

Book	Key Idea	The Nation	The People	God's Character	God's Role	God's Command
Genesis	Beginnings	Chosen	Prepared	Powerful Sovereign	Creator	"Let there be!"
Exodus	Redemption	Delivered	Redeemed	Merciful	Deliverer	"Let My people go!"
Leviticus	Worship	Set Apart	Taught	Holy	Sanctifier	"Be holy!"
Numbers	Wandering	Directed	Tested	Just	Sustainer	"Go in!"
Deuteronomy	Renewed Covenant	Made Ready	Retraught	Loving Lord	Rewarder	"Obey!"

Genesis	Exodus
Human Effort and Failure	Divine Power and Triumph
Word of Promise	Work of Fulfillment
A People Chosen	A People Called
God's Electing Mercy	God's Electing Manner
Revelation of Nationality	Realization of Nationality

Bondage		Redemption						Revelation												
1	Bondage in Egypt	3	7	11	13	16	19	21	25	28	32	35	40							
	Call of Moses	Journey to Mount Sinai						Plans for the Tabernacle						Completion of the Tabernacle						
		Plagues						Passover						Golden Calf						
		Red Sea Crossing						Ten Commandments						Priests and Levites						
		Inception of the Nation						Book of the Covenant						Infancy of the Nation						
		Preparation						Redemption						Instruction						
		Bondage and Oppression						Deliverance and Provision						Law, Pattern and Construction						
		God's People Enduring Bondage						God's Grace in Redemption						God's Glory Manifested in Worship						
		Israel in Egypt						Israel to Sinai						Israel at Sinai						
		430 years (15%)						2 months (30% of Exodus)						10 months (55% of Exodus)						

Exodus: Redemption and Revelation

The Redemption of God's People from Egypt (Exodus 1-18)

Bondage in Egypt (Exodus 1:1-6:27)

[1:1-22 A Deliverer Needed](#)

- [1:1-7 The Setting](#)
- [1:8-14 The Slavery](#)
- 8 The Pharaoh
- 9-10 The Plot
- 11-14 The Persecution
- [1:15-22 The Slaying](#)
- 15-16 The Charge
- 17 The Contravention
- 18 The Consternation
- 19 The Cleverness
- 20-21 The Commendation
- v22 The Command

[2:11-25 The Deliverer Prepared](#)

- [2:11-14 Moses in Egypt](#)
- 11a Moses the Prince
- 11b Moses the Deliverer
- 12 Moses the Murderer
- 13 Moses the Arbitrator
- 14 Moses the Accused
- [2:15-25 Moses in Midian](#)
- 15 Moses the Refugee
- 16-20 Moses the Stranger
- 21-22 Moses the Shepherd
- 23 Israel's Cruel Bondage
- 24-25 God's Covenant Remembered

[2:1-10 The Deliverer Born](#)

- [2:1-4 The Parturition of Moses](#)
- 1 Moses' Parents
- 2 Faith of Moses' Parents
- 3-4 Moses in a Basket
- [2:5-10 The Protection of Moses](#)
- 5-6 Pharaoh's Daughter Finds Moses
- 7-10 Pharaoh's Daughter Adopts Moses

[3:1-4:17 The Deliverer Called](#)

- [3:1-4:17 Moses in the Wilderness](#)
- 1-3 The Burning Bush
- 4-6 Holy Ground
- 7-10 Moses Commissioned
- 11-14 I AM WHO I AM
- 5-17 God's Concern for Israel
- 18-22 Egypt will be Plundered
- 4:1-9 The Signs Given
- 4:10-17 Moses' Continued Refusal

[4:18-31 The Deliverer Sent](#)

- [4:18-31 Moses in Egypt](#)
- 18 Jethro Blesses Moses
- 19-23 The LORD Instructs Moses
- 24-26 Zipporah Saves Moses
- 27 The LORD Instructs Aaron
- 28-30 Aaron Speaks for Moses
- 31 The People Worship the LORD

[5:1-6:27 Pharaoh Rejects God's Word](#)

- [5:1-4 The First Confrontation](#)
- [5:5-14 Pharaoh's First Act: Increased Workload](#)
- [5:15-23 The First Response](#)
- 15-19 The Protest before Pharaoh
- 20-21 The Protest Against Moses
- 22-23 The Protest before the LORD
- [6:1:8 The Reassurance of the Lord](#)
- [6:9 The Response of the People](#)
- [6:10-13 The Recommissioning of Moses](#)
- [6:14-19 The Records of Reuben, Simeon, Levi](#)
- [6:20-25 The Records of Moses and Aaron](#)
- 20 Their Parents
- 21-22 The Uncles and Cousins
- 23 Aaron's Wife and Sons
- 24-25 The Next Generation
- [6:26-27 The Reiteration of Moses' Call](#)



Exodus: Redemption and Revelation

The Redemption of God's People from Egypt (Exodus 1-18)

Redeemed from Egypt (Exodus 6:28-18:27)

[6:28-10:29 Pharaoh Rejects God's](#)

[Miracles](#)

[6:28-7:13 The Second Confrontation](#)

6:28-30 Moses' Discouragement

7:1-5 The Lord's Pronouncement

7:6-7 Their Obedience

7:8-13 The Rod into Serpent

[7:14-10:29 The Nine Plagues](#)

7:14-25 Water Turned to Blood

8:1-15 Frogs

8:16-19 Dust Turned to Gnats

8:20-32 Swarm of Insects

9:1-7 Pestilence on Livestock

9:8-12 Boils on Man and Beast

9:13-36 Great Hailstorm

10:1-20 Locusts

10:21-29 Darkness

[11:1-13:16 Pharaoh Ruined by God's](#)

[Judgments](#)

[11:1-12:29 The Tenth Plague](#)

11:1-10 Death of Firstborn Announced

12:1-20 Instructions for First Passover

12:21-27 Elders & People Instructed

12:28 The Obedience of Israel

12:29 The Lord's Passover

[12:30-42 The Fulfillment of Prophecy](#)

30-34 Pharaoh Drives Israel from Egypt

35-36 The Plunder of Egypt

37-39 The Journey to Succoth

40-42 The Accuracy of God's Word

[12:43-13:16 Feasts Inaugurated and](#)

[Ordinances Announced](#)

12:43-49 The Ordinance of the Passover

12:50-51 The People's Obedience

13:1-2 Firstborn Sanctified to the Lord

13:3-10 Feast of Unleavened Bread

Inaugurated

13:11-16 Firstborn Sons to be Redeemed

[13:17-15:21 The LORD's Mighty](#)

[Deliverance](#)

13:17-22 The Journey out of Egypt

14:1-31 The Salvation of the LORD

14:1-4 The Encampment by the Sea

14:5-9 The Pursuit by Pharaoh

14:10-12 Israel Reproaches Moses

14:13-14 Moses Reassures Israel

14:15-22 The Parting of the Red Sea

14:23-31 The Destruction of Egypt

[15:1-21 The Songs to the LORD](#)

1-19 The Song of Moses

20-21 The Song of Miriam

[15:22-18:27 The Lord](#)

[Provides for His People](#)

[15:22-27 Israel Tested](#)

22-26 Bitter Waters of Marah

27 Sweet Waters of Elim

[16:1-36 In the Wilderness of Zin](#)

1-3 People Complain

4-13 Provision of Meat

14-36 Provision of Manna

[17:1-16 The Protection of the](#)

[LORD](#)

1-7 At Massah & Meribah

8-16 At Rephidim

[18:1-27 – The Counsel of Jethro](#)

1-6 Jethro brings Moses' Family

7-12 Jethro rejoices over God's

goodness to Israel

13-27 Jethro's Counsel to Moses



The Exodus Route

Mediterranean Sea

Way of the Philistines

Goshen/Rameses

Succoth

Wilderness of the Red Sea

Etham

Elath/Elot

1 Kings 9:26

Crossing Site
chariot wheels, bones

"entangled"
Nuweiba

Egypt

Midian

Mt. Sinai

Jabal Al Lawz
burned peak

Gulf of Aqaba

Red Sea - Yam Suph

Saudi Arabia

"Mt. Sinai in Arabia" Gal. 4:25

AskDiscovery.com

Red Sea

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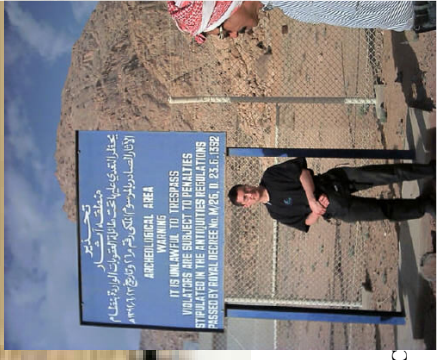




SITE UNSEEN

Right: a map showing sites on Mount Sinai which are mentioned in the Bible. *Inset, center:* a warning near the barbed-wire fence guarding the mountain.

