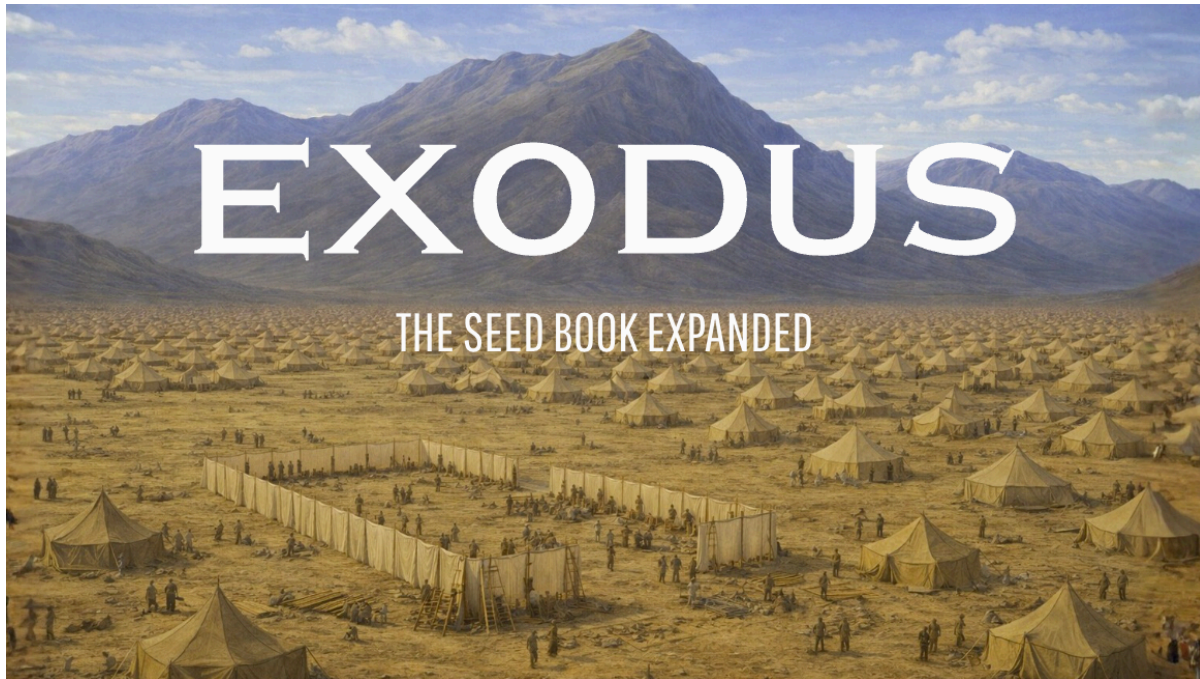


Exodus 38:9-39 (TAC)

Tuesday, April 14, 2026

11:28 AM



Good evening, Arising Church!

Tonight is our second-to-last teaching in the book of Exodus. In total, we have spent upwards of 90 weeks in the Torah.

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11. Priests and Soldiers

Moses Inspects the Tabernacle (39:32-43)

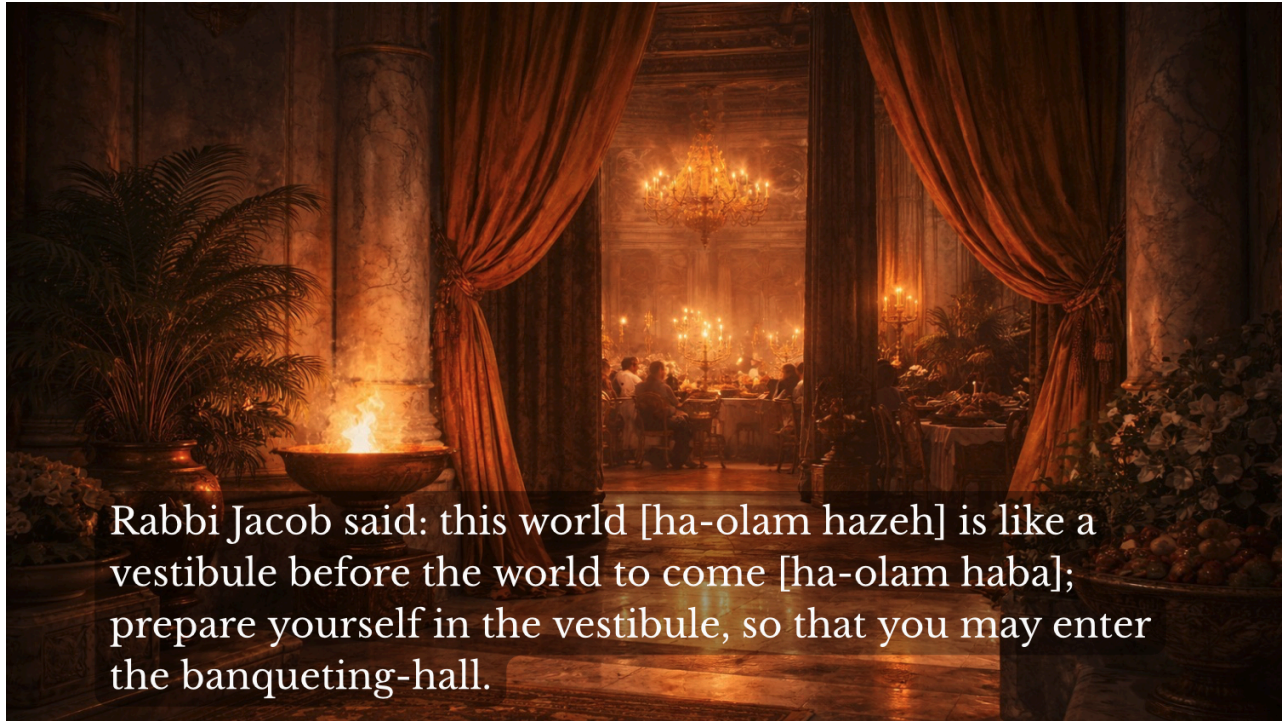
12. The Tabernacle and the Bride

Tonight, we are going to cover **the courtyard, the priestly garments, the ephod, other priestly garments, and Moses inspecting the Tabernacle.** In our introduction, we wanted to cover some eschatological connections to keep in mind during our final two sessions.

In Christian circles, the concept of the afterlife is usually described simply as heaven. Those of you who have been around this church long enough know how harmfully simplistic—at best, and erroneous—at worst that sentiment is.

In the Jewish, Biblical framework, there are two worlds—הָעוֹלָם הַזֶּה (ha-olam ha zeh), which is this world, and הָעוֹלָם הַבָּא (ha-olam ha ba), the world to come. The Ethics of our Fathers describes them this way:

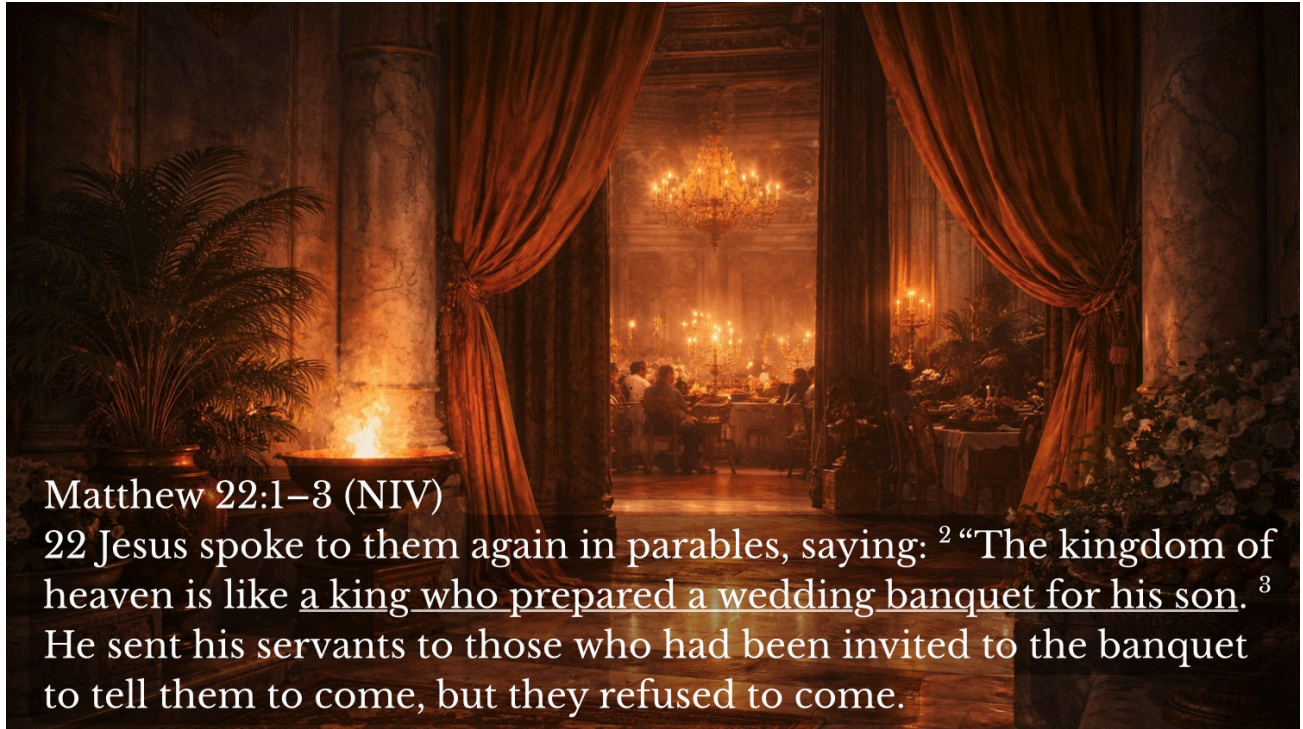
(READ SLIDE)



Rabbi Jacob said: this world [ha-olam haze] is like a vestibule before the world to come [ha-olam haba]; prepare yourself in the vestibule, so that you may enter the banqueting-hall.

Given the rabbinic world Jesus taught in—a world where teachings like this were known, it is reasonable to imagine his listeners could be thinking of *ha-olam haba* as he is teaching in Matthew 22.

(READ SLIDE)



Matthew 22:1–3 (NIV)

22 Jesus spoke to them again in parables, saying: ²“The kingdom of heaven is like a king who prepared a wedding banquet for his son. ³ He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come.

One could read this parable and see how it could be illustrated in a believer taking the gospel to the ends of the earth, inviting people to put their faith in Jesus and yet many refuse—that is certainly true. Another way it could be understood is that the world to come is a banquet the King has prepared for Israel. Entering that banquet is not as simple as making a one-time decision—instead, entrance into that banquet is not taken lightly in Scripture; it is something prepared for and walked out in faithfulness in the vestibule now.

From our point of view, the preparation for the banquet is long, arduous, and seemingly endless. After all, the faithful have been preparing for thousands of years. When you take into consideration the Exodus Eschatology, the preparation is merely a blink of an eye, or, to put it another way, it's only the first few chapters.

EXODUS ESCHATOLOGY

Chapter 1: Israel Oppressed

Chapter 2: A Deliverer Is Born

Chapter 3: Deliver In Exile

Chapter 4: Second Coming Of Deliverer

Chapter 5: Sifting Of Israel And Gentiles

Chapters 6-7: Wedding Proposal & Judgment On Great Dragon Forcasted

Chapters 8-12: Judgment On Beastly Gentile Kingdom(s)

Chapters 13-14: Exodus From Gentile Captivity

Chapter 15: Anticipation Of A Holy Dwelling On Earth

Chapter 16: Bread From Heaven In The Desert

Chapter 17: Fountains Opened From The Rock In The Desert

Chapter 18: Appointment Of Righteous Judges

Chapter 19: Wedding Preparations

Chapter 20: Beginning Of The Wedding

Chapter 21: Covenant Of Love

Chapter 22: Repairing The World And Making "Shalam" "Wholeness"

Chapter 23: Reversal Of The Effects Of Sin

Chapter 24: Wedding Reception

Chapter 25-40: Instructions And Building The Dwelling Place Of God

We have been saying all along in Exodus that this book is essential in understanding eschatology. This is remarkable when you consider the second coming of the Messiah is in chapter four.

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Chapter 25-40: Instructions And Building The Dwelling Place Of God

All that is to come in ha-olam haba is so much greater than our current life. And, as you can see in Exodus, the Messiah's second coming is not the end of the story—it is the beginning of it.

When you read Exodus, you must see the actions of Moses pointing directly to Jesus.

(DO NOT READ)

7 WAYS MOSES PRE-FIGURES JESUS

(EXODUS 34)

MOSES

JESUS

1. Carves new tablets
2. Descends, then ascends
3. Tabernacle is built
4. Covenant restored
5. Face shines with glory
6. Teaches God's commands
7. Points to the plan

1. Writes the law on hearts
2. Descends, then ascends to the throne
3. Builds the Kingdom
4. Covenant fulfilled
5. Glorified body radiates
6. Opens minds to Scripture
7. Is the Plan fulfilled

Shadow → *Substance*

Moses carved new tablets for God to inscribe, but Jesus writes the law on hearts. Moses descended and then ascended to God's dwelling, but Jesus descended to the depths and ascended to the throne. The people built the Tabernacle, and Moses received the credit, just as the people advance the Kingdom and Jesus receives the glory. The covenant was restored through Moses, but fulfilled through Jesus the Messiah. Moses returned with a radiant face, but Jesus is revealed in glorified radiance. Moses helped the people understand God's commands, but Jesus opened the disciples' minds to the Scriptures. Moses pointed to the culmination of God's plan, but Jesus is the culmination of the plan.

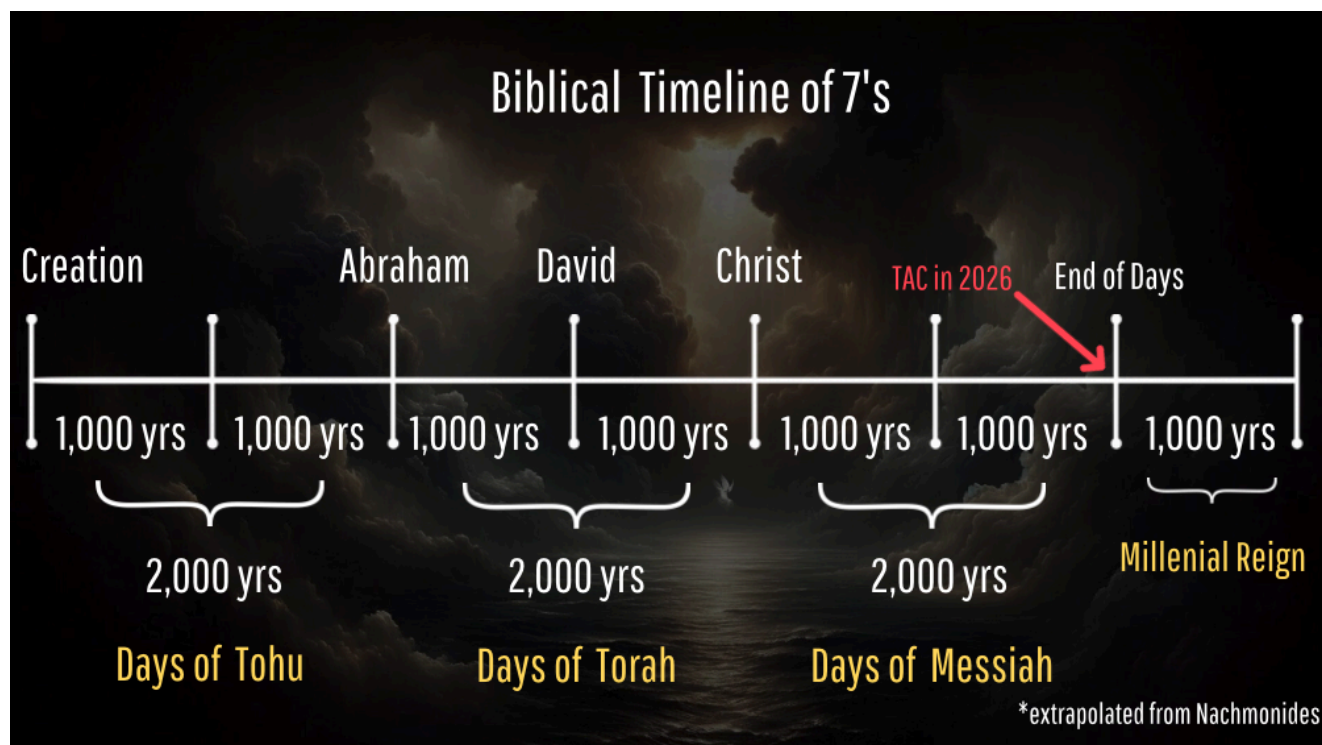
And these patterns do not stop at His first coming—they carry into His second."

(DO NOT READ)

7 ASPECTS OF THE LAST COMINGS OF MOSES & JESUS

1. **Radiant** the last time
(Rev 1:13–16)
2. **Law was restored** the last time
(Jer 31:33)
3. **Sabbaths with no fires lit** the last time
(Rev 21:23)
4. **People were sinful the first time, the last time they bring freewill offerings**
(Zeph 3:9–10)
5. **They do all the Lord commanded** the last time
(Rev 19:7–8)
6. **They begin setting up the tabernacle** the last time
(Amos 9:11–15; Ac 15:12–19)
7. **The Lord dwells visibly in their midst** the last time
(Is. 4:2; Rev 21:3–4)

The last time we see Moses descend, he is radiant—and in the end, Jesus will be revealed in full glory. The law restored through Moses is ultimately written on hearts. The Sabbath moves from restraint to a reality where the Lord Himself is the light. A sinful people become a willing people, bringing offerings from purified hearts. What was once partial obedience becomes complete obedience. The tabernacle that began in the wilderness is set up again in its fullness. And what was once hidden behind a veil becomes fully visible—the Lord dwelling in the midst of His people.



In light of these miraculous anticipations, we, as the Arising Church in 2026, are standing in the vestibule. We have been given the key to understanding the days before us: the Word of God. The question for us is this...you have the key, but do you have the hunger? The deeds done in the vestibule are preparing you for the banquet. Let's together take the key and search out its secrets as we strengthen one another to stand in the fire and sweat the kingdom into completion.

Pray and Read Exodus 38:9-31

9 Next they made the courtyard. The south side was a hundred cubits long and had 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 was also a hundred cubits long and had twenty posts and twenty bronze bases, with silver hooks and bands on the posts.

12 The west end was fifty cubits wide and had curtains, with ten posts and ten bases, with silver hooks and bands on the posts. **13** The east end, toward the sunrise, was also fifty cubits wide. **14** Curtains fifteen cubits long were on one side of the entrance, with three posts and three bases, **15** and curtains fifteen cubits long were on the other side of the entrance to the courtyard, with three

posts and three bases. 16 All the curtains around the courtyard were of finely twisted linen. 17 The bases for the posts were bronze. The hooks and bands on the posts were silver, and their tops were overlaid with silver; so all the posts of the courtyard had silver bands.

18 The curtain for the entrance to the courtyard was of blue, purple and scarlet yarn and finely twisted linen — the work of an embroiderer. It was twenty cubits long and, like the curtains of the courtyard, five cubits high, 19 with four posts and four bronze bases. Their hooks and bands were silver, and their tops were overlaid with silver. 20 All the tent pegs of the tabernacle and of the surrounding courtyard were bronze.

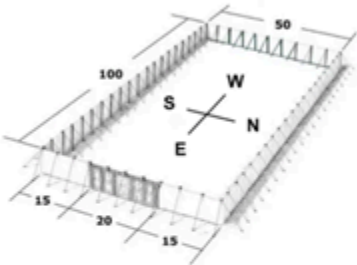
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	12. The Tabernacle and the Bride

We are about to dive into some amazing revelations of the courtyard that surrounded the physical structure of the holy and most holy place of the tabernacle. But as has been our custom recently, we will begin with a review of what we already know about this portion of the Tabernacle. Earlier, in Exodus 27:9-19, the Lord gave Moses the original instructions for constructing the Tabernacle's courtyard. What we are reading in Exodus 38 is the actual fulfillment of those instructions.

In Exodus 27, the courtyard formed the outer boundary of the sacred space. The entire enclosure was made of finely woven linen curtains suspended from posts that rested in bronze bases and were connected with silver hooks and bands. This created a visible perimeter marking the place where a person began their approach toward the presence of God.

The North and South Walls



(20) 5 cubit segments



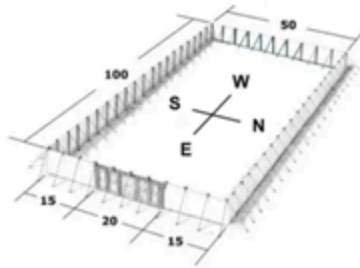
Bands and hooks - silver (Redemption)

20 Bases made of bronze (Judgment)
on each side



The measurements of the courtyard were very precise. The north and south sides were each one hundred cubits long (a cubit is about 1 and a half feet) and were supported by twenty posts.

The Western Wall

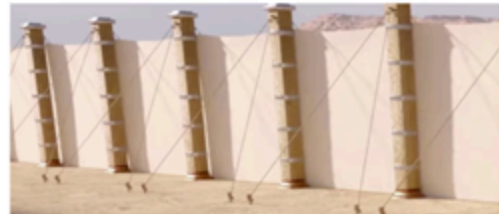


(10) 5 cubit segments



Bands and hooks - silver (Redemption)

10 Bases made of bronze (Judgment)

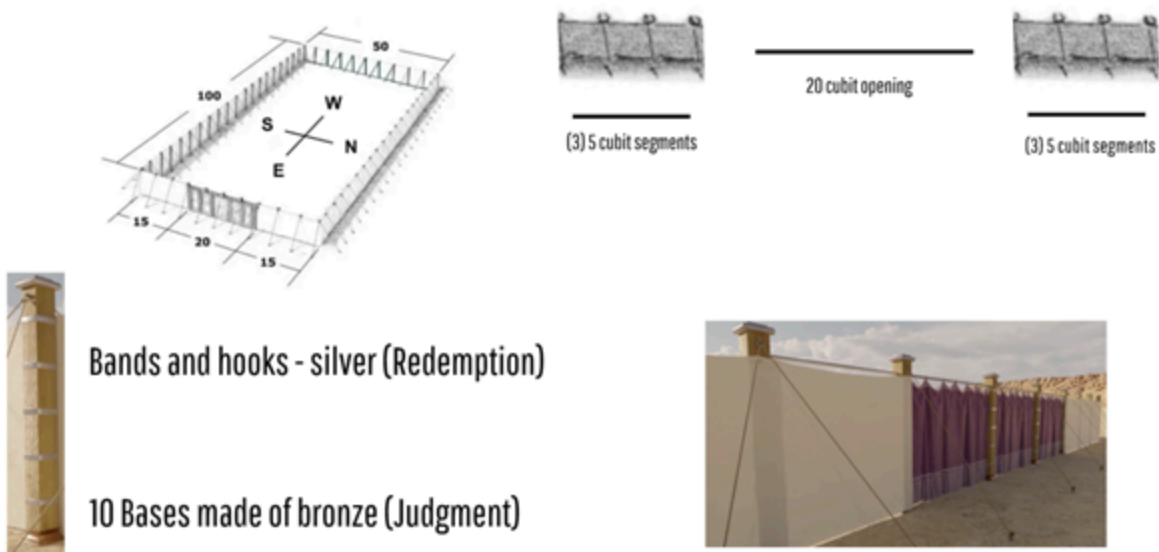


The west side measured fifty cubits with ten posts, and the east side also measured fifty cubits, but contained the only entrance into the courtyard. The entire enclosure stood five cubits high. In other words, the courtyard was one hundred cubits long, fifty cubits wide, and five cubits tall. In modern terms, the courtyard would have measured roughly 150 feet long, 75 feet wide, and about 7½ feet high.

