

## **Day 102 - WEDNESDAY: February 15th**

Exodus 25

Exodus 25:1-40 NKJV

Then the LORD spoke to Moses, saying: "Speak to the children of Israel, that they bring Me an offering. From everyone who gives it willingly with his heart you shall take My offering. And this is the offering which you shall take from them: gold, silver, and bronze; blue, purple, and scarlet thread, fine linen, and goats' hair; ram skins dyed red, badger skins, and acacia wood; oil for the light, and spices for the anointing oil and for the sweet incense; onyx stones, and stones to be set in the ephod and in the breastplate. And let them make Me a sanctuary, that I may dwell among them. According to all that I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it. "And they shall make an ark of acacia wood; two and a half cubits shall be its length, a cubit and a half its width, and a cubit and a half its height. And you shall overlay it with pure gold, inside and out you shall overlay it, and shall make on it a molding of gold all around. You shall cast four rings of gold for it, and put them in its four corners; two rings shall be on one side, and two rings on the other side. And you shall make poles of acacia wood, and overlay them with gold. You shall put the poles into the rings on the sides of the ark, that the ark may be carried by them. The poles shall be in the rings of the ark; they shall not be taken from it. And you shall put into the ark the Testimony which I will give you. "You shall make a mercy seat of pure gold; two and a half cubits shall be its length and a cubit and a half its width. And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat. Make one cherub at one end, and the other cherub at the other end; you shall make the cherubim at the two ends of it of one piece with the mercy seat. And the cherubim

shall stretch out their wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim shall be toward the mercy seat. You shall put the mercy seat on top of the ark, and in the ark you shall put the Testimony that I will give you. And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel. "You shall also make a table of acacia wood; two cubits shall be its length, a cubit its width, and a cubit and a half its height. And you shall overlay it with pure gold, and make a molding of gold all around. You shall make for it a frame of a handbreadth all around, and you shall make a gold molding for the frame all around. And you shall make for it four rings of gold, and put the rings on the four corners that are at its four legs. The rings shall be close to the frame, as holders for the poles to bear the table. And you shall make the poles of acacia wood, and overlay them with gold, that the table may be carried with them. You shall make its dishes, its pans, its pitchers, and its bowls for pouring. You shall make them of pure gold. And you shall set the showbread on the table before Me always. "You shall also make a lampstand of pure gold; the lampstand shall be of hammered work. Its shaft, its branches, its bowls, its ornamental knobs, and flowers shall be of one piece. And six branches shall come out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side. Three bowls shall be made like almond blossoms on one branch, with an ornamental knob and a flower, and three bowls made like almond blossoms on the other branch, with an ornamental knob and a flower—and so for the six branches that come out of the lampstand. On the lampstand itself four bowls shall be made like almond blossoms, each with its ornamental knob and flower. And there shall be a knob under the first two branches of the same, a knob

under the second two branches of the same, and a knob under the third two branches of the same, according to the six branches that extend from the lampstand. Their knobs and their branches shall be of one piece; all of it shall be one hammered piece of pure gold. You shall make seven lamps for it, and they shall arrange its lamps so that they give light in front of it. And its wick-trimmers and their trays shall be of pure gold. It shall be made of a talent of pure gold, with all these utensils. And see to it that you make them according to the pattern which was shown you on the mountain.

### **Daily Deep Dive:**

We will again begin today with an overview from the UCG reading plan: “Now we read of plans for the construction of the tabernacle, where God said He would dwell on earth with the Israelites. Notice some points that one may otherwise quickly read over.

Certain offerings were given by the Israelites. Only the offerings that were given willingly were to be accepted. God does not want us to give of necessity or with a begrudging attitude, but cheerfully and thankfully (2 Corinthians 9:7).

The Ark of the Testimony, elsewhere called the Ark of the Covenant, would contain the two tablets of the Ten Commandments - indeed, they were apparently the only items that were actually *in* the Ark (see 1 Kings 8:9). While Hebrews 9:4 does seem to say that the golden pot of manna and Aaron's rod that budded were in the Ark, it has been speculated that there was perhaps some kind of satchel attached to the side of the Ark containing these items. (Some have suggested that the pot and rod were originally in the Ark and then removed. But it seems unlikely that someone would have lifted the Ark's lid and trifled with its contents - except perhaps for the one period in which it was taken by the Philistines and then peered into by the men of Beth Shemesh, 1 Samuel 6:19.

However, God supernaturally made sure of the Ark's return from Philistia and struck the men of Beth Shemesh for merely looking inside the Ark. He mentions nothing about them taking any items from inside - and why would He not have ensured their return also. Still, it is *possible* that the manna and rod were in the ark to start with and later turned up missing.)

