

# Exodus 35-37

Bible Study

## Review

### Chapter 32

- Israel in their hearts turned back to Egypt—golden calf
- Moses intercedes for the people and God relents punishing them all
- Moses smashes the two tablets—symbolizing ending the covenant
  - 3,000 were killed for involvement in blatant sin

### Chapter 33

- God informs Moses and the people that he would not go in their midst
  - Moses pitches his tent outside the camp— “tabernacle of meeting”
    - Moses makes three requests to God
- God responds—1) He will deliver Israel; 2) His presence would go with them; 3) He would proclaim His name to Moses

### Chapter 34

- Moses ascends Mt. Sinai and God with two new tablets for the commandments
  - God shows Moses His character in the form of His name
- After Moses prayer for the people God renews the covenant terms with the people

Repetition of the instructions from  
chapters 25-31:

Chapters 35-39 reproduce and repeat the instructions given in chapters 25-31

- There are however certain interesting additions and rearrangement of material

Modern readers regard the repetition as unnecessary:

(A Guide to the Pentateuch, Gordon Wenham)

“That is to miss the significance of this section. It comes after a crisis that threatened Israel’s existence. The sin of the golden calf could have led to the nation’s destruction, had it not been for Moses’ intercession.

The creation of the tabernacle showed the divine program had been reinstated. Israel’s divine king was willing to dwell among them”

Repetition of the instructions continued:

Hebrews 8:5

<sup>5</sup>who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, *“See that you make all things according to the pattern shown you on the mountain.”* <sup>£</sup>

The tabernacle served to provide a copy and shadow of the heavenly things, so when it was constructed it had to be accurate to the very least detail

Therefore the details are repeated and recorded as given to the nation of Israel

(Expositors) “Some, surprised by such lengthy repetitions...are unaware of how such matters are reported in the ancient Near East. It is customary to repeat the instructions by a literal repetition of the terms...”

## Chapter 35

<sup>1</sup>Then Moses gathered all the congregation of the children of Israel together, and said to them,  
“These *are* the words which the Lord has commanded *you* to do:

<sup>2</sup>**Work** shall be done for six days, but the seventh day shall be a holy day for you, a Sabbath of rest to the Lord. Whoever does any work on it shall be put to death.

(Theological Wordbook OT) “**Work** referred to skilled craftsmanship when God endowed men with skills for the work of the tabernacle”

The context of this chapter includes instructions for the building of the tabernacle  
‘**work**’ (Heb. mel a’ ka)

(Theological Wordbook OT) “Turning to specific uses of mel a’ ka, it could refer to a particular task or project at hand...”

Exodus 39:42-43

<sup>42</sup>According to all that the Lord had commanded Moses, so the children of Israel did all the work.

<sup>43</sup>Then Moses looked over all the work, and indeed they had done it; as the Lord had commanded, just so they had done it. And Moses blessed them.

<sup>3</sup>You shall kindle no fire throughout your dwellings on the Sabbath

Context: Chapters 25-31—instructions on building the tabernacle, furniture, etc...

God is telling Israel not to light fires involved in the construction of the tabernacle—to melt silver or gold or other metals



(Tyndale) “This strict prohibition is not recorded elsewhere in the Old Testament.

Hyatt suggests that the prohibition may have been aimed at fires used for the metalwork required for the sanctuary”

(Matthew Poole)

“the sense seems to be this, You shall kindle no fire for any handiwork throughout your habitation, no not for the service of this tabernacle, for the heating of any tools, or the melting of any metals, or other things belonging to it....”

“**your dwellings**” (“habitations” OKJ) [Heb. *Moshab*]= seat, assembly, dwelling place

(Strong's) “by implication *population:--assembly*

(Theological Wordbook OT) “Collectively, many seats taken together refer to a sitting or even an assembly...”

