

**[092717-4] The Exodus Series, 36, vss 1-38, The Assembling of the Tent – Craig Thurman**

In the last chapter Moses exhorted those that are willing among the Israelites to make their contributions so that the work of constructing the tabernacle might begin. Now they begin with the work itself. This chapter (ch.36) only touches on the assembly of the components to the then: the coverings, boards, bars, veil, and door.

Previously (ch.25-30) there were the instructions: now is the construction.

Ch.36 the tent is made

Ch.37 the interior accoutrements are made

Ch.38 the exterior accoutrements are made

Ch.39 the holy garments are made: and delivery of it all to Moses

Ch.40 the tabernacle of the wilderness is installed in the midst of the camp

**1 ¶ Then wrought Bezaleel and Aholiab, and every wise hearted man,**

*then wrought, וַעֲשֶׂה, v<sup>e</sup>-[g]a-sah, Qal pret., worked, made, did, done.*

נָתַן

***in whom the LORD put wisdom and understanding to know how to work all***

*gave*

*reason*

*understanding, נְהוּתָבוּ, fem. sing. noun, t<sup>e</sup>-voo-nah; KJV, understanding (Ex.31.3); reasons (Job 32.11); skillfulness (Ps.78.72); discretion (Jer.10.12); the verb נָתַן, been, KJV, *to consider, perceive, understanding, wisdom*; and also the fem. noun נְהוּתָבוּ, bee-nah, KJV, *understanding, wisdom, knowledge, meaning* (Dan.8.15).*

***manner of work for the service of the sanctuary, according to all that the LORD had commanded.***

*the sanctuary, הַקֹּדֶשׁ, qo-desh, masc. sing. noun with a prefixed definite article; the land of Israel is the Sanctuary, מִקְדָּשׁ, miq-dash of the LORD (Ex.15.17); in either, whether it is the land of Israel or*

the tabernacle, of which Christ is the real, it is the holy place of the LORD.

This is a narrative remark. This is what this chapter is about, and the remaining chapters of the book of Exodus.

**2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in**

וְהָיָה

**whose heart the LORD had put wisdom, even every one whose heart stirred him up**

*stirred him up, נָשָׂא, n<sup>e</sup>-sa-o, Qal pret. 3psm. of נָשָׂא, na-sa; KJV, to bear, spare, swear, accept, to lift, lift up, forgive, carry away, pluck up, take, receive, etc.*

**to come unto the work to do it:**

The time for working has come. The LORD has given His gifts to certain men. They are now to come together to accomplish this work. The wisdom and the willingness was given them of the LORD. The LORD gave them the *know how* and the *want to*.

**3 And they received of Moses all the offering, which the children of Israel had**

לְעִשְׂתֵּךְ אֹתָהּ

**brought for the work of the service of the sanctuary, to make it withal.**

of (?)

In light of chapter 35:

*35.5 Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass, ...*

...

*20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.*

...

*29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.*

these men probably began calculating what each part of the tabernacle required and then compared that to the records accounting for materials received.

*Ex 38:24 All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.*

*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:*

*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.*

*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.*

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

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

***And they brought yet unto him free offerings every morning.***

still more

And even after these materials were received the people continued freely bringing their offerings every morning.

***4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;***

***5 And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.***

Rarely is this kind of a complaint raised. There is no evil that can be attributed to it. I think the Israelites are so moved of the LORD to give to His Word that they keep giving. This giving, we might recall is spurred at the great forgiveness of the LORD of them for their terrible sin against the LORD to worship the golden calf. Few things express a real sense of forgiveness like being liberated to give freely. The children of Israel gave freely to the Lord out of the livid sense of His forgiveness. Threats motivate the natural man to act from a condition of obligation. Grace motivates the one which has received the life of Christ to act freely. Until God brings life to the sinner he is unwilling and unable to do the will of God from the *heart*. That is the difference between a feigned follower of Christ and a real disciple. It's like the difference there is between a goat and a sheep. The natures are not the same. For example:

Sheep have a stronger flocking instinct and become very agitated if they are separated from the rest of the flock. It is easier to keep sheep inside a fence than goats.

In a fight, a ram will back up and charge to butt heads. A goat will rear up on his hind legs and come down forcibly to butt heads. During confrontation, such fighting behavior favors the ram.