Beside the Ark was placed the Book of the Covenant (Deuteronomy 31:26). All the items mentioned are "testimonies" - as if witnesses providing evidentiary testimony in court - of God's miraculous intervention for the children of Israel. Placed on top of the ark was the mercy seat, another "testimony" of God's everlasting mercy, which represented His very throne.

God also gave understanding of the appearance of the cherubim, part of the angelic realm created in service to God. Embroidered patterns of cherubim were also woven into the curtains of the tabernacle (Exodus 26:1). The artistic representations of these wondrous creatures, which are described in greater detail in the book of Ezekiel, were the only "images" of heavenly beings permitted in God's worship system. They were, of course, not to be worshiped. And it is clear that there was no image of God in all of the tabernacle accoutrements - as was so common in pagan temples.

The showbread, constituting 12 loaves for all the tribes of Israel, is itself described more fully in Leviticus 24:5-9. Its name derives from its symbolic placement before the face of God. Other translations render it "bread of presence" or "bread of the Presence." That is, it was in the presence of God, just as the nation of Israel was - since God's presence was among *them*.

The last verse of the chapter informs us that Moses was not only told how to make the implements, but he actually "saw" a heavenly pattern

for them. Indeed, the book of Hebrews assures us that the tabernacle and the items within it were "copies of the things in the heavens". [END]

Verse 3 – Examples of items made from gold were the mercy seat and cherubim and the candlesticks. Examples of items covered in gold were the ark & the showbread table. Silver was used to make the sockets for the boards of the tabernacles (and later we will see instructions for Israel to make silver trumpets). Brass was used for the altar of burnt offerings, and its pans, shovels, basins, and rings.

Verse 4 – There seems to be a variety of opinions as to the true color that each of these words describes. Jarchi & Josephus both believe that the instruction was to bring various wool, garments, etc...that were dyed to the same color, turned into yarn and woven in make various things such as the curtains, the veil and the priest's garments. The specific word for "scarlet" is interesting. Adam Clarke's commentary states: "signifies a worm, of which this colouring matter was made; and, joined shani, which signifies to repeat or double, implies that to strike יָנֹשׁ with this color the wool or cloth was twice dipped: hence the Vulgate renders the original *coccum bis tinctum*, "scarlet twice dyed; It is the same color which the Arabs call al kermez, whence the French *cramoisi*, and the English crimson." [END] What's interesting to me is that this same word (most often translated "scarlet" in the KJV (34 times) is also translated "worm" (8 times) and is used of Jesus Christ in Psalm 22:6. Was this scripture referring to Jesus Christ as this particular "worm" or to the color of His body at the time of His crucifixion when He cried out  
?the first line of Psalm 22

John Gill records that Egypt had the best linen in the world and that we could assume that in the plundering of the Egyptians that the Israelites would have left Egypt with a considerable quantity.

Goat's hair was used in the curtains and coverings. Adam Clarke's commentary states: some "goats have long, fine, and beautiful hair, in

some cases almost as fine as silk, which they shear at proper times, and manufacture into garments. ... we learn that goats' hair manufactured into cloth was nearly of equal value with that formed from wool.”

[END]

Verse 5 – The word “dyed” is not in the Hebrew text. Adam Clarke’s commentary states: “literally, the skins of red rams. It is a fact attested by many respectable travelers, that in the Levant sheep are often to be met with that have red or violet-coloured fleeces. And almost all ancient writers speak of the same thing.” [END] Next, the NKJV translates “badger skins”, however it seems that this may not be a good translation. Adam Clarke’s commentary states: “Few terms have afforded greater perplexity to critics and commentators than this. Bochart has exhausted the subject, and seems to have proved that no kind of animal is here intended, but a color.” [END] John Gill’s commentary has: “the Septuagint version calls them hyacinth or blue skins; according to which, they seem to be the rams' skins died blue; and so Josephus seems to have understood it; and it is much questionable whether the same creature is meant we call the badger, since that with the Israelites was an unclean creature; nor is its skin made use of for shoes, or well could be, as the skin of this creature is said to be, [Eze 16:10](#). Jarchi says it was a kind of beast only at that time; and Aben Ezra says, it was known in those days but not now.” [END] I surveyed a number of other translations and it seems the others use “fine goatskin”. Lastly, we come to a type of wood. The KJV always translates this wood as “shittim” from the Hebrew word (shittah or shittym). The NKJV uses “acacia”. While there is debate amongst a few different trees that grow in the wilderness and would have been available for use, I’m comfortable with the simple conclusion of Adam Clarke’s commentary: “By some supposed to be the finest species of the cedar; by others, the *acacia Nilotica*, a species of thorn, solid, light, and

very beautiful. This acacia is known to have been plentiful in Egypt, and it abounds in Arabia Deserta, the very place in which Moses was when he built the tabernacle; and hence it is reasonable to suppose that he built it of that wood, which was every way proper for his purpose.” [END]

Verse 6 – Olive oil for lights, various spices to create the anointing oil and sweet smells.