One of the most amazing things that we noticed in Ex 27 was the repetition embedded within these measurements. The structure repeatedly emphasizes the number five. The posts are spaced five cubits apart, the curtains are five cubits high, and the structure itself is divided into segments that repeatedly echo this number. Throughout the courtyard design and other articles in the tabernacle that we have already talked about, the number 5 becomes visually dominant.

When you combine that with the materials used in the construction, we saw a beautiful symbolic picture. The linen curtains were hung on silver hooks, which speak of redemption. Those posts rested in bronze bases, which represent God's righteous judgment. The repeated pattern created the visual message of: **multiplied grace hanging on redemption and grounded in the judgment or gracious decision of God.**

The Eastern Wall



The most moving detail is that there was only ONE way into the structure. The book of Numbers will tell you which tribe encamped on the Eastern side, which housed the entrance to the Tabernacle complex.

- o **Numbers 2:3 (ESV)**

3 Those to camp on the east side toward the sunrise shall be of the standard of the camp of Judah by their companies, the chief of the people of Judah being Nahshon the son of Amminadab,

The tribe of Judah was positioned at the sole entrance to the Tabernacle courtyard. Entry into this sacred space—defined by grace, upheld by redemption, and established on God’s just decisions—was only possible from the east, precisely where the Lion of Judah was stationed. There was no other way to enter; the path was singular and intentional. This becomes even more intriguing when you consider the comments of Dr. Arnold Fruchtenbaum.

(Read Slide)

Access to the Court

By way of significance, the court of the tabernacle also taught the principle of separation and access to God in that it separated Jews from Gentiles. Only Jews were allowed to go through the fence into the courtyard. Altogether, then, there were three separations as one moved closer to God's presence: first, the Court separated Jews from Gentiles; secondly, the Screen separated Levites from non-Levites; and thirdly, the Veil separated the high priest from the common priests.

Since the Court curtains separated Jews from Gentiles, it symbolized the middle wall of partition according to Ephesians 2:11-16. This wall was broken down with the death of Jesus so that now Jews and Gentiles are reconciled into one Body.

The Messianic significance of the Court is that the death of Yeshua reconciled the world (2 Cor. 5:16-21).

Fruchtenbaum, A. G. (1983). The Messianic Bible Study Collection (Vol. 55, p. 12). Ariel Ministries.

Even though the structure was marked by grace, hung on redemption, and was grounded in the judgment of God, there were still barriers of distinction. Gentiles were not allowed to enter the courtyard. Non-Levitical Jews were not allowed to enter the Holy place. Only the High Priest could enter the Holy of Holies. However, a Heavenly Priest who was from the Tribe of Judah went into the more perfect Tabernacle in heaven and made a way where previously there had not been a way.

- **Hebrews 4:14-16 (ESV)**

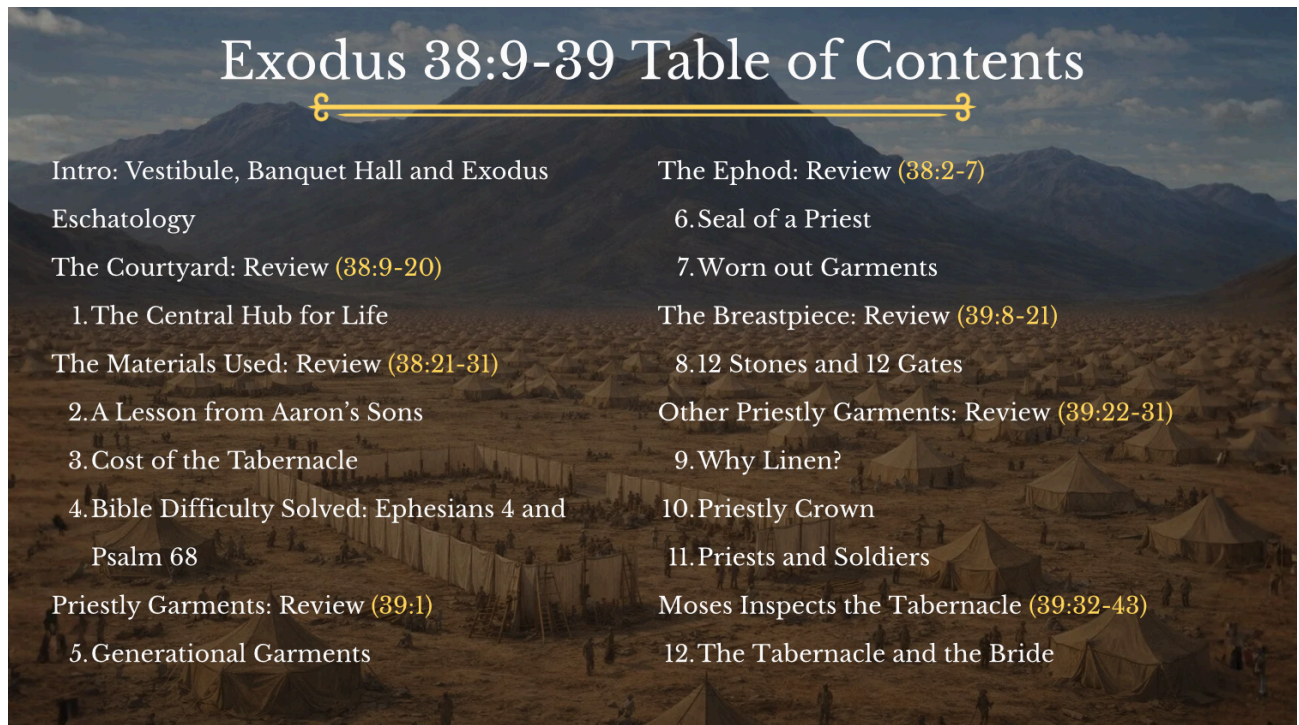
14 Since then we have a great high priest **who has passed through the heavens**, Jesus, the Son of God, let us hold fast our confession. 15 For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. 16 **Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.**

- **Hebrews 9:11-12 (ESV)**

11 But when Christ appeared as a high priest of the good things that have come, then **through the greater and more perfect tent** (not made

with hands, that is, not of this creation) 12 **he entered once for all into the holy places**, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption.

The courtyard showed Israel that God had provided a way to draw near, but it also reminded them that the way was not yet fully open. Access was still restricted. But the structure pointed forward to something greater that God would one day accomplish through His Messiah.



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This is something we have touched on before, but we want to expand it a little more.

Consider this: where is the Tabernacle located?

It is not on a remote mountain. It is not removed from the people. It is placed in the middle of the camp.

The story of Exodus begins with glory on a mountain at Sinai. But by the time we reach the Tabernacle, that glory has moved from the mountain into the center of the people. What began as instructions from God eventually became a completed structure built by the willing obedience of the people.

God intentionally placed the Tabernacle in the middle of Israel's camp.

We read earlier in Numbers 2:3 that Judah camped on the east side of the Tabernacle, but look at the verses just before it.

- o **Numbers 2:1–2 (NIV)**

2 The LORD said to Moses and Aaron: 2 “The **Israelites** are to **camp around the tent of meeting** some distance from it, each of them under their standard and holding the banners of their family.”

Even the people of God are like the Tabernacle itself.



The tabernacle in the center is the most holy place.

The levities positioned around that as the holy place.

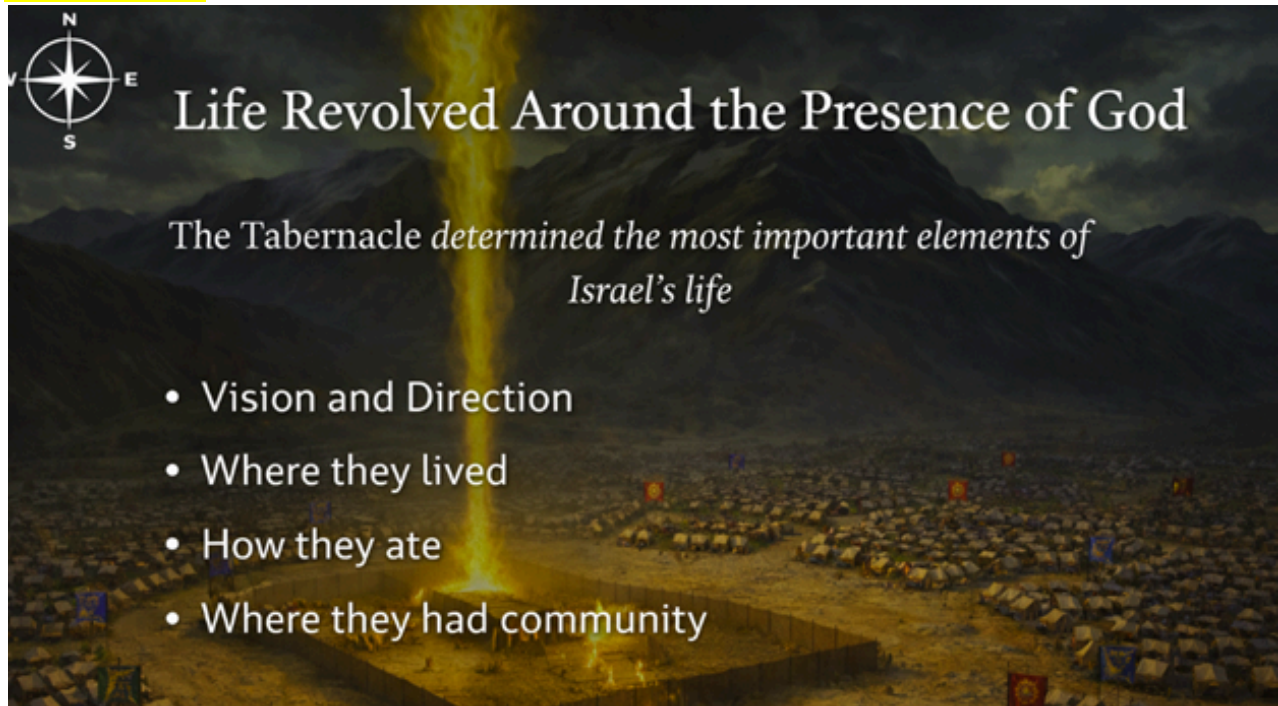
Then the 12 tribes surround them on every side as the courtyard.

It is as if the entire camp of Israel had become a living sanctuary, with the presence of God at the heart of their national life.

God's dwelling was not placed on the edge of the camp, and it was not an optional destination that people could visit occasionally. It was the center of the entire nation. Every tribe and every family oriented their lives around the presence of God.

This speaks a powerful message.

(READ SLIDE)



First, it was where they heard from God.

Exodus 29:43 (NIV)

43 there also I will meet with the Israelites, and the place will be consecrated by my glory.

If Israel wanted direction, they looked toward the Tabernacle.

Second, the presence of God determined **their movement and their schedule**.

Israel did not decide when to travel or when to remain in place. They moved when the cloud moved.

Numbers 9:17–18 (NIV)

17 Whenever the cloud lifted from above the tent, the Israelites set out; wherever the cloud settled, the Israelites encamped. 18 At the LORD's command the Israelites set out, and at his command they encamped. As long as the cloud stayed over the tabernacle, they remained in camp.

The presence of God determined where they lived and determined their schedule.

Even their **daily provision** was tied to this place.

Exodus 16:13–14 (NIV)

13 That evening quail came and **covered the camp**, and in the morning there was a layer of dew around the camp. 14 When the dew was gone, thin flakes like frost on the ground appeared on the desert floor.

Notice where the manna appeared—it appeared **around the camp**.

Even their provision, their food, was given based on the location of the Tabernacle. If they had decided... You know, this place is too crowded, let's live 30 minutes from everyone and have our own private land and space... they would DIE!!

God's provision came where His people were gathered under his presence.

Not only was the Tabernacle where they got their vision and direction, determined where they lived, and how they got provision, but it was also where they had community. These are all the building blocks of life. Worship and community all happened around the Tabernacle.

o **Deuteronomy 12:4–7 (NIV)**

4 You must not worship the LORD your God in their way. 5 But you are to seek the place the LORD your God will choose from among all your tribes to put his Name there for his dwelling. To that place you must go; 6 there bring your burnt offerings and sacrifices, your tithes and special gifts, what you have vowed to give and your freewill offerings, and the firstborn of your herds and flocks. 7 There, in the presence of the LORD

your God, you and your families shall eat and shall rejoice in everything you have put your hand to, because the LORD your God has blessed you.

Moses was speaking about the future central sanctuary that would eventually become the Temple in Jerusalem. But the principle began in the wilderness with the Tabernacle.

God was training His people to organize their lives around the place where His presence dwelt.

And in the Newer Testament this same picture is displayed.

- o **Acts 2:42–47 (NIV)**

42 They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer. 43 Everyone was filled with awe at the many wonders and signs performed by the apostles. 44 All the believers were together and had everything in common. 45 They sold property and possessions to give to anyone who had need. 46 Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, 47 praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

Israel in the wilderness and the early believers in the New Testament organized their lives around the gathered presence of God.

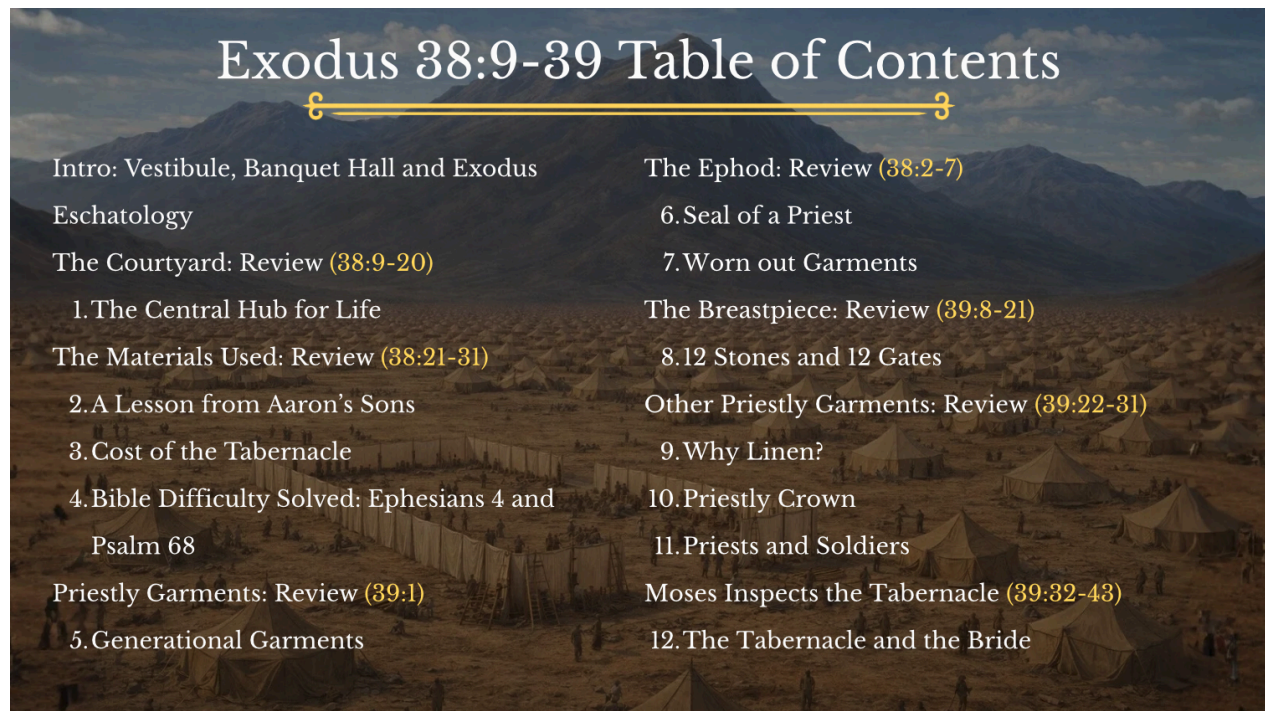
They did not build their lives around their professions, their ambitions, or their preferred locations.

They built their lives around the presence of God.

And that raises a very practical question for us: do we build our lives around the presence of God and the community of His people, or do we try to fit God into the leftover margins of our lives?

21 These are the amounts of the materials used for the tabernacle, the tabernacle of the Testimony, which were recorded at Moses' command by the

Levites under the direction of Ithamar son of Aaron, the priest. 22 (Bezalel son of Uri, the son of Hur, of the tribe of Judah, made everything the Lord commanded Moses; 23 with him was Oholiab son of Ahisamach, of the tribe of Dan — a craftsman and designer, and an embroiderer in blue, purple and scarlet yarn and fine linen.)




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Before diving into this section, let's revisit a key principle we went over in Exodus 29: the priests were not merely ministers *in* the tabernacle — they themselves were furnishings *of* it. You may remember this slide:

DO NOT READ

The image shows a dark, atmospheric scene of the Tabernacle at night. A bright, golden pillar of fire descends from the sky, illuminating the central structure. The surrounding area is filled with many small, dark tents, suggesting a large camp. The background features dark, silhouetted mountains under a cloudy night sky.

“Same Substance” 7 Distinct Materials

1. Gold yarn
2. Blue yarn
3. Purple yarn
4. Scarlet yarn
5. Fine twisted linen
6. Onyx stones
7. Gold Filagree

The same seven materials used in the tabernacle's curtains appear again in the construction of the priestly garments — and this is no coincidence. It reveals that the priests and the tabernacle were intrinsically bound together, each an essential part of the same divine dwelling place.

As you know, most Israelites would never see the inside of the Tabernacle. They would never behold the Ark, the cherubim, or the glory behind the veil. They may have heard descriptions, but they would never see it.

But they could see the High Priest, who was made out of the same substance.



The priest was designed to **visibly manifest what was hidden**. The glory that resided unseen within the Tabernacle was revealed outwardly through his garments. To look upon the priest was to catch a glimpse of what God's dwelling was like within.

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Now that we've considered how the priests themselves function as an integral "furnishing" of the tabernacle, let us turn our attention to the names of Aaron's sons—exploring the meanings behind them and the message they speak.

Read Slide:

Names For Priests:

Nadab

נָדָב

Willing (Generous)

Abihu

אַבִּיהוּא

My father is He (God)

Eleazar

אֶלְעָזָר

God is helper

Ithamar

אִיתָמָר

Place of palms

Merrill Frederick Unger et al., The New Unger's Bible Dictionary (Chicago: Moody Press, 1988).

David J. A. Clines, ed., "נָדָב," in The Concise Dictionary of Classical Hebrew (Sheffield: Sheffield Phoenix Press, 2009), 261.

Allen C. Myers, "ABIHU," in The Eerdmans Bible Dictionary (Grand Rapids, MI: Eerdmans, 1987), 7.

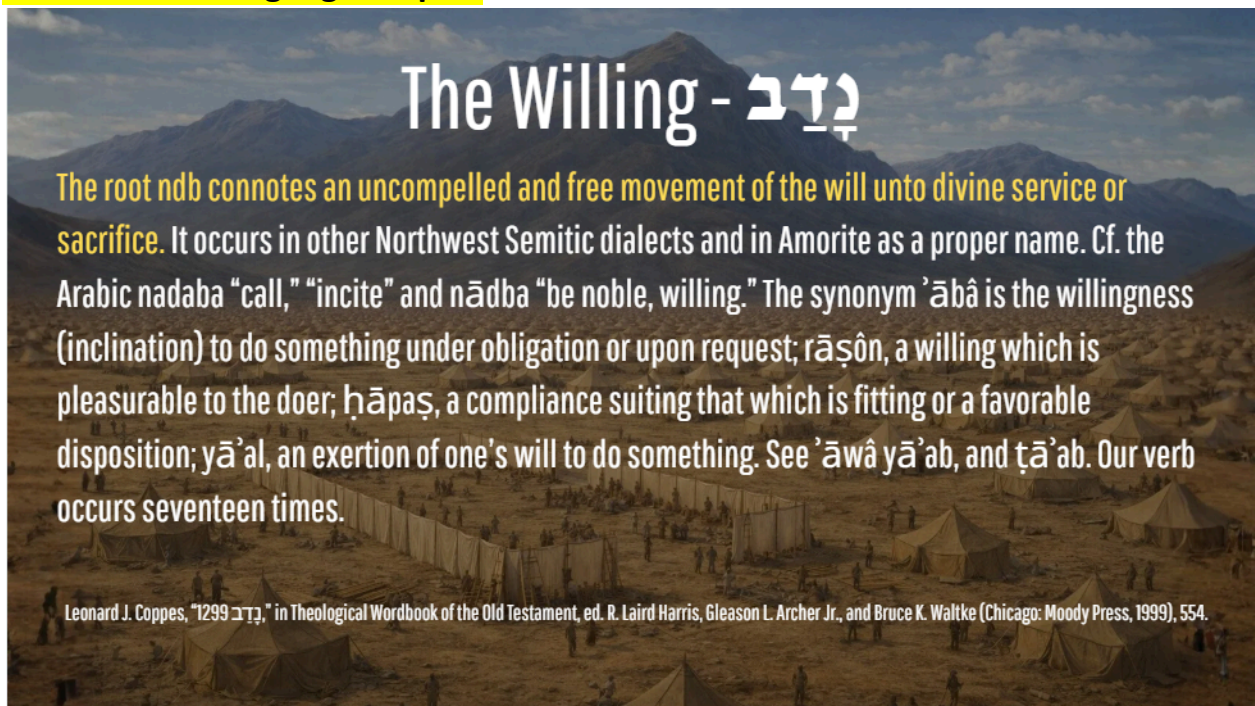
These four names beautifully show the type of men priests must be. Looking at the name **Nadab**, we see that priests must first be willing. Consider what we learned in Exodus 25:2:

Exodus 25:2 (ESV)

2 “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.

Only those whose hearts moved them were given the privilege to take part in this offering to build God's dwelling on the earth. Look at the following slide, which we used when we taught on the word "moved" from Exodus 25 and 35:

Read Title and Highlighted part



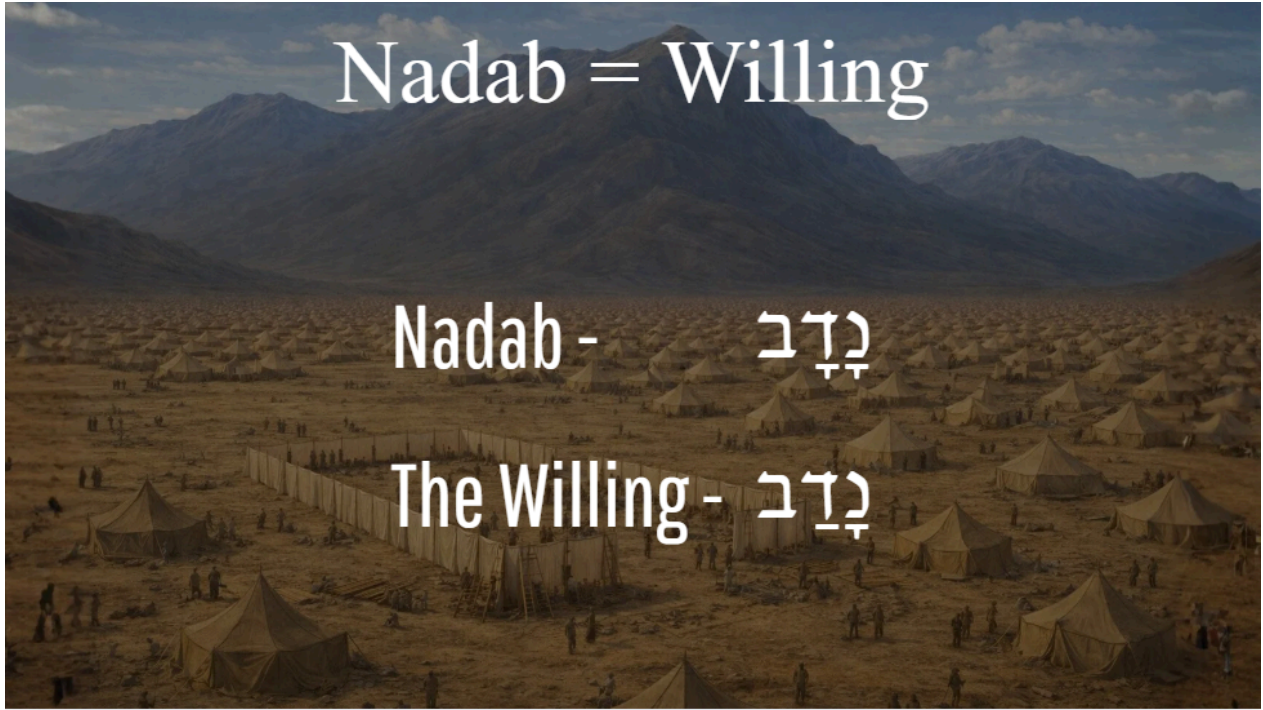
The Willing - נָדַב

The root *ndb* connotes an uncompelled and free movement of the will unto divine service or sacrifice. It occurs in other Northwest Semitic dialects and in Amorite as a proper name. Cf. the Arabic *nadaba* “call,” “incite” and *nādba* “be noble, willing.” The synonym *’ābâ* is the willingness (inclination) to do something under obligation or upon request; *rāṣôn*, a willing which is pleasurable to the doer; *ḥāpaṣ*, a compliance suiting that which is fitting or a favorable disposition; *yā’al*, an exertion of one’s will to do something. See *’āwâ yā’ab*, and *ṭā’ab*. Our verb occurs seventeen times.

