

[171025-4] The Exodus Series, 38, The Tent Exterior Accoutrements– Craig Thurman

vss. 1-20 concerns the making of everything outside the tabernacle.

vss. 21-31 concerns the weight of the three metals contributed to the tabernacle construction, and for what purpose they were used.

1 ¶ And he made the altar of burnt offering of shittim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the fleshhooks, and the firepans: all the vessels thereof made he of brass.

4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, to be places for the staves.

6 And he made the staves of shittim wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

The brazen altar was made of shittim wood overlaid with brass. It was assembled so that it was a hollow box with no top or bottom measuring 5 cubits square, 3 cubits high, and had a grate suspended in the midst of it. All of its instruments were made of brass as well.

brass – for judgment

shittim wood – for Christ’s impeccable nature.

measuring 5 cubits sq (=20), and 3 cubits high = 23 (#for death)

important terms or concepts applied to the things concerning this altar: sprinkled blood or blood poured out (Ex. 29.12, 18) – sweet savour (29.18, 41) – hallowed priesthood (29.21) – substitution (29.24, 25)

This is the place where the burnt offerings are consumed by the fire upon the altar. These offerings send up a sweet smell before the Lord. This speaks of the place where Christ under the judgment of God offered Himself up for us all.

Ps 118:27 God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.

Eph 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

He.10.14 For by one offering he hath perfected for ever them that are sanctified.

8 And he made the laver of brass, and the foot of it of brass,

The laver was made of *brass*. Brass symbolized judgment. (Lev.26.19; Nu.21.9; Jud.16.21; 2Ki.25.7; Re.2.18) It is the **11th** item, the number for judgment, to be described of those thing listed in Exodus chs. 25-30: ¹the ark, ²mercyseat, ³table, ⁴candlestick, ⁵tent, ⁶vail, ⁷brazen altar, ⁸priests garments, ⁹dedication service, ¹⁰altar of incense, and the ¹¹laver.

Scripture reveals nothing about the size or shape of this laver (cf. *ibid*, p. 35), and like the mercy seat and candlestick there was no shittim wood present in this piece. At least we think that this represents the work of Christ alone. As there is no other atonement for sins (1Jn.2.2; 4.10), no other Light of life (Jn.8.12), so there is no other place where the believer-priest can receive cleansing from the defilement of the flesh (1Jn.1.7).

At the laver the priesthood washed at the laver before entering into the tabernacle services.

Ex.30.20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

So every believer-priest must come to the water of the Word of God for washing from impurity of thought, word, or deed, before partaking the spiritual services of fellowship (bread), witness (light), and prayer (incense).

‘Every time the priest entered into the holy place he must wash.’
Handfuls on Purpose, James Smith, vol. 1, Series 1, p.36

Washing at the laver for the priests preserved them to the service of God. In that way it typified the *saving* of the life for Christ. There was a threat of death to those who failed to wash prior to entering into the holy services of the LORD. *...they shall wash with water, that they die not ...* And so believer-priest, by being washed *save* their lives for Christ. That means their lives are reserved for Christ’s service.

There is no other means which fits us for service. All of the other means are unsuitable. None of the psychology, positive thinking, and self-determination will cleanse and fit us for service. Every believer must resort to Christ alone, through His word, for cleansing and restoration to a state, not a degree, of holiness. Doing otherwise is an act of rebellion against the provision of God’s grace for His people through Christ.

*Job 9.30 If I wash myself with snow water, and make my hands never so clean;
31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.*

Neither the candlestick nor the laver had staves. At the least this seems to speak of the permanent nature of the work of Christ in the believer-priest as long as he is in this present sinful body.

(The candlestick) The word of Christ ever-abiding in us:

1Pe.1.22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 ¶ For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

(The Laver) Being washed from defilements of the flesh and spirit.

2Co 7:1 Having therefore these promises [which are only known through the word of God], dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

The laver was among the very last of the things described in all of the things made for the tabernacle in the wilderness. It is the final step before coming into holy service.

