

## Exodus, Part 16

Our story now shifts from the elaboration of the laws within the Mosaic Covenant to a discussion on the articles of worship the Israelites will be required to build to have a relationship with their God. But first, the people of Israel had to “officially” ratify the pact between God and them.

**Exodus 24:1** Then he said to Moses, “Come up to the Lord, you and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and worship from afar. <sup>2</sup> Moses alone shall come near to the Lord, but the others shall not come near, and the people shall not come up with him.” <sup>3</sup> Moses came and told the people all the words of the Lord and all the rules. And all the people answered with one voice and said, “All the words that the Lord has spoken we will do.” <sup>4</sup> And Moses wrote down all the words of the Lord. He rose early in the morning and built an altar at the foot of the mountain, and twelve pillars, according to the twelve tribes of Israel. <sup>5</sup> And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the Lord. <sup>6</sup> And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. <sup>7</sup> Then he took the Book of the Covenant and read it in the hearing of the people. And they said, “All that the Lord has spoken we will do, and we will be obedient.” <sup>8</sup> And Moses took the blood and threw it on the people and said, “Behold the blood of the covenant that the Lord has made with you in accordance with all these words.”

God’s covenant people are required to pledge themselves to the acceptance of the terms of the King through the ceremony enacted here and sealed with the blood of the sacrifices. Three representatives of the tribes of Israel—Aaron, and his sons, Nadab and Abihu—accompany Moses into God’s presence. They convey God’s message to his people, and the people accept the terms of the covenant.

Moses writes down all the words of God (v. 4) and reads them to the people. The importance of this is seen in the designation “Book of the Covenant” in verse 7. This is how the people are to read God’s law: it is the

book of God's covenant, their guide for embracing all the promised blessings of God's covenant with them.

Note that the Israelites said, "All the words that the Lord has spoken we will do." They didn't! They promised to obey God as specified in the covenant agreement. Though promised great blessings if they did and great discipline if they did not, they failed to keep the Law which is one thing this covenant was designed to demonstrate. You cannot keep the Law by human effort alone. Remember, they had no universal indwelling and empowerment of the Holy Spirit as we do in this Church Age. Through the indwelling Holy Spirit, we have the power to live righteous lives. The only obstacle is our free will. Will we opt to live righteously or will we opt for the "pleasures" of sin? Often we do not even realize that we just made such a significant decision to follow the flesh and sin in ignorance, but regardless, it was still a decision of our will and we are held accountable.

It is easy to live righteously as long as we remain in obedience to God under the guidance and enabling power of the Spirit. It is also easy to unconsciously make a willful decision to sin, especially when we allow our emotions to rule our souls. However, as pointed out, the Israelites in this Age of the Law did not have such guidance and enablement of the indwelling Spirit.

The following morning, the people are consecrated in a ratification ceremony which begins with the building of an altar and the offering of sacrifices (v. 5). With the blood of the sacrifices, Moses sprinkles both the altar and the people, binding both together through the instrumentality of the blood. The reading of the book of the covenant and the sprinkling of the blood of the covenant defines for Israel the nature of the bond of the covenant. This solemn ceremony formally seals the relationship between God and his people. Both parties are now obligated under the terms of the covenant, God to bless if they obey and they must obey to gain the blessings. The Law was, therefore, a covenant of works, and it should be understood that its purpose was not to provide a means of salvation for the Israelites. Salvation was always and remains only possible through faith in what God had revealed of Himself and His plan. Before the Cross, mankind looked forward to it; after the Cross, we look back upon it.

The blood of the sacrifice that binds God with His people is a picture of the blood of the Cross that binds Him with believers and them with Him.

**Exodus 24:9** Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, <sup>10</sup> and they saw the God of Israel. There was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness. <sup>11</sup> And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank.

<sup>12</sup> The Lord said to Moses, “Come up to me on the mountain and wait there, that I may give you the tablets of stone, with the law and the commandment, which I have written for their instruction.” <sup>13</sup> So Moses rose with his assistant Joshua, and Moses went up into the mountain of God. <sup>14</sup> And he said to the elders, “Wait here for us until we return to you. And behold, Aaron and Hur are with you. Whoever has a dispute, let him go to them.”