Leonard J. Coppes, “נָדַב 1299,” in *Theological Wordbook of the Old Testament*, ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke (Chicago: Moody Press, 1999), 554.

For further clarity, consider the next slide:

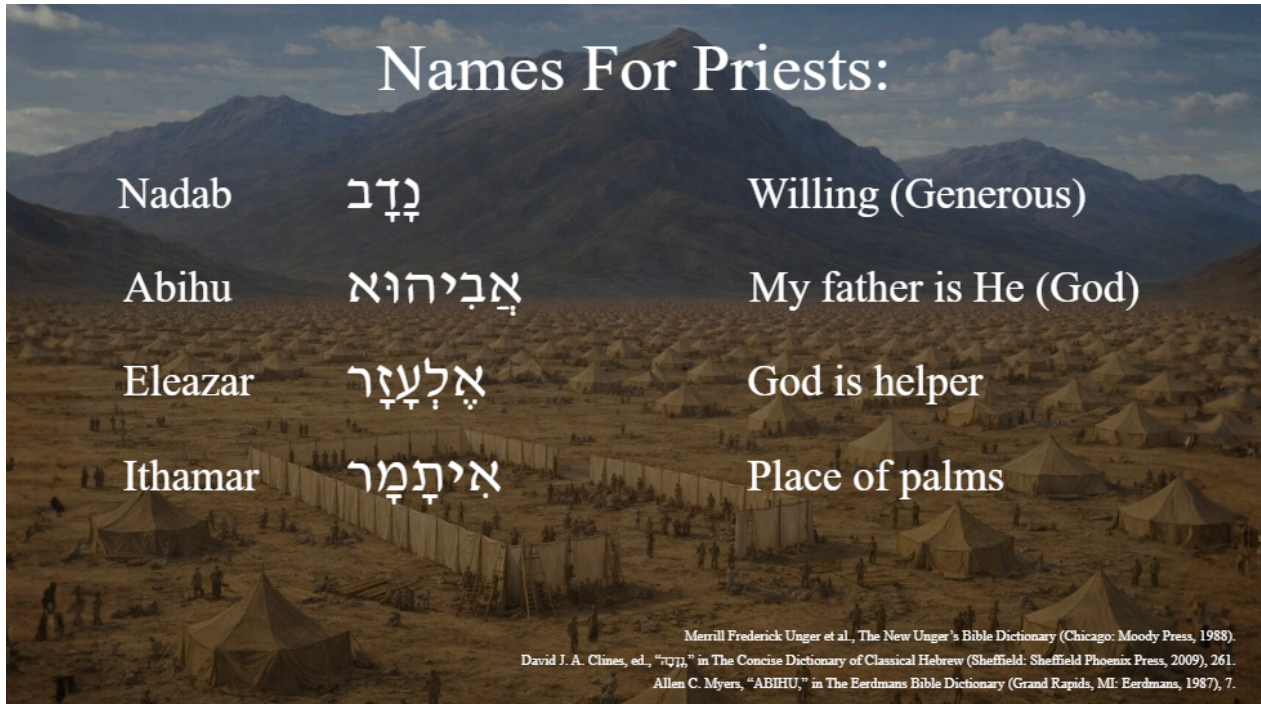
(Point out similarities between two Hebrew words)



The same type of willful obedience that the people needed to have in order to build the tabernacle is the willingness implied by Nadab's name. It is as though Aaron's oldest son's name was an example to the people of the heart posture one needed to have to take part in building God's dwelling place on the earth.

Let's move to the next name: Abihu.

(Do Not Read)



The second son, **Abihu**, bears a name meaning “My father is God.” This reminds us that priestly service requires more than willingness—it demands a clear understanding of one’s identity. Only by knowing who their Father is can priests faithfully be a father to others, instructing them in the law and leading them toward Him.

Next is **Eleazar**, whose name means “God is helper.” The work of the priesthood was neither light nor easy, yet it was never meant to be carried alone. God Himself was their constant help, enabling them to endure and remain steadfast under the weight of their calling.

Finally, we come to **Ithamar**, whose name means “place of palms.” While the connection between the other names and priestly duties may seem more immediate, Ithamar’s meaning appears more subtle at first glance. Yet, when rightly understood, it reveals a profound and beautiful principle, inviting deeper reflection on the nature of priestly service.

Do you remember what we taught in Exodus 15?

Exodus 15:27 (ESV)

27 Then they came to Elim, where there were twelve springs of water and seventy palm trees, and they encamped there by the water.

(Do Not Read)

<u>12</u>	<u>70</u>
<ul style="list-style-type: none">• 12 Sons of Jacob• 12 Tribes of Israel• 12 sons go to Egypt first Ge. 42• 12 governors appointed by Solomon 1Ki.4 "God's governance"• 12 thrones for Apostles Mt. 19 "God's governance"• 12 gates & foundations in New Jerus. Re.21• 12 fruits produced by Tree of Life Re. 22• 12 disciples sent out only to Israel Mt. 10	<ul style="list-style-type: none">• 70 grandsons from Noah Ge. 10 - "70 Nations of the world"• 70 of Israel who went to Egypt Ge. 46• 70 Days of Holy Convocation Le. 23• 70 Elders given to Moses Nu. 11• 70 Bulls sacrificed at Tabernacles Nu. 29• 70 Kings subjugated by Adoni Bezek Ju.1• 70 Lamps on Menorahs 1 Ki. 7 - "House of prayer for all nations"• 70 Disciples sent out to every place Lu. 10
<hr/> <p>12 Springs Feeding Palm Trees Ex. 15</p>	<hr/> <p>70 Palm Trees at Elim Ex. 15</p>

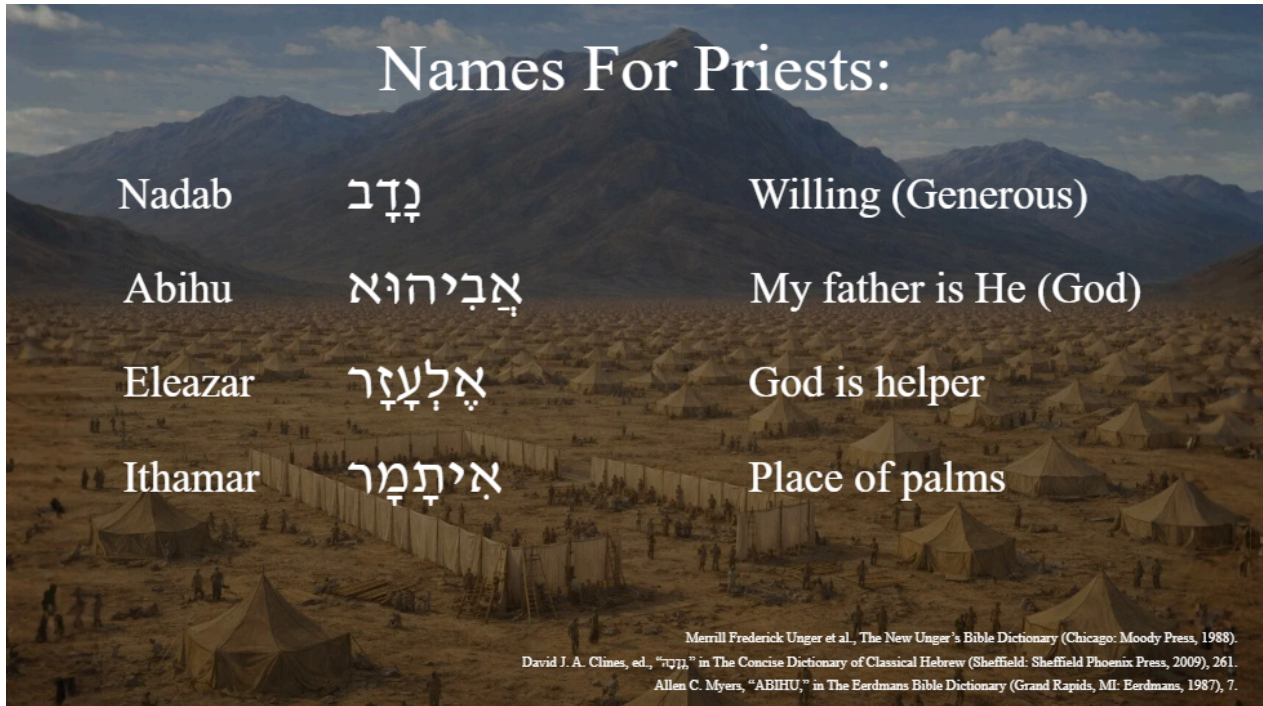
From this verse, we learned that the twelve springs represented the 12 tribes of Israel, which were always meant to bring life to the 70 nations, represented by the 70 palm trees. Here is a picture of a location near where Elim would have been located.



When you look at a picture here, you may only see a bunch of palm trees, but the message these palm trees speak is that there is water nearby, producing life in the midst of a desert. The message conveyed through Ithamar's name is that priests are called to be a source of life-giving water—first to Israel, and ultimately to all nations—like a well that nourishes and sustains many palm trees.

Let's take a look at those four names and connect them all together:

(Do Not Read)

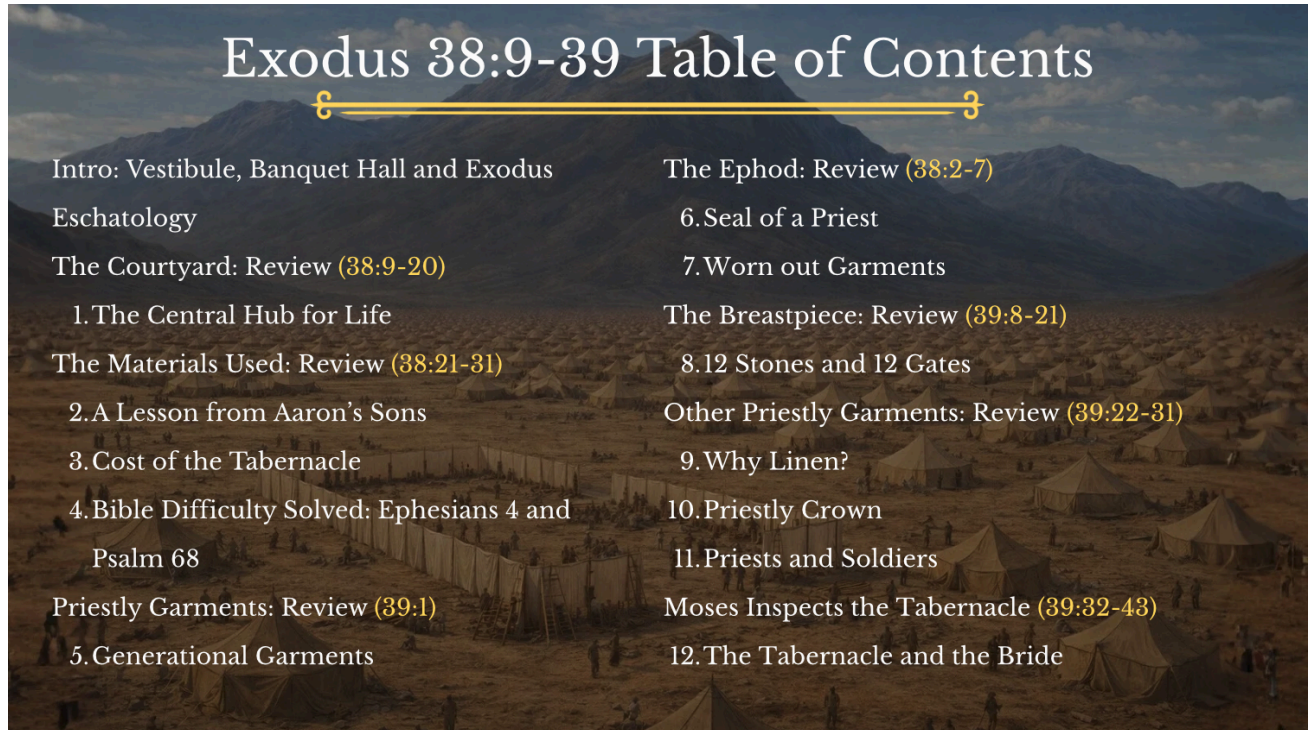


Priests are called to lead the people in willing sacrifice for the house of God. They must know their Father, so that they may, in turn, guide and instruct others as spiritual fathers through the teaching of the Torah. They do not labor alone, for God Himself is their helper, sustaining them in their work. And they are called to be life-giving springs—bringing refreshment first to Israel, and ultimately to the nations.

Husbands, as priests within your own homes, you would do well to take to heart the lesson found in the names of Aaron's sons.

24 The total amount of the gold from the wave offering used for all the work on the sanctuary was 29 talents and 730 shekels, according to the sanctuary shekel. 25 The silver obtained from those of the community who were counted in the census was 100 talents and 1,775 shekels, according to the sanctuary shekel — 26 one beka per person, that is, half a shekel, according to the sanctuary shekel, from everyone who had crossed over to those counted, twenty years old or more, a total of 603,550 men. 27 The 100 talents of silver were used to cast the bases for the sanctuary and for the curtain — 100 bases from the 100 talents, one talent for each base. 28 They used the 1,775 shekels to make the hooks for the posts, to overlay the tops of the posts, and to make their bands. 29 The bronze from the wave offering was 70 talents and 2,400 shekels. 30 They used it

to make the bases for the entrance to the Tent of Meeting, the bronze altar with its bronze grating and all its utensils, 31 the bases for the surrounding courtyard and those for its entrance and all the tent pegs for the tabernacle and those for the surrounding courtyard.



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	12. The Tabernacle and the Bride

The first thing we want to discuss in this section is the cost of the raw materials to build the tabernacle.



Last week, we told you that the menorah alone costs as much as 10 luxury supercars, an entry-level private jet, or one of the most expensive residential homes in the Chicago Metropolitan Area. This week, the text gives us a receipt that shows us just how much precious metal was used in the construction of the tabernacle. Using these numbers and some trusty calculations, we can find out EXACTLY how much the metals used in the tabernacle would cost today.

I guess this means we have no choice but to pull out the math hulk and start the chant... Math... Math...

Weight of Gold

Biblical measures: 100 Talents and 1,775 Shekels

Conversions:
Talent = 75 lbs
Shekel = 2/5th oz

29 Talents	730 Shekels	
<u>x 75 lbs/talent</u>	<u>x 2/5th oz/shekel</u>	
2,175 lbs	+ 292oz (18.25lbs)	= <u>2,193.25 lbs</u>

(Read Slide)

Weight of Silver

Biblical measures: 100 Talents and 1,775 Shekels

Conversions:
Talent = 75 lbs
Shekel = 2/5th oz

100 Talents	1,775 Shekels	
<u>x 75 lbs/talent</u>	<u>x 2/5th oz/shekel</u>	
7,500 lbs	+ 710z (44.375lbs)	= <u>7,544.4 lbs</u>

(Read Slide)

Weight of Bronze

Biblical measures: 70 Talents and 2,400 Shekels

Conversions:
Talent = 75 lbs
Shekel = 2/5th oz

70 Talents	2,400 Shekels	
x 75 lbs/talent	x 2/5 th oz/shekel	
5,250lbs	+ 960 Oz (60lbs)	= <u>5,310 lbs</u>

All of this amounts to 15,047 pounds of metal—excluding the cloth and wood. In total, the tabernacle likely weighed close to eight tons, yet it was still carried by the priests throughout their journeys. It must have been very difficult to pack up and move this tabernacle. Just imagine how strong it would make the priests who bore the load. Certainly, this was no easy task.

Consider also:

- o **Numbers 9:21 (ESV)**

21 And sometimes the cloud remained from evening until morning. And when the cloud lifted in the morning, they set out, or if it continued for a day and a night, when the cloud lifted they set out.

There were days when, as soon as the cloud settled, the next morning, the priests needed to pack up all 14,000 pounds of tabernacle materials to keep moving! Imagine the dedication this took.

The great weight carried by the priests makes Paul's words really hit home:

- o **2 Corinthians 4:17 (ESV)**

TABERNACLE MATERIALS LEDGER

Offering Record - Exodus 38

MATERIAL	WEIGHT	COST PER OZ	TOTAL COST
BRONZE	5,310 lbs	\$0.16/oz	\$13,593.6
SILVER	7,544.4 lbs	\$79.6/oz	\$9,608,516
GOLD	2,193.25 lbs	\$4,847.89/oz	\$170,122,155.88

TOTAL PROJECT COST: **\$179,744,265.48**

THANK YOU! & BLESSINGS!

(Read Slide)

To put that into perspective for you,
that is the price of 36 million Big Macs...



- Equivalent to 2 Boeing 737s
or 36 private jets



- Same as 900 homes at \$200,000 each



- Enough to buy 180 Lamborghinis



- Could fund 3,000 people's salaries
at \$60,000 each



TABERNACLE MATERIALS COST:
\$179,744,265.48

The tabernacle was very costly, to say the least. Don't forget, it is not some massive structure we are talking about; it is only the size of a single wide trailer. As

we said last week, God's presence is the most costly thing on earth, but often comes veiled so that only those who would seek it will truly find it.

When considering how many salaries this structure could provide, Jesus' words make even more sense.

- o **John 12:3–8 (ESV)**

3 Mary therefore took a pound of expensive ointment made from pure nard, and anointed the feet of Jesus and wiped his feet with her hair. The house was filled with the fragrance of the perfume. 4 But Judas Iscariot, one of his disciples (he who was about to betray him), said, 5 “Why was this ointment not sold for three hundred denarii and given to the poor?” 6 He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it. 7 Jesus said, “Leave her alone, so that she may keep it for the day of my burial. 8 For the poor you always have with you, but you do not always have me.”

When Mary poured out costly oil on Jesus' feet, Judas Iscariot objected, noting that it was worth a year's wages and could have been sold to help the poor. Yet Jesus—the greater tabernacle—was worthy of a far greater offering than what was poured out before Him, though those present did not fully understand. If the tabernacle is worth over a hundred million, surely Jesus was worth pouring out a year's wages for.

When God calls you to sacrifice for him, it is not worth considering what else your resources could be used for. His purpose is always worth every last penny.

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12. The Tabernacle and the Bride

While we remain on the topic of the contributions for the building of the tabernacle, it is worth pausing to address a brief but important biblical difficulty—one that the book of Exodus has helped bring into clearer focus for us.

Recently, we connected Ephesians 4:8–12 with Psalm 68 in light of Exodus, and this connection opens the door to a deeper understanding of the passage.

- o **Ephesians 4:8–10 (ESV)**

8 Therefore it says,

“When he ascended on high he led a host of captives,
and he gave gifts to men.”

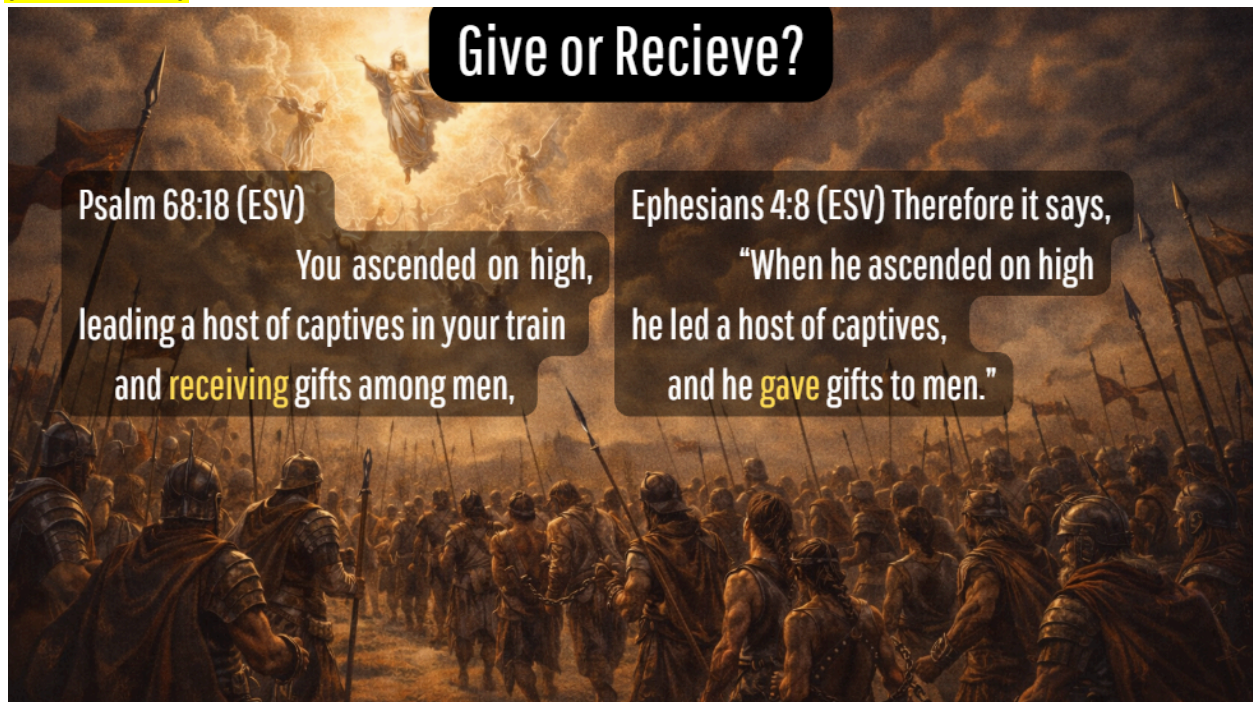
9 (In saying, “He ascended,” what does it mean but that he had also descended into the lower regions, the earth? 10 He who descended is the one who also ascended far above all the heavens, that he might fill all things.)

This verse plainly gives further insight into Jesus' death, descent, resurrection, and the subsequent giving of the fivefold ministers as gifts to the church. We told you that the book of Exodus is an anticipatory parallel to this event because God

descended into Egypt and led a host of captives out, giving them gifts, namely, the plunder of Egypt.

What we did not tell you about this passage is that seeing it in the seed book solves a supposed bible difficulty.

(Read Slide)



Many people have spent countless hours debating whether Paul took the psalmist's words out of context or misquoted Psalm 68. But the answer is actually quite simple: Paul understood the pattern established in Exodus. Just as God gave gifts to the Israelites—most notably the plunder of Egypt—He also received gifts back from them for the building of the tabernacle.

This passage is not an either/or, but a both/and.

In the same way, when Christ ascended, He both received and gave gifts. He received people—those He saved—and then equipped them and gave them back as gifts to the world, in the form of the fivefold ministry.