### 3 You shall kindle no fire throughout your dwellings on the Sabbath

The Egyptians had established copper workings in southern Sinai with furnaces long before Israel had come to that area

The instructions given to build the tabernacle included a huge amount of gold, silver and bronze to be melted down, to be fashioned into sockets, holders for bars, clasps for rings, etc—melting and working using blacksmithing fires

The reminder to keep the Sabbath despite the eagerness to build the tabernacle included the warning not to ignite fires for blacksmithing work

(Tyndale) “The Sabbath law is here prefixed to the whole section...this can surely only be deliberate, and if so there is an obvious conclusion to be drawn”



(Tyndale) “Even in their newfound eagerness to construct the tent, Israel must remember to observe the sacred day”

<sup>3</sup>You shall kindle no fire throughout your dwellings on the Sabbath day.”

Exodus 16: 23

<sup>23</sup>Then he said to them, “This *is what* the Lord has said: ‘Tomorrow *is* a Sabbath rest, a holy Sabbath to the Lord. Bake what you will bake *today*, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.’”

(JFB) ‘The Israelites, while sojourning in the wilderness and subsisting on manna, received a double supply on the sixth day, which they also cooked on that day, so that a fire for culinary purposes was entirely unnecessary on the Sabbath day.

As the kindling of a fire, therefore, could only be for secular purposes, the insertion of the prohibition in connection with the work of the tabernacle...”



<sup>4</sup>And Moses spoke to all the congregation of the children of Israel, saying, “This *is* the thing which the Lord commanded, saying:

<sup>5</sup>Take from among you **an offering** to the Lord. Whoever *is* of a willing heart, let him bring it as an offering to the Lord: gold, silver, and bronze;

<sup>6</sup>blue, purple, and scarlet *thread*, fine linen, and goats’ *hair*;

<sup>7</sup>ram skins dyed red, badger skins, and acacia wood;

<sup>8</sup>oil for the light, and spices for the anointing oil and for the sweet incense;

<sup>9</sup>onyx stones, and stones to be set in the ephod and in the breastplate.

v. 5 ‘an offering’= heave offering—from their possessions and lifted or presented to God

▪v.5-9 The materials to be given as a gift are restated from chapter 25

<sup>10</sup>All *who are* gifted artisans among you shall come and make all that the Lord has commanded:

The invitation to build now goes beyond Bezalel and Oholiab—“**all** who are gifted artisans shall come and make...”

v. 11-19—all the items to be built

<sup>10</sup>'All *who are* gifted artisans among you shall come and make all that the Lord has commanded:

<sup>11</sup>the tabernacle, its tent, its covering, its clasps, its boards, its bars, its pillars, and its sockets;

<sup>12</sup>the ark and its poles, *with* the mercy seat, and the veil of the covering;

<sup>13</sup>the table and its poles, all its utensils, and the showbread;

<sup>14</sup>also the lampstand for the light, its utensils, its lamps, and the oil for the light;

<sup>15</sup>the incense altar, its poles, the anointing oil, the sweet incense, and the screen for the door at the entrance of the tabernacle;

<sup>16</sup>the altar of burnt offering with its bronze grating, its poles, all its utensils, *and* the laver and its base;

<sup>17</sup>the hangings of the court, its pillars, their sockets, and the screen for the gate of the court;

<sup>18</sup>the pegs of the tabernacle, the pegs of the court, and their cords;

<sup>19</sup>the <sup>£</sup>garments of ministry, for ministering in the holy *place*—the holy garments for Aaron the priest and the garments of his sons, to minister as priests.'"

<sup>20</sup>And all the congregation of the children of Israel departed from the presence of Moses.

<sup>21</sup>Then everyone came whose heart was stirred, and everyone whose spirit was willing, *and* they brought the Lord'S offering for the work of the tabernacle of meeting, for all its service, and for the holy garments.

<sup>22</sup>They came, both men and women, as many as had a willing heart, *and* brought earrings and nose rings, rings and necklaces, all jewelry of gold, that is, every man who *made* an offering of gold to the Lord.

