don’t get caught up in your own world. Don’t isolate yourself. Don’t feel sorry for yourself. Instead turn your eyes upward and outward. See the glory of your Savior and see the opportunity to encourage your brothers and sisters in Christ. Everyone needs a word of encouragement. Be the one who gives it today! Look for someone who needs to be reminded of love. Motivate someone to a greater faith and devotion to Christ. Speak life into someone!

Who is someone that you can pray for today? _____

Who is someone that you can encourage today? _____

Make a point this Sunday (or the next time you are with your brothers and sisters in Christ) to look outward and truly see those around you. Make it a priority to encourage them!

ADDITIONAL NOTES AND PRAYER REQUESTS

The people of the new covenant enjoy unhindered access to God in worship. The only sacrifice required of them is a "sacrifice of praise" (13:15).

William L. Lane

Woven into the fabric of the curtains were images of cherubim, apparently intended to recall the theme of 'paradise lost' by alluding to the cherubim which guarded the 'Tree of Life' in Genesis 3:24.

John Sailhamer

*My God is reconciled,
His pardoning voice I hear.
He claims me as His child,
I can no longer fear.
With confidence I now draw nigh,
And Father, Abba, Father, cry!*

Charles Wesley

SUGGESTED QUESTIONS FOR GROUP OR FAMILY DISCUSSION:

- Have you ever gone camping and slept in a tent? Did you enjoy this experience? Why or why not? What does it tell you that God was willing to dwell in a tent for you?
- What word, verse, or thought stood to you from your study this week? Why?
- What colors were used in the tabernacle curtains? What do these colors symbolize?
- What is the significance of the cherubim? What did you learn about them this week?
- Can you picture the blueprint of the tabernacle? Is it hard to understand? What stands out to you the most from all of these construction details?
- What is so significant about the veil? What did you learn about it this week?
- Did you discover anything new, interesting, or meaningful in your study of this passage this week? Or in your reading of A. W. Pink? If so, what?
- According to Hebrews 10:25, one of the main reasons we meet together is to encourage each other. Speak a word of encouragement to someone in your group.

ENTERING THE COURT

Exodus 27:1-21

DAY ONE

OBSERVATION

Surrounding the tabernacle was an outer court. This court became the place where the people gathered to offer sacrifices and worship the Lord. The first thing that people encountered in the court was the bronze altar.

Ask God to speak to your heart as you read Exodus 27:1-21. Mark words or phrases that stand out to you. Write down your thoughts next to each verse or passage.

“Build an altar of acacia wood, three cubits high; it is to be square, five cubits long and five cubits wide. ² Make a horn at each of the four corners, so that the horns and the altar are of one piece, and overlay the altar with bronze. ³ Make all its utensils of bronze—its pots to remove the ashes, and its shovels, sprinkling bowls, meat forks and firepans. ⁴ Make a grating for it, a bronze network, and make a bronze ring at each of the four corners of the network. ⁵ Put it under the ledge of the altar so that it is halfway up the altar. ⁶ Make poles of acacia wood for the altar and overlay them with bronze. ⁷ The poles are to be inserted into the rings so they will be on two sides of the altar when it is carried. ⁸ Make the altar hollow, out of boards. It is to be made just as you were shown on the mountain.

⁹ “Make a courtyard for the tabernacle. The south side shall be a hundred cubits long and is to have curtains of finely twisted linen, ¹⁰ with twenty posts and twenty bronze bases and with silver hooks and bands on the posts. ¹¹ The north side shall also be a hundred cubits long and is to have curtains, with twenty posts and twenty bronze bases and with silver hooks and bands on the posts.

¹² “The west end of the courtyard shall be fifty cubits wide and have curtains, with ten posts and ten bases. ¹³ On the east end, toward the sunrise, the courtyard shall also be fifty cubits wide. ¹⁴ Curtains fifteen cubits long are to be on one side of the entrance, with three posts and three bases, ¹⁵ and curtains fifteen cubits long are to be on the other side, with three posts and three bases.

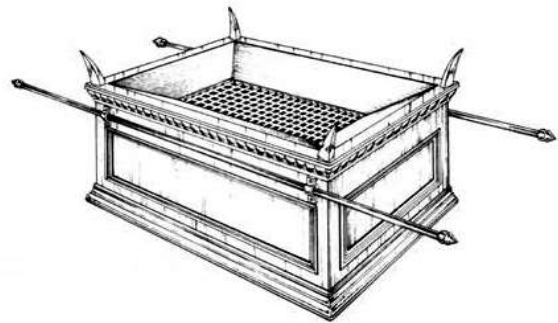
¹⁶ “For the entrance to the courtyard, provide a curtain twenty cubits long, of blue, purple and scarlet yarn and finely twisted linen—the work of an embroiderer—with four posts and four bases. ¹⁷ All the posts around the courtyard are to have silver bands and hooks, and bronze bases. ¹⁸ The courtyard shall be a hundred cubits long and fifty cubits wide, with curtains of finely twisted linen five cubits high, and with bronze bases. ¹⁹ All the other articles used in the service of the tabernacle, whatever their function, including all the tent pegs for it and those for the courtyard, are to be of bronze.

²⁰ “Command the Israelites to bring you clear oil of pressed olives for the light so that the lamps may be kept burning. ²¹ In the tent of meeting, outside the curtain that shields the ark of the covenant law, Aaron and his sons are to keep the lamps burning before the Lord from evening till morning. This is to be a lasting ordinance among the Israelites for the generations to come.” (NIV)

What thought or verse stands out to you in Exodus 27? Why?

Exodus 27:1-8 describes the altar in the outer court.

- Write the measurements of the altar.
(Multiply the cubits by 1.5 to get the size in feet.)
- Write the materials used to construct the altar.
- Draw the additional items made with the altar.
- Identify the additional features of the altar.



Exodus 27:9-19 describes the outer court of the tabernacle.



- Label north, south, east, and west on the rectangle to the left. (Note: The rectangle is oriented like a compass with north at the top).
- Write the dimensions of the outer court.
(Multiply the cubits by 1.5 to get the size in feet.)
- Draw black dots on the rectangle to show the posts on each side of the outer court.
- Draw the gate on the eastern side.

What were the curtains of the outer court made of? (27:9) _____

How high were the curtains? (27:18) _____ What were the bases made of? (27:10) _____

What were the hooks made of that connected the curtains to the posts? (27:10) _____

What colors were used in the eastern gate? (27:16) _____

What is significant about the east side according to 27:13? _____

What “fuel” enabled the lampstand to burn continually? (27:20) _____

DAY TWO
MEDITATION

There was only one entrance into the court of the tabernacle. It faced east, not only because of sunrise but for another reason as well. Read Genesis 3:21-24 several times. This passage describes the loss of fellowship and access to God that Adam and Eve experienced because of sin.

The Lord God made clothing from skins for the man and his wife, and he clothed them.

The Lord God said,

*“Since the man has become like one of us, knowing good and evil,
he must not reach out, take from the tree of life, eat, and live forever.”*

So the Lord God sent him away from the garden of Eden to work the ground from which he was taken.

*He drove the man out and stationed the cherubim and the flaming, whirling sword
east of the garden of Eden to guard the way to the tree of life. (CSB)*

Write down the observations that you can make from this passage, sketch out any images or thoughts that you have, or simply rewrite the passage below giving emphasis to key words.

Offer the passage back to God in the form of a personalized prayer.

DAY THREE INTERPRETATION

In interpretation, you are digging deeper into the passage in order to better understand its meaning. A word study on a key word and/or looking up parallel passages can help you in your understanding.

Go to blueletterbible.org and type "Exodus 27" into the "Search the Bible" box. Click on Exodus 27:2 to bring up the verse in the Hebrew. Find the word "brass" and click on the Strong's number (H5178) to bring up the Hebrew word, its definition, and its usage in the Old Testament.

What is the Hebrew word for "brass"? _____ (Use the transliteration.)

How many times is it used in the OT? _____ (See KJV Translation Count.)

What is its definition? _____

Read the following passages which use this Hebrew word. Mark key phrases as you read.

*The people spoke against God and Moses: "Why have you led us up from Egypt to die in the wilderness? There is no bread or water, and we detest this wretched food!" Then the Lord sent poisonous snakes among the people, and they bit them so that many Israelites died. The people then came to Moses and said, "We have sinned by speaking against the Lord and against you. Intercede with the Lord so that he will take the snakes away from us." And Moses interceded for the people. Then the Lord said to Moses, "Make a snake image and mount it on a pole. When anyone who is bitten looks at it, he will recover." So Moses made a **bronze** snake and mounted it on a pole. Whenever someone was bitten, and he looked at the **bronze** snake, he recovered. (Numbers 21:5-9)*

*The Philistines seized him [Samson] and gouged out his eyes. They brought him down to Gaza and bound him with **bronze** shackles, and he was forced to grind grain in the prison. (Judges 16:21)*

*Then a champion named Goliath, from Gath, came out from the Philistine camp. He was nine feet, nine inches tall and wore a **bronze** helmet and **bronze** scale armor that weighed one hundred twenty-five pounds. There was **bronze** armor on his shins and a **bronze** javelin was slung between his shoulders. (1 Samuel 17:4-6)*

*They slaughtered Zedekiah's sons before his eyes. Finally, the king of Babylon blinded Zedekiah, bound him in **bronze** chains, and took him to Babylon. (2 Kings 25:7)*

*They shall give thanks to the Lord for His mercy,
And for His wonders to the sons of mankind!
For He has shattered gates of **bronze**
And cut off bars of iron. (Psalm 107:15-16)*

*All of them are the most stubborn of rebels! They are as hard as **bronze** or iron. They go about telling lies. They all deal corruptly. (Jeremiah 6:28)*

*He has built a wall around me, I cannot go out; He has made my **bronze** fetters heavy. (Lament. 3:7)*

Write down 3-4 observations that you can make about bronze from these passages.

Go back to Exodus 27:2 in blueletterbible.org and find the word “horns” and click on the Strong’s number (H7161) to bring up the Hebrew word, its definition, and its usage in the Old Testament.

What is the Hebrew word for “horns”? _____ (Use the transliteration.)

How many times is it used in the OT? _____ (See KJV Translation Count.)

What is its definition? _____

Read the following passages which use this Hebrew word. Mark key phrases as you read.

*Then Abraham lifted up his eyes and saw, and behold, there was a ram after it had been caught in the thicket by its **horns**; and Abraham went and took the ram and offered it up for a burnt offering in the place of his son. (Genesis 22:13)*

*The Lord will judge the ends of the earth;
And He will give strength to His king,
And will exalt the **horn** of His anointed. (1 Samuel 2:10b)*

*The Lord is my rock and my fortress and my savior,
My God, my rock, in whom I take refuge;
My shield and the **horn** of my salvation, my stronghold. (Psalm 18:2)*

*All the **horns** of the wicked I will cut off,
But the **horns** of the righteous shall be lifted up. (Psalm 75:10)*

*Yahweh is God, and He has given us light;
Bind the festival sacrifice with cords to the **horns** of the altar. (Psalm 118:27)*

Write 3-4 observations that you can make about “horns” from these passages.

DAY FOUR

DEVOTION

Read the following excerpt from **A.W. Pink's** book, *Gleanings from Exodus*. Pink (1886-1952) was a pastor and author, writing over 50 books during his lifetime. His writings have greatly influenced many evangelical pastors, such as D. Martyn Lloyd-Jones and John MacArthur, Jr.

THE BRAZEN ALTAR (27:1-8)

The brazen altar was the biggest of the Tabernacle's seven pieces of furniture. It was almost large enough to hold all the other vessels. Its size indicated its importance. It was placed "before the door" (Ex. 40:6), just inside the Outer Court (40:33), and would thus be the first object to meet the eye of the worshipper as he entered the Tent of the congregation. It is designated "the brazen altar" (38:30), to distinguish it from the golden altar of incense (30:1-3). It was also called "the altar of burnt offering" (30:28).

The brazen altar was the basis of the Levitical system. To it the sinner came with his divinely appointed victim. There was a fire continually burning upon it (Lev. 6:13), and the daily sacrifice was renewed each morning. There it stood: ever smoking, ever blood-stained, ever open to any guilty Hebrew that might wish to approach it. The sinner, having forfeited his life by sin, another life—an innocent one—must be given in his stead. When the Israelite brought his offering, before killing it he laid his hand on the animal's head, thus becoming identified with it, and thereby the acceptableness of the flawless victim passed to him, while his sin is transferred to it. So, too, this altar stood in the path of the priests, as they went in to minister within the Holy Place.

1. Its Position

The brazen altar was not placed outside the Gate, but just within the Court (40:33). Thus, it would be the first object encountered as the Israelite entered the sacred precincts... It was placed facing the door into the tabernacle

proper. It was there that Jehovah met with His people (Ex. 29:11; 33:9; Leviticus 15:14) ... How forcibly this tells us of the intimate relation between sacrifice and access to God! The Tabernacle could not be entered till one had first passed the altar. Blood-shedding is the basis of approach to God.

2. Its Materials

Excepting the clasps for the curtains (26:11) and the sockets for the pillars of the door (26:36), this is the first time we have had brass before us. In the former cases the brass would be invisible. Those who entered within the inner compartments would see nothing but a dazzling display of gold, and the lovely tints of the inner curtains, and the veil. But here in the outer court naught but brass met the eye. There is some doubt as to the precise nature of this metal. So far as we can now ascertain, the ancients had no knowledge of brass (which is a mixture of copper and zinc), the Romans being the first to use it. Therefore some students prefer to render the Hebrew word copper, others think it may have been bronze that was used (a mixture of copper and tin). However, we shall continue speaking of it as brass.

The symbolical import of brass in Scripture is as definitely defined as is that of gold and silver. As gold speaks of glory and silver of redemption, so brass signifies judgment. This may be gathered from the connections in which it is found. The serpent which Moses was ordered to make and affix to the pole, was made of brass (Num. 21:9). When Yahweh made known the sore judgments which would come upon Israel for their disobedience, among other things He threatened, and

thy heaven that is above thy head shall be brass (Deut. 28:23) ...

Many are the references to brass in the OT, but it is invariably found in an evil association. The first time that it is mentioned is in connection with the descendants of Cain (Gen. 4:22)! Samson was bound with *fetters of brass* (Judg. 16:21); so, too, was Zedekiah (2 Kings 5:27). Goliath's helmet and armor were of brass (1 Sam. 17:5-6). Saul's armor was of the same material, but David disdained it (1 Sam. 17:38). In delivering His people from the prison-house in which sin had placed them, the Lord says, *He hath broken the gates of brass and cut the bars of iron in sunder* (Ps. 107:16). When remonstrating with His wayward and rebellious people, God said, *I know that thou art obstinate, and thy neck is an iron sinew, and thy brow brass* (Isa. 48:4)...

The very word for altar is connected with "slaughter"—the shedding of blood. Thus the one who was to be the true altar must be capable of dying, and at the same time One upon whom death had no claim. The wooden boards, overlaid with brass, tell us that the altar points to the capability of the Sin-bearer to endure the judgment of God. The incarnate Son was no feeble Savior... The acacia wood spoke of the humanity of the Redeemer; the brass of which it was overlaid told of His power to "endure the Cross."

3. Its Meaning

This is the easiest to interpret of all the holy vessels. Being the place where sacrifice was offered to God, it spoke, unmistakably, of the Cross of Christ. It pointed to the most solemn aspect of Calvary. The Lord Jesus was the antitype of both the altar and its sacrifice... Brass is the hardest of all metals, possessing a greater resistance to fire than gold or silver. In Deuteronomy 33:25 and in Jeremiah 1:18

brass is used as the symbol of ability to endure. Our Savior was the true brazen altar, possessed of that power of enduring, in its awful intensity, the fires of God's holiness. He only could endure the Cross. He only could, stand, unconsumed, under the storm of divine judgment. As the brass plates on the altar protected it from the fervent heat and prevented it from being burnt up, so, Christ passed through the fires of God's wrath without being consumed. He is mighty to save, because He was mighty to endure.

Brass symbolizes judgment. Hence, we see the solemn propriety of Moses being instructed to make a *serpent of brass* to place upon the pole. Many have wondered how it was possible for the Holy One of God to be represented by a "serpent"—surely that was the last of all objects suited to portray Him who is fairer than the children of men! But no mistake was made. As a fact, the "serpent" was the only similitude of all created things which could suitably picture that particular aspect of the Redeemer's death which was there foreshadowed. The "serpent" was the reminder of the "curse" (Gen. 3), and in Galatians 3:13 we are expressly told that Christ was "made a curse" for His people. It was because that uplifted object, presented to the eyes of the bitten Israelites, pointed forward to the Lord Jesus as "made a curse," that it was designed in the form of a serpent. For the same reason, that serpent was made not of silver or gold, but of brass. As made a curse for us, the judgment of God descended upon Christ, and the sword of divine justice smote Him (Zech. 13:7).

It was at the brazen altar that the holiness and righteousness of God were displayed: His hatred of sin, and His justice in punishing it. Have you ever considered the holiness of God, dear reader, and how that your sins have unfitted you to come before Him? ... If the Israelite rejected the brazen altar, he shut

himself out for ever from the mercy of God. And, in like manner, whoever rejects the cross of Christ, shuts himself out for ever from the hope of salvation. Inexpressibly blessed are the words of Exodus 29:37, *everything that touches the altar shall be holy*. So every sinner who, by faith, lays hold of Christ is cleansed. See Mark 5:27-29...

4. Its Dimensions

The altar shall be foursquare. Thus, it faced each point of the compass, telling of the worldwide aspect and application of the Cross. Christ's death was not only for the Israelite nation, but also for the children of God "scattered abroad" (John 11:51, 52). He is a propitiation for the sins of "the whole world" (1 John 2:2) ...

5. Its Horns

These horns were for the binding of the sacrifice to the altar (Ps. 118:27). In Scripture the "horn" is the symbol of power or strength. The horns on the altar pointed to the unfaltering purpose of the Savior, and the strength of His love. It was not the nails which held Him to the Cross. Christ was bound to the altar by the constraint of His devotion to the Father (John 10:19; Phil. 2:9). While on the Cross, His enemies challenged Him to come down; His refusal to do so evidenced the cords which bound Him to its horns.

6. Its Utensils

And thou shall make his pans to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his fire-pans: all the vessels thereof thou shall make of brass (v. 3). The pans were used in receiving the ashes of offering and removing them to their appointed place. The ashes testified to the thoroughness of the fire's work in having wholly consumed the offering. They also witnessed to the

acceptance of the sacrifice on behalf of the offerer, and so they were to him a token that his sins were gone. The words of Christ from the Cross express the fulfillment of this detail of our type. "It is finished" announced that the Sacrifice had been offered, accepted, and gone up to God as a sweet savor.

The "shovels" were no doubt employed about the fire, collecting the dead embers. The "basins" were receptacles for the blood, in order to convey it to each place of sprinkling. The "fleshhooks" would be for arranging the different parts of the sacrifice on the fire of the altar. The "firepans" are identical with the "censers," which formed the necessary link between the two altars (Lev. 16:12, 13) ...

7. Its Covering

The details recorded in Exodus 27:6-7 show us that provision was made for its carrying about when Israel were on the march. In Numbers 4:13-14 we are told how it was then covered: "And they shall take away the ashes from the altar, and spread a purple cloth thereon... and they shall spread upon it a covering of badgers' skins." This was the only piece of the Tabernacle's furniture wrapped in purple—the royal color. Was not this to denote how closely connected were Christ's sufferings with the "glory which was to follow"? (Luke 21:26; 1 Peter 1:1). Over the purple cloth was spread the badgers' skins; once more telling us of the world's incapacity to discern the preciousness and the value of the divine death. The repentant thief discerned the royal purple over the altar—the Cross—as his words "Lord, remember me. when You come into Your kingdom" clearly denote. His wicked and scoffing companion saw naught but the rough badgers' skins!

Let us summarize. The brazen altar was the place where sin was judged and its wages paid. If the Veil told of separation because of

sin, the Altar...speaks of sin remitted. Nature knows nothing of this: break her laws, and you must suffer the consequences; repent, but she knows no mercy and shows no pity. Science is equally powerless: it endeavors to relieve the effects entailed, but has no remedy for the disease itself. Divine revelation alone makes known an adequate provision—the Cross of Christ. There the uncompromising judgment of God dealt with sin; not by punishing the sinner, but by smiting the sinner's Substitute—“Who His own self bore our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness, by whose stripes we are healed” (1 Pet. 2:24). Thanks be to God for His unspeakable Gift!

THE OUTER COURT (27:9-19)

The Tabernacle proper, which has already been before us, stood in an open space of ground, an hundred cubits long, by fifty cubits broad, and was enclosed by hangings of fine twined linen. These linen curtains were suspended from sixty pillars, twenty of which stood on the south side, twenty on the north, ten on the west, and ten on the east. The Scriptures do not expressly state of what these pillars were made, but there is good reason to conclude they were of acacia wood. This open space...formed the third division of the Tabernacle as a whole and was designated “the Court.” It was in form a double square, being twice the length of its breadth. On its eastern side was a gate or entrance, which was also made of fine linen, but rendered attractive by the same beautiful colors which were wrought into the Veil.