בְּמִרְאֵת

of the lookingglasses of the women assembling, which assembled at the door of

by visions

mustering

KJV margin, *assembling by troops*

of the lookingglasses of, בְּמִרְאֵת, b^e-mar-oth; prefixed preposition בְּ, for בְּ, with the; fem. pl. noun, מִרְאֵה, mar-ah, tss. in the KJV, in or by the visions, and of the lookingglasses; the masc. noun מִרְאֵה, mar-eh, is tss. to or in the sight, to look upon, favoured, countenance, goodly, appearance, and seem; the verb root is רָאָה, ra-ah, to see, perceive, respect, enjoy, consider, gaze, discern, look, etc.

woman assembling and assembled are the Hebrew הַצְבִּיאוֹת and צְבִּיאוֹת respectively;

הַצְבֹּאוֹת, hats-tsov-oth, defective for הַצְבֹּאוֹת; a Qal part. Poel of אָבָא, tsa-ba; KJV, *to assemble, fight, perform, wait, war, muster.*

אָבָא, which is Qal pret. of the root אָבָא.

the tabernacle of the congregation.

The tent referenced here is that which Moses previously erected outside of the camp for *judgment*. (cf. Ex.13.7; 33.7; 35.21; 33.8)

Ex 33:7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp.

The laver was made of the looking glasses of *certain* women. It was of the looking glasses of the women *which gathered at the tent of the door to the tabernacle*. So judgment is a clear theme in the laver. A looking glass was a mirror. This mirror was used to reflect an image. The idea is that if there were any defects they could be corrected then and there.

The brass laver is a type of Christ. As the priests looked into water that is in the laver there was a color cast with the image. When we into the word of God we see an image of Christ against ourselves. By it, not by any other thing, we can see those things that might be out of place, or imperfect, or defiled, so that we can walk orderly, be corrected and cleansed.

‘Perhaps the polished brass of the laver helped to reveal the uncleanness, while the water would cleanse it away.’ *Handfuls on Purpose*, vol. 1, series 1, p.34,

The word of God reveals in us those things which need to be put away, put off, and put on.

Eph 4:31 *Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:*

let ... be put away, ἀρθήτω, 3ps. aor. imper. act. of αἴρω; KJV bear up, take up, remove, put away.

Eph 4:22 *That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;*

that ... put off, ἀποθέσθαι, aor. infin. mid. [cf. Col.3.10 below for discussion of middle voice verbs] of ἀποτίθημι, ἀπό from, since, forth, of + τίθημι, to set, ordain, purpose, put, settle, commit; ἀποτίθημι, KJV, to cast off, lay apart, lay aside, lay down, put away, put off ... middle voice ... from yourselves.

Col.3.9 *Lie not one to another, seeing that ye have put off the old man with his deeds;*

have put off, ἀπεκδυσάμενοι, nom. pl. masc. part. aor. of ἀπεκδύομαι, ἀπό forth, from + ἐκ of, off + δύσις, LXX, going down; KJV, only twice, having spoiled, have put off; see also ἀπέκδυσις, putting off (Col.2.11).

10 *And have put on the new man, which is renewed in knowledge after the image of him that created him ...*

have put on, ἐνδυσάμενοι, nom. pl. masc. part. aor. mid. of ἐνδύω and ἐνδύνω; δύνω, is used twice and with reference to the setting sun; ἐνδύω, to put on, clothe.

The middle voice verb: 'The middle voice is that use of the verb which describes the subject as *participating in the results of the action*. Thus βολεύω means *I counsel*, but βολεύομαι means *I take counsel*: the subject acting with a view to

participation in the outcome. While the active voice emphasized the action, the middle stresses the agent. It, in some way, relates the action more intimately to the subject. Just how the action is thus related is not indicated by the middle voice, but must be detected from the context or the character of the verbal idea. (cf. R. 804).’ *A Manual Grammar of the Greek New Testament*, by Dana and Mantey, p.157

There is something more about these women which gathered at the tent of the door of this tent. They shared in common a peculiar office: as daughters and wives they were subject to fathers or husbands, otherwise known as *heads*. By coming to Christ at the laver we acknowledge his superiority over us and become subject to Him. Not only is Christ our Savior, He is our Lord! He is to have the preeminence over us.