Goats have a strong scent when mature; rams, if they have an odor at all is much less than a goat.

Goats are also as a general rule hardier than most sheep, more resilient to heat and able to live off poorer land. Goat's are browsers

and more prone to parasite; sheep are grazers and tolerate parasites better.

"Get one to go and they will all go." This means that if one sheep will move then the entire flock will follow. This is because of their gregarious instinct, the desire to stay together for protection.

Again, because of their instinct to stay close together sheep will move toward another sheep or a perceived friend. Often times a friend can be a person, particularly if the person feeds the sheep. By using this instinct, **shepherds** have controlled sheep movement for centuries. In this case the sheep will follow other sheep that are actually moving to see a friend (the shepherd who feeds them). But they must have something good to eat or else they will *catch on* to the deceit and cease to follow.

**6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp,**

marg. 'and they caused a voice to pass in the camp'

*and they caused it to be*, וַיַּעֲבִירוּ, Hiphil (causative active) fut. 3pl. masc. of root עָבַר, [g]a-bar; KJV, *to pass over, to pass away, by, through, out*.

*they* refers to v.4, *And all the wise men, that wrought all the work of the sanctuary ... caused it to be proclaimed through the camp ...*

וְהִמְלֵאכָה

**saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.**

*so ... were restrained*, וַיִּכְלָא, Niphal (simple passive) fut. 3ps. masc. of כָּלָא, ka-la; KJV, *were restrained, stayed, shut up, withheld, kept*.

The willingness to *make* a contribution to the building of the tabernacle is called a work. On our prayer list posted on the bulletin board I've asked that we:

Pray that each member might know how to best contribute their gifts to the work of Jesus Christ and to edifying this church.

The contribution of the gifts that the Lord's has uniquely equipped us for edifying this church is a work. We ask, 'What can I do to help the saints? I don't understand what that is since the *sign gifts* are done away (cf.1Co.13)' Use your gifts (cf. Ro.12.4-8), whether that is by preaching, serving, teaching, encouraging, comforting, warning, leading, giving; degrees of wisdom, knowledge and understanding. We should all grow in love, grace, patience, joy, mercy, forgiveness, forbearance, longsuffering, gentleness, humility, peace, and so forth. Because the Lord has appointed each of us to this church (1Co.12.28; He.12.22, 23), there is something we should contribute, there is a work that we should do which adds to the solidification of each member in union with her and Christ. When the Spirit is working all of these gifts are complementary to the church.

וְהַמְּלָאכָה

וְהַמְּלָאכָה

**7 For the stuff they had was sufficient for all the work to make it, and too much.**

and it was too much  
to leave behind

*sufficient*, יָמֵם, day-yam, masc. sing noun w/3pl. masc. suff. of יָמֵם;  
KJV, *more than enough, sufficient, able, too much.*

*and too much*, וְהוּתַר, v<sup>e</sup>-ho-ther, Hiphil (causative active) inf.  
absolute of יָתַר, ya-thar; KJV, *remaining, was left, left behind,*  
*residue, plenteous, reserved.*

Meaning that the work of the people in contributing both materials and their labors was more than enough for the work that needed to be done to make the tabernacle.

The difference between willingness and unwillingness is like the difference there is between light and dark. For example, a person without work but willing, will do whatever there is that needs to be done. A person without work but unwilling, either won't work, or if so if so, won't do well. The attitude must be changed.

Those who have been brought to faith in Christ by the work of the Holy Spirit *want* to walk with God. They have a desire to obey His word. They want to be pure in body, soul and spirit. Their closest companions are the children of God. Their best fellowship is with the saints of God in His church. They want to worship Him in spirit and in truth. I don't have to go to church. I don't have to be religious. The truth is for the believer, I don't have to be to be a liar, or a thief, or a drunkard, or a railer, a fornicator, idolator, or covetous any more. I want to be holy to the Lord. As a matter of fact, the believer comes to hate what he used to be and desire to be more like Christ.

Only those who want to come to Christ should come. There is no other reason for coming to Christ if the Lord has not made me willing. It is wicked for a person to feign faith in Christ.

*Mt 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.*

There is no other reason for desiring baptism than knowing that this commandment is to those of the faith of Christ. Otherwise all that I've done is gotten wet. The imperative for baptism only pertains to those who have repented of sins and turned to Jesus Christ in faith.