It is striking to note that neither the Court nor the Holy Places were paved. The Tabernacle rested upon the bare sand of the desert. This was in significant contrast from its golden-sheeted sides and beautiful inner ceiling. Thus, more than a hint was given for the priests to look up, where all was glorious and

gorgeous, and tells us that there is nothing down here to satisfy the heart...

Immediately around the Court of the Tabernacle were the tents of the Levites; beyond, but encircling them, were grouped the twelve Tribes, three on either side; thus forming a square of vast extent. Consequently, even the Court itself was thoroughly screened from the eyes of wilderness nomads. The Tabernacle formed the center of Israel's camp. Outside the Tent, a fire was kept constantly burning, on which the bodies of the sin-offerings were consumed, and where the refuse was destroyed...

1. Its Hangings

The spotless white walls which surrounded the Tabernacle on every side were a standing witness to the holiness of Him whose dwelling it was. This was in striking contrast from the unholiness of those who inhabited the surrounding tents, which were made, most probably, from goats' hair, of a very dark color... The dark-colored cloth woven from goats' hair is commonly used for making tents in the East to this day. There would be, then, a most vivid contrast between the white linen surrounding Jehovah's dwelling place and the dark fabric of the Israelites' tents...

2. Its Pillars

These were sixty in number, placed at intervals of five cubits all around the Court... We believe that these “pillars” were made of acacia wood... A “pillar” speaks of support and strength. The sixty which were stationed around the sides of the Court sustained the white curtains...

3. Its Meaning

The Court is called the “Tent of the Congregation” (Ex. 39:40); it was the appointed

place of assembly, where the Israelites came together and worshipped Jehovah, and where He met with them (Ex. 29:42, 43). Now it is in Christ, and in Him alone, that God and His people meet together. The Court, then, spoke of Christ as the Meeting-place between God and His people. The Court foreshadowed Christ on earth tabernacling among men, accessible to all who sought Him, but His glory beheld only by those who drew near in faith (John 1:14) ...

The distinctive spiritual significance of the Court is intimated by its order of mention in Exodus 27. First there is a description of the brazen altar (vv. 1-8), and then follow the details concerning the Court. This is very striking. The natural order would be to have told of the Court first, and then of the altar which stood within it. But here again God's thoughts are different from ours. As we have seen, the altar speaks of the place where sin was dealt with: the consequence of this is, that entrance is afforded into the place where God meets with His people. Thus, that which the altar typified was the basis of the privileges foreshadowed by the Court. As soon as the Israelite entered the sacred precincts, the first object to meet his eyes was the standing witness to both the justice and the grace of God. The altar testified that his sins had been put away through the sacrifice offered thereon. It was there God showed, typically, that He is just and the Justifier of the believing sinner (Rom. 3:26) ...

4. Its Dimensions

In contemplating this we must first consider the measurements of the linen hangings which surrounded the Court, and then the space enclosed by them. From v. 9 we learn that the linen hangings were a hundred cubits long on the south side, ditto on the north side (v. 11), fifty on the west side (v. 12), and thirty on the east side (vv. 14, 15)—the other

twenty there being accounted for by the "gate," which differed from the curtains on either side of it, in that it was of "blue and purple and scarlet" (v. 16). Thus, there was a total length of these white hangings of two hundred and eighty cubits...

It is striking to note that the length of the white hangings surrounding the Court was identical with the length of the curtains which were spread over the inner Tabernacle... It is therefore the presentation of Christ to the world, Christ in the purity of His nature. He could thus challenge His adversaries to convict Him of sin. Pilate had to confess again and again that there was no fault in Him; and the Jewish authorities, though they sought with eagle-eyed malice, failed to establish, or even produce, a single proof of failure. Not a single speck could be detected upon the fine twined linen of His holy life, His life of practical righteousness which flowed from the purity of His being. Thus, the linen hangings of the Court being of equal length with the Curtains of the inner tabernacle tell us that Christ manifested on earth the same holiness as He had and does before God in heaven! ...

5. Its Sockets

This detail needs no lengthy comment. The sockets formed the foundation for the pillars. The brass of which they were composed speaks of endurance, the capacity to bear the action of fire, a type of Christ suffering, but not being consumed by, the outpoured judgment of God upon the sinner's Substitute. Thus, once more, are the saints reminded of that upon which all their blessings are based.

6. Its Hooks and Fillets

These "fillets" were connecting-rods from pillar to pillar, and the hooks would link the linen hangings to the fillets. They bring out a

most important detail in our present type. “Silver” is the symbol of redemption... The worshiping Israelite would see that the boards of the Tabernacle owed their stability to the atonement-money which had been paid (30:11-16), for they rested on silver sockets. He would also perceive that the fine linen curtains of the Court hung securely from silver chapters and rings, made from the same ransom-money. Beautifully has this been commented upon by one writing of the blessedness of those who had entered the court—“While outside, the wall shut off, now that he is inside, it shuts him in. Instead of being opposed by ‘righteousness,’ he is now surrounded by it... The linen (righteousness) was not suspended to the brass (judgment), but was connected with it by means of silver rods that joined pillar to pillar. Thus, typically we have the truth as it is plainly stated in Romans 3:24, ‘Being justified freely by His grace, through the redemption that is in Christ Jesus’” (C. H. Bright).

Thus, the redeemed Israelite who entered the Court was shut in by walls of righteousness upheld by the tokens of redemption. This is the blessed portion of every sinner who has fled to Christ for refuge. Because Christ was made sin for him, he has been made “the righteousness of God in Him” (2 Cor. 5:21) ...

7. Its Gate

This “hanging” which formed the entrance to the Court is closely connected in thought with the Veil and the Gate of the Tabernacle. Each of them served as a door, hiding the interior from one approaching from the outside. All were made of the same materials, and the colors are mentioned in the same order; the dimensions of all were alike, each measuring one hundred square cubits. The same truth was embodied in each of these typical curtains: there could be no access to God of any

kind—whether of comparatively distant worship, or of closer intimacy—except by Him who said “I am the Way.” The Israelite who came to the brazen altar with his offering must pass through this gate of the Court; the priest who placed incense on the golden altar must enter by the door of the Tabernacle; the high priest who entered the Holy of Holies on the day of atonement must do so through the Veil, thus realizing the thrice repeated proof of the only way of access to God.

The teaching of the Gate is brought before us in John 10:9, where Christ says, *I am the Door, by Me if any man enter in he shall be saved.* But as another has observed, “It is not thinking about the Door, or believing that He is the Door, but entering the Door, that saves.”

THE PRIESTHOOD (27:20-28:2)

At first glance the contents of Exodus 28-29 seem to depart from the logical sequence and to introduce confusion. Instead of completing the description of the Tabernacle and its furniture, the priesthood is introduced, and then in chapter 30 the last of the holy vessel is described. But fully assured that God is not the Author of confusion, the prayerful student should diligently seek the mind of the Spirit for an explanation of this perplexity. A new subdivision of Exodus begins with the 28th chapter, or more correctly, at 27:20...

Everything mentioned in Exodus 25:10 to 27:19 foreshadowed God’s coming forth unto His people. Each article there mentioned was a manifestation of God in Christ. But from 27:20 to 30:38 the order is reversed, everything there pointing to the provisions of grace which enable us to go in to God...

In the typical order of God’s revelation of Himself through the vessels of the Tabernacle, beginning with that which was in the Holiest (the ark and mercy-seat), the move-

ment was ever outward, past the table and the lampstand in the holy place, to the brazen altar in the outer Court (27:1), which foreshadowed the Cross: the altar marking the terminal of the coming out of God in manifestation. Thus, provision having been made through Christ's atonement for "the lamp to burn always" ... the way was then clear to make known the provisions which divine mercy had made for reconciled sinners to draw near to God within the veil...

It is in Exodus 27:21 that, for the first time, mention is made of "Aaron and his sons." Up to this point, nothing whatever had been said of any human ministers appointed to officiate in the tabernacle service... This introduces to us the subject of Israel's priesthood—one abounding in precious instruction for us...

Priesthood has to do with fellowship. Its need arises from the fact that the sinful nature remains in those who have been bought with

a price. It is to meet the failures of a people who, when they would do good, evil is present with them. This evil makes the priestly ministry of Christ so essential... The linking together of the lampstand and the priesthood in Exodus 27:21 plainly intimates that only in the light of God can the latter be discerned and understood...

And here we must stop. To write at length upon the Priesthood of Christ would necessitate us expounding almost the entire Epistle of the Hebrews, where this blessed theme is developed by the Spirit of God. To that important New Testament book, we would refer the interested student. There, the divine Instructor has pointed out both the comparisons and contrasts between the type and the antitype. The Aaronic priesthood furnished much that was the pattern of Christ's priesthood, but the order of Christ's priesthood is vastly superior, being that of Melchidezek—the royal priest...

What thought from A. W. Pink's words stands out to you the most? Why?

DAY FIVE
APPLICATION

Reflect on what you have learned from your Bible study this past week.

Write one truth that impacted you from your study of Exodus 27:1-21.

There was only one entrance into the courtyard of the tabernacle. It was wide enough for anyone to come in; but it was also the only way in. The entrance faced east, echoing back to Genesis 3:24 when Adam & Eve were expelled from the Garden of Eden toward the east. To regain fellowship with God, humanity must come back through the only door that God has provided. Right inside this door is a bronze altar. Judgment must be averted. A sufficient sacrifice must be made.

Jesus Christ is the door.

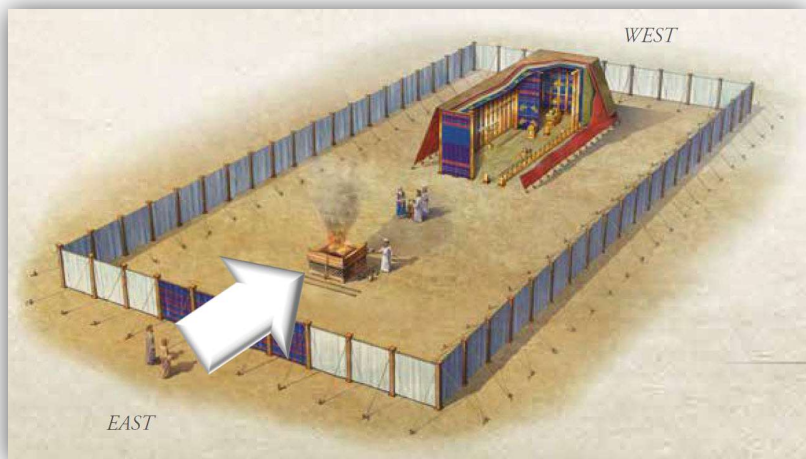
I am the door. If anyone enters by Me, he will be saved.

—John 10:9a

Jesus is our only way back into relationship with God.

I am the way, the truth, and the life. No one comes to the Father except through Me.

—John 14:6



Jesus Christ bore the judgment of God for our sin on the cross. He became our Substitute. He died for us so that we could have eternal life and have access into the very presence of God.

God made Him who had no sin to be sin for us so that in Him we might become the righteousness of God.
—2 Corinthians 5:21

At the bronze altar of the tabernacle, the person would place his hands on the sacrificial animal, identifying with it, and then the animal would be slaughtered in his place. The sacrifice would have no value to the person if they did not see their sin, if they did not come to the altar, if they did not believe that they needed a substitute to save them.

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.
—John 3:16

Read John 3:16 several times. Write down three things that this one verse teaches you.

Have you personally placed your faith in Jesus Christ alone for your salvation? He is the only door into God's presence. He is the only way back into relationship with Him. He is the only sacrifice sufficient to cover your sins and make you righteous and clean in the Father's eyes.

If you have not trusted in Him, or are still unsure, then re-read John 3:16. Make a decision now to place your faith in Jesus Christ. Call upon Him as your Savior and Lord.

Lord Jesus, thank You for dying on the cross for me. Thank You for being my substitute. Thank You for opening the door for me to have forgiveness of my sins, eternal life, and access into Your very presence. Thank You for Your resurrection which assures me that You alone are God, that You alone can save, and that You alone have conquered death. I put my faith in You alone! Amen!

If you have placed your trust in Jesus Christ, then remind yourself of the forgiveness, freedom, and life that you have in Him. You do not have to live in fear, guilt, or shame. You do not have to shrink back. You have been invited in, beyond the veil, into the very presence of God.

Read and reflect Ephesians 1:3-14.

Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. For He chose us in Him before the creation of the world to be holy and blameless in His sight. In love He predestined us for adoption to sonship through Jesus Christ, in accordance with His pleasure and will—to the praise of His glorious grace, which He has freely given us in the One He loves. In Him we have redemption through His blood, the forgiveness of sins, in accordance with the riches of God's grace that He lavished on us. With all wisdom and understanding, He made known to us the mystery of His will according to His good pleasure, which He purposed in Christ, to be put into effect when the times reach their fulfillment—to bring unity to all things in heaven and on earth under Christ. In Him we were also chosen, having been predestined according to the plan of Him who works out everything in conformity with the purpose of His will, in order that we, who were the first to put our hope in Christ, might be for the praise of His glory. And you also were included in Christ when you heard the message of truth, the gospel of your salvation. When you believed, you were marked in Him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of His glory.

Personalize this passage. Take time to read it out loud substituting 'I' and 'me' for 'we' and 'us.' Write down one truth that particularly encourages you today. And thank God for His salvation!

ADDITIONAL NOTES AND PRAYER REQUESTS

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.

F. B. Meyer

In order for God to atone for man's sin, someone had to subject Himself to death. Yet only one who had unlimited ability to atone for sin could do that, only a perfect man. He had to have unlimited ability to atone, because He would be shedding His blood for all humankind. He had to be perfect because God accepts only unblemished sacrifices. Who could do that? Only God. And God the Son shed His own blood for us (Acts 20:28).

Josh McDowell

SUGGESTED QUESTIONS FOR GROUP OR FAMILY DISCUSSION:

- What is a particular door or gate that you still remember seeing to this day? Why does this door or gate still stand out to you? What made it unique?
- What word, verse, or thought stood out to you from your study this week? Why?
- What did you learn about the bronze altar? What is significant about it? Why was it made out of bronze?
- What did you learn about the outer court of the tabernacle? What is the significance of it being made of fine white linen all around?
- How many entrances were there into the outer court? What does this tell you?
- How does the bronze altar and the outer court point to Jesus?
- Did you discover anything new, interesting, or meaningful in your study of this passage this week? Or in your reading of A. W. Pink? If so, what?
- Read Ephesians 1:3-14 together as a group. What particular blessing stands out to you in this passage? What is true about you if you are "in Christ"?

CLOTHING THE HIGH PRIEST

Exodus 28:1-43

DAY ONE OBSERVATION

In order for God to dwell in the midst of the people, Israel needed a priest, someone to represent them before a holy God. Exodus 28 details the inauguration of the priestly role in Israel and describes the beautiful and symbolic garments of the most important office in Israel—the high priest.

Ask God to speak to your heart as you read Exodus 28:1-43. Mark words or phrases that stand out to you. Write down your thoughts next to each verse or passage.

“Have your brother Aaron, with his sons, come to you from the Israelites to serve me as priest—Aaron, his sons Nadab and Abihu, Eleazar and Ithamar. ² Make holy garments for your brother Aaron, for glory and beauty. ³ You are to instruct all the skilled artisans, whom I have filled with a spirit of wisdom, to make Aaron’s garments for consecrating him to serve me as priest. ⁴ These are the garments that they must make: a breastpiece, an ephod, a robe, a specially woven tunic, a turban, and a sash. They are to make holy garments for your brother Aaron and his sons so that they may serve me as priests. ⁵ They should use gold; blue, purple, and scarlet yarn; and fine linen.

⁶ They are to make the ephod of finely spun linen embroidered with gold, and with blue, purple, and scarlet yarn. ⁷ It must have two shoulder pieces attached to its two edges so that it can be joined together. ⁸ The artistically woven waistband that is on the ephod must be of one piece, according to the same workmanship of gold, of blue, purple, and scarlet yarn, and of finely spun linen.

⁹ Take two onyx stones and engrave on them the names of Israel’s sons: ¹⁰ six of their names on the first stone and the remaining six names on the second stone, in the order of their birth. ¹¹ Engrave the two stones with the names of Israel’s sons as a gem cutter engraves a seal. Mount them, surrounded with gold filigree settings. ¹² Fasten both stones on the shoulder pieces of the ephod as memorial stones for the Israelites. Aaron will carry their names on his two shoulders before the Lord as a reminder. ¹³ Fashion gold filigree settings ¹⁴ and two chains of pure gold; you will make them of braided cord work, and attach the cord chains to the settings.

¹⁵ You are to make an embroidered breastpiece for making decisions. Make it with the same workmanship as the ephod; make it of gold, of blue, purple, and scarlet yarn, and of finely spun linen. ¹⁶ It must be square and folded double, nine inches long and nine inches wide. ¹⁷ Place a setting of gemstones on it, four rows of stones:

The first row should be a row of carnelian, topaz, and emerald;

¹⁸ the second row, a turquoise, a lapis lazuli, and a diamond;

¹⁹ the third row, a jacinth, an agate, and an amethyst;

²⁰ and the fourth row, a beryl, an onyx, and a jasper.

They should be adorned with gold filigree in their settings. ²¹ The twelve stones are to correspond to the names of Israel’s sons. Each stone must be engraved like a seal, with one of the names of the twelve tribes.

²² You are to make braided chains of pure gold cord work for the breastpiece. ²³ Fashion two gold rings for the breastpiece and attach them to its two corners. ²⁴ Then attach the two gold cords to the two gold rings at the corners of the breastpiece. ²⁵ Attach the other ends of the two cords to the two filigree settings, and in this way attach them to the ephod's shoulder pieces in the front. ²⁶ Make two other gold rings and put them at the two other corners of the breastpiece on the edge that is next to the inner border of the ephod. ²⁷ Make two more gold rings and attach them to the bottom of the ephod's two shoulder pieces on its front, close to its seam, and above the ephod's woven waistband. ²⁸ The artisans are to tie the breastpiece from its rings to the rings of the ephod with a cord of blue yarn, so that the breastpiece is above the ephod's waistband and does not come loose from the ephod.

²⁹ Whenever he enters the sanctuary, Aaron is to carry the names of Israel's sons over his heart on the breastpiece for decisions, as a continual reminder before the Lord. ³⁰ Place the Urim and Thummim in the breastpiece for decisions, so that they will also be over Aaron's heart whenever he comes before the Lord. Aaron will continually carry the means of decisions for the Israelites over his heart before the Lord.

³¹ You are to make the robe of the ephod entirely of blue yarn. ³² There should be an opening at its top in the center of it. Around the opening, there should be a woven collar with an opening like that of body armor so that it does not tear. ³³ Make pomegranates of blue, purple, and scarlet yarn on its lower hem and all around it. Put gold bells between them all the way around, ³⁴ so that gold bells and pomegranates alternate around the lower hem of the robe. ³⁵ The robe will be worn by Aaron whenever he ministers, and its sound will be heard when he enters the sanctuary before the Lord and when he exits, so that he does not die.

³⁶ You are to make a pure gold medallion and engrave it, like the engraving of a seal: HOLY TO THE LORD. ³⁷ Fasten it to a cord of blue yarn so it can be placed on the turban; the medallion is to be on the front of the turban. ³⁸ It will be on Aaron's forehead so that Aaron may bear the guilt connected with the holy offerings that the Israelites consecrate as all their holy gifts. It is always to be on his forehead, so that they may find acceptance with the Lord.

³⁹ You are to weave the tunic from fine linen, make a turban of fine linen, and make an embroidered sash. ⁴⁰ Make tunics, sashes, and headbands for Aaron's sons to give them glory and beauty. ⁴¹ Put these on your brother Aaron and his sons; then anoint, ordain, and consecrate them, so that they may serve me as priests. ⁴² Make them linen undergarments to cover their naked bodies; they must extend from the waist to the thighs. ⁴³ These must be worn by Aaron and his sons whenever they enter the tent of meeting or approach the altar to minister in the sanctuary area, so that they do not incur guilt and die. This is to be a permanent statute for Aaron and for his future descendants." (CSB)

What thought or verse stands out to you among these verses? Why?

The high priest's garments are hard to picture without a visual representation. Use the picture to the right to identify each of the elements mentioned below:

- Identify the six pieces described in 28:4.
- Identify the different colors used (28:5-6).
- Identify the different jewels used (28:9, 17-20).
- Identify what was sewn on the bottom hem of the robe (29:33-34).
- Write what was on the gold headband (28:36).

What were these “holy garments” to convey? (28:2)

What was engraved on the shoulder stones? (28:9-10)

What was inside the pouch of the breastplate? (28:30)

Use a **highlighter** (or different colored pencils) and mark these two key phrases in Exodus 28:29-30.