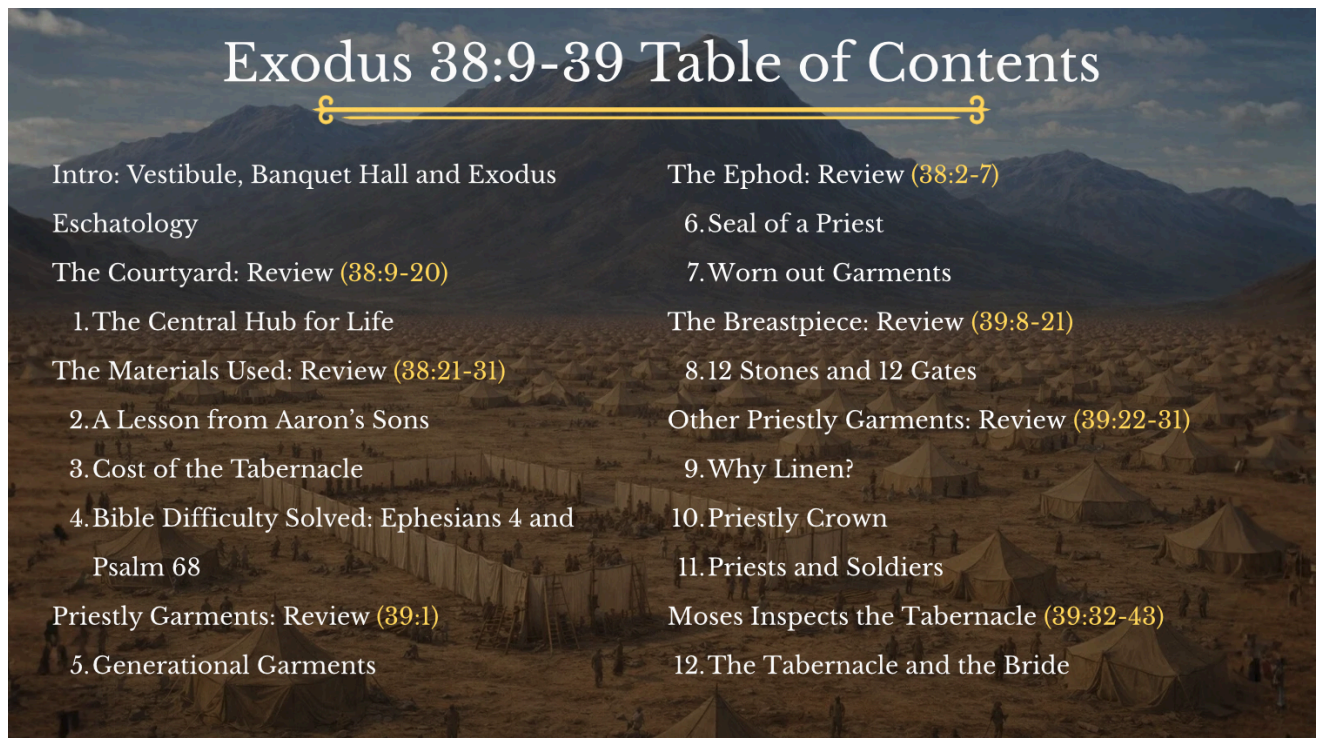
In short, Jesus both received gifts and gave gifts, just as God both gave gifts to Israel and received gifts in return.

As is the case with most apparent Bible difficulties, simply asking "what pattern does this follow" and starting in the Torah seems to provide the solution.

Read Exodus 39

Let's begin our exposition on chapter 39.

39:1 From the blue, purple and scarlet yarn they made woven garments for ministering in the sanctuary. They also made sacred garments for Aaron, as the Lord commanded Moses.

A graphic titled "Exodus 38:9-39 Table of Contents" with a background image of a desert landscape with tents and mountains. The title is centered at the top in white serif font, with a yellow decorative flourish below it. The content is organized into two columns of text in a white serif font, listing various topics and their corresponding Bible references in yellow. The background image shows a vast desert with many small tents pitched in rows, with mountains in the distance under a blue sky with some clouds.

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We want to start our discussion on the priestly garments by reminding you of the Hebrew words that are used to describe what these sacred garments are intended to convey to the people of God.

(DO NOT READ)

“Make sacred garments for your brother...to give him DIGNITY and HONOR” Ex.28:2

H3519 Kavod- Glory, honor,
splendor, wealth



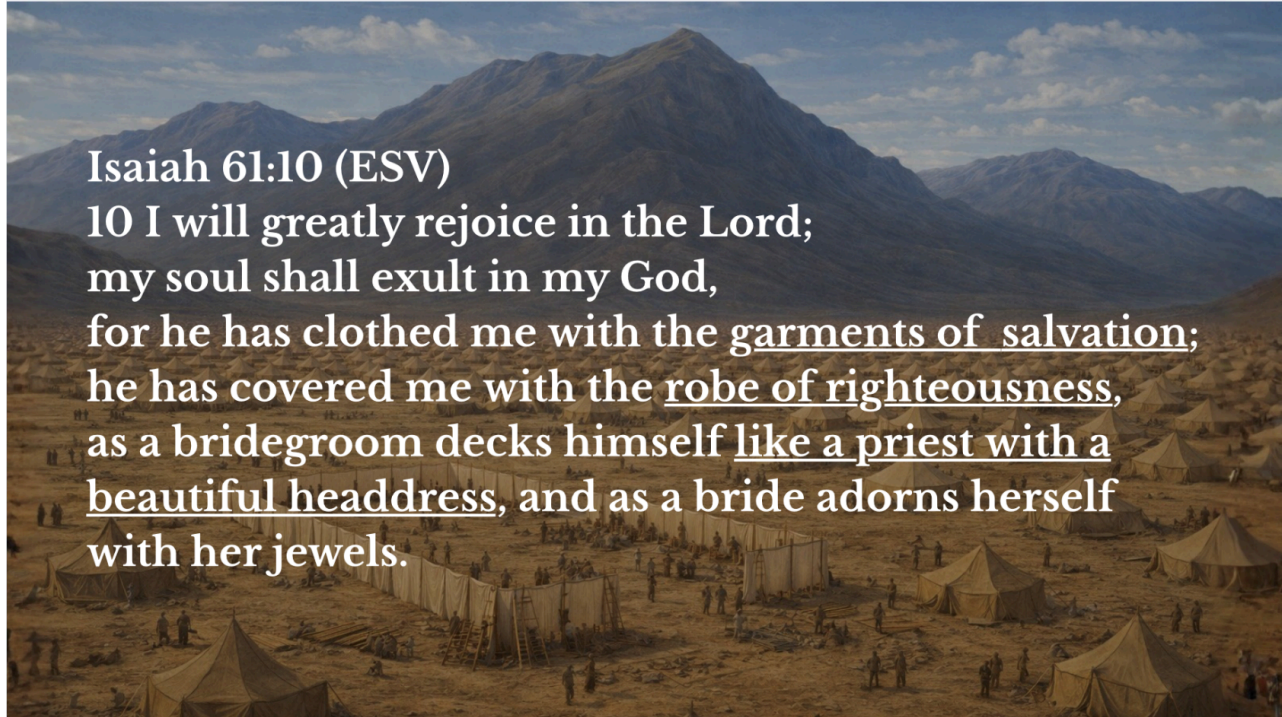
H8597 Tiph'eret- Beauty, glory,
splendor, radiance



The Hebrew word for "dignity" is Kavod, and the Hebrew word for "honor" is tipheret. A more expanded translation would probably say something like "to give him weight, heaviness, importance, distinction AND to give him beauty, radiance, fame, and pride.

We discussed how the Scripture, from this point on, will repeatedly borrow language from the priests and their garments and equate them to a faithful man's integrity and salvation. Let's review some passages on slides to show this.

(READ SLIDE)



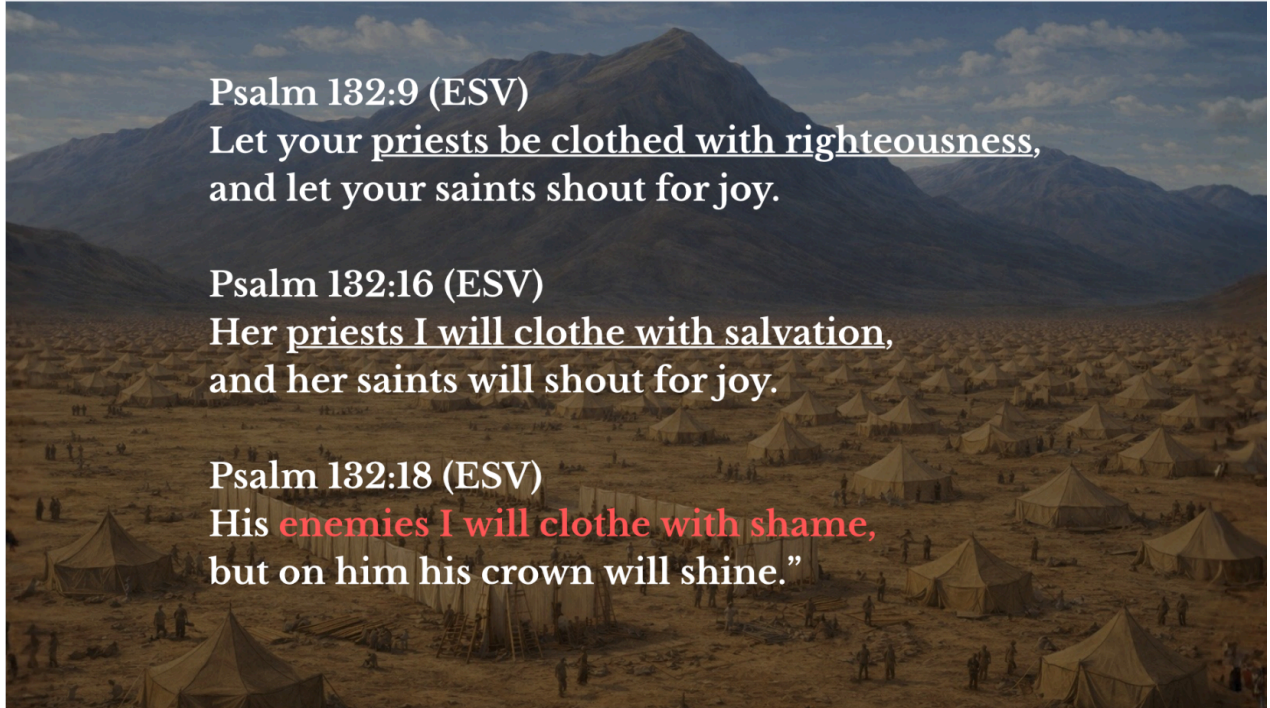
Isaiah 61:10 (ESV)

10 I will greatly rejoice in the Lord;
my soul shall exult in my God,
for he has clothed me with the garments of salvation;
he has covered me with the robe of righteousness,
as a bridegroom decks himself like a priest with a
beautiful headdress, and as a bride adorns herself
with her jewels.

Several beautiful comparisons are being made in this passage. First, the servant of the Lord is being clothed by Adonai with a garment of salvation and a robe of righteousness. This servant is likened to a bridegroom, who is likened to a priest! Everyone in the family of faith is called to wear salvation and righteousness like priestly garments. The priest's garments stood out and were distinct from the rest; this is instructional for us.

Let's go to the Writings and listen to similar language in one of the Songs of Ascent.

(READ SLIDE)



Psalm 132:9 (ESV)

Let your priests be clothed with righteousness,
and let your saints shout for joy.

Psalm 132:16 (ESV)

Her priests I will clothe with salvation,
and her saints will shout for joy.

Psalm 132:18 (ESV)

His **enemies I will clothe with shame,**
but on him his crown will shine.”

While the saints of old were ascending the road to Jerusalem, this was one of the Psalms they would sing. As you can see, the Priests are described as being clothed, but not just with Priestly Garments, but also with righteousness and salvation—just as Isaiah writes.

In contrast, the enemies of God are also clothed, but with shame. You will be covered in something, and it's your choice whether it's shame like God's enemies or salvation like the Priests.

In chapter 28, we also discussed this pattern in New Testament literature.

(DO NOT READ)

“Clothed” cont..

Matthew 22:1-14 (ESV)

(The man with no wedding clothes is bound hand and foot and thrown out into darkness)

Luke 12:35-40 (ESV)

“Stay dressed for action and keep your lamps burning...”

Luke 24:49 (ESV)

“Stay in the city until you have been clothed with power from on high”

Acts 1:8 (ESV)

But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses

Romans 13:12 (ESV)

...let us cast off the works of darkness and put on the armor of light.

Galatians 3:27 (ESV)

for all of you who were baptised into Christ have clothed yourselves with Christ

Ephesians 4:24 (ESV)

put on the new self, created after the likeness of God in true righteousness and holiness.

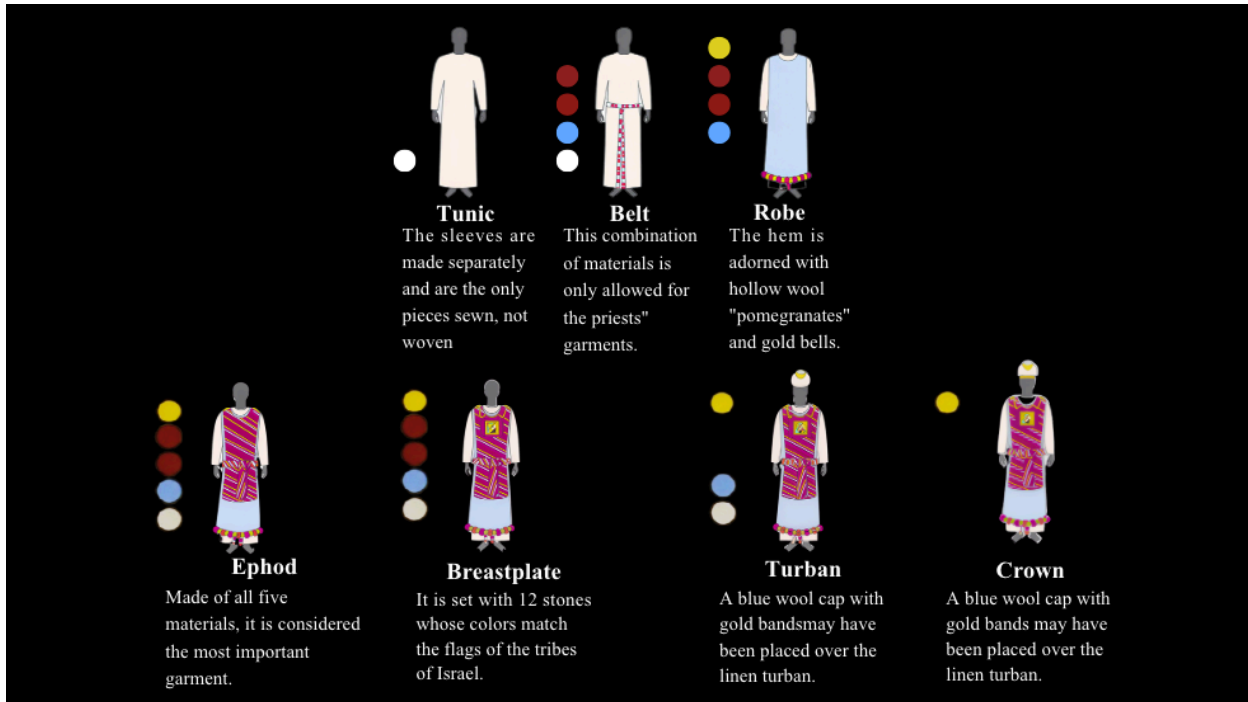
Colossians 3:12 (ESV)

Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience.

We will not review every single passage on this slide, but we want to remind you of the vast amount of passages that use clothing as a metaphor for salvation and righteousness. When you read these passages going forward, you should hyperlink them back to Exodus and the priestly garments; these chapters are the seed for all of these passages.

In chapter 28, we also took a considerable amount of time to examine all the different pieces of the priestly garments. If we zoom in, there are dozens of different items that make up the entire garb. For example, on the breastpiece, there are the 12 stones, the Urim and Thummim, which are 14 different items. Yet, altogether they form the breastpiece. This is also true of the robe. The robe contains pomegranates and bells, but it is one singular piece called the robe.

You should think of this like a three-piece suit. This always refers to a jacket, vest, and pants. Yet, in the entire ensemble, there is also a tie, shirt, shoes, cufflinks, etc. In this way, we showed you that there are seven primary vestments of the priestly garments.



You can see them represented on this slide. This was not the only instance of seven.

The text starts with the outermost garment, the ephod, and moves inward to the garment that is closest to the body, the tunic. This ordering is the reverse of the Tabernacle, which begins with the Ark of the Covenant and moves outward.

Moreover, the Tabernacle starts with a plain outer covering and gets more ornate as you move inward, whereas the priestly garments begin with the most ornate on the outside and become more plain as you get closer to the body. As it has already been stated, the Priests in their vestments are a furnishing and ornament of the Tabernacle in and of themselves. Their purpose is no less great than each station from the gates to the Holy Place.

On the topic of the Ephod, we showed you how it was made of seven distinct materials.

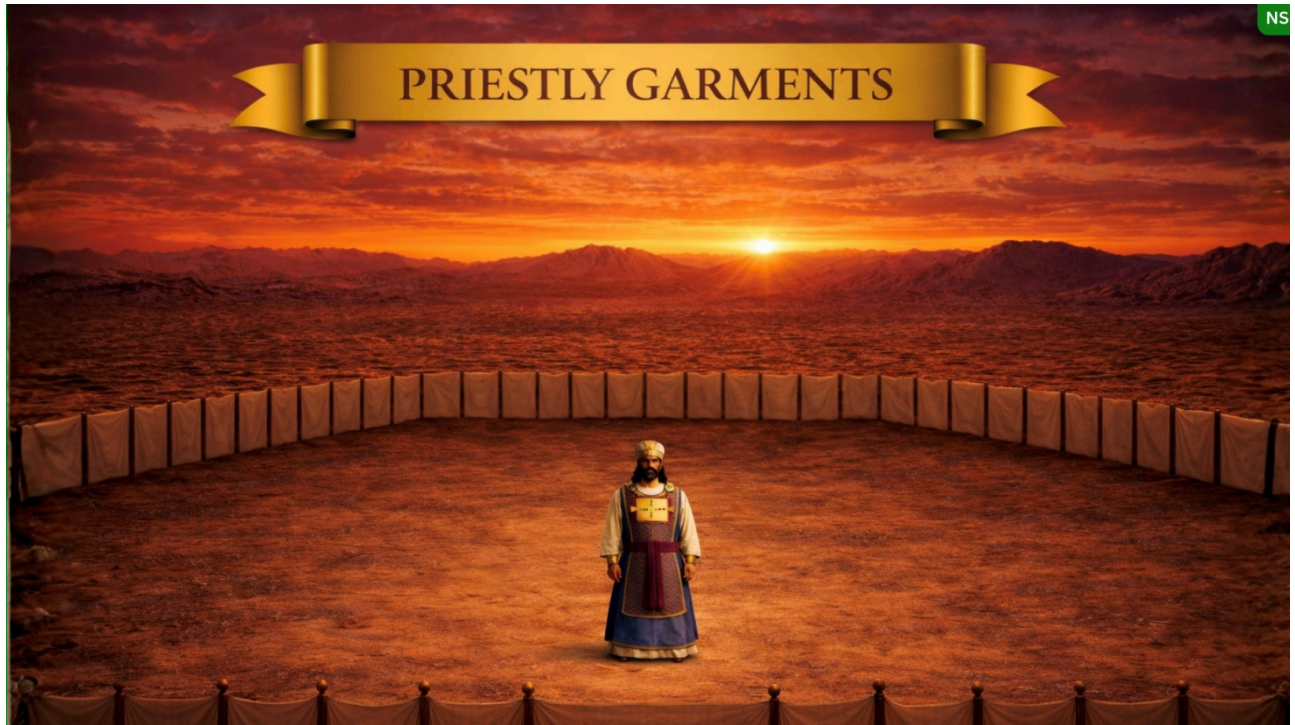
(READ SLIDE)

7 Distinct Materials



1. Gold yarn
2. Blue yarn
3. Purple yarn
4. Scarlet yarn
5. Fine twisted linen
6. Onyx stones
7. Gold Filagree

In Exodus 28, the makeup of the high priest's clothing isn't random; rather, it shows that the priest is supposed to be a forerunner for the entire nation. He must be a priest who is clothed in divine royalty and can then reflect that to the rest of God's people. This was true of the priest and it was promised to be true of the entire nation as well.



With the review down, let's look at some aspects we have yet to touch on. The base layer of the Priestly Garments was a tunic made from fine linen.

- o **Exodus 28:39 (NIV)**

- ³⁹ "Weave the tunic of fine linen and make the turban of fine linen. The sash is to be the work of an embroiderer.



This image shows the full journey of linen from plant to fabric: flax is first pulled from the ground and bundled, then soaked in water to loosen the fibers; once dried, the stalks are crushed and scraped to remove the outer material; the fibers are then combed into smooth strands, spun into thread using a spindle, and finally woven on a loom into linen cloth—transforming a raw plant into a refined material fit for sacred use.

This process took time; it took strength and the stripping away of what did not belong. From the hammered gold to the fine linen, practically every aspect of construction for the Tabernacle and the Priests was arduous and involved the stripping away of what did not belong. The flax starts as rough and rigid, but eventually becomes soft and pliable. What remained after the stripping was not just a pretty fabric—but a sacred uniform for generational use. Aaron served as High Priest for approximately 40 years, yet after all that time and use, his garments remained intact and ready for the next generation.

(READ SLIDE)

Numbers 20:27-29 (NIV)

27 Moses did as the Lord commanded: They went up Mount Hor in the sight of the whole community.



28 Moses removed Aaron's garments and put them on his son Eleazar. And Aaron died there on top of the mountain.



Then Moses and Eleazar came down from the mountain.



29 and when the whole community learned that Aaron had died, all the Israelites mourned for him thirty days.



Aaron's final act was taking off his tunic and watching his brother place it on his son. What an incredible picture. Aaron exemplifies an essential facet of fatherhood that shines down to us. All Godly men should seek to strip themselves of everything they have and all that they are for their sons' advancement.

Aaron's tunic was more than clothing; it was a divine symbol of calling and destiny. Aaron lived and died for that calling and passed it on to his son. Let's move to the prophets.

(READ SLIDE)

Judges 12:8–10 (NIV)

Ibzan, Elon and Abdon

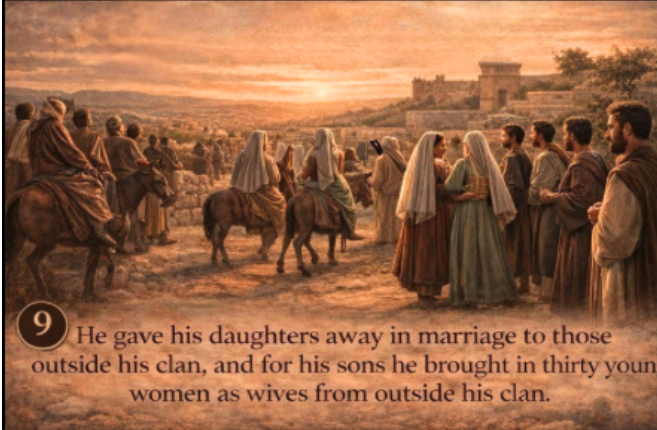
8 After him, Ibzan of Bethlehem led Israel.



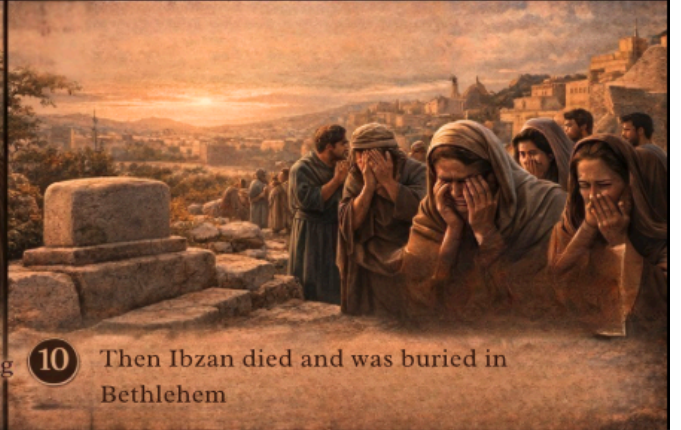
9 He had thirty sons and thirty daughters.