Bottom: Wynne believes these ancient drawings mark the altar of the golden calf.

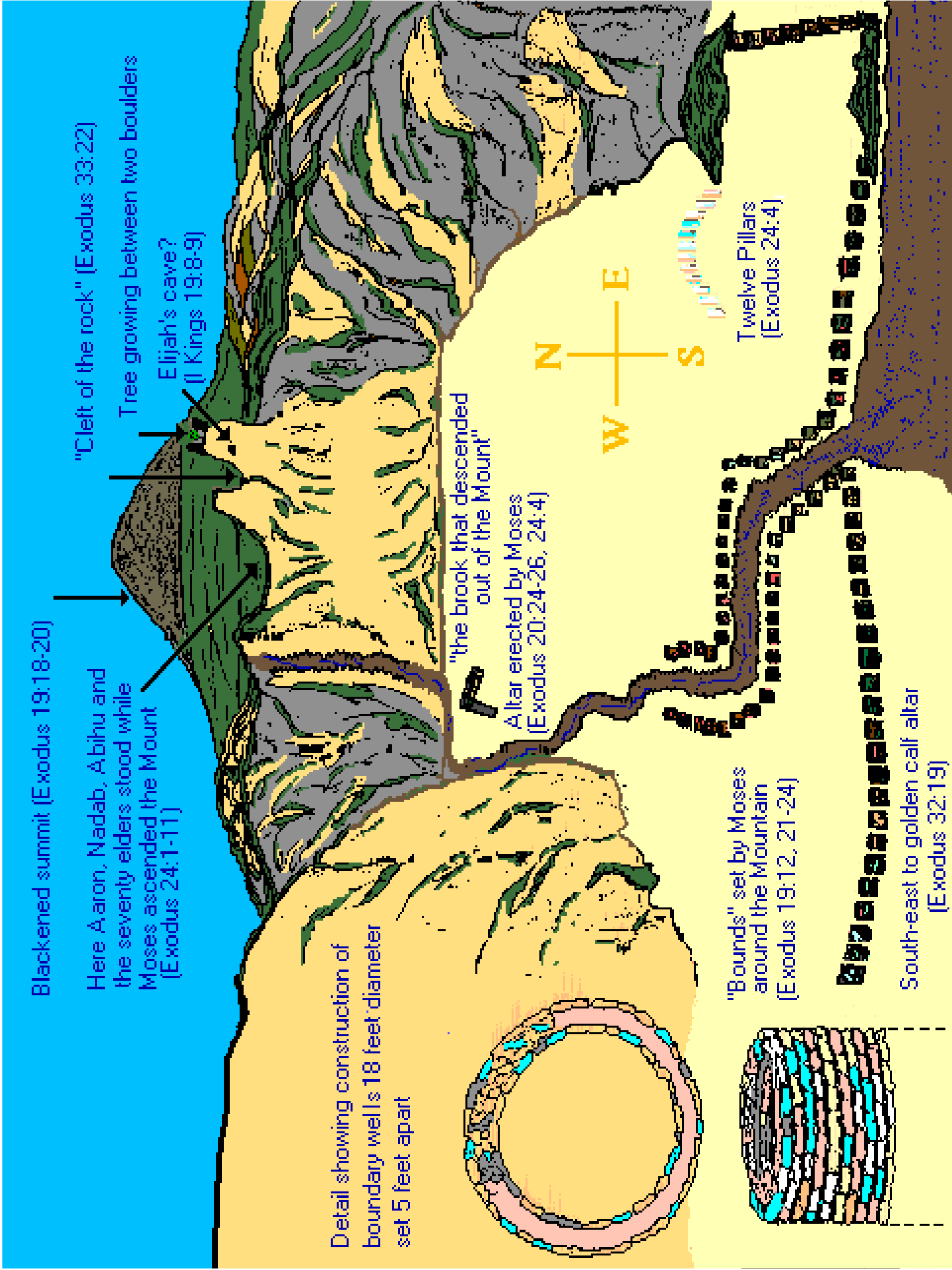


 Entrusting the Word to the Faithful



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Blackened summit (Exodus 19:18-20)

Here Aaron, Nadab, Abihu and the seventy elders stood while Moses ascended the Mount (Exodus 24:1-11)

"Cleft of the rock" (Exodus 33:22)

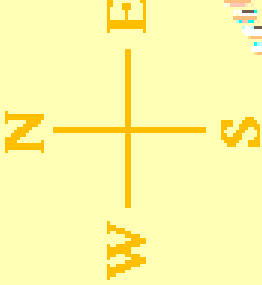
Tree growing between two boulders

Elijah's cave? (I Kings 19:8-9)

Detail showing construction of boundary wells 18 feet diameter set 5 feet apart

"the brook that descended out of the Mount"

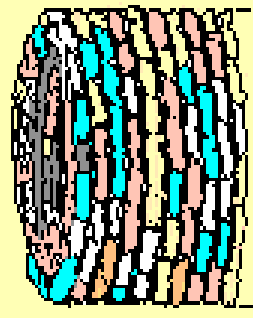
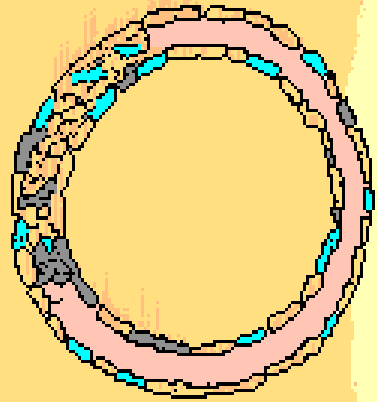
Altar erected by Moses (Exodus 20:24-26, 24:4)



"Bounds" set by Moses around the Mountain (Exodus 19:12, 21-24)

Twelve Pillars (Exodus 24:4)