1. “Breastplate for decisions”
2. “Over his heart”

Why do you think these two phrases are emphasized?

Why does the high priest wear the golden medallion inscribed with God’s holiness? (28:38)

What will happen if a priest ignores these instructions? (28:35, 43) _____



DAY TWO
MEDITATION

Quiet your heart and allow God to speak through His Word. Slowly read Exodus 28:29-30 several times. Reflect on each word. Meditate on them over and over until you memorize them.

*Whenever Aaron enters the Holy Place,
he will bear the names of the sons of Israel
over his heart
on the breastpiece of decision
as a continuing memorial before the Lord.*

*Also put the Urim and the Thummim in the breastpiece,
so they may be over Aaron's heart
whenever he enters the presence of the Lord.*

*Thus Aaron will always bear the means of making decisions for the Israelites
over his heart before the Lord. (NIV)*

Write down the observations that you can make from this passage, sketch out any images or thoughts that you have, or simply rewrite the passage below giving emphasis to key words.

Offer the passage back to God in the form of a personalized prayer.

DAY THREE

INTERPRETATION

In interpretation, you are digging deeper into the passage in order to better understand its meaning. A word study on a key word and/or looking up parallel passages can help you in your understanding.

One of the most mysterious elements of the high priest's garments were the *Urim* and *Thummim*. They are first mentioned in Exodus 28:30 with no explanation. Ancient rabbis and Bible teachers today still debate exactly what they were or how they were used.

Go to blueletterbible.org and type "Exodus 28" into the "Search the Bible" box. Click on Exodus 28:30 to bring up the verse in the Hebrew. Find the words "Urim" and "Thummim" and click on their respective Strong's numbers (H224 and H8550). *Urim* and *Thummim* are the actual Hebrew words transliterated into English but note their definitions and usage in the Old Testament.

How many times is *Urim* used in the OT? _____ (See KJV Translation Count.)

What is its definition? (Note especially Strong's Definitions and Gesenius' Hebrew Lexicon)

How many times is *Thummim* used in the OT? _____ (See KJV Translation Count.)

What is its definition? (Note especially Strong's Definitions and Gesenius' Hebrew Lexicon)

Read the following passages which refer to the *Urim* and *Thummim*.

*So the Lord said to Moses, "Take Joshua son of Nun, a man in whom is the spirit of leadership, and lay your hand on him. Have him stand before Eleazar the priest and the entire assembly and commission him in their presence. Give him some of your authority so the whole Israelite community will obey him. He is to stand before Eleazar the priest, who will obtain decisions for him by inquiring of the **Urim** before the Lord. At his command he and the entire community of the Israelites will go out, and at his command they will come in."* (Numbers 27:18-21)

*The Philistines assembled and came and set up camp at Shunem, while Saul gathered all Israel and set up camp at Gilboa. When Saul saw the Philistine army, he was afraid; terror filled his heart. He inquired of the Lord, but the Lord did not answer him by dreams or **Urim** or prophets. Saul then said to his attendants, "Find me a woman who is a medium, so I may go and inquire of her." (1 Sam. 28:4-7a)*

*These searched for their family records, but they could not find them and so were excluded from the priesthood as unclean. The governor ordered them not to eat any of the most sacred food until there was a priest ministering with the **Urim** and **Thummim**. (Ezra 2:62-63)*

Though the *Urim* and *Thummim* are not mentioned in 1 Samuel 23, they seem to be used.

When David learned that Saul was plotting against him, he said to Abiathar the priest, "Bring the ephod." David said, "Lord, God of Israel, your servant has heard definitely that Saul plans to come to Keilah and destroy the town on account of me. Will the citizens of Keilah surrender me to him? Will Saul come down, as your servant has heard? Lord, God of Israel, tell your servant." And the Lord said, "He will." Again David asked, "Will the citizens of Keilah surrender me and my men to Saul?" And the Lord said, "They will." So David and his men, about six hundred in number, left Keilah and kept moving from place to place. When Saul was told that David had escaped from Keilah, he did not go there. (1 Samuel 23:9-13)

Write 3-4 things that you learn about the *Urim* and *Thummim* from these passages.

We simply do not have enough biblical information to make a definitive statement on what these two items were and how they were used. What we do know is that they were used only by the high priest in helping to discern God's will in a particular situation. Interestingly, *Urim* begins with the first letter of the Hebrew alphabet and *Thummim* begins with the last. (Note the difference in their Strong's numbers.) Thus, in one sense, they were the A to Z, the *Alpha and Omega* (or in Hebrew, the *Aleph and Tav*) covering all that God wanted to reveal to His people at that time.

Read the following excerpt from Dr. Bruce Waltke regarding the *Urim* and the *Thummim*.

Some translate the words Urim and Thummim as "curse" and "blessing," others as "dark" and "light," although the literal translation seems to be "light" and "perfections." There is no proof that there were only two items; some early rabbis believed that they were a series of stones with Hebraic characters on them by which the Lord could spell out a message for the high priest. However, most scholars believe them to be two sticks or stones, perhaps precious stones, that God used in a miraculous way to reveal His will. They were used for national decisions like going to war, and for priestly matters. The OT seems to indicate that the Urim and Thummim faded from use during the early days of Israel's monarchy, and are only referred to once after the Babylonian exile. This may be because, during the institution of the monarchy, God inaugurated the office of prophet. The prophets now participated in God's heavenly court and communicated God's messages to the courts in Jerusalem and Samaria. Apparently prophets who revealed God's word to the king replaced the Urim and Thummim, through which He revealed His mind to the priest. Nevertheless, we still find Ezra using this device to determine the ancestry of the priests who returned from the exile in Ezra 2:63. After this the Bible never mentions the Urim and Thummim again. God did not preserve it for His people. They are one more allowance from God to assist His people at a certain point in history. —bible.org/question/how-did-urim-and-thummim-function

What else do you learn about the *Urim* and *Thummim* from Waltke's excerpt?

DAY FOUR
DEVOTION

Read the following excerpt from **A.W. Pink's** book, *Gleanings from Exodus*. Pink (1886-1952) was a pastor and author, writing over 50 books during his lifetime. Though he is best known for his Reformed writings, he held to a dispensationalist viewpoint in his early ministry. His writings have greatly influenced many evangelical pastors, such as D. Martyn Lloyd-Jones and John MacArthur, Jr.

AARON'S GARMENTS (Exodus 28)

Under the Mosaic economy, the priests were a special class appointed to minister unto God on behalf of the people. They enjoyed privileges which were not shared by others. Theirs was a nearness to Jehovah peculiar to themselves. They were vested with an authority and were permitted to do that which was not given to those whom they represented. But at the Cross a radical change was brought about. The old order ended, and a new one was inaugurated. Judaism ceased, and Christianity was introduced. Two symbolic actions gave plain intimation of this. First, in Matthew 26:65 we are told, "the high priest rent his clothes," which was expressly forbidden by the law (Lev. 21:10). God permitted this to show that Israel's priesthood was ended—clothes are only torn to pieces when there is no further use for them. Second, the rending of the veil (Matthew 27:51)—the barrier into God's presence no longer existed for His people...

Coming now to the robes of Israel's high priest we would call attention once more to the order of Jehovah's instructions to Moses. In Exodus 29 we have an account of the consecration of Aaron and his sons to their holy office. But before this is given, in Exodus 28, a description is furnished of the various garments they were to wear... The holy garments of Aaron were "for glory and beauty": they gave dignity to his person, being suitable apparel for his position. In figure they pointed to Christ in all His perfections with the Father before He was "consecrated" to His work for us...

There were two sets of clothing provided for Israel's high priest: the one mentioned in Leviticus 16 was what he wore on the annual Day of Atonement. Then he was robed only in

spotless white, foreshadowing the personal righteousness and holiness of the Lord Jesus, which fitted Him to undertake the stupendous work of putting away the sins of His people.

Note that the garments of Aaron which were "for glory and for beauty" were seven in number—a breastplate, ephod, robe, brodered coat, mitre, and girdle... (28:4). In addition to these six articles is the "plate of pure gold" on which was engraved the words "Holiness to the Lord" (28:36). This, as Leviticus 8:9 tells us, was "the holy crown." ... The "breastplate" was the chief and most costly of the vestments, the other garments being, as it were, a foundation and background for it—this central article pointing to the very heart of Christ Himself...

THE EPHOD (28:1-14)

The ephod is the first garment described. This was the outer robe of the high priest. It was made of two parts, one covering his back and the other his front, being joined together at the shoulders by golden clasps, which formed the setting for the onyx stones. The ephod served to support the breastplate. The materials of which it was made were gold and fine twined linen—the blue, purple, and scarlet being emblazoned upon the latter. The mode by which the gold was interlaced with the linen is described in Exodus 39:3: "And they did beat the gold into thin plates, and cut it into wires, to work it in the blue..." Thus, the strength and sheen of the gold was intimately blended with every part of the ephod, giving firmness as well as brilliancy to the whole fabric.

The spotless linen spoke of the holy humanity of Christ; the gold, of His divine glory; the colors, of the varied perfections of His character. Christ acts for us as Priest in all that He

is as divine and human, the God-man. The whole value of His person enters into the exercise of His office . . . The apostle combines these two things in the Epistle to the Hebrews: *Seeing then that we have a Great High Priest, that is passed into the heavens, Jesus, the Son of God.* He is Jesus, and He is the Son of God. It is this most precious truth that is displayed in type in the materials of the ephod...

The girdle of the ephod was of the same gold, blue, purple, scarlet, and fine twined linen (v. 8). In v. 39 we learn that this girdle was made of needlework. The girdle speaks of preparedness for service. Beautifully is this brought out in Luke 12:37: "Blessed are those servants, whom the Lord, when He cometh, shall find watching: verily I say unto you, that He shall gird Himself, and make them sit down to meat, and will come forth and serve them." In the days of His flesh "He took a towel and girded Himself, and then He washed the disciple's feet" (John 13) ...

We come next to the two onyx stones. Scholars tell us that the Hebrew word translated *onyx* is derived from an unused root signifying "to shine with the luster of fire." They were very different from the "onyx" of modern times, which is neither a costly nor brilliant stone. Job 28:16 speaks of "the precious onyx!" Upon these stones were engraved the names of the children of Israel. They were enclosed in "settings." These, in turn, were secured by "two chains of pure gold" (28:14), and securely fastened to the shoulders of the ephod. They were borne before the Lord by Aaron "for a memorial." In its typical application to the saints today, this tells of their perfect security. The "shoulder" is the place of strength (Isa. 9:6), and tells us that the omnipotence of Christ is engaged on the behalf of His people. It is not our strength, but His—"Kept by the power of God" (1 Pet. 1:5). It is not our perseverance, but His—"He is able to keep that which I have committed unto Him" (2 Tim. 1:12). The shoulder which sustains the universe, upholds the feeblest and most obscure member of the blood-bought congregation. The order in which

the names of Israel's tribes were engraved upon the two shoulder-stones was "according to their birth"—spiritually this signifies their equality, for as born of God, all the saints have the same nature, the same moral features, the same acceptance to Christ...

THE BREASTPLATE (28:15-30)

This was the chief and most costly of the high priest's vestments, the other garments being as it were a foundation and background for it, this central one pointing to the very heart of Christ Himself. Its importance is denoted by being mentioned first in Exodus 28:4. A description of it is furnished in 28:15-30. Let us ponder:

1. Its Workmanship

The Breastplate itself was made of fine twined linen of cunning work (28:15). It was richly embroidered with the three colors mentioned. It was foursquare in shape, and thus corresponded with both the brazen and incense altars. Its dimensions were a handbreadth; i.e., from the tip of the little finger to the end of the outstretched thumb, a distance of about ten and a half inches, or half a cubit. It was doubled so as to give it strength and firmness, in order that it might sustain the weight of the precious stones.

2. Its Significance

There are five things which help us ascertain the distinctive meaning of this part of the high priest's dress. First, its name: it is called the "breastplate of judgment" (28:15). Second, the twelve gems set in it, on which were engraved the names of Israel's twelve tribes (28:17-21). Third, its inseparability from the ephod: "that the breastplate be not loosed from the ephod" (28:28). Fourth, the place where the breastplate was worn—it was upon the high priest's heart (28:20). Fifth, the mysterious *Urim and Thummim* which were placed in it (28:30).

The purpose or design of the breastplate was to furnish a support to the precious stones which were set in it, as well as to provide a back-

ground from which their brilliant beauty might be displayed. Thus, there is little or no difficulty in perceiving that which is central in this blessed type. On the jewels were inscribed the names of Israel's twelve tribes. Therefore, what we have foreshadowed here is Christ, as our great High Priest, bearing on His heart, sustaining, and presenting before God, His blood-bought people. There is a slight distinction to be drawn from what we have here and that which is set forth in Exodus 28:9-12. There, too, we have the names of Israel's tribes borne by their high priest before God. But there they are seen resting upon his "shoulders," whereas here they rest upon his heart. In the one it is the strength or power of Christ engaged on behalf of His helpless people; in the other, it is His affections exercised for them.

It will therefore be seen that it is, primarily, the perfect and lasting security of believers which is set forth in our present type. Both the power and the love of Christ are for them, guaranteeing their eternal preservation... Emphasizing this truth of security, note carefully how that their names were not simply written upon (so that their erasure was possible) the precious stones, but "engraved" (28:21)! ...

There is a beautiful significance in this, reminding us how the mighty power of the arm of the Lord is intimately linked on with the tenderness of His heart of love. No action of His strength is disconnected from His counsels of mercy and grace towards His saints. He makes all things work together for good to them that love Him. His arm and His heart are combined in sustaining them in their high calling. He is able to keep them from falling, and to present them faultless before the presence of His glory with exceeding joy. They shall never perish, neither shall any pluck them out of the Shepherd's hand. *Who shall separate them from His love?*

3. Its Jewels

These were twelve in number, one for each tribe, set in four rows of three each. With respect to the identity of these precious stones

little is known. There have been many labored attempts made by learned men to discover the real names of the gems; but, with the exception of four or five, most Biblical students acknowledge the subject to be involved in obscurity. But though we are unable to recognize these stones under their modern names, yet many blessed thoughts are suggested by them.

First, the fact the Jehovah selected gems to represent His people indicates how precious they are in His sight. How dear they were, is seen in the fact that He gave up His own beloved Son to die for them. Second, their excellency was prefigured. And how accurate the type! The believer's excellency or righteousness is not one of his own, but is imputed. So it is with precious stones. Whatever beauty each has, the light alone brings it out; in the darkness it has none. Thus, it is with the saints: it is only as God sees them in Him who is the "true Light" that they are acceptable unto Him. Third, the perfect knowledge of the Lord regarding each disciple is intimated by the individualizing of the tribes by name. *He calleth His own sheep by name.* Such is the omniscience of our High Priest that all our wants are known to Him. Fourth, the durability of these stones symbolizes the fact that the salvation purchased for sinners is an "eternal" one (Hebrews 5:9) ...

Twelve stones were set in it, all precious stones, but no two of them were alike. They were altogether different in form, hue, character, and also in beauty and value (according to man's estimation); but all of them were gems in the sight of God, one as much as another. They were each set in gold, and they rested equally upon the heart of Aaron, when he ministered before the Lord. Doubtless, these precious stones were gathered in lands far sundered. Some from the depths of the ocean it might be, and some from the dark mine. But whatever their variety, or the circumstances of their history, or the distance from which they were quarried, they were united upon the high priest's heart: diamond, jasper, and emerald were borne there equally and together for a memorial before the Lord.

What joy the realization of this brings to the Christian! Let not the ruby proudly think itself superior to the carbuncle; let not the jasper repine because it is not the diamond. Let us not compare ourselves with others. Each believer is accepted in the Beloved. Each believer is clothed with the righteousness of Christ. Each is complete in Him. Is it not enough thou art in the Breastplate, set in gold and borne upon His heart! ...

These jewels which adorned the Breastplate of the high priest of Israel also pointed backward to sinless Eden... The first precious stone mentioned in Scripture is the onyx (Gen. 2:12), and this was the gem which bore on each of Aaron's shoulders the memorial on which the names of God's people were graven. While in Revelation 21:19-20 we learn that the foundations of the Heavenly City will be garnished with twelve precious stones. Thus, the onyx stones on the high priest's shoulders look back to Genesis 2, which contained a hidden promise of the re-admission of God's people into the sinless state; while the Breastplate itself looked forward to Revelation 21, where the fulfillment of that promise is seen!

4. Its Connections

The Breastplate was inseparably linked to the ephod. The latter was made for the former, and not the former for the latter. It was never to be separated from it: "that the Breastplate be not loosed from the ephod" (28:28) ... When God looks upon the great High Priest, He beholds His people upon His heart, as well as upon His shoulders, adorned with all the beauty of the One on whom His eye ever rests with perfect delight... Surely this truth will strengthen our hearts in times of trial or weakness. We may be despondent, but if we look up, we may rejoice in the thought that our place upon the heart and shoulders of Christ can never be lost...

5. Its Name

It is called the *breastplate of judgment* (28:15). Judgments signify the decrees of God—that

which is here set forth is that the saints are represented by their High Priest according to God's mind concerning them. Expressing the same aspect of truth is that blessed word, "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil. to give you an expected end" (Jer. 29:11).

6. Its Position

The Breastplate was placed over Aaron's heart. It is striking to observe that three times over we have these words "upon his heart" (28:29-30). The Breastplate was suspended from the shoulders by golden chains connected with the onyx stones, and from golden rings in the lower corners it was fastened to the girdle of the ephod by a lace of blue. Thus, it was firmly secured over the heart of Israel's high priest. God's people were thus doubly represented: first, upon his shoulders, the place of strength; and then, upon his heart, the seat of affection...

There are times when we forget that we have One on high whom, in grace, cares for and watches over those who are treading the path of faith He once trod on earth. And there are times when, though we remember this, we limit either His love or His power. Precious, then, is it to be thus reminded that according to what He can do, His love makes us willing to do; and according to what His affection is, He hath strength to carry out what it dictates...

7. Its Lace

What beautiful completeness this gives to our type! "Blue" is the heavenly color... Christ is made a priest forever after the order of Melchizedek. His priesthood has for the present an intercessory character, as typified in Aaron; but the time will come when He will come forth as the Priest of the Most High God, not to intercede, but to reward (Gen. 14) ... "King of righteousness" He will first be proved to be; then "King of peace." ... May God be pleased to bless this little meditation to many of His people, and use it to make Christ more precious to them.

THE URIM AND THUMMIM (28:30)

“The secret things belong unto the Lord our God: 'but those things which are revealed belong unto us and to our children forever’ (Deut. 29:29). This seems to be a suitable passage with which to introduce our present inquiry. Things which Jehovah has not seen fit to make known unto us, it is presumption and impiety to attempt to pry into...

Let us not attempt to be wise above that which is written. Let us seek grace to be kept humble, from invading the prerogatives of the Most High, and from endeavoring to handle things which are too wonderful for us. *Now I know in part* (1 Cor. 13:12); let us be thankful for this “part,” and leave it with God to grant us a fuller revelation in the Day to come. On the other hand, let us not forget that the things which are revealed “belong” unto us. They are given for our instruction. They are given for us to study prayerfully and carefully. It is only by diligently comparing Scripture with Scripture that we learn what God has “revealed” in His Word. The Holy Spirit places no premium upon sloth. A rightly divided Word of Truth calls for a “workman” (2 Tim. 2:15), not a lazy man. It is because they spend, comparatively, so little time over the Scriptures that the great majority of professing Christians have little or no conception of how much God has been pleased to reveal to us in His Word...

1. Their Names

Both words are in the plural number, though... it is most likely that the *Urim* was but a single object and the *Thummim* another; but of this we cannot be certain. There is no difficulty in ascertaining the English equivalent of these Hebrew terms. *Urim* signifies “lights,” being the plural form of the word frequently used for “light.” *Thummim* means “perfections.” ...

It is surely striking that reference is made to these mysterious objects in the OT just seven times. In Ex. 28:30, Lev. 8:8, Ezra 2:63, and Neh. 7:65, they are spoken of as the *Urim and*

Thummim, but in Deut. 33:8 the order is reversed *Thummim and Urim*. In Num. 27:21 and 1 Sam. 28:6, *Urim* is mentioned alone. It is also to be noted that no command was given to Moses by Jehovah to “make” them; he was simply told to “put” (Hebrew, *nathan* “to give” them in the breastplate). Let us next consider:

2. Their Place

From 28:16, we gather that the linen fabric of which the breastplate was composed was made in the form of a bag, into which the Urim and the Thummim were placed. Thus, they also were worn upon the high priest's heart. They would be under the twelve precious stones which bore the names of Israel's tribes...

3. Their Use

And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word they shall go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. (Numbers 27:21)

From the above quotation it seems clear that, in certain circumstances, the mind of the Lord was conveyed through them. 1 Samuel 28:6 bears this out, for of Saul it is there said, “when he inquired of the Lord, the Lord answered him not, neither by dreams nor by Urim, nor by prophets.” From these two passages we gather that by means of the Urim, or “light,” in the breastplate of the high priest, counsel or prophetic guidance was obtained from God...

