

The Book of Exodus

The Divine Plan for the Tabernacle

Part 2: The Offering and the Ark

Text: Exodus 25:1-22

Outline of God's plan for the Tabernacle:

- a. 25:1-7 - Offerings for the Tabernacle
- b. 25:8-9 - Emphasis upon following the pattern
- c. 25:10-40 - The furniture for the Tabernacle
- d. 26:1-37 - The pattern for the Tabernacle
- e. 27:1-8 - The pattern for the altar
- f. 27:9-18 - The pattern for the court
- g. 27:19-21 - The pattern for the vessels
- h. 28:1-43 - The pattern for the priestly garments
- i. 29:1-37 - The pattern for the consecration of priests
- j. 29:38-46 - The pattern for the daily sacrifice
- k. 30:1-10 - The pattern for the altar of incense
- l. 30:11-16 - The pattern for the ransom of souls (census)
- m. 30:17-21 - The pattern for the laver of water
- n. 30:22-33 - The pattern for the holy oil
- o. 31:1-11 - The choosing of those who would construct the Tabernacle
- p. 31:12-17 - The sign of the Sabbath
- q. 31:18 - The two tables of stone

I. A Willing Offering

(Exodus 25:1-9)

- A. In order to provide the materials for the construction of the Tabernacle and its furnishings, God instructed the Israelites to bring a free-will offering to Him.
 - 1. The Hebrew phrase indicates that the offering was to be taken from “every man whose heart drives him.”
 - 2. It means, “To be impelled by one’s heart; thus, to offer voluntarily.”
 - 3. God always desires that man’s offerings be made out of a willing heart.
 - 4. Under the OT, they were to give willingly as they had been blessed (Deut. 16:16-17; cf. Ezra 1:6; 2:68; 3:5; 7:16).
 - 5. Under the NT, we are to give willingly as we have been prospered (1 Cor. 16:1-2; 2 Cor. 8:12; 9:7).
- B. The implication is that an offering made by one whose heart was unwilling was not to be accepted; for, it certainly was not accepted by God (cf. Acts 5:1ff).
- C. The record of Israel’s generosity is found in 35:21-29 and Numbers 7.
- D. God gave a list of specific things that were desired and needed for the construction of the Tabernacle.
 - 1. God had a pattern, even for their free-will offering.
 - 2. They could not give that which God had not specified and requested.
- E. The purpose was to make for God a sanctuary that He might dwell among His people.
 - 1. The word ‘sanctuary’ means, “Consecrated, sacred, or holy place.”
 - 2. The Tabernacle was holy because God’s presence would manifest there.
- F. Everything was to be done according to God’s pattern.

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- II. The Ark of the Covenant (Exodus 25:10-22)
- A. The first item to be detailed is the Ark of the Covenant.
 - B. It was to be made of shittim wood.
 - 1. This word is the plural of shittah.
 - 2. It refers to wood from a type of acacia tree.
 - 3. There seems to be a connection with this word and the Hebrew word for “pierce, flog, or scourge” – indicating that this tree likely possessed thorns.
 - C. Its dimensions were specified – about 45 inches X 27 inches X 27 inches.
 - D. It was to be overlaid with gold.
 - E. It was to be carried by two staves that passed through four rings, two on either side.
 - 1. Compare this with God’s instructions in Numbers 7:9.
 - 2. Then, contrast this with Uzzah’s transgression in 2 Samuel 6:1ff (1 Chron. 15).
 - F. It was to contain the testimony that God would give to Moses (31:18; Deut. 10:5; 31:26; Heb. 9:4).
 - G. On top of the Ark of the Covenant was the Mercy Seat.
 - H. Two angels were to be fashioned, spreading their wings over the Mercy Seat – symbolizing the fact this was a type of God’s throne.
 - I. At the Mercy Seat, God would manifest His presence and commune with Moses and the children of Israel.
 - J. The Ark of the Covenant is a type of Christ.
 - K. The Mercy Seat is also a type of Christ.