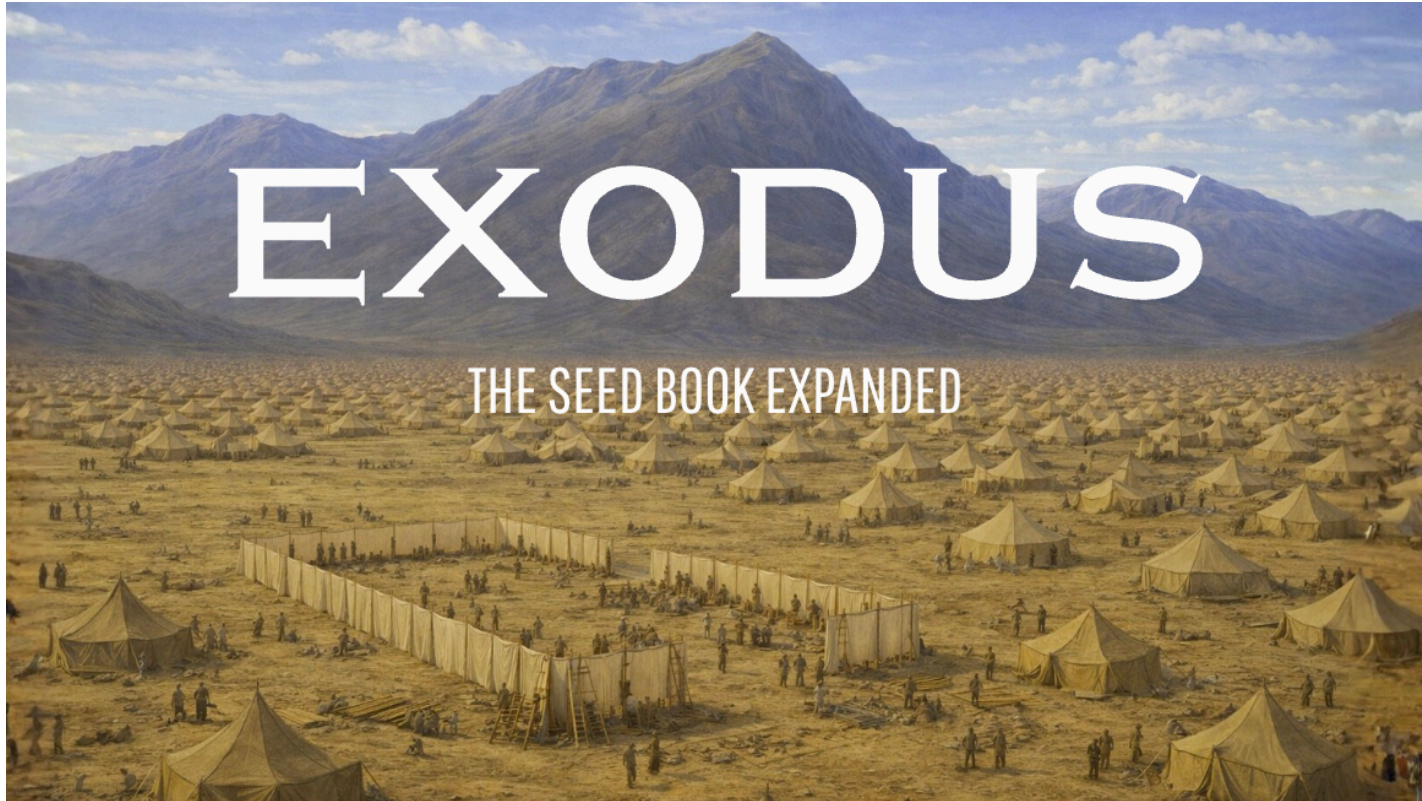


Exodus 37:10-38:8 (TAC)

Tuesday, April 7, 2026

11:07 AM



Good evening, Arising Church!

Welcome to Foundations! We only have 2 more weeks left in Exodus after tonight, and we are firing on all cylinders!

Exodus 37:10-38:8 Table of Contents



1. Intro: Hebrew Roots and Heavenly Portals

7. Molding & Seven Crowns (37:25-29)

2. Table of Showbread: Composition (37:10-16)

8. Bronze Altar: Dimensions, Grace & the Godhead (38:1-7)

3. Lampstand: Burning with Oil (37:17-23)

9. Altar Division: A Contrast from Genesis (38:1-7)

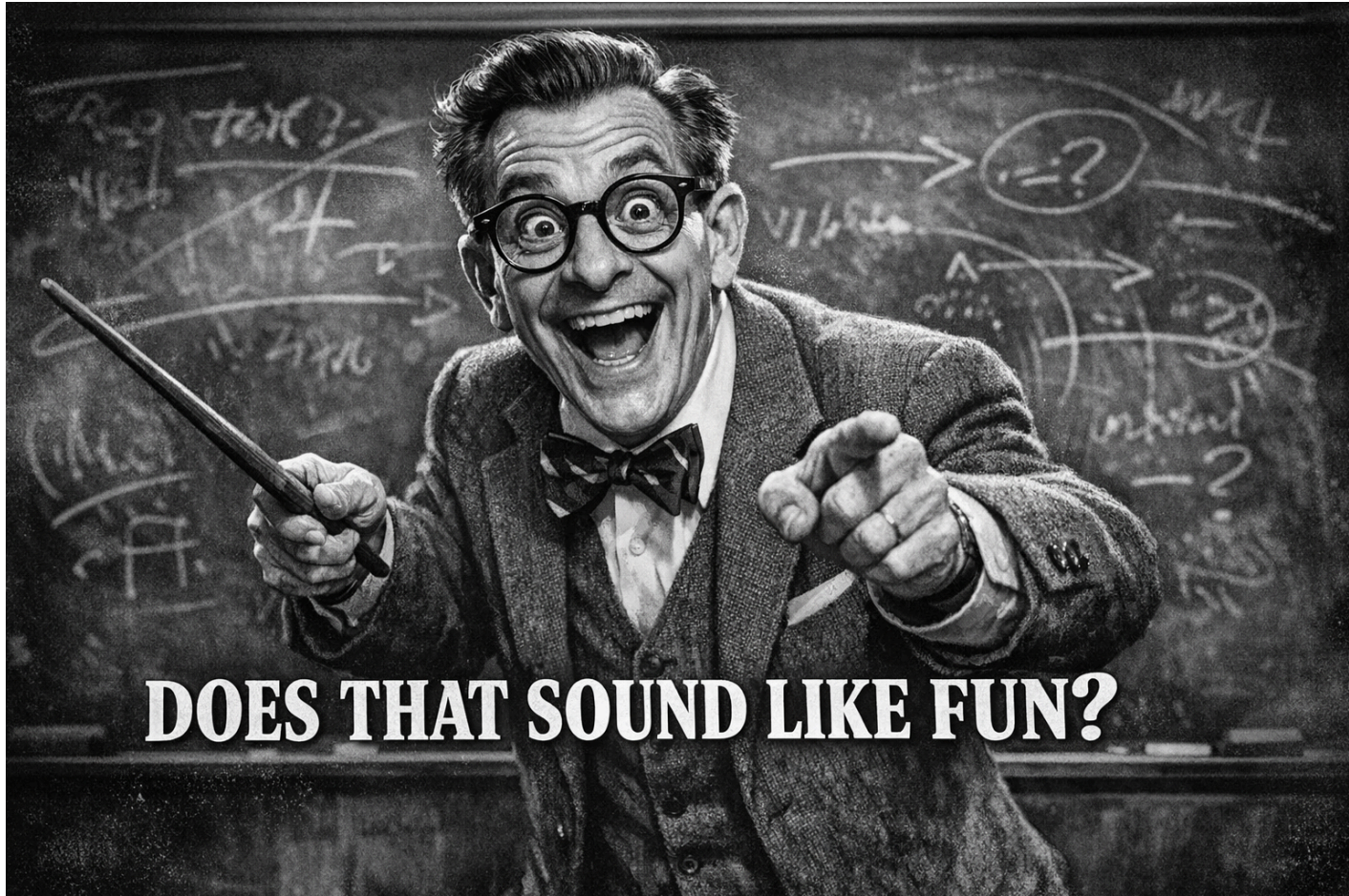
5. Structure of the Menorah & Numerical Significance (37:17-23)

10. Bronze Basin: Mirrors & Warrior Women (38:8)

6. Altar of Incense: From Judgment to Divinity (37:25-29)

11. Sapphire Pavement (38:8)

Here you can see our table of contents for tonight's chapter. The Lord has some out-of-this-world things He wants to show us tonight, and we can't wait to share them all with you. We are going to get a little unorthodox in our introduction tonight to try to lay some framework for a successful learning experience. We want to start off with a little bit of a grammar lesson. Does that sound like fun?



Great!

Many times in our teachings and sermons, you will hear us say a phrase like this:

"And this Hebrew word shares this same root as this word!" Or "the root of this word means such and such". For example, this past Sunday, we used this word:

(LEAVE THIS SLIDE UP FOR THE EXPLANATION)

עָבַר
(‘āvar)

Verb — “to cross over, pass through”

עֵבֶר
(‘ēver)

Noun (masculine)
“the other side,
beyond”

עִבְרִי
(‘ivrî)

Noun (masculine)
“a Hebrew
(one who has
crossed over)”

מַעְבָּר
(ma‘avār)

Noun (masculine)
“a crossing place,
passage”

Root: ע-ב-ר → movement from one side to another

Take a look at this. At the top, you can see an AYIN (pronounced -"eye-n"), a BET or VET, and a RESH. Underneath, you can see symbols, known as Nikkud, which may not mean much to you, but they basically act like vowels in between the consonants.

Changing the vowels in between these consonants, or adding to the beginning or ending of this word, can change the meaning.

Think of it like the English word "**govern.**" You have *government*, *governor*, *governing*, *antigovernment*—they all look different, but they all come from the same root idea: **to rule or direct**. The Hebrew language works like this all the time. The root is the anchor, and prefixes or suffixes just modify it, and by changing the nikkud, you can alter the word.

Language can be tricky because sometimes words sound the same but have nothing to do with each other. For example, a man named *Matt*, a *mat* on the floor, and *matte* paint all sound alike—but they're completely unrelated. Same with *Doug* (a person) and *dug* (a hole). Just because words sound similar doesn't mean they come from the same source.

But Hebrew works differently. Instead of random similarities, Hebrew is built around **roots**—usually three letters—that carry a core meaning. From that root, many related words grow, like branches from a tree. If you understand the root, you can often understand a whole family of words.

By changing the nikkud, Avar becomes EY-VER, which means the other side, and it becomes a noun. Can you see how the root meaning still informs the word? If you change the nikkud and add a YOD at the end, it becomes IVRI, meaning *one who has crossed over*. Do you still hear the root in it? And if you add a MEM at the beginning and change the nikkud, it becomes a noun meaning '*crossing place*'. Do you hear the root still in there?

We wanted to pause for a moment and walk through this with you, especially because some of the points in tonight's teaching depend on it. As we continue exploring the text, we'll be referring more often to Hebrew root words, and our goal is to help you recognize them and follow the connections we're making.

With that said, we want to lay one more piece of groundwork to aid your understanding of the topics we will be covering tonight.

Throughout the book of Exodus, we have shown you with various illustrations, such as cheese wheels, showing that the main point of the book was concerning the dwelling of God with man. That phrase may have become a little too familiar for some of you, so we want to emphasize how fantastical that truly is. Let's take a look at a few passages and slides that will help us wrap our minds around this eternally deep and complex idea.

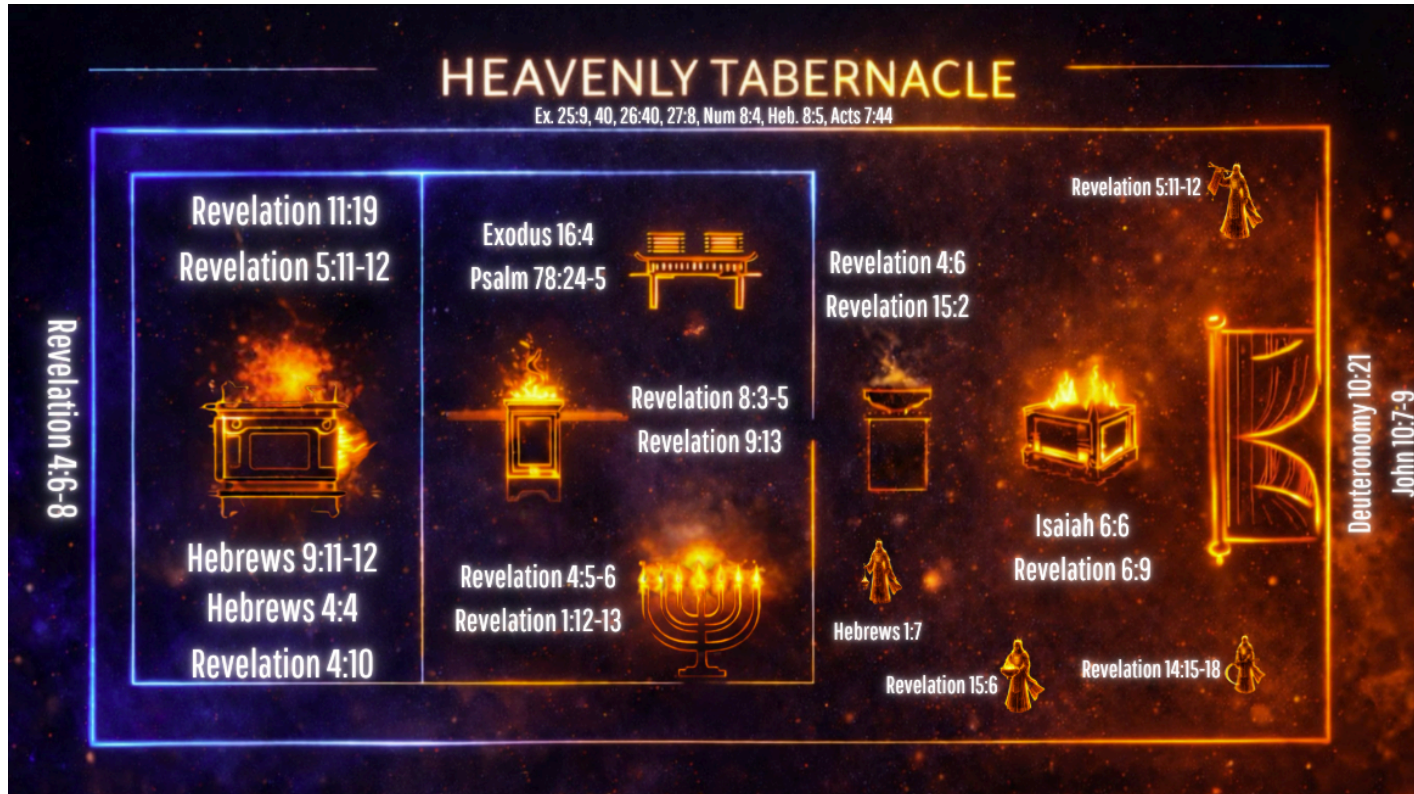
- o **John 18:36 NET**

Jesus replied, "My kingdom is not from this world. If my kingdom were from this world, my servants would be fighting to keep me from being handed over to the Jewish authorities. But as it is, my kingdom is not from here."

It is important for you to realize that we are talking about the merging of a kingdom that is literally from a different reality than what we know on this world. This is why Moses had to be shown a pattern while he was up on the mountain with God at Sinai.



Moses experienced an interaction with God on top of Mt. Sinai that enabled him to see into the heavens. Heaven, the place where God dwells, His Kingdom, His presence is a reality that has to be crossed into.



The ordering of the tabernacle, the arrangement, and its organization create a way for a human being who is of this world to cross over into another reality. With each station, the person is approaching closer and closer within the place where God dwells, and the imagery is painting the picture that they have crossed over and are engaging with something otherworldly.



It should be very clear to you by now that God dwelt in and among Israel within the tabernacle that He instructed them to build. He was teaching them about His dwelling place.

- o **Exodus 25:8 NIV 1984**

“Then have them make a sanctuary for me, and I will dwell among them.”

This tabernacle that God instructed them to build was not just a fixed location from which the kingdom and presence of God would simply expand; rather, it was something that moved, and when unpacked and put in order, would again become a meeting place for man with God. A way to engage with a realm that transcended flesh and blood.

If we were to utilize a word to describe this overlapping of dimensions, the word portal, though it may seem a little strange, seems the most appropriate. Take a look at Genesis 28:17.

(READ SLIDE)

“THIS IS NONE OTHER THAN THE HOUSE OF GOD;
THIS IS THE GATE OF HEAVEN.” GEN. 28:17

(SHA'AR HA-SHAMAYIM) שַׁעַר הַשָּׁמַיִם

A POINT OF ACCESS WHERE ONE REALM BECOMES
PERCEPTIBLE/ACCESSIBLE FROM ANOTHER

To simply use the word gate is not enough because it does not communicate the change in realm. The word "portal" is a modern word that captures what is being communicated in a passage like Genesis 28:17.

The tabernacle then becomes a picture of God meeting with men in many locations at different times, engaging in the same process. Consider these passages from scripture:

(READ SLIDE)

PORTAL- ACCESSING HEAVEN

Genesis 3:8 | Adam and Eve walked with God in the garden (Cherubim guarded the way)

Genesis 28:16-17 | Jacob...said, Surely the Lord is in this place and I did not know it. This is the house of God and the gate of heaven...

Exodus 19-34 | Moses encountered God on Mt. Sinai multiple times (boundary at the base of the mount.)