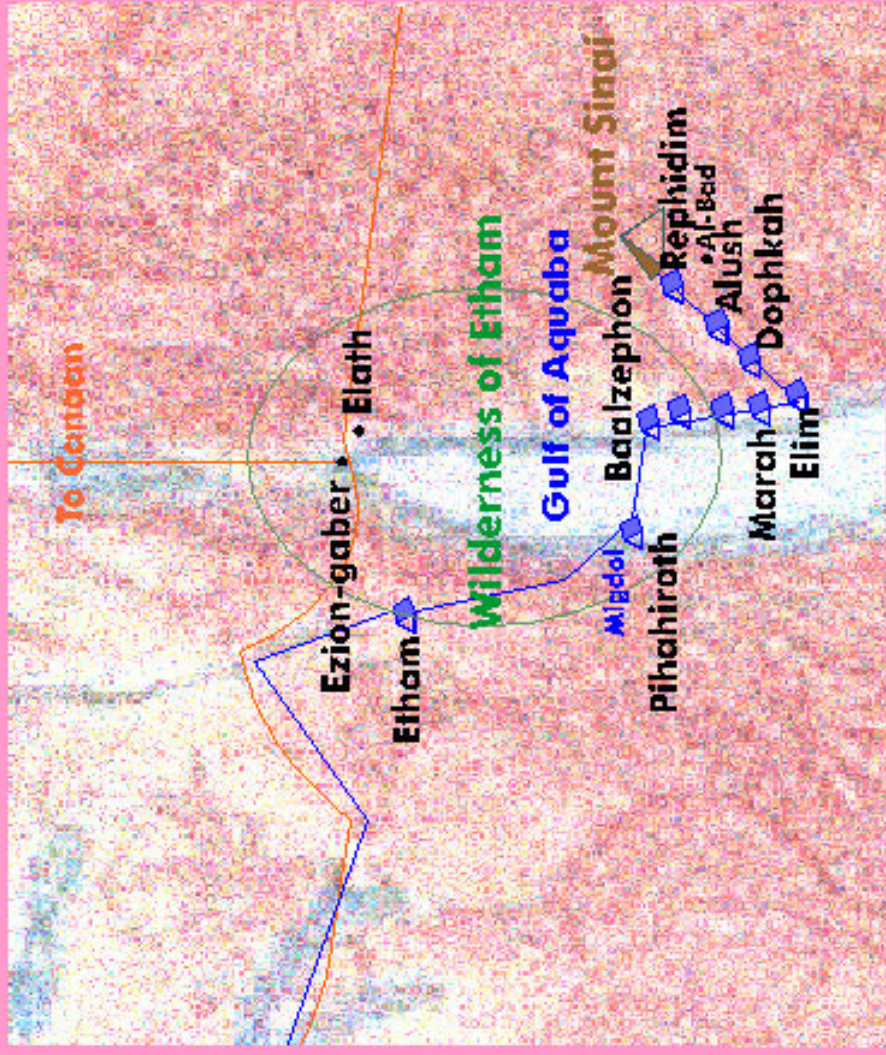
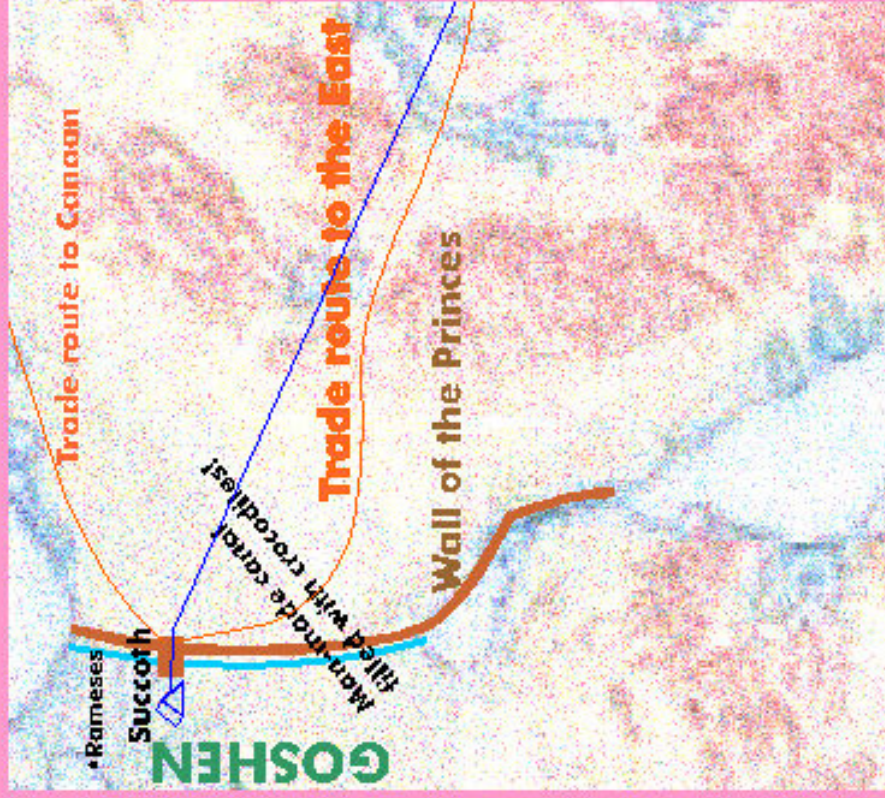
South-east to golden calf altar (Exodus 32:19)



1 In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of Sinai.

Nisan Mar-Apr 30 days	Ziv / Iyyar Apr-May 29 days	Sivan May-June 30 days
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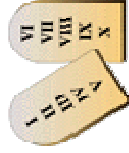
They left Egypt on Nisan 14 (16 days + 29 days = 45 days). Counting from the day after the Sabbath, 50 days later, they will meet with the LORD at Mt Sinai.



Israel's Agricultural Calendar

Nisan	Ziv /Iyyar	Sivan	Tammuz	Ab	Elul	Tishri /Ethanim	Bul /Marchesh -van	Kislev	Tebeth	Shebat	Adar	Adar Sheni
Mar-Apr	Apr-May	May-June	June-July	July-Aug	Aug-Sep	Sep-Oct	Oct-Nov	Nov-Dec	Dec-Jan	Jan-Feb	Feb-Mar	
30 days	29 days	30 days	29 days	30 days	29 days	30 days	29 days	30 days	29 days	30 days	29 days	29 days
SPRING			SUMMER			AUTUMN			WINTER			
barley & flax harvest begins	barley harvest dry season begins	wheat harvest	tending vines	ripening of grapes, figs & olives	process -ing of grapes, figs & olives	plowing	sowing of wheat & barley	winter rains begin	rainy winter months	new year for trees	almond tree blossoms citrus fruits harvest	

- Passover
- Unleavened Bread
- First-fruits



- 9 AV
- Destruction of Jerusalem + Temple BC 586 AD 70

- Trumpets
- Atonement
- Tabernacles



- Dedication (Hanukkah) John 10:22 8 days 25 Kislev - Tebeth
- Purim 14,15 Adar

- Israel's calendar was an agricultural one, based on the moon.
- A lunar cycle requires 29 days, 12 hours 44 minutes 2.8 seconds between two successive new moons. ∴ Marcheshvan, as often as necessary, is lengthened to 30 days.
- Yom Kippur (Atonement) can't be on a Friday or a Sunday because of the great inconvenience of preparing food.
- Rosh Hashanah (Trumpets) can't occur on Sunday, Wednesday or Friday. ∴ adjustments were made to Marcheshvan & Kislev in the preceding year.



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 - 24:12-18 – The Context for the Disclosure of the Ceremonial Law**



Exodus 20:22-24:11 The Book of the Covenant

24:12-31:18 The Ceremonial Regulations

24:12-18 The Context for the Disclosure of the Ceremonial Law

12 **Now** the LORD said to Moses, "Come up to Me on the mountain and remain there, and I will give you the stone tablets with the law and the commandment which I have written for their instruction." 13 **So** Moses arose with Joshua his servant, and Moses went up to the mountain of God.

14 **But** to the elders he said, "Wait here for us until we return to you. And **behold**, **Aaron and Hur** are with you; whoever has a legal matter, let him approach them."

Exodus 19-40

The Revelation to God's People in Sinai



Exodus 20:22-24:11 The Book of the Covenant

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24:12-18 The Context for the Disclosure of the Ceremonial Law

15 Then Moses went up to the mountain, and the cloud covered the mountain. **16** And the glory of the LORD rested on Mount Sinai, and the cloud covered it for six days; and on the seventh day He called to Moses from the midst of the cloud. **17** And to the eyes of the sons of Israel the appearance of the glory of the LORD was like a consuming fire on the mountain top. **18** And Moses entered the midst of the cloud as he went up to the mountain; and Moses was on the mountain forty days and forty nights.

