

BISHOP FELTON HAWKINS

KINGDOM COMMUNITY TABERNACLE UNDER CONSTRUCTION

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Exodus 33:1-17

1 And the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way.

Exodus 33:1-17

4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

5 For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

Exodus 33:1-17

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle.

Exodus 33:1-17

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses.

10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.

11 And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

Exodus 33:1-17

12 And Moses said unto the Lord , See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.

14 And he said, My presence shall go with thee, and I will give thee rest.

Exodus 33:1-17

15 And he said unto him, If thy presence go not with me, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

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- Here we see that God's frustration with his people has been made known to Moses.
 - God calls the people a stiff-neck people who are most rebellious against the covenant and plan of God.
 - In this case, God threatens not to be with Israel as they move into the promise land.
 - God is threatening the worst punishment for Israel when he says, "I will abandon you and leave you to yourself."

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- Although Moses is frustrated with the actions and behavior of God's people, he stands before God as an advocate on behalf of the people.
 - Moses is allowed to negotiate and argue with God based on his relationship with God and the idea that God would reconsider based on his relationship with Moses and his own reputation.
 - It is clear that God honors his covenant above his feelings and attitude about Israel's rebellion.

Exodus 33:11-12

11 And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 And Moses said unto the Lord , See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou has also found grace in my sight.

- Once again, God shows us that his grace is not just a factor in the New Testament but that he has always been a God of grace and his anger is tempered by his love.
- This is why the institution of the tabernacle has such preeminence in our relationship with God.
- It reminds us that God is with us. It gives us a chance to connect to him through worship with the tabernacle at the center of the community.
- Any attempt to destroy the practice of having a place of worship is an attempt to minimize the need for a relationship with God.

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- Many times people can find many reasons to find fault in the physical aspect of the tabernacle and worship.
 - God could find reasons to justify removing us from the face of this earth just as he did with the flood in the days of Noah.
 - Once again we see that God is not a respecter of persons, but his anger is kindled against those who fail to honor and recognize him as the God of creation.
 - Moses realized the tragedy of life without the presence of God.
 - He understood that without God there is no life and no purpose in a land of milk and honey.

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- It was clear that Moses knew the tragedy of trying to live this life without the presence of God.
 - David, a man after God's own heart, realized the tragedy of not having God's presence as king of Israel.

Psalm 51:9-13

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee.



Paul writes to the Romans declaring that it is not God who has turned his back on us and walked away, it was us who are guilty of dismissing God from our lives and rejecting his love.

Romans 1:21-26

21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

Romans 1:21-26

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

The Restitution of Israel (Moses and the Tabernacle):

The Restoration of Fellowship

A. The statistics concerning the Tabernacle (Ex. 25:9; 26:30): God gives Moses exact details for building the Tabernacle.

1. Its gifts (Ex. 25:1–8; 35:4–29; 36:5–7; Num. 7:1–89): God gives Moses a list of acceptable gifts for the Tabernacle: gold, silver, fine linen, etc. He also describes the proper kind of giver: “Everyone who wants to may bring me an offering.” Numbers 7 describes the gifts presented by the 12 leaders of the tribes during a 12-day period of time.

2. Its materials (Ex. 26:1; 27:10; 30:18; 35:7): The Tabernacle is to be constructed from silver, bronze, fine linen, and animal skins.

3. Its craftsmen (Ex. 31:1–11; 35:30–35; 36:1–4): Bezalel from the tribe of Judah and Oholiab from the tribe of Dan are appointed to supervise the building of the Tabernacle.

4. Its court (Ex. 27:9–15, 18; 38:9–17): The Tabernacle is to be 150 feet long, 75 feet wide, and 7½ feet high.

5. Its entrance (Ex. 27:16–19; 38:18–20): The Tabernacle is to be covered by a curtain that is thirty feet wide.

6. Its curtains (Ex. 26:1–13; 36:8–18)
 - a. The linen curtains (Ex. 26:1–6; 36:8–13)
 - b. The goat-hair curtains (Ex. 26:7–13; 36:14–18)
7. Its coverings of ram skins (Ex. 26:14; 36:19)
8. Its boards and sockets (Ex. 26:15–29; 36:20–34): There are to be 48 boards for the tent itself, each 15 feet high by 2 1/4 feet wide.
9. Its incense and scented oils (Ex. 30:22–29, 34–38; 37:29): Incense and scented oils for the Tabernacle are to be made by mixing together ingredients such as pure frankincense, liquid myrrh, fragrant cinnamon, and olive oil.

10. Its bronze altar (Ex. 27:1–8; 38:1–7): The bronze altar is to be made of acacia wood covered with bronze, 7½ feet wide by 4½ feet high, with a horn on each corner.

11. Its bronze washbasin (Ex. 30:17–21; 38:8): This washbasin is to be filled with water and used for ceremonial cleansing. Its pedestal is to be covered with mirrors.

12. Its table (Ex. 25:23–30; 37:10–16; Lev. 24:5–9): This table is to be made of acacia wood overlaid with gold. It is to be 3 feet long, 1½ feet wide, and 2¼ feet high. Twelve loaves of the Bread of the Presence are to be placed on this table each Sabbath day.

