

[091317-4] The Exodus Series, 35, vss 1-35, The Sabbath Day Re-stipulated, and the People Encouraged to Make Contribution – Craig Thurman

1 ¶ And Moses gathered all the congregation of the children of Israel together,

The LORD had said to Israel,

Ex 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

Israel's response was,

Ex 19:8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

Then the LORD commanded Israel to prepare themselves for the day that He would give to them His commandments. And when the LORD began to pronounce His Ten Commandment it was too much for Israel. (Ex.19.16, *the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled ...*)

Ex 20:18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

At this, the LORD had Moses ascend into mount Sinai and spoke with him there, and he in their behalf. But before Moses had descended the mount (Sinai) they had broken the first and second commandments which forbade the worship of all but the LORD God, and worshipping any graven image when they worshipped the gold calf.

Ex.20.3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them ...

And Israel's offense against the Law of God was manifested when Moses came down from the mount and broke the two tables of the covenant at the foot of the mount.

Moses intercessions to God, as a type of Jesus Christ for every sinner, turned away the LORD's wrath to consume the whole nation. Three thousand men died by the sword when Moses chastened them for their disobedience, and an untold number of Israelites suffered some plague which the LORD sent to afflict them. (Ex.32.28, 35)

We then read that the LORD would not come up with Israel into the land of promise in view of the broken law (Ex.33.3), so He commands Moses to make two more tables of stone, and with those also a wooden ark to bring about a remedy to the sin problem in them. This time the tables shall immediately be placed inside of this wooden ark. (Deu.10.1, 2) This ark was a type of Jesus Christ, God's only begotten Son standing in their place as the righteousness of God. Israel, and no other man, has a righteousness of their own so that they might stand before God accepted.

Isa 64:6 But we are all as an unclean thing, and all our righteousnesses (not the worst that we can do, but the best that we can do apart from Christ) are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

If anyone has standing before God it is because of Christ's stand for them in His death.

1Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit ...

And finally, Moses now, in view of that one which kept God's Holy law, saw the glory of God. Remember that his face shined so brightly that when he talked to the Israelites he had to put a vail upon his face. And as we might recall this represented how Israel was prevented by the Lord from understanding that Christ was the end of law for righteousness to everyone that believes, so that we, the Gentiles might be brought into the new covenant promises as well. When the last of the Gentiles shall be saved, then shall Israel be saved. (Ro.11.25, 26)

and said unto them, These are the words which the LORD hath commanded, that ye should do them.

That the covenant is potentially kept by Christ does not negate natural Israel's obligation to keep it. The LORD uses the instrument of the Law to preserve natural Israel through the first coming of Christ through to the second coming as well.

Ge.45.1, ... and he (Joseph) cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. (Joseph, a type of Christ, will reveal Himself to His brethren.)

Zec 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

...

13.1 ¶ In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

...

6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

...

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on

my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

Ro 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

*27 For **this is my covenant** unto them, when I shall take away their sins. (The old covenant did not take away sins. It showed their sin. The new covenant in Christ's blood has removed all sin before God. The new covenant is a covenant of, not works, grace.)*

At this point in Moses' narrative we read of the extent of the Sabbath observance, and an encouragement to contribute to the work of the tabernacle that is before them.

2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

Ex 31:14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

ye shall kindle no, לֹא-תִבְעֲרוּ, לא, no, not; תִּבְעֲרוּ, t^e-ba-[g]^a-ru, Piel (intensive active) fut. 2ppl. masc. of בָּעַר;

The first instructions related to the Sabbath **day** emphasizes the application of it during the wilderness experience and was unrelated to the Law at this point:

- The LORD will not give manna on the Sabbath;
- The Israelites will not find any manna in the field on Sabbath;

- The Israelites are to prepare the manna for consumption on the day before Sabbath.

Ex 16:23 And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

The next instruction related to the Sabbath day is contained **in the Law** emphasizing why they were to rest. They were to rest on this day because the LORD rested on the seventh day of creation week.

Ex.20.8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Then the Sabbath, as a **part of the judgments** of the LORD, emphasizes a perpetual observance.

Ex.31.13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.

14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

17 It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed. (or, restrained)

And finally, the reiteration against kindling a fire is made a part of the law.

Ex 35:2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

4 And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying,

קָחֶיךָ

5 Take ye from among you an offering unto the LORD:

Qal imper.

whosoever is of a willing heart, let him bring it,
free, liberal

of a willing, נְדִיב, n^e-deev, adj.; cf. verb נָדַב; fem. noun נְדִיבָה; the adjective in the KJV is tss. *willing, free* (Ps.51.12), and *liberal* (Is.32.5); cf. v.22; the fem noun, נְדִיבָה, is used in Ps.110.3, *Thy people shall be willing in the day of thy power ...*

Notice the liberality of the people of God to offer to the LORD. The timing of this magnifies the effectual grace of God working in the hearts of a people forgiven of sin. (The golden calf episode had only just occurred.) Grace changes the hearts of the children of God so that they willingly do that which they know pleases God. There is no other service that is acceptable to God but that which He compels to operate freely.