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Exodus 19-40 will cover a period of about 11 months where the people of Israel stayed at Mount Sinai (cf Ex 19:1 with Num 10:11)

19:1-2 - The Setting: time & place

19:3-8 The Treaty - Exodus 19 begins, as with most ancient treaties of the day, with a preamble (v3), a historical prologue (v4, certain stipulations (v5a), blessings (v5b-6a), presentation to the people (v6b-7) & the people's acceptance (v8)

19:9-15 The Preparation

19:16-25 The Theophany

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21:28-36 – Culpable Neglect	22:28-31 – Reverence
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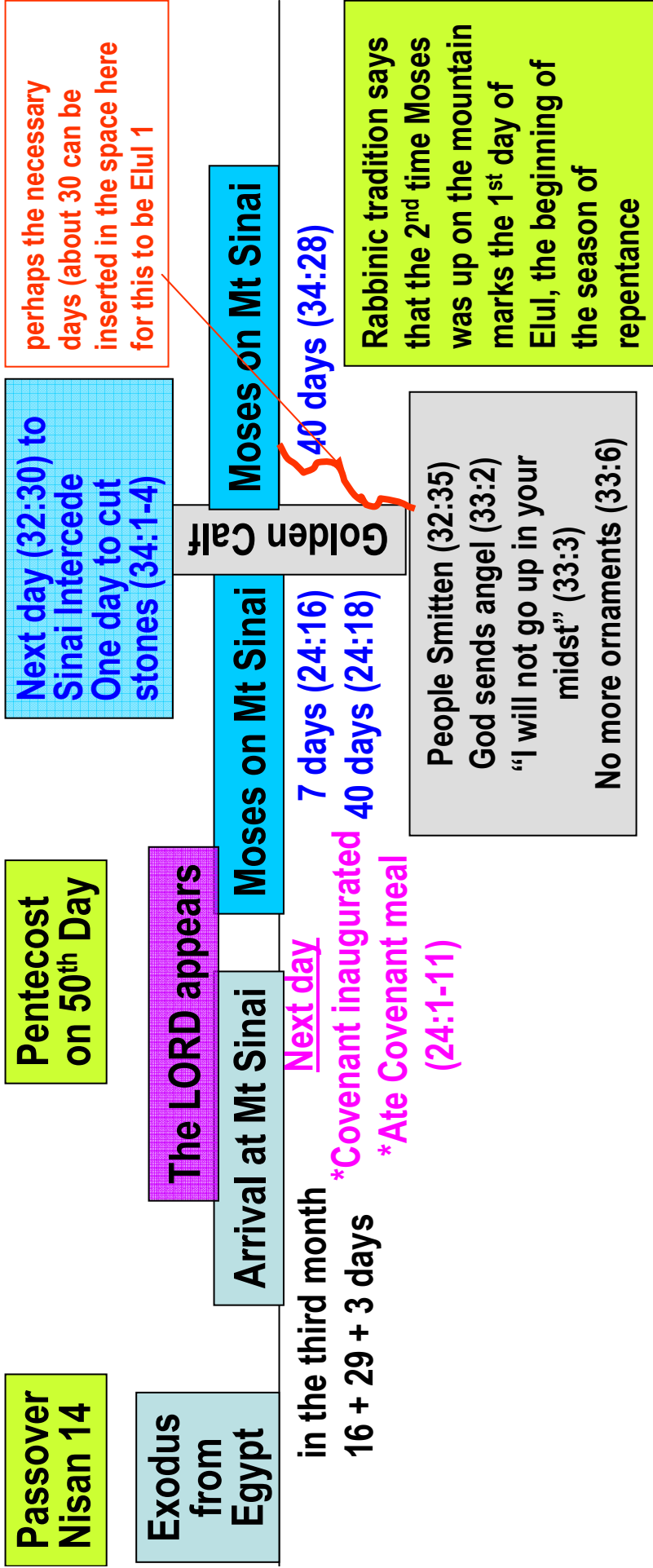
Exodus 25-27 Instructions for the Tabernacle

Exodus 28-29 Instructions for the Priesthood

Exodus 30-31 Instructions for the Tabernacle Service

The Aftermath of Mt Sinai (Exodus 32-34)

1. The Idolatry of the People (32:1-6)
 2. The Intercession of Moses (32:7-14)
 3. The Righteous Anger of Moses (32:15-29)
 4. Moses' Renewed Intercession for the People (32:30-35)
- A. The Blessings on Moses (33:1-23)
1. The Aftermath of the Intercession of Moses (33:1-6)
 2. The Tent Outside the Camp (33:7-11)
 3. Moses' Intercession (33:12-23)
- B. The Renewal of the Covenant (34:1-35)
1. New Tablets Made (34:1-4)
 2. The Revelation of the Lord (34:5-7)
 3. The Response of Moses (34:8-9)
 4. The Covenant Renewed (34:10-28)
 5. Moses' Shining Face (34:29-35)



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In Exodus 25-31, the Lord gives Moses instructions for the construction of the tabernacle, which will symbolize his dwelling with the people. This gives us an opportunity to consider not only the present text before us, but also the history of God's dwelling with his people prior to the tabernacle and the future following the construction of the tabernacle.

The present (Exodus 25:8, 29:45-46)

The purpose of the tabernacle is articulated in two places: Exodus 25:8 and 29:45-46. **The Lord commissions the construction of the tabernacle that he might "dwell among" the people.** These words are used three times in these three verses. What does it mean when the Lord says he will dwell among them? **The concept is captured in 29:45, where his dwelling with the people is connected with his promise to be "their God."** In that the Lord is God, he is holy and all-powerful. In that he is their God, he loves them and desires to care for them.

<http://www.pbc.org/files/messages/10439/exo024.html>

The response of the people to the Lord, then, should appreciate both these aspects. In that he is God, he is worthy of worship. In that he is their God, he should be loved. **Worship and love, therefore, can be seen as two sides of the same coin, the coin being relationship with God.** Relationship with God for us as well embraces both worship of him and love for him.

The Lord will reign as king from the tabernacle. His throne will be above the ark, between the cherubim (2 Samuel 6:2). As the King, he is to be worshiped. The book of Exodus spends seven chapters giving instructions for the construction of the tabernacle and six chapters describing its construction. We may look at all this as boring details, but it shows the importance of worship in the life of Israel, and it shows the importance of worship in our lives as well. **The Lord delivered the people out of Egypt so that they might worship him (Exodus 3:18; 5:1, 3; 7:16; 8:1, 20; 9:1, 13; 10:3).**

<http://www.pbc.org/files/messages/10439/exo024.html>

But the Lord also delivered the people that he might dwell with them (29:45), a concept that also embraces intimacy. Paul says he found righteousness through faith in order that he might know Christ (Philippians 3:8-9). This righteousness, which involves deliverance from the condemnation of sin, just as the Israelites were delivered from Egypt, is not the end but a means to an end. God's redemption of Israel, and of us, is for the purposes of our entering into relationship with him, a relationship that embraces both worship and love in response to his holiness and love for us.

The tabernacle was to be a portable thing. This is the main difference between the tabernacle and the later temple, which was a permanent structure built in Jerusalem. Ample specifications are given to ensure this. The people are nomads in the wilderness. In calling the Israelites to make a portable tent to symbolize his dwelling with them, the Lord is making himself a nomad, too. He will walk with them from place to place...

<http://www.pbc.org/files/messages/10439/exo024.html>

The fact that the Lord desires to dwell with the Israelites is an amazing thing in light of the past.

The past

From the beginning, the Lord desired to dwell with man. The garden in Eden was God's land (Genesis 2:8). He dwelt there. Yet because of sin, man was driven from the presence of God (Genesis 3:24). The amazing thing is that the Lord didn't give up on man at this point. He still desires to dwell with man, to be God to man.

In the tabernacle, there is a kind of re-creation going on by which God will dwell with man once again. Therefore, there are some striking similarities between the creation account and the tabernacle account:

- Each act of creation begins with the phrase, "Then God said ..." The acts in the account of the prescription for the construction of the tabernacle similarly begin with the Lord's speaking to Moses (Exodus 25:1, 30:11, 30:17, 30:22, 30:34, 31:1).

<http://www.pbc.org/files/messages/10439/exo024.html>

-- The account of the creation is followed by rest on the seventh day -- God's rest (Genesis 2:2). The account of the prescription for the tabernacle is followed by the prescription for the sabbath -- man's rest (Exodus 31:12-17).

-- God saw that his creation was good (Genesis 1:31), and he issued a blessing (Genesis 1:28). Moses, too, issued a positive summation of the tabernacle work and blessed the people (Exodus 39:43).

-- The creation was followed by the fall. The prescriptions for the tabernacle are followed by another fall -- the episode of the golden calf (Exodus 32-34).

Then there are also similarities between the garden in Eden and the tabernacle. Most significantly, both include cherubim (Genesis 3:24, Exodus 25:18). In Genesis, the cherubim guarded the way to make sure that man would not enter God's presence. But here, the cherubim are to be mounted on each side of the ark of the covenant, and the Lord is to be enthroned between them. Here, the cherubim bring God back to man.