9 He gave his daughters away in marriage to those outside his clan, and for his sons he brought in thirty young women as wives from outside his clan.



10 Then Ibzan died and was buried in Bethlehem



Ibzan has for many years been a prophetic figure in the One Association. He gives what is most precious—his daughters. He sent them off to those throughout Israel to sow Shalom and unity across the nation. Ibzan cared more about the mission than his personal comfort and preference. Because he was head of all of Israel, he had every right to pick husbands for his daughters inside his own clan. Instead, he chose sacrifice for the sake of the generations and the entire nation. Ibzan, like Aaron, stands tall as a faithful father passing down faith to another generation.

Let's go to the Writings.

(READ SLIDE)

1 Chronicles 29:2–3 (NIV)



David is one of the final examples in the Tanakh of a faithful father. He did not spend his golden years building a lifestyle that was increasingly lavish and decadent. Instead, he spent the wealth he had obtained to secure the legacy and calling of his son.

Aaron took what was his—the garments, and gave them to his son. Ibzan gave what was his—his daughters and gave them to spiritual sons throughout the nation. David gave what was his—his wealth, and gave it to his son Solomon.

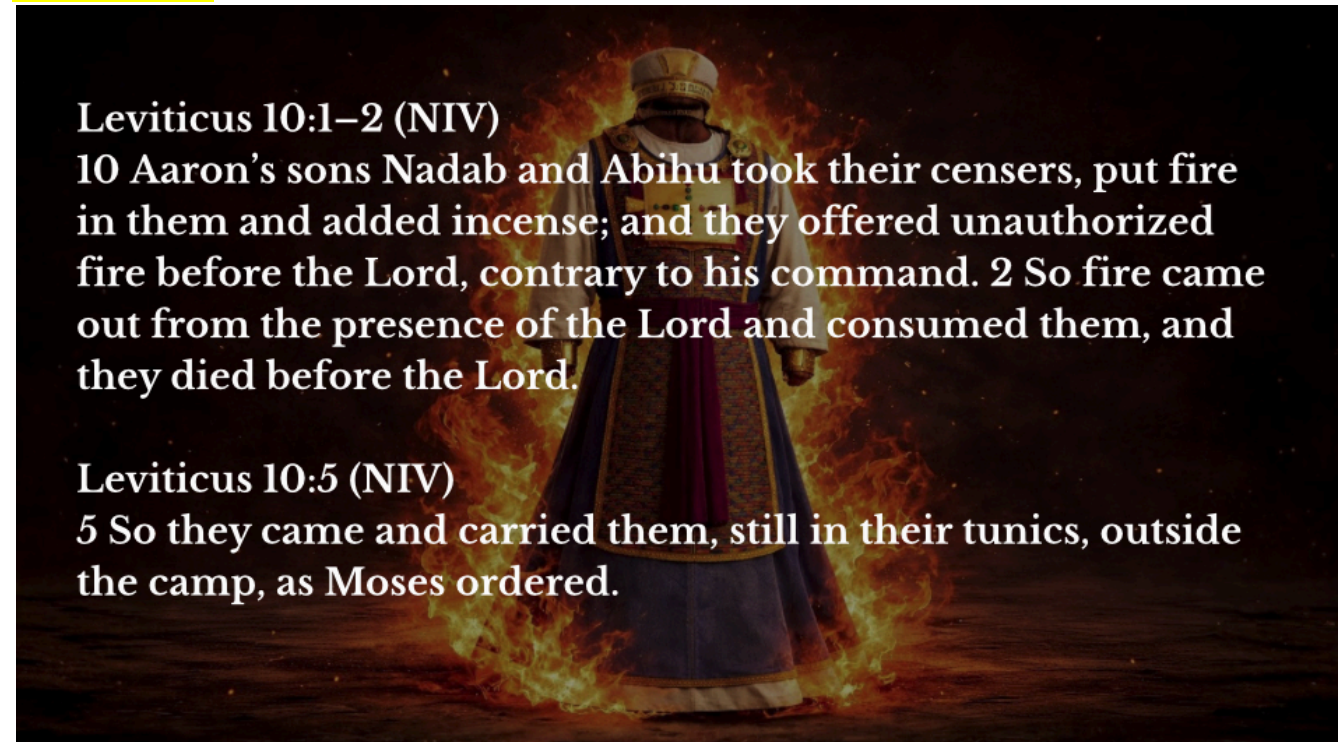
The Priestly garments present an instructional example for fathers as the faith they pass on to their sons. Aaron's garments were made of a substance that withstood daily service to the Lord. They were involved with blood, fire, wild animals, and many things that risked destroying them—yet they remained intact not just for the man, Aaron—but also for his son.

This is inspirational for our faith and daily walk with Messiah. Your faith must be made from a substance that is pure. One that has been stripped of what does not

belong and can handle the daily wear and tear. A faith that can interact with death, fire, and what is dangerous and unpredictable. That is the kind of garment, or faith, that can withstand generations.

If we turn the jewel and continue to look into the garments, we learn that Aaron's are not the only ones that withstood the fire and test of daily priestly service.

(READ SLIDE)



Despite being made of linen, a fabric that is highly flammable—the fire from the tabernacle did not burn the tunics; it only burned the men. The tunic endured the flames because it represented the heavenly authority and responsibility that God gave to the Priests and so, it had to remain for another to carry.

Even when the man was lacking, God was not. Adonai was able to preserve the calling and responsibility of the Priest despite the weakness of the man wearing it.

We spoke on this in a message titled "Fireproof Tunic". We found out later that Rashi was saying this long before we were.

(READ SLIDE)



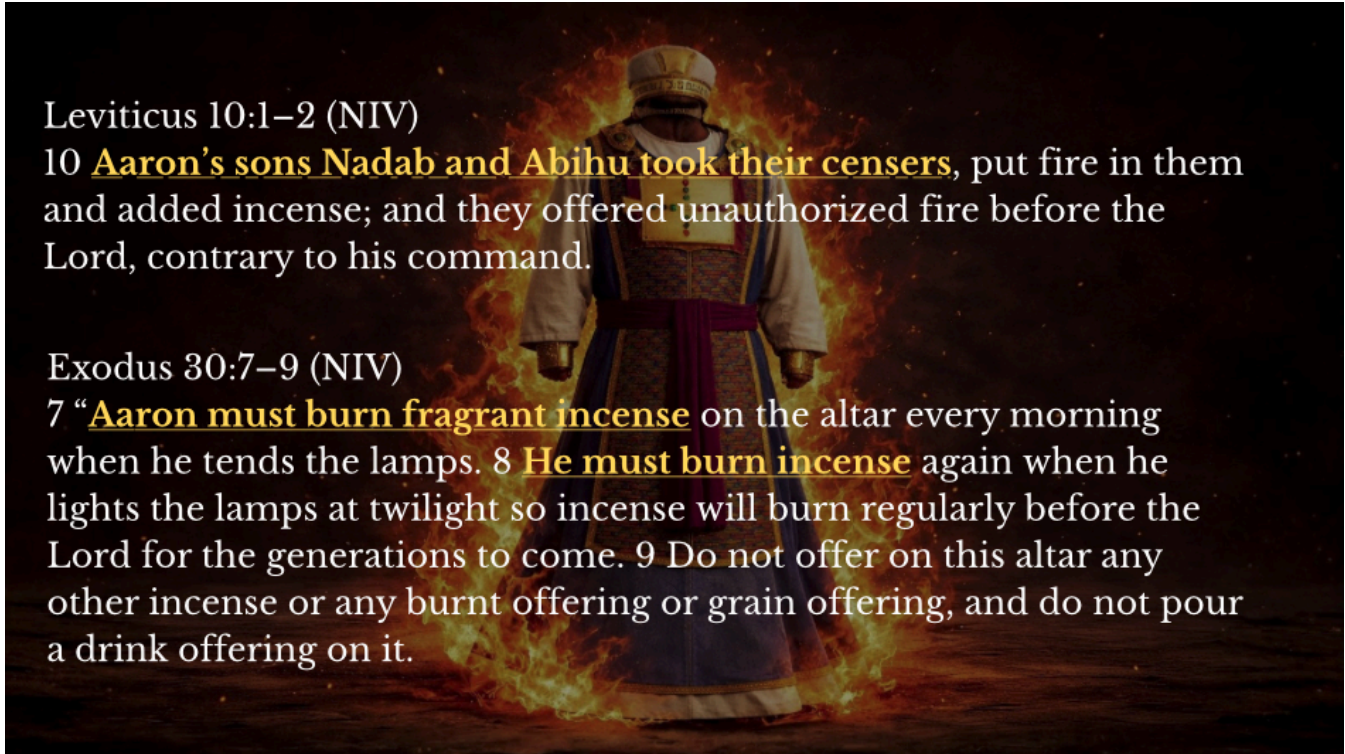
RASHI

By their tunics. “Their” tunics being those of the dead brothers, thus proving that their garments were not burned, only their souls—by two tendrils of flame that entered their nostrils.

Michael Carasik, ed., *Leviticus: Introduction and Commentary*, trans. Michael Carasik, First edition, *The Commentators' Bible* (Philadelphia, PA: The Jewish Publication Society, 2009), 63–64.

Many speculate on why the sons were burned and why the fire was unauthorized or strange. Some say it was because it was the wrong time, or perhaps that they were inebriated. These are not compelling. Luckily for us, we are in Exodus and the Law gives us the answer.

(READ SLIDE, emphasize highlights)

A priest in traditional attire, including a white and blue robe and a white turban, stands in front of a large, intense fire. The fire is bright orange and yellow, with flames reaching up. The background is dark, making the fire and the priest stand out.

Leviticus 10:1–2 (NIV)

10 **Aaron's sons Nadab and Abihu took their censers**, put fire in them and added incense; and they offered unauthorized fire before the Lord, contrary to his command.

Exodus 30:7–9 (NIV)

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.

The text does not say they were drunk or that it was the wrong time, but it does say they did it without their father, Aaron—the one who was supposed to be burning it.

Herein lies the God-ordained order. Fathers give their lives for their sons, and sons spend their lives serving in the way laid out by their fathers.

o **Psalm 145:3–8 (NET)**

^{145:3} The Lord is great and certainly worthy of praise!

No one can fathom his greatness!

^{145:4} One generation will praise your deeds to another,
and tell about your mighty acts!

^{145:5} I will focus on your honor and majestic splendor,
and your amazing deeds!

^{145:6} They will proclaim the power of your awesome acts!
I will declare your great deeds!

^{145:7} They will talk about the fame of your great kindness,
and sing about your justice.

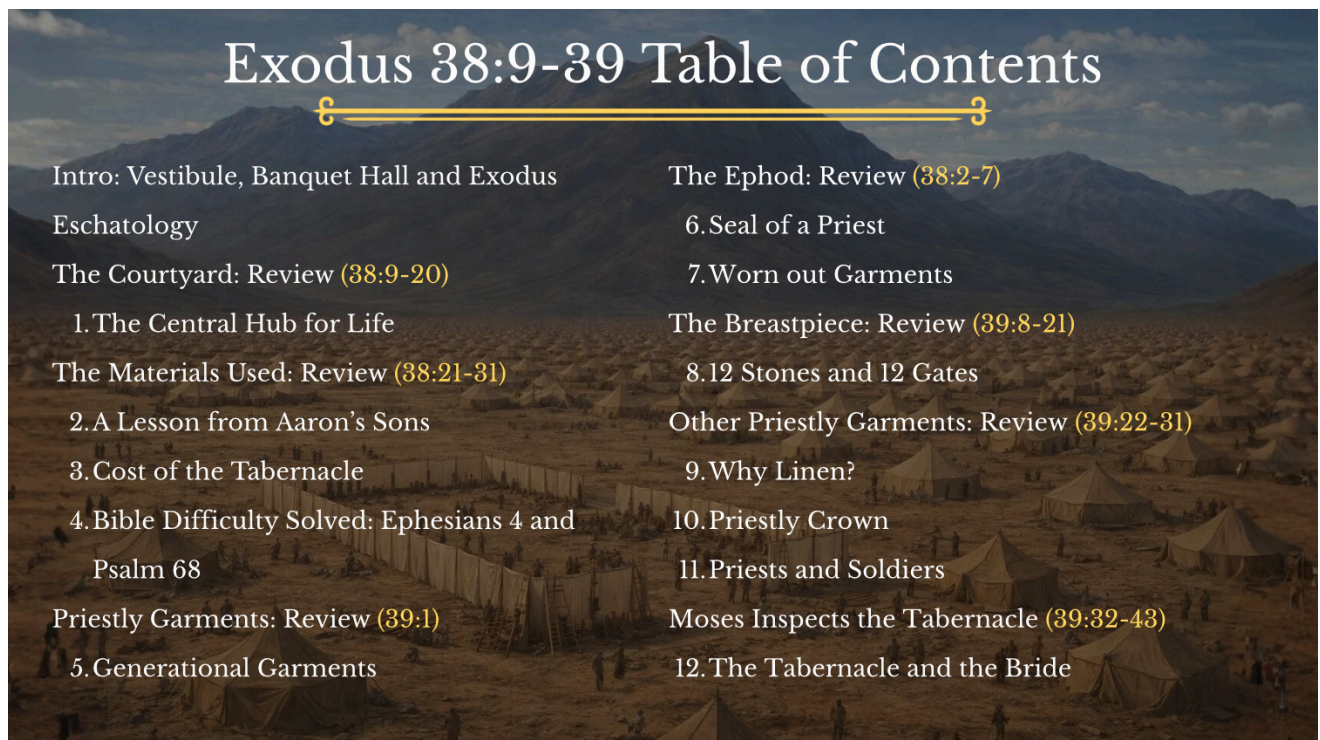
^{145:8} The Lord is merciful and compassionate;
he is patient and demonstrates great loyal love.

The sacred garments are not a spiritual jersey or status symbol. They are a sacred and multi-dimensional responsibility imposed into earthly fabrics. They are a calling that outlives the man, passes from generation to generation, and belongs to heaven itself.

Let's keep reading.

2 They made the ephod of gold, and of blue, purple and scarlet yarn, and of finely twisted linen. 3 They hammered out thin sheets of gold and cut strands to be worked into the blue, purple and scarlet yarn and fine linen — the work of a skilled craftsman. 4 They made shoulder pieces for the ephod, which were attached to two of its corners, so it could be fastened. 5 Its skillfully woven waistband was like it — of one piece with the ephod and made with gold, and with blue, purple and scarlet yarn, and with finely twisted linen, as the Lord commanded Moses.

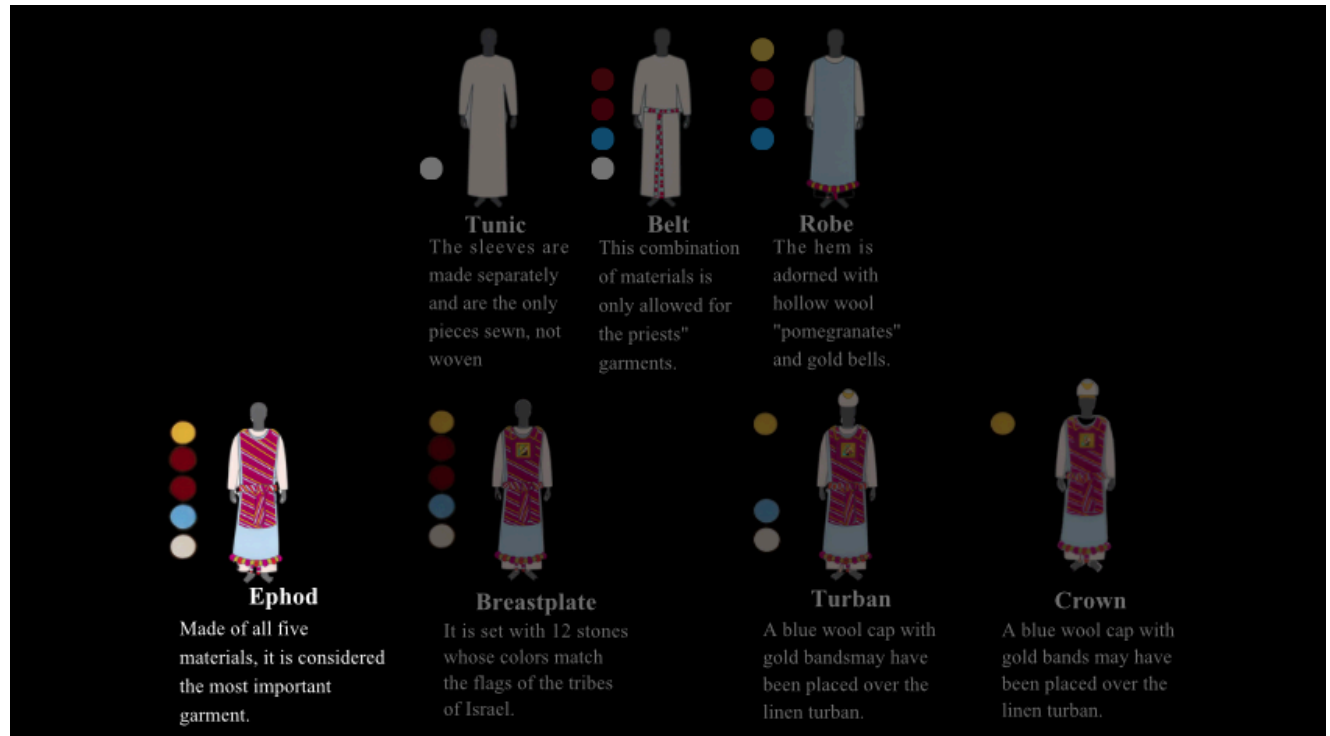
6 They mounted the onyx stones in gold filigree settings and engraved them like a seal with the names of the sons of Israel. 7 Then they fastened them on the shoulder pieces of the ephod as memorial stones for the sons of Israel, as the Lord commanded Moses.



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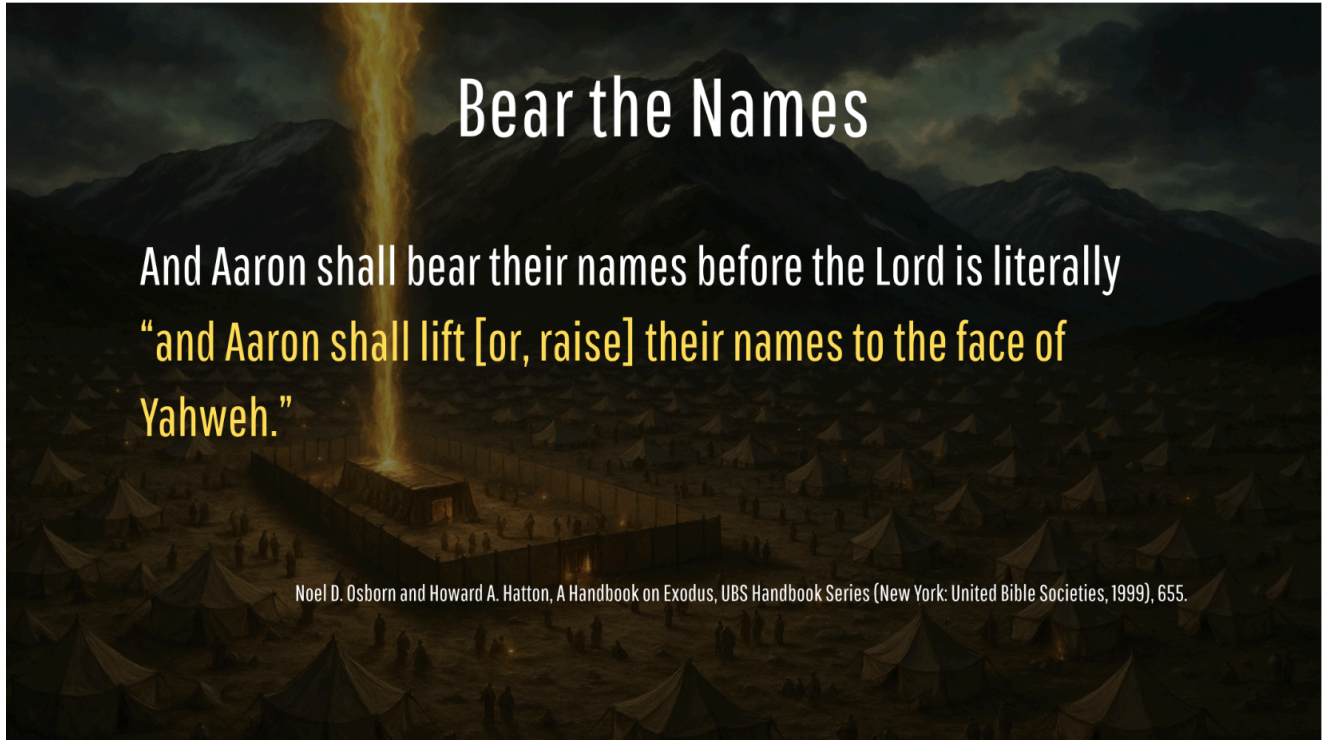
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Let's begin our review by bringing up our seven vestments so we can make proper distinctions on what part of the garment we are discussing.



The ephod is the garment that the breastpiece is placed upon. The ephod is made of blue, purple and scarlet yarn, linen, and sheets of gold woven into the fabric. The ephod also contained the shoulder pieces. You should remember these from our earlier chapters. Take a look at this commentary.

(READ SLIDE)



The wording of this passage implies that Israel (as written on the shoulder pieces) is elevated and upheld before God on the shoulders of the High Priest.

The shoulder pieces show us that the priests have the awesome responsibility of bearing the glorious weight of acting as a representative of God and his people. This reflects the desire of Adonai to provide a priest who bears the tribes of Israel upon his person. The ephod, secured tightly by its waistband, shows that this is a responsibility that cannot be easily removed or shaken; it is bound to him.

Moreover, take a look at this slide on shoulder symbolism:

(READ highlights)

Shoulder Symbolism

Deuteronomy 33:12 (ESV)	Of Benjamin he said, "The beloved of the LORD dwells in safety. The High God surrounds him all day long, and dwells between his shoulders. "
Isaiah 9:6 (ESV)	For to us a child is born, to us a son is given; and the government shall be upon his shoulder , and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.
Isaiah 22:22 (ESV)	And I will place on his shoulder the key of the house of David. He shall open, and none shall shut; and he shall shut, and none shall open.
Isaiah 49:22 (ESV)	Thus says the Lord GOD: "Behold, I will lift up my hand to the nations, and raise my signal to the peoples; and they shall bring your sons in their arms, and your daughters shall be carried on their shoulders
Isaiah 11:14 (ESV)	But they shall swoop down on the shoulder of the Philistines in the west, and together they shall plunder the people of the east. They shall put out their hand against Edom and Moab, and the Ammonites shall obey them.

These passages are just a few that we could have chosen from. As you can see, shoulders in the Bible symbolize: Being in God's will, God's government, His authority, service, and unity in the family of God.

Let's take a closer look at one of the Isaiah references before we move on.

- o **Isaiah 9:6 (NIVUK84)**

6 For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace.

The priests carried the names of the 12 sons of Israel on their shoulders, representing God's government. So too, the Messiah is said to carry the government on his shoulders, foreshadowing that the Messiah would be the perfect High Priest that these garments were pointing towards.

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There is something more we wanted to introduce to you about the shoulder pieces.

(READ SLIDE)

Like a Seal

Exodus 39:6 (NIV)

6 They mounted the onyx stones in gold filigree settings and engraved them **like a seal** with the names of the sons of Israel.