From these Scriptures the late Dr. Bullinger drew the following deductions: “The Urim and Thummim were probably two precious stones, which were drawn out as a lot to give Jehovah's judgment... Thus, these two placed in the ‘bag,’ and one drawn out, would give the judicial decision, which would be ‘of the Lord.’ Hence the breastplate itself was known as ‘the breastplate of judgment’ (28:15), because, by that, Jehovah's judgment was obtained whenever it was needed.”

4. Their Significance

The Word became flesh and tabernacled among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth (John 1:14).

“Light” and “Perfection” center in Him who is our great High Priest. In Christ Himself we see the antitype of the *Urim*. “In Him was life, and the life was the light of men . . . that was the true Light, which lights every man that comes into the world” (John 1:5, 9). Therefore did He say, “I am the light of the world: he who follows Me shall not walk in darkness, but shall have the light of life” (John 8:12) ...

In Christ we see the antitype of the *Thummim*. Every “perfection” is found in Him... Concerning His Deity, He is “over all, God blessed forever” (Rom. 9:5). Concerning His humanity, He is “the holy Child” (Luke 1:35). As the God-man, the Father said, “This is My Beloved Son.” In His speech He was perfect... In His character He was flawless: *a lamb without spot and blemish* (1 Peter 1:19). In His conduct He was perfect: *I do always those things that please Him* (John 8:29). Yes, Christ is the reality of which the *Thummim* was the figure...

In addition to the names of these two objects foreshadowing that which is in Christ, the purpose for which they were designed, the use to which they were put, also receives its typical fulfillment in Him. As we have seen, they were employed for communicating to the people a knowledge of God's mind and will concerning them. How blessedly this pointed to the Lord Jesus as “the wonderful Counselor” (Isaiah 9:6)! In Him “are hid all the treasures of wisdom and knowledge” (Colossians 2:3). And therefore could He say, “I am the Truth” (John 14:6). The mind and will of God are perfectly revealed to Him and by Him...

THE ROBE (28:31-39)

And thou shall make the robe of the ephod all of blue (28:31). This robe was worn over the

fine linen coat, but underneath the ephod. It was a long loose garment, of woven work, complete in one piece, with openings for head and arms. This is the first time the word “robe” is found in Scripture. How striking that the robe is never seen until the high priest comes before us! This robe of the ephod was a garment of dignity, one of office, one which gave priestly character to Aaron... This robe embodied the color of the heavens; it was all of blue. It portrayed the heavenly character of our great High Priest, and also pointed to the place where He is now ministering on our behalf. This is most important, for it defines the essential nature of Christianity as contra-distinguished from Judaism. The whole system takes its character from the Priest. Because Christ is a heavenly Priest, His people are partakers of a heavenly calling (Heb. 3:1), their citizenship is in heaven (Phil. 3:20), their inheritance is there (1 Pet. 1). This “robe” announces that the official character of Christ is sustained by what He is personally as the Heavenly One (1 Cor. 15:47).

Upon the hem of this robe were colored tassels in the form of “pomegranates,” and between each of these was a “golden bell” (28:33-34). Every step that Aaron took as he went about his sacred duties would cause the golden bells to sound and the variegated pomegranates to be seen. So the activities of our great High Priest cause His voice to be heard in intercession within the heavenly sanctuary, and this results in His fruit being seen through “bringing many sons unto glory” and by the graces which adorn their lives...

We next have the “plate of pure gold,” upon which was engraved “holiness to the Lord.” This was attached to a background of “blue lace” and fastened upon the forefront of the mitre (28:36-37). The inscription, ‘Holiness to the Lord,’ signified that the high priest was devoted to, dedicated exclusively to, Jehovah; the golden plate upon which it was engraved sets forth that He who is the One thus truly dedicated to God, ‘holy, harmless, undefiled and separate from sinners,’ is divine, the very Son of God: the blue lace upon which it was

placed, His heavenliness of character. Thus conspicuous upon Aaron's forehead, it gave its meaning to the whole of his garments and of his office—he was sacred to the Lord, and, as such, interceded for Israel, representing them, and in himself hallowing the gifts of the people” ...

It shall be upon Aaron's forehead that he may bear the iniquity of the holy things... (28:38) This is the gracious provision which God has made for the imperfections and defilements of our services and worship... Christ, as Priest, bears the iniquity of our holy things; and He is holiness to the Lord, so that our worship, as presented through Him, is acceptable to God. Blessed consolation, for without this provision we were shut out from God's presence! Hence the apostle speaks not only of the blood and the rent veil, but also of the High Priest over the house of God (Heb. 10)!

Beautiful are the closing words of v. 38: *And it shall be always upon his forehead, that they may be accepted before the Lord.* This golden-plate was the symbol of the essential holiness of the Lord Jesus. The saints are represented by Him and accepted in Him. Because of their vital union with Him, His holiness is theirs. O Christian reader, look away from yourself, with your ten thousand failures, and fix your eye on that golden plate. Behold in the perfections of your great High Priest the measure of your eternal acceptance with God. Christ is our sanctification as well as our righteousness! ...

The Vestments (Exodus 28:40-43)

For Aaron's sons you shall make coats, and you shall make for them girdles, and bonnets shall you make for them, for glory and for beauty (28:40). It is very striking and most blessed to mark that here we have repeated what was said in v. 2. There, we read how that Jehovah said to Moses, “And you shall make holy garments for Aaron your brother, for glory and for beauty.” So here in v. 40 the Lord gave instruction that Aaron's sons should also have robes made for them for “glory and for beauty.” The various garments worn by Aaron, pointed to the excel-

lencies of our great High Priest. That which was worn by Aaron's sons prefigures the graces with which Christ's people are endowed, by virtue of their association with Him.

All believers are priests. All Christians have been consecrated to and for divine service; all have access to God, a place within the heavenly sanctuary. They have been made “kings and priests unto God” (Rev. 1:6). They are a “holy priesthood, to offer up spiritual sacrifices, which are acceptable to God by Christ Jesus.” They are also “a royal priesthood” (1 Peter 2:5, 9), because united to Him who is King of kings. There is no Scriptural warrant at all for a separate priestly class among Christians; all have equal title to draw near to God (Heb. 10:22). Every Christian is a priest...but to be priests to God necessitates holy garments...

The “fine linen” speaks of the spotless purity and holiness of Christ. The robing of Aaron's sons is really the putting on of Christ; and this, in fact, brings them into association with Him; for the church possesses nothing apart from Christ. If believers, for example, are brought into the position of priests, and the enjoyment of priestly privileges, it is in virtue of their connection with Him. He is the Priest, and He it is that makes them priests. Everything flows from Him. Thus, when Aaron is put into company with his sons, it is not so much that he becomes merged into the priestly family, but rather to teach that all the blessings and privileges of the priestly family are derived from Christ. But in order to do this they must first be invested with robes of glory and beauty—robes which adorn them with the glory and beauty of Christ...

More specifically, the spotless linen coats of the priests set forth the righteousness with which the saints are clothed. Our own righteousness is as filthy rags (Isaiah 64:6). But these have been removed, and in their place the “best robe” of Christ's righteousness has been placed upon us (Luke 15:22) ...

And you shall make them linen breeches to cover their nakedness; from the loins even unto

the thighs shall they reach. And they shall be upon Aaron and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute forever unto him and his seed after him (28:42-43) ...

The first result of the entrance of sin was to discover to man his nakedness (Gen. 3:7). The feeling of shame, a guilty feeling, crept over his soul... And so it is to this day. The great object which men propose to themselves, is to quiet their own consciences, and to stand well with their neighbors. To this end they invent a religion. But as soon as we have to do with God, the conscience is convicted, and the guilt and shame which before were quieted, spring up within, and nothing can still the restless, uneasiness of the heart. We become aware that all things are naked and opened to the eyes of Him with whom we have to do. The soul in vain attempts concealment. The still, small voice of God sounds within, and drags the culprit out to stand before Him.

It is here that a righteousness not our own becomes unspeakably precious to the soul. A covering that both blots out all sin, and forever clothes the sinner with spotless purity, which

conceals from the searching eye of God all iniquity, and in so doing completely justifies the sinner before Him. Thus these “linen breeches” speak of that perfect provision which God has made for His people in Christ, that which has made an end of the flesh before Him: “Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin” (Romans 6:6).

And what is the practical lesson to be drawn from the “breeches”? This—all that is of the flesh must be kept out of sight in our priestly activities. As another has said, “That which is of the flesh is bad anywhere, but it is most of all out of place in the holy service of God. What could be more dreadful than for such things as vanity, jealousy, emulation, or desire to make something of oneself, to come into what should be spiritual service? All that would be, indeed, ‘the flesh of nakedness’: it is not to be seen” ...

Oh, that divine grace may enable the writer and each Christian reader to put on, experimentally, the linen coat, belt, bonnet, and breeches; to draw from Christ that strength which will enable us to “deny ungodliness and worldly lusts, and live soberly, righteously and godly, in this present world” (Titus 2:12)!

What thought from A.W. Pink’s words stands out to you the most? Why?

DAY FIVE
APPLICATION

Go back and re-read Exodus 28:1-43. Take time to look over and reflect on the things that you learned from your Bible study this past week.

Write down one truth that impacted you from your study this week.

Jesus Christ is our Great High Priest!

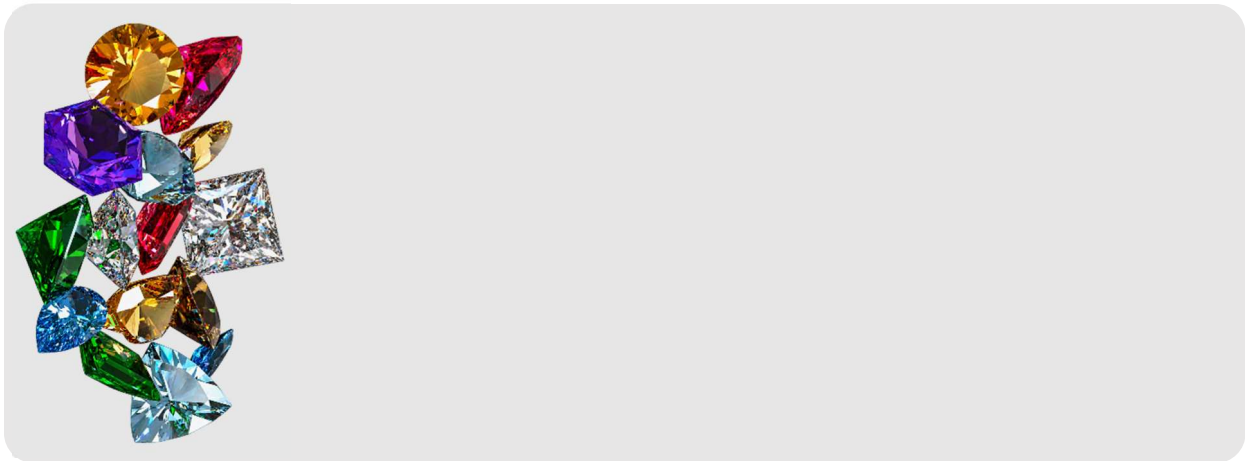
The high priestly garments that Aaron wore (as well as those imperfect high priests after him) were always designed to point forward to our true anointed high priest—Jesus Christ. He is the One clothed with glory and beauty. He is the One who bears all our sins on His shoulders and holds us close over His heart. Each of us, individually, are precious jewels on His breastplate.

Take a moment to consider each of those jewels on the breastplate of the high priest—a ruby, topaz, beryl, turquoise, sapphire, emerald, jacinth, agate, amethyst, chrysolite, onyx, and jasper.

Other Bible versions mention sardius, carnelian, diamond, amazonite, orange zircon, malachite, moonstone, and lapis lazuli. Each Hebrew word is unique and it is hard to identify the exact jewel. Perhaps that is the point. God doesn't want us to limit our imagination but to see all the precious jewels in nature as a reflection of our own individual beauty and design in His eyes.

*"They shall be Mine," says the Lord of hosts,
"On the day that I make them My jewels." (Malachi 3:17)*

Pick one of the jewels listed above. Research it online. Note its unique color, design, and beauty. Then consider that you are like that jewel in God's eyes. Write any thoughts you have below.



Read and reflect on Peter’s words in 1 Peter 2:4-10.

Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. Therefore, it is also contained in the Scripture,

*“Behold, I lay in Zion
A chief cornerstone, elect, precious,
And he who believes on Him will by no means be put to shame.”*

Therefore, to you who believe, He is precious; but to those who are disobedient,

*“The stone which the builders rejected
Has become the chief cornerstone,” and
“A stone of stumbling
And a rock of offense.”*

They stumble, being disobedient to the word, to which they also were appointed.

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.

What verse or thought stands out to you from this passage? Why?

Because of the New Covenant—instituted by Jesus Christ through His death, resurrection, and ascension into heaven—we are priests before God. We wear the fine linen robes of the priests. We have access into the tabernacle to see His glories. We even have access into the very Holy of Holies, to fellowship with the very Creator of the universe. Now, we do not offer blood sacrifices. That was taken care of by the one sufficient sacrifice of Jesus Christ. Instead, we offer different sacrifices, sacrifices of praise and thanksgiving. **Write out your praise and thanksgiving to God.**

Now share that praise and thanksgiving with someone today.

ADDITIONAL NOTES AND PRAYER REQUESTS

The priesthood of Israel was not earned by effort nor aspired to by ambition. It could only be inherited by birthright. One must be born into a priestly family. The priesthood was no place for ambition or self-glory. It was only entered into by God's call and invitation. In the New Covenant, our priesthood is also not earned nor aspired to. We are priests because of our new birth into Jesus' priestly family.

David Guzik

God's people are likened to jewels because of their variety. You do not get two jewels alike. They are not the same size. They are not the same shape. They are not the same value. Jewels differ, and is it not so with God's people?

Charles Inglis

SUGGESTED QUESTIONS FOR GROUP OR FAMILY DISCUSSION:

- What is the most beautiful stone or jewel that you have seen? Why did it stand out to you?
- What word, verse, or thought stands out to you as you read Exodus 28:1-43? Why?
- Aaron was Israel's first high priest. What do his clothes tell you about the purpose and the ministry of the high priest? Which part of his garments stands out to you the most? Why?
- What did you learn about the Urim and the Thummim?
- Because of Aaron's high priestly ministry, each of his sons became priests. Because of Jesus Christ, we are now His priests! What does it mean to be a priest of Jesus Christ?
- Did you discover anything new, interesting, or meaningful in your study of this passage this week? Or in your reading of A. W. Pink? If so, what?
- What did you learn about the jewels on the high priest's breastplate? Which jewel are you?
- As priests, our spiritual sacrifices are of praise and thanksgiving. Go around and share one praise of God's character and one thanksgiving for what God has done in your life.

CONSECRATING THE PRIESTS

Exodus 29:1-46

DAY ONE

OBSERVATION

In Exodus 29, Moses receives instructions on how to consecrate Aaron and his sons as priests to the Lord. The actual consecration will take place in Leviticus 8. This is the beginning of the Levitical priesthood.

Ask God to speak to your heart as you read Exodus 29:1-46. Mark words or phrases that stand out to you. Write down the main message or your thoughts next to each paragraph.

“Now this is what you shall do to them to consecrate them, that they may serve me as priests. Take one bull of the herd and two rams without blemish, ²and unleavened bread, unleavened cakes mixed with oil, and unleavened wafers smeared with oil. You shall make them of fine wheat flour. ³You shall put them in one basket and bring them in the basket, and bring the bull and the two rams. ⁴You shall bring Aaron and his sons to the entrance of the tent of meeting and wash them with water. ⁵Then you shall take the garments, and put on Aaron the coat and the robe of the ephod, and the ephod, and the breastpiece, and gird him with the skillfully woven band of the ephod. ⁶And you shall set the turban on his head and put the holy crown on the turban. ⁷You shall take the anointing oil and pour it on his head and anoint him. ⁸Then you shall bring his sons and put coats on them, ⁹and you shall gird Aaron and his sons with sashes and bind caps on them. And the priesthood shall be theirs by a statute forever. Thus you shall ordain Aaron and his sons.

¹⁰“Then you shall bring the bull before the tent of meeting. Aaron and his sons shall lay their hands on the head of the bull. ¹¹Then you shall kill the bull before the Lord at the entrance of the tent of meeting, ¹²and shall take part of the blood of the bull and put it on the horns of the altar with your finger, and the rest of the blood you shall pour out at the base of the altar. ¹³And you shall take all the fat that covers the entrails, and the long lobe of the liver, and the two kidneys with the fat that is on them, and burn them on the altar. ¹⁴But the flesh of the bull and its skin and its dung you shall burn with fire outside the camp; it is a sin offering.

¹⁵“Then you shall take one of the rams, and Aaron and his sons shall lay their hands on the head of the ram, ¹⁶and you shall kill the ram and shall take its blood and throw it against the sides of the altar. ¹⁷Then you shall cut the ram into pieces, and wash its entrails and its legs, and put them with its pieces and its head, ¹⁸and burn the whole ram on the altar. It is a burnt offering to the Lord. It is a pleasing aroma, a food offering to the Lord.

¹⁹“You shall take the other ram, and Aaron and his sons shall lay their hands on the head of the ram, ²⁰and you shall kill the ram and take part of its blood and put it on the tip of the right ear of Aaron and on the tips of the right ears of his sons, and on the thumbs of their right hands and on the great toes of their right feet, and throw the rest of the blood against the sides of the altar. ²¹Then you shall take part of the blood that is on the altar, and of the anointing oil, and sprinkle it on Aaron and his garments, and on his sons and his sons' garments with him. He and his garments shall be holy, and his sons and his sons' garments with him.

²² “You shall also take the fat from the ram and the fat tail and the fat that covers the entrails, and the long lobe of the liver and the two kidneys with the fat that is on them, and the right thigh (for it is a ram of ordination), ²³ and one loaf of bread and one cake of bread made with oil, and one wafer out of the basket of unleavened bread that is before the Lord. ²⁴ You shall put all these on the palms of Aaron and on the palms of his sons, and wave them for a wave offering before the Lord. ²⁵ Then you shall take them from their hands and burn them on the altar on top of the burnt offering, as a pleasing aroma before the Lord. It is a food offering to the Lord.

²⁶ “You shall take the breast of the ram of Aaron's ordination and wave it for a wave offering before the Lord, and it shall be your portion. ²⁷ And you shall consecrate the breast of the wave offering that is waved and the thigh of the priests' portion that is contributed from the ram of ordination, from what was Aaron's and his sons'. ²⁸ It shall be for Aaron and his sons as a perpetual due from the people of Israel, for it is a contribution. It shall be a contribution from the people of Israel from their peace offerings, their contribution to the Lord.

²⁹ “The holy garments of Aaron shall be for his sons after him; they shall be anointed in them and ordained in them. ³⁰ The son who succeeds him as priest, who comes into the tent of meeting to minister in the Holy Place, shall wear them seven days.

³¹ “You shall take the ram of ordination and boil its flesh in a holy place. ³² And Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket in the entrance of the tent of meeting. ³³ They shall eat those things with which atonement was made at their ordination and consecration, but an outsider shall not eat of them, because they are holy. ³⁴ And if any of the flesh for the ordination or of the bread remain until the morning, then you shall burn the remainder with fire. It shall not be eaten, because it is holy.

³⁵ “Thus, you shall do to Aaron and to his sons, according to all that I have commanded you. Through seven days shall you ordain them, ³⁶ and every day you shall offer a bull as a sin offering for atonement. Also you shall purify the altar, when you make atonement for it, and shall anoint it to consecrate it. ³⁷ Seven days you shall make atonement for the altar and consecrate it, and the altar shall be most holy. Whatever touches the altar shall become holy.

³⁸ “Now this is what you shall offer on the altar: two lambs a year-old day by day regularly. ³⁹ One lamb you shall offer in the morning, and the other lamb you shall offer at twilight. ⁴⁰ And with the first lamb a tenth measure of fine flour mingled with a fourth of a hin of beaten oil, and a fourth of a hin of wine for a drink offering. ⁴¹ The other lamb you shall offer at twilight, and shall offer with it a grain offering and its drink offering, as in the morning, for a pleasing aroma, a food offering to the Lord. ⁴² It shall be a regular burnt offering throughout your generations at the entrance of the tent of meeting before the Lord, where I will meet with you, to speak to you there. ⁴³ There I will meet with the people of Israel, and it shall be sanctified by my glory. ⁴⁴ I will consecrate the tent of meeting and the altar. Aaron also and his sons I will consecrate to serve me as priests. ⁴⁵ I will dwell among the people of Israel and will be their God. ⁴⁶ And they shall know that I am the Lord their God, who brought them out of the land of Egypt that I might dwell among them. I am the Lord their God. (ESV)

What thought or verse stands out to you in Exodus 29:1-46? Why?