1 Kings 19:8-18 | Elijah encountered the voice of God on Mt. Sinai

Matthew 17:1-8 | Jesus is transfigured and meets with Moses and Elijah on Mt. Hermon

Revelation 4:1-2 | John sees a door standing open in heaven, and a voice saying, "Come up here"

IN ADDITION TO THE TABERNACLE/TEMPLE - GATES OF PRAISE

Tonight, as we dive into the 5 stations between the gates of praise and the ark of the covenant, we want to highlight something that is blessing us. The process that God takes men through to meet with them is not about religion or a rote set of rituals to appease Him, but rather, He teaches men how to engage beyond their physical senses to transcend this world and all that is passing away and to grab hold of something eternal and unchanging.

If you strip away all the sci-fi language and stay grounded in reality, the word portal could be described as a point of access where one realm becomes perceptible from another.

Adam and Eve lived in communion with God, but they debased themselves by giving in to their natural senses—pleasing to the eye, good for food, and so on. They were removed from the garden, with cherubim holding flaming swords to guard the way, showing a clear barrier between this place where God dwelt with man and the rest of the world.

Moses didn't eat or drink on the mountain with God. It was the finger of God that wrote the law on the tablets. This was a transcendent experience, and at the base

of the mountain, the people were commanded not to come too close, or they would be stoned to death; not even an animal could approach.

Elijah encountered God not through the earthquake, the fire, or the wind, but through the still small voice in the place where God met with him, which was the same mountain where Moses met with him.

On Mt. Hermon, Peter, James and John saw Jesus glorified, saw men who had supposedly been dead for centuries, and heard the audible voice of God. The other disciples were also left at the base of the mountain.

In the book of Revelation, John saw a "door" that was open, allowing him to come up and into the place where the throne of God was.

In each of these, access is granted for people to cross into the place where God meets with man.

And here is the crux

- o **Revelation 4:1-2 ESV**

After this I looked, and behold, a door standing open in heaven! And the first voice, which I had heard speaking to me like a trumpet, said, "Come up here, and I will show you what must take place after this." **2** At once **I was in the Spirit**, and behold, a throne stood in heaven, with one seated on the throne.

When God meets with man, He not only engages his senses, He engages with his soul. He speaks to the Spirit of a man. He teaches a man to walk according to the Spirit, to listen to the Spirit's voice, and to see in the Spirit.

So often, when people pray, they expect to hear the voice of God in the same way they hear the radio. They become frustrated or disenfranchised when they aren't able to perceive God with their ears, but God speaks in many different ways to a man, even though he may not perceive it. Consider Psalm 19.

(READ SLIDE)

PSALM 19:1-4 ESV

THE HEAVENS DECLARE THE GLORY OF GOD, AND THE
SKY ABOVE PROCLAIMS HIS HANDIWORK.
DAY TO DAY POURS OUT SPEECH, AND NIGHT TO NIGHT
REVEALS KNOWLEDGE.
THERE IS NO SPEECH, NOR ARE THERE WORDS, WHOSE
VOICE IS NOT HEARD.
THEIR VOICE GOES OUT THROUGH ALL THE EARTH, AND
THEIR WORDS TO THE END OF THE WORLD.

God has always been speaking, always desiring to communicate with man, but man does not always perceive it. Psalm 19 makes it clear that God is able to declare things, proclaim them even, without using the words of men or a voice that is heard.

(READ SLIDE)

JOB 33:14 NIV 84

“FOR GOD SPEAKS IN ONE WAY, AND IN TWO,
THOUGH MAN DOES NOT PERCEIVE IT.”

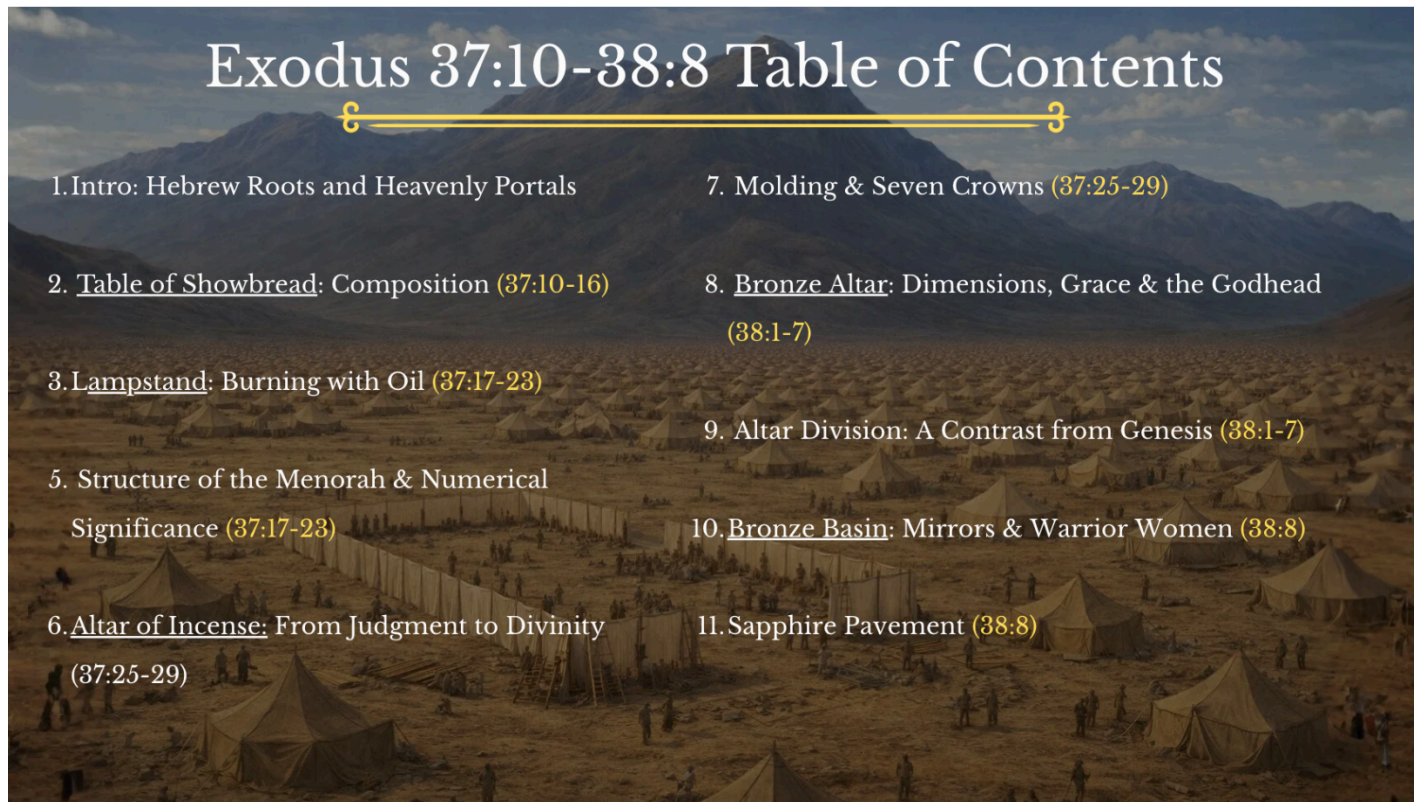
In the book of Job, Elihu elaborates on the different ways that God speaks to a man without words.

We believe that God is speaking tonight! He will speak through His word, and He will speak to your heart. He is revealing His heart, His character, and His plans to us through the articles and the organization of His tabernacle. Ask Him to open your heart to receive what He is wanting to say as we walk through 5 different stations of the tabernacle tonight.

Exodus 37:10-38:8 (NIV84)

37:10 They made the table of acacia wood — two cubits long, a cubit wide, and a cubit and a half high. 11 Then they overlaid it with pure gold and made a gold molding around it. 12 They also made around it a rim a handbreadth wide and put a gold molding on the rim. 13 They cast four gold rings for the table and fastened them to the four corners, where the four legs were. 14 The rings were put close to the rim to hold the poles used in carrying the table. 15 The poles for carrying the table were made of acacia wood and were overlaid with gold. 16

And they made from pure gold the articles for the table — its plates and dishes and bowls and its pitchers for the pouring out of drink offerings.



Exodus 37:10-38:8 Table of Contents

1. Intro: Hebrew Roots and Heavenly Portals	7. Molding & Seven Crowns (37:25-29)
2. <u>Table of Showbread</u> : Composition (37:10-16)	8. <u>Bronze Altar</u> : Dimensions, Grace & the Godhead (38:1-7)
3. <u>Lampstand</u> : Burning with Oil (37:17-23)	9. Altar Division: A Contrast from Genesis (38:1-7)
5. Structure of the Menorah & Numerical Significance (37:17-23)	10. <u>Bronze Basin</u> : Mirrors & Warrior Women (38:8)
6. <u>Altar of Incense</u> : From Judgment to Divinity (37:25-29)	11. Sapphire Pavement (38:8)

Let's talk about the table of showbread and review what we have covered so far!



Remember, each of the items associated with the tabernacle was created exactly according to the pattern shown to Moses in the heavens. Which means, we aren't just looking at a Costco folding table holding Wonder Bread. This bread represents a heavenly bread, which should draw your mind to the manna that we have discussed multiple times in here. We covered this in Exodus 16.

- o **Exodus 16:3–5 NIV 1984**

3 The Israelites said to them, “If only we had died by the LORD’s hand in Egypt! There we sat around pots of meat and ate all the food we wanted, but you have brought us out into this desert to starve this entire assembly to death.”

4 Then the LORD said to Moses, “I will rain down **bread from heaven** for you. The people are to go out each day and gather enough for that day. In this way I will test them and see whether they will follow my instructions.

5 On the sixth day they are to prepare what they bring in, and that is to be twice as much as they gather on the other days.”

6 So Moses and Aaron said to all the Israelites, “In the evening you will know that it was the LORD who brought you out of Egypt,

God provided bread from heaven that the people called "manna", which simply meant "What is it?". And don't forget what Psalm 78 says about it.

o **Psalm 78:23-25 NET**

23 He gave a command to the clouds above, and opened the doors in the sky.

24 He rained down manna for them to eat; he gave them the grain of heaven.

25 Man ate the food of the mighty ones [The ESV says angels]. He sent them more than enough to eat.

Opening doors in the sky to rain down food that is consumed by the angels or the mighty ones, to be consumed by men. Let us remind you how much He fed them.

(READ THE SLIDE)



Enough truckloads of angel bread to stretch around the world and then some!
And now there is a Table of Showbread or The Bread of His Presence inside the Holy Place that the priests would interact with on a regular basis.

And remember this connection:

- o **Deuteronomy 8:2-3 NIV**

2 Remember how the Lord your God led you all the way in the wilderness these forty years, to humble and test you in order to know what was in your heart, whether or not you would keep his commands. **3** He humbled you, causing you to hunger and then feeding you with manna, which neither you nor your ancestors had known, to teach you that man does not live on bread alone but on every word that comes from the mouth of the Lord.

This helped us make the connection of manna with His words, showing us that God was helping them make the connection that obeying His words and following His instructions would be life-giving and nourishing to them, just like bread is for one's body.

Let us remind you of something interesting concerning the name of this article.

(READ SLIDE)

The Table

הַשְּׁלֶחַן הַטָּהוֹר

The Pure (Clean) Table

Leviticus 24:6; 2 Chronicles 13:11

שְׁלֶחַן יְהוָה

The Table of YHWH Malachi 1:7, 12

שְׁלֶחַן לֶחֶם הַפָּנִים

Table of the Bread of the Presence (Face)

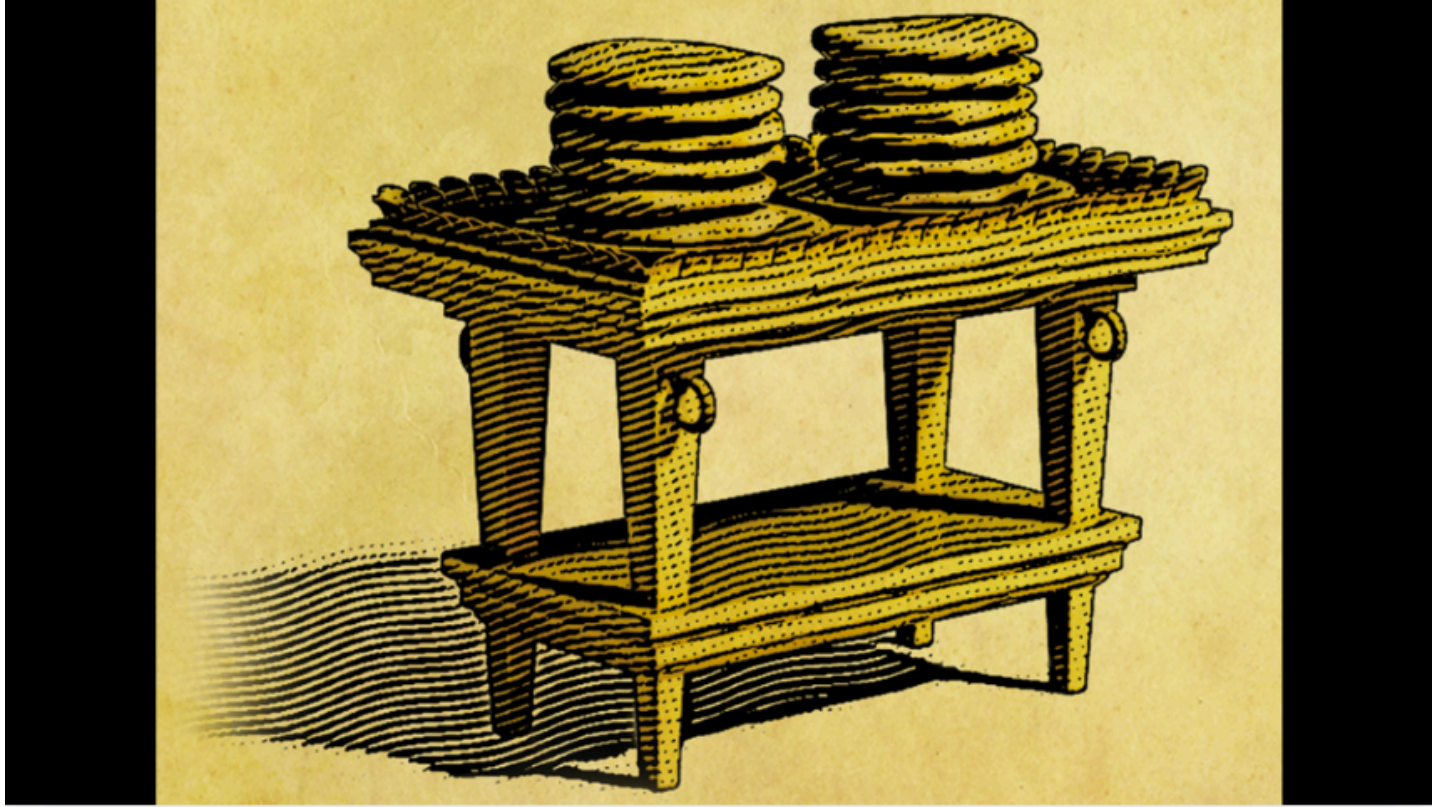
Exodus 25:30; Numbers 4:7

הַשְּׁלֶחַן

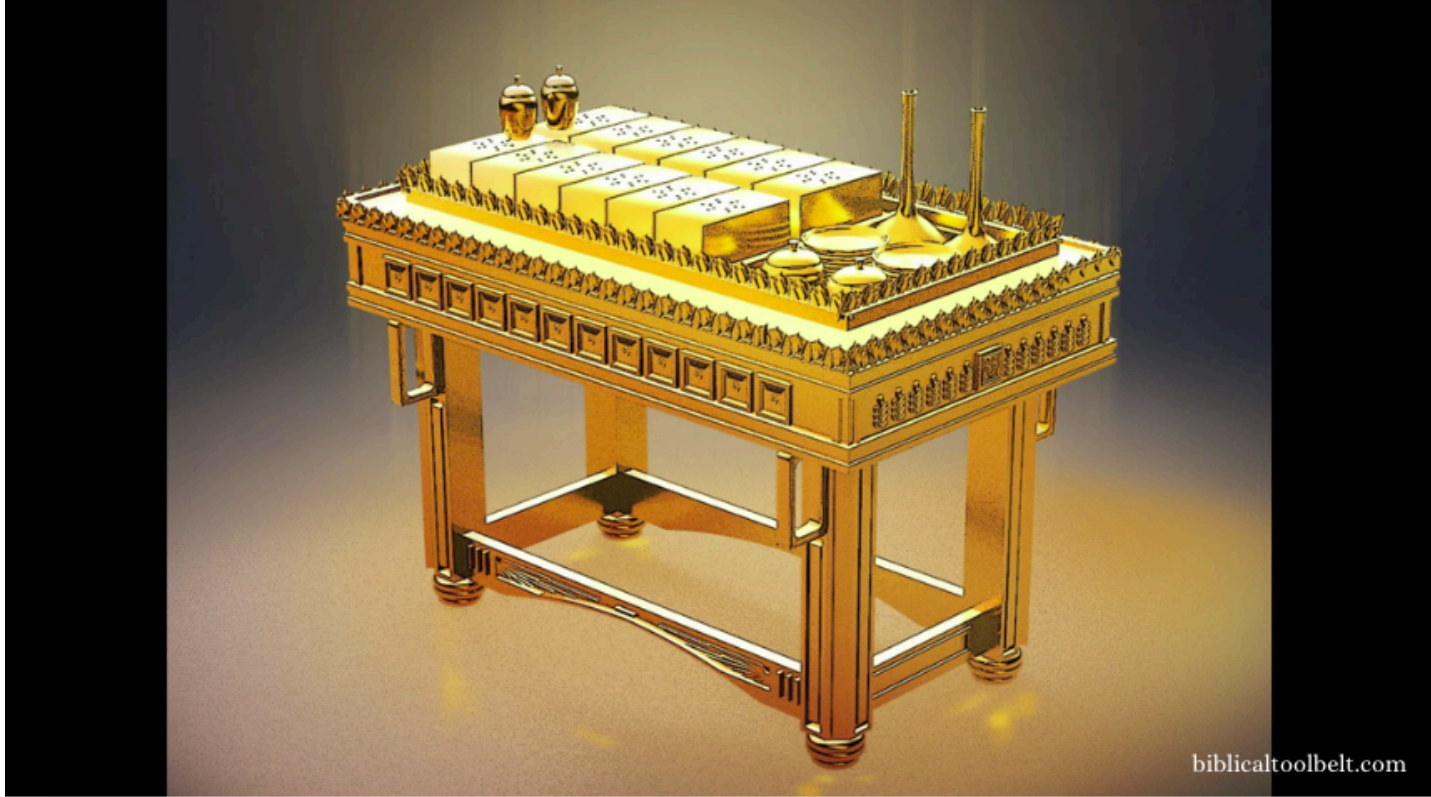
The Table Exodus 40:22-23

The fact that this table is referred to as The Pure Table, The Table of YHWH, and The Table of the Bread of the Presence, which is the same word for Face, should show you we are not dealing with just any table.

