



Exodus 25

1. It is the responsibility of God's people to donate some of the precious things they get in the world (Exo 12:35) for the building and beautification of His house (1-8; Hag 1:9).

2. God expects us to meticulously follow His pattern when it concerns His house and those things used to worship Him (9, 40; see also 26:30, 27:8).

3. God's house is where we find God's special presence among His people (8-9 w/Act 7:47-50 w/Psa 20:2).

4. The "furniture" in God's "tabernacle" represent the three things still necessary in His house: 1) His authority/Word/truth (10-22) 2) His bread (23-30), 3) His light/spiritual illumination/enlightenment/guidance (31-40). Jesus revealed Himself as their antitype (Joh 1:1-5 w/8:12, 9:5; Joh 6:51 w/Mat 26:26-29; Joh 1:14 – "dwelt" = tabernacled). Hence the reason also the church is identified by these three things (1Ti 3:15; Eph 1:23 – "fills all in all" = His Body/church feeds [as bread] all His people in all things; Mat 5:14 w/Exo 25:37 and Rev 1:20).

5. God's upcoming military campaign may shed additional light on the unique design of: 1) the ark of the covenant (it was God's chariot – or mobile throne, propelled by its "cherubim wheels"; Psa 80:1, 99:1; Isa 37:16; Eze 10:1-2), 2) the tabernacle (it was a war tent designed to be disassembled and re-assembled in each new place of conquest as Israel's military HQ/command post; consider again v22 – marching orders/mission objectives would comprise much of what God would give "in commandment for the people of Israel" from this point forward– Num 1:1:1-3; Num 13, 21, 31, 33; Jos 1-24).

Exodus 26

1. God's presence and conversation in the "Most Holy Place" (25:22 w/26:33-34), the emphasis on gold (and other rare jewels – see 25:1-40, 26:6, 37, 28:9-20), the inclusion of flowers (in the menorah, 25:31-40) and cherubim (in both the mercy seat and the "curtains" of the tabernacle, 25:18-22 w/26:1, 31) – as well as the fact that it faced east (26:22), indicates it to be a second Eden (Gen 2:8, 11-12, 3:9-10, 24; see also Num 3:5-10 w/Gen 2:15 – "work and keep" = serve and guard; Lev 26:11-12 w/Gen 3:8 – "walked"; Jewish book of Jubilees identifies the tabernacle as the second Eden; see also Rev 21-22).

2. The veil prohibiting direct or regular access to God has been removed thru the sacrifice of Christ (33 w/Heb 10:19-20; Mat 27:51) indicating that: 1) our sins have been paid for (versus simply passed over) (Heb 10:1-18), 2) the old means for making a person holy (i.e. the clean laws) are no longer applicable (since we are made holy thru Christ) (Heb 9:1-28).

Exodus 27

1. Those things (or people) inside God's house are more precious than those outside (compare 27:1-19 w/25:10-40 and 28:9-27; we are the new precious things in God's house 1Pe 1:18-19 w/2:5).

2. God's house has always provided to His people a place and means for cleansing/atoning for sin (i.e. "bronze altar", "court of the tabernacle", 1-19 w/Lev 1:1-17; Joh 13:1-17 w/Mat 26:28).

3. Though God would provide the people w/His light (25:31-40), such spiritual guidance would require faithfulness on the part of His people (20-21 w/Mat 25:1-13; contra 1Sa 3:1-4).

Exodus 28

1. Precedent has been set for God's ministers to wear clothing that communicates: 1) their anointing (i.e. they are set apart as God's holy representatives) (5-8, 15 w/Deu 22:11 = no one else was to wear the clothing prescribed to God's ministers), 2) the "glory and beauty of God" – not the minister (2, 40), 3) their ordination to judge (bind/loose from sin) God's people (9-29, 30; Exo 28:29-30/Mat 18:17-20 = Jesus is carrying out the judgments of His ministers). As such, God's anointed and ordained ministers should cover their regular clothing when ministering in His house.

2. Precedent has been set for anointing and ordaining God's ministers (41 – "ordain" = Lit. fill their hand w/authority; Hence Tit 1:5 – "appoint" = anoint; Tit 2:15 – "authority"; see also Act 13:2-3 w/1Ti 4:14; 2Ti 1:6, also Act 14:23; 2Co 1:21, 10:8, 13:10; Joh 20:21-23).