Fill out the chart below with a summary of the priests' consecration ceremony (29:1-28).

Items Needed (29:1-3)			
Actions Done to the Priests (29:4-9)			
1st Offering (29:10-14)	Animal Offered (29:10)	Where Is Blood Applied?	What Is Done with the Rest of the Animal?
	Type of Offering (29:14)		
2nd Offering (29:15-18)	Animal Offered (29:15)	Where Is Blood Applied?	What Is Done with the Rest of the Animal?
	Type of Offering (29:18)		
3rd Offering (29:19-28)	Animal Offered (29:19)	Where Is Blood Applied?	What Is Done with the Rest of the Animal?
	Type of Offering (29:26)		

What did Aaron and his sons do after offering the third sacrifice? (29:32)

How many days did this consecration ceremony last? (29:35) _____

What animal was to be offered every morning and night? (29:38-39) _____

What was offered with this daily sacrifice? (29:40) _____

What is God's promise? (29:45) _____

DAY TWO
MEDITATION

Quiet your heart and allow God to speak through His Word. Slowly read Exodus 29:38-41 several times. Reflect on each word. Meditate on them over and over until you memorize them.

These are the sacrifices you are to offer regularly on the altar.

*Each day, offer two lambs that are a year old,
one in the morning and the other in the evening.*

With one of them,

*offer two quarts of choice flour mixed with one quart of pure oil of pressed olives;
also, offer one quart of wine as a drink offering.*

Offer the other lamb in the evening,

along with the same offerings of flour and wine as in the morning.

It will be a pleasing aroma, a special gift presented to the Lord. (NLT)

Write down the observations that you can make from this passage, sketch out any images or thoughts that you have, or simply rewrite the passage below giving emphasis to key words.

Offer the passage back to God in the form of a personalized prayer.

DAY THREE

INTERPRETATION

In interpretation, you are digging deeper into the passage in order to better understand its meaning. A word study on a key word and/or looking up parallel passages can help you in your understanding.

Go to blueletterbible.org and type "Exodus 29" into the "Search the Bible" box. Click on Exodus 29:1 to bring up the verse in the Hebrew. Find the phrase "in the priest's office" and click on the Strong's number (H3547) to bring up the Hebrew word, its definition, and its usage in the OT.

What is the Hebrew word for "priest's office"? _____ (Use the transliteration.)

How many times is it used in the OT? _____ (See KJV Translation Count.)

In what book of the Bible is it used the most? _____ (See Search Results by Book.)

In what verse of the Bible is it used first? _____ (See Concordance Results.)

What is its definition? (Note especially Strong's Definitions and Gesenius' Lexicon.)

The office of the Levitical priest is first instituted in Exodus 28-29.

Read the following verses. Beside each passage, write what a Levitical priest was called to do.

Tell Aaron and his sons, "This is how you are to bless the Israelites. Say to them:

'The Lord bless you and keep you;

The Lord make His face shine on you and be gracious to you;

The Lord turn His face toward you and give you peace.'

So they will put My name on the Israelites, and I will bless them." (Numbers 6:22-27)

He teaches Your precepts to Jacob and Your law to Israel. He offers incense before You and whole burnt offerings on Your altar. (Deut. 33:10)

David told the leaders of the Levites to appoint their fellow Levites as musicians to make a joyful sound with musical instruments... (1 Chronicles 15:16)

They are to teach my people the difference between the holy and the common and show them how to distinguish between the unclean and the clean. In any dispute, the priests are to serve as judges and decide it according to my ordinance. (Ezek. 44:23-24a)

Let the priests, who minister before the Lord, weep between the portico and the altar. Let them say, "Spare your people, Lord! Do not make Your inheritance an object of scorn, a byword among the nations. Why should they say among the peoples, 'Where is their God?'" (Joel 2:17)

Summarize the role of the Levitical priest. _____

Using blueletterbible.org, find the word “anoint” in 29:7 and click on the Strong’s number (H4886) to bring up the Hebrew word, its definition, and its usage in the Old Testament.

What is the Hebrew word for “anoint”? _____ (Use the transliteration.)

How many times is it used in the OT? _____ (See KJV Translation Count.)

In what book of the Bible is it used the most? _____ (See Search Results by Book.)

What is its definition? _____

Read the following passages for further insight into anointing in the OT.

***Anoint** Aaron and his sons and consecrate them so they may serve me as priests. (Exodus 30:30)*

*Moses took the **anointing** oil and **anointed** the tabernacle and everything in it, and so consecrated them. (Leviticus 8:10)*

*So Samuel took the horn of oil and **anointed** him in the presence of his brothers, and from that day on the Spirit of the Lord came powerfully upon David. Samuel then went to Ramah. (1 Samuel 16:13)*

*There have Zadok the priest and Nathan the prophet **anoint** him king over Israel. Blow the trumpet and shout, ‘Long live King Solomon!’ (1 Kings 1:34)*

***Anoint** Jehu son of Nimshi king over Israel, and **anoint** Elisha son of Shaphat from Abel Meholah to succeed you as prophet. (1 Kings 19:16)*

*Do not touch my **anointed** ones; do my prophets no harm. (Psalm 105:15)*

*The Spirit of the Sovereign Lord is on me, because the Lord has **anointed** me to proclaim good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners. (Isaiah 61:1)*

Write down 4-5 things that you learn about anointing from these passages.

DAY FOUR
DEVOTION

Read the following excerpt from **Charles Spurgeon's** sermon, *The Consecration of Priests*. Spurgeon (1834-92) was a Baptist preacher in London. He has been called the "Prince of Preachers" because of his powerful sermons which were doctrinally rich, biblically deep, and oratorically beautiful.

EXODUS 29:1-46

UNDER the law, only one family could serve God in the priest's office, but under the Gospel all the saints are *a chosen generation, a royal priesthood* (1 Pet. 2:9). In the Christian church no persons whatsoever are set apart to the priesthood above the rest of their brethren, for in us is fulfilled the promise which Israel by reason of her sin failed to obtain—*Ye shall be a kingdom of priests unto me*.

Paul, in addressing all the saints, bids them present their bodies a living sacrifice, holy acceptable unto God, which is their reasonable service. It is the grand design of all the works of divine grace, both for us and in us, to fit us for the office of the spiritual priesthood, and it will be the crown of our perfection when with all our brethren we shall sing unto the Lord Jesus the new song, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever" (Rev. 1:5-6). This honor have all the saints...

My topic today is the consecration of priests, but it does not refer exclusively or even specially to persons called clergymen, or ministers, but to all of you who believe in Jesus, for you are God's clergy, His *cleros*, that is, His inheritance, and ye should be all ministers, ministering according to the grace given to you. The family of Aaron was chosen unto the priesthood, "for no man taketh this honor upon himself, but he that was called thereunto as was Aaron," and even thus all the Lord's people are chosen from before the foundation of the world. Being chosen, Aaron and his sons were at God's command brought nigh unto the door of the

tabernacle. None ever come to God except they are brought to Him... Jesus said, "No man can come unto me except the Father which hath sent me draw him." We are made nigh by the blood of Jesus and brought nigh by the drawings of the Holy Ghost. Assuming that you and I have made our calling and election sure, let us further see what is needed to qualify us to serve as priests at the altar of the living God. Follow me carefully as I mention the ceremonies prescribed in the chapter before us, for they teach us necessary things, the outward ceremonies are abolished, but their inner meaning remains.

I. THE PRIESTS WERE WASHED

We read in the fourth verse, "Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water." The pure and holy God cannot be served by men of unclean hands and impure hearts. He would not endure it under the law, nor will He tolerate it under the Gospel. *Be ye holy for I am holy*.

This washing is afforded us in two ways, answering to our double need. First, it is given to us in regeneration, wherein we are born of water and of the Spirit. By the power of the Holy Spirit we are made new creatures in Christ Jesus, and in us is fulfilled the type set forth in Naaman, who washed in the Jordan, and his flesh came again unto him, even as a little child. Not in the waters of baptism, but in the living water of the Holy Spirit are we cleansed from nature's original defilement. He it is who causes old things to pass away and makes all things new. Through His sanctifying operations we are cleansed from all filthiness of the flesh and of the spirit, and

made vessels fit for the Master's use. This washing is in every case essential. You may say, "I desire to serve God," but you cannot do it till first you are born again. Your whole nature must be cleansed, or you will never be qualified to stand as a priest before the thrice holy God...

The need of another form of washing was indicated by the double stream which flowed from the pierced breast of Christ, for "forthwith came there out blood and water." We must be washed by remission of sin, of which David sang, "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." In the first moment of our faith in Jesus there is given to us a washing which makes us clean every whit in the sight of God, once for all. It is that washing to which the Lord Jesus referred when He said, "He that is washed needeth not save to wash his feet, for he is clean." The priests were washed once, from head to foot, to make them ceremonially clean, and after that they needed only to wash their feet when they came into the holy place. And even thus our Lord told His disciples when He washed their feet that they had no need of another complete bathing, for they were clean every whit.

Believers should not pray to their heavenly Father as if their sins still rested upon them and had never been forgiven, for the Lord has put away their sin, and as far as the east is from the west so far hath He removed their transgressions from them. Yet as they continually accumulate some evil and stain by being in this body and in this world, they have need to come each day with, "Forgive us our trespasses as we forgive them that trespass against us." Our first washing has removed all sin as before God the Judge. Our daily washing cleanses us from offenses towards God as our Father. Even when we walk in the light as God is in the light, and have fellowship with one another, we yet need daily

cleansing from all sin by the blood of Jesus Christ...and blessed be God we have it!

Now, my dear hearers, have you thus been cleansed from all sin? Have you the blessedness of that man unto whom the Lord imputes not iniquity and in whose spirit there is no guile? Do not try to stand as a priest before God till you have received this double washing. Remember the great aim of the Gospel is to make us priests unto God, but the consecrating process must begin by our being cleansed as sinners from the guilt of sin and the defilement of our nature. He who would serve the Lord must first confess his iniquities and obtain remission, or he can no more approach the living God than a leper could enter into the holy place.

II. THE PRIESTS WERE CLOTHED

They might not wear one of the garments which belonged to themselves or to their former calling. Undergarments were provided for them and outer garments too, within and without their raiment was new and appropriate. They put on what was given them, nothing more and nothing less. No man can serve God acceptably in his own righteousness, it is but filthy rags. We must have the fine linen of an inward sanctification and the outer garment, for glory and for beauty, of the imputed righteousness of our Lord and Savior Jesus Christ. We must, in a word, sing with the hymn:

*Jesus, Thy blood and righteousness,
My beauty are, my glorious dress!*

Note that these garments were provided for them. They were at no expense in buying them, nor labor in weaving them, nor skill in making them. They had simply to put them on. And you, dear child of God, are to put on the garments which Jesus Christ has provided for you at His own cost, and freely bestows upon you out of boundless love. These gar-

ments formed a complete apparel. They had no shoes upon their feet, it is true, but they would have been superfluous, for the place whereon they stood was holy ground. They were sandaled with reverence. The child of God when he is bedecked in the righteousness of Christ still feels a solemn awe of the Lord, and comes into the presence of the Most High with lowest adoration, for he remembers that he is but a creature at his best.

Fine white linen is the emblem of the righteousness of the saints, and truly in God's eye...there are no lovelier objects in His creation than His own people when they are dressed in the garments of salvation. The dress provided was absolutely necessary to be worn. No priest might offer sacrifice without the appointed garments, for we read in Exodus 28:43: "They shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die." They would have died had they attempted to sacrifice without being clothed according to the law...

Dear brethren, if you desire to worship God aright in holy labor, or prayer, or praise, you must go to your engagements dressed in the righteousness of Jesus, for you can only be "accepted in the Beloved."

III. THE PRIESTS WERE ANOINTED

It does not appear that they were each personally anointed so early in the ceremony. The fragrant oil was poured upon Aaron on their behalf. So you find it written in 29:7, "Then shalt thou take the anointing oil, and pour it upon his head, and anoint him."

So that in order to serve God aright, it is needful for us to see the anointing which has been given to our covenant Head, without

measure. But you say to me, "Of what benefit can that be to us? We require the unction of the Holy Spirit upon ourselves." True, but the oil which was poured upon Aaron's head went down his beard, and its copious flow descended even to the skirts of his garments. And what you need to know if you are to be a true priest to God is, that the Holy Spirit comes to you through Christ and from Christ, and that it is because your Head is anointed that you have an unction from the Holy One...

Be of good cheer concerning this, for though you may be one of the lowest members of the body of Jesus Christ, you have an anointing from the Holy One, because Jesus has that anointing, and in the power of that anointing you may minister before the Lord... It is highly important for every worker to see where his fragrance before God must lie—never in himself, but always in his covenant Head. Be ye filled with the Spirit, but do not dream that the Spirit of God comes to you apart from your Lord. You are the branch, and the sap can only come to you through the stem. You are the member, and your life dwells in your Head, divided from Jesus you are dead. Never forget this, for any attempt at independence will be fatal. A man in Christ is fragrant with a holy perfume before the Lord, but out of Christ he is an unclean thing, and cannot approach the altar.

IV. SHARE IN THE SIN OFFERING

They were sinful men, how could they approach a thrice holy God? You and I are sinful, as we know by bitter experience. How can we hope to stand before the mercy seat, and present acceptable sacrifices unto such a one as God is? There is no way of approaching Him while our sin is seen, it must be covered, covered by a sin offering. We are told that the sin offering selected was a bullock without blemish, of the first year, strong, and vigorous, a perfect being as far as

it could be. Lift your eyes to Jesus, in whom is no spot of sin, being undefiled in nature and immaculate in life. He it is who stands for you, even He who knew no sin, and yet was made sin for you that you might be made the righteousness of God in Him. He, in the fullness of His strength, and in the perfection of His manhood, gave Himself as a ransom and a substitute for you. View Him with wondering gratitude.

The bullock of the sin offering being brought to the altar, Aaron and his sons were to lay their hands upon it (29:10). The Hebrew word means more than lightly placing the hand, it gives the idea of pressing hard upon the bullock's head. They came each one and leaned upon the victim, loading him with their burden, signifying their acceptance of its substitution, their joy that the Lord would accept that victim in their stead. When they put their hands on the bullock, they made a confession of sin... The act was understood by all concerned as a typical transfer of guilt, and the placing of the bullock as the sin offering in the place of the sinner.

Come, brethren and sisters, though washed, though clothed, though anointed, come as penitents, and rejoice in the vicarious sacrifice of Jesus! ... The hands of faith must be laid upon the sacrifice. For my part, I like to lay them there every day, nay, I desire to keep them there always, believing without ceasing that my sin is imputed no more to me, but by a sacred act of God was laid upon Jesus, according to that sentence, "He hath laid on him the iniquity of us all." The bullock was killed as a token that just as the poor beast was slain so they deserved to die for their sins, and that done, the blood was caught in bowls and taken to the altar, and there it was poured out, at the bottom of the altar, round about. There must have been a pool of blood all round the altar, or at any rate a crimsoned line. What did it signify? Did it not show that

our only access to God is by the blood? They were washed and robed and anointed, and yet they could not reach the altar till the way to it had been paved with atoning blood. Oh, my brother, there is no way for you to God as His priest except through the precious blood. We cannot draw near to God, or serve Him aright, if we forget the blood of atonement. Our standing is upon the blood of sprinkling. We must bring our prayers, praises, preaching, giving, and all other offerings, to the altar, around which the blood is poured. In vain are all good works which are not so presented...

Because the bullock was a sin offering...its flesh, and its skin, and all that remained were carried outside the camp, and burned with a quick, consuming fire, as a thing worthy to be destroyed, for sin was upon it and it must be burned up. Believer, have you seen Jesus as the great offering for sin, made a curse for us? You will never serve God in the priestly office aright unless you see that sin is a hateful thing to God, so hateful that even when it only lay upon His dear Son by imputation, He could not look upon Him, but bruised and smote Him until He cried in anguish, *Eloi, Eloi, lama sabachthani*. "Jesus also, that He might sanctify the people with His own blood, suffered outside the camp," to show that not without His being treated as a transgressor could we be treated as righteous, and also that sin is in itself a deadly pest, which must not be endured in the camp of the chosen. Never let your joy for the atonement lessen your horror of transgression...

I am persuaded that no one will ever serve the Lord humbly and devotedly unless he obtains a clear view of the Lord Jesus as his sin offering and substitute. Some preachers either do not know that truth, or else they think too little of it to make it prominent in their sermons, hence their ministry does not save souls. The great saving truth is the doctrine of atonement by substitution. Without it mini-

sters will keep souls in bondage year after year because they do not proclaim the finished redemption, nor let men know that sin was laid on Jesus that it might be forever removed from the believer. "He was made sin for us that we might be made the righteousness of God in him." Brethren, get that truth clearly into your heads, and intensely into your hearts, and you will become devoted to the Lord. Do not only believe that grand truth, but to the spirit of it serve ye the Lord without weariness, seeing ye have been redeemed with a price far more precious than silver and gold.

V. SHARE IN THE BURNT OFFERING

The burnt offering differed widely from the sin offering. The sin offering indicated Christ as bearing our sin, but the burnt offering sets Him forth as presenting an acceptable offering unto the Lord. God required of us perfect obedience, He demanded from us a pure and holy life, and the requirement was a just one. But among us all there is none righteous, no, not one. How then could we stand before the thrice Holy Lord? Beloved, Jesus stands in the gap. Before God His righteousness was perfect, acceptable, and delightful, and for us it is presented. He is made of God unto us righteousness. The burnt offering does not bring to light the remembrance of sin except so far as it reminds us that we were in need of a perfect righteousness. It brings before us only the thought of Jesus offering Himself as a sweet savor unto God, and making us accepted in the Beloved. The priests were to bring a ram without blemish, and when killed, before it was laid on the altar, its innards were to be washed, for otherwise the natural foulness of its body would prevent its being a fit type of that Savior who is pure within, in whom there is no taint of original sin. When this ram was brought the priests were to lay their hands upon it, as much as to say, "We accept this ram, that it may re-

present us as acceptable before God." Oh, beloved, lay your hands on Jesus now by faith. And say to Him, "Jesus, I accept Thee as my righteousness before the Lord, and believe that as God sees in Thee all that is delightful so He will be well pleased with me for Thy sake." This offering, when placed upon the altar was wholly burnt. Not a fragment of it was put outside the camp, not a morsel of it was eaten by man, but the whole ram was utterly consumed with fire, for it was a burnt offering unto the Lord...

A sense of acceptance is very necessary to those who would worship God aright, for if you do not enjoy it the legal spirit will begin to work to win acceptance by merit, and that will spoil it all. If men dream that they are to pray or preach their way to heaven, or to do this, and to do that, to be acceptable with God, they will offer strange fire on the Lord's altar and bring sacrifices with which He can never be pleased. Vain oblations He will call them, and frown on the offerers.

How delightful it is to serve God with a sense that we are pleasant in the sight of God, for this fills us with gratitude, inspires us with zeal, creates boldness, and fosters every grace. With what joy will you stand to minister daily whatever your calling may be, whether it be as a mother in the family, a servant in the house, a minister in the pulpit, or a teacher in the class. You will not need driving like a slave to his toil, but like a dearly beloved child you will rejoice to please your Father in all things. Work in the prison house of the law under the lash of conscience is a very different thing from holy work in the sunlight of the Lord's countenance and the liberty of full acceptance. He who knows that he is not now to be judged and condemned by the law, but stands forever justified because of what Christ has done for him, serves his God with a holy alacrity unknown to others.

VI. SHARE IN THE PEACE OFFERING

Another ram was brought as unblemished and vigorous as the former, for Jesus is never to be typified by anything but the best of its kind. We are told in 29:19 that Aaron and his sons were to put their hands upon it, for, whatever view of the great sacrifice they might gaze upon, it was imperatively necessary that they should have a personal interest in it. Mere theory will never do, we must have personal acquaintance with the Lord, and we must have Him to be our own... No man can run the heavenly race unless he is looking unto Jesus, he cannot be a soldier of the Lord unless he has Christ for his Captain, he cannot feed others until he has himself fed on Jesus, nor bring others to Jesus till he has come himself...

Lay your hand upon the head of the substitute before you venture to lay it upon the work of the Lord. When this was done, the peace offering was slain. A sin offering was a thing obnoxious to God, and represented expiation made for sin, a burnt offering was a sweet savor unto God and it was all burned on the altar, all being for the Lord alone—thus representing the Lord Jesus as rendering to the Lord a complete obedience, which magnified the law and made it honorable. But the peace offering was shared between the Lord and the priest or offerer. The Lord's part was consumed with fire upon the altar, and another portion was eaten by man in the holy place. The peace offering was thus an open declaration of the communion which had been established between God and man, so that they ate together, rejoicing in the same offering. Beloved brethren, when you have felt the sweets of seeing the Lord as a sin offering, and then have tasted the high joys of acceptance as you have gazed upon Him as the burnt offering, satisfying JEHOVAH's heart, it is surpassingly delightful to behold the Lamb of God as our peace offering, making

glad the heart of God and man, and bringing both in bonds of friendship to a common meeting place. The eternal Father says, "This is my beloved Son, in whom I am well pleased." And we cry, "This is our beloved Lord, in whom our inmost soul rejoices." In the peace offering the communion between the priests and the Lord commenced outwardly by their being consecrated by the blood of the peace offering. Moses dipped his finger in the blood and smeared first the priest's right ear, then his thumb, and then his toe. As Matthew Henry says, as if they marked the boundaries and extremities of man's being, to show that all that was enclosed within the crimson lines was consecrated unto the Lord.