<sup>15</sup> Then Moses went up on the mountain, and the cloud covered the mountain. <sup>16</sup> The glory of the Lord dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud. <sup>17</sup> Now the appearance of the glory of the Lord was like a devouring fire on the top of the mountain in the sight of the people of Israel. <sup>18</sup> Moses entered the cloud and went up on the mountain. And Moses was on the mountain forty days and forty nights.

Seventy-five men went up the mountain: Moses, Joshua, Aaron and his two sons Nadab and Abihu, and seventy of the elders of the people. They beheld the glory of God on the mountain and ate and drank in His presence. You would think verse 11 would read, “They saw God and did fall on their faces in fear.” But it says that they saw God and “did eat and drink.” Because of the blood on the altar, they were able to have fellowship with God and with one another. We should eat and drink to the glory of God (1 Cor. 10:31) and live each day in the presence of God, even though we cannot be on the mountain.

God called Moses to go up higher so that He might give him instructions for building the tabernacle and establishing the priestly ministry. He left Aaron and Hur with the elders and took Joshua with him into the cloud of glory. First mentioned in Exodus 17:9, Joshua eventually became Moses’ successor. We do not know who Hur was, but with Aaron, he assisted

Moses in praying for the success of Joshua in the battle against the Amalekites (Ex. 17:8–16). Aaron must have gone down from the mount, because we find him in chapter 32 helping the people make the golden calf. When we abandon our place of ministry, we not only sin ourselves, but we may lead others into sin.

In OT days, God often revealed His glory in a cloud (19:9, 16). He led the nation with a pillar of cloud and fire (Ex. 13:21–22). “God is a consuming fire” (Deut. 4:24; Heb. 12:29). Moses did not dare approach God until God summoned him, but when God called, Moses obeyed.

It is possible to believe in God and be a part of His covenant and yet not be close to God. The nation was at the base of the mountain; the seventy elders with Aaron, Hur, Nadab, and Abihu were farther up the mountain; Moses went higher with his assistant Joshua; and then Moses left Joshua behind as he entered the cloud into the presence of the Lord. Under Law, God determined how near people could be to Him. But under grace, we are the ones who determine our nearness to God. God invites us to fellowship with Him. The Israelite elders worshiped God “from afar” (v. 1), but we in this Church Age are invited to “draw near”.

**Hebrews 10:22** Let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

**James 4:8** Draw near to God, and he will draw near to you.

What a privilege it is to fellowship with God, and what a tragedy it is that we too often fail to spend time in His presence.

Nadab and Abihu were given the gracious privilege of seeing the glory of God, and yet they later presumptuously disobeyed God and were slain (Lev. 10:1–5). It is possible to come near to God and still go away and sin – and experience the sin unto death. How important it is that our personal worship of the Lord result in a clean heart and a right spirit (Ps. 51:10), for great privileges bring with them even greater responsibilities.

## The Articles of Worship

The construction of these articles of worship are quite detailed, yet we are left with questions about how some of this was done and what exactly the finished articles looked like. The Israelites knew how to build them because God showed Moses and he conveyed the details to those responsible for making them exactly as specified by God.

The indwelling of the Spirit is universally given to believers in this Church Age, but this was not the case in the Age of the Law. Then the ministry of the Holy Spirit was given only to some such as kings, prophets, and artisans who were tasked with building the articles of worship as seen in Exodus 31. This is called “endowment” with the ability to accomplish whatever God was calling them to do.

**Exodus 31:1** The Lord said to Moses, <sup>2</sup>“See, I have called by name Bezalel the son of Uri, son of Hur, of the tribe of Judah, <sup>3</sup> and **I have filled him with the Spirit of God**, with ability and intelligence, with knowledge and all craftsmanship, <sup>4</sup> to devise artistic designs, to work in gold, silver, and bronze, <sup>5</sup> in cutting stones for setting, and in carving wood, to work in every craft. <sup>6</sup> And behold, I have appointed with him Oholiab, the son of Ahisamach, of the tribe of Dan. And **I have given to all able men ability**, that they may make all that I have commanded you: <sup>7</sup> the tent of meeting, and the ark of the testimony, and the mercy seat that is on it, and all the furnishings of the tent, <sup>8</sup> the table and its utensils, and the pure lampstand with all its utensils, and the altar of incense, <sup>9</sup> and the altar of burnt offering with all its utensils, and the basin and its stand, <sup>10</sup> and the finely worked garments, the holy garments for Aaron the priest and the garments of his sons, for their service as priests, <sup>11</sup> and the anointing oil and the fragrant incense for the Holy Place. According to all that I have commanded you, they shall do.” (Highlights mine)