Believer-priests are to be subject to the word of God. When we are subject to the word of God we are being cleansed. Then we come into genuine Christian service.

Ja.1.21 Wherefore (Gr. διό for δι’ ὅ, ‘because we know that the wrath of man worketh not the righteousness of God’) lay apart all filthiness (be cleansed) and superfluity of naughtiness (the things which cause us to abound in evil and become filthy),

lay apart, ἀποθέμενοι, nom. pl. masc. aor. mid. of ἀποτιθήμι, to set from; the middle emphasized the subject’s participation in the results of it.

filthiness, ῥυπαρίαν, acc. sing. of ῥυπαρία, hruparia, once in the N.T.; ῥυπαρός, is used once in the N.T., and as an adj. vile raiment (Ja.2.2); ῥυπός once as a noun in the prepositional phrase ‘of the filth’ (1Pe.3.21); the verb, ῥυπόω, which is only in Re.22.11 (twice), he which is filthy, let him be filthy still.

superfluity of naughtiness, περισσείαν κακίας; περισσείαν acc. sing. of περισσεία, KJV abundance, abundantly, superfluity.

and receive with meekness the engrafted word, which is able to save your souls. or implanted

receive, δέξασθε, 2ppl. aor. imper.

engrafted, ἔμφυτον, acc. sing. masc. of ἔμφυτος, ἐν in, by, with + φύω to spring up; ἔμφυτος, only this once in the N.T.; LXX, Wisdom 12.10, was bred in; the noun φυτόν, in the LXX is tss a plant, tree; implanted

This speaks of cooperation in the means of the continual conversion experiences.

22 But be ye doers of the word, and not hearers only, deceiving your own selves. beguiling

hearers, ἀκροαταὶ, nom. pl. of ἀκροατής, and a noun always tss. hearer (4 [3 of these are in James, 1:22, 23, 25]); ἀκροατήριον, place of heaing (Acts.25.23)

Ro 2:13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.

deceiving, παραλογιζόμενοι, nom. pl. masc. part. pres. of παραλογίζομαι, παρά at, by, from, near, at + λογίζομαι, to reason, reckon, count, conclude, impute, think, charge, suppose; twice in N.T. Scripture: Col. 2.4, should beguile.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: thinking at

beholding, κατανοοῦντι, dat. sing. masc. part. pres. of κατανοέω, κατά as, down, at + νοέω verb, to think; cf. μετανοέω a change of mind tss. *repent*; κατανοέω, tss. *consider* (Ro.4.19, Abraham *considered* not his own body which was dead to bearing a son), *perceive*, and *behold* (Acts 7.31, as Moses *beholding* the burning bush)

24 For he beholdeth himself, and goeth his way, and straightway
thinks at - went -

forgetteth what manner of man he was.
forgot what sort of
whatever

goeth his way, ἀπελήλυθε, 3ps. perf. ind. of ἀπέρχομαι, to go forth; here the perf. communicates a completed act. of going, *and went* ...

forgetteth, ἐπελάθετο, 3ps. aor. ind. of ἐπιλανθάνομαι, ἐπί + λανθάνομαι tss. to be *ignorant* (marg. *escapes*), *unaware*, *hid*; ἐπιλανθάνομαι, is tss. always with the English *forget*.

*Php 3:13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,
14 I press toward the mark for the prize of the high calling of God in Christ Jesus.*

what manner of, ὅποῖος, 1Co.3.3, *what sort*; Gal. 2.6, *whatsoever*; 1Thes. 1.9, *what manner of*.