In fact, most of us think about this image when we think of the table of show bread:



However, when we look closely at the scriptures that describe how the bread is arranged and what other articles are on the table, the specifications probably looked something more like this:



biblicaltoolbelt.com

Or possibly this:



Why are we showing you these things if we are not certain exactly what it looks like? After seeing artists' renditions of these structures, the temptation can be to file them away in your mind as familiar, but we must be shaken loose of those obstacles because, as we have discussed before, you are taking part in something otherworldly. Listen to the way the Rabbi's talk about this table.

(READ THE SLIDE)

Rabbinic Commentary on The Table of Showbread

RASHI

A gold molding. This symbolizes the crown of royalty. The table represents wealth and greatness, as in the expression "FIT FOR A KING'S TABLE."

NAHMANIDES

A gold molding around it. Rashi's comment about the "royal crown" is exactly right. This is the mystery behind the table. For God's blessing, since the world has existed, is not created out of nothing; the world goes on in its ordinary way. "God saw all that He had made, and found it very good" (Gen. 1:31). But wherever the essence of a thing exists already, blessing can settle upon it and add to it. As Elisha said to his disciple's widow, "What can I do for you? Tell me, what have you in the house?" (2 Kings 4:2). Blessing settled on the only jar of oil she had and with it she filled every vessel in the house. In the case of the woman of Zarephath, who had "nothing but a handful of flour in a jar and a little oil in a jug ... the jar of flour did not give out, nor did the jug of oil fail" until the famine was over (1 Kings 17:12,16). **It is the same with the bread of display on the table. Blessing would settle upon it, and from that, abundance would come to all Israel.** Thus the rabbinic saying that every priest who got a piece of the bread of display as big as a bean ate it and his appetite was satisfied.

Michael Carasik, ed., Exodus: Introduction and Commentary, trans. Michael Carasik, First edition, The Commentators' Bible (Philadelphia, PA: The Jewish Publication Society, 2005), 222.

The way the most revered Rabbi's spoke about this table was that it was a King's table. That it was fashioned with a royal crown. That blessing settled upon it and that through it abundance would come to all Israel.

There are 4 major places from which we receive details about this structure. We aren't going to read all of those passages but we want to highlight details that we get from each that would be easy to miss:

(Read the scripture location and then the underlined parts)

The Table

Exodus 25: 23 "You shall make a table of acacia wood. Two cubits shall be its length, a cubit its breadth, and a cubit and a half its height. 24 You shall overlay it with pure gold and make a molding of gold around it. 25 And you shall make a rim around it a handbreadth wide, and a molding of gold around the rim. 26 And you shall make for it four rings of gold, and fasten the rings to the four corners at its four legs. 27 Close to the frame the rings shall lie, as holders for the poles to carry the table. 28 You shall make the poles of acacia wood, and overlay them with gold, and the table shall be carried with these. 29 And you shall make its plates and dishes for incense, and its flagons and bowls with which to pour drink offerings; you shall make them of pure gold. 30 And you shall set the bread of the Presence on the table before me regularly. **Exodus 37: 10** He also made the table of acacia wood. Two cubits was its length, a cubit its breadth, and a cubit and a half its height. 11 And he overlaid it with pure gold, and made a molding of gold around it. 12 And he made a rim around it a handbreadth[b] wide, and made a molding of gold around the rim. 13 He cast for it four rings of gold and fastened the rings to the four corners at its four legs. 14 Close to the frame were the rings, as holders for the poles to carry the table. 15 He made the poles of acacia wood to carry the table, and overlaid them with gold. 16 And he made the vessels of pure gold that were to be on the table, its plates and dishes for incense, and its bowls and flagons with which to pour drink offerings. **Numbers 4: 7** And over the table of the bread of the Presence they shall spread a cloth of blue and put on it the plates, the dishes for incense, the bowls, and the flagons for the drink offering; the regular showbread also shall be on it. 8 Then they shall spread over them a cloth of scarlet and cover the same with a covering of goatskin, and shall put in its poles. The Bread of the Presence: **Leviticus 24: 5** "You shall take fine flour and bake twelve loaves from it; two tenths of an ephah[b] shall be in each loaf. 6 And you shall set them in two piles, six in a pile, on the table of pure gold before the LORD. 7 And you shall put pure frankincense on each pile, that it may go with the bread as a memorial portion as a food offering to the LORD. 8 Every Sabbath day Aaron shall arrange it before the LORD regularly; it is from the people of Israel as a covenant forever. 9 And it shall be for Aaron and his sons, and they shall eat it in a holy place, since it is for him a most holy portion out of the LORD's food offerings, a perpetual due."

Let's talk about a few implications from these details. The table was small, 3 feet wide, 18 inches deep, and 27 inches from the ground to the top of the table, which means for most people they would be bending over to work with it. Rashi and Ibn Ezra confirm this height includes the legs. Also based on it's composition it's fair to say that this table with everything present on it could have weighed over 100 pounds. Also, when you picture this table, you should picture it with plates and dishes and flagons (or pitchers) and bowls. You should also think of wine as being regularly presented with the table while not remaining on the table. When the wine was brought to the table, it was not consumed there in the tabernacle but rather poured out as a drink offering.

Numbers 4 makes it clear that they spread a blue cloth, a scarlet cloth, and the unknown skin over it while it travelled.

Leviticus 24 makes it clear that there were 12 loaves of bread. Each loaf of bread was cooked with 2 tenths of an ephah of flour. Consider this:

(READ THE SLIDE)

Exodus 16:16-18 "16 This is what the Lord has commanded: 'Gather of it, each one of you, as much as he can eat. You shall each take an omer, according to the number of the persons that each of you has in his tent.'" 17 And the people of Israel did so. They gathered, some more, some less. 18 But when they measured it with an omer, whoever gathered much had nothing left over, and whoever gathered little had no lack. Each of them gathered as much as he could eat."

Exodus 16:36 "Now an omer is 1/10 of an ephah"

1 Omer = 1/10 of an ephah

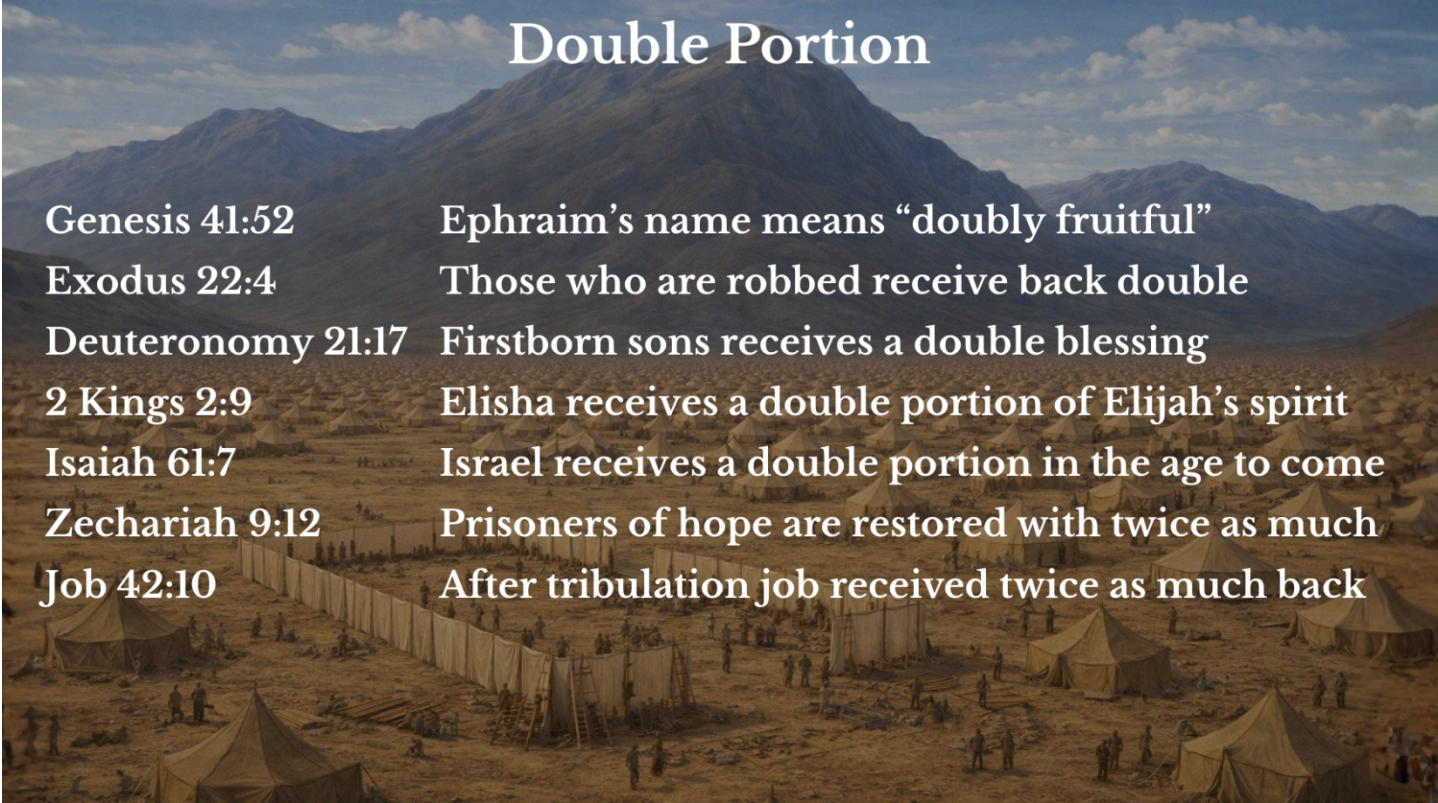
2 Omers = 2/10 of an ephah

If one man's daily bread ration was one omer (as seen with the Manna in Exodus), then each loaf of the Showbread—which used two-tenths of an ephah—was literally a double portion.

This is not the first, or the last time a double portion is present in the Scripture. When we take a step back at the broader use of this double blessing something beautiful comes into view.

(READ SLIDE)

Double Portion



Genesis 41:52	Ephraim's name means "doubly fruitful"
Exodus 22:4	Those who are robbed receive back double
Deuteronomy 21:17	Firstborn sons receives a double blessing
2 Kings 2:9	Elisha receives a double portion of Elijah's spirit
Isaiah 61:7	Israel receives a double portion in the age to come
Zechariah 9:12	Prisoners of hope are restored with twice as much
Job 42:10	After tribulation job received twice as much back

All throughout the Law, Prophets, and Writings there is a pattern that the God of Israel perpetually gives a double blessing to His people—especially when they have been wronged. What does this have to do with the Table of Showbread? Listen to Leviticus 24.

- o **Leviticus 24:8–9 (NIV)**

⁸This bread is to be set out before the Lord regularly, Sabbath after Sabbath, on behalf of the Israelites, as a lasting covenant. ⁹It belongs to Aaron and his sons, who are to eat it in the sanctuary area, because it is a most holy part of their perpetual share of the food offerings presented to the Lord."

The priests are set apart as Holy to the Lord, they are chosen for a specific purpose and God gives them a double portion of food compared to the rest of the nation.

- o **Deuteronomy 10:9 (NIV)**

⁹That is why the Levites have no share or inheritance among their fellow Israelites; the Lord is their inheritance, as the Lord your God told them.)

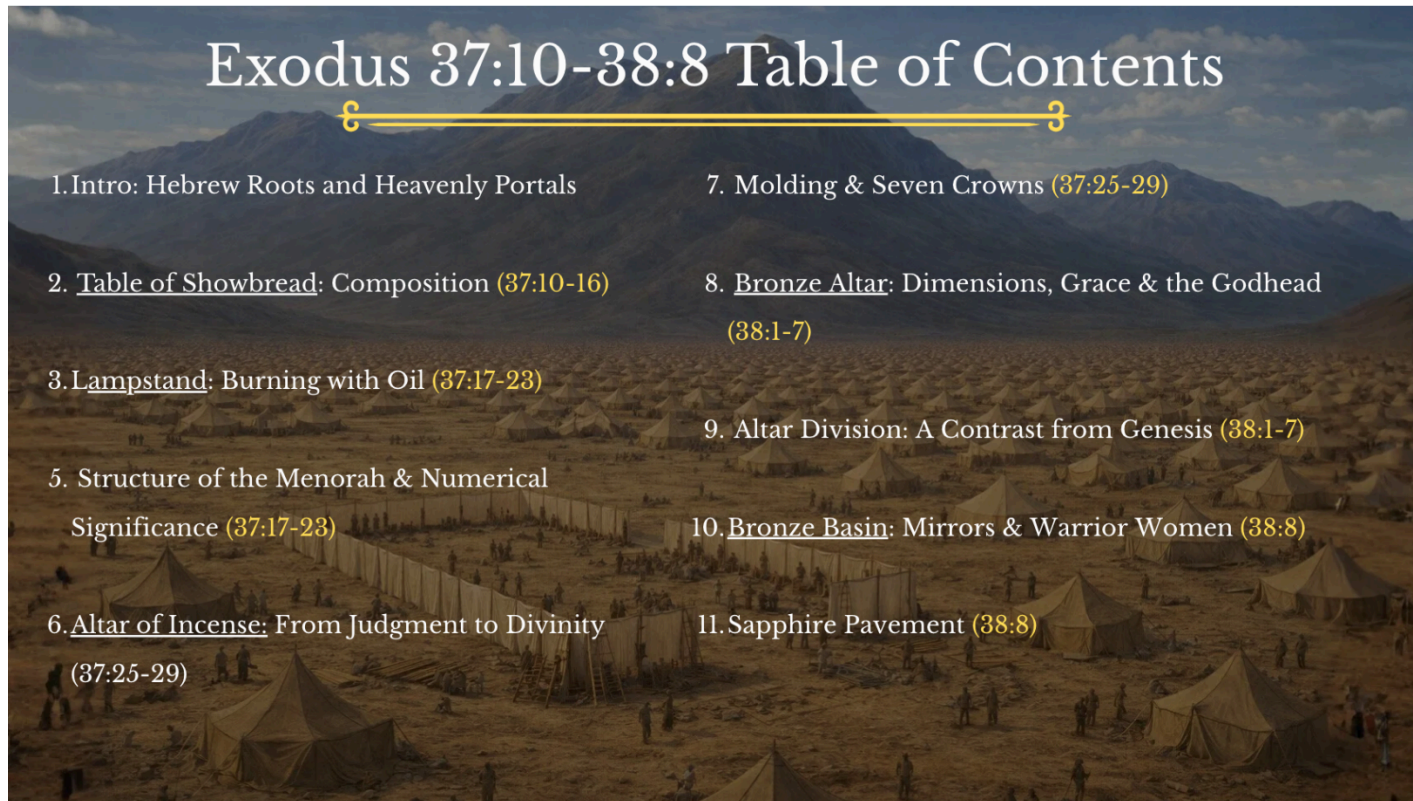
The Levites were given no inheritance in the land. At first, this may seem like a curse rather than a blessing, but nothing could be further from the truth. The greatest inheritance anyone could receive is the Lord Himself. Every aspect of Levitical life required deep faith—living from the offerings, depending on obedience, and carrying the weight of the nation on their shoulders. Yet in all of this, God blesses them doubly and provides for them supernaturally.

What is even more profound is that this same pattern becomes a promise for the people of Israel. Both Isaiah and Zechariah prophesy that in the age to come—after all the suffering Israel has endured since its beginning—they will receive back double. The Table of Showbread is not only a picture of divine provision, but also a glimpse into the nation’s prophetic future. Just as the ephod is a composite of the nation so is the bread because there were 12 double-loaves. Job, Elisha, and the firstborn son all serve as anticipatory parallels of national Israel—who appears to continually lose everything, yet in the end is restored with double.

Provision and blessing should never be a concern for the people of God. Our Master blesses His people doubly when their lives are dependent on Him—and at times, He multiplies beyond even that, a 100x more. Let’s keep reading.

17 They made the lampstand of pure gold and hammered it out, base and shaft; its flowerlike cups, buds and blossoms were of one piece with it. 18 Six branches extended from the sides of the lampstand — three on one side and three on the other. 19 Three cups shaped like almond flowers with buds and blossoms were on one branch, three on the next branch and the same for all six branches extending from the lampstand. 20 And on the lampstand were four cups shaped like almond flowers with buds and blossoms. 21 One bud was under the first pair of branches extending from the lampstand, a second bud under the second pair, and a third bud under the third pair — six branches in all. 22 The buds and the branches were all of one piece with the lampstand, hammered out of pure gold.

23 They made its seven lamps, as well as its wick trimmers and trays, of pure gold. 24 They made the lampstand and all its accessories from one talent of pure gold.