<http://www.pbc.org/files/messages/10439/exo024.html>

Long before he dwelt with Israel, the Lord dwelt with Israel's ancestor, Abraham. The Lord promised Abraham to be "God to you and to your descendants after you" (Genesis 17:7).

The point of all this is that despite man's rebellion against God, God is still seeking to dwell with man. Despite our rebellion against God, God is still seeking to dwell with us.

If the Lord has always sought to live where we live, we haven't been the most gracious hosts, have we? Our sin is an attempt to push the Lord away, to tell him that we don't want him in our home. Although he has been a guest who has lavished gifts upon us, we have attempted to evict him countless times. Yet he keeps coming back. He is determined to dwell with us despite our rebellion against him.

The most exciting thing about the concept of the Lord's dwelling with his people, from the vantage point of the tabernacle, is neither the past nor the present but the future. From our perspective, what has happened since the tabernacle, and what will happen in our own future, is absolutely stunning.

<http://www.pbc.org/files/messages/10439/exo024.html>

The future

The tabernacle eventually gave way to the temple, a fixed structure in Jerusalem. **Once the people were settled in the promised land, the Lord settled there as well. Wherever the people are, that's where the Lord wants to be. The promised land itself is described as a sanctuary for the Lord's dwelling (15:17).**

As we saw in Exodus 29:46, the Lord's dwelling with his people is connected with his being their God. The concept of the Lord's dwelling with his people takes the form of the Lord's ongoing refrain: "I will be their God; they will be my people." It is a refrain that we see picked up by the prophets. The Lord, speaking through Jeremiah, promises his people that "I will be their God, and they shall be my people" (Jeremiah 31:33).

This is ultimately fulfilled by Jesus Christ. Another of his names, Immanuel, means "God with us" (Matthew 1:23). Jesus "dwelt" (literally, "tabernacled") among men (John 1:14). He was the true temple (John 2:19-22). In Christ, not the temple, "the fulness of deity dwells in bodily form" (Colossians 2:9).

<http://www.pbc.org/files/messages/10439/exo024.html>

So what did God do in taking on human flesh? He made himself a nomad! He dwelt among us. It's one thing for God to symbolically dwell in a tent; it's quite another for him to literally dwell in human skin. We get the idea that God really desires to dwell with us.

When the magi come to worship, they bypass the gaudy temple in Jerusalem, and they seek out a baby in the small town of Bethlehem. They worship not at a temple but at the feet of Jesus, the tabernacle of God (Matthew 2:11).

In John 14, we get the idea that Jesus is going to do something even more remarkable. The chapter is filled with "dwelling" words (John 14:2, 10, 17, 23, 25). **God himself is going to take up residence in two new places: the church, which is the entire body of believers, and each individual within the body.** We see him doing just that in the epistles (1 Corinthians 3:16, 6:19; 2 Corinthians 6:16; Ephesians 2:21-22). Also present is the refrain, "I will be their God; they will be my people" (2 Corinthians 6:16, Hebrews 8:10).

<http://www.pbc.org/files/messages/10439/exo024.html>

God, then is dwelling among us and in each one of us. He is "tabernacled" with us. We may feel like nomads, like home is never really home. And it's true, we are aliens of this world who are just passing through. But as we wander through this world, God makes his home with us. He wanders with us. This, of course, is amazing. But amazing turns into staggering when we look to what lies ahead.

John describes it in Revelation 21:1-22:5. Garden themes reappear. So do tabernacle and temple themes. In Revelation 21:2, God brings down his land from heaven: "And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband." **This land, this city, is also a bride -- the bride of Christ. The bride of Christ constitutes all those who love him. So we are the city!**

Will God dwell in this city? Will he dwell among the bride of Christ? Revelation 21:3: "And I heard a loud voice from the throne saying, 'Behold, the tabernacle of God is among men, and he shall dwell among them, and they shall be his people, and God himself shall be among them.'" This is the fulfillment of the dwelling motif - God will dwell with us forever, and he will always be our God, and we will always be his people.

<http://www.pbc.org/files/messages/10439/exo024.html>



What about the tabernacle/temple? John describes what he sees in intricate detail, but he describes no temple. Revelation 21:22: "And I saw no temple in it, for the Lord God, the Almighty, and the Lamb, are it temple." The new city, the new creation, is a temple! The presence of the Lord is everywhere! The symbol of God's presence is no longer needed because the eternal reality has arrived.

This world, then, isn't home. Heaven is not even home. The Lord is home. The Lord is heaven. And one day, home and the Lord will be indistinguishable. What is it that makes home feel like home? It's the people, isn't it? I still visit the home in which I grew up from time to time. But it doesn't quite feel like home. Everyone I grew up with has moved away. So I'm yearning for home, but home isn't a place; it's the Lord.

God wants to be where we are

If we survey history and gaze into the future, where does God dwell? He dwells in the garden, in the tabernacle, in the temple, in the land, in Jesus, in the church and in believers. His presence fills the New Jerusalem, which he will one day bring down from heaven.

<http://www.pbc.org/files/messages/10439/exo024.html>

What do all these places have in common? They all have people in common. Wherever people are, that's where God wants to be. Wherever you are, that's where God wants to be!

Sally Klein O'Connor sings a fanciful song about a bookstore that invites people to "meet the Author of life" - Jesus. The character in the song reads the sign in the bookstore window and plans to return to meet Jesus, but she gets sidetracked with other chores. Finally she remembers and hustles down to the bookstore, but it had just closed. The clerk, who turns out to be Jesus himself, lets her in anyway. She remarks that the crowds must have been horrible during the day. Jesus says that actually she's the first one. She's outraged that no one came to see Jesus. But Jesus comforts her, and the song concludes: "Then he opened his arms, and he said, 'Oh, my child; you think no one's paid me my due / Nobody's stood up your Savior and Lord; I came here today to meet you.'"

The Lord has come, and he wants to be with you!

<http://www.pbc.org/files/messages/10439/exo024.html>



Exodus 24:12-31:18 The Ceremonial Regulations

25:10-27:21 The Plan for the Tabernacle and Its Furnishings

25:1-9 – The Materials for the Tabernacle

1 Then the LORD spoke to Moses, saying, **2** "Tell the sons of Israel to raise a contribution for Me; from every man whose heart moves him you shall raise My contribution. 3 And this is the contribution which you are to raise from them: gold, silver and bronze, 4 blue, purple and scarlet material, fine linen, goat hair, 5 rams' skins dyed red, porpoise skins, acacia wood, 6 oil for lighting, spices for the anointing oil and for the fragrant incense, 7 onyx stones and setting stones, for the ephod and for the breastpiece.

Exodus 19-40

The Revelation to God's People in Sinai



Exodus 24:12-31:18 The Ceremonial Regulations

25:10-27:21 The Plan for the Tabernacle and Its Furnishings

25:1-9 – The Materials for the Tabernacle

8 And let them construct a sanctuary for Me, that I may dwell among them. **9** According to all that I am going to show you, **as** the pattern of the tabernacle and the pattern of all its furniture, **just so** you shall construct it.

Exodus 19-40

The Revelation to God's People in Sinai



Exodus 24:12-31:18 The Ceremonial Regulations

25:10-27:21 The Plan for the Tabernacle and Its Furnishings

25:10-16 The Ark

10 "And they shall construct an ark of acacia wood two and a half cubits long, and one and a half cubits wide, and one and a half cubits high. 11 And you shall overlay it with pure gold, inside and out you shall overlay it, and you shall make a gold molding around it. 12 And you shall cast four gold rings for it, and fasten them on its four feet, and two rings shall be on one side of it and two rings on the other side of it.



Exodus 19-40

The Revelation to God's People in Sinai



Exodus 24:12-31:18 The Ceremonial Regulations

25:10-27:21 The Plan for the Tabernacle and Its Furnishings

25:10-16 The Ark

13 "And you shall make poles of acacia wood and overlay them with gold. 14 And you shall put the poles into the rings on the sides of the ark, to carry the ark with them. 15 The poles shall remain in the rings of the ark; they shall not be removed from it. 16 And you shall put into the ark the testimony which I shall give you.



