

Exodus 25:1-22

ENTERING THE HOLY OF HOLIES

The ark of the covenant was the most sacred object in the tabernacle in the wilderness… It was the place over which the bright shining light called the Shekinah, which was the token of God's presence, shone forth. The ark was doubtless a type of our Lord Jesus Christ. It was a sacred chest made to contain the law of God. Blessed are they who know the law in Christ. Out of Christ the law condemns. In Christ it becomes a blessed guide to us. This ark was made of wood…to typify the human nature of our blessed Lord. But it was of wood which did not rot—acacia... Truly in him there was no corruption in life by way of sin, and no corruption sullied him in death when he slept for a while in the grave... Wood is a thing that grows out of the earth, even as Jesus sprang up like a root out of a dry ground... Yet the ark, though made of wood, did not appear to be so, for it was completely overlaid with pure gold so that the deity and perfect righteousness of Jesus Christ could be seen. The ark was of acacia wood, yet it was an ark of gold—and he, who was truly man, was just as truly God. —Charles H. Spurgeon

In Exodus 25-31, God gives Moses the divine design of the tabernacle. In this simple, sacred tent, God would dwell among His people. Thus, the tabernacle points backward to God's original desire in creation (Gen. 3:8), points forward to God's future dwelling among us (Rev. 21:3), and points upward to the heavenly Son of God who humbled Himself, took on human flesh, and tabernacled among us (John 1:14).

A Slavery: Serving Pharaoh (1-5)
  B Redemption: The Lamb of God (6-12)
    C The Wilderness: God with Israel (13-18)
      D The Covenant: Living as God's People (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 HEART THAT _____ IN WORSHIP (25:1-7)

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. (25:2)

- Worship is expressed in _____ to the Lord.
- Worship is an invitation to _____.
- Worship begins in a _____ of gratitude (cf. 35:1-36:7).
- Worship calls for both the best and the simplest of what I have.

The only building ever constructed upon this earth which was perfect from its very beginning…was the tabernacle. —M. R. DeHaan

Offering. Heb., *teruma,* "a gift, lifted up or raised up (to God)."

When we become givers we become more like God, the greatest giver. "For God so loved the world He gave His only begotten Son" (John 3:16). —David Guzik

You can always give without loving but you can never love without giving. —Amy Carmichael

Fallen man is the most reluctant giver in all of God's creation. —John MacArthur, Jr.

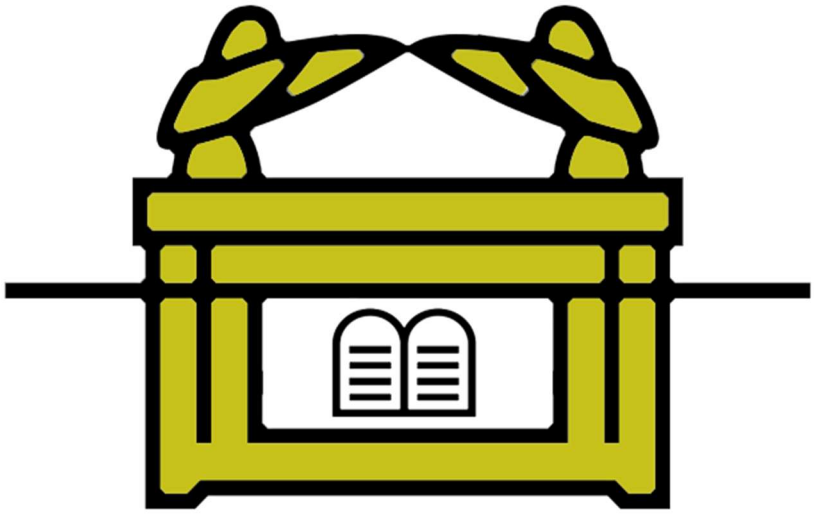
Nothing that you have not given away will ever be really yours. —C. S. Lewis

There are three kinds of giving: grudge giving, duty giving, and thanksgiving. Grudge giving says, "I have to"; duty giving says, "I ought to"; thanksgiving says, "I want to". —Robert Rodenmeyer

THE GOD WHO _____ AMONG HIS PEOPLE (25:8-22)

And let them make Me a sanctuary, that I may dwell among them. (25:8)

- The God who dwells among us is _____.
- The God who dwells among us is _____.
- The God who dwells among us is _____.
- The God who dwells among us is _____.



THE SAVIOR WHO _____ ALL OF OUR SIN

- The dual nature of the Ark—acacia wood and gold.
- The unique dimensions of the Ark—2 ½ x 1 ½ x 1 ½ (5:3:3 ratio)
- The portable design of the Ark—golden rings and poles.
- The righteous content of the Ark—the law and the testimony.
- The gracious covering of the Ark—the mercy seat and the blood.

The ark was a symbol that God was present among His people, that His covenant blessing was resting upon them. It was the most sacred and glorious instrument of the sanctuary; yea, the whole sanctuary was built for no other end, but to be as it were a house, a habitation for the ark.
—Adolf Saphir (1831-91)

Dwell. Hebrew, *shakan,* "to settle down, abide, reside" [cf. Ex. 24:16]. This is the root word of *shekinah*.

Tabernacle. Hebrew, *mishkan,* "a dwelling place; specifically, a tent." Used 139x in the OT. 58x in Exodus.

Because the tree grows slowly, the wood is hard and dense, resistant to water and insect damage. Acacia wood is beautiful and nearly indestructible. —Catherine Walters

Mercy Seat. Heb., *kapporeth,* "a lid, covering." From *kaphar,* "to make atonement, pardon sin." In Greek, *hilasterion,* "propitiation."

Cherub. Heb., *kerub.* Of uncertain meaning, possibly "guardians or one who is near to God." Used 91x in the OT. 1st use in Gen. 3:24. Ezekiel describes them with four faces—man, lion, ox, eagle (1:10). They appear as the "four living creatures" in Revelation 4:7-8.

The mercy-seat completely hid the tablets of stone which were kept in the Ark. As the cherubim stood there with their faces downward, they saw not those holy statutes which condemned their transgressors; instead, they gazed on that which spoke of the glory of God—Deity magnified by sacrifice. There was blood between the law, its Administrator, and His executors!
—A. W. Pink