We go not too far when we add that it signified the dedication of each faculty. The ear was henceforth to hear God's commands, to listen to divine teaching, and to drink in divine promises, and no more to regard falsehood, vanity, and vice. The hand was now henceforth to be engaged in the divine service with diligence and intelligence, for the right hand was thus marked, and the thumb, the most useful part of it, for holy work the hand must be reserved. The feet were to be equally holy, the priest, wherever he stood, walked, or ran, was to be "holiness unto the LORD." He had no right to go anywhere if that blood-marked foot would be out of place. The whole man was thus consecrated by the blood of the everlasting covenant, a solemn seal indeed! Our personal share of the blood of Jesus has already done this for us, it has constrained us to yield unto God our whole manhood, spirit, soul, and body.

My brother, you can never serve God as His priest unless you are wholly given up to God through the blood of Jesus. You must have this verse in your very soul, and must masticate it, digest it, assimilate it into your nature—"Ye are not your own, ye are bought

with a price, therefore glorify God in your bodies and your spirits, which are his.” This surrender of yourself unto the Lord commences your communion with the Lord, the peace offering has begun.

The next thing was to sprinkle the priests all over with a mixture of oil and blood... Yes, brethren, we need to know that double anointing, the blood of Jesus which cleanses, and the oil of the Holy Spirit which perfumes us. It is well to see how these two blend in one, Jesus and His atonement, the Spirit and His sanctification... It is a terrible blunder to set the blood and the oil in opposition, they must always go together...

What a strange sight these men in white garments must have presented, bespattered all over with blood and oil. Did that stain their garments? No, it adorned and perfumed them. “They have washed their robes and made them white in the blood of the Lamb.” No purity is comparable to that which comes by the Spirit and by the atoning blood, in God’s sight these priests thus stained were more beautiful by far than they had been before.

Oh, my soul, prize Jesus and His blood, and never forget that you need the gifts and graces of the Holy Spirit. Bless God for justification, but seek after sanctification. Praise Him for perfection in Christ Jesus, and go on to obtain the perfect work of the Holy Ghost. We have a cleansing and we also have an unction from the Holy One, as our experience is, so let our teaching be, for the priests’ garments taught the people. We are to go forth as priests, and declare the virtue of the atoning sacrifice, but we must also manifest the sanctifying power of the Holy Spirit in our daily lives.

VII. THE PRIESTS FILL THEIR HANDS

The next part of the ceremony was very singular. The priests had their hands filled.

Certain parts of the ram were taken, and “one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of unleavened bread, which is before the LORD,” and all these were put into the hands of Aaron and his sons, so that they stood with their hands full before the Lord. See the beauty of this and pray for a complete realization of it yourself. The Lord intends to make you a priest, but your hands are full of sin. What have you to do? You must lay those guilty hands on the sin offering, and make confession, and exercise faith, then the sin is gone, being transferred to another, and your hands are empty. What next? Will the Lord leave you empty-handed? No, He gives you something to offer. He allows you a part of the peace offering to fill your hands withal, and this you present before Him as a wave offering. It is a blessed thing to stand before God with your hands full of Christ. The service which consists in holding forth Jesus is most blessed.

I love preaching when I have to preach Jesus only. Then I come before you, not empty-handed, but loaded with meat and bread for you. How idle it is for us to stand before God with nothing to offer, and if we have not Jesus we have nothing... We may also interpret the full hands of the priests as representing our being enriched with the truth of God. It used to be a ceremony in the English Church that, when the bishop ordained a minister, he always placed the Bible in his hands to set forth what he was expected to deal out to the people. When the Lord ordains His people to be priests unto Him He puts the Bible into their hands, and fills their heads and hearts with the truth. When you have the inspired Word in your hands, you have both meat for strong men and bread for children. You have all sorts of spiritual food for all sorts of persons, and you need not fear that they will turn away dissatisfied, they cannot need more to feed upon than the bread of God’s altar and the flesh of God’s peace offering...

When their hands were full, and they stood at the altar, it indicated the way in which they brought to the Lord all that they had... Has He given us wealth? Let us give without grudging... Never neglect weekly storing and weekly offering, these are fit parts of weekly worship. Have we time, talent, influence, let us consecrate them all and come with those possessions which Jesus has lent us, and present them with the flesh of the peace offering and the sacred oil. Holding this in their hands, the priests had to wave their pleasant burden to and fro. I scarcely know why, except that you who are God's priests have not had your hands filled that you may stand still. But that you may move them to and fro in the earth, that east, west, north, and south may know the benefit thereof, and that your brethren on either hand may commune with you in your ministering. Every now and then the priests stopped the horizontal motion, and heaved or lifted up their offering, as if to say, "It is all for Thee, O LORD. We lift it up into the presence of Thine august Majesty, for it is Thine, and we are about to lay it on Thine altar."

Believers, if you have had your hands filled by God, you must not be idle. Your fullness is meant for distribution to God's glory. If the clouds be full of rain they empty themselves upon the earth. If the rivers be full of water they run into the sea, and if God gives you a

fullness, it is that you may communicate it to others and devote it to Himself. Jesus Christ breaks the bread, multiplies it, and gives it to the disciples to divide among the multitude...

In closing, I would call the attention of believers for a moment to the fact, that Aaron and his sons received this consecration for life. You will find in 29:9 the words, "The priests' office shall be theirs for a perpetual statute." "Once a priest, always a priest," is the rule in the priesthood to which we belong. We abide in Christ, and we also have an anointing which abideth in us, for we have been sealed with that Holy Spirit of promise.

Do not act at any time as if you were not priests for He hath made us kings and priests unto God forever. Do not, I beg you, dishonor your sacred character... In the workshop, in the home, at the fireside, in the field, as well as in the prayer meeting the vows of God are upon us, we are a separated people, and belong unto God alone! ...

I beseech you by the mercies of God that ye present your bodies, your souls, your spirits unto God, which is but a reasonable service. When you have once for all made the consecration, may God grant you grace continually to stand to it, and He shall have the glory, forever and ever. Amen.

What thought from Charles Spurgeon's words stands out to you the most? Why?

DAY FIVE
APPLICATION

Go back and re-read Exodus 29:1-46. Take time to look over and reflect on the things that you learned from your Bible study this past week.

Write down one truth that impacted you from your study this week.

Just as we learned in the last lesson, because of Jesus Christ, our great, eternal High Priest, we are priests to our God. Thus, this chapter teaches us about our own consecration to service.

1. WE ARE COMPLETELY WASHED.

But when the kindness and love of God our Savior appeared, He saved us, not because of righteous things we had done, but because of His mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom He poured out on us generously through Jesus Christ our Savior. (Titus 3:4-6)

2. WE ARE FULLY CLOTHED.

So in Christ Jesus you are all children of God through faith, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. (Galatians 3:26-28)

3. WE ARE POWERFULLY ANOINTED.

But you have an anointing from the Holy One, and all of you know the truth. (1 John 2:20)

4. WE HAVE BEEN CLEANSED FROM ALL SIN THROUGH THE SIN OFFERING OF CHRIST.

In Him we have redemption through His blood, the forgiveness of sins, in accordance with the riches of God's grace. (Ephesians 1:7)

5. WE HAVE BEEN MADE PERFECTLY RIGHTEOUS THROUGH THE BURNT OFFERING OF CHRIST.

God made him who had no sin to be sin for us, so that in him we might become the righteousness of God. (2 Corinthians 5:21)

6. WE HAVE BEEN BROUGHT INTO UNION WITH GOD BY THE PEACE OFFERING OF CHRIST.

We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ. (1 John 1:3)

7. OUR HANDS HAVE BEEN FILLED SO THAT WE CAN MINISTER TO OTHERS AS GOD'S PRIESTS.

This is one of the more interesting concepts in Exodus 29. Our English translations do not fully communicate the idea of consecration. Literally, the Hebrew says that “their hands are filled.”

*The priesthood shall be theirs for a perpetual statute. So you shall **consecrate** [literally, “fill the hands of”] Aaron and his sons. (29:9)*

*Thus you shall do to Aaron and his sons, according to all that I have commanded you. Seven days you shall **consecrate** [literally, “fill the hands of”] them.*

What is the meaning of this concept? You can see it more clearly in the peace offering.

From the basket of bread made without yeast, which is before the Lord, take one round loaf, one thick loaf with olive oil mixed in, and one thin loaf. Put all these in the hands of Aaron and his sons and have them wave them before the Lord as a wave offering. (Exodus 29:23-24)

As a priest of Jesus Christ, you come into His presence with empty hands. You come with nothing. He is the One who washes you, clothes you, anoints you, saves you. But in doing so, He does not leave you empty-handed. In consecrating you for His service, He fills your hands. He equips you and provides you with the gifts that you need to bless others. The essential ministry of a priest is taking what God has put in your hands and using it for His glory and for the good of others.

In the space below, write some of the gifts and resources that God has given you.	In the space below, write how you can use these gifts and resources to bless others.

ADDITIONAL NOTES AND PRAYER REQUESTS

A cobbler, a smith, a peasant, every man has the office and function of his calling, and yet all alike are consecrated priests and bishops.

Martin Luther

After being cleansed, the priest had to be clothed—but not in his own clothes. He had to put on garments given by God. Like these ancient priests, every believer is clothed in Jesus Christ and His righteousness.

David Guzik

Daubing blood on the right ear, hand, and big toe symbolically sanctified the ear to hear the Word of God, the hand to do the work of God, and the foot to walk in the way of God.

John MacArthur, Jr.

SUGGESTED QUESTIONS FOR GROUP OR FAMILY DISCUSSION:

- When you hear the word “priest,” what images immediately come into your mind? Why?
- How does it impact you to think of yourself as a “priest,” called to serve God?
- Priests were washed, clothed, and anointed, participated in three separate sacrifices, and then had their hands filled with God’s offerings. Why do you think it was such an elaborate process to ordain these priests? What do you learn about your own calling as a NT priest?
- If you had to participate in this elaborate OT ceremony, what do you think you would remember the most? Why?
- What do priests do? What did you learn about the role of a priest from your study?
- What did you learn about the process of anointing from your study this week?
- Did you discover anything new, interesting, or meaningful in your study of this passage this week? Or in your reading of Charles Spurgeon? If so, what?
- God has filled your hands with gifts and resources so that you can serve Him. Share one gift that you believe God has given you and how you can use it to serve Him and bless others.

ADORNING OUR WORSHIP

Exodus 30:1-38

DAY ONE OBSERVATION

Exodus 30 introduces the final elements of the tabernacle—the altar of incense, the laver, the anointing oil, and the incense. These elements brought beauty and purity to the priests' worship and ministry.

Ask God to speak to your heart as you read Exodus 30:1-18. Mark words or phrases that stand out to you. Write down the main message or your thoughts next to each paragraph.

“Make an altar of acacia wood for burning incense. ² It is to be square, a cubit long and a cubit wide, and two cubits high—its horns of one piece with it. ³ Overlay the top and all the sides and the horns with pure gold, and make a gold molding around it. ⁴ Make two gold rings for the altar below the molding—two on each of the opposite sides—to hold the poles used to carry it. ⁵ Make the poles of acacia wood and overlay them with gold. ⁶ Put the altar in front of the curtain that shields the ark of the covenant law—before the atonement cover that is over the tablets of the covenant law—where I will meet with you.

⁷ “Aaron must burn fragrant incense on the altar every morning when he tends the lamps. ⁸ He must burn incense again when he lights the lamps at twilight so incense will burn regularly before the Lord for the generations to come. ⁹ Do not offer on this altar any other incense or any burnt offering or grain offering, and do not pour a drink offering on it. ¹⁰ Once a year Aaron shall make atonement on its horns. This annual atonement must be made with the blood of the atoning sin offering for the generations to come. It is most holy to the Lord.”

¹¹ Then the Lord said to Moses, ¹² “When you take a census of the Israelites to count them, each one must pay the Lord a ransom for his life at the time he is counted. Then no plague will come on them when you number them. ¹³ Each one who crosses over to those already counted is to give a half shekel, according to the sanctuary shekel, which weighs twenty gerahs. This half shekel is an offering to the Lord. ¹⁴ All who cross over, those twenty years old or more, are to give an offering to the Lord. ¹⁵ The rich are not to give more than a half shekel and the poor are not to give less when you make the offering to the Lord to atone for your lives. ¹⁶ Receive the atonement money from the Israelites and use it for the service of the tent of meeting. It will be a memorial for the Israelites before the Lord, making atonement for your lives.”

¹⁷ Then the Lord said to Moses, ¹⁸ “Make a bronze basin, with its bronze stand, for washing. Place it between the tent of meeting and the altar, and put water in it. ¹⁹ Aaron and his sons are to wash their hands and feet with water from it. ²⁰ Whenever they enter the tent of meeting, they shall wash with water so that they will not die. Also, when they approach the altar

to minister by presenting a food offering to the Lord, ²¹ they shall wash their hands and feet so that they will not die. This is to be a lasting ordinance for Aaron and his descendants for the generations to come.”

²² Then the Lord said to Moses, ²³ “Take the following fine spices: 500 shekels of liquid myrrh, half as much (that is, 250 shekels) of fragrant cinnamon, 250 shekels of fragrant calamus, ²⁴ 500 shekels of cassia—all according to the sanctuary shekel—and a hin of olive oil. ²⁵ Make these into a sacred anointing oil, a fragrant blend, the work of a perfumer. It will be the sacred anointing oil. ²⁶ Then use it to anoint the tent of meeting, the ark of the covenant law, ²⁷ the table and all its articles, the lampstand and its accessories, the altar of incense, ²⁸ the altar of burnt offering and all its utensils, and the basin with its stand. ²⁹ You shall consecrate them so they will be most holy, and whatever touches them will be holy.

³⁰ “Anoint Aaron and his sons and consecrate them so they may serve me as priests. ³¹ Say to the Israelites, ‘This is to be my sacred anointing oil for the generations to come. ³² Do not pour it on anyone else’s body and do not make any other oil using the same formula. It is sacred, and you are to consider it sacred. ³³ Whoever makes perfume like it and puts it on anyone other than a priest must be cut off from their people.’”

³⁴ Then the Lord said to Moses, “Take fragrant spices—gum resin, onycha and galbanum—and pure frankincense, all in equal amounts, ³⁵ and make a fragrant blend of incense, the work of a perfumer. It is to be salted and pure and sacred. ³⁶ Grind some of it to powder and place it in front of the ark of the covenant law in the tent of meeting, where I will meet with you. It shall be most holy to you. ³⁷ Do not make any incense with this formula for yourselves; consider it holy to the Lord. ³⁸ Whoever makes incense like it to enjoy its fragrance must be cut off from their people.” (NIV)

What thought or verse stands out to you in Exodus 30:1-38? Why?

Using colored pencils or **highlighters, mark the following phrases in these verses:**

- Mark the word “altar” in red or put a **box** around it.
- Mark the words “incense” or “anoint(ing) oil” in yellow or put a **circle** around it.
- Mark the words “fragrant,” “fragrance,” and “perfume(r)” in blue or with a **cloud**.

The altar of incense is described in 30:1-10.
Write the dimensions, materials used, and different features on the picture to the right.



Where was this altar to be placed? (30:6)

How often was incense to be burned? (30:7-8)

What ingredients were in the incense? (30:34-35)

Complete the following sentences from this passage:

When you take a census of the Israelites...each one must pay the Lord a _____ for his life. (30:11)

Each one is to give a half _____...which weighs _____ gerahs. (30:13)

All who cross over, those _____ years old or more are to give an offering to the Lord. (30:14)

The rich are not to give _____...and the poor are not to give _____. (30:15)

Receive the atonement money...and use it for the service of the _____. (30:16)

The bronze laver is described in 30:17-21.

Where was this laver to be located? (30:18)

What was the laver to be used for? (30:19-21)

What would happen if they failed to do this? (30:20-21)



What ingredients were used in the anointing oil? (30:23-24) _____

The tabernacle and the priests were to be anointed. **What does this anointing do? (30:29-30)**

DAY TWO
MEDITATION

Quiet your heart and allow God to speak through His Word. Slowly read Exodus 30:25-30 several times. Reflect on each word. Meditate on them over and over until you memorize them.

*Like a skilled incense maker,
blend these ingredients to make a holy anointing oil.*

Use this sacred oil to anoint the Tabernacle, the Ark of the Covenant, the table and all its utensils, the lampstand and all its accessories, the incense altar, the altar of burnt offering and all its utensils, and the washbasin with its stand.

*Consecrate them to make them absolutely holy.
After this, whatever touches them will also become holy.*

*Anoint Aaron and his sons also,
consecrating them to serve me as priests. (NLT)*

Write down the observations that you can make from this passage, sketch out any images or thoughts that you have, or simply rewrite the passage below giving emphasis to key words.

Offer the passage back to God in the form of a personalized prayer.

DAY THREE INTERPRETATION

In interpretation, you are digging deeper into the passage in order to better understand its meaning. A word study on a key word and/or looking up parallel passages can help you in your understanding.

Go to blueletterbible.org and type “Exodus 30” into the “Search the Bible” box. Click on Exodus 30:1 to bring up the verse in the Hebrew. Find the word “incense” and click on the Strong’s number (H7004) to bring up the Hebrew word, its definition, and its usage in the OT.

What is the Hebrew word for “incense”? _____ (Use the transliteration.)

How many times is it used in the OT? _____ (See KJV Translation Count.)

In what verse of the Bible is it used first? _____ (See Concordance Results.)

What is its definition? _____

Read the following verses which use this Hebrew word. Mark key phrases as you read.

Korah son of Izhar, the son of Kohath, the son of Levi, and certain Reubenites—Dathan and Abiram, sons of Eliab, and On son of Peleth—became insolent ² and rose up against Moses. With them were 250 Israelite men, well-known community leaders who had been appointed members of the council. ³ They came as a group to oppose Moses and Aaron and said to them, “You have gone too far! The whole community is holy, every one of them, and the Lord is with them. Why then do you set yourselves above the Lord’s assembly?”

.....

*¹⁶ Moses said to Korah, “You and all your followers are to appear before the Lord tomorrow—you and they and Aaron. ¹⁷ Each man is to take his censer and put **incense** in it—250 censers in all—and present it before the Lord. You and Aaron are to present your censers also.” ¹⁸ So each of them took his censer, put burning coals and **incense** in it, and stood with Moses and Aaron at the entrance to the tent of meeting. ¹⁹ When Korah had gathered all his followers in opposition to them at the entrance to the tent of meeting, the glory of the Lord appeared to the entire assembly. ²⁰ The Lord said to Moses and Aaron, ²¹ “Separate yourselves from this assembly so I can put an end to them at once.”*

.....

*³⁵ And fire came out from the Lord and consumed the 250 men who were offering the **incense**. (Numbers 16:1-3, 16-20, 35)*

*But after Uzziah became powerful, his pride led to his downfall. He was unfaithful to the Lord his God, and entered the temple of the Lord to burn **incense** on the altar of **incense**. ¹⁷ Azariah the priest with eighty other courageous priests of the Lord followed him in. ¹⁸ They confronted King Uzziah and said, “It is not right for you, Uzziah, to burn **incense** to the Lord. That is for the priests, the descendants of Aaron, who have been consecrated to burn **incense**. Leave the sanctuary, for you have been unfaithful; and you will not be honored by the Lord God.” ¹⁹ Uzziah, who had a censer in his hand ready to burn **incense**, became angry. While he was raging at the priests in their presence before the **incense** altar in the Lord’s temple, leprosy broke out on his forehead. ²⁰ When Azariah the chief priest and all the other priests looked at him, they saw that he had leprosy on his forehead, so they hurried him out. Indeed, he himself was eager to leave, because the Lord had afflicted him. (2 Chronicles 26:16-20)*

*May my prayer be counted as **incense** before You;
The raising of my hands as the evening offering. (Psalm 141:2)*

*Oil and **incense** make the heart glad,
So counsel from the soul is sweet to his friend. (Proverbs 27:9)*

Read the following passages in the NT that refer to incense. Mark key phrases as you read.