25 But whoso looketh

looketh, παρακύψας, nom. sing. masc. part. aor. of παρακύπτω, παρά by, near, with, from, at + κύπτω tss. *to stoop*; παρακύπτω, is thrice tss. *to stoop*, and twice *to look*. (cf. Lk.24.12; Jo.20.5, 11; Ja. 1.25; 1Pe.1.12)

That is, to bring the mind to stoop ... It is always a matter of humility, self-abasement!

into the perfect law of liberty, and continueth therein,

abides 'near-in' (emphasizing the Gr. preposition παρά)

continueth, παραμείνας, nom. sing. masc. part. aor. of παραμένω, παρά + μένω *to abide, continue, remain, tarry, endure, dwell, and stand*; παραμένω, is tss. *will abide, to continue, and continueth*.

he being not a forgetful hearer,

forgetful, ἐπιλησμονῆς, noun, ἐπιλησμονή used as an adjective of ἐπιλανθάνομαι; Wigram notes, 'a hearer of forgetfulness.'

but a doer of the work, this man shall be blessed in his deed.

9 ¶ And he made the court:

Like the gathering place for Israel and the priests, this is the great open place where believer's *and* believer-priests may gather around Christ. There is here a common ground and a common fellowship. But let's be clear to point out that only the priesthood is actively involved in the offerings, washings, and entering into the beautiful tent to minister about the spiritual things of Christ. Believers at large, apart from a N.T. church relationship are excluded from these spiritual functions. How perverse it is that most of Protestantism and Catholicism make this glorious service only pertain to a *clergy* when it should be all of the members of one of the

Lord's N.T. churches. Nowhere in the word of God is there is class distinction and privilege limited to priests, bishops, cardinals, a pope or a pastor. The doctrine of Nicolaitanism is something which the Lord *hates*, and we should too. (cf. Rev.2.6, 15) It is the saints of God which participate in the services of Christ. These are all called brethren.

Mt 23:8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

There are to be no party divisions in the Lord's churches.

1Co.1.10 ¶ Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

There is nothing in what I have said which can be construed to mean that we doubt the faith of those who never come into a N.T. church relationship. But there is a special place set apart for the saints of God to serve Christ. **These are those witnesses for Christ in the earth. How do believers witness of Christ *according* to the truth when they have not come into the fellowship of one of His churches?**

1Pe 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

1Pe 4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

Mt.5.14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

And what is a church? It is a legitimately organized body of baptized believers which *knows* that she has members which constitute her body. Her members are joined together in covenant to the Lord's church. She is the holy habitation of the Spirit of God. They assemble together for the purposes of mutual fellowship and edification, worship and spiritual service. **She is the only ordained witness of Christ in the earth.** Without the Spirit of God and the organization of its members around Christ and His doctrine, no matter what they do and no matter what they call themselves they are no church. As there is only one Israel so there is only one kind of church in the earth. (There is no such thing as a universal church.) Many organizations, which call themselves churches, are not churches at all. They have programs which offer help to families and communities

If a group of baptized believers come together to a gospel concert, is that a church gathering? What if they gather together at a country music concert, or a rock-n-roll concert. What if they have a chance meeting in the supermarket? What if they meet in a building where believers regularly meet together? None of these guarantees that a church is present.

A church is a *covenanted* gathering of baptized believers (of no less than 2-3). They belong to one another as the members of a physical body are connected, to witness of Jesus Christ's death, burial, and resurrection.

And he made the court:

on the south side southward the hangings of the court were of fine twined linen, an hundred cubits:

10 Their pillars were twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets were of silver.

11 And for the north side the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver.

12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver.

13 And for the east side eastward fifty cubits.

The court measured 50 X 100 cubits.

14 The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about were of fine twined linen.

17 And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapters of silver; and all the pillars of the court were filleted with silver.

18 And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court.

needlework, root אָרַב; KJV, needlework (6), embroiderer (2), curiously wrought (1, Ps.139.15); the KJV supplies an excellent definition of what is means by needlework. (cf., needlework, Ex.26.36; 27.16; 28.39; 36.37; 38.18; 39.29; embroiderer, 35.35; 38.23; curiously wrought, Ps.139.15)

19 And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapters and their fillets of silver.

The eastern side of the court consisted of hangings of two 15 cubit panels on each side, and a 20 cubit panel in the middle which is called the gate

20 And all the pins of the tabernacle, and of the court round about, were of brass.

pins, וְכָל־הַיְתָדוֹת, hay-the-doth, pl. fem. noun, יְתָד, ya-thed; KJV, *pin*, *paddle* (Deu.23.13), *nail* (Jud.4.21; Ezra 9.8; Is.22.23, 25), *stake* (Is.33.20).