King David was endued by the Spirit and was much aware of it. He prayed for God not to take the Holy Spirit from him when he confessed his sin with Bathsheba (Psalm 51:11). That is not a prayer we would pray today in the Age of Grace. The Spirit will not be removed even if we sin. The power of the Spirit and our relationship with Him is damaged by sin. The Spirit’s job

then becomes one of urging the wayward believer back into fellowship. Restoration to full fellowship is accomplished through the confession of our sins. To continue in rebellion risks the administration of the sin unto death by God.

The artisans were tasked with building the articles of worship including the tent-like Tabernacle. Through the empowerment of the Holy Spirit, they knew exactly what to do and how to do it.

**Exodus 25:1** The Lord said to Moses, <sup>2</sup>“Speak to the people of Israel, that they take for me a contribution. From every man whose heart moves him you shall receive the contribution for me. <sup>3</sup> And this is the contribution that you shall receive from them: gold, silver, and bronze, <sup>4</sup> blue and purple and scarlet yarns and fine twined linen, goats’ hair, <sup>5</sup> tanned rams’ skins, goatskins, acacia wood, <sup>6</sup> oil for the lamps, spices for the anointing oil and for the fragrant incense, <sup>7</sup> onyx stones, and stones for setting, for the ephod and for the breastpiece. <sup>8</sup> And let them make me a sanctuary, that I may dwell in their midst. <sup>9</sup> Exactly as I show you concerning the pattern of the tabernacle, and of all its furniture, so you shall make it.

God gave Moses the pattern for the Tabernacle (v. 9), but He asked the people to contribute the materials needed for its construction (vv. 1–9). This was a one-time offering that had to come from willing hearts (see 35:4–29). Fourteen different kinds of material are listed here, from precious stones and gold to various colors of yarn. One item to be made from these materials was the ephod (translated “breastpiece” in the ESV), a priestly garment worn during services. We will look more closely at the ephod in chapter 39.

They are called to build a “sanctuary” (v. 8) where the Lord will dwell among His people. In this Church Age, our bodies are the Temple (sanctuary) and Christ lives in us through the ministry of the indwelling Holy Spirit.

It is important to note that the various pieces of furniture were constructed so that they could be carried. The Tabernacle emphasizes that they were a

pilgrim people. The design was changed for Solomon's Temple because the Temple illustrates the people of God permanently dwelling in God's glorious kingdom. We will now consider the various pieces of furniture of the Tabernacle and the spiritual lessons they convey.

## The Ark of the Covenant

**Exodus 25:10** "They shall make an ark of acacia wood. Two cubits and a half shall be its length, a cubit and a half its breadth, and a cubit and a half its height. <sup>11</sup> You shall overlay it with pure gold, inside and outside shall you overlay it, and you shall make on it a molding of gold around it. <sup>12</sup> You shall cast four rings of gold for it and put them on its four feet, two rings on the one side of it, and two rings on the other side of it. <sup>13</sup> You shall make poles of acacia wood and overlay them with gold. <sup>14</sup> And you shall put the poles into the rings on the sides of the ark to carry the ark by them. <sup>15</sup> The poles shall remain in the rings of the ark; they shall not be taken from it. <sup>16</sup> And you shall put into the ark the testimony that I shall give you. <sup>17</sup> "You shall make a mercy seat of pure gold. Two cubits and a half shall be its length, and a cubit and a half its breadth. <sup>18</sup> And you shall make two cherubim of gold; of hammered work shall you make them, on the two ends of the mercy seat. <sup>19</sup> Make one cherub on the one end, and one cherub on the other end. Of one piece with the mercy seat shall you make the cherubim on its two ends. <sup>20</sup> The cherubim shall spread out their wings above, overshadowing the mercy seat with their wings, their faces one to another; toward the mercy seat shall the faces of the cherubim be. <sup>21</sup> And you shall put the mercy seat on the top of the ark, and in the ark you shall put the testimony that I shall give you. <sup>22</sup> There I will meet with you, and from above the mercy seat, from between the two cherubim that are on the ark of the testimony, I will speak with you about all that I will give you in commandment for the people of Israel.