Song of Solomon 8:5-7 (NIV)

She

Under the apple tree I roused you;
there your mother conceived you,
there she who was in labor gave you birth.

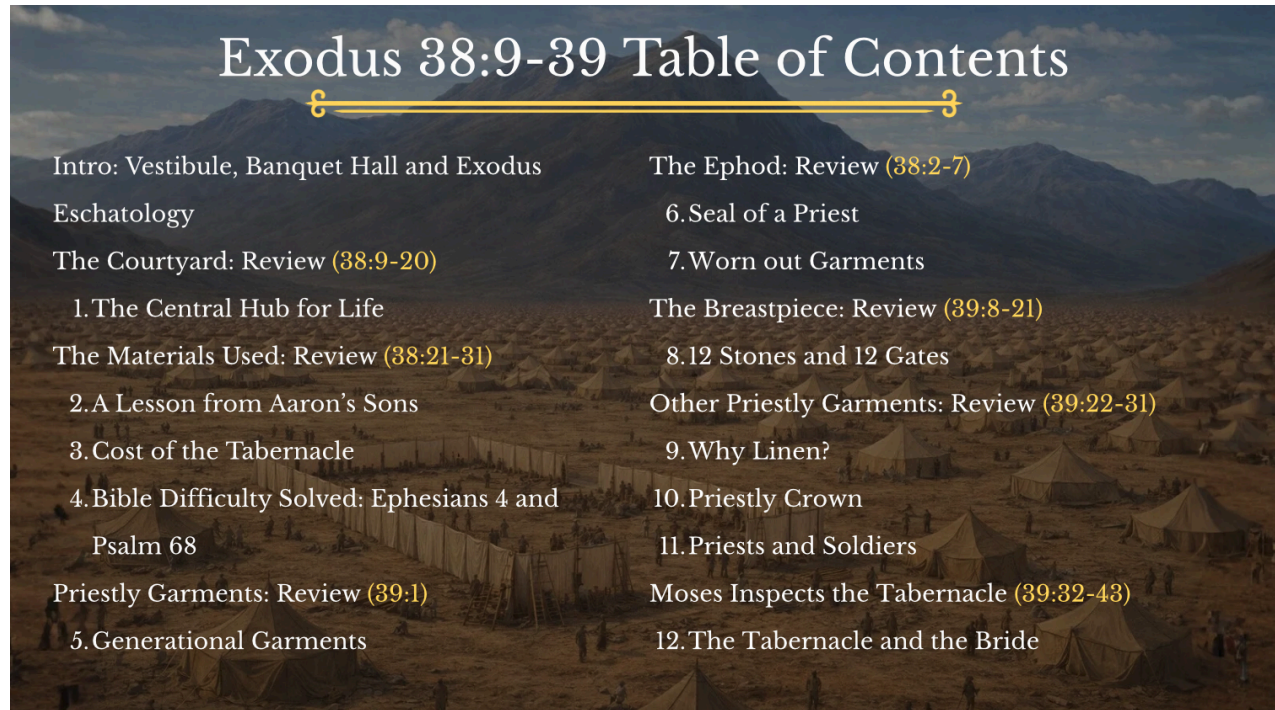
6 **Place me like a seal over your heart,
like a seal on your arm;**

for love is as strong as death,
its jealousy unyielding as the grave.
It burns like blazing fire,
like a mighty flame.

The bride's request in the Song of Solomon—that she be set as a seal upon his heart and upon his arm—comes into sharper focus when viewed through the lens of Exodus. The priests bore the names of the people before the LORD, engraved like seals on stones, carried both over their hearts and upon their shoulders. In this way, they continually brought the people into remembrance before God.

Seen in this light, the woman in the Song of Songs is asking something profound. She is asking her husband to carry her in remembrance before the LORD in the same manner the priests carried Israel. In essence, she is calling him to act as a priest toward her—to bear her before God with faithful love and continual devotion.

As we have shown you, the Priestly Garments are not something essential to Exodus and the Torah alone; they are continually referenced and used as a metaphor for spiritual clothing, wedding garments, and even a husband and wife relationship. Understanding the Priestly Garments brings greater clarity to the whole of scripture.



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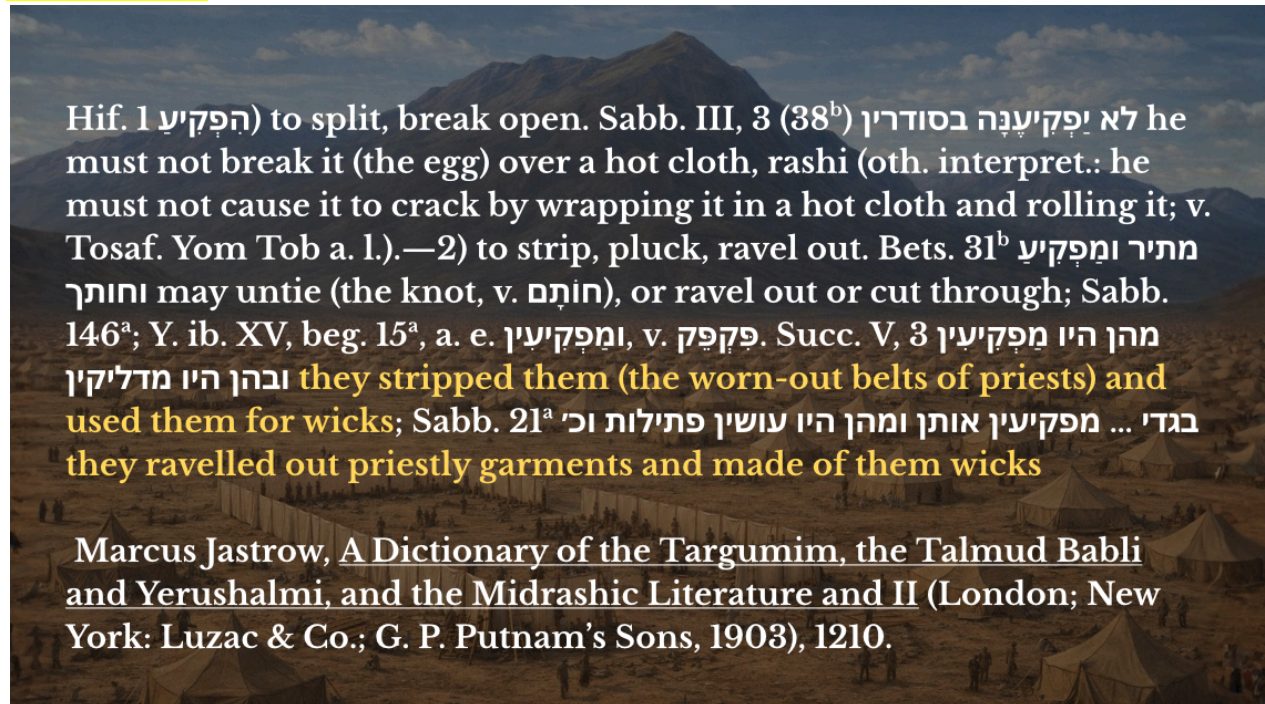
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We have discussed at length the use of the Ephod in daily service, but something is worth addressing—what happened when those garments reached the end of

their life? They were not discarded or treated as common, but carefully taken apart, repurposed, and transformed to serve in an entirely new way. This is intentional—and even reflected in the language used by the rabbis, which describes the garments being "paqa", or "unraveled" in order to become wicks.

You may remember this from a message titled "Beef, Water and Fire." This first source is from the Dictionary of the Targumim.

(READ SLIDE)

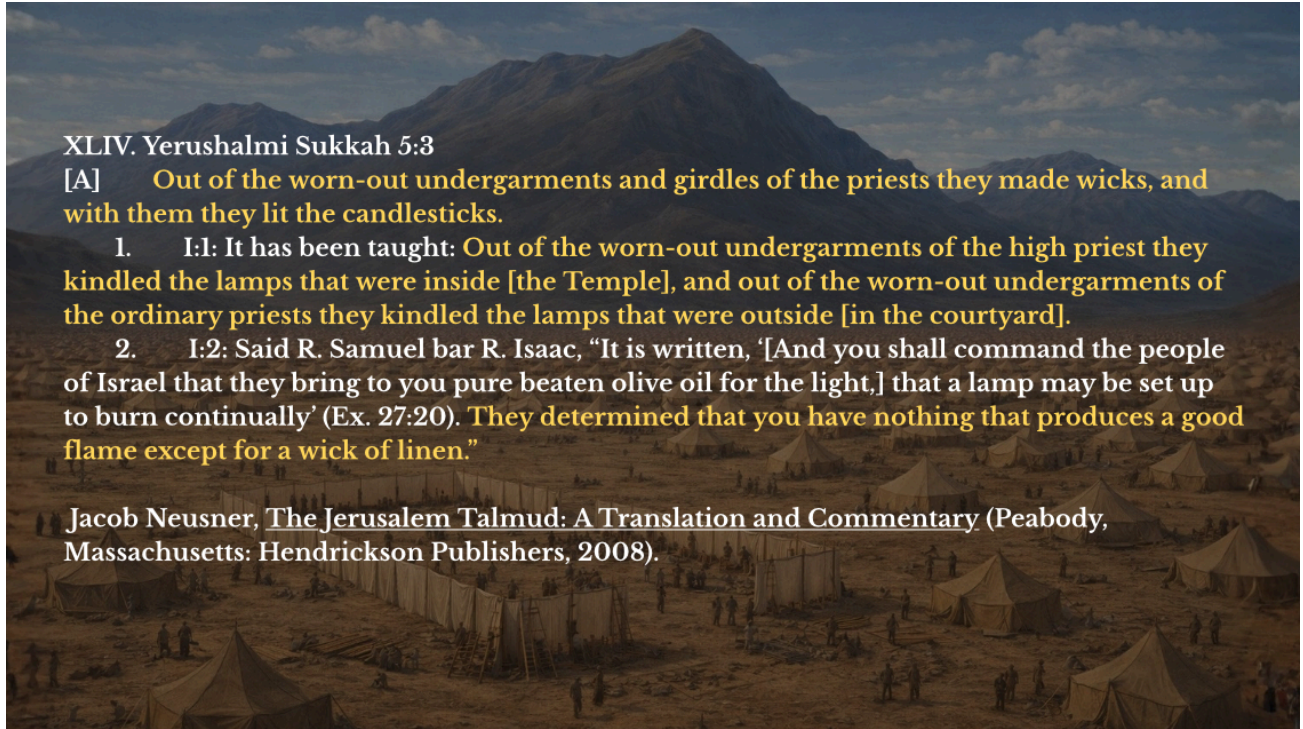


Hif. 1 הפקיע (הפקיע) to split, break open. Sabb. III, 3 (38^b) לא יפקיענה בסודרין he must not break it (the egg) over a hot cloth, rashi (oth. interpret.: he must not cause it to crack by wrapping it in a hot cloth and rolling it; v. Tosaf. Yom Tob a. l.).—2) to strip, pluck, ravel out. Bets. 31^b מתיר ומפקיע may untie (the knot, v. חותם), or ravel out or cut through; Sabb. 146^a; Y. ib. XV, beg. 15^a, a. e. ומפקיעין, v. פקפק. Succ. V, 3 מהן היו מפקיעין **they stripped them (the worn-out belts of priests) and used them for wicks**; Sabb. 21^a בגדי ... מפקיעין אותן ומהן היו עושין פתילות וכי **they ravelled out priestly garments and made of them wicks**

Marcus Jastrow, A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature and II (London; New York: Luzac & Co.; G. P. Putnam's Sons, 1903), 1210.

Here is another academic source from The Jerusalem Talmud.

(READ HIGHLIGHT)



XLIV. Yerushalmi Sukkah 5:3

[A] Out of the worn-out undergarments and girdles of the priests they made wicks, and with them they lit the candlesticks.

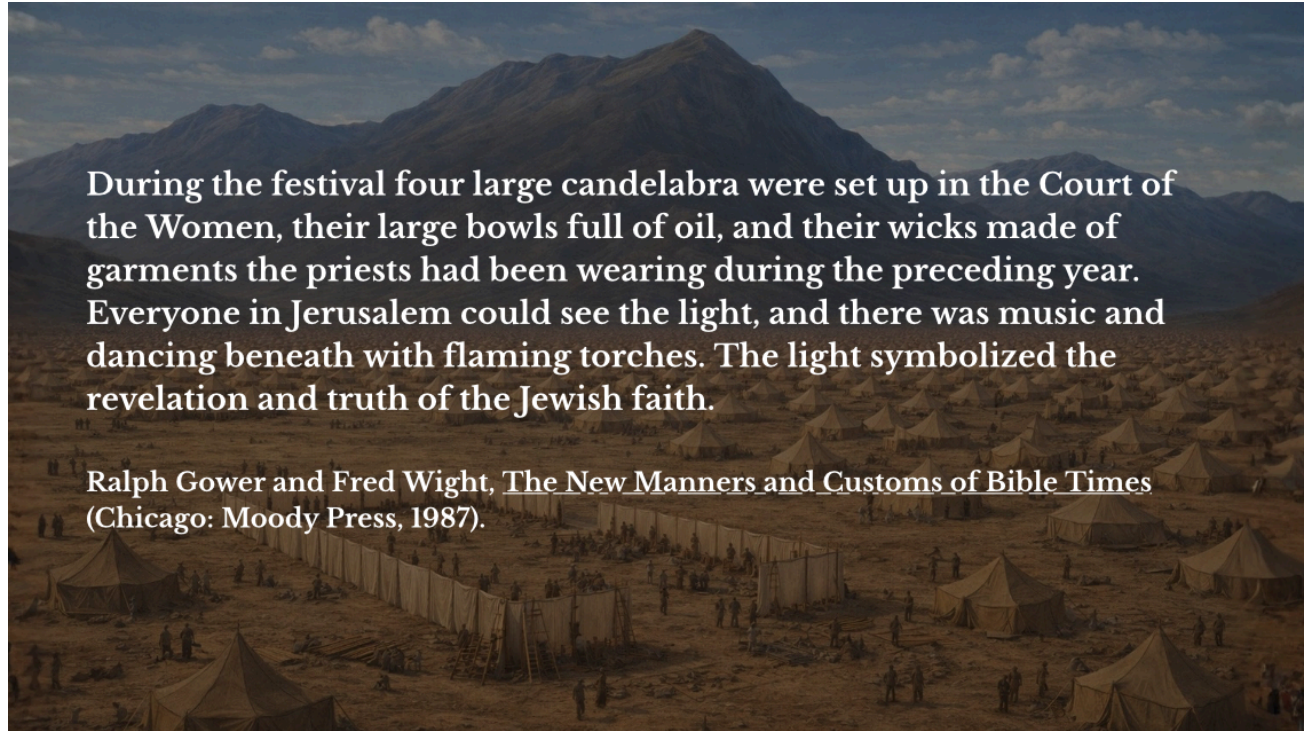
1. I:1: It has been taught: Out of the worn-out undergarments of the high priest they kindled the lamps that were inside [the Temple], and out of the worn-out undergarments of the ordinary priests they kindled the lamps that were outside [in the courtyard].

2. I:2: Said R. Samuel bar R. Isaac, "It is written, '[And you shall command the people of Israel that they bring to you pure beaten olive oil for the light,] that a lamp may be set up to burn continually' (Ex. 27:20). They determined that you have nothing that produces a good flame except for a wick of linen."

Jacob Neusner, The Jerusalem Talmud: A Translation and Commentary (Peabody, Massachusetts: Hendrickson Publishers, 2008).

Even beyond the Biblical Text, the use and importance of Priestly Garments cannot be overstated. Let's look at one more source that describes another use of these worn-out garments on the Feast of Tabernacles.

(READ SLIDE)



During the festival four large candelabra were set up in the Court of the Women, their large bowls full of oil, and their wicks made of garments the priests had been wearing during the preceding year. Everyone in Jerusalem could see the light, and there was music and dancing beneath with flaming torches. The light symbolized the revelation and truth of the Jewish faith.

Ralph Gower and Fred Wight, The New Manners and Customs of Bible Times (Chicago: Moody Press, 1987).



Out of the portal to Heaven came the design of these garments. No other clothing in all history has its origin in the stars. No other garment is a divine composite of

God's dwelling on earth, and is used as a means to commune with God himself inside a shadow of God's throne.

The Priestly Garments represent the men who wore them and the weight and calling they carried. Just as the fathers lived on through their sons—the garments themselves lived on after death as they were used to light the flame of Adonai in the House of God.

We are not Levites, but we wear holy vestments of salvation every day. As we endeavor to produce generations of priests across the nations—the charge is the same for us as it has always been.

- o **Luke 12:35 (ESV)**

- ³⁵ **“Stay dressed for action and keep your lamps burning,**

8 They fashioned the breastpiece — the work of a skilled craftsman. They made it like the ephod: of gold, and of blue, purple and scarlet yarn, and of finely twisted linen. 9 It was square — a span long and a span wide — and folded double. 10 Then they mounted four rows of precious stones on it. In the first row there was a ruby, a topaz and a beryl; 11 in the second row a turquoise, a sapphire and an emerald; 12 in the third row a jacinth, an agate and an amethyst; 13 in the fourth row a chrysolite, an onyx and a jasper. They were mounted in gold filigree settings. 14 There were twelve stones, one for each of the names of the sons of Israel, each engraved like a seal with the name of one of the twelve tribes.

15 For the breastpiece they made braided chains of pure gold, like a rope. 16 They made two gold filigree settings and two gold rings, and fastened the rings to two of the corners of the breastpiece. 17 They fastened the two gold chains to the rings at the corners of the breastpiece, 18 and the other ends of the chains to the two settings, attaching them to the shoulder pieces of the ephod at the front. 19 They made two gold rings and attached them to the other two corners of the breastpiece on the inside edge next to the ephod. 20 Then they made two more gold rings and attached them to the bottom of the shoulder pieces on the front of the ephod, close to the seam just above the waistband of the ephod. 21 They tied the rings of the breastpiece to the rings of the ephod with blue cord, connecting it to the waistband so that the breastpiece would not swing out from the ephod — as the Lord commanded Moses.

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Before we move into our next section of Exodus 39, which involves the construction of the breastpiece, it is helpful to briefly remember what we learned when God first gave the instructions for it in Exodus 28.

In that earlier passage, the breastpiece was introduced as the "breastpiece of decision." Its purpose was to aid the priest in seeking the Lord and making decisions on behalf of the nation of Israel.



The design of the breastpiece immediately draws our attention to the twelve stones, each engraved with the name of one of the tribes of Israel. As we just discussed, the priest already carried the tribes on his shoulders through the onyx stones of the ephod, but here the tribes appear again individually over the priest's heart.

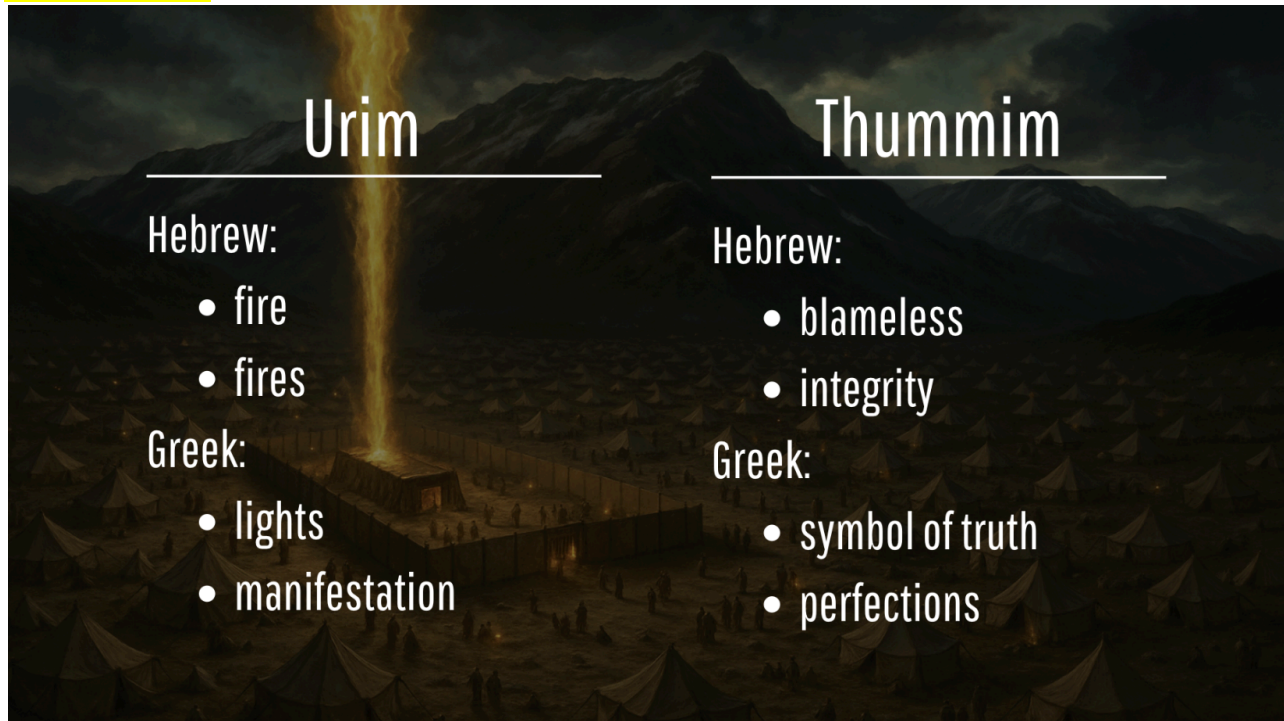
We learned that this was a powerful picture of whenever the priest sought the Lord for direction, the people of Israel were literally present before him. The decisions he made before God could never be separated from the people he represented.

We also observed that throughout the history of Israel, the priestly garments were connected to moments of national decision. Scripture shows leaders inquiring of the Lord through the priest and the ephod (BRING ME THE EPHOD), and those decisions would affect the movement and direction of the entire nation. The priest did not act for himself; he stood as a representative of the whole people before God.

Another major facet of the breastpiece was the Urim and the Thummim, which were placed within the breastpiece directly over the heart of the priest. Their

exact physical form has been debated for centuries, but their purpose was clear: they were the means by which the priest discerned the Lord's will or judgment.

(Do not read)



In the Hebrew language, the words themselves point toward the ideas of light, manifestation, integrity and truth. All of this is pointing to the fact that righteous decisions come through the revealing light of the Spirit and the perfection of truth from His word.

(DO NOT READ)

Urim: Spirit

fire, lights, manifestation

Isaiah 4:4 (NIV)

4 The Lord will wash away the filth of the women of Zion; he will cleanse the bloodstains from Jerusalem by a spirit of judgment and a **spirit of fire**.

Genesis 1:2–3 (ESV)

And the **Spirit** of God was hovering over the face of the waters.
3 And God said, "Let there be light," and there was **light**.

1 Corinthians 12:7 (NIV)

7 Now to each one the **manifestation** of the **Spirit** is given for the common good.

Thummim: Word

blameless, truth, perfection

Psalm 119:1 (ESV)

119 Blessed are those whose way is **blameless**, who walk in the **law of the Lord**!

John 17:17 (ESV)

17 Sanctify them in the **truth**; your **word is truth**.

Psalm 19:7 (ESV)

7 The **law** of the Lord is **perfect**, reviving the soul.

The prophet Isaiah alludes to a Spirit of Fire that will cleanse Israel of its impurities. The Spirit in Genesis 1 appears immediately preceding the creation of light and the beginning of the week of creation. Furthermore, in 1 Corinthians 12, the Apostle Paul describes the various manifestations of the Spirit, each serving a distinct purpose in the edification of the body.

In Psalm 119, those who adhere to the Word are deemed blameless. In John 17, the Word is explicitly referred to as the embodiment of truth. Lastly, in Psalm 19, the Law is described as perfect (Hebrew word: *thummim*), possessing the ability to rejuvenate the soul.