Brethren, I think that I finally understand how to approach children when they make professions of faith. It is very difficult to know whether or not they are responding because of faith, or because something their little friends have said, or for some other reason. Rather than leading them to baptism, let them lead us to it. What do I mean? When they can express for themselves, not only that they are saved, but also that they comprehend their need for baptism, then we may proceed upon surer ground that the Lord has opened

their hearts to the grace of God by Jesus Christ. We need to put the message of repentance, faith in Christ, and baptism before them. I believe our church has been faithful to present this whole message before the audience. To prove that the children know what they are saying about faith in Christ they should be able also to express a personal need for baptism.

Only those who *want* to be in this church should be in it. I purposely distance myself from trying to influence others' decision about whether they should join with this church or to any other church. I believe the Lord plants every member in a church as it pleases Him. That decision is an important decision which only they can must make. There is one reason for being in one of the Lord's churches, and that is because He has made me willing.

Remember that this tabernacle was a type of our Lord Jesus Christ come in the flesh, God among men. He came to save His people from the bondage of sin and Satan, and to prepare them for His indwelling. And He will come again and lead them into the land of promise. Jesus Christ lacked nothing to complete this work for His own. He was able and He did all that needed to be done to effect a full salvation for them.

*Eph.3.20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,  
21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.*

*Heb 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*

*Jude 24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy (you, me, and all the people of God),  
25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.*

There is a time for giving. Then once the giving is suitable, then it needs to stop. Else those who receive the materials work of accounting and storing of the materials never ends and they cannot get to the work itself.

‘Meanwhile, gifts of material were coming in such profusion as in fact to handicap the work; and Moses was compelled to call a halt to this vigorous response.’ *The Layman’s Bible Commentary*, vol.3, pl.123.

Let us be diligent that when as a church we have need, to be sure to compel the saints to cease giving when it is satisfied, lest we drain them of the desire for that which is good.

The making of the innermost drapery:

**8 ¶ And every wise hearted man**

*Every wise hearted man* will be referred to as *he* from vss. 10-38 (32 times).

***among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them.***

***9 The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size.***

***10 And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another.***

***11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second.***

***12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another.***

***13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.***

These ten curtains were sewn together five to a sheet. This made two sheets which were coupled together by golden taches which brought fastened to make one who curtain which was the innermost covering

draped over the tabernacle. This is properly called the tabernacle. (cf. v.13)  
It would be viewed from inside the tent as you looked overhead. The other draperies are called *coverings*.

The coverings of goats' hair:

**14 ¶ And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them.**

**15 The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size.**

**16 And he coupled five curtains by themselves, and six curtains by themselves.**

**17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.**

**18 And he made fifty taches of brass to couple the tent together, that it might be one.**

The ram's skins' dyed red and the badgers' skins.

**19 And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that.**

The boards, tenons, and sockets:

**20 And he made boards for the tabernacle of shittim wood, standing up.**

**21 The length of a board was ten cubits, and the breadth of a board one cubit and a half.**

**22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.**

**23 And he made boards for the tabernacle; twenty boards for the south side southward:**

**24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.**

**25 And for the other side of the tabernacle, which is toward the north corner, he made twenty boards,**

**26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.**

**27 And for the sides of the tabernacle westward he made six boards.**

**28 And two boards made he for the corners of the tabernacle in the two sides.**

**29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.**

**30 And there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets.**

The bars:

**Personal note:**

15 bars total:

middle bar on south & north walls = 2 – 30cubits  
(2 settled + 30 blood)

middle bar on west wall = 1 – 12  
(1 union + 12 govt.)

upper and lower bars on s & n walls= 8 – 15  
(8 new birth + 15 rest)

upper and lower bars on west wall = 4 – 6  
(4 creature + 6 man's work)

**31 And he made bars of shittim wood; five for the boards of the one side of the tabernacle,**

**32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.**

**33 And he made the middle bar to shoot through the boards from the one end to the other.**

Overlay the wood with gold, and make gold rings for the bars:

**34 And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold.**

The vail of the holiest of all:

**35 ¶ And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work.**

**36 And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver.**

The hanging for the door of the tent:

***37 And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework;***

***38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass.***

This completes the description for the building of the tent structure.