In addition to the Tabernacle (*Mishkan*), they were also to construct furnishings for the Tabernacle, including the Ark of the Covenant. The Ark was to consist of a chest made of acacia wood two-and-one-half cubits long (about 45 inches), one-and-one-half cubits wide (about 27 inches), and one-and-one-half cubits in depth. Acacia wood (*shittah* in Hebrew) is extremely sturdy, wear-resistant, and rot-resistant wood often compared to

Teak wood. This was to be overlaid inside and out with pure hammered gold. A coronet of hammered gold was to embellish the tops of the four sides of the chest.

A cover, called the *kapporet* of the same length and width, was to be made for this chest, also of pure hammered gold. Joined to it were to be two winged angelic figures of pure hammered gold, called *cherubim*.

Finally, four rings, cast in gold, were to be attached to the four corners of the chest, into which two gold-plated acacia wood poles of indeterminate length were to be inserted so that the entire object could be carried. The intent was that several men, at least four, would carry the Ark on their shoulders. One source *estimates* the Ark and its contents *might* have weighed around 290 pounds, which is over 70 pounds per person and seems like an awful lot for four men to carry over any distance. Were the poles long enough that more than four men could have carried it? Since the length is not given we don't know. We do know from Second Samuel 6:3 that when David was bringing the Ark to Jerusalem, it was transported on a cart. Perhaps the poles were only to transport it to the cart?

## **About Gold**

- Gold melts at about 2000°F which is higher than silver, brass or bronze, but lower than iron, nickel or steel.
- Gold's density is more than 1200 pounds per cubic foot, which is higher than just about any other metal (7x more dense than aluminum, 2.5x than iron, 2x than silver)
- Gold is the only metal of that color, making it easy to identify pure gold from alloyed gold (and making it so striking in appearance)
- Gold is the most malleable metal in the world; one ounce of gold can be beaten into a sheet covering almost 100 square feet
- Gold is the most corrosive-resistant metal in the world; it does not oxidize, and it can only be tarnished by a mixture of nitric acid and hydrochloric acid
- Additionally, gold is relatively scarce; it is estimated that there are less than 170,000 tons of gold in the entire world



## **What does the Ark Represent?**

The Ark was the most significant object in Old Testament worship. It was a box—overlaid with gold—and kept in the Most Holy place (Holy of Holies). It held inside a golden urn of manna, Aaron's rod that budded, and the tablets of the covenant. The mercy seat covered the box. Two cherubim, facing one another, overshadowed the mercy seat. When God came down, His glory rested above the mercy seat between the cherubim.

What did this elaborate picture portray? The Ark was a picture of the Person and saving work of Christ. The acacia wood represents His humanity and the overlaid gold represents His deity. The Ark looked forward to the coming of Messiah and pictured Him in its construction form, elements, and contents.

The manna in the golden bowl represents the life-sustaining food that God gives His people in Christ. When Israel was in the wilderness, the Lord sustained them with this mysterious bread. Not knowing what it was they called it "Manna" (lit. 'What is it?'). When Jesus fed the five thousand He said, "Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven....the bread of God is He who comes down from heaven and gives life to the world" (John 6:33). The flesh and blood of Christ is life-sustaining food for the believer.

The significance of Aaron's rod is found in Numbers 16-17. Certain jealous men had called Aaron's Priesthood into question. God commanded that the rebels take their rods and lay them out next to Aaron's. The Lord made the rod of the man He had chosen to bud. Jesus is the great High Priest, chosen by His Father from all eternity. The rod was placed in the ark to show that Christ was the LORD's chosen and anointed Priest (Isaiah 42:1; Hebrews 5:4).

The tablets containing the Ten Commandments showed that the moral Law of God would forever stand before the presence of God. It also represented that the Law would be kept in Christ. What the Israelites could not do under the Law, He would fully obey all the commands of God for His people and become the perfect lamb without blemish.