Let's move on to the Lampstand: burning with oil, structure and numerical significance.



The Menorah is a special object. It is not something that the mind of man fabricated—it is directly taken and modeled from Heaven's pattern. Let's review what we have already discussed.

(READ SLIDE)

The Menorah

Ex. 25:31-39

- 7 Branches with almond blossoms
- Stationed parallel with the Table of Showbread
- Served as the light within the Holy Place
- Made of one talent (75 pounds) of pure gold v.39



We covered several weeks ago that in the Tabernacle, the Menorah was the only source of light in the Holy Place, showing that the priests could not minister, see the bread of the Presence, or approach God apart from it.

This paints a theological picture: God never intended the Word and the Spirit to be separated. They always function in unison together. The spirit *always* illuminates the word. This is an essential truth for believers everywhere as they attempt to walk daily by the Spirit. We also covered the oil. This is what fueled the Lampstand.

FIRST CENTURY OLIVE PRESS



We learned how the pressing process releases pure oil, which parallels Israel's experiences of suffering and refinement, as well as Jesus' own pressing in Gethsemane before His crucifixion. This taught us a profound lesson— the supernatural light that emanates from followers of Yeshua is fueled not by comfortable bliss but by agonizing pressure.

Finally, we saw how the Lampstand represents Israel, who is chosen to be a light to the nations, carrying God's presence so that the world could encounter Him. We, as Grafted In Gentiles, continue the calling to shine His light and bring heaven to earth. The Menorah is not just a Tabernacle furnishing, but a heavenly blueprint for how God reveals Himself through His people to the entire world.

Those are topics we could discuss again in length, but we have more we would like to investigate.

As we begin, we would like to briefly demonstrate for you what this would have been like for them. When you visualize one of these or see one in our current day and age, you've likely seen a Chanukiah, not a menorah.



Additionally, you have probably pictured one like this with candles. This is not how the Menorah in the Tabernacle would have worked. They used pure olive oil, not wax, to keep the lampstand burning. Much like this:



Why is this significant? God commanded Israel to keep this light burning at all times.

- o **Leviticus 24:1–4 (NIV)**

24 The Lord said to Moses, ²“Command the Israelites to bring you clear oil of pressed olives for the light so that the lamps may be kept burning continually. ³Outside the curtain that shields the ark of the covenant law in the tent of meeting, Aaron is to tend the lamps before the Lord from evening till morning, continually. This is to be a lasting ordinance for the generations to come. ⁴The lamps on the pure gold lampstand before the Lord must be tended continually.

(LIGHT OIL AS THIS IS READ)

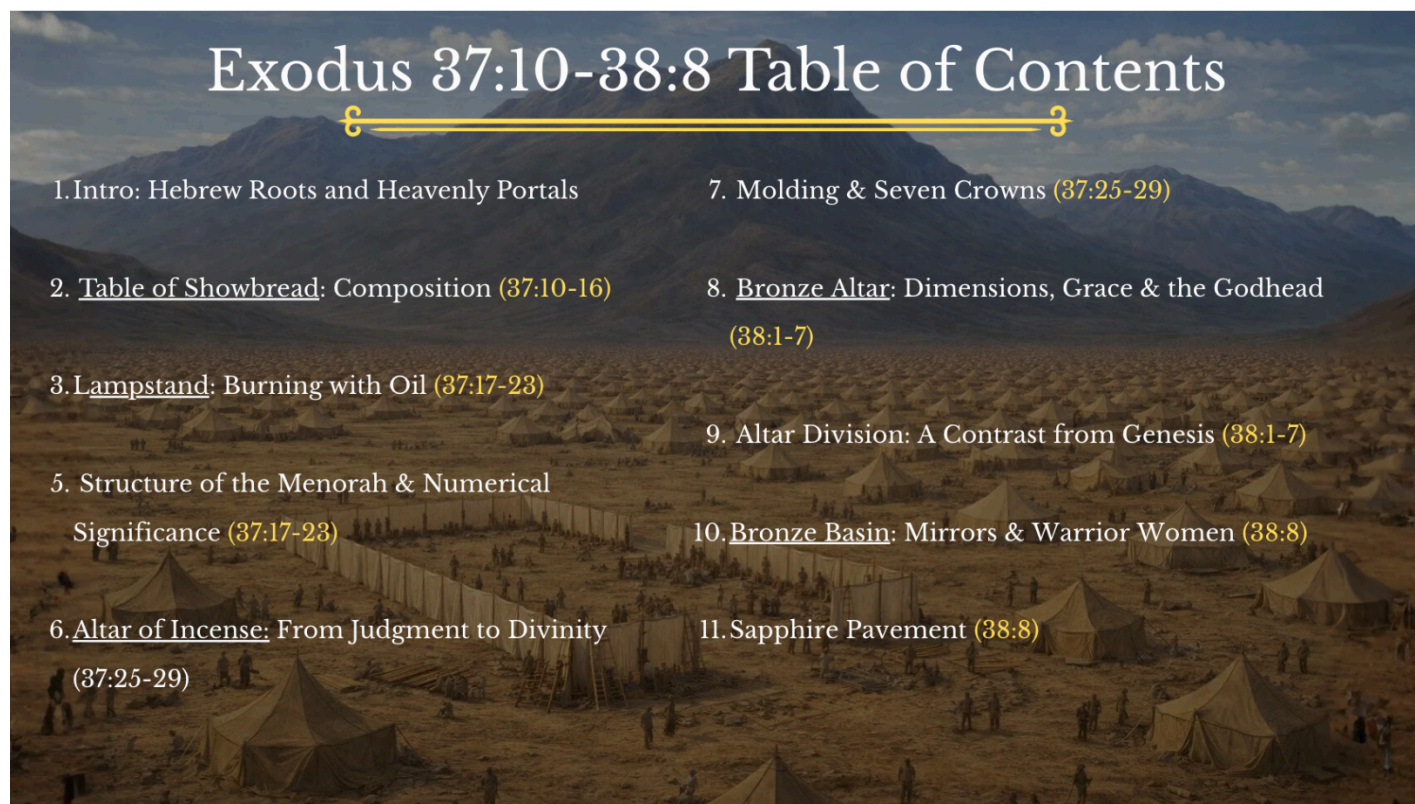
Consider the design from Heaven. Other methods of burning do not last. Candles run out and must be replaced—but oil can be refilled, always staying lit. Adonai does not give a command and then leave without provision to accomplish it. The method of burning with oil ensures the process remains pure and perpetual. His commands are not burdensome; he gives us the way to walk them out. The oil for

the menorah is the method to obey His commands. Aaron was faithful to continually tend the lampstand, and even some of his progeny who are less virtuous than him still kept the lamp burning.

o **1 Samuel 3:2–3 (NIV)**

²One night Eli, whose eyes were becoming so weak that he could barely see, was lying down in his usual place. ³**The lamp of God had not yet gone out**, and Samuel was lying down in the house of the Lord, where the ark of God was.

The same fire and the same Lamp that Aaron tended remained for Eli and Samuel to sleep in its light. Your obedience to the commands of God will have generational effects. We are called to keep our lamps burning, staying alert and faithful despite difficulty, loss or any scheme of the enemy.



This brings us to structure and numerical significance.

As we get into the structure, we wanted to share with you a LCM gem from an older Foundations session. The first thing to notice about the Menorah is the structure reflects the essence of YHWH.

(LEAVE UP SLIDE)



o **Isaiah 11:1-2 (84 NIV)**

The Branch From Jesse

1 A shoot will come up from the stump of Jesse;
from his roots a Branch will bear fruit.

2 The Spirit of the Lord will rest on him—
the Spirit of wisdom and of understanding,
the Spirit of counsel and of power,
the Spirit of knowledge and of the fear of the Lord—

Most of the Christian world would agree that God could be subdivided into three persons—Father, Son, and Holy Spirit. This is commonplace for most Christians—yet the scriptural basis is light at best. Isaiah describes the Lord in

another way - with seven Spirits: The Spirit of the Lord, wisdom, understanding, counsel, power, knowledge and fear.

Yeshua in Revelation attests to this to the Angel in Sardis.

- o **Revelation 3:1 (NIV)**

To the Church in Sardis

3 **“To the angel of the church in Sardis write:**

These are the words of him who holds the seven spirits of God and the seven stars. I know your deeds; you have a reputation of being alive, but you are dead.

This inter-dimensional object is not just a symbol of the Holy Spirit—it is a symbol of Seven Spirits, a prophetic foreshadowing of YHWH yet to be revealed for hundreds of years. This further solidifies that this object's source is outside of our time and reality, but was given to Moses and Israel during their time at Sinai as an enduring symbol of Adonai's character for the Nation.

Let's move on to more of the structure of the Lampstand. The number seven is obviously present, but that is not the only number. On the branches and stem of the Lampstand, there are 22 cups, or blossoms.

(SLIDE)



Initially, the number 22 probably doesn't mean much to anyone. But would you begin to be intrigued if you were told the Hebrew alphabet has 22 characters?



THE 22 HEBREW LETTERS AND THE NUMERICAL VALUES										
1	2	3	4	5	6	7	8	9	10	11
א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ
1	2	3	4	5	6	7	8	9	10	20
(a) Alef	B, V Bet	G Gimel	D Dalet	H He	W, V Vav	Z Zayin	H, X Chet	T Tet	J, I, Y Yod	K Kaph
12	13	14	15	16	17	18	19	20	21	22
ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
30	40	50	60	70	80	90	100	200	300	400
L Lamed	M Mem	N Nun	S Samekh	(o) Ayin	P, F Pe	Ts Tsade	K, Q Qoph	R Resh	S, Sh Shin	T Tav



So, in the mind of the original audience, perhaps they would not have numbered them 1 - 22, but instead connected them to their own language, like this.



Adonai himself is the architect of the Tabernacle and its furnishings. Its origin is not of this world, but as you can see, aspects of this Heavenly Pattern not only have earthly qualities like almonds and buds, but also interwoven into its design is the essence of the Jewish people, namely their language.

But that's not all, it goes deeper. Let's read a verse from Numbers.

- o **Numbers 3:39 (NIV)**

³⁹The total number of Levites counted at the Lord's command by Moses and Aaron according to their clans, including every male a month old or more, was 22,000.

The census of all the Priests totals 22,000—one thousand for each blossom on the Lampstand. The Priestly people are hammered into the Menorah itself. This Lampstand is a Heavenly object, but it represents God's redeemed people, called to be His light to the nations.

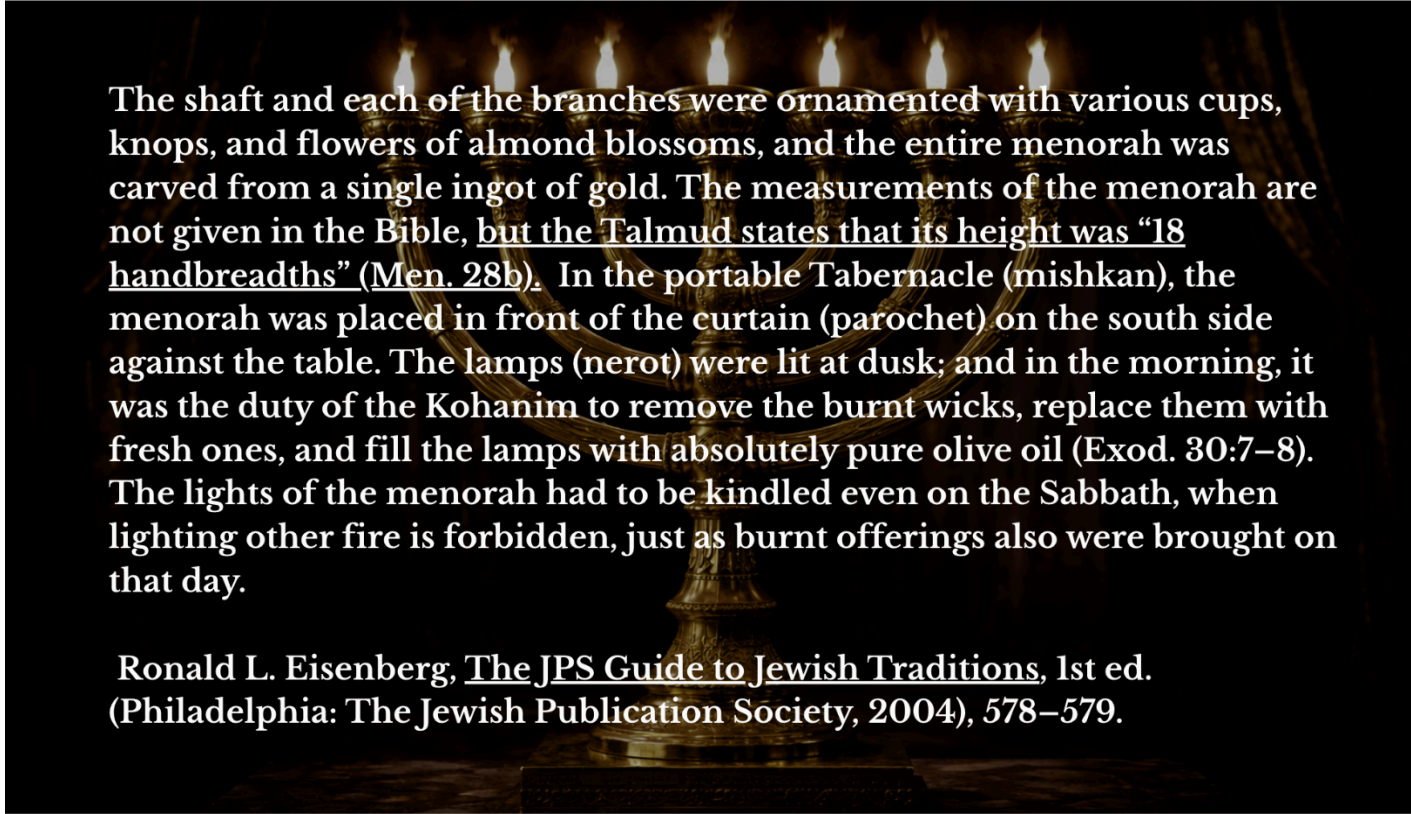
If we had the time, we would walk through the 22 sections of the Tanakh's Love Song to Torah— Psalm 119. In that, we would see how the language, priestly identity, and word of God are all hammered and represented into the Golden Lampstand. But we leave that to you and your personal studies. For now, let's see another unique facet of the Lampstand—its materials.

We have discussed the furnishings made from the acacia tree and overlaid with gold many times. But not all the furnishings were made this way. The Lampstand is the only central furnishing in the entire Tabernacle Complex made completely from pure gold.



As a reminder, these are not human objects. The furnishings in the Tabernacle did not originate from the creativity of mankind or a binary sequence from OpenAI. This object is from another realm, a different dimension where YHWH himself dwells. Moreover, the lampstand is particularly special because it is made from pure gold and nothing else. And that is not all that makes it unique; the Bible also does not state the dimensions of the Lampstand. But the Talmud does, let's look at this excerpt from the JPS.

(READ SLIDE)



The shaft and each of the branches were ornamented with various cups, knobs, and flowers of almond blossoms, and the entire menorah was carved from a single ingot of gold. The measurements of the menorah are not given in the Bible, but the Talmud states that its height was “18 handbreadths” (Men. 28b). In the portable Tabernacle (mishkan), the menorah was placed in front of the curtain (parochet) on the south side against the table. The lamps (nerot) were lit at dusk; and in the morning, it was the duty of the Kohanim to remove the burnt wicks, replace them with fresh ones, and fill the lamps with absolutely pure olive oil (Exod. 30:7–8). The lights of the menorah had to be kindled even on the Sabbath, when lighting other fire is forbidden, just as burnt offerings also were brought on that day.

Ronald L. Eisenberg, *The JPS Guide to Jewish Traditions*, 1st ed. (Philadelphia: The Jewish Publication Society, 2004), 578–579.

If we take the traditional measurement that the menorah was 18 handbreadths tall, it would likely have stood somewhere between about 5 to 5.5 feet high, depending on how large a “handbreadth” is calculated (sources estimate around 3–4 inches).

That means the lampstand in the Tabernacle was roughly the height of an average person’s chest or shoulders—large enough to be visually striking, but still fitting within the Holy Place. Exodus 25:39 also tells us it was made from one talent of pure gold, which is commonly estimated at around 65–75 pounds of gold. At modern gold prices, that amount of gold alone would be worth roughly \$4.5 to \$5 million. But that’s just the material. When you consider the craftsmanship required to hammer a single piece of gold into such an intricate design, its true value would be significantly greater. Let’s bring that to our day and age.



The cost of the Menorah is the same as 10 luxury supercars, an entry-level private jet, or one of the most expensive residential homes in the Chicago Metropolitan Area. And, that is merely one furnishing, imagine the cost of them all together. This is another staggering contrast when you consider the outward appearance of the Tabernacle—ordinary, unimpressive and plain.

These multi-million dollar items would only be seen by a select few, and even when they were transported the rest of the nation was not allowed to see them, they were covered.

- o **Numbers 4:15 (NIV)**

¹⁵ “After Aaron and his sons have finished covering the holy furnishings and all the holy articles, and when the camp is ready to move, only then are the Kohathites to come and do the carrying. But they must not touch the holy things or they will die. The Kohathites are to carry those things that are in the tent of meeting.

It is almost as if entering the Tabernacle was like entering through a gate or portal to Heaven itself. This was too sacred for any man to witness. The value of these other-worldly objects was so high that they were to be seen by a select few and used solely for the sake of Adonai and not for man.

This is shown in the way that Israel was not to gloat to the nations about how expensive their religious furnishings were; in fact, they practically kept them secret, only to be seen by the priests and the Lord himself. This reminded us of the words of Jesus.

- o **Matthew 6:1–4 (NIV)**

⁶ “Be careful not to practice your righteousness in front of others to be seen by them. If you do, you will have no reward from your Father in heaven.