Almost none of these passages were present during the making of the priestly garments. Yet, here in the seed book expanded, we are seeing a pattern emerge that will be carried throughout the entire Biblical canon.

When anyone follows the God of Israel, they too—like Aaron, must inquire of the Urim and the Thummim, the Word and the Spirit. As we have discussed in previous teachings, there can never be a time when we inquire of the Word **or** the Spirit, proper decision making requires both. Consider David's last words in 2 Samuel 23.

o **2 Samuel 23:2 (NIV)**

²“The Spirit of the Lord spoke through me;
his word was on my tongue.

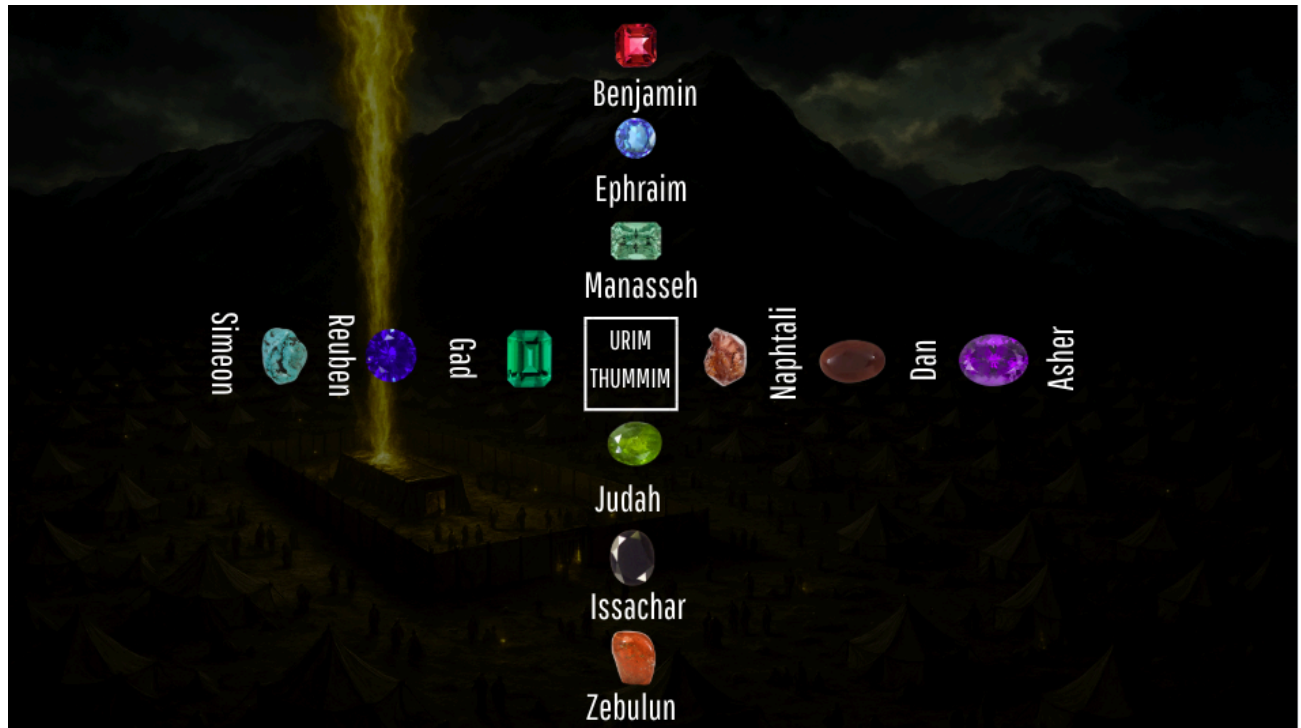
Whenever the Priest inquired of the breastpiece, he would have to consult the Word and the Spirit in light of the nation of Israel and God's plan for his people.

Additionally, we also commented on what we think the breastpiece actually looked like.



Practically every commentary or a cursory Google search of the Priestly breastpiece will give you an image almost identical to this one. If this is how it looked, then ask yourself: "Where would the Urim and Thummim go?" How could they be placed inside? How could the Urim and the Thummim be directly over the heart of the Priest?

It makes much more sense if the Urim and the Thummim are placed in the center of the breastpiece and then the stones were arranged around them. Now, with this being the case, we might ask, "How would the stones be arranged?"



We discovered that it is incredibly possible that the twelve stones representing the tribes would appear to surround the central place of the Urim and Thummim in a pattern that would mirror the arrangement of the tribes around the Tabernacle. In other words, the breastpiece itself becomes a miniature representation of the entire nation gathered around the presence of God.

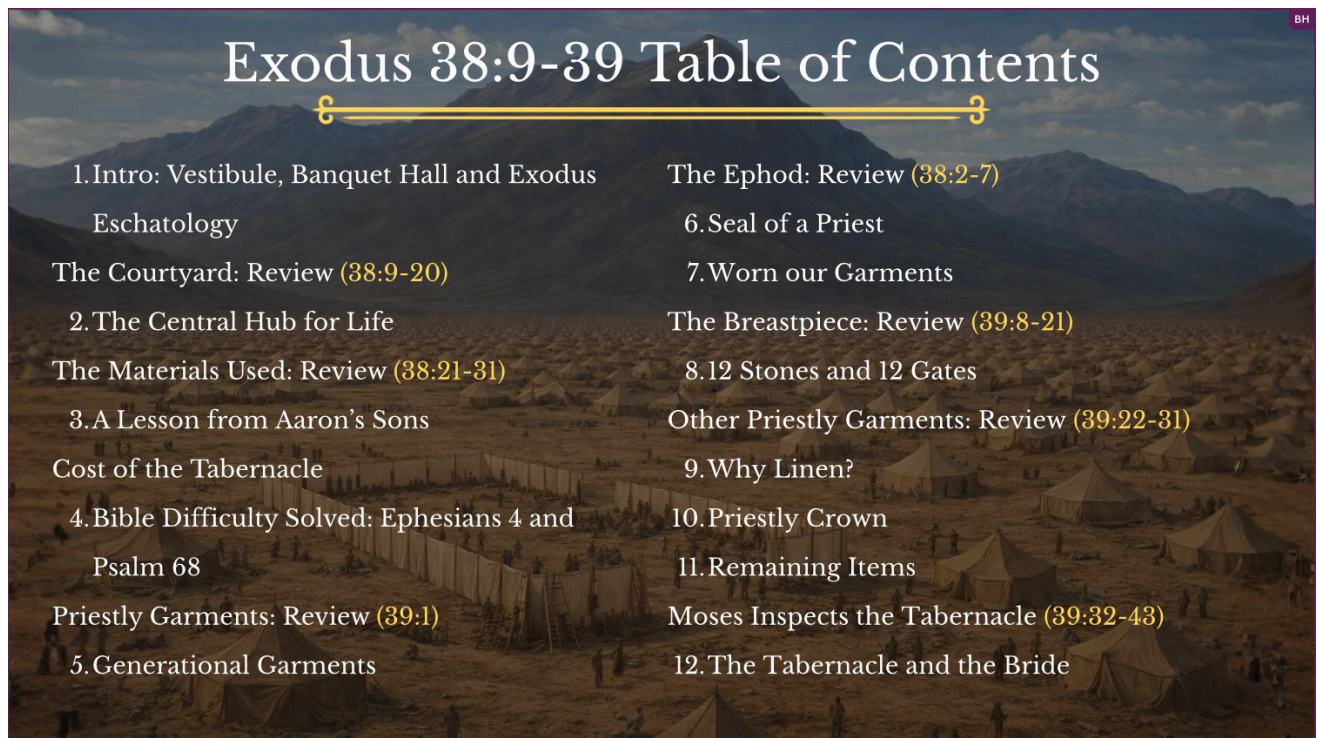
The stones are the tribe's organization around the tabernacle, which is characterized by the Urim and Thummim. The Urim and Thummim is directly on the skin over the heart of the priest— **as if the skin is the veil to the holy place and the heart is the holy of holies.**

What is even more amazing is to think that this same pattern existed in the heavens long before it is being told to Moses on earth!

The heavenly and the earthly Tabernacle are also mirrored on the body of the earthly High Priest. Doesn't this also communicate that the Heavenly High Priest

is also symbolically clothed in the same way? When you envision Jesus as the High Priest, shouldn't you view him with the Twelve Tribes on His shoulders? Shouldn't you view Him with the encampment of Israel upon His chest? More importantly, shouldn't you see His heart, filled with the Spirit and the Word, demonstrating that every righteous decision He makes aligns with Adonai's promises to Israel and the world?

Now that we have reviewed, let's discuss some new things concerning the twelve stones of the breastpiece. Let's go to the prophet Isaiah.

A graphic titled "Exodus 38:9-39 Table of Contents" with a yellow decorative line. The background shows a desert landscape with tents and mountains. The text is arranged in two columns.

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o **Isaiah 54:11-12 (NIVUK)**

11 'Afflicted city, lashed by storms and not comforted,
I will rebuild you with stones of turquoise,
your foundations with lapis lazuli.

12 I will make your battlements of rubies,
your gates of sparkling jewels,
and all your walls of precious stones.

Isaiah, when speaking of a renewed end-times city, calls the gates of the city sparkling jewels and the walls precious stones. Compare this to Revelation 21's description of the new Jerusalem.

o **Revelation 21:10–12 (NIVUK)**

10 And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God. 11 It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal. 12 It had a great, high wall with twelve gates, and with twelve angels at the gates. On the gates were written the names of the twelve tribes of Israel.

In Isaiah, the gates of the great city will be rebuilt with sparkling jewels. In Revelation, the gates of the new Jerusalem have the names of the 12 sons of Jacob written on them. Which is it, are there stones on the gates like in Isaiah, or the names of the twelve tribes of Israel, like in Revelation? It's both! There are 12 gates, with 12 stones, and each stone is engraved with the name of one of the 12 tribes!



Our hope in showing you images that attempt to realize these passages is so we can continue to connect in your mind that the Tabernacle is a shadow of

something other-worldly. If the Tabernacle was as glorious as it was described, whatever Moses saw must have been truly remarkable,—so much so that it made his very countenance shine.

Furthermore, with this picture in mind, you can see even more clearly what Peter was referring to when he wrote about Christ's body working together, with each person becoming a precious stone that, together, forms the house of God.

- o **1 Peter 2:4–6 (ESV)**

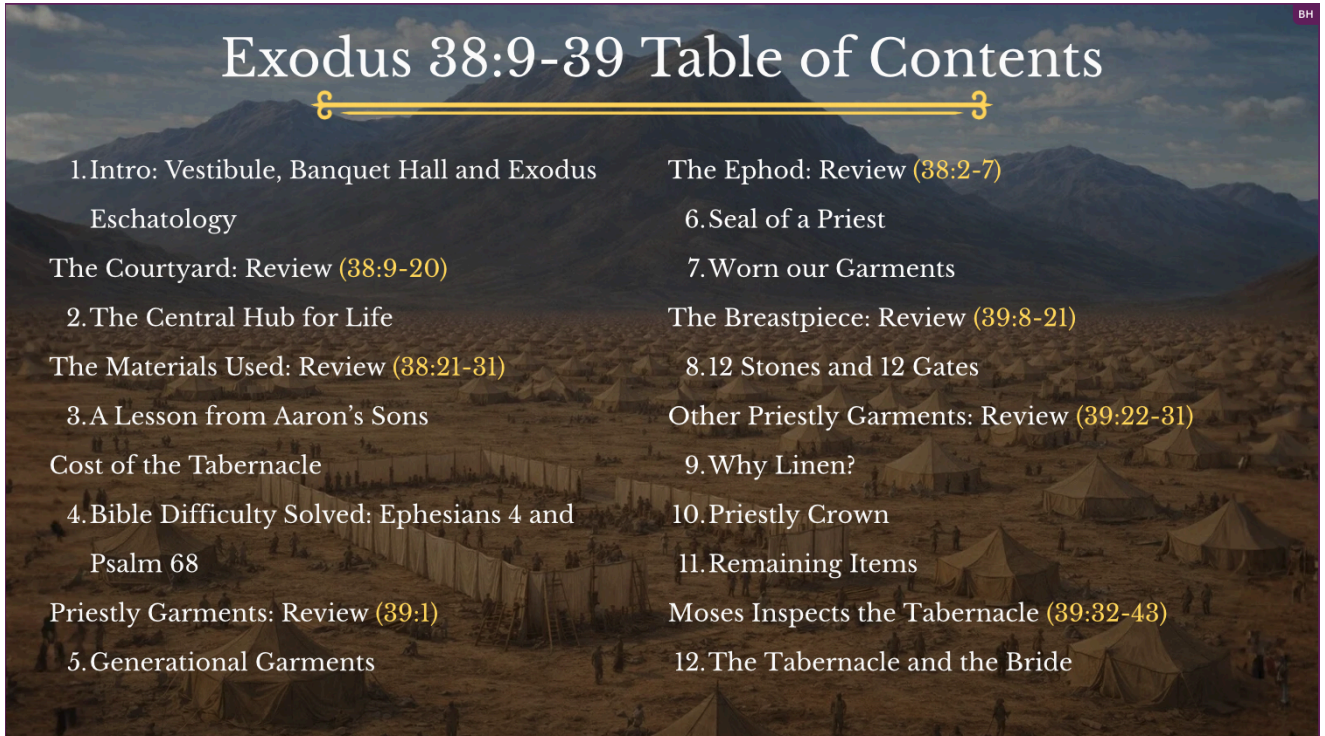
4 As you come to him, a living stone rejected by men but in the sight of God chosen and precious, 5 you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

Just as the 12 stones made up one garment on the priests, so too, we together form one building to offer spiritual sacrifices acceptable to God. Notice also that each stone used on the breastpiece is different, there are no two alike. The stones have different luster, hardness, and color, but each is necessary to reflect the heavenly pattern properly. So too, each individual part of the body of Christ has different functions, strengths, and roles, but only together can the body of Christ be built up.

22 They made the robe of the ephod entirely of blue cloth — the work of a weaver — 23 with an opening in the center of the robe like the opening of a collar, and a band around this opening, so that it would not tear. 24 They made pomegranates of blue, purple and scarlet yarn and finely twisted linen around the hem of the robe. 25 And they made bells of pure gold and attached them around the hem between the pomegranates. 26 The bells and pomegranates alternated around the hem of the robe to be worn for ministering, as the Lord commanded Moses.

27 For Aaron and his sons, they made tunics of fine linen — the work of a weaver — 28 and the turban of fine linen, the linen headbands and the undergarments of finely twisted linen. 29 The sash was of finely twisted linen and blue, purple and scarlet yarn — the work of an embroiderer — as the Lord commanded Moses.

30 They made the plate, the sacred diadem, out of pure gold and engraved on it, like an inscription on a seal: HOLY TO THE Lord. 31 Then they fastened a blue cord to it to attach it to the turban, as the Lord commanded Moses.

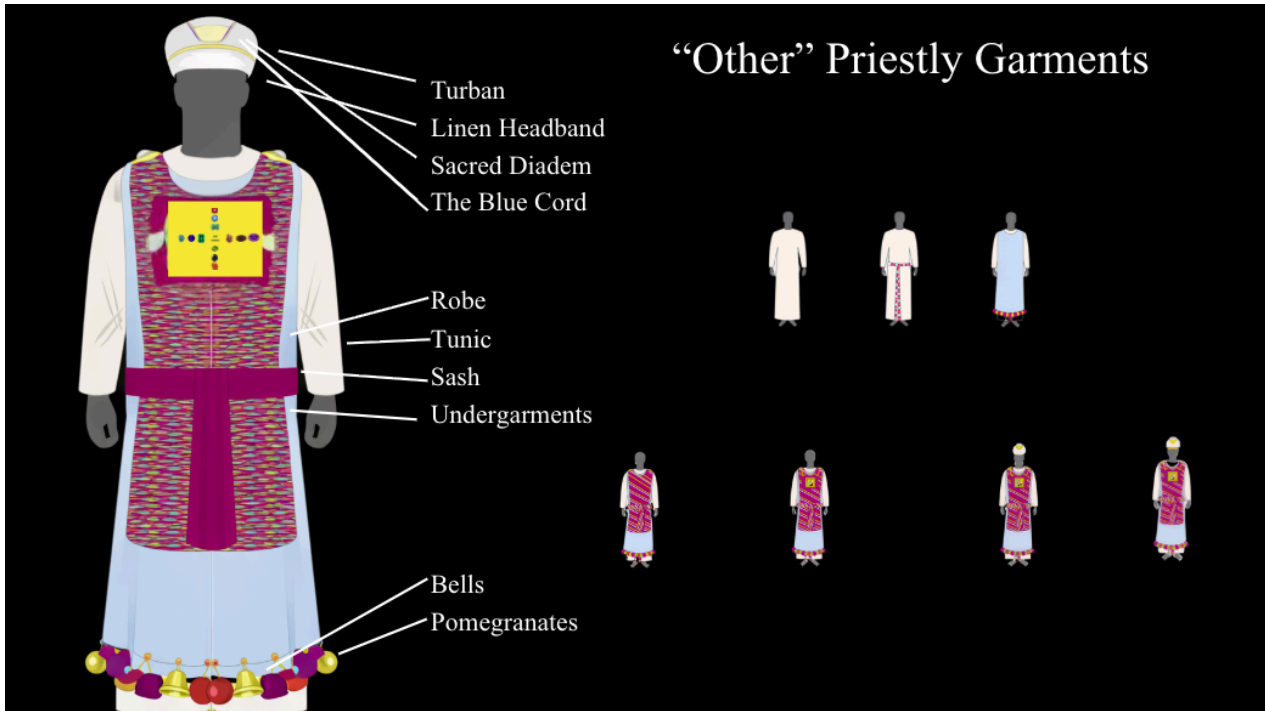


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In this portion of the text, there are 10 different items listed that usually fall under a pericope titled "Other priestly garments," which has got to be the subtitle equivalent of a participation ribbon.

Rather than thinking of this section as a junk drawer of random artifacts, let's review what we've covered so far and gain some new insight into these essential yet difficult-to-categorize priestly items.



Each of these 10 items, though largely undervalued among the originators of pericopes, comes with its own important message that deserves consideration.

You probably recognize these figures from previous slides that we have shown you, detailing each layer. We have put much emphasis on the order in which the tabernacle is assembled, the careful work of transporting it all, and the process through which participants would experience it. But in the same way that each time the Tabernacle set out and came to rest, there was an extensive process that had to be undergone, there was also a careful process of putting on and taking off each layer of the priestly garments.

While men may pride themselves on how quickly they can get ready—a two-minute shower, a quick brush of the hair and teeth, deodorant, socks, shoes, underwear, pants, and a shirt—and, if they're really trying, a belt, watch, and necklace, all in under eight minutes—the priestly garments were not designed with expedience as a priority, but rather, to communicate a message.



You'll remember that the priest was a living, breathing, walking, talking picture of the tabernacle. As otherworldly as the structure, the articles of clothing the priest wore were speaking the same message.

Let's start from the top and work our way down:



The covering: the turban, the linen headband, the sacred diadem and the blue cord.

As the linen turban was placed on the head of the priest, a linen headband was worn underneath.

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Why would the garments need to be of linen?

Can we take a moment to walk you through somewhat of a sod that is blessing us?

As we consider this, take a look at a passage that describes the priests ministering in a future temple wearing the same garments.

- o **Ezekiel 44:17-18 (NET)**

17 “When they enter the gates of the inner court, they must wear linen garments; they must not have any wool on them when they minister in the inner gates of the court and in the temple. 18 Linen turbans will be on their heads and linen undergarments will be around their waists; they must not bind themselves with anything that causes sweat.

Remember, it gets hot in the Middle East. Average summer temperatures range from 85 to 105 degrees. The priests are wearing undergarments, a tunic, a robe, a belt, a breastplate, and a turban. On a practical level, a breathable material was merciful. But surely the Lord's focus was not on the priests avoiding sweat. After all, they are wearing 4 layers of clothing, with a full turban, and either standing

next to a large altar that burns continually or in a small room with a giant menorah and an altar of incense burning. Since it is inevitable that the priests sweat during their service, why then would the Lord especially mention the priests not "binding" themselves with anything that causes them to sweat? Consider this passage from Genesis.

READ SLIDE

But to Adam he said,
"Because you obeyed your wife
and ate from the tree about which I commanded you,
'You must not eat from it,'
cursed is the ground thanks to you;
in **painful toil you will eat of it** all the days of your life.
18 It will produce thorns and thistles for you,
but you will eat the grain of the field.
19 **By the sweat of your brow you will eat food**
until you return to the ground,
for out of it you were taken;
for you are dust, and to dust you will return."

By the Sweat of your Brow Gen.3

then...the Lord made **garments of skin** and clothed them v.21
and **banished them from the garden** of Eden v.23

The pain and toil associated with the work of man as he was banished from the garden, working a ground that would produce thorns and thistles and eating its produce as a result of work that makes him sweat, the work of the Tabernacle is not like that.



The garments that were on the head of the priest were specifically chosen because they would not induce sweat. It wasn't just about not sweating; it was the distinction between the work of man for *man* and the work of man for *God*. The commands of God are not burdensome and the service carried out in this place was a return back to the house of God.

- o **Matthew 12:5 (NASB)**

“Or have you not read in the Law, that on the Sabbath the priests in the temple break the Sabbath and are innocent?”

Jesus is not advocating for breaking the Sabbath; He is distinguishing between work done for man and work done for the Lord.

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The linen turban worn on the head as a covering for the priest in the house of God was adorned with a royal diadem.

Let's quickly review that:

- **Exodus 28:36–38 (NIV 1984)**

36 “Make a plate of pure gold and engrave on it as on a seal: **HOLY TO THE LORD.**

37 Fasten a blue cord to it to attach it to the turban; it is to be on the front of the turban. **38** It will be on Aaron's forehead, and **he will bear the guilt involved in the sacred gifts** the Israelites consecrate, whatever their gifts may be. It will be on Aaron's forehead continually so that **they will be acceptable to the LORD.**

Moses was being instructed to make a plate of pure gold engraved with the words “**HOLY TO THE LORD**” for his brother Aaron, even while Aaron was at the base of the mountain fashioning the golden calf. At the very moment Aaron was participating in Israel's failure, the Lord was declaring that this plate would rest on his forehead and that he would bear the guilt involved when the Israelites consecrated their offerings before the Lord.

The moniker above Aaron's head was a constant reminder that he was set apart for the Lord.

And what was the color of the cord that held it?



The cord that firmly fastened "Holy to the Lord" in place over Aaron's head was blue, which represents divine and heavenly authority. Heaven had this view of Aaron, and he had his brothers fashion this truth in a plate of gold, which was also a picture of divinity. Let us remind you of something Pastor Eric once shared with us, an insight that we believe he developed many years ago in collaboration with our brothers in Romania.

o **Zechariah 3:3–5 (NIV 1984):**

3 Now Joshua (*The high priest during this time*) was dressed in filthy clothes as he stood before the angel.

4 The angel said to those who were standing before him, "Take off his filthy clothes."

Then he said to Joshua, "See, I have taken away your sin, and I will put rich garments on you."

5 Then I said, "Put a clean turban on his head." So they put a clean turban on his head and clothed him, while the angel of the LORD stood by.

The angel of the Lord said to the high priest, "I have taken away your sin, and I will put rich garments on you," but then he had the ones standing next to him put a clean turban on his head and clothe him. God tells Moses how to clothe the high priest, and he works together with his brothers and sons to clothe and fashion him. We just wanted to review that jewel with you to remind you that it is divine to have a fixed value of your brothers and to see them and speak about them just like your heavenly Father does.



Are ya'll being blessed by the beautiful treasures the Lord has hidden in just the turban alone? Well, we have one more for you that we know will bless you.

Let's revisit Exodus 29:6 to see one more aspect of the turban.