So many in Christendom complain against the doctrine of God's election of grace because they rationalize, albeit apart from the Scriptures, that God is violating the free will of men. That is not true! If God had not worked His grace of life in them first how could they, who are dead in trespasses and sins before God, ever become willing to do the will of God from the heart? Rather than opposing the free grace of God, when we believe the word of God we will glory in it. As He did for the Israelites then, God still moves in the hearts of His own to freely give themselves and their substance to the Lord's service. Learn to allow one another the freedom to do what the Lord would have us to do as we minister spiritual things in the congregation. Moses never resorted to the carnal means of manipulation, intimidation, or obligation, to convince the children of Israel to do anything, and neither should we. And let us learn to do whatever we do *heartily to the LORD*.

Col 3:23 *And whatsoever ye do,* ἐκ ψυχῆς ἐργάζεσθε
do it heartily,
commit from the soul

do, ἐργάζεσθε, 2ppl. pres. imper. (also, 2ppl. pres. ind) of ἐργάζομαι, KJV, labor, do (imperatives), commit (in the indicative mood); let the things done by us for Christ come from a deep-seated conviction in the very core of our being.

as to the Lord, and not unto men ...

*an offering of the LORD; gold, and silver, and brass,
6 And blue, and purple, and scarlet, and fine linen, and goats' hair,
7 And rams' skins dyed red, and badgers' skins, and shittim wood,
8 And oil for the light, and spices for anointing oil, and for the sweet incense,*

**9 And onyx stones, and stones to be set for the ephod, and for the breastplate.
10 And every wise hearted among you shall come,**

shall come, יבאו, ya-bo-oo, Qal fut. 3ppl. masc. of בא;

and make all that the LORD hath commanded;

Moses, you don't have scheme methods to excite the people of the LORD to contribute or to give their service. They'll come and they'll do all that the LORD had commanded.

The tabernacle construction lacked nothing in work or in substance. This is an excellent figure of Christ who came among the people of God, and was able and did all that God required of him. Moses made a proclamation for every man and woman to cease making and doing any more because they had received *too much*. (cf. Ex.36.7, 8)

Eph.2.4 ¶ But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

Brethren, knowing what Jesus Christ did for us, truly know Him, works in His own *willing*.

What follows next are twelve divisions in the tabernacle construction.

את־הַמִּשְׁכָּן

11 The tabernacle, his tent, and his covering, his taches,
which is constituted of the following

and his boards, his bars, his pillars, and his sockets,

1. Jesus Christ is the Person revealed in the tabernacle structure. He is God come in human flesh for the salvation of His people.

12 The ark, and the staves thereof, with the mercy seat, and the vail of the covering,

2. Then, the purpose of Christ's coming to be the propitiation to God for sins by the sacrifice of His body.

13 The table, and his staves, and all his vessels, and the shewbread,

3. The fellowship that He had with God, and we by Him.

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

4. He is the Light of life. And by his word we live day by day.

15 And the incense altar, and his staves, and the anointing oil, and the sweet incense,

5. As our High Priest He made intercession to God for us. And now we may boldly come to the throne of the grace of God.

and the hanging for the door at the entering in of the tabernacle,

6. He is the *Door* to the Father. We have access into this grace by Him.

16 The altar of burnt offering, with his brasen grate, his staves, and all his vessels,

7. He was offered up to God a sweetsmelling savor and we are accepted to God only by Him.

the laver and his foot,

8. Where He ministered to us by the washing of water by the word, making us fit servants to God in our daily live.

17 *The hangings of the court, his pillars, and their sockets,*

9. Christ is that open place into which every believer comes into the presence of God.

and the hanging for the door of the court,

10. Otherwise called the gate of the court (Ex.27.16), which is Christ as the *strait gate* through which the elect of God come to Christ for salvation. (Mt.7.13, 14)

18 *The pins of the tabernacle, and the pins of the court, and their cords,*

11. Because Christ loved us so, He bound Himself to die in our place, so that we might live to God.

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

Ho 11:4 I drew them with cords of a man, with bands of love ...

19 *The cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.*

12. Christ ministered in all of the holy things about the holy place, and we minister by Him.

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

21 *And they came, every one whose heart stirred him up,*

stirred up, נָשָׂא, nasa, Qal preterite; raised up, lift up, carried, stirred.

and every one whom his spirit made willing,

The Israelites heard what Moses conveyed to them of the LORD. What a grace that after such a sin against the LORD that the LORD would receive anything of their hand. That was forgiveness. They departed to go to their tents being revived by the Spirit of the LORD to participate in the work of Christ.

