

File No. 32

## **EXODUS 35:4 – 36:7; 40:1–38**

Exodus 25:1 – 27:21; 30:1–10, 17–28

### **THE TABERNACLE IN THE WILDERNESS**

(SBS Bk 1 Story Nos. 48 & 49)

Story Notes

#### **Exodus 35**

Sabbath had been given as a sign that the Lord sanctified his people (31:13). With the covenant broken by man and restored, or rather, maintained by God, the sign of the covenant was reaffirmed. Now was the time to ask who was of a generous heart. The Lord had prepared his people to be generous, or noble, or willing or moved in heart (various words used and repeated), and, in the case of the workers, were enabled by God's own Spirit to make the tabernacle.

#### **Exodus 36**

It was to God's glory that he had willing workers, and more than sufficient for his temple. It was also to God's glory that the workmen did not originate anything beyond the command given by God. It is as if they said: 'You know what is necessary to the worship of your name, and we are glad to make it with all the skill which you provide.'

#### **Exodus 40**

For something so sacred to be erected was no small thing. The High Priest would only enter the most holy place once a year. The constant use of 'you shall' guided Moses through the stages of what he was to do. Then God's glory filled the temple and thereafter led the people through their path to the Promised Land. God's glory is the outshining of his nature. They were being led by the God who had revealed his very heart to them—a God of mercy—for such he had been to them and such he would always be.

#### **Supplementary Reading**

***Exodus 25 – 30 notes refer to the use and care of the tabernacle.***

##### ***Exodus 25***

*Of first importance would be the ark containing the covenant documentation or law. The covering of this ark was a meeting place of God with his people, and a place where atonement would be made. ('Mercy seat' is derived from a translation by Luther and conveys something of what it must have meant to Israel.)*

*The table received a daily offering of bread—thanksgiving for 'our daily bread', and a lamp—a witness that God had given them light to worship the true God. Christ, the true High Priest, now tends the churches, which are a lamp (Revelation 1). This suggests that the churches are to acknowledge that God has given them light, and that, as they are tended by Christ, they are a light to the world.*

##### ***Exodus 26***

*The temple had to be transportable, but it was to be of one piece when put together. Each part was to be exactly like Moses was shown on the mountain, the heavenly temple where the eternal Son ministered, not just a plan (Heb. 8:1–5). There can be no true worship which is not an acknowledgment of and participation in the worship established by Christ in his eternal love for the Father, a worship which culminated in the offering up of himself by the Spirit and the sprinkling of his blood (Heb. 9:14).*

##### ***Exodus 27***

*Part of God's revelation to Israel was how the heavy items for the temple were to be carried. Nothing was insignificant in establishing the modes of worship for his people. Sacrifices for the altar were described later, however the altar had horns on its corners which would later be used by suppliants being pursued by those seeking retribution. The Israelites symbolically devoted themselves to God as an offering, for God to do with them what he chose.*

##### ***Exodus 30***

*All of the details of Israel's worship must have been wonderful for them to consider. God was*

*among them to meet with them. Their incense rose from an altar just outside the most holy place. But this most holy altar was to be sanctified annually. A small ransom fee, as a reminder of their being ransomed by sacrifice, was to be part of every registration of the people. Washing before offering sacrifice was mandatory. Everything needed to be anointed with a unique formula oil to set it apart for God. In these many ways, Israel knew that they had access to God and that God maintained the holiness of his own place among them. Worship was never their 'own thing'; the priests, and in them, the people, were appropriately appointed courtiers in the presence of God's majesty.*

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