Exodus 19-40

The Revelation to God's People in Sinai



Exodus 24:12-31:18 The Ceremonial Regulations

25:10-27:21 The Plan for the Tabernacle and Its Furnishings

25:17-22 The Mercy Seat

17 "And you shall make a mercy seat of pure gold, two and a half cubits long and one and a half cubits wide. 18 And you shall make two cherubim of gold, make them of hammered work at the two ends of the mercy seat. 19 And make one cherub at one end and one cherub at the other end; you shall make the cherubim of one piece with the mercy seat at its two ends.

20 And the cherubim shall have their wings spread upward, covering the mercy seat with their wings and facing one another; the faces of the cherubim are to be turned toward the mercy seat.



Exodus 19-40

The Revelation to God's People in Sinai

Exodus 24:12-31:18 The Ceremonial Regulations

25:10-27:21 The Plan for the Tabernacle and Its Furnishings

25:17-22 The Mercy Seat

21 "And you shall put the mercy seat on top of the ark, and in the ark you shall put the testimony which I shall give to you.

22 **And there I will meet with you; and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you about all that I will give you in commandment for the sons of Israel.**



Exodus 19-40

The Revelation to God's People in Sinai



The Ark and Mercy Seat (Exodus 25:10-22; 26:34; 37:1-9; 40:20-21)

The Ark of the Covenant
The Cherubim of Glory, The Mercy Seat

Its Significance & Meaning

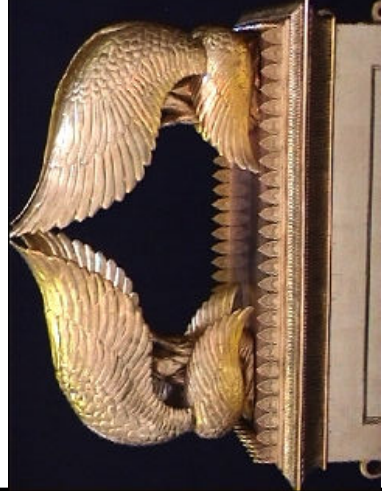


The Presence of God
The Mercy Seat = His Throne

(Ark: Heb. aw-rone', a box or gathering place from verb aw-rah', to gather or pluck; **Mercy Seat:** Heb. kap-po'-reth, only used of the top of the Holy Ark, from the primary root verb kaw-far' to cover with (originally a maritime word for covering a boat with bitumen), used in a figurative sense to appease or pacify.)

Made of acacia wood overlaid with gold inside and outside of cabinet.
Size: 2-1/2 cubits long, 1-1/2 cubit wide on surface, 1-1/2 cubits high. A crown made of gold adorned the top. Gold cast rings were placed on the four corners to affix staves (overlaid with gold) that were not to be removed. The tablets of testimony were put inside.

A separate top piece, the Mercy Seat, was made of beaten gold. The size covered the whole top of the ark (2-1/2 cubits by 1-1/2 cubits), and displayed two cherubim, one on each end, facing each other. Their heads were tilted downward toward the Mercy Seat. Their wings stretched toward each other. The Ark was placed in the Most Holy Place and hidden by the veil. Z



This was a box constructed of Acacia wood covered with Gold. Inside it was kept the two tables of stone upon which the Law of God (The 10 Commandments) was written. Later it also contained Aaron's rod that budded, and a pot of manna. The lid of the Ark was called the Mercy Seat (Exo 25:17), and above it was where the glory of the Lord was present, between two covering cherubs, or angels, on either end of the Ark. **The Mercy seat, or lid, represented Jesus Christ, the mediator for humanity between the Law of God, that requires the death of the sinner, and a merciful God.** The High Priest was the only person allowed to enter the Most Holy place where the Ark was kept, and that was only on one day of the year, the Day of Atonement (known today as Yom Kippur).¹¹

The Ark of the Testimony of God (Exo 25:10-22, 37:1-9)



The Ark of the Testimony from Solomon's Temple was secreted away before the Babylonian capture of Jerusalem by Nebuchadnezzar and was never present in Herod's Temple. The armies of Titus found the Holy of Holies quite empty in 70 A.D. The Ark remains unlocated today, although there are numerous speculations about its whereabouts.

In Revelation (which was written about 95 A.D.), the Ark is seen in Chapter 11, verse 19. It is interesting to note that John is seeing the Ark of God in the heavenly Sanctuary, not the earthly Sanctuary (which was utterly destroyed in 70 A.D. by the armies of Rome).

The Ark of the Testimony of God (Exo 25:10-22, 37:1-9)





Ark of the Covenant

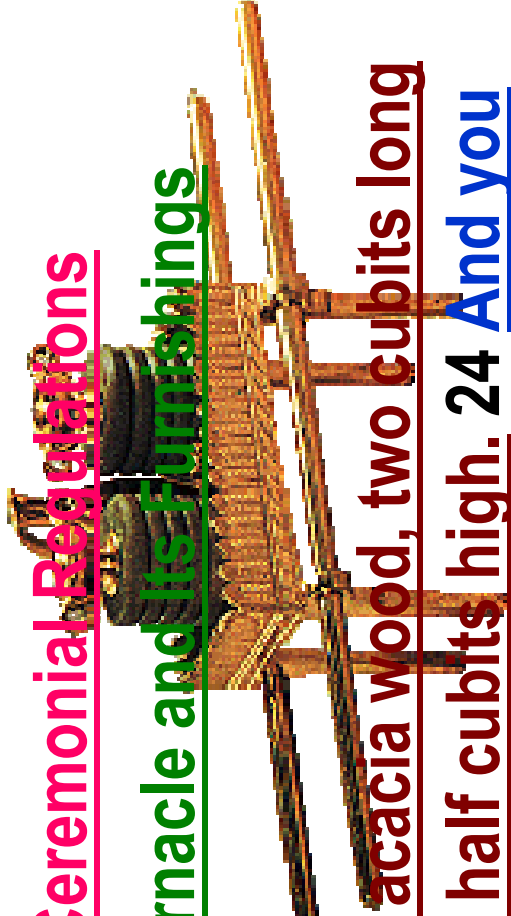
The only object in the Holy of Holies, the sacred ark contained the two tablets with the Ten Commandments, the rod of Aaron that blossomed and the pot of manna. The ark was covered by the "mercy seat" on which the high priest sprinkled the blood of the goat seven times on the Day of Atonement. The ark represented the footstool of God's throne.

Exodus 24:12-31:18 The Ceremonial Regulations

25:10-27:21 The Plan for the Tabernacle and its Furnishings

25:23-30 The Table of Showbread

23 "And you shall make a table of acacia wood, two cubits long and one cubit wide and one and a half cubits high. 24 And you shall overlay it with pure gold and make a gold border around it. 25 And you shall make for it a rim of a handbreadth around it; and you shall make a gold border for the rim around it. 26 And you shall make four gold rings for it and put rings on the four corners which are on its four feet. 27 The rings shall be close to the rim as holders for the poles to carry the table.



Exodus 19-40

The Revelation to God's People in Sinai



Exodus 24:12-31:18 The Ceremonial Regulations

25:10-27:21 The Plan for the Tabernacle and Its Furnishings

25:23-30 The Table of Showbread

28 And you shall make the poles of acacia wood and overlay them with gold, so that with them the table may be carried.

29 And you shall make its dishes and its pans and its jars and its bowls, with which to pour libations; you shall make them of pure gold. 30 And you shall set the bread of the Presence on the table before Me at all times.



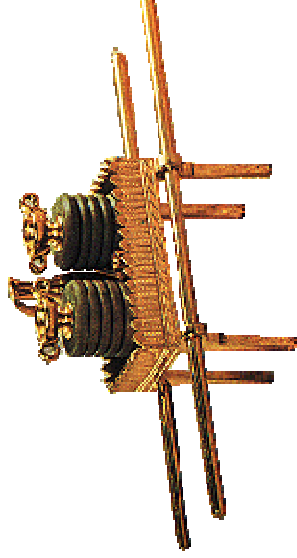
Exodus 19-40

The Revelation to God's People in Sinai

Table of Bread of Presence (Shewbread) (Exodus 25:23-30; 26:35; 37:10-16; 40:22-23)

The Table & The Sacred Bread

Its Significance & Meaning



John 6:33,35,48,51

Jesus is the bread of life

Matthew 4:4

Our food is the word of God

(shewbread: Heb. le-khem pan-im', literally "bread of the face", used as bread ever before, in My Presence).