² “So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by others. Truly I tell you, they have received their reward in full. ³ But when you give to the needy, do not let your left hand know what your right hand is doing, ⁴ so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.

The monetary value of the Lampstand meant nothing to Adonai. What mattered to Him, is how it was built to perform its proper function. The same goes for you. Your actions are to be done according to the pattern and are even more valuable when they are seen only by Him and covered to the rest of the world.

25 They made the altar of incense out of acacia wood. It was square, a cubit long and a cubit wide, and two cubits high — its horns of one piece with it. 26 They overlaid the top and all the sides and the horns with pure gold, and made a gold molding around it. 27 They made two gold rings below the molding — two on opposite sides — to hold the poles used to carry it. 28 They made the poles of acacia wood and overlaid them with gold.

29 They also made the sacred anointing oil and the pure, fragrant incense — the work of a perfumer.

Exodus 37:10-38:8 Table of Contents



- 
1. Intro: Hebrew Roots and Heavenly Portals
 2. Table of Showbread: Composition (37:10-16)
 3. Lampstand: Burning with Oil (37:17-23)
 5. Structure of the Menorah & Numerical Significance (37:17-23)
 6. Altar of Incense: From Judgment to Divinity (37:25-29)
 7. Molding & Seven Crowns (37:25-29)
 8. Bronze Altar: Dimensions, Grace & the Godhead (38:1-7)
 9. Altar Division: A Contrast from Genesis (38:1-7)
 10. Bronze Basin: Mirrors & Warrior Women (38:8)
 11. Sapphire Pavement (38:8)

Let's begin our discussion of the Incense Altar with some review from chapter 30. You should remember how we discussed the unique placement and supposed controversy from Hebrews 9. We showed you how the Altar of Incense is not physically located in the Holy of Holies, but that it *belongs* to the Holy of Holies. Let's revisit a commentary from Arnold Fruchtenbaum.

(READ REFERENCES AND HIGHLIGHTED YELLOW)

Commentaries on Hebrews 9

In verses 4–5a, he deals with the contents of the Holy of Holies and begins with the altar of incense (Ex. 30:6; 40:5). The statement is troubling since the Altar of Incense was located not in the Holy of Holies, the second room, but in the first room, the Holy Place. **It actually stood inside the first room in front of the second veil. Although located in the first room, its purpose and ministry were for the second room, the Holy of Holies. He is not emphasizing the place where it stood but its liturgical function. This is made obvious in the Greek text, which does not contain the word “altar.” The Greek simply reads “the incense thing.” It refers to something connected with the incense, but it does not state exactly what that something is. The author does not say that the Altar actually stood in the Holy of Holies; he simply states that the Holy of Holies had “the incense thing” since the purpose of the incense was for the Holy of Holies. As the smoke from the incense went up, it went through the veil into the Holy of Holies where the presence of God was located.**

Arnold G. Fruchtenbaum, *The Messianic Jewish Epistles: Hebrews, James, First Peter, Second Peter, Jude*, 1st ed. (Tustin, CA: Ariel Ministries, 2005), 113–114.

Fruchtenbaum writes that the function of the Altar of Incense was tied to the Holy of Holies. The priest stood at the Altar to pray and intercede; the smoke would rise and make its way into the Most Holy Place and fill the place where the presence of God was located. This brings a much more vivid picture of what would be going on as the priest stands to pray before the Lord.



We also discussed the function of the Altar of Incense. We learned that in the Jewish mind, prayer is equivalent to what a priest would perform at the Altar of Incense in their service to God. What the priest does physically at the Altar of Incense, the worshiper does spiritually when they pray. Prayer is not simply words—it is an offering. It rises and reaches God.

The prayers offered at this golden altar also reflect the process of salvation. What begins at the Bronze Altar (judgment) leads us to the Golden Altar, where we can commune with God, and a divine partnership takes place. Between the bronze altar and the golden altar stand 5 furnishings, a number that consistently represents grace. God supplies the grace needed to close the distance, grow in holiness, and become useful in His service.



As promised, we have even more to share with you regarding this inter-dimensional object. In a unique way, this specific furnishing represents the relationship between Heaven and Earth. This golden altar is connected with the Holy Place in function, but also has a fire that began in the Courtyard. To show you this, we need to study for a moment the Day of Atonement.

- o **Leviticus 16:12–13 (NIV)**

¹² He is to take a censer full of burning coals from the altar before the Lord and two handfuls of finely ground fragrant incense and take them behind the curtain. ¹³ He is to put the incense on the fire before the Lord, and the smoke of the incense will conceal the atonement cover above the tablets of the covenant law, so that he will not die.

Once a year, on the Day of Atonement, Aaron would take a golden censer and take coals from the Bronze Altar. He would add incense and take the mixture into the Holy Place and also into the Most Holy Place. Scholars agree that this helps us understand the source of the fire for the incense altar. Here are some comments from Unger and Niles.

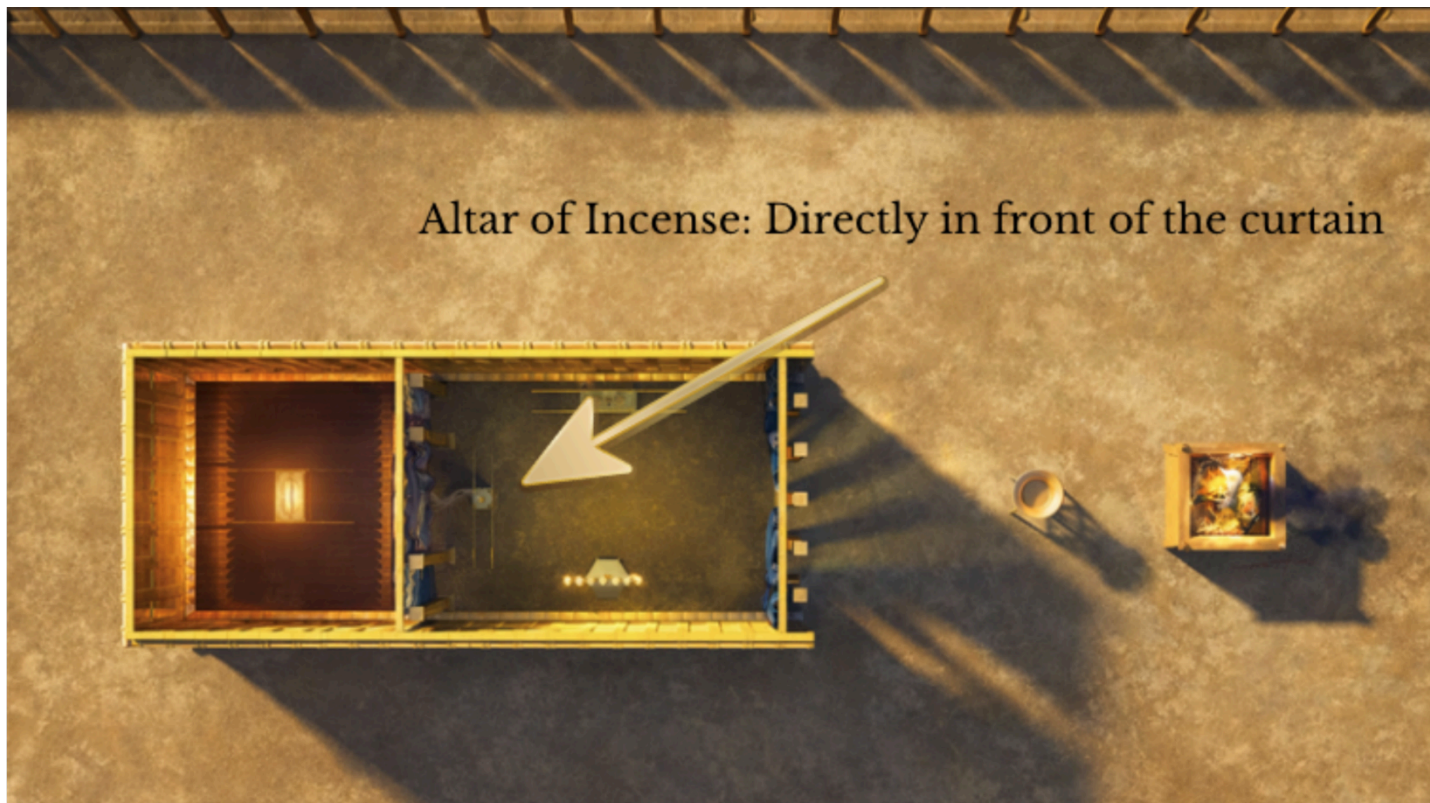
(READ SLIDE)

Yearly, on the Day of Atonement, the high priest entered the Holy of Holies, bearing the censer, and threw upon the burning coals the incense, holding the censer in his hand while the incense burned (Lev. 16:12–13). No description is given of the censer, and therefore we are left in doubt as to its form and appearance. The probability is that, inasmuch as all fire upon which incense was burned was taken from the “bronze altar,” every censer had a handle by which it could be carried.

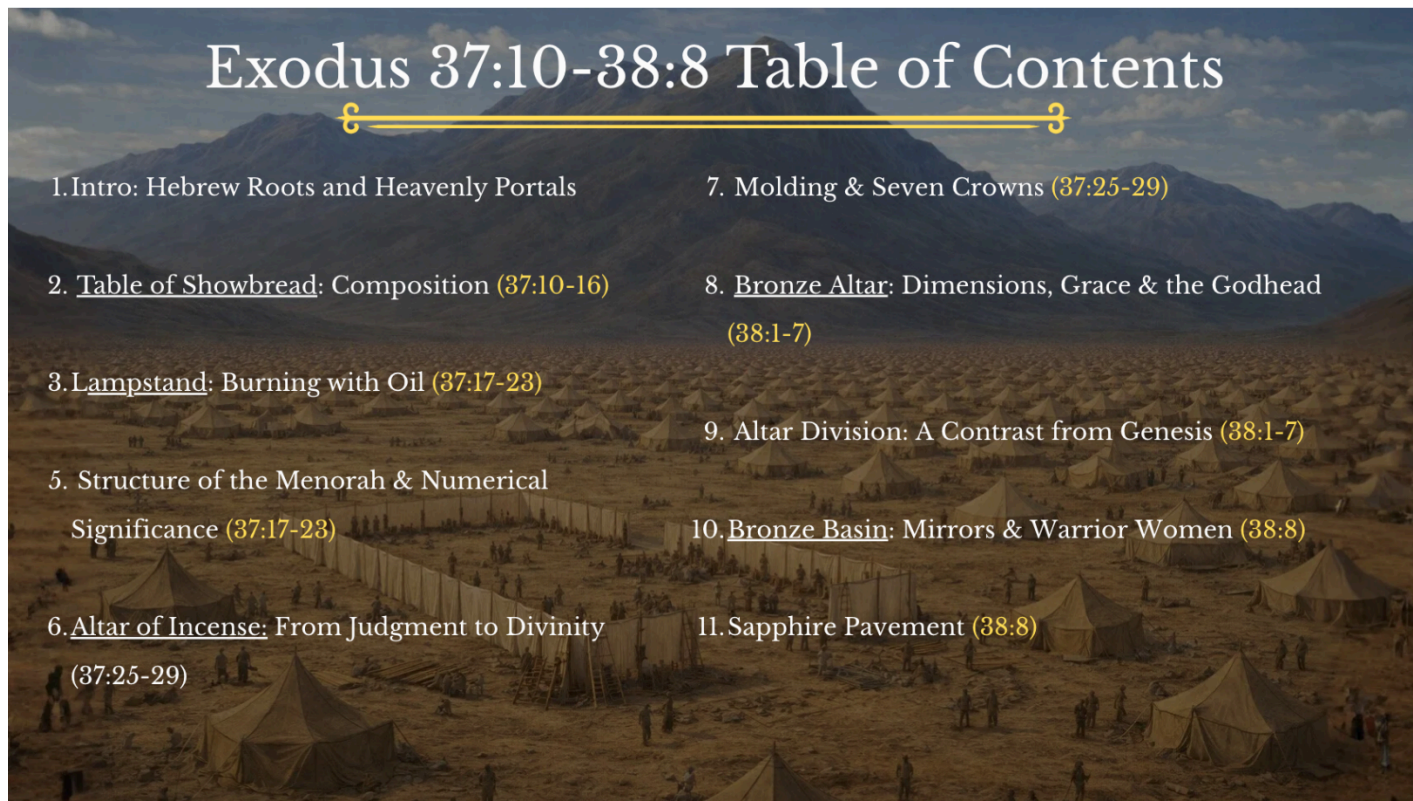
Merrill Frederick Unger et al., The New Unger’s Bible Dictionary (Chicago: Moody Press, 1988).

The Heb. maḥtâ, from the verb ḥātâ, “rake up” (usually fire embers), was a small ladle or shovel probably made of bronze (Ex. 27:3), used for carrying live coals on which incense was burned

D. P. Niles, “Censer,” in The International Standard Bible Encyclopedia, Revised, ed. Geoffrey W. Bromiley (Wm. B. Eerdmans, 1979–1988), 628.



This means that the source of the fire for the Incense was the courtyard, but the place where the smoke rested was in the Most Holy place. Do you see how this particular object is spanning the entire complex? It begins in the courtyard but ends in Heaven's shadow resting upon the atonement cover. The entire Tabernacle is a picture of Heaven intersecting with Earth, but even on its own, so is the Altar of Incense. This object represents the journey from judgment to divinity, the same path all believers must undergo.



Before we move on, we have one more topic on the Altar of Incense. Let's read our verse in a different translation.

(READ VERSE not commentary)

THE ALTAR OF INCENSE

Exodus 37:26 (KJV 1900)

²⁶ And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a **crown of gold round about**.

זֵר S²²¹³ TWOT^{543a} GK²⁴²⁵ n.m. circlet, border (orig. that which presses, binds, cf. also Aramaic ܙܝܪܐ (ziro) bracelet, זֵרָה wreath, **crown**)

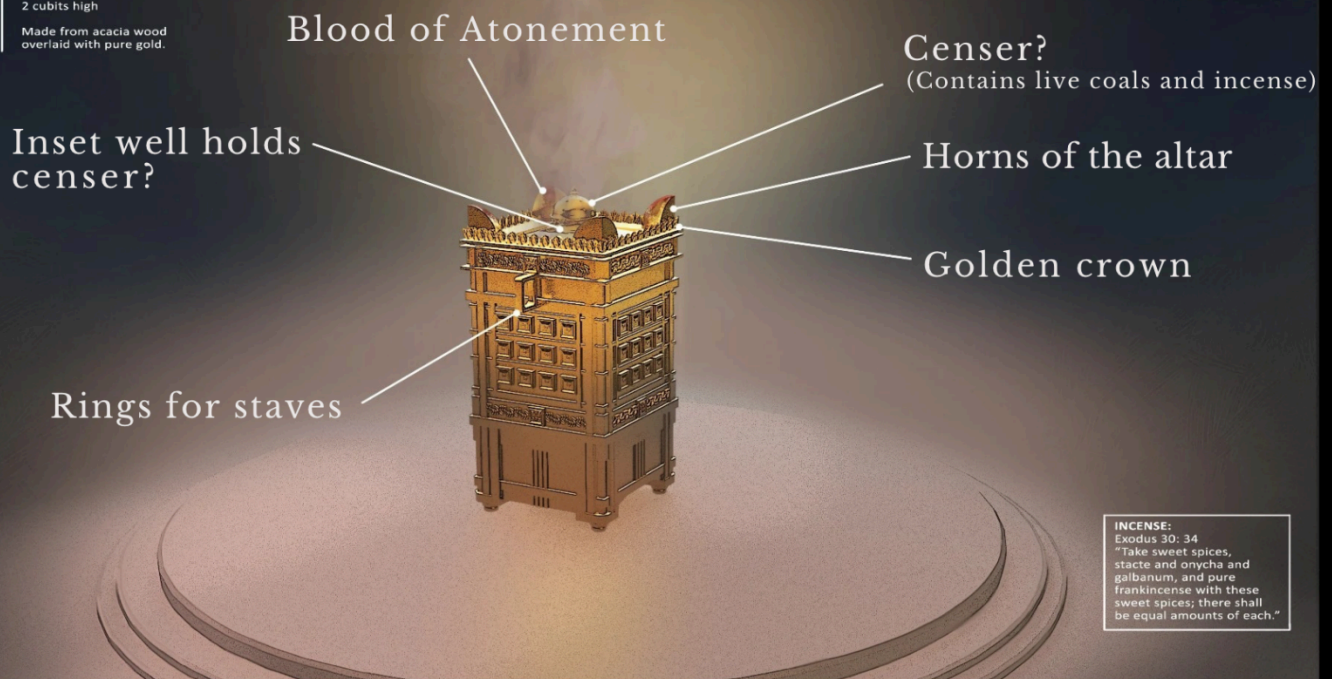
Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, Enhanced Brown-Driver-Briggs Hebrew and English Lexicon (Oxford: Clarendon Press, 1977), 267.

The Hebrew word being used here is זֵר (Zeyr). The KJV translates zeyr as "crown". This word is fascinating; it appears only in Exodus in relation to the molding or crown surrounding the two arks. Take a look at this artist's rendition.

THE ALTAR OF INCENSE

Exodus 30: 1-10
1 cubit long
1 cubit wide
2 cubits high

Made from acacia wood
overlaid with pure gold.




From this depiction, it is clear that the molding at the top of the structure resembles a crown. Consider this: what began on an altar of judgment was brought near through the curtain, then it was placed on an altar of divinity and arrayed with a crown. This otherworldly furnishing is beginning to sound a lot like us.

We have been brought out of judgment and into the Divine to lift up prayers and sacrifices to Adonai, which will ultimately gain us a crown.