(Tyndale) "The pattern is now still further widened: every man can give a gift, even if he has no skill to work, whether it be articles of personal jewelry or raw materials"

v. 22 'nose rings [OKJ]= rings

(Theological wordbook OT) [Heb. *Tabbaat*]= ring, signet ring

"This term denotes an official seal ring....this meaning, or that of an ordinary finger ring is used in Ex. 35: 22"

<sup>23</sup>And every man, with whom was found blue, purple, and scarlet *thread*, fine linen, goats' *hair*, red skins of rams, and badger skins, brought *them*.

<sup>24</sup>Everyone who offered an offering of silver or bronze brought the Lord'S offering. And everyone with whom was found acacia wood for any work of the service, brought *it*.

v. 23 (Companion) "fine linen" "Egypt noted for it. The thread was dyed before being woven"

<sup>25</sup>All the women *who were* gifted artisans spun yarn with their hands, and brought what they had spun, of blue, purple, *and* scarlet, and fine linen.

<sup>26</sup>And all the women whose hearts stirred with wisdom spun yarn of goats' *hair*

v. 25 'the women who were gifted artisans'  
(Companion) "In Egypt the women did the dying and spinning; the men did the weaving and embroidering"

<sup>27</sup>The rulers brought onyx stones, and the stones to be set in the ephod and in the breastplate,  
<sup>28</sup>and spices and oil for the light, for the anointing oil, and for the sweet incense.

The wealthier heads of families brought precious stones and various spices and oil as rulers were generally more wealthy than the other Israelites

<sup>29</sup>The children of Israel brought a freewill offering to the Lord, all the men and women whose hearts were willing to bring *material* for all kinds of work which the Lord, by the hand of Moses, had commanded to be done.

Everyone of Israel, men and women had a part in bringing material for the construction of the tabernacle

<sup>30</sup>And Moses said to the children of Israel, “See, the Lord has called by name **Bezalel** the son of Uri, the son of Hur, of the tribe of Judah;

<sup>31</sup>and He has filled him with the Spirit of God, in wisdom and understanding, in knowledge and all manner of workmanship,

<sup>32</sup>to design artistic works, to work in gold and silver and bronze,

<sup>33</sup>in cutting jewels for setting, in carving wood, and to work in all manner of artistic workmanship.

<sup>34</sup>“And He has put in his heart the **ability to teach**, *in* him and **Aholiab** the son of Ahisamach, of the tribe of Dan.

<sup>35</sup>He has filled them with skill to do all manner of work of the engraver and the designer and the tapestry maker, in blue, purple, and scarlet *thread*, and fine linen, and of the weaver—those who do every work and those who design artistic works.

v. 35 (Barnes) “the engraver” –literally one who cuts  
“a general name for the workman, to which was added the name of the material in which he worked”

Aholiab—the skilled weaver/embroiderer

## Chapter 36

<sup>1</sup>“And Bezalel and Aholiab, and every gifted artisan in whom the Lord has put wisdom and understanding, to know how to do all manner of work for the service of the sanctuary, shall do according to all that the Lord has commanded.”

<sup>2</sup>Then Moses called Bezalel and Aholiab, and every gifted artisan in whose heart the Lord had put wisdom, everyone whose heart was stirred, to come and do the work.

Bezalel and Aholiab were placed in charge of the work as God had instructed and the call was made to all gifted artisans to come to work....according to God's instructions

<sup>3</sup>And they received from Moses all the offering which the children of Israel had brought for the work of the service of making the sanctuary. So they continued bringing to him freewill offerings every morning.

<sup>4</sup>Then all the craftsmen who were doing all the work of the sanctuary came, each from the work he was doing,

<sup>5</sup>and they spoke to Moses, saying, “The people bring much more than enough for the service of the work which the Lord commanded *us* to do.”