*Once when Zechariah's division was on duty and he was serving as priest before God, he was chosen by lot, according to the custom of the priesthood, to go into the temple of the Lord and burn **incense**. And when the time for the burning of **incense** came, all the assembled worshipers were praying outside. Then an angel of the Lord appeared to him, standing at the right side of the altar of **incense**. When Zechariah saw him, he was startled and was gripped with fear. But the angel said to him: "Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to call him John." (Luke 1:8-13)*

*And when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each one having a harp and golden bowls full of **incense**, which are the prayers of the saints. (Revelation 5:8)*

*Another angel came and stood at the altar, holding a golden censer; and much **incense** was given to him, so that he might add it to the prayers of all the saints on the golden altar which was before the throne. And the smoke of the **incense** ascended from the angel's hand with the prayers of the saints before God. (Revelation 8:3-4)*

Write down 4-5 things you learn about incense from the above Bible passages.

Read the following explanation of the "atonement money" mentioned in Exodus 30:11-16.

The atonement-money was a symbolic act of redemption and acknowledgment of God's sovereignty over life. It underscored the belief that life is sacred and ultimately belongs to God. By paying the atonement-money, the Israelites recognized their dependence on God for protection and sustenance. The uniform amount required from both rich and poor emphasized the equality of all individuals before God, highlighting that every life holds equal value in His sight. —biblehub.com

This atonement money (literally, "silver") was to be collected every time there was a census. When the people were counted individually, they were also reminded individually that they owed their life to God and had equal value in His eyes. Every time they were counted, they realized that their life counted! This silver was then used for the service of the tabernacle.

DAY FOUR

DEVOTION

Read the following excerpt from **Matthew Henry's Exposition of the Old Testament**. Matthew Henry (1662-1714) was a pastor, preacher, and author from Chester, England. He is best known for his exhaustive, six-volume, verse-by-verse commentary on the Scriptures. Charles Spurgeon stated that, "Every minister ought to read it entirely and carefully through once at least."

EXODUS 30:1-10

I. THE INCENSE ALTAR DESCRIBED

1. It was to be made of wood, and covered with gold, pure gold, about a yard high and half a yard square, with horns at the corners, a golden cornice round it, with rings and staves of gold, for the convenience of carrying it (30:1-5). It does not appear that there was any grate to this altar for the ashes to fall into, that they might be taken away; but, when they burnt incense, a golden censer was brought with coals in it, and placed upon the altar, and in that censer the incense was burnt, and with it all the coals were taken away, so that no coals nor ashes fell upon the altar...

2. It was to be placed before the veil, on the outside of that partition, but before the mercy-seat, which was within the veil (30:6). Though the priest could not see the mercy-seat, the veil interposing, yet he must look towards it, and direct his incense that way, to teach us that though we cannot with our bodily eyes see the throne of grace...yet we must in prayer by faith set ourselves before it, direct our prayer, and look up.

3. Aaron was to burn sweet incense upon this altar, every morning and every evening, about half a pound at a time, which was intended, not only to take away the ill smell of the flesh that was burnt daily on the brazen altar, but for the honor of God, and to show the acceptableness of his people's services to him, and the pleasure which they should take in ministering to him (30:7-8). By the offerings on the brazen altar, satisfaction was made for what had been done displeasing to God. By the offering on this golden altar,

what they did well was recommended to the divine acceptance. For our two great concerns with God are to be acquitted from guilt and accepted as righteous in his sight.

4. Nothing was to be offered upon it but incense, nor any incense but that which was appointed (30:9). God will have his own service done according to his own appointment, and not otherwise.

5. This altar should be purified with the blood of the sin-offering put upon the *horns of it*, every year, upon the *Day of Atonement* (30:10). See Leviticus 16:18-19. The high priest was to take this in his way, as he came out from the Holy of holies. This was to intimate to them that the sins of the priests who ministered at this altar, and of the people for whom they ministered, put a ceremonial impurity upon it, from which it must be cleansed by the blood of atonement.

II. THE INCENSE ALTAR TYPIFIED

1. The mediation of Christ. The brazen altar in the court was a type of Christ dying on earth; the golden altar in the sanctuary was a type of Christ interceding in heaven, in virtue of his satisfaction. This altar was before the mercy-seat; for Christ always appears in the presence of God for us. He is our *advocate with the Father* (1 Jn 2:1) and his intercession is unto God of a sweet-smelling savor. This altar had a crown fixed to it; for Christ intercedes as king.

2. The devotion of the saints, whose prayers are said to be set forth before God as incense, Psalm 141:2. As the smoke of the incense as-

cended, so much our desires towards God rise in prayer, being kindled with the fire of holy love and other pious affections. When the priest was burning incense, the people were praying (Luke 1:10), to signify that prayer is the true incense. This incense was offered daily, it was a perpetual incense (30:8); for we must pray always, that is, we must keep up stated times for prayer every day, morning and evening, at least, and never omit it, but thus pray without ceasing.

The lamps were dressed or lighted at the same time that the incense was burnt, to teach us that the reading of the scriptures (which are our light and lamp) is a part of our daily work, and should ordinarily accompany our prayers and praises. When we speak to God, we must hear what God says to us, and thus the communion is complete. The devotion of a sanctified soul is well-pleasing to God, of a sweet-smelling savor. The prayers of saints are compared to sweet odors (Rev. 5:8), but it is the incense which Christ adds to them that makes them acceptable (Rev. 8:3), and his blood that atones for the guilt which cleaves to our best services. And, if the heart and life be not holy, even *the incense is an abomination* (Isa. 1:13) ...

EXODUS 30:11-16

Some observe that the repetition of the words, *The Lord spoke unto Moses*, here and afterwards (30:17,22,34), intimates that God did not deliver these precepts to Moses in a continued discourse, but with many intermissions, giving him time either to write what was said to him or at least to charge his memory with it. Christ gave instructions to his disciples as they were able to hear them.

Moses is here ordered to levy money upon the people by way of poll, so much a head, for the service of the tabernacle. This he must do when he numbered the people. Some think

that it refers only to the first numbering of them, now when the tabernacle was set up; and that this tax was to make up what was deficient in the voluntary contributions for the finishing of the work... Others think that it was always repeated when the people were numbered, and that David offended in not demanding it when he numbered the people. But many of the Jewish writers, and others from them, are of the opinion that it was to be an annual tribute, only it was begun when Moses first numbered the people.

This was the tribute-money which Christ paid, for fear of offending his adversaries (Matt. 17:27) ... Men were appointed in every city to receive this payment yearly.

1. The tribute to be paid was *half a shekel*, about fifteen pence of our money. The rich were not to give more, nor the poor less (30:15), to intimate that the souls of the rich and poor are alike precious and that God is *no respecter of persons*, Acts 10:34; Job 34:19. In other offerings men were to give according to their ability; but this, which was the *ransom of the soul*, must be alike for all; for the rich have as much need of Christ as the poor, and the poor are as welcome to him as the rich. They both alike contributed to the maintenance of the temple-service, because both were to have a like interest in it and benefit by it. In Christ and his ordinances *rich and poor meet together; the Lord is the Maker*, the Lord Christ is the Redeemer of them both, Prov. 22:2...

2. This tribute was to be paid as a *ransom of the soul, that there might be no plague among them*. Hereby they acknowledged that they received their lives from God, that they had forfeited their lives to him, and that they depended upon his power and patience for the continuance of them. Thus, they did homage to the God of their lives, and averted those plagues which their sins had deserved.

3. This money that was raised was to be employed in the service of the tabernacle (30:16). With it they bought sacrifices, flour, incense, wine, oil, fuel, salt, priests' garments, and all other things which the whole congregation was interested in. Note: Those that have the benefit of God's tabernacle among them must be willing to defray the expenses of it, and not grudge the necessary charges of God's public worship. Thus, we must honor the Lord with our substance, and reckon that best laid out which is laid out in the service of God. Money indeed cannot make an *atonement for the soul*, but it may be used for the honor of him who has made the atonement, and for the maintenance of the gospel by which the atonement is applied.

EXODUS 30:17-21

Orders are here given:

1. For the making of a laver of brass, a large vessel, that would contain a good quantity of water, which was to be set near the door of the tabernacle... They then had a laver for the priests only to wash in, but to us now there is a fountain open for Judah and Jerusalem to wash in (Zec. 13:1), an inexhaustible *fountain of living water*, so that it is our own fault if we remain in our pollution.

2. For the using of this laver. Aaron and his sons must wash their hands and feet at this laver every time they went in to minister, every morning, at least, v. 19-21. For this purpose, clean water was put into the laver fresh every day. Though they washed themselves ever so clean at their own houses, that would not serve; they must wash at the laver, because that was appointed for washing, 2 Ki. 5:12-14. This was designed:

(1) To teach them purity in all their service, and to possess them with a reverence of God's holiness and a dread of the pollutions

of sin. They must not only wash and be made clean when they were first consecrated, but they must wash and be kept clean whenever they went in to minister. He only shall *stand in God's holy place* that has *clean hands and a pure heart*, Psalm 24:3-4.

(2) It was to teach us, who are daily to attend upon God, daily to renew our repentance for sin and our believing application of the blood of Christ to our souls for remission; for in many things we daily offend and contract pollution (John 13:8-10). This is the preparation we are to make for solemn ordinances. *Cleanse your hands and purify your hearts*, and then *draw nigh to God* (James 4:8).

EXODUS 30:22-38

Directions are here given for the composition of the holy anointing oil and the incense that were to be used in the service of the tabernacle. With these God was to be honored, and therefore he would appoint the making of them; for nothing comes *to* God but what comes *from* him.

1. The holy anointing oil is here ordered to be made. The ingredients and their quantities are prescribed (30:23-25). Interpreters are not agreed concerning them; we are sure, in general, they were the best and fittest for the purpose; they must needs be so when the divine wisdom appointed them for the divine honor. It was to be compounded *after the art of the apothecary* (30:25). The spices, which were in all nearly half a hundred weight, were to be infused in the oil, which was to be about five or six quarts, and then strained out, leaving an admirable sweet smell in the oil. With this oil God's tent and all the furniture of it were to be anointed; it was to be used also in the consecration of the priests (30:26-30). It was to be continued *throughout their generations* (30:31). The tradition of the Jews is that this very oil which was prepared by

Moses himself lasted till near the captivity. But several note the great improbability of this tradition... Solomon was anointed with this oil (2 Ki. 1:39), and some other of the kings; and all the high priests with such a quantity of it that it ran down to the skirts of the garments. We read of the making up of this ointment in 1 Chronicles 9:30.

Providence has provided a better unction of the Holy Ghost in gospel times, the variety of whose gifts was typified by these several sweet ingredients. To show the excellency of holiness, there was that in the tabernacle which was in the highest degree grateful both to the sight and to the smell.

2. The incense which was burned upon the golden altar was prepared of sweet spices likewise, though not so rare and rich as those of which the anointing oil was compounded

(30:34-35). This was prepared once a year (the Jews say), a pound for each day of the year, and three pounds over for the day of atonement. When it was used, it was to be beaten very small. Thus, it pleased the Lord to bruise the Redeemer when he offered himself for a sacrifice of a sweet-smelling savor.

3. Concerning both these preparations the same law is here given (30:32-33,37-38), that the like should not be made for any common use. Thus, God would preserve in the people's minds a reverence for his own institutions, and teach us not to profane nor abuse anything whereby God makes himself known. It is a great affront to God to jest with sacred things, particularly to make sport with the word and ordinances of God, or to treat them with lightness, Mt. 22:5. That which is God's peculiar must not be used as a common thing.

What thought from Matthew Henry's words stands out to you the most? Why?

DAY FIVE

APPLICATION

Go back and re-read Exodus 30:1-38. Take time to look over and reflect on the things that you learned from your Bible study this past week.

Write down one truth that impacted you from your study this week.

Exodus 30 almost seems like an “addendum” to the instructions regarding the tabernacle. Two more pieces of furniture are described—the golden altar and the bronze laver—and the “recipes” for anointing oil and sacred incense are given. In the midst of this chapter, the Lord also instructs Moses to collect “atonement money” from each Israelite over twenty years old.

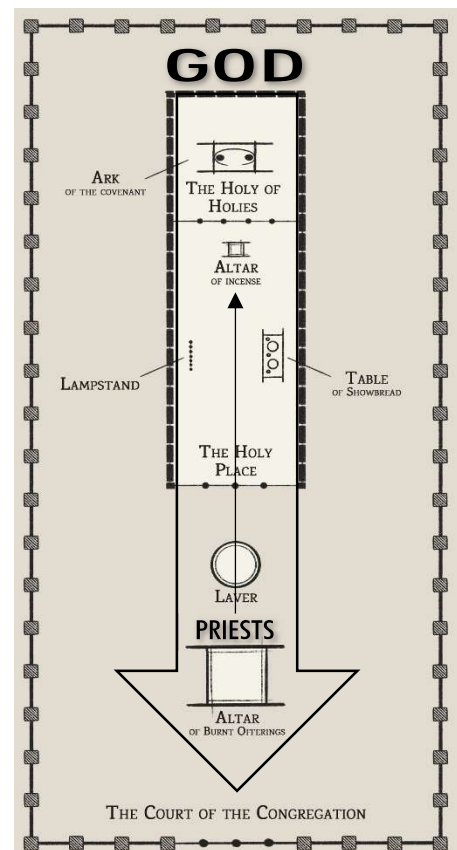
How does all this fit together?

Exodus 25-27 describe **God’s movement toward His people**. The instructions move from the Holy of Holies (25:10-22) through the Holy Place (25:23-40) and out to the courtyard (26:1-27:19). In this movement outward, we go from the Ark of the Covenant, to the golden table and lampstand, and finally to the bronze altar. God, in His pure, unapproachable holiness, comes to us as Bread and Light, and then offers Himself as our atoning sacrifice. This is the story of God taking on human flesh in Jesus Christ and coming to save us.

Next, **God chooses, clothes, and consecrates His priests** (27:20-29:46). This is the picture of our salvation in our great High Priest, Jesus Christ. Through God’s election of us and our faith in Jesus Christ, we are washed of our sin, clothed in Christ’s righteousness, and anointed with His Holy Spirit.

Now, in Exodus 30-31, we see a picture of **our movement toward God** in response to His grace.

- **PRAYING.** We offer sweet-smelling incense to the Lord by praying to Him in the shining light of His Word (30:1-10).
- **GIVING.** We learn to give out of our recognition of God’s atoning sacrifice for us (30:11-16).
- **RENEWING.** We wash our hands and feet daily from the defilements of sin (30:17-21).
- **SERVING.** We use our unique gifts for the ministry of the Lord (30:22-31:11).
- **RESTING.** We practice the regular rhythm of work, rest, and worship (31:12-18).



So let's take some time to stop at the two pieces of furniture mentioned in Exodus 30...

THE BRONZE LAVER—WASHING BY THE WATER OF GOD'S WORD

Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word. —Eph. 5:25-26

Later, we learn the source of the bronze used in this laver.

He made the bronze basin and its stand from the bronze mirrors of the women who served at the entrance to the tent of meeting. —Ex. 38:8



It is the Word of God that acts both as a **mirror**, showing us where our lives do not align with the character of Christ, and also as the **water** which cleanses us daily.

Remember, as a believer in Christ, you have been completely washed and made clean through the blood of His sacrifice on the cross for you. So you don't need another "bath" but you do need a daily cleansing of your hands and feet. This is what Jesus said to Peter when Peter, who first refused to have his feet washed by Jesus, asked for Him to bathe His whole body.

"Those who have had a bath need only to wash their feet; their whole body is clean..." —John 13:10b

Look into the mirror of God's Word (James 1:22-25). Beside each of the fruit of the Spirit listed below, write down what you see in your own life.

LOVE	_____
JOY	_____
PEACE	_____
PATIENCE	_____
KINDNESS	_____
GOODNESS	_____
FAITHFULNESS	_____
GENTLENESS	_____
SELF-CONTROL	_____

THE GOLDEN ALTAR OF INCENSE—PRAYING IN THE LIGHT OF GOD’S WORD

As the priests placed the censer on the altar of incense, the sweet-smelling aroma filled the tabernacle and entered into the Holy of Holies, the very throne room of God. In the same way, our prayers fill heaven with the sweet-smelling aroma of our love and dependence on God. Ultimately, all of our deepest prayers will be answered in the coming of Christ’s kingdom (Rev. 5:8-14). No prayer is wasted or forgotten. God hears them all and answers them all.

The golden altar and the golden lampstand are mentioned together in Exodus 30:7-8. The incense of prayer is to be offered in the shining light of God’s Word.

Read Psalm 23. Let God speak to your heart through His Word and then, beside each verse, write out a prayer to God. Imagine your prayer filling heaven with sweet incense!

The Lord is my shepherd;
I shall not want.

He makes me to lie down in green pastures;
He leads me beside the still waters.

He restores my soul;
He leads me in the paths of righteousness
For His name’s sake.

Yea, though I walk through
The valley of the shadow of death,
I will fear no evil;
For You are with me;
Your rod and Your staff,
They comfort me.

You prepare a table before me
In the presence of my enemies;
You anoint my head with oil;
My cup runs over.

Surely goodness and mercy shall follow me
All the days of my life;
And I will dwell in the house of the Lord
Forever.

ADDITIONAL NOTES AND PRAYER REQUESTS

*If the spiritual life be healthy,
under the full power of the Holy
Spirit, praying without ceasing
will be natural.*

Andrew Murray

*The word of God is the food
by which prayer is nourished
and made strong.*

E. M. Bounds

*By praying through a passage
of Scripture, you'll find yourself
praying about most of "the same old
things," but in brand new ways.
You'll likely be able to turn to any
part of the Bible and pray through it.*

Donald S. Whitney

SUGGESTED QUESTIONS FOR GROUP OR FAMILY DISCUSSION:

- What is one of the best smells to you? Why?
- Why do you think prayer is compared to incense in the Bible?
- What is significant about the location of the altar of incense in the tabernacle?
- What was the purpose of the atonement money? What did it teach the Israelites?
- According to Exodus 38:8, where did the bronze come from to construct the bronze laver? Why do you think this little fact is brought out in the text?
- What strikes you the most about the "recipes" for the anointing oil and the incense?
- Did you discover anything new, interesting, or meaningful in your study of this passage this week? Or in your reading of Matthew Henry? If so, what?
- If the tabernacle teaches us about our relationship with God as NT priests, then what can we learn about the bronze laver and the altar of incense? What do they teach us?
- Pray through Psalm 23. Go around and read one verse at a time. After each verse is read, take time to pause, reflect, and pray together in response to the verse.



BEING FILLED WITH THE SPIRIT

Exodus 31:1-18

DAY ONE

OBSERVATION

God not only gave Moses the instructions for building the tabernacle but He also equipped people to complete it. God filled Bezaleel, Oholiab, and other artisans with His Spirit in order to accomplish this tremendous task.

Ask God to speak to your heart as you read Exodus 31:1-18. Mark words or phrases that stand out to you. Write down the main message or your thoughts next to each paragraph.

Then the Lord spoke to Moses, saying: ²“See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. ³ And I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship, ⁴ to design artistic works, to work in gold, in silver, in bronze, ⁵ in cutting jewels for setting, in carving wood, and to work in all manner of workmanship.

⁶“And I, indeed I, have appointed with him Aholiab the son of Ahisamach, of the tribe of Dan; and I have put wisdom in the hearts of all the gifted artisans, that they may make all that I have commanded you: ⁷ the tabernacle of meeting, the ark of the Testimony and the mercy seat that is on it, and all the furniture of the tabernacle— ⁸ the table and its utensils, the pure gold lampstand with all its utensils, the altar of incense, ⁹ the altar of burnt offering with all its utensils, and the laver and its base— ¹⁰ the garments of ministry, the holy garments for Aaron the priest and the garments of his sons, to minister as priests, ¹¹ and the anointing oil and sweet incense for the holy place. According to all that I have commanded you they shall do.”

¹² And the Lord spoke to Moses, saying, ¹³ “Speak also to the children of Israel, saying: ‘Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you. ¹⁴ You shall keep the Sabbath, therefore, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. ¹⁵ Work shall be done for six days, but the seventh is the Sabbath of rest, holy to the Lord. Whoever does any work on the Sabbath day, he shall surely be put to death. ¹⁶ Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant. ¹⁷ It is a sign between Me and the children of Israel forever; for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed.’”

¹⁸ And when He had made an end of speaking with him on Mount Sinai, He gave Moses two tablets of the Testimony, tablets of stone, written with the finger of God. (NKJV)

What thought or verse stands out to you in Exodus 31:1-18? Why?

What tribe was Bezaleel from? (31:2) _____ What about Aholiab? (31:6) _____

List all the special empowerments that the Spirit gave to Bezaleel.

31:3	
31:4	
31:5	

List all the items that these artisans were to make. (31:7-11) _____

Why did God give them this ability? (31:6, 11) _____

There seems to be a basic chiastic structure in Exodus 31:12-17. Outline this passage below.

A _____ (31:13)
B _____ (31:14a)
C _____ (31:14b)
D _____ (31:15a)
C _____ (31:15b)
B _____ (31:16)
A _____ (31:17)

What did God give Moses? (31:18) _____

DAY TWO
MEDITATION

Quiet your heart and allow God to speak through His Word. Slowly read Exodus 31:2-5 several times. Reflect on each word. Meditate on them over and over until you memorize them.