The mercy seat was set on top of the Ark. When the Priest went into the Holy of Holies on Yom Kippur (Day of Atonement), he sprinkled the blood of the sacrifice on the mercy seat. This represented the atoning blood of Jesus. Israel's sin formed a barrier between God and them. Our sins have also separated us from God. God must look at man through the lens of the Law on account of His holiness. How can unrighteous men stand before the presence of the righteous God? Therefore, only the High Priest could enter into the Holy of Holies and the presence of God, and he could do that only once a year on the Day of Atonement (Yom Kippur).

During the Age of Israel, each Yom Kippur the blood of the animal sacrifice that was sprinkled on the Mercy Seat "hid" Israel's sins from God. But that was for only one year and then it had to be repeated on the next Yom Kippur. This atonement was temporary but looked forward to the atonement of Christ's blood that would be permanent for those in Christ. When the Lord saw the blood His wrath was satisfied. Through the blood of Jesus, the transgressions of God's people have been forgiven. Now, the Lord sees believers—not through the lens of the Law, but through the lens of the Cross.

It was also a picture of the restored presence of God through the resurrection of Christ. When Mary Magdalene came to the tomb seeking the body of Jesus, she found two angels—one at the head, and the other at the feet—where the body of Jesus had been. The Mercy Seat exactly pictured the resurrection of Christ.

## **The Table for Bread**

**Exodus 25:23** "You shall make a table of acacia wood. Two cubits shall be its length, a cubit its breadth, and a cubit and a half its height. <sup>24</sup> You shall overlay it with pure gold and make a molding of gold around it.

<sup>25</sup> And you shall make a rim around it a handbreadth wide, and a molding of gold around the rim. <sup>26</sup> And you shall make for it four rings of gold, and fasten the rings to the four corners at its four legs. <sup>27</sup> Close to the frame the rings shall lie, as holders for the poles to carry the table.

<sup>28</sup> You shall make the poles of acacia wood, and overlay them with gold, and the table shall be carried with these. <sup>29</sup> And you shall make its plates and dishes for incense, and its flagons and bowls with which to pour

drink offerings; you shall make them of pure gold. <sup>30</sup> And you shall set the bread of the Presence on the table before me regularly.

Here we see a table made of acacia wood overlaid with pure hammered gold called the Table of Shewbread. Similar to the Ark of the Covenant, the Table of Shewbread will have poles inserted through rings for the purpose of transporting it. On it will be vessels for the drink offerings and twelve loaves of unleavened bread representing the 12 tribes of Israel.

“Shewbread” is an old English way of saying “show-bread”. The term “shewbread” is the King James Version translation of the Hebrew which literally translates to "bread of the faces" or "face bread". The bread was called this in the Bible because it was always present in the Temple in Jerusalem as an offering to God, placed on a special table in front of Yahweh's face. The bread is to be constantly in God's presence which is why some say a more appropriate translation would be "presence bread".

The Table of Shewbread suggests many things. It speaks of sustenance, provision, and supply.

- First, it is a table of salvation. Christ gave a parable in which a king gave a marriage supper for his son. The invited guests (Israel) refused to come. This provoked the king to deal with the rejecters, and having done so, he extended the invitation to include those in the highways and byways (Gentiles). These were bidden to come and to eat. Thus, an invitation has gone out today to the world to come and partake of the salvation as it is in Christ.
- Secondly, it is a table of providence. God, as Creator, provides all food for man and beast today. Mankind eats at God's table in the physical realm. Yet, how few recognize it and give Him thanks for His bounty!
- Thirdly, it is a table of the Lord. This suggests the Lord's Table established by Christ at the Last Supper.

More importantly, the Table of Shewbread is a prefigurement of Christ as the sustainer of spiritual life for the believer. It was two cubits long, one cubit wide, and one and one half cubits high. It was made of shittim (acacia) wood overlaid with gold. The incorruptible shittim wood speaks of His humanity. As the wood was a product of the earth, our Lord had a body

made of earth, conceived in the womb of the virgin. The gold speaks of His deity. The gold is not produced by the earth but is separate from it, and because of that it has an inherent value. So Christ was not of the earth in His deity, but very God of very God.

There were 12 loaves of bread on the table, one for each tribe of Israel. The bread was changed each Sabbath Day, and the bread that was removed was eaten with wine by the priestly family in the Holy Place.