<sup>6</sup>So Moses gave a commandment, and they caused it to be proclaimed throughout the camp, saying, “Let neither man nor woman do any more work for the offering of the sanctuary.” And the people were restrained from bringing,

<sup>7</sup>for the material they had was sufficient for all the work to be done—indeed too much.

v. 5 ‘the people bring more than enough’

The response from the people was so generous they were told to refrain from giving any more



(v.8-38) A description of following through, the instructions given in chapters 26:1-37

<sup>8</sup>Then all the gifted artisans among them who worked on the tabernacle made **ten curtains** woven of fine linen, and of blue, purple, and scarlet thread; *with* artistic designs of cherubim they made them.

<sup>9</sup>The length of each curtain *was* twenty-eight cubits, and the width of each curtain four cubits; the curtains *were* all the same size.

<sup>10</sup>And he coupled five curtains to one another, and *the other* five curtains he coupled to one another.

<sup>11</sup>He made loops of blue *yarn* on the edge of the curtain on the selvedge of one set; likewise he did on the outer edge of *the other* curtain of the second set.

<sup>12</sup>Fifty loops he made on one curtain, and fifty loops he made on the edge of the curtain on the end of the second set; the loops held one *curtain* to another.

(Tyndale) “Such repetition is characteristic of both Israel’s literature in general and, in particular, of priestly circles”

## The work of the curtains



<sup>13</sup>And he made fifty clasps of gold, and coupled the curtains to one another with the clasps, that it might be one tabernacle.

<sup>14</sup>He made curtains of goats' *hair* for the tent over the tabernacle; he made eleven curtains.

<sup>15</sup>The length of each curtain *was* thirty cubits, and the width of each curtain four cubits; the eleven curtains *were* the same size.

<sup>16</sup>He coupled five curtains by themselves and six curtains by themselves.

<sup>17</sup>And he made fifty loops on the edge of the curtain that is outermost in one set, and fifty loops he made on the edge of the curtain of the second set.

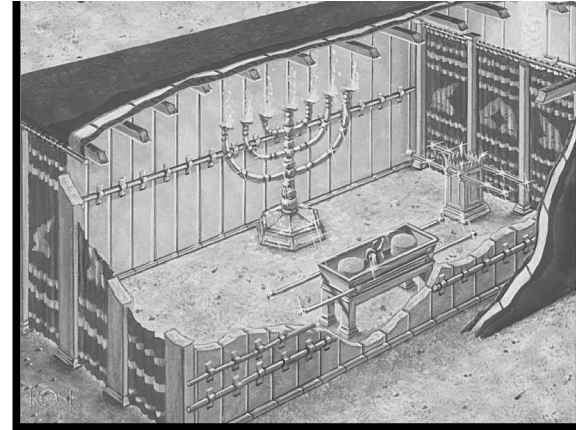
<sup>18</sup>He also made fifty bronze clasps to couple the tent together, that it might be one.

<sup>19</sup>Then he made a covering for the tent of ram skins dyed red, and a covering of badger skins above *that*.



v. 20-34

The work of the frames and crossbars



<sup>20</sup>For the tabernacle he made boards of acacia wood, standing upright.

<sup>21</sup>The length of each board *was* ten cubits, and the width of each board a cubit and a half.

<sup>22</sup>Each board had two tenons for binding one to another. Thus he made for all the boards of the tabernacle.

<sup>23</sup>And he made boards for the tabernacle, twenty boards for the south side.

<sup>24</sup>Forty sockets of silver he made to go under the twenty boards: two sockets under each of the boards for its two tenons.

<sup>25</sup>And for the other side of the tabernacle, the north side, he made twenty boards

<sup>26</sup>and their forty sockets of silver: two sockets under each of the boards.

<sup>27</sup>For the west side of the tabernacle he made six boards.

The work of the frame and crossbars continued:

<sup>28</sup>He also made two boards for the two back corners of the tabernacle.

<sup>29</sup>And they were coupled at the bottom and coupled together at the top by one ring. Thus he made both of them for the two corners.

<sup>30</sup>So there were eight boards and their sockets—sixteen sockets of silver—two sockets under each of the boards.

<sup>31</sup>And he made bars of acacia wood: five for the boards on one side of the tabernacle,

<sup>32</sup>five bars for the boards on the other side of the tabernacle, and five bars for the boards of the tabernacle on the far side westward.