Verse 7 – Regarding the onyx stone, Adam Clarke states: “We have shoham, Gen 2:12, and **סֹהַם** already met with the stone called acknowledged the difficulty of ascertaining what is meant by it. Some think the onyx, some the sardine, and some the emerald, is meant. We cannot say precisely what it was; possibly it might have been that fine pale pebble, called the Egyptian pebble.” [END]

Regarding the “ephod”. John Gill states: “two onyx stones were set in the ephod, one of the garments of the high priest, and an onyx stone, with eleven other precious stones, were set in the breastplate of the high priest: these stones were doubtless among the jewels set in gold and silver the Israelites had of the Egyptians, and brought with them out of Egypt.” [END] Adam Clarke goes into a lot of detail about what is ephod - It is very **אֶפֶד** known and unknown about the ephod: “The difficult to tell what this was, or in what form it was made. It was a garment of some kind peculiar to the priests, and ever considered essential to all the parts of Divine worship, for without it no person attempted to inquire of God. As the word itself comes from the aphad, he tied or bound close, Calmet supposes that it was a **אֶפֶד** root kind of girdle, which, brought from behind the neck and over the shoulders, and so hanging down before, was put cross upon the stomach, and then carried round the waist, and thus made a girdle to the tunic. Where the ephod crossed on the breast there was a square ornament choshen, the breastplate, in which twelve precious stones **אֶפֶד** called

were set, each bearing one of the names of the twelve sons of Jacob engraven on it. There were two sorts of ephods, one of plain linen for the priests, the other very much embroidered for the high priest. As there was nothing singular in this common sort, no particular description is given; but that of the high priest is described very much in detail Exo 28:6-8. It was distinguished from the common ephod by being composed of gold, blue, purple, scarlet, fine twisted linen, and cunning work, i.e., superbly ornamented and embroidered. This ephod was fastened on the shoulders with two precious stones, on which the twelve names of the twelve tribes of Israel were engraved, six names on each stone.” [END]

Verse 8 – God instructs them to make a “sanctuary”, meaning “holy place or sacred place” (BDB).

Verse 9 – Nothing was done by man’s devising, but was based on patterns that God showed Moses.

Verse 10 – God instructs them to build an “ark”. This is not the same or even similar word to the “ark” that Noah was to build. This word means “chest, box, coffin”. It’s the same word used for what Joseph’s body was placed in after he died (compare Genesis 50:26). This was approximately four and half feet long and 2 and a half feet wide and again 2 and a half feet high.

Verse 17 – The top of the ark was covered by the “mercy seat”. The length and width of the cover was the same as the ark (lower section). The word for “mercy seat” comes from a Hebrew word meaning “to cover” and is most often translated “atonement” in the KJV (compare Leviticus 23:28 – “to make atonement for you before the Lord”).

Verse 18 – From JFB commentary: “The real meaning of these figures, as well as the shape or form of them, is not known with certainty - probably similar to what was afterwards introduced into the temple, and described in Eze 10:8-22. They stretched out their wings, and their faces



were turned towards the mercy seat [[Exo 25:20](#)], probably in a bowing attitude”

Verse 23 – This table for the showbread was approximately 3.5 feet long by 1.75 feet wide by 2.5 feet tall.

Verse 30 – As this was all before God, it had to be of the finest quality (pure gold).

Verse 31 – Here is a description of this “lampstand” from Adam Clarke’s commentary: “This candlestick or chandelier is generally described as having one shaft or stock, with six branches proceeding from it, adorned at equal distances with six flowers like lilies, with as many bowls and knops placed alternately. On each of the branches there was a lamp, and one on the top of the shaft which occupied the center; thus there were seven lamps in all, [Exo 25:37](#). These seven lamps were lighted every evening and extinguished every morning.

We are not so certain of the precise form of any instrument or utensil of the tabernacle or temple, as we are of this, the golden table, and the two silver trumpets.

Titus, after the overthrow of Jerusalem, a.d. 70, had the golden candlestick and the golden table of the shew-bread, the silver trumpets, and the book of the law, taken out of the temple and carried in triumph to Rome; and Vespasian lodged them in the temple which he had consecrated to the goddess of Peace.” [END]

I googled: “candlestick from arch of Titus” to see what this may have looked like.

Verse 40 – Any time God gives us instructions, we must be careful to follow them exactly.