(Do not read)

SEVEN CROWNS



1 Corinthians 9:24-27	Unfading Crown
Philippians 4:1	Joy and Crown
1 Thessalonians 2:19	Crown of Boasting
2 Timothy 4:7	Crown of Righteousness
James 1 :12	Crown of Life
1 Peter 5:4	Crown of Glory
Revelation 2:10	Crown of Life

- 1 Corinthians 9:24-27 speaks of an unfading Crown given to those who not only participate, but finish strong.
- In Philippians 4:1 and 1 Thessalonians 2:19, Paul states his joy and crown of boasting are his brothers.
- It says in 2 Timothy 4:8 that the one who I poured out like a drink offering will receive a crown of righteousness.
- James 1:12 speaks of a crown of life earned by those who are steadfast under trial.
- In 1 Peter 5:4, the Apostle says there is a crown of glory that will never fade away, but you can't wear your crown right now because it's time to work.
- Finally, in Revelation 2:10, we see the Crown of Life again and it's given under the same circumstances—faithfulness in the midst of tribulation.

This scripture string is worth an entire lesson in and of itself, but for the sake of our teaching tonight, we want to leave you with one observation. All of these Crowns that are awarded to the righteous are gained through similar means—faithfulness over time.

This is a lesson you have heard preached many times in this room and will hear many more times again. This is because it is perhaps one of the most important and yet neglected truths in Christian circles. You have been brought out of judgment and placed into the Holy Place to offer worship to Adonai himself. That privilege is free for all who would accept it, but the reward of a crown is reserved for those who do not only journey from Judgment to Divinity one time, but daily.

Let's keep reading.

Jody to come up and read

38:1 They built the altar of burnt offering of acacia wood, three cubits high; it was square, five cubits long and five cubits wide. 2 They made a horn at each of the four corners, so that the horns and the altar were of one piece, and they overlaid the altar with bronze. 3 They made all its utensils of bronze — its pots, shovels, sprinkling bowls, meat forks and firepans. 4 They made a grating for the altar, a bronze network, to be under its ledge, halfway up the altar. 5 They cast bronze rings to hold the poles for the four corners of the bronze grating. 6 They made the poles of acacia wood and overlaid them with bronze. 7 They inserted the poles into the rings so they would be on the sides of the altar for carrying it. They made it hollow, out of boards.

Exodus 37:10-38:8 Table of Contents



1. Intro: Hebrew Roots and Heavenly Portals

7. Molding & Seven Crowns (37:25-29)

2. Table of Showbread: Composition (37:10-16)

8. Bronze Altar: Dimensions, Grace & the Godhead (38:1-7)

3. Lampstand: Burning with Oil (37:17-23)

9. Altar Division: A Contrast from Genesis (38:1-7)

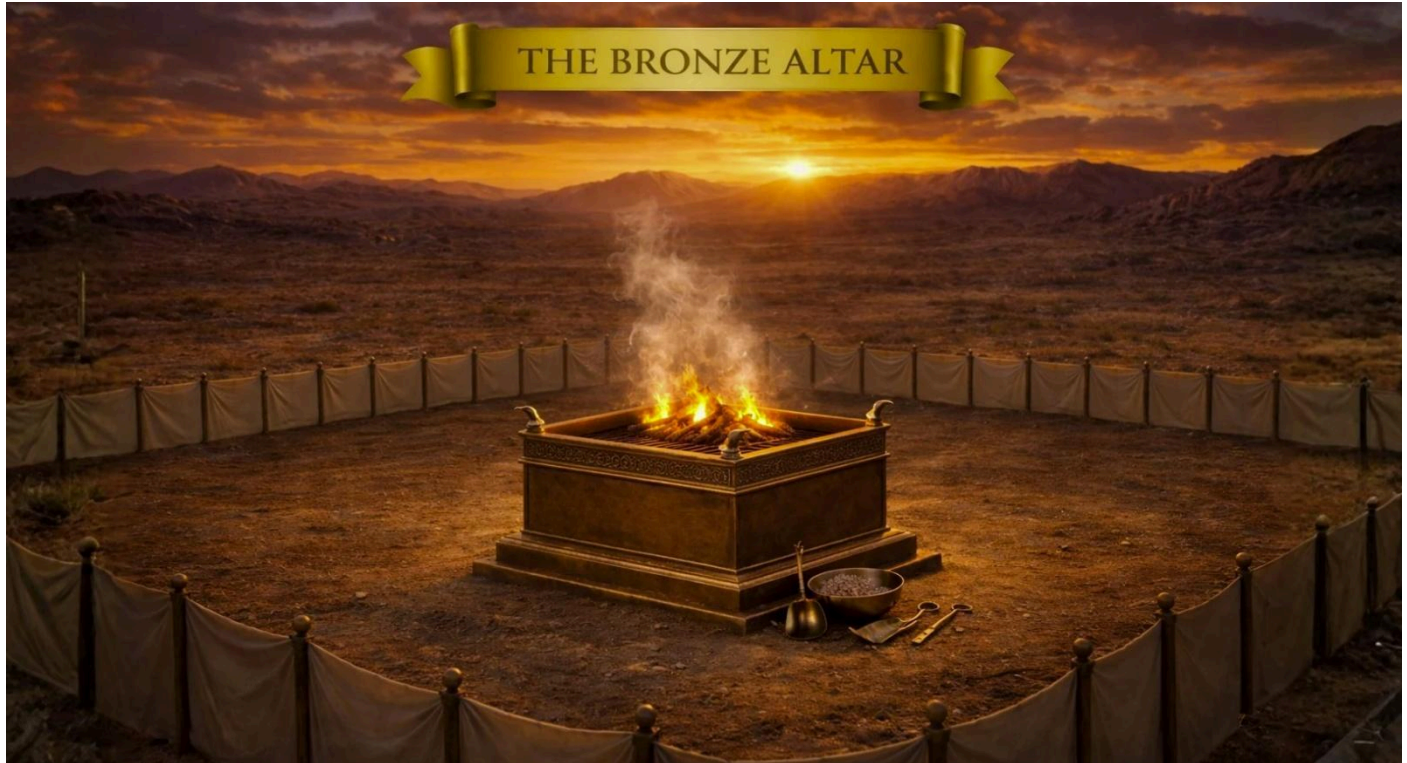
5. Structure of the Menorah & Numerical Significance (37:17-23)

10. Bronze Basin: Mirrors & Warrior Women (38:8)

6. Altar of Incense: From Judgment to Divinity (37:25-29)

11. Sapphire Pavement (38:8)

Before we begin exploring new insights about the Bronze Altar in chapter 38, it is helpful to review what we have already learned from the instructions given earlier in Exodus 27.



The design of the Bronze Altar communicates God's desire to deal with the problem of sin and to provide a way for Israel to dwell with Him AND for Him to dwell among them. Our modern tendency is to look at the altar and immediately associate it with death and judgment. However, the original audience would most likely have understood it very differently. To them, the altar would have appeared as a life-giving provision and a gracious design from God that made it possible for the people to recover from the sins they had already committed and continue living in a covenant relationship with Him.

This perspective becomes clear when we consider the plain meaning of the following verse:

- o **Exodus 29:37 (ESV)**

37 Seven days you shall make atonement for the altar and consecrate it, and the altar shall be most holy. Whatever touches the altar **shall become holy.**

Putting yourself in the sandals of the original audience, how would you perceive this statement? It is unlikely that you would view the Bronze Altar as a symbol of

sin and death. Instead, you would see it as God's provision for making his people holy so that he could dwell among them. This positive understanding of the altar is essential if we want to interpret the text the way Israel would have understood it.

With that perspective in mind, let us briefly recap the major insights we learned from Exodus 27.

(Read the slide)



(Read the slide)

Significance Of The Altar's Dimensions:

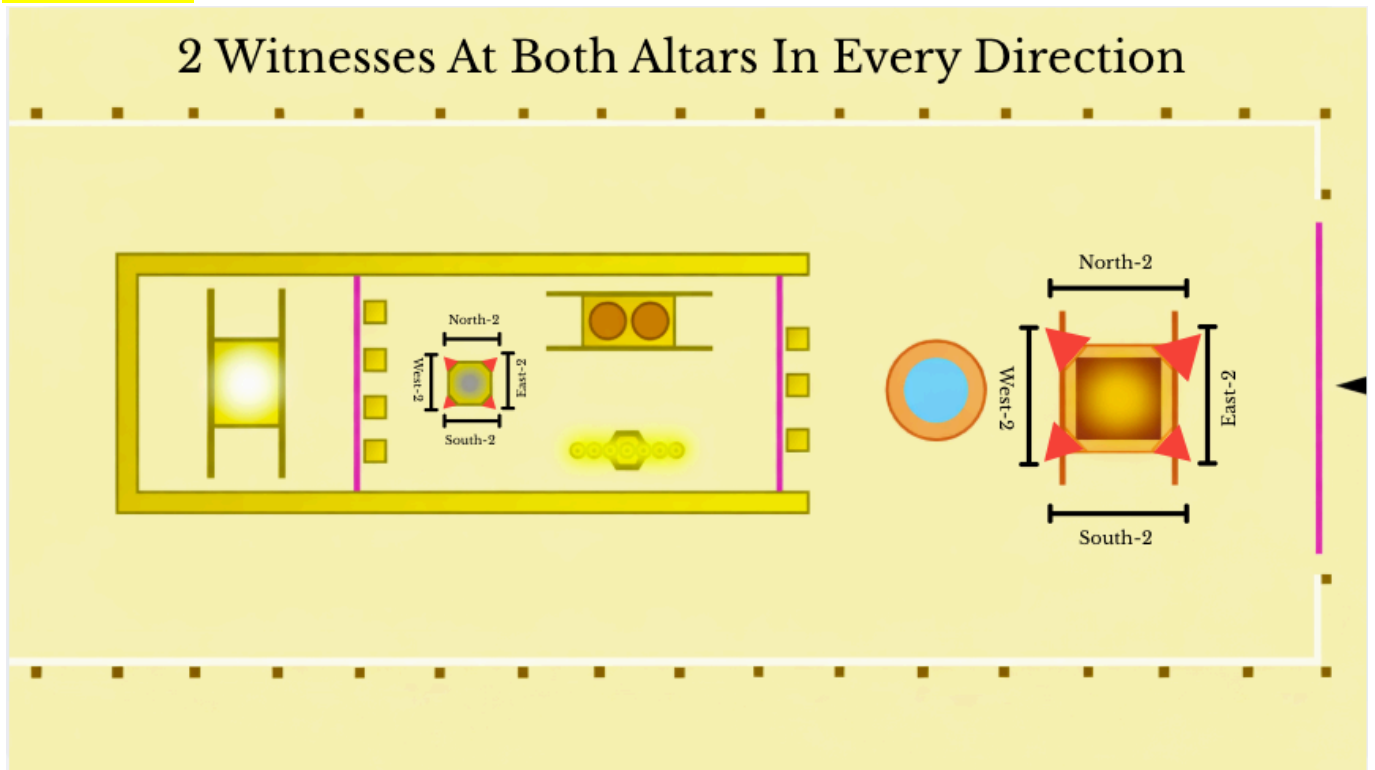
The altar's dimensions dominated by the number five symbolize grace, highlighting God's grace in providing a means for the people to become holy and dwell with Him.

(Read the slide)

Function Of The Horns On The Altar

The four horns, integral to the altar's design and overlaid with bronze, symbolized mercy and atonement rather than restraining sacrifices. Both the Bronze Altar and the Altar of Incense had horns, and biblical references show blood was applied to these horns, signifying atonement.

(Do not read)



This slide should help you envision the four horns of both Altars that acted in pairs of two, facing every single direction of Israel's encampment. They were like billboards that spoke the message that blood was shed for them to be able to dwell with God and Him with them.

(Read the slide)

Biblical Example Of Horns As Refuge

The story of Adonijah taking hold of the altar's horns to seek mercy illustrates the horns' symbolic role as a visible sign of mercy and atonement for Israel.

(Read the slide)

Bronze Material Symbolism

Bronze represents judgment, but in this context, judgment is understood positively as God's justice and vindication for the faithful. The altar's bronze construction also suited its continual use, as the fire on the altar was to burn perpetually, symbolizing ongoing access to God's mercy and holiness.

(Read the slide)

Portability of the altar

The altar's design with bronze-overlaid acacia wood poles allowed it to be carried, emphasizing that God's provision for holiness, mercy, and relationship was not limited to one place but accompanied Israel throughout their journey.

Finally, it is important to remember that the Bronze Altar constructed on earth was only a **copy of a greater heavenly reality**.

The earthly altar communicated its message through symbolic design, but the heavenly altar is depicted as **literally** speaking in the book of Revelation:

- o **Revelation 16:7 (ESV)**

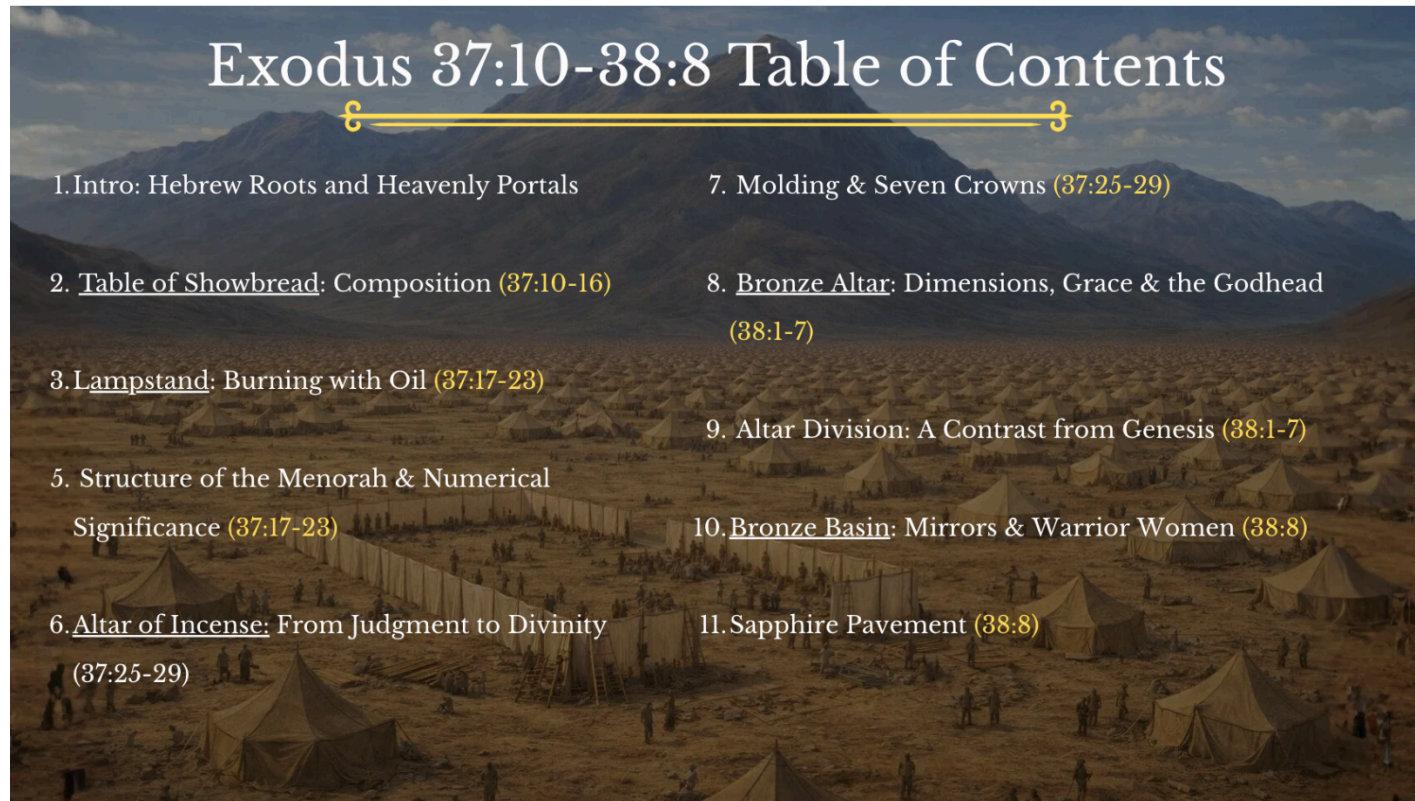
7 And I heard the altar saying,

“Yes, Lord God the Almighty,
true and just are your judgments!”

The symbolism of the earthly altar reached its fullest expression in the ministry of Jesus and is meant to be reflected in the community of believers—the body of Messiah. The Bronze Altar in heaven **literally** speaks and affirms the judgments of Adonai. As we grow, we are called to communicate a message that embodies both

the graciousness and righteousness of God's judgments, addressing both heavenly beings and those who receive our message on earth.