*See, I have called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah,
and I have filled him with the Spirit of God,
with ability and intelligence,
with knowledge and all craftsmanship,
to devise artistic designs,
to work in gold, silver, and bronze,
in cutting stones for setting,
and in carving wood,
to work in every craft. (ESV)*

Write down the observations that you can make from this passage, sketch out any images or thoughts that you have, or simply rewrite the passage below giving emphasis to key words.

Offer the passage back to God in the form of a personalized prayer.

DAY THREE
INTERPRETATION

In interpretation, you are digging deeper into the passage in order to better understand its meaning. A word study on a key word and/or looking up parallel passages can help you in your understanding.

Using blueletterbible.org, find the meaning of the names of Bezaleel (H1212) and Aholiab (H171).

What is meaning of Bezaleel? (31:2) _____

What is meaning of Aholiab? (31:6) _____

Using blueletterbible.org, find the word “filled” in 31:3 and click on the Strong’s number (H4390) to bring up the Hebrew word, its definition, and its usage in the Old Testament.

What is the Hebrew word for “filled”? _____ (Use the transliteration.)

How many times is it used in the OT? _____ (See KJV Translation Count.)

What is its definition? (Note especially the Piel in the Outline of Biblical Usage and Gesenius.)

The concept of “being filled with the Spirit of God” first occurs in the Bible in Exodus 31:3-5.

Read the following passages in Scripture which also mention the filling of the Spirit.

*There shall come forth a Rod from the stem of Jesse,
And a Branch shall grow out of his roots.
The Spirit of the Lord shall rest upon Him,
The Spirit of wisdom and understanding,
The Spirit of counsel and might,
The Spirit of knowledge and of the fear of the Lord. (Isaiah 11:1-2)*

*But as for me, I am filled with power,
With the Spirit of the Lord,
And with justice and might,
To declare to Jacob his transgression,
To Israel his sin. (Micah 3:8)*

For he [John the Baptist] will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother’s womb. And he will turn many of the children of Israel to the Lord their God. (Luke 1:15-16)

*Now his father Zacharias was filled with the Holy Spirit, and prophesied, saying:
“Blessed is the Lord God of Israel,
For He has visited and redeemed His people.” (Luke 1:67-68)*

Then Jesus left the Jordan, full of the Holy Spirit, and was led by the Spirit in the wilderness. (Luke 4:1)

All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. (Acts 2:4)

And when they had prayed, the place in which they were gathered together was shaken, and they were all filled with the Holy Spirit and continued to speak the word of God with boldness. (Acts 4:31)

Therefore, brothers, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this need. (Acts 6:3)

But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God. (Acts 7:55)

And Ananias went his way and entered the house; and laying his hands on him he said, "Brother Saul, the Lord Jesus, who appeared to you on the road as you came, has sent me that you may receive your sight and be filled with the Holy Spirit." (Acts 9:17)

Barnabas was a good man and full of the Holy Spirit and faith. And many people became followers of the Lord. (Acts 11:34)

And the disciples were filled with joy and with the Holy Spirit. (Acts 13:52)

Write down 3-5 things that you learn about the filling of the Spirit from these verses.

The primary biblical passage which explains the filling of the Spirit is Ephesians 5:17-21.

So don't be foolish, but understand what the Lord's will is. And don't get drunk with wine, which leads to reckless living, but be filled by the Spirit: speaking to one another in psalms, hymns, and spiritual songs, singing and making music with your heart to the Lord, giving thanks always for everything to God the Father in the name of our Lord Jesus Christ, submitting to one another in the fear of Christ.

Write down 3-5 things that you learn about the filling of the Spirit from this passage.

DAY FOUR
DEVOTION

Read the following excerpt from **A.W. Pink's** book, *Gleanings from Exodus*. Pink (1886-1952) was a pastor and author, writing over 50 books during his lifetime. Though he is best known for his Reformed writings, he held to a dispensationalist viewpoint in his early ministry.

EXODUS 31:1-11

Exodus 31 is an important chapter, both in its typical teachings and its practical lessons. There are three things in it: first, we are shown the divine provision which was made for the carrying out of Jehovah's instructions concerning the building of the tabernacle; second, the divinely-appointed Sabbath in its special relation to Israel is here defined; third, the actual giving to Moses of the two tables of the testimony, on which were written, by the finger of God, the ten commandments, is here recorded.

Full instructions concerning all the details of the tabernacle had now been given; the provision for the execution of them is next made known. Nothing is left to chance, no place allowed for human scheming. All is of God. Though skilled in all the wisdom of the Egyptians, Moses was not left to draw the plans for Jehovah's dwelling-place; instead, he was bidden to make all things after the pattern shown him in the mount. Now that the pattern had been completely set before him, the Lord makes known who are to be the principal workmen. The choice of them was His, not Moses'; and their equipment for the work was divine and not human.

The appointed artificers were Bezalel and Aholiab, one from the tribe of Judah, the other from the tribe of Dan...

Bezalel means "in the shadow of God" or "the protection of God." Bezalel was the son of Uri, "light." The "Urim" of the high priests' breastplate is the same word in the plural... So the "son of Uri" defines His person... He is the "Son of Light!"

Aholiab signifies "the tent of the father." In the light of John 1:14, "And the Word became flesh and dwelt (Greek, tented) among us, and we beheld His glory," the force of this name is clear. Just as of old, Jehovah took up His abode in the tabernacle in the wilderness, so did He again find a dwelling-place on this earth when the Son became incarnate...

Turning now to the practical teaching of our passage, it is at once evident that here we have important instruction upon the subject of divine service. Note how the "See!" (v. 2) and "Behold!" (v. 6) direct attention to the weightiness of what follows.

The first thing is God's selection of His servants. Bezalel and Aholiab did not presume to intrude into this holy office of themselves, nor were they appointed by Moses, or by a committee made up of the leading Levites; instead, they were *called by God* (v. 2)... This lies at the foundation of all true service. Those who run without being sent, those who undertake work (though in the name of the Lord) without being called to it by God, are rebels, not "servants." Yet how many there are in these days—days characterized by self-will and lawlessness—occupying prominent positions in Christendom, yet who have never been called of God. Many, attracted by the prestige and honor of the position, others because it is an easy way of making a living, have thrust themselves into a holy office. Many, influenced by men with more zeal than knowledge, or advised by admiring friends or doting mothers, have been pressed into service for which they had no call from Heaven. Fearful presumption and sin is it for any man to profess to speak in the name of Christ if he has received no call from Him.

The second principle of service which receives both illustration and exemplification in our passage is God's equipping of His servants. It is by this that God's people may identify His sent servants, and in this way that an exercised heart may ascertain whether or not a call to service has been received from the Lord. God never calls a man to any work without fitting him for it. If God calls one to be an evangelist, He will fill his heart with compassion for the lost... If God calls a man to be a pastor, He will bestow upon him the necessary gifts; if to be a missionary, He will endow him with a special aptitude for learning a foreign language; and so on...

What is still more to the point, and so essential for us to note is that, when God calls a man to be His servant, He fills him with *the Spirit of God, in wisdom, and in understanding, and in knowledge* (v. 3) ... Human wisdom is of no avail in the service of God. This is all very humbling to the flesh, but it is God's way, for He is a jealous God, and will not share His glory with another.

The third important principle in connection with service to be noted in our passage is God's appointment of the servant's work: *that they may make all that I have commanded them* (v. 6, 11). The very essence of all real service lies in obedience to the will of our master. So it is in connection with divine service. Listen again to the words of the perfect Servant. "I came down from Heaven, not to do Mine own will, but the will of Him that sent Me" (John 6:38). Bezalel and Aholiab were not left free to pick and choose what they should do or not do; all was ordered for them. Thus, it is with the Lord's servants today. The Word sets forth his marching orders—what he should preach, what he should do, how he should do it.

A very simple but searching principle is this. As another has said, "The Word is both the

guide of the servant and the test of his service—the proof of its being done with divine wisdom and according to the divine mind." God's work must be done in God's way, or we cannot count upon His blessing thereon. He has promised, "them that honor Me, I will honor," and the only way to honor God is to keep His precepts diligently, to preach nothing but His Word, to employ no methods save those expressly sanctioned by Holy Writ. Anything other than this is self-will, and that is sin. O what need is there for pondering the basic principles of service as made known in Exodus 31!

Finally, we may observe here the divine sovereignty exercised in the selection of the servants called. One was from the tribe of Judah, the other from the tribe of Dan. This is the more striking in the light of the history of those tribes. The former was the one from which Christ, according to the flesh, came; the other is the tribe from which, most likely, the Antichrist shall arise (Genesis 49:17). At any rate, Dan was the tribe that took the lead in apostasy. Such a selection speaks of divine sovereignty. God has taken pains to show by many examples that He acts for Himself, and that He does not find His motive in the character, conduct, or genealogy of those whom He blesses. It is a comfort to see that a man from Dan comes in as well as from Judah. It shows the principle on which all really comes in; that is, as *vessels of mercy*.

Dan was the very last tribe from which the natural understanding would expect to find a man selected to be one of the principal artificers of the tabernacle. Yes, and fishermen and publicans are the last classes among whom one would look for the apostles of the Lamb! Ah, God's thoughts and ways are ever different from man's! The one chosen to deliver Egypt from an unparalleled famine-crisis, was called from the dungeon. He who was to lead Israel's hosts across the desert

was called from the backside of the wilderness. The man after God's own heart who was to sit on Israel's throne, was taken from the sheepfold.

It is not without reason that Christians are enjoined to "condescend of men of low estate," for that is God's way. It is still His way... Those who are rated lowest by the world are often the ones through whom God performs His greatest wonders. "For God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty; and the base things of the world and things which are despised has God chosen, and things which are not, to bring to naught things that are" (1 Cor 1:27-28). Why? "That no flesh should glory in His presence." May the Lord bless His own truth to His poor and needy people.

EXODUS 31:12-18

It may strike the thoughtful reader as strange that any reference should be made here to the Sabbath: coming right after the description of the tabernacle, its furniture, its priesthood and its artificers; the more so, as full mention of it had already been made in Exodus 20:8-11. There are no mere repetitions in Holy Writ, and though a thing may be mentioned more than once, or the same command or ordinance be given again and again, yet it is always with another end in view, or for the purpose of enforcing a different design, or with the object of bringing in fuller details...

In Exodus 20, we have the ten commandments given to Israel orally. They were given to Israel as a redeemed people, which the Lord had brought "out of the house of bondage." They expressed the rights of God, His claims upon His people, that which He righteously required from them. Those commandments were not a yoke grievous to be borne, but the making known of a path in which love was to

walk. In them God promised to show mercy unto thousands of them that love Me and keep My commandments" (v. 6). God's commandments are just as truly the expressions of His love as are His promises, and a heart that loves Him in return should rejoice in the one as much as in the other...

In keeping with this, it is most blessed to take note of one word which is found here in Exodus 31, and nowhere else: "In six days the Lord made Heaven and earth, and on the seventh day He rested, and *was refreshed*" (31:17). The fact that these words are found not in Genesis 2:2-3 or Exodus 20:8-11, but here...tells of that refreshment, that joy, that resting in His love, which shall be the eternal portion of God—Father, Son, and Holy Spirit. What is here in view is that rest of God which is the consequence of the bringing into effect, the actual realization, of the whole will of God as set forth in the tabernacle. When "the tabernacle of God is with men" (Rev. 21:3), then shall there be a holy, unbreakable, eternal rest. God will rest in His love, and His sanctified people will rest with Him...

Having pondered the significance of the Sabbath's being mentioned in Exodus 31...it now remains for us to consider the judicial aspect.

Whoever does any work in the Sabbath day, he shall surely be put to death (31:15) ...

It seems strange that so many have experienced a difficulty with the above passage. The key is surely found in noting the design of the Mosaic economy. That dispensation was a legal, probationary one. It was preparation for the fuller and final revelation which God made of Himself in and through Christ. It is a mistake to look upon it as a stern regime of unmixed law. True, it was marked at the beginning by the proclamation of the Ten Commandments, but it was immediately followed by the revelation concerning the Taber-

nacle and the institution of the priesthood. Though all of this was a foreshadowing of that which was to be made good and secured by and through the person and work of Christ, yet it should not be forgotten that it was also a most gracious provision of God for His people at that time.

On the other hand, there was not a full and perfect revelation of the grace of God during the Mosaic dispensation. Law is law, and righteousness requires the strict enforcing of its terms and penalties. Mercy might, and did, make provision for *sins of ignorance* (Lev. 4) but for deliberate transgressions no sacrifice was available—he who despised Moses’ law died without mercy (Hebrews 10:28) ...

What has just been said explains a reference in Psalm 51, which, though very familiar, is understood by but few. That Psalm records the deep penitence of David. He was guilty of the murder of Uriah. He says in v. 16, “For You desire not sacrifice; else would I give it. You delight not in burnt offering.” No sacrifice was available for murder! What, then, could poor David do? This only—cast himself on the mercy of God, acknowledge his transgression, and cry for deliverance. His cry was heard, as we all know, and the very hearing of it testified to the blessed truth that *mercy triumphs over judgment* (James 2:13).

What has just been pointed out should greatly modify the prevailing conception of the harshness of the Mosaic dispensation. True, the Law, as such, showed no mercy; but side by side with the Law were the Levitical sacrifices, and over and above these was the mercy of God, available for those who sought it out of a broken heart. Thus, unless we keep both of these facts in mind, confusion must necessarily ensue...

Our chapter closes with the mention of God’s giving the tables of testimony unto Moses:

And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God. (31:18)

This completes the section of the book of Exodus begun at 24:18. For forty days Moses had been on the mount receiving instructions from Jehovah. Those instructions closed with the giving of these two tables of stone... Coming here after the tabernacle...the Law announces that the righteousness of God can only be eternally secured by and through the person and work of the Lord Jesus.

Just as sin reigned in death, so also grace will reign through righteousness to eternal life through Jesus Christ our Lord! (Rom. 5:21)

What thought from A. W. Pink’s words stands out to you the most? Why?

DAY FIVE
APPLICATION

Go back and re-read Exodus 31:1-18. Take time to look over and reflect on the things that you learned from your Bible study this past week.

Write down one truth that impacted you from your study this week.

Immediately after revealing His perfect righteousness in the Law, God gave instructions to Moses on building the Tabernacle. Despite the people's self-confident declaration:

"All that the Lord has said we will do, and be obedient!" (Exodus 24:7)

God had already made provision for the people's failures, shortcomings, transgressions, and sin.

In the Tabernacle, God dwelt among His people. Because of His pure holiness and their polluted sin, a veil separated the people from His presence. Only the priests could even venture near His tent and only after applying the blood of a sacrifice and continually washing their hands and feet.

But the Tabernacle pointed forward to something greater than itself.

There is a greater Light than the lampstand.

There is a greater Bread than the showbread.

There is a greater priesthood than the Levitical priesthood.

There is a greater sacrifice than the blood of animals.

There is a greater high priest than Aaron.

There is a greater prophet than Moses.

There is a greater "tabernacle" than this tent in the wilderness.

And the Word became flesh and tabernacled among us.

We looked upon His glory,

the glory of the one and only from the Father,

full of grace and truth. (John 1:14, TLV)

Jesus Christ is the fulfillment of the Tabernacle!

Read and reflect on John 1:1-18. Next to each paragraph, write what you learn about Jesus.

In the beginning was the Word, and the Word was with God, and the Word was God. ²He was in the beginning with God. ³All things were made through Him, and without Him nothing was made that was made. ⁴In Him was life, and the life was the light of men. ⁵And the light shines in the darkness, and the darkness did not comprehend it.

⁶There was a man sent from God, whose name was John. ⁷This man came for a witness, to bear witness of the Light, that all through him might believe. ⁸He was not that Light, but was sent to bear witness of that Light. ⁹That was the true Light which gives light to every man coming into the world.

¹⁰He was in the world, and the world was made through Him, and the world did not know Him. ¹¹He came to His own, and His own did not receive Him. ¹²But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: ¹³who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

¹⁴And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

¹⁵John bore witness of Him and cried out, saying, “This was He of whom I said, ‘He who comes after me is preferred before me, for He was before me.’”

¹⁶And of His fullness we have all received, and grace for grace. ¹⁷For the law was given through Moses, but grace and truth came through Jesus Christ. ¹⁸No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.

The Greek word for “dwelt” in John 1:14 is *skenoō*, which literally means, “to pitch a tent, to tabernacle.” The God who “tabernacled” with Israel in the wilderness took on human flesh and pitched His tent on earth, dwelling among us as a Man. His name truly is Immanuel—God with us!

What truth about Jesus encourages you the most from John 1:1-14?

Exodus 31 teaches us the importance of being filled with the Holy Spirit. This is not some strange, hyper-emotional experience. In Scripture, the filling of the Spirit is an empowering to do what God had called someone to do—in this case, being skilled and empowered to do craftsmanship!

Read and reflect on Ephesians 5:17-21.

*Therefore do not be unwise, but understand what the will of the Lord is.
And do not be drunk with wine, in which is dissipation;
but be filled with the Spirit,
speaking to one another in psalms and hymns and spiritual songs,
singing and making melody in your heart to the Lord,
giving thanks always for all things to God the Father in the name of our Lord Jesus Christ,
submitting to one another in the fear of God.*

There are seven actions associated with the filling of the Spirit in this passage. Take time to reflect on each of these seven actions. **Write any thoughts that the Lord brings to your mind below.**

						
Am I seeking God's will? What is my greatest desire in life?	What habit or sin tends to dominate my life and hinder my walk?	What is holding me back from yielding my whole life to Jesus Christ?	Have I lost the joy of my salvation? What song can I sing to the Lord?	What blessings do I have in my life that I need to see and give thanks for?	Who can I encourage or speak a word of thanks to today?	What relationship do I need to work on? What gift can I use to serve others?

ADDITIONAL NOTES AND PRAYER REQUESTS

Christmas is based on an exchange of gifts, the gift of God to man – His unspeakable gift of His Son – and the gift of man to God – when we present our bodies a living sacrifice.

Vance Havner

*“Immanuel, God with us.”
It is hell’s terror. Satan trembles at the sound of it... Let him come to you suddenly, and do you but whisper that word, “God with us,” back he falls, confounded and confused.*

Charles H. Spurgeon

*Spirit-filled souls are ablaze for God.
They love with a love that glows.
They serve with a devotion that consumes. They hate sin with fierceness that burns. They rejoice with a joy that radiates.*

Samuel Chadwick

SUGGESTED QUESTIONS FOR GROUP OR FAMILY DISCUSSION:

- What is the most impressive piece of artistry or craftsmanship that you have ever seen? Why does it impress you so much?
- What did you learn about Bezaleel? How do you picture him in your mind?
- When you think of “spiritual gifts” what normally comes to your mind? How are the gifts of Bezaleel and Aholiab different than what you normally think?
- Why do you think God chooses to remind them again of the Sabbath in this passage?
- What did you learn about the filling of the Spirit from your study this week?
- How is Jesus the fulfillment of the Tabernacle?
- Did you discover anything new, interesting, or meaningful in your study of this passage this week? Or in your reading of A. W. Pink? If so, what?
- Read Ephesians 5:17-21 together. Discuss what you learn from this passage. Sing a song of praise to God and take time to give thanks for all of His blessings!

Hark! the herald angels sing,
"Glory to the newborn King:
Peace on earth, and mercy mild,
God and sinners reconciled!"
Joyful, all ye nations, rise,
Join the triumph of the skies;
With th'angelic hosts proclaim,
"Christ is born in Bethlehem!"
Hark! the herald angels sing,
"Glory to the newborn King"

Christ, by highest heaven adored,
Christ, the everlasting Lord,
Late in time behold Him come,
Offspring of the Virgin's womb:
Veiled in flesh the Godhead see;
Hail th'incarnate Deity,
Pleased as man with men to dwell,
Jesus, our Immanuel.
Hark! the herald angels sing,
"Glory to the newborn King"

Hail the heaven-born Prince of Peace!
Hail the Sun of Righteousness!
Light and life to all He brings,
Risen with healing in His wings.
Mild He lays His glory by,
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth.
Hark! the herald angels sing,
"Glory to the newborn King"

Charles Wesley (1739)

FINAL THOUGHTS FROM EXODUS 25-31

Things that I have learned during this study:

Who is Jesus to you? Have you acknowledged Him as your only Savior and Lord? There is no other **name** under heaven by which people can be saved (Acts 4:12). Jesus entered our world to save us from our sins. He died on the cross for you and for me. He rose again to give us eternal life. Have you placed your trust in Him? If not, do so today!

If you declare with your mouth, "Jesus is Lord," and believe in your heart that God raised Him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved. —Romans 10:9-10

This study guide was written and compiled by Pastor Steve Foster for use with the Exodus sermon series at Community Bible Church, Baton Rouge, LA. You are welcome to reproduce any part of it for your own personal study. For any other use, please contact pastor@516church.org.



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