- o **Exodus 29:6 (ESV)**

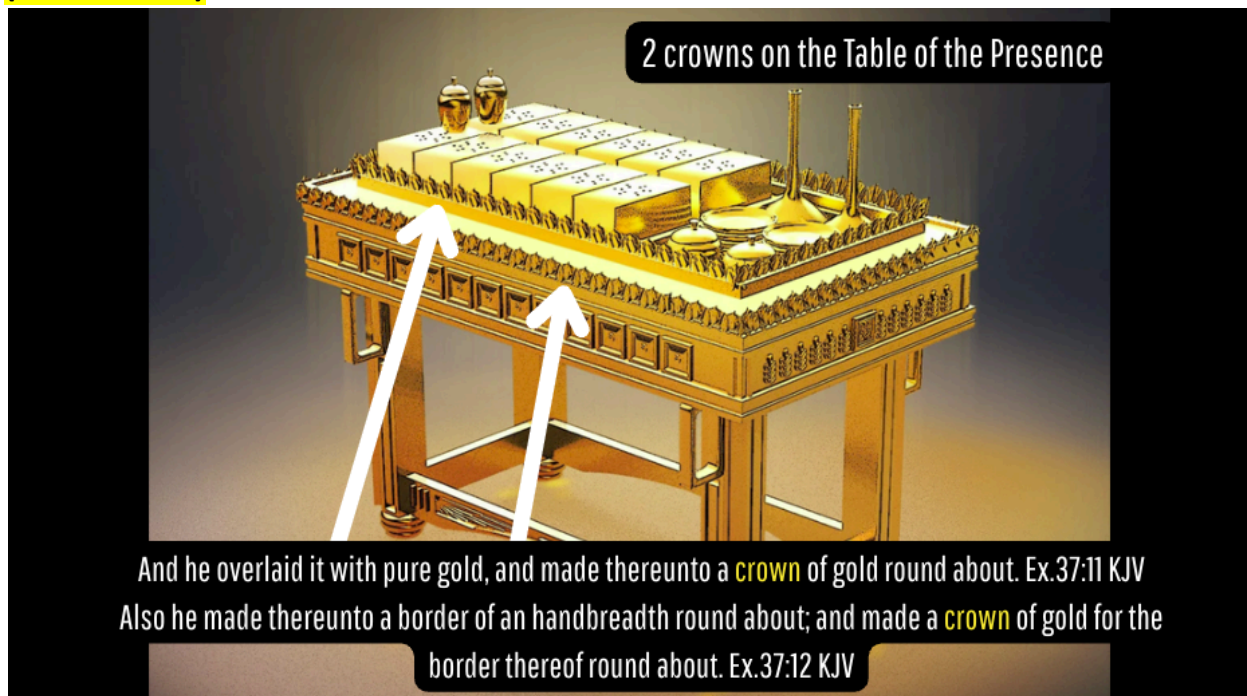
And you shall set the turban on his head and put the holy crown on the turban.

Last week we took you through some revelations on the crowns in the Newer Testament and this week we wanted to turn the gem and see one more side here.

We have shown you the articles from the tabernacle, and there is a facet of a few of the articles that you might have missed. Let us remind you.

As we read through the chapters week after week, you would hear us reference the molding carved into 3 different articles.

(READ SLIDE)

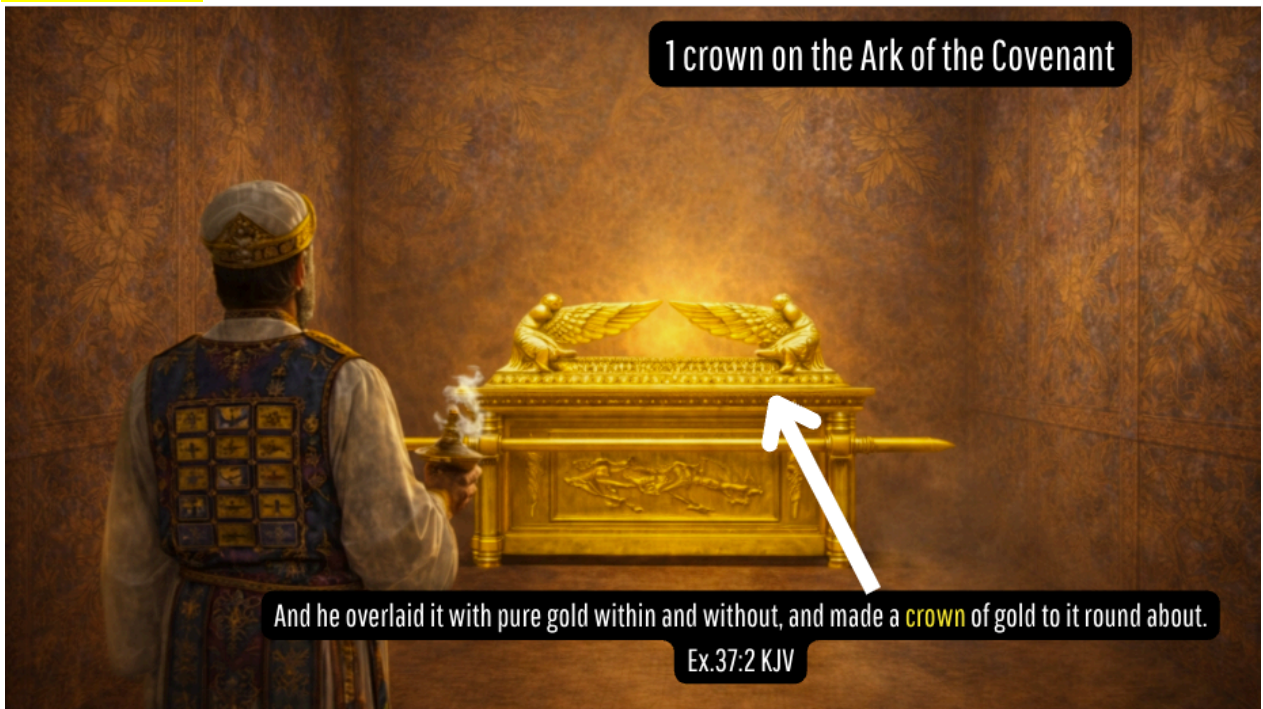


When you look at the molding on the Table of the Presence, it serves as a crown, as discussed last week. We see two of them on the Table of the Presence. Take a look at the next place we see a crown.

(READ SLIDE)



(READ SLIDE)



(READ SLIDE)



(READ SLIDE - Point out 4 and 5)

Hermeneutical Word Bank

2 - Covenant/Testimony (Ex.31:18, Ge.2:24, Dt.19:15, Lk.10:1)	Gold - Divinity (Ex.25:10-11, Re.21:18)
4 - Order/Creation/Relationship (Ez.37:9, Re.7:1)	Silver - Redemption/Refinement (Ex.30:15, Ze.11:12-13, Le.27, Mal.3:3, Ps.12:6)
5 - Grace/Favor (Lev.1:5, Jn.1:17, Mt.14:17-21)	Bronze - Righteous judgment/strength (Ex.27:1-2, Nu.21:9, Da.10:6, Re.1:15)
6 - Man (Gen.1:26-31)	Blue - Divine Authority/Heavenly (Num.15:38-39, Ez.1:26, 24:10)
8 - New Beginnings (Ge.17:12, 1 Pe.3:20) 8th day	Purple - Royalty (Ex.28:5-6, Ju.8:26, Jn.19:2-5)
10 - Divine Instruction/Judgment (Ex.20:1-17, 7-12, Mt.25:1-13)	Scarlet - Sacrifice/Atonement (Is.1:18, Ex.25:4, Mt.27:28)
20 - Age of War (Nu.1:3, 2 Ch.25:5)	White - Purity/Holiness/Righteousness (Is.1:18, Re.19:8)
30 - Beginning of work/Ministry (Nu.4:3, 2 Sa.5:4)	
40 - Testing/Transition (Dt.8:2, Ma.4:2)	
50 - Jubilee/Release/Restoration (Le.25:10)	

(READ SLIDE)



(READ SLIDE)

FIVE CROWNS

<i>Unfading Crown</i> 1 Cor. 9:24-27	
<i>Crown of Boasting</i> 1 Th. 2:19	
<i>Crown of Righteousness</i> 2 Ti. 4:8	
<i>Crown of Life</i> Ja. 1:12, Rev. 2:10	
<i>Crown of Glory</i> 1 Pt. 5:4	

We can't help but think of The Altar of Incense and the intercession that happens there when we think of:

- o **1 Thessalonians 2:19 and the Crown of Boasting (ESV)**

19 For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you?

When we think of the Table of the Presence with the broken bread and the poured out wine, we can't help but think of:

- o **James 1:12 (ESV)**

12 Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the **crown of life**, which God has promised to those who love Him.

- o **Revelation 2:10 (ESV)**

10 "Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. **Be faithful unto death, and I will give you the crown of life.**

And the **Crown of Righteousness**, like we see in:

- o **2 Timothy 4:8 (ESV)**

8 Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.

And when we think about once a year, one man going into the Holy of Holies, having to follow all of the guidelines to make atonement for the nation, we can't help but think of competing for the unfading crown.

- o **1 Corinthians 9:24–25 (ESV)**

24 Do you not know that in a race all the runners run, but only one receives the prize? So run that you may obtain it.

25 Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable.

And when we think about the priest who is a grace to the properly ordered tabernacle, we cannot help but think of Peter speaking of the Crown of Glory and giving wisdom to Elders and Young men who are the shepherds of God's flock.

o **1 Peter 5:4 (ESV):**

“And when the chief Shepherd appears, you will receive the unfading crown of glory.”

We like to think Paul, James, and John had these crowns with the tabernacle in mind as they wrote about crowns in the Newer Testament or maybe they were just carried along by the Spirit, either way, when you think of the crown that sits on the turban of the High Priest, think about Peter's advice to work willingly in the house of God eager to serve and being an example to the flock. After all, you are not working for man, but for God.



While we don't have time to go through all of the rest of these items in our study, we wanted to leave some meat on the bone for you because you're such good students. We know you will be blessed as you look into the rich imagery and meanings of every intentional item that composes the High Priest's clothing.

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Here are a few interesting points for some of you to chase that are interested:

Listen to a few different translations of our text in this passage from verse 23.

(JUST READ THE TITLE, TRANSLATIONS AND HIGHLIGHTED)

“Coat of Armor??” Exodus 39:23

New King James Version

And there was an opening in the middle of the robe, like the opening in a **coat of mail**, with a woven binding all around the opening, so that it would not tear.

New American Standard Bible

and the opening of the robe was at the top in the center, as the opening of a **coat of mail**, with a binding all around its opening, so that it would not be torn.

Legacy Standard Bible

and the opening of the robe was at the top in the center, as the opening of a **coat of mail**, with a binding all around its opening, so that it would not be torn.

Holman Christian Standard Bible

There was an opening in the center of the robe like that of **body armor** with a collar around the opening so that it would not tear.

While the idea of a coat of mail would be an anachronism (meaning from a different time period), body armor, which the HCSB and several other translations choose, would not. The imagery you get is that a hem is put in place in a part of the garment that would be subject to tearing. In other words, the essential part is reinforced. More on that in a moment.

Remember back in 2018, when Pastor Masi preached a message called "In Christ, I'm Armed"? In this message, he compared the soldier imagery that most people picture to a fully dressed High Priest.

(LEAVE THIS PICTURE UP WHILE WE READ EPH.6)



While it's possible that Paul was holding up the armor of a soldier as the model for a believer, his rich heritage would surely have grounded his illustration in these historical intercessory servants. Consider this picture as we read Ephesians 6 and see if you can point out direct connections to the priest.

- o **Ephesians 6:10-18 NET**

- 10 Finally, be strengthened in the Lord and in the strength of his power. 11 Clothe yourselves with the full armor of God so that you may

be able to stand against the schemes of the devil. 12 For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world rulers of this darkness, against the spiritual forces of evil in the heavens. 13 For this reason, take up the full armor of God so that you may be able to stand your ground on the evil day, and having done everything, to stand. 14 Stand firm therefore, by fastening the belt of truth around your waist, by putting on the breastplate of righteousness, 15 by fitting your feet with the preparation that comes from the good news of peace, 16 and in all of this, by taking up the shield of faith with which you can extinguish all the flaming arrows of the evil one. 17 And take *the helmet of salvation* and the sword of the Spirit, which is the word of God. 18 With every prayer and petition, pray at all times in the Spirit, and to this end be alert, with all perseverance and requests for all the saints.

Are you making connections with the imagery from the priest? Paul absolutely uses soldiers in several points of his letters, and we are fascinated by the thought of a priest in full vestments being an even truer picture of a warrior battling not against flesh and blood but against the rulers, powers, and spiritual forces of evil in the heavens.

As we move on from this section into Moses' inspection of the completed work, we told you we would come back to the binding at the collar of the ephod. Obviously, the Ephod becomes synonymous with intercession and connection to God, as we see from the example of the High Priest, with Samuel, with David, and many more stories. As we thought about this special binding that sits right near the head that keeps the garment from tearing, we couldn't help but think about Colossians 1. Once again, think about the high priest and his function and the Ephod as a garment synonymous with the connection to heaven.

- o **Colossians 1:15–20 (ESV):**

15 “He is the image of the invisible God, the firstborn of all creation.”16 For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.

17 And he is before all things, and in him all things hold together.

18 And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent.

19 For in him all the fullness of God was pleased to dwell,

20 and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

Let's move on to our final passage of text for tonight.

32 So all the work on the tabernacle, the Tent of Meeting, was completed. The Israelites did everything just as the Lord commanded Moses. 33 Then they brought the tabernacle to Moses: the tent and all its furnishings, its clasps, frames, crossbars, posts and bases; 34 the covering of ram skins dyed red, the covering of hides of sea cows and the shielding curtain; 35 the ark of the Testimony with its poles and the atonement cover; 36 the table with all its articles and the bread of the Presence; 37 the pure gold lampstand with its row of lamps and all its accessories, and the oil for the light; 38 the gold altar, the anointing oil, the fragrant incense, and the curtain for the entrance to the tent; 39 the bronze altar with its bronze grating, its poles and all its utensils; the basin with its stand; 40 the curtains of the courtyard with its posts and bases, and the curtain for the entrance to the courtyard; the ropes and tent pegs for the courtyard; all the furnishings for the tabernacle, the Tent of Meeting; 41 and the woven garments worn for ministering in the sanctuary, both the sacred garments for Aaron the priest and the garments for his sons when serving as priests.

42 The Israelites had done all the work just as the Lord had commanded Moses.

43 Moses inspected the work and saw that they had done it just as the Lord had commanded. So Moses blessed them.

NIV

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Now that the people had carried out the commands of God, Moses, the intermediary between God and His people, was ready to walk among the completed work. But notice something right off the bat in the text: they brought the tabernacle to Moses.

Doesn't it seem more practical for Moses to walk over to where the work is being done and inspect it where it is? But the people brought the tabernacle to him.

Also, notice that they actually bring him the parts of the Tabernacle unassembled, and he inspects every individual piece of the whole. But it doesn't say they brought him the parts of the Tabernacle or that they brought it to the place where it would be assembled, but that they brought the Tabernacle to Moses. Before we dive into the amazing parallels, here we thought Rashi's comments on this were worth sharing:

READ

Rashi on Exodus 39:33

RASHI

Then they brought the Tabernacle to Moses. For they could not set it up. Since Moses himself had not done any of the work for the Tabernacle, the Holy One left it to him to set it up. For no one else could do so because the planks were so heavy that no human being could lift them upright. But Moses did so. Moses said to the Holy One, "How is it possible for the Tabernacle to be set up by human hands?" He replied, "Just look as if you are doing it, and it will set itself up." So "the Tabernacle was set up" (40:17) on its own. This is from Midrash Tanhuma.

Michael Carasik, ed., Exodus: Introduction and Commentary, trans. Michael Carasik, First edition, The Commentators' Bible (Philadelphia, PA: The Jewish Publication Society, 2005), 331.

What a statement of ministry work...just like as if you are doing it and it will set itself up!

Picture the people of God bringing what would be the dwelling place of God among men to the man who had the vision for it, so that it could be inspected.

It is almost as if you are witnessing a foreshadowing of heaven coming to earth.

It's almost as if you are looking at the people who have worked so hard to build according to the commands of God, approaching him to have their work inspected to see if they built according to plan.

It's almost as if you are watching a bride who has gone to great lengths to prepare and be made ready being brought to an eager husband who stands at the ready to receive the object of his desire.

They brought the Tabernacle to Moses.

- o **Revelation 21:1-4 NIV**

- 1 Then I saw "a new heaven and a new earth,"
for the first heaven and the first earth had passed away, and there was no longer any sea.

2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.

3 And I heard a loud voice from the throne saying, “Look! God’s dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God.

4 ‘He will wipe every tear from their eyes. There will be no more death’ or mourning or crying or pain, for the old order of things has passed away.”

John saw the bride coming down prepared, beautifully dressed for her husband.

o **Revelation 19:7-9 NIV**

Let us rejoice and be glad
and give him glory!

For the wedding of the Lamb has come,
and his bride has made herself ready.

8 Fine linen, bright and clean,
was given her to wear.”

(Fine linen stands for the righteous acts of God’s holy people.)

9 Then the angel said to me, “Write this: Blessed are those who are invited to the wedding supper of the Lamb!” And he added, “These are the true words of God.”

We just experienced a wedding here in this house. Ezekiel Lam stood right here on this stage, and his bride was prepared, and she was brought to him by the ones who worked so hard to prepare her for that day. When the doors were opened, he inspected every part of her and was glad to see that she had been made ready. Then he received her and made his dwelling with her.

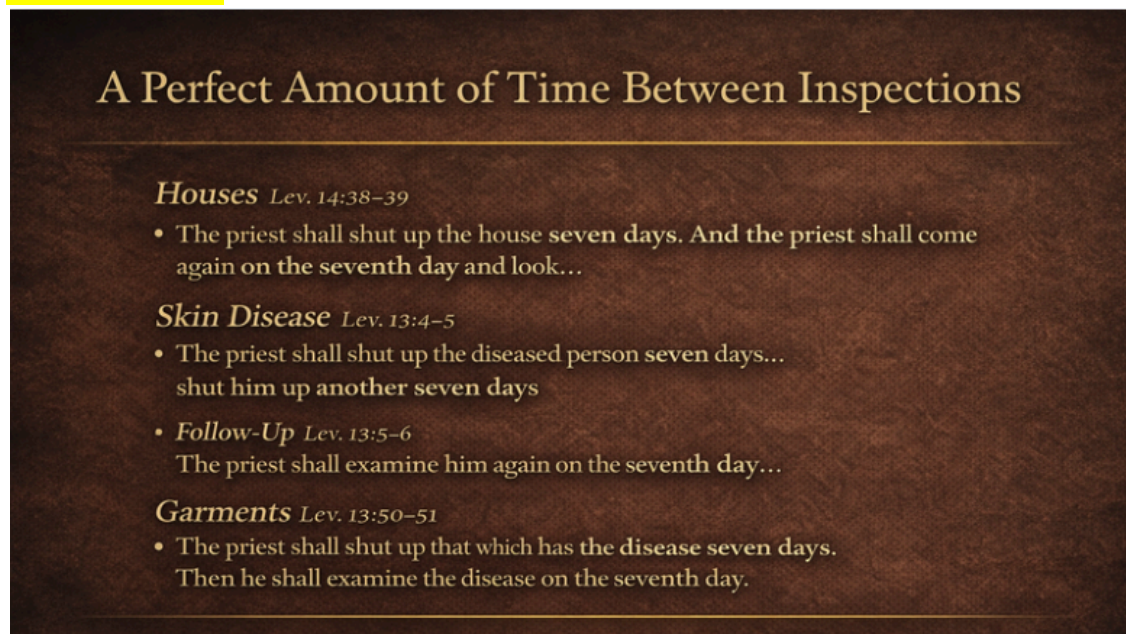
Throughout the Scripture, it was the priest's job to inspect the dwelling place and make sure that it was ready to be dwelt in.

Throughout Leviticus, part of the priest's role was to inspect and diagnose the condition of a person, a garment, or a house, ensuring that nothing unclean, corrupting, or spreading was allowed to remain. The priest carefully looked for signs beneath the surface, distinguished between what was clean and unclean, and determined the appropriate response—quarantine, cleansing, removal, or

restoration. He did not create the standard but applied God's standard, serving as a mediator who protected the holiness of the community by identifying what would defile it and overseeing its purification so that God could continue to dwell among His people.

Initial inspection would take place and then a time of waiting before inspecting it again.

DO NOT READ



A Perfect Amount of Time Between Inspections

Houses Lev. 14:38-39

- The priest shall shut up the house **seven days**. And the priest shall come again on the **seventh day** and look...

Skin Disease Lev. 13:4-5

- The priest shall shut up the diseased person **seven days**... shut him up **another seven days**
- *Follow-Up* Lev. 13:5-6
The priest shall examine him again on the **seventh day**...

Garments Lev. 13:50-51

- The priest shall shut up that which has the **disease seven days**. Then he shall examine the disease on the **seventh day**.

To properly assess the situation, the priest would make an initial inspection, followed by a waiting period, and then another inspection to determine whether or not the person, garment, or dwelling was clean and ready.

It was the priest's job to make sure that a person was clean, healthy, and safe, or he would be quarantined.

It was the priest's job to make sure garments were free of dangerous contaminants, or they would be burned.

It was the priest's job to make sure that a home was safe to live in, or it would have to be torn down.

Everything had to be clean, white, pure and ready.

On another night of teaching, we will walk you through the multiple inspections by Jesus of the temple during his days on earth and the cleansing that He brought as a faithful priest. But we want to turn your attention toward Jesus in the Book of Revelation.

- **Revelation 1:10-16, 20 ESV**

10 I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet **11** saying, "Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea."

12 Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, **13** and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest. **14** The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, **15** his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. **16** In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength.

20 As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.

Jesus then proceeds to present the results of His careful inspection of the churches, listing both what is pure, clean, white, and ready, and what must be removed or dealt with in order to remain. Throughout each letter, Jesus' perfect inspection of these churches reflects an intimate knowledge of what is good and what must go. He is a careful inspector, just like Moses tonight, as he examines the work of the builders' hands.

As we close tonight, let's read these last two verses from Exodus 39.

42 The Israelites had done all the work just as the Lord had commanded Moses.
43 Moses inspected the work and saw that they had done it just as the Lord had commanded. So Moses blessed them.

After everything they had been through, centuries after the promise originally came to Abraham, generations of wandering and persecution in a land not their own, enslaved in a pagan nation with no place to call their home, the Israelites did the work just as the Lord commanded. Moses inspects it and sees that it is ready. And this is just a foreshadowing.

Over the course of millennia, and countless inspections, there will come a day when, just like we are reading in our chapter tonight, the Great High Priest will perform one last inspection and see that everything has been carried out just as the Lord has commanded.

DO NOT READ

FINAL INSPECTION

Revelation 21:1-4 NIV
1 Then I saw "a new heaven and a new earth,"
for the first heaven and the first earth had passed away, and there was no longer any sea.
2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.
3 And I heard a loud voice from the throne saying, "Look! God's **DWELLING PLACE** is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God.
4 'He will wipe every tear from their eyes. There will be no more death' or mourning or crying or pain, for the old order of things has passed away."
John saw the bride coming down prepared, beautifully dressed for her husband.

**THE HOUSE IS READY
THE BRIDE IS READY
THE GARMENTS ARE CLEAN**

Revelation 19:7-9 NIV
Let us rejoice and be glad and give him glory!
For the wedding of the Lamb has come, and **HIS BRIDE HAS MADE HERSELF READY.**
8 **FINE LINEN, BRIGHT, AND CLEAN**, was given her to wear."
(Fine linen stands for the righteous acts of God's holy people.)
9 Then the angel said to me, "Write this: Blessed are those who are invited to the wedding supper of the Lamb!" And he added, "These are the true words of God."

The Holy City, the Dwelling, and the Bride with her garments will come down out of Heaven from God, and He will receive her and make His home with her.

And next week, we will see the final culmination of this entire process.