The brass pins which *pinned* the tabernacle to the earth speak of Christ nailed to the cross.

Isa 22:23 And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.

The whole scene is wonderful. Entering through the strait gate there is the brazen altar where Christ offered Himself to God an acceptable sacrifice for our sins. Then proceeding onward there is the brass laver where the priests washed in preparation for their daily services. Entering through the door they came into the holy place, and as they abode therein they performed their various spiritual exercises: 1. feeding on the life of Christ, 2. walking in the light of Christ, and 3. communicating with Christ with prayers, all of which today is performed within the open view of the mercy seat. The torn vail of Christ's flesh has opened the way so that we may come boldly into the presence of God for grace to help in our time of need. There's a straight line which runs from the gate to the mercy seat. This is a holy way; it is a strait way, and it is the only way.

Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

21 ¶ This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

Ithamar, אֵיתָמָר; said to mean, *land of palms*;

ISBE, vol. 3, p.1543, 'Ithamar was made the treasurer of the offerings for the Tabernacle (Ex.38.21), and superintendent of the Gershonites and Merarites in the service of the Tabernacle (Nu.4.28, 33).'

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

Bezaleel, in the shadow of the Almighty.

23 And with him was Aholiab, son of Ahisamach,

Aholiab, the tent of my father.

of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

embroiderer, root רָקַם; KJV, needlework (6), embroiderer (2), curiously wrought (1, Ps.139.15); the KJV supplies an excellent definition of what is means by needlework. (cf., needlework, Ex.26.36; 27.16; 28.39; 36.37; 38.18; 39.29; embroiderer, 35.35; 38.23; curiously wrought, Ps.139.15)

What follows is an accounting only of the sums of gold, silver, and brass.

24 All the gold that was occupied for the work in all the work of the holy place,
employed
used

that was occupied, הִעֲשִׂי, he-[g]a-suy, Qal part. Paul of עֲשֶׂה, [g]a-sah; KJV, occupied, dressed, ordained, and made.

even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

The sum of gold used for the tabernacle: 29 talents, 730 shekels, or 87,730 shekels of gold.

**25 And the silver of them that were numbered of the congregation was an hundred talents,
and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:**

And so it is further explained how this silver was received and for what purpose.

26 A bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men.

We have note at Ex.30.13-16 the details concerning the weight of a shekel.

There were 603,550 men of Israel were 20 years of age and older, able for war, which paid a ½ shekel of silver called atonement money (Ex.30.16).

603,550 divided by 2 = **301,775** shekels (a talent equals 3,000 shekels).

27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

In the tabernacle there were 20 boards each on the north and south walls, and 8 on the west end (totaling 48). Each board has two tenons. Each tenon will have a socket. So, there will be 96 sockets because there are 96 tenons. Then the 4 pillars of the vail separating between the holy place and the holiest has a socket. This brings the total number of sockets to 100. Each socket weighed 1 talent. One talent equals 3,000 shekels. 100 talents of silver multiplied by 3,000 shekels equals 300,000. There are of the 301,775 shekels 1,775 remaining. ... the next verse.

28 And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them.

And the 1,775 shekels of silver are accounted for here.

29 And the brass of the offering was seventy talents, and two thousand and four hundred shekels.

This brass was received through the freewill offerings of the congregation. (cf. Ex. 25.3) The sum received is 70 talents, 2,400 shekels, or 212,400 shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

Like the silver, this seems to say that they received more brass than was needed to be used in the tabernacle construction.

Total gold	29 talents,	730 shekels	or	87,730 shekels
Total silver	100 talents,	1,775 shekels	or	301,775 shekels
Total brass	70 talents,	2,400 shekels	or	212,400 shekels
Total	200 talents	1,905 shekels	or	601,905 shekels

So in this chapter we have considered the outside furniture, the court, and have accounted for the weight of the three metals used in the tabernacle construction