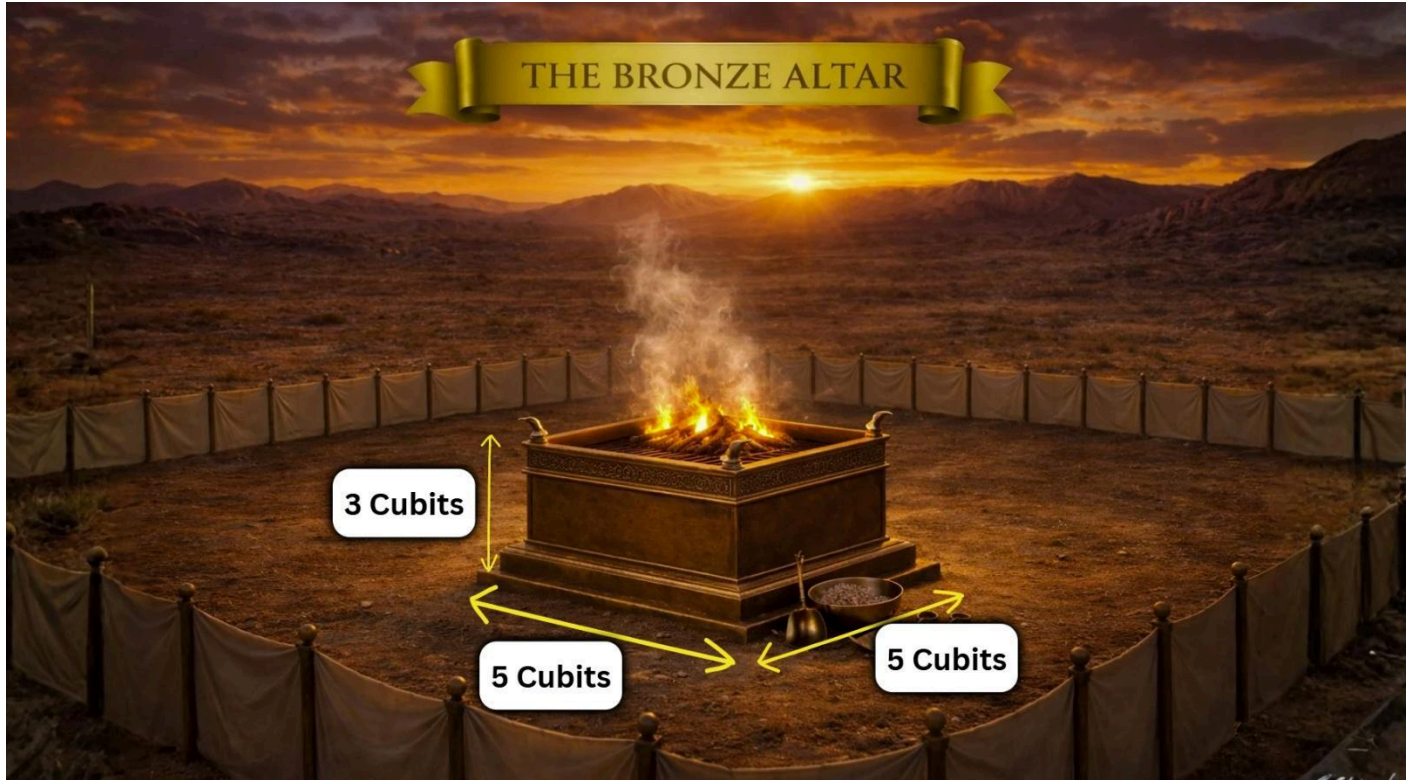
According to Hebrews 9, Jesus purified the heavenly altar with his own blood. In the same way, His work has purified the lives of those who belong to Him, transforming them into living witnesses of God's mercy, holiness, and righteousness.



Exodus 37:10-38:8 Table of Contents

1. Intro: Hebrew Roots and Heavenly Portals	7. Molding & Seven Crowns (37:25-29)
2. <u>Table of Showbread</u> : Composition (37:10-16)	8. <u>Bronze Altar</u> : Dimensions, Grace & the Godhead (38:1-7)
3. <u>Lampstand</u> : Burning with Oil (37:17-23)	9. Altar Division: A Contrast from Genesis (38:1-7)
5. Structure of the Menorah & Numerical Significance (37:17-23)	10. <u>Bronze Basin</u> : Mirrors & Warrior Women (38:8)
6. <u>Altar of Incense</u> : From Judgment to Divinity (37:25-29)	11. Sapphire Pavement (38:8)

Now that we have reviewed what we know already, let's dive a little deeper into the dimensions of the Bronze Altar.



In **verse 1** we are told that the Bronze Altar was square:

- o 1 They built the altar of burnt offering of acacia wood, **three** cubits high; it was square, **five** cubits long and **five** cubits wide.

Those numbers are very intentional. Throughout the design of the Tabernacle, the number five repeatedly appears and within the symbolic language of the Bible it is associated with the concept of grace...God's empowering favor given to his people.

So when we see that the altar is **five cubits long and five cubits wide**, we are looking at an object whose very **measurements are defined by grace**. The altar was square, its length and width perfectly balanced by the same number. While Israel approached the altar from the east entrance of the courtyard, the altar itself was intentionally designed with symmetry on every side. The worshiper might enter from one direction, but the message of the altar was universal: **God had provided grace**. No matter how one came before Him, the provision of grace was already waiting.

Scripture repeatedly reinforces this connection between grace and God's desire to restore His people.

- o **Romans 5:20–21 (NET)**

5:20 Now the law came in so that the transgression may increase, but where sin increased, grace multiplied all the more, 5:21 so that just as sin reigned in death, so also grace will reign through righteousness to eternal life through Jesus Christ our Lord.

The altar stood at the entrance of the Tabernacle courtyard as a physical declaration of that truth. Sin was real, but grace was greater.



The altar was also **three** cubits high. The number 3 in scripture points to God himself. From a theological perspective, you can see this dimension showing the fullness of the Godhead, Father, Son, and Holy Spirit.

In other words, the altar's height speaks of God, while its length and width speak of grace. Put those together and it is a beautiful picture of the grace of God flowing from his very nature.

This is why the apostle Paul's prayer in Eph 3 resonates so strongly with the imagery of the altar:

- o **Ephesians 3:14–19 (NIV)**

14 For this reason I kneel before the Father, 15 from whom every family in heaven and on earth derives its name. 16 I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, 17 so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, 18 may have power, together with all the Lord's holy people, to grasp how **wide** and **long** and **high** and **deep** is the love of Christ, 19 and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God.

Paul describes the love of Christ using the language of dimensions...width, length, height and depth.

When Paul thought about these dimensions, he was thinking about the immeasurable love of God revealed in Christ AND the bronze altar.

The Bronze Altar was the place where sacrifices were offered. It was the place where something died so that reconciliation with God could be made possible. But it was also the place where things were declared holy. This is why Jesus is the greater Bronze Altar. The place where sacrifice and grace meet perfectly and holiness is imparted to anyone who will repent and come to him.

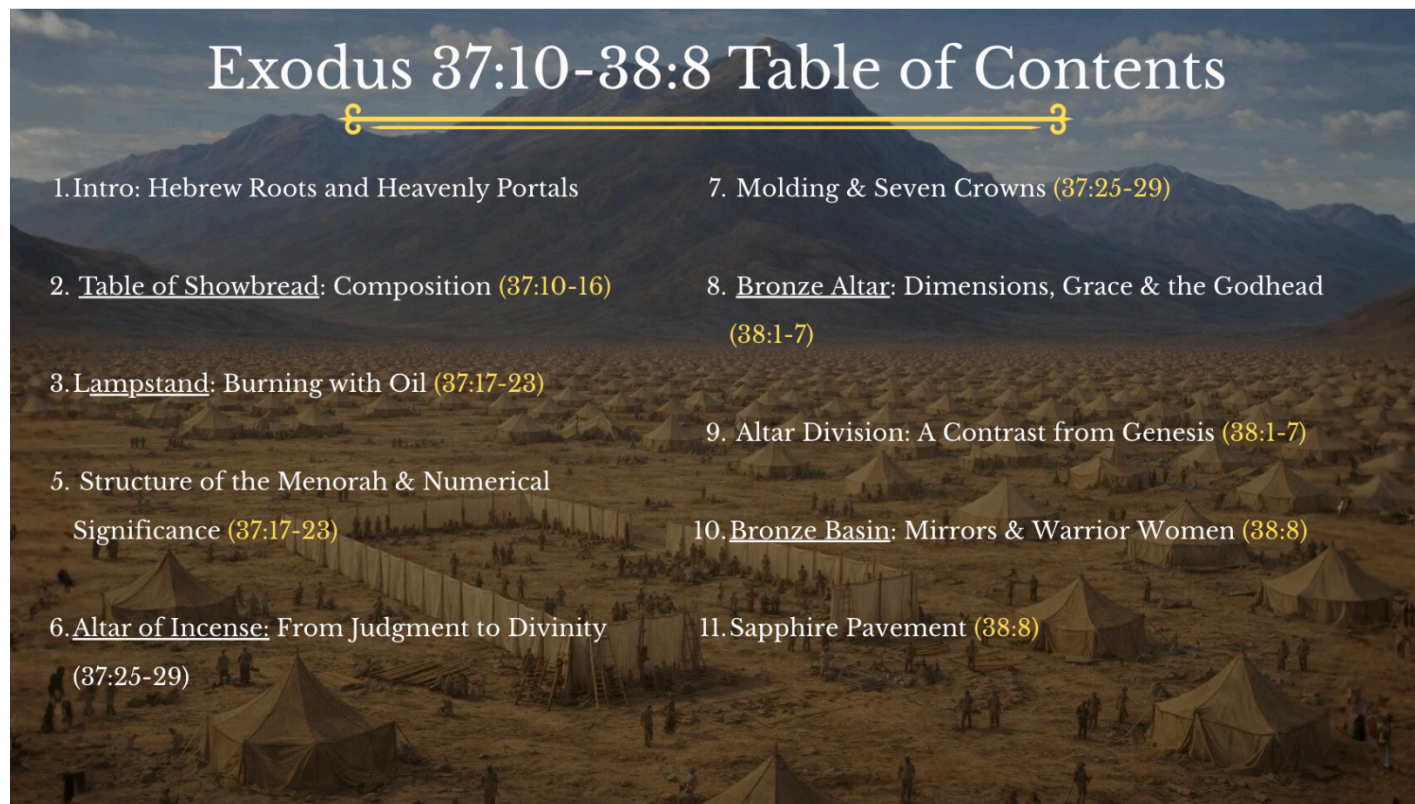
- o **2 Corinthians 5:21 (NIV)**

21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

So when we talk about the altar tonight, we could spend a great deal of time analyzing its height, its width, and its length. There are many conclusions we could draw, and many of them would be true.

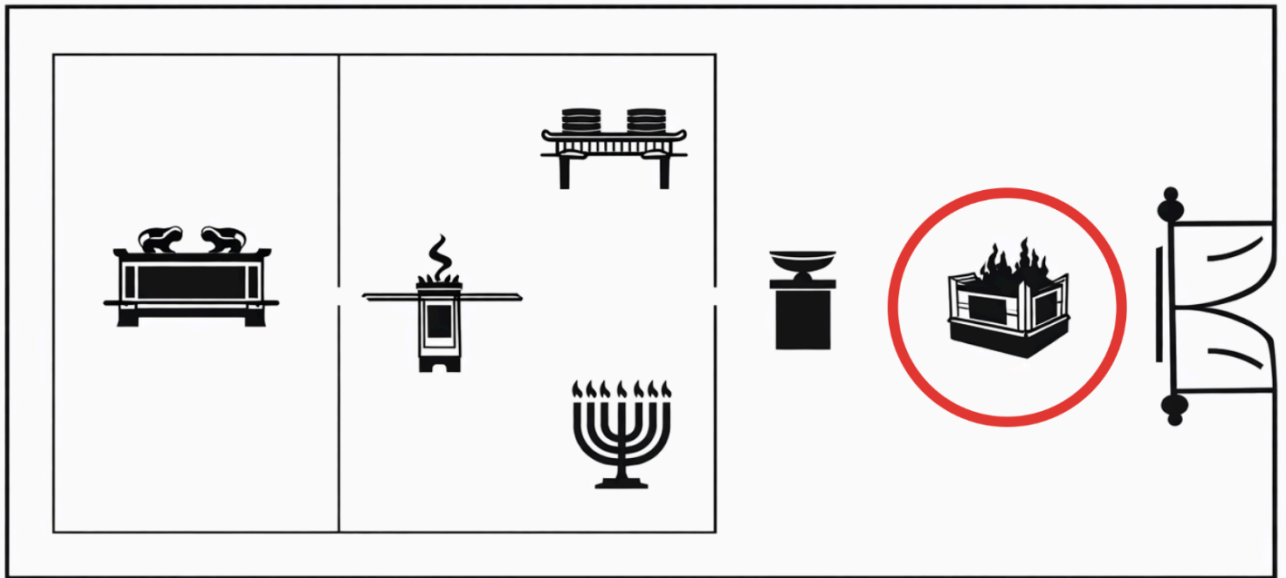
But when the apostle Paul reflected on the dimensions of God's redemptive work, all he could think about was **the love of God**. The altar was the place where

sacrifice happened. But it was also the place where grace was revealed. It was the place where something died...and where something else was declared holy.



As we continue looking at the Bronze Altar, it is important to remember where the altar actually stood. When a worshiper entered the courtyard of the Tabernacle, the very first object that confronted him was this altar.

TABERNACLE



Before he ever approached the Holy place, before he saw the lampstand, the table, or the altar of incense, he came face to face with the bronze altar. God designed it this way intentionally. The message was clear: **if you want to enter the house of God, something must die first.**

The courtyard itself was the place where the people of Israel drew near to God, and the Psalms capture the longing that faithful Israelites felt toward that sacred space.

- o **Psalm 65:4 (ESV)**

- ⁴ Blessed is the one you choose and bring near,
to dwell in your courts!

- We shall be satisfied with the goodness of your house,
the holiness of your temple!

And also,

- o **Psalm 84:10 (ESV)**

- ¹⁰ For a day in your courts is better

than a thousand elsewhere.

I would rather be a doorkeeper in the house of my God
than dwell in the tents of wickedness.

These passages reveal the deep desire to dwell near God, to experience the goodness of His house, and to live within His presence. But the way into those courts was never without cost. The altar meant that something died so that reconciliation could occur.



In the Newer Testament, that truth reaches its fullest expression in the cross of Jesus Christ.

Scripture tells us that those who belong to Christ have been crucified with Him and are raised to new life.

- o **Romans 6:1–4 (ESV)**

6 What shall we say then? Are we to continue in sin that **grace** may abound? **2** By no means! How can we who **died** to sin still live in it? **3** Do you not know that all of us who have been baptized into Christ Jesus were **baptized into his death**? **4** We were buried therefore with him by

baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

The altar is not only a place of death, but it is also the door to newness of life. But that life only comes through sacrifice.

Because of this, the altar becomes one of the most dividing symbols in all of scripture. It reveals two different responses that run through the entire biblical story. Some are willing to surrender their lives to God, while others refuse. The first time we see this division appear in the Bible is in Gen 4 with Cain and Abel.

- o **Genesis 4:2–5 (NIV)**

² Later she gave birth to his brother Abel.

Now Abel kept flocks, and Cain worked the soil. ³ In the course of time Cain brought some of the fruits of the soil as an offering to the Lord.

⁴ And Abel also brought an offering—fat portions from some of the firstborn of his flock. The Lord looked with **favor** on Abel and his offering, ⁵ but on Cain and his offering he did **not look with favor**. So Cain was very angry, and his face was downcast.

What was the difference between the offerings? Why was their favor on Abel's sacrifice and not Cain's? It was because Abel's sacrifice involved death. Cain attempted to approach God without it. One acknowledged the necessity of sacrifice, while the other tried to approach God on his own terms.



And what happened? Cain became very angry and his face fell. The Lord even warned him. Yet Cain refused to go to the altar and instead he murdered his brother.

- o **1 John 3:12–13 (NIV)**

¹² Do not be like Cain, who belonged to the evil one and murdered his brother. And why did he murder him? Because his own actions were evil and his brother's were righteous. ¹³ Do not be surprised, my brothers and sisters, if the world hates you.

Abel's sacrifice testified that it was possible to live rightly before God, and Cain hated him for it.

That same pattern continues throughout the rest of the Bible. Whenever the people rejected God, they did two things: they tore down the altars and killed the prophets. You can read about this in 1 Kings 18, 19; 2 Kings 21; 2 Chron 24; Jeremiah 26, 38.

These two actions always went together because the altar and the prophet proclaim the same message. The altar declares that life only comes through sacrifice, and the prophet calls people to turn back to God. Those who refuse that message will try to silence both.

Jesus speaks of this in Luke 11:

- o **Luke 11:51 (NIV)**

⁵¹from the blood of Abel to the blood of Zechariah, who was killed between the altar and the sanctuary. Yes, I tell you, this generation will be held responsible for it all.

In that statement, Jesus connected the first righteous man murdered in Genesis with the last righteous man murdered in the Hebrew Scriptures. From Abel to Zechariah, the same conflict had been unfolding: those who surrendered themselves to God and those who refused to do so.

The altar, therefore, speaks a message that humanity cannot escape. It declares that if you lay down your life before God, you will receive life from Him. But if you refuse to surrender your life, you remain under judgment.

The altar is the place where the old life dies and a new life begins. That is why Scripture presents **this not as a punishment but as a privilege**. In John chapter 1 we are told that to all who received Christ, He gave the right to become children of God. It is a right to come to the altar, a right to lay down our lives, and a right to receive life from heaven.

The altar invites every person to come, but it also confronts every person with the same question: will you surrender your life to God, or will you try to approach Him without sacrifice? The entire story of Scripture shows that those two responses lead to two very different outcomes.

8 They made the bronze basin and its bronze stand from the mirrors of the women who served at the entrance to the Tent of Meeting.