**John 6:32** Jesus then said to them, “Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. <sup>33</sup> For the bread of God is he who comes down from heaven and gives life to the world.” ... <sup>35</sup> 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.

The shewbread speaks of Christ as the life sustainer. If you come to Christ, you will be fed with the “bread of life”. The daily food of the Christian is Christ, and only by appropriating Him will there be growth in the life. Those who do come to Him will find full satisfaction. He says, “Whoever comes to me shall not hunger” (John 6:35).

## **The Golden Lampstand**

**Exodus 25:31** “You shall make a lampstand of pure gold. The lampstand shall be made of hammered work: its base, its stem, its cups, its calyxes, and its flowers shall be of one piece with it. <sup>32</sup> And there shall be six branches going out of its sides, three branches of the lampstand out of one side of it and three branches of the lampstand out of the other side of it; <sup>33</sup> three cups made like almond blossoms, each with calyx and flower, on one branch, and three cups made like almond blossoms, each with calyx and flower, on the other branch—so for the six branches going out of the lampstand. <sup>34</sup> And on the lampstand itself there shall be four cups made like almond blossoms, with their calyxes and flowers, <sup>35</sup> and a calyx of one piece with it under each pair of the six branches going out from the lampstand. <sup>36</sup> Their calyxes and their branches shall be of one piece with it, the whole of it a single piece of hammered work of pure gold. <sup>37</sup> You shall make seven lamps for it. And the lamps shall

be set up so as to give light on the space in front of it. <sup>38</sup> Its tongs and their trays shall be of pure gold. <sup>39</sup> It shall be made, with all these utensils, out of a talent of pure gold. <sup>40</sup> And see that you make them after the pattern for them, which is being shown you on the mountain.

Here we have the instructions for the “Golden Lampstand” or *mânorah* in the Hebrew. It is to be made of hammered gold and has six stems, three on each side, with six cups with one center branch and cup for a total of seven cups (lamps). The “cups,” of course, are the pots of oil to burn with the inserted wicks. There is some debate on whether the stems are straight extending out from the center stem at 45° angles or are they curved. The latter seems to be the correct answer. There is no explanation for why the Lampstand should resemble a tree. Possibly it was to be reminiscent of the tree of life in Genesis 3:22, symbolizing the life-giving power of God.

The center stand has four flowers and calyxes. The stems have three each flowers and calyxes. The three stems and center shaft end with the depiction of an open almond flower forming the cup for the oil. For those of us who do not know, the calyxes are the usually green outer whorl of a flower covering the bud/petals.

The whole thing is to be made of hammered gold. My understanding is the gold is hammered into thin sheets and formed into the desired shape. Some small pieces such as jewelry are made by a hammering process. “Hammered gold” usually refers to hammering the gold into gold leaf and then applying that to some substrate. As used here in Exodus, it seems to refer to hammering gold into its final shape, in this case, a rather large menorah. I confess that I can’t picture how this works. Casting it, yes, but I can’t get my head around hammering gold into some desired shape this large. And the whole thing is made from a single piece of gold! In addition, the tools needed to service the menorah shall also be made of hammered gold. The amount of gold required for this piece of furniture and its accessories—wick trimmers and trays (perhaps for oil)—was a talent, which was about 75 pounds.

The Lampstand was kept lit continuously to provide light for the priestly functions in the Tabernacle and later the Temple. The Lampstand in the holy place speaks of Jesus Christ, the light of the world (John 8:12). The oil

for the lamps reminds us of the Holy Spirit, who has anointed us (1 John 2:20). Some students see the Golden Lampstand as a picture of the Word of God that gives us light as we walk in this world (Ps. 119:105). Israel was to be a light to the Gentiles (Isa. 42:6; 49:6) but failed in their mission. Today, each believer is God's light (Matt. 5:14–16), and each local church is to shine in this dark world (Phil. 2:12–16).

All this will be made “after the pattern for them, which is being shown you (Moses) on the mountain” (v. 40). God had detailed instructions on how these articles of worship would be made, their size, and appearance.

All this needs a home that we will call the Tabernacle. It will be the temporary home while the Israelites roam around in the wilderness before entering into the land. Later under King David, it will have a permanent home which will be the Temple in Jerusalem. We will get into the building instructions of the Tabernacle in our next session.