<sup>33</sup>And he made the middle bar to pass through the boards from one end to the other

<sup>34</sup>He overlaid the boards with gold, made their rings of gold *to be* holders for the bars, and overlaid the bars with gold.

## The work of the veil

<sup>35</sup>And he made a veil of blue, purple, and scarlet *thread*, and fine woven linen; it was worked *with* an artistic design of cherubim.

<sup>36</sup>He made for it four pillars of acacia *wood*, and overlaid them with gold, with their hooks of gold; and he cast four sockets of silver for them.

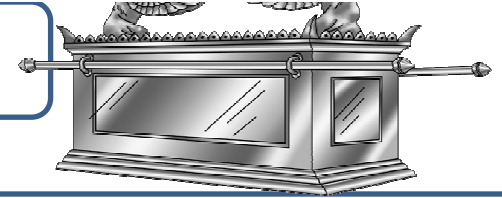
<sup>37</sup>He also made a screen for the tabernacle door, of blue, purple, and scarlet *thread*, and fine woven linen, made by a weaver,

<sup>38</sup>and its five pillars with their hooks. And he overlaid their capitals and their rings with gold, but their five sockets *were* bronze.



Chapter 37

v. 1-5  
The work of the ark



<sup>1</sup>Then Bezalel made the ark of acacia wood; two and a half cubits *was* its length, a cubit and a half its width, and a cubit and a half its height.

<sup>2</sup>He overlaid it with pure gold inside and outside, and made a molding of gold all around it.

(Expositors) “Bezalel is specifically mentioned with the work of the holiest of the tabernacle objects”

Deut. 10:3 “So I [Moses] built an ark of acacia wood...”

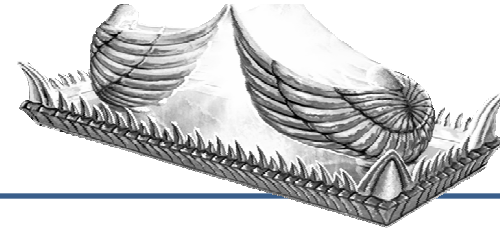
(Tyndale) “There is no contradiction between this and Deuteronomy 10:3 where it is said that Moses made it (in the sense of ‘caused it to be made’). Exodus nowhere claims that Moses had personal artistic ability or skill”

<sup>3</sup>And he cast for it four rings of gold *to be set* in its four corners: two rings on one side, and two rings on the other side of it.

<sup>4</sup>He made poles of acacia wood, and overlaid them with gold.

<sup>5</sup>And he put the poles into the rings at the sides of the ark, to bear the ark.

## Construction of the mercy seat



<sup>6</sup>He also made the mercy seat of pure gold; two and a half cubits *was* its length and a cubit and a half its width.

<sup>7</sup>He made two cherubim of beaten gold; he made them of one piece at the two ends of the mercy seat:

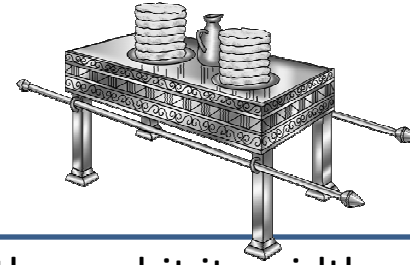
<sup>8</sup>one cherub at one end on this side, and the other cherub at the *other* end on that side. He made the cherubim at the two ends *of one piece* with the mercy seat.

<sup>9</sup>The cherubim spread out *their* wings above, *and* covered the mercy seat with their wings. They faced one another; the faces of the cherubim were toward the mercy seat.

mercy seat= propitiatory cover [Heb. *Kapporeth*]= cover  
(Companion) “cover put for the propitiation made through the blood sprinkled thereon.”

“pure gold”  
(Companion) “not overlaid because propitiation is a divine work throughout”

## Construction of the table of showbread



<sup>10</sup>He made the table of acacia wood; two cubits *was* its length, a cubit its width, and a cubit and a half its height.