Exodus 37:10-38:8 Table of Contents



1. Intro: Hebrew Roots and Heavenly Portals

7. Molding & Seven Crowns (37:25-29)

2. Table of Showbread: Composition (37:10-16)

8. Bronze Altar: Dimensions, Grace & the Godhead (38:1-7)

3. Lampstand: Burning with Oil (37:17-23)

9. Altar Division: A Contrast from Genesis (38:1-7)

5. Structure of the Menorah & Numerical Significance (37:17-23)

10. Bronze Basin: Mirrors & Warrior Women (38:8)

6. Altar of Incense: From Judgment to Divinity (37:25-29)

11. Sapphire Pavement (38:8)

As we begin to jump into our section on the Bronze Basin, it is important to consider what we have already learned. Consider this slide from Chapter 30:

(DO NOT READ)

Design	Construction	Assembly
1. Ex 25 Ark of the Covenant	1. Ex 37 Ark of the Covenant	1. Ex 40 Ark of the Covenant
2. Ex 25 Table	2. Ex 37 Table	2. Ex 40 Table
3. Ex 25 Menorah	3. Ex 37 Menorah	3. Ex 40 Menorah
4. Ex 27 Bronze Altar	4. Ex 37 Altar of Incense	4. Ex 40 Altar of Incense
5. Ex 30 Altar of Incense	5. Ex 38 Bronze Altar	5. Ex 40 Bronze Altar
6. Ex 30 Washbasin	6. Ex 30 Washbasin	6. Ex 30 Washbasin

Although the bronze basin is the third article that one would encounter when walking into the tabernacle, it is the last article that God told Moses to build, the last article that was built, and the last one to be placed when assembling the tabernacle on a regular basis.

The first item in every list is the Ark of the Covenant, because God's first concern is his presence dwelling with the people. Next always comes the table and the menorah, because when you dwell with God, he will always lead you to the word and to prayer. After this comes the altar of incense and the bronze altar. After you have experienced God's presence, possess the word and the spirit, God will draw you to prayer and personal sacrifice.

Only once the above steps have been put in place does the laver come into play. This is because the work of ministry requires continual cleansing and continual alignment with His will as He transforms the world through His people. The washbasin provided this washing.

Before the priests could serve, they were required to be clean. Thus, the basin was used only for washing the hands and feet, not for full baths. Jesus speaks to this same concept in John 13:10.

- o **John 13:10 (ESV)**

10 Jesus said to him, “The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you.”

Once a believer has been forgiven of his sins and baptized in water, he does not need to be 'born again' multiple times. He merely needs to be cleansed through repentance and a reminder of who God has already made him to be.

As you will remember, we hinted at the fact that the basin was made from the mirrors of the ministering women, and that it was not merely for washing, but also as a way to see yourself in the reflection as God sees you. We will discuss this in greater detail tonight.

We also taught that, unlike nearly every other furnishing, no dimensions are given for the laver. While the text does not explain why, the absence of measurement subtly suggests that provision for cleansing is not limited — God supplies what is needed for ongoing purification.

Now that we have reviewed, let's reread our final verse for tonight:

8 They made the bronze basin and its bronze stand from the mirrors of the women who served at the entrance to the Tent of Meeting.



We want to start by stating a peshat truth from this scripture: the basin was made through the contribution of women. Although women are not the primary breadwinners, here we see them being given an opportunity to fund the tabernacle. Further, their contribution does not come through some external work opportunity — rather, they are able to give from what they already have: mirrors. To further this point, consider what God says in Exodus 3:

- **Exodus 3:21–22 (ESV)**

21 And I will give this people favor in the sight of the Egyptians; and when you go, you shall not go empty, 22 but each woman shall ask of her neighbor, and any woman who lives in her house, for silver and gold jewelry, and for clothing. You shall put them on your sons and on your daughters. So you shall plunder the Egyptians.”

We are very familiar with the fact that the Israelites plundered Egypt as they were leaving, but we often forget that it was the women whose job it was to ask for the plunder.

(Do not read)

Women, Fabric and Proverbs 31

- 1.¹³ She selects wool and flax
- 2.¹⁹ In her hand she holds the distaff...[and] spindle.
- 3.²¹ When it snows... all of them are clothed in scarlet.
- 4.²² She makes coverings for her bed;
- 5.²² She is clothed in fine linen and purple.
- 6.²⁴ She makes linen garments and sells them,
- 7.²⁴ Supplies the merchants with sashes.

It is remarkable that, although women are not the primary providers, God provided them with valuable and necessary resources, which they then gave back to Him to build the Tabernacle!

You should remember this slide, which connects how the women making threads for the tabernacle set a pattern that is expounded on in Proverbs 31, as you will remember from this slide.

Tonight, we learn that it is not just their seamstress skills that help build God's house; they also help finance it. Consider the following slide:

(READ SLIDE)

Women, Finance, and Proverbs 31

- 1.¹⁴ She is compared to a merchant's ships
- 2.¹⁶ She considers a field and buys it
- 3.¹⁸ She perceives that her merchandise is profitable
- 4.¹⁸ She opens her hands to the poor
- 5.²⁴ She makes and sells linen garments

Although the Proverbs 31 woman is clearly not the primary breadwinner of her home, she blesses her husband through selling her merchandise and is entrusted to make major financial decisions, such as buying a field. Before moving on, consider one more scripture on this topic:

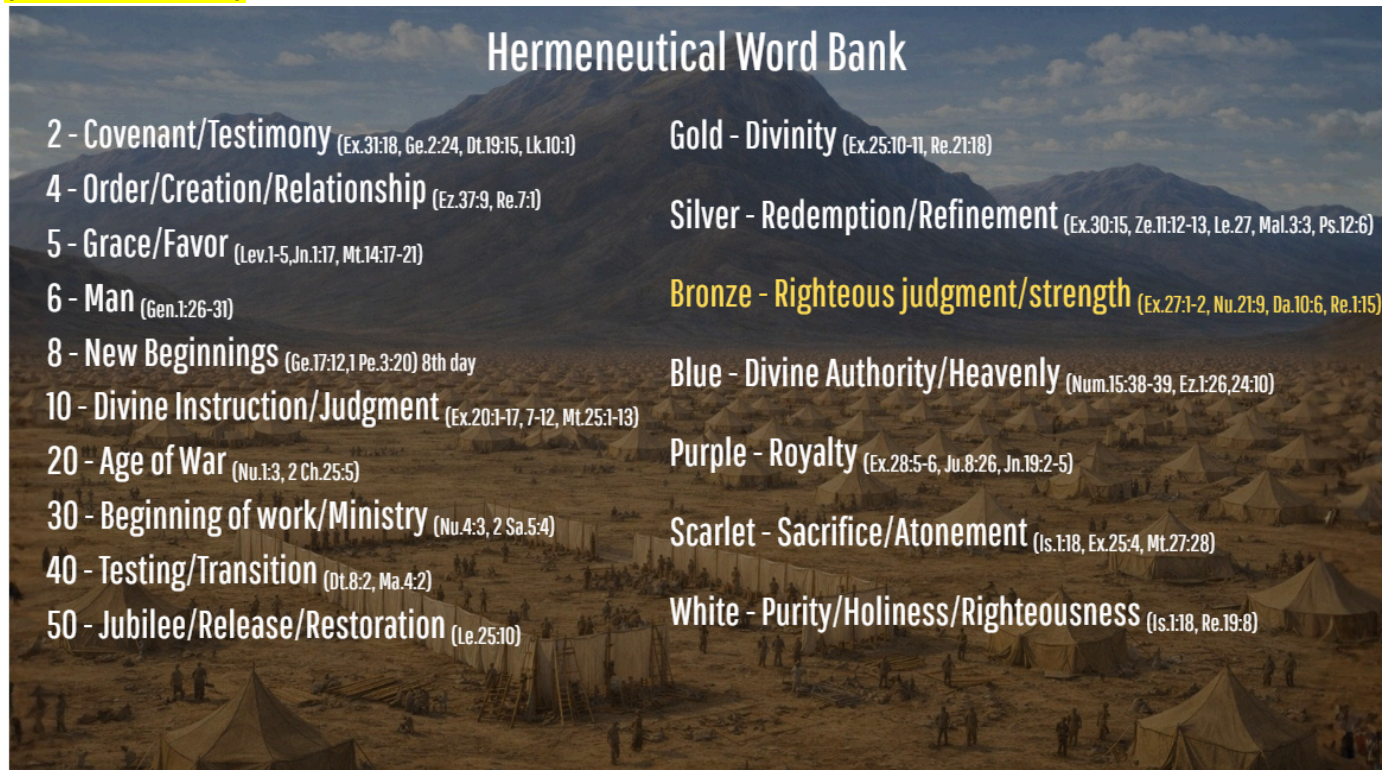
Luke 8:1–3 (ESV)

8 Soon afterward he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. And the twelve were with him, 2 and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, 3 and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others, who provided for them out of their means.

Here we see women who have been transformed by Jesus, the greater tabernacle, being given the privilege of financially supporting His ministry! Just like in our chapter tonight, they are given the opportunity to sacrificially give what they have to help bring God's kingdom to earth.

Going back to our text tonight, consider again the fact that they used their bronze mirrors to build the laver. You may remember from our Hermeneutical word-bank that bronze represents righteous judgment or strength.

(DO NOT READ)



The women gave up their mirrors — how they saw themselves, the judgments they made about themselves. God used this sacrifice to construct a basin that served not just for cleansing but also as a mirror that allowed you to see yourself the way He saw you, and thus to make right judgments.

When looking down at the basin, you would see the reflection of yourself and the sky above. You would no longer have an earthly view of yourself, but a heavenly one — the view of someone who had just sacrificed, been cleansed, and could now rightly see themselves as God saw them.

What these women did — sacrificing how they viewed themselves for how God viewed them — was exemplary and a step toward reversing the entropy of the fall. Consider the following verse:

- o **Genesis 3:11 (ESV)**

11 He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?”

In the garden, Adam and Eve were naked and unashamed, but once they sinned, their view of themselves changed. They originally knew only what God said about them — that they were made in His image to take dominion — but once they sinned, they realized their lack and, for the first time, felt shame. In our chapter tonight, we learn how to give up our view of ourselves and instead see ourselves as God sees us: guiltless and unashamed, provided we follow the steps to reach the laver.

David picks up on this concept when writing Psalm 139:

Psalm 139:23–24 (ESV)

23 Search me, O God, and know my heart!

Try me and know my thoughts!

24 And see if there be any grievous way in me,
and lead me in the way everlasting!

David recognizes that his own judgment and view of himself is lacking, so he asks God to search his heart to show him how God sees him. Paul picks up on this same language in:

1 Corinthians 4:3–5 (ESV)

3 But with me it is a very small thing that I should be judged by you or by any human court. In fact, I do not even judge myself. 4 For I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me. 5 Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive his commendation from God.

Here, Paul is acknowledging that his own judgment is woefully short and that, just like the women in our chapter tonight, he needed to exchange his own judgment and view of himself for God's.

Practically, in our lives, this looks like embracing the phrase "If God said it, that settles it." If God's word has shown you a judgment about your life, then that ought to settle it in your mind. And remember, when you follow the tabernacle pattern, properly going through the steps, his judgment is that you are made clean!

While we are on the subject of the women's contribution, we want to highlight the Hebrew word used to describe the women.

(READ SLIDE)



צְבָאוֹת Warrior Women **הַצְבָּאוֹת**

armies, hosts. (RSV and ASV are similar; ASV uses "hosts" more often while RSV has "army," "service," "company" and for Lord of hosts, ASV has "Jehovah of hosts"; NIV "Lord Almighty"—note Rev 4:8).

John E. Hartley, "צְבָאוֹת," in Theological Wordbook of the Old Testament, ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke (Chicago: Moody Press, 1999), 750.

fight, do battle, i.e., engage in an military battle (Nu 31:7, 42; Isa 29:7,8; 31:4; Zec 14:12+), see also domain LN 35.19–35.30; 2. LN 53.66–53.95 (qal) help, aid, i.e., serve in temple corps, with an assigned role for worship (Ex 38:8; Nu 4:23; 8:24; 1Sa 2:22+);

James Swanson, Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament) (Oak Harbor: Logos Research Systems, Inc., 1997).

You may remember the principles we learned about Hebrew roots in the introduction tonight. Looking at the root word, it is clear that this word CAN imply ministering, or to minister, but it more often implies an army, or battle. Some of our favorite commentators also pick up on this concept:

(Read Slide)

צִבָּאוֹ Warrior Women הצִבָּאוֹת

The feminine participle (“servers”) is used from the verb that usually refers to **military service**.

Noel D. Osborn and Howard A. Hatton, *A Handbook on Exodus*, UBS Handbook Series (New York: United Bible Societies, 1999), 866.

When the women saw this, **they trooped in army after army**, so that all of them could have their mirrors made into the laver and the stand. It is also correct to say that they understood right from the start that this laver would be used to test the women who were suspected of adultery, and they accepted this joyfully and volunteered to bring all of their mirrors for this purpose.

Michael Carasik, ed., *Exodus: Introduction and Commentary*, trans. Michael Carasik, First edition, *The Commentators' Bible* (Philadelphia, PA: The Jewish Publication Society, 2005), 324.

Now, we want to make it clear that we are NOT implying that these women were actual physical warriors. Rather, they had a determination, willingness, and unity of rank that resembled that of warriors.

As we have been speaking about otherworldly articles throughout the evening, it is important to consider that the laver is also a picture of a truth in another dimension. Consider what we discussed in Exodus 24:

- **Exodus 24:9–10 (ESV)**

9 Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, 10 and they saw the God of Israel. There was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness.

Here we see what is described as a “pavement of sapphire,” clear as the heavens. This clear, blue surface before God’s throne in the heavens is likely what the bronze laver is a shadow of. Ezekiel sees the same reality and describes it in even greater detail:

- **Ezekiel 1:22 (ESV)**

22 Over the heads of the living creatures there was the likeness of an expanse, shining like awe-inspiring crystal, spread out above their heads.

- **Ezekiel 1:25–26 (ESV)**

25 And there came a voice from above the expanse over their heads. When they stood still, they let down their wings.

26 And above the expanse over their heads there was the likeness of a throne, in appearance like sapphire; and seated above the likeness of a throne was a likeness with a human appearance.

In Ezekiel, he describes it as an expanse like “awe-inspiring crystal,” and then again as sapphire. Once more, it appears as a deep blue pavement or expanse—something that would resemble water. However, Ezekiel is not the only one to describe this. The book of Revelation presents a similar vision through John the Revelator:

- **Revelation 4:6 (ESV)**

6 and **before the throne there was as it were a sea of glass, like crystal.** And around the throne, on each side of the throne, are four living creatures, full of eyes in front and behind:



It seems that throughout the biblical narrative, the picture of the heavenly laver becomes progressively clearer. What began as a “sapphire pavement,” clear as the heavens, seen by the seventy elders on Mount Sinai, is later described as an “awe-inspiring crystal” with the appearance of sapphire, a throne set above it, cherubim beneath, and a rainbow surrounding it. Finally, in Revelation, it is called a “sea of glass like crystal.” When considering divine visions such as these, it is important to recognize that the biblical authors’ descriptions may vary slightly, as they are earthly beings attempting to describe other-dimensional realities.

Another reason the descriptions may differ is perspective. The seventy elders and Ezekiel appear to be looking up at this expanse, viewing it from below, and thus describe it in similar terms. In contrast, John is positioned on the same plane as this sea, standing before it, which allows him to present a clearer picture—one that all the more closely resembles the bronze laver.

Taken together, this reveals that the laver points to a heavenly pattern. And what message does it convey? God has always provided more than sufficient cleansing for us, and as we receive that cleansing, we are able to see and judge ourselves rightly according to His perspective rather than our own.

As we are drawing to a close on this section, isn't it clear that because each of these articles - the table of showbread, the menorah, the altar of incense, the bronze altar, and the bronze basin - is from a heavenly and eternal realm, that the revelations that come from them are endless?

Everything is perfectly designed and placed so that they move the man a little closer and closer to the place where God dwells. The entire structure was teaching Israel (and us) that there is a way to **cross over** from the ordinary into the holy, from judgment to divinity, from the kingdoms of this earth to the kingdom of heaven, from being far from Adonai to being near to Him.

This is why the Sons of Korah cry out in Psalm 84:

- o **Psalm 84:1-4 (NIV)**

1 How lovely is your **dwelling place**,
LORD Almighty!

2 My soul yearns, even faints,
for the courts of the LORD;
my heart and my flesh cry out
for the living God.

3 Even the sparrow has found a home,
and the swallow a nest for herself,
where she may have her young—
a place near your altar,
LORD Almighty, my King and my God.

4 **Blessed are those who dwell in your house;**
they are ever praising you.

Do you hear the longing in these words?

You were created with a deep desire to be near the presence of God. And the Tabernacle was God's answer to that longing. It was the place where heaven and earth touched.

That is exactly what the Tabernacle was meant to become in the midst of Israel: a gate of heaven in the middle of the camp. It was the place where another world

overlapped with this one. It was the place where the God of Heaven chose to dwell among men.

And you, as a priest of the living God, engage with this heavenly pattern, you will move closer and closer to the presence of God.

- **Proverbs 4:18 (NIV)**

The **path** of the righteous is like the morning sun, shining ever brighter till the full light of day.

God was teaching Israel and us today that approaching Him is not random. It is a **path**. A divinely ordered way. A way that leads from darkness into the presence of the living God. Jesus, as the living Tabernacle has made this possible:

- **Hebrews 10:19–22 (ESV)**

19 Therefore, brothers, since we have confidence to enter the **holy places** by the blood of Jesus, 20 by the new and **living way** that he opened for us through the curtain, that is, through his flesh, 21 and since we have a great priest over the **house** of God, 22 let us **draw near** with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with **pure water**.

The Tabernacle showed Israel that there was a way to approach God.

What Moses saw on the mountain, what Bezalel built in the wilderness, what the priests walked through every day, and what Israel camped around was all declaring the same message: *There is a path, a portal into the presence of God.*

And Jesus is that same way, truth and life that they experienced.

John 14:1–6 (ESV) 14 “Let not your hearts be troubled. Believe in God; believe also in me. 2 **In my Father’s house are many rooms.** If it were not so, would I have told you that I go to prepare a place for you? 3 And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. 4 And you know the way to

where I am going.” 5 Thomas said to him, “Lord, we do not know where you are going. **How can we know the way?**” 6 Jesus said to him, “**I am the way, and the truth, and the life.** No one comes to the Father except through me.