Made of acacia wood covered with gold.

Table surface is 2 cubits long, 1 cubit wide, and 1-1/2 cubits high.

A crown was placed around the edge of the table, and another gold crown 1 hand breadth inside the outer crown.

4 rings of gold are to be affixed to the four legs at the corners below the table surface, and acacia (overlaid with gold) staves were made to carry the table.

Platters, pitchers for libation (drink offering), sacrificial cups and bowls made of pure gold.

Bread was to always present before God.

The table was to be on the north side of the Holy Place.



The Table of Shewbread



Leviticus 24:5-9

5 “Then you shall take fine flour and bake twelve cakes with it; two-tenths of an ephah shall be in each cake. 6 And you shall set them in two rows, six to a row, on the pure gold table before the Lord. 7 And you shall put pure frankincense on each row, that it may be a memorial portion for the bread, even an offering by fire to the Lord. 8 Every sabbath day he shall set it in order before the Lord continually; it is an everlasting covenant for the sons of Israel. 9 And it shall be for Aaron and his sons, and they shall eat it in a holy place; for it is most holy to him from the Lord’s offerings by fire, his portion forever.”

Exodus 25:30

30 “And you shall set the bread of the Presence on the table before Me at all times.”

The Table of Showbread

Opposite the menorah was the table of showbread. Built of acacia wood and overlaid with solid gold, the table had a surface of 3 x 1.5 feet.

Twelve loaves of bread were placed on the table on Shabbat and were replaced by fresh bread the following Shabbat. The high priestly line would eat the replaced bread.

Exodus 24:12-31:18 The Ceremonial Regulations

25:10-27:21 The Plan for the Tabernacle and Its Furnishings

25:31-40 The Golden Lampstand

31 "Then you shall make a lampstand of pure gold. The lampstand and its base and its shaft are to be made of hammered work; its cups, its bulbs and its flowers shall be of one piece with it. 32 And six branches shall go out from its sides; three branches of the lampstand from its one side, and three branches of the lampstand from its other side. 33 Three cups shall be shaped like almond blossoms in the one branch, a bulb and a flower, and three cups shaped like almond blossoms in the other branch, a bulb and a flower – so for six branches going out from the lampstand; 34 and in the lampstand four cups shaped like almond blossoms, its bulbs and its flowers.



Exodus 19-40

The Revelation to God's People in Sinai

Exodus 24:12-31:18 The Ceremonial Regulations

25:10-27:21 The Plan for the Tabernacle and Its Furnishings

25:31-40 The Golden Lampstand

35 And a bulb shall be under the first pair of branches coming out of it, and a bulb under the second pair of branches coming out of it, and a bulb under the third pair of branches coming out of it, for the six branches coming out of the lampstand. 36 Their bulbs and their branches shall be of one piece with it; all of it shall be one piece of hammered work of pure gold. 37 Then you shall make its lamps seven in number, and they shall mount its lamps so as to shed light on the space in front of it. 38 And its snuffers and their trays shall be of pure gold. 39 It shall be made from a talent of pure gold, with all these utensils. 40 And see that you make them after the pattern for them, which was shown to you on the mountain.

Exodus 19-40

The Revelation to God's People in Sinai



The Menorah (Exodus 25:31-40; 26:35; 27:20-21; 37:17-24; 40:24-25)

The Lampstand



Ex 25:31-40
Ex 27:20-21
Lev 24:1-4

cups: Heb. gheb-ee' -ah , from an unused root meaning to be convex, a goblet or cup, the bell of a flower;
knobs: Heb. kaf-tore' , from root to encircle, the capital of a column or a disk;
blossoms: Heb. prakh-ee' -ah , bud of flower or blossom, from the verb paw-rakh' , to break forth as a bud or blossom

Its Significance & Meaning

[Isaiah 11:2](#)

Fulfilled in Messiah, His anointing from the Lord

[Revelation 4:7](#)

And there were seven lamps of fire burning before the throne, which are the seven Spirits of God

[Psalm 119:105](#)

Thy word is a lamp to my feet,
And a light to my path.

The menorah was beaten from one talent (58 to 80 lbs.) of solid gold. It featured a center upright stick, which had three branches extending from each side. Each branch contained 3 almond shaped cups (gheb-ee' -im), a disk (kaf-tore'), a blossom (prakh-ee' -ah). The center shaft had 4 almond shaped cups, along with their own knobs and blossoms (apparently four of each). On top there were seven lamps (six on branches and one in the center) that were filled with oil and lit with wicks. The lamps were filled with a special olive oil (beaten not pressed) and burned continuously. A set of tongs and pans were fashioned from gold, and used each morning and evening to service the lamps. The menorah was set in front of the veil, on the south wall.

Exodus 27:20-21

²⁰ “And you shall charge the sons of Israel, that they bring you clear oil of beaten olives for the light, to make a lamp burn continually. ²¹ In the tent of meeting, outside the veil which is before the testimony, Aaron and his sons shall keep it in order from evening to morning before the Lord; *it shall be a perpetual statute throughout their generations for the sons of Israel.*”

Leviticus 24:1-4

¹ Then the Lord spoke to Moses, saying, ² “Command the sons of Israel that they bring to you clear oil from beaten olives for the light, to make a lamp burn continually. ³ Outside the veil of testimony in the tent of meeting, Aaron shall keep it in order from evening to morning before the Lord continually; *it shall be a perpetual statute throughout your generations.* ⁴ He shall keep the lamps in order on the pure gold lampstand before the Lord continually.”

Isaiah 11:1-2

- ¹ Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit.
- ² And the Spirit of the Lord will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the Lord.

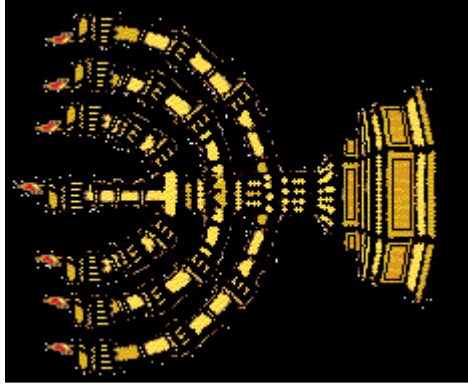


The Golden Candlestick (Menorah) (Exodus 25:31-39, 37:17-24)

Inside the Sanctuary itself, in what is known as the first apartment, or Holy Place, were three pieces of furniture. To the south side of the room was a large golden candelabra, or Menorah, that had six branches off of a central candlestick. The Menorah used pure olive oil as fuel. It was the job of the priests to daily trim the wicks (which were made of old priestly garments) and refill the bowls of oil, so that the Menorah would constantly be a source of light for first apartment or Holy Place.

The Menorah represented Jesus Christ, who is the light of the world, and the olive oil was symbolic of the Holy Spirit and the wicks were symbolic of the righteousness of Christ. The Menorah also represents the seven churches of Revelation, who are to share the light of the gospel message with the rest of the world. It can be found in Revelation 1:12 and 4:5. Sometimes the central candlestick is illustrated as being slightly taller than the others. The Menorah is also thought to be symbolic of the 7 days of creation, with the taller candlestick representing the Seventh - day (Saturday) Sabbath, the *only* week day that God sanctified (dedicated to a Holy purpose) (Gen 2:2-3).

On the right is the Menorah as illustrated on the arch of Titus in Rome. The Menorah and other articles from Herod's Temple were apparently taken as war booty by Titus in 70 A.D. after the siege and destruction of Jerusalem by Roman armies. The Israeli government recently asked the Vatican to search its vaults for the Menorah, so that should they have it, it might be returned to the Jewish nation. This is unlikely, since Rome was completely sacked and looted in 410 A.D. by the Visigoths, and again in 455 A.D. by the Vandals. Anything of value (such as a large solid gold candlestick) was probably taken.



- 1 **Then** a shoot will spring from the stem of Jesse,
And a branch from his roots will bear fruit.
- 2 And the Spirit of the LORD will rest on Him,
The spirit of wisdom and understanding,
The spirit of counsel and strength,
The spirit of knowledge and the fear of the LORD.