<sup>11</sup>And he overlaid it with pure gold, and made a molding of gold all around it.

<sup>12</sup>Also he made a frame of a handbreadth all around it, and made a molding of gold for the frame all around it.

<sup>13</sup>And he cast for it four rings of gold, and put the rings on the four corners that *were* at its four legs.

<sup>14</sup>The rings were close to the frame, as holders for the poles to bear the table.

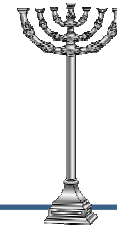
<sup>15</sup>And he made the poles of acacia wood to bear the table, and overlaid them with gold.

<sup>16</sup>He made of pure gold the utensils which were on the table: its dishes, its cups, its bowls, and its pitchers for pouring.

3 ft. long, 18 inches wide, 27 inches high



## The work of the lamp stand



<sup>7</sup>He also made the lampstand of pure gold; of hammered work he made the lampstand. Its shaft, its branches, its bowls, its *ornamental* knobs, and its flowers were of the same piece.

<sup>18</sup>And six branches came out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side.

<sup>9</sup>There were three bowls made like almond *blossoms* on one branch, with an *ornamental* knob and 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 coming out of the lampstand.

<sup>10</sup>And on the lampstand itself *were* four bowls made like almond *blossoms*, *each with its ornamental* knob and flower.

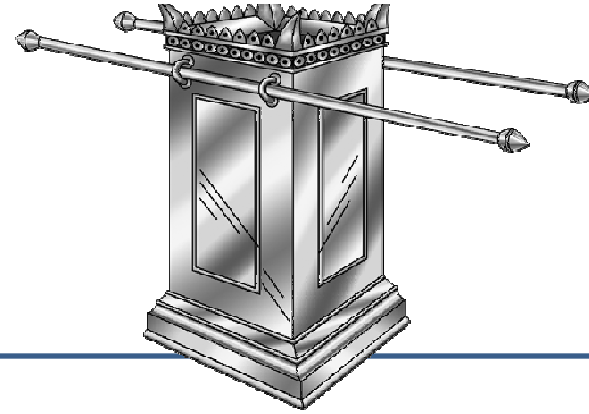
<sup>1</sup>*There was* a knob under the *first* two branches of the same, a knob under the *second* two branches of the same, and a knob under the *third* two branches of the same, according to the six branches extending from it.

<sup>22</sup>Their knobs and their branches were of one piece; all of it *was* one hammered piece of pure gold

<sup>23</sup>And he made its seven lamps, its wick-trimmers, and its trays of pure gold.

<sup>24</sup>Of a talent of pure gold he made it, with all its utensils.

## Construction of the incense altar



<sup>25</sup>He made the incense altar of acacia wood. Its length *was* a cubit and its width a cubit—*it was* square—and two cubits *was* its height. Its horns were *of one piece* with it.

<sup>26</sup>And he overlaid it with pure gold: its top, its sides all around, and its horns. He also made for it a molding of gold all around it.

<sup>27</sup>He made two rings of gold for it under its molding, by its two corners on both sides, as holders for the poles with which to bear it.

<sup>28</sup>And he made the poles of acacia wood, and overlaid them with gold.

<sup>29</sup>He also made the holy anointing oil and the pure incense of sweet spices, according to the work of the perfumer.

Incense altar—1 ½ ft. square and 3 ft. high

## Lessons

Moses was faithful in carrying out God's instructions concerning the tabernacle

➤ As disciples we should always follow through carefully with God's instructions

This whole section emphasizes the faithfulness of God to dwell with his people despite their failure

➤ God is faithful as he works with us despite our weaknesses and problems

The Israelites, perhaps inspired by God's forgiveness gave so much for the tabernacle they had to be told to stop giving!

➤ We should be stirred to giving to God for the abundant blessings and mercy he has shown us

All of the people were invited to have a part in the building of the sanctuary and without each doing their part, it could not be completed

➤ We all have a particular part in the temple of God each doing our part