De 30:6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

They had stood condemned and due judgement, but now they are revived to service by the grace of God, seen in the Person which the wooden ark was a type. The righteousness of God was kept by Him for them. Now they are stirred to go to their tents (tents being in a type the temporal state in a body) and search them out for those things which may be applied to the service before them.

and they brought the LORD'S offering to the work of the tabernacle of the congregation,

The reference to the *tabernacle of the congregation* is to that tent which Moses erected in chapter 33.7. (cf. Ex.13.7; 38.8)

and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the LORD.

23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them.

24 Every one that did offer

that did offer (acc. drawn back) of ׀ַרָּ, to lift up; Qal fut., Ex.16.20, *and it bred* worms and stank; Qal participle, Poel, Ex.14.8, *high hand*; Polel fut. Ex. 15.2, *and I will exalt* him; Hiphil Imper., Ex.14.16, but *lift* thou up thy rod; Hiphil fut., Ex.7.20, *and he lifted up* the rod; 17.11, when Moses *held up* his hand; Hiphil participle, Ex. 35.24, Every one

that *did offer* an offering; Hophal preterite, Ex. 29.27, the shoulder ... which *is heaved up*.

an offering of silver and brass brought the LORD'S offering: and every man, with whom was found shittim wood for any work of the service, brought it.
25 And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.

(cf. Ex. 26.7)

The product of the goat's hairs is *spun* into curtains by the women. (Ex.35.25, 26) The Hebrew verb and the nouns are only used in these three places. The verbs *did spin*, and *spun*, תָּוַה, ta-vah; the noun תְּוֹהַת, mat-veh, *that which they had spun*. Again, we see that ...

Ga 4:4 *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law ...*

26 And all the women whose heart stirred them up in wisdom spun goats' hair.
27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;

The onyx stones (two), one for each shoulder for the ephod, and an onyx stone (1 of twelve precious stones) for setting in order inside the breastplate.

28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.
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.

willing is found five times in this chapter: vs. 5, *willing* heart, adj. of וְיָדָבַר; 21, his spirit *made willing* [Qal pret. of root, וְיָדָבַר]; 22, *willing* (adj. of וְיָדָבַר) hearted; 29, *willing* offering (וְיָדָבַר), fem. noun (treated as an adj.) & heart made them *willing* [Qal pret. of root, וְיָדָבַר].

30 ¶ And Moses said unto the children of Israel, See,

see, of הִרְאֶה, to see; Qal imperative, cf. Ex. 4.21, see; 7.1; 10.10, look; 14.13, see; 16.29; 25.40, look; 31.2, see; 33.12, 13, consider; 35.30, see.

the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

Bezaleel, cf. Ex.31.2, means 'in the shadow of the Almighty.'

Ps 17:8 Keep me as the apple of the eye, hide me under the shadow of thy wings ...

Uri, meaning, 'my light.'

Hur, meaning, in plural is tss. 'nobles.'

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass, cunning

curious works, מְחֻשְׁבֹת, pl. abs. of מְחֻשְׁבֵת, thought, cunning works, curious works, device, invention, imagination, and purpose; vss. 32, 33, 35. noun form of the verb in verse 35.

33 And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach,

that he may teach, Hiphil infin. of root יָרָה; only used in Qal & Hiphil; in Qal to cast stones up for a memorial or to cast the host of Egypt into the sea (vs.4), to shoot an arrow or to be shot through with a spear; to shoot; but in Hiphil it adds the element of giving knowledge, to teach, instruct, to rain righteousness.

Qal pret., Ex. 15.4, *hath he cast*; **Qal infin.**, Ex. 19.13, [shot] *through*; **Niphal fut.**, Ex. 19.13, *shot*; **Hiphil pret.**, Ex.4.12, *and teach thee*; 15, *and will teach*; **Hiphil infin.**, Ex.24.12, *that thou mayest teach them*; 35.34, *And ... that he may teach*; **Hiphil fut.**, Ex. 15.25, *and ... shewed him*.

both he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of work, of the

engraver, and of the cunning workman, and of the embroiderer,

and ... the cunning workman, וְהַצֵּב, v^e-cho-shev, Qal part. act. sing. masc. of וְצֵב; this is the verb form of the noun used in 32, 33, 35.

embroiderer, root וְקָם; 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)

in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

This chapter was that final *rallying* together of the troops. This is now a labor of love, a work of faith. The LORD has caused His children to respond willingly to His command to give to the construction of the tabernacle in the wilderness. The contributions are received and the work begins in the next chapter. (36)