Isaiah 11:1-2

Who Was

Remember best!
God is sovereign in history!

Honor
Firstborn from the Dead
Faithful Witness

Fear not!
God is sovereign now!

Beauty

Ruler over the Kings of the Earth

Majesty

The LORD
The LORD

Merciful - Gracious-Longsuffering
Abounding in Goodness-Truth
Keeping Mercy-Forgiving Sin
Punishing the Guilty

Holy, Holy, Holy
Adored, Babem, El Shaddai

Spirit of Wisdom

The wisdom of John the Baptist when a transitional generation is in view.. He will lead many to be wise virgins

Understanding of the times... to know what the Church ought to do

Spirit of Counsel

He will counsel us to buy gold refined in the fire and get salve for our eyes

Spirit of the LORD

JEALOUS is His Name

- The LORD is My Provider
- The LORD is My Healer
- The LORD is My Banner
- The LORD is My Sanctifier
- The LORD is My Peace
- The LORD is My Righteousness
- The LORD is My Shepherd
- The LORD is There
- The LORD of Hosts

Spirit of Might

Might in the inner man... the fullness of God will be our sustaining strength

Spirit of Knowledge

We will not accuse or speak without knowledge... we shall know the LORD

Spirit of the Fear of the LORD

The AWE of God will be the perfume of the prayers of the saints

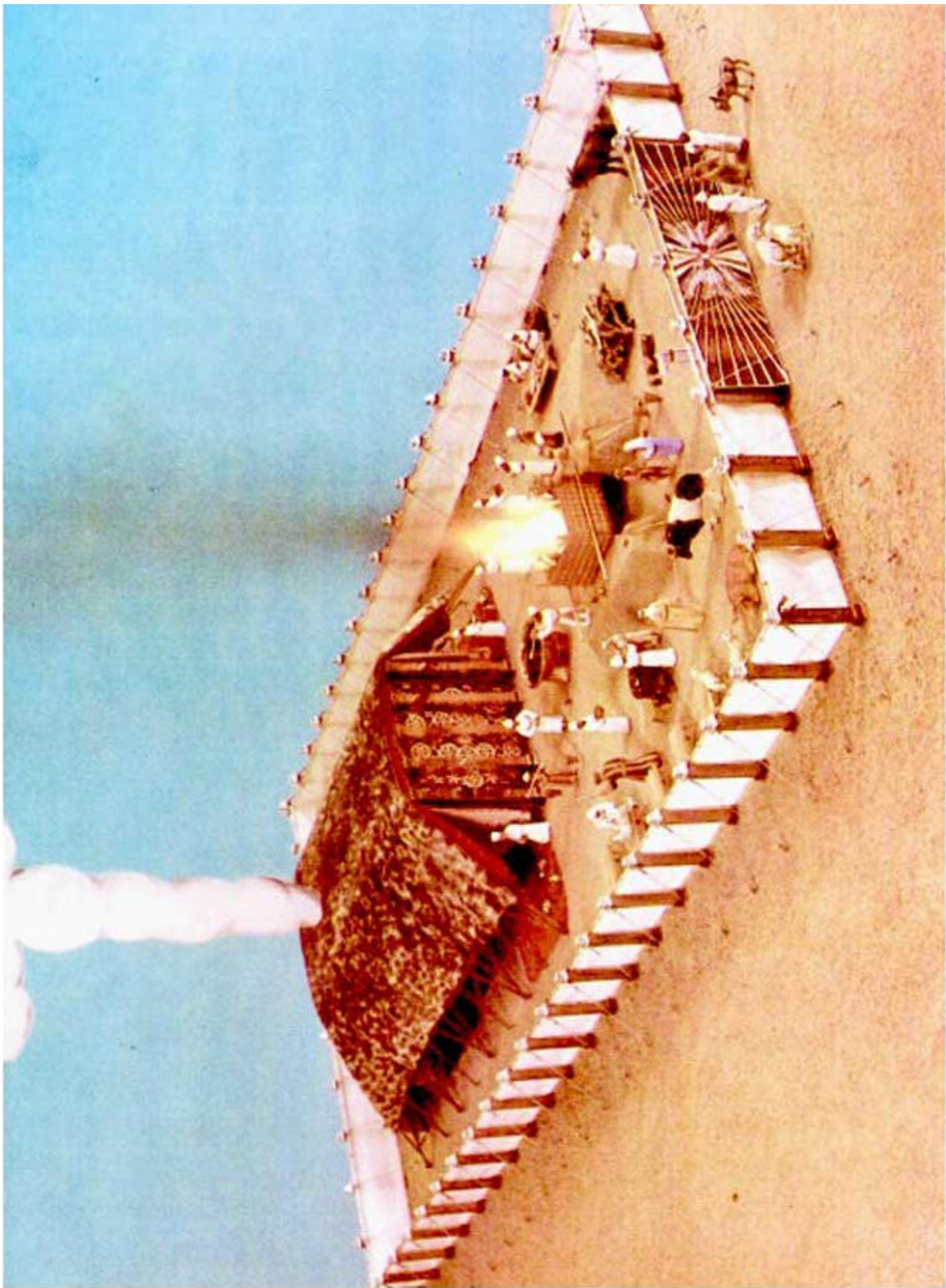
Who Is To Come

Be Faithful!
God is coming to judge the earth

Strength

Wonderful Counselor Mighty God

Spirit of Understanding



Exodus: Redemption and Revelation

Exodus 19-40 The Revelation to God's People in Sinai

Exodus 19-40 will cover a period of about 11 months where the people of Israel stayed at Mt Sinai (cf. Ex 19:1 with Num 10:11)

Exodus 28-29 Instructions for the Priesthood

28:1-43 The Garments for the Priesthood
28:1 Purpose of the Priesthood
28:2-5 Garments for the High Priest
28:6-14 The Ephod
28:15-30 The Breastpiece & its Chains
28:31-35 The Robe of the Ephod
28:36-38 The Plate & the Turban
28:39-43 The Garments for the Priests

29:1-46 The Consecration of the Priesthood

29:1-9 The Consecration of Aaron & his Sons
29:10-14 The Sin Offering
29:15-18 The Burnt Offering
29:19-34 The Ram of Ordination
29:35-37 Atonement for the Altar
29:38-46 The Continual Burnt Offering

Exodus 30-31 Instructions for the Tabernacle Service

30:1-10 The Altar of Incense
30:11-16 The Half-Shekel Offering
30:17-21 The Laver

30:22-33 The Anointing Oil
30:34-38 The Incense
31:1-11 The Craftsmen Appointed
31:12-18 The Remembrance of the Sabbath

Exodus 32-34 Failure & Restoration

32:1-33:6 The Failure of the People

32:1-6 The Idolatry of the People
32:7-14 The Intercession of Moses
32:15-29 The Anger of Moses
32:30-35 The Renewed Intercession of Moses
33:1-6 God's Judgment of the People

33:7-34:35 The Renewal of the Covenant by God

33:7-11 The Tent Outside the Camp
33:12-23 Moses' Privileged Position
34:1-4 The Second Tablets of Stones
34:5-9 The Revelation of God to Moses
34:10-28 The Covenant Renewed
v10 Covenant with Powerful Signs
v11-17 Unacceptable Forms of Worship
v18-28 Acceptable Worship to the LORD
34:29-35 The Glory of the God on Moses

Exodus: Redemption and Revelation

Exodus 19-40 The Revelation to God's People in Sinai

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Exodus 35-40 The Construction of the Tabernacle

35:1-36:7 The Preparation for the Construction

35:1-3 Sabbath Observance Reiterated

35:4-29 Offerings for the Tabernacle

35:30-35 Bezalel & Oholiab Appointed

36:1-7 The Work Commenced

36:8-38:21 The Building of the Tabernacle

36:8-38 The Tabernacle Structure Constructed

36:8-13 Curtains of Fine Twisted Linen

36:14-18 Curtains of Goats' Hair

36:19 Covering of Rams' Skin & Porpoise Skins

36:20-30 Boards for the Tabernacle

36:31-34 Bars of Acacia Wood

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