13. Its lampstand (Ex. 25:31–40; 27:20–21; 37:17–24; Lev. 24:1–4; Num. 8:1–4): This is to be made of pure hammered gold with six branches and a center stem, and it is to be kept lit continually.

14. Its incense altar (Ex. 30:1–10; 37:25–28): This altar is to be made of acacia wood overlaid with gold. It is to be 11/2 feet square and 3 feet high and is to be placed in front of the curtain of the Most Holy Place.

15. Its Ark of the Covenant (Ex. 25:10–22; 26:34; 37:1–9): This chest is to be made of acacia wood overlaid with gold. It is to be $3\frac{3}{4}$ feet long, $2\frac{1}{4}$ feet wide, and $2\frac{1}{4}$ feet high. The lid, called the place of atonement, is to be made of solid gold. Two gold cherubim with outstretched wings are to be attached to the top of the lid.

16. Its inner curtain (Ex. 26:31–33; 36:35–36): It is to be made of purple, blue, and scarlet fine linen and is to separate the Holy Place from the Most Holy Place.

17. Its outer curtain (Ex. 26:36–37; 36:37–38): It is to be similar to the inner curtain and is to separate the outer court from the Holy Place.

18. Its sanctuary tax (Ex. 30:11–16): Half a shekel (one fifth of an ounce) of silver is to be given by all males 20 years old and older.

19. Its cost (Ex. 38:21–31): 2,200 pounds of gold, 7,545 pounds of silver, and 5,310 pounds of bronze are collected from the people.

20. Its completion (Ex. 39:32–40:33): “The Israelites had done everything just as the Lord had commanded Moses.... Moses inspected all their work and blessed them.” The Tabernacle is then set up on the first day of the year, one year after the Israelites have been delivered from Egypt.

21. Its glory (Ex. 40:34–38): “Then the cloud covered the Tabernacle, and the glorious presence of the Lord filled it. Moses was no longer able to enter the Tabernacle.”

B. The stewards (priests) overseeing the Tabernacle

1. The garments for the high priest (Ex. 28:1–5): God instructs Moses to begin fashioning Aaron’s priestly clothing.

a. The ephod (Ex. 28:6–14; 39:1–7): This is to be made of multicolored threads of fine linen. It is to consist of front and back pieces joined at the shoulders. The names of Israel’s 12 tribes are to be inscribed on two onyx stones.



b. The chestpiece (Ex. 28:15–30; 39:8–21): This pouch made of fine linen is to be nine inches square. Twelve precious stones representing the 12 tribes of Israel are to be mounted on it in four rows. The Urim and Thummim are to be inserted into the pocket of the chestpiece, but it is not certain what the exact origin and function of these stones are. Somehow they are used to determine God's will.

c. The robe of the ephod (Ex. 28:31–35; 39:22–26): This robe is to be made of blue cloth with gold bell attached to the hem.

d. The gold medallion (Ex. 28:36–38; 39:30–31): This medallion is to be made of pure gold and engraved with “Set Apart as Holy to the Lord.” It is to be fastened to the front of Aaron’s turban.

2. The garments for the other priests (Ex. 28:39–43; 29:29–30; 39:27–29): The other priests are to be given tunics, sashes, and headdresses.

3. The food for the priests (Ex. 29:31–34): Some of the priests’ food comes from the sacrifices made at the Tabernacle.

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4. The offerings for the priests (Ex. 29:35–46)
 - a. Sin offering (Ex. 29:36–37): A young bull is to be sacrificed to ordain the priests to their office.
 - b. Burnt offering (Ex. 29:38–46): A yearling lamb is to be sacrificed every morning and evening.
 5. The dedication and anointing of the priests (Ex. 29:1–28; 30:30–33; Lev. 8:1–36)
 - a. As ordered by God (Ex. 29:1–28; 30:30–33): A young bull and two rams are to be killed, and bread without yeast is to be offered. Blood is to be put on the tip of the right earlobe, right thumb, and big toe of the right foot of the priests.



b. As obeyed by Moses (Lev. 8:1–36): Moses dedicates Aaron and his sons in the manner prescribed by God.

6. The regulations for the priests (Lev. 21:1–24; 22:1–16)
- a. Concerning defilement (Lev. 21:1–4, 10–12; 22:1–16): Instructions are given regarding ceremonial uncleanness due to contact with a corpse, an unclean animal, a bodily discharge, etc.
 - b. Concerning disfiguring (Lev. 21:5–6): The priests are prohibited from shaving their heads, trimming their beards, and cutting themselves.

c. Concerning domestic life (Lev. 21:7–9, 13–15): A priest cannot marry a prostitute or a divorced woman. The high priest's wife must be a virgin from the tribe of Levi.

d. Concerning defects (Lev. 21:16–24): A person may not offer sacrifices if he is a dwarf or is blind, lame, or humpbacked, or has suffered damage to various parts of the body.

7. The beginning of the priestly ministry (Lev. 9:1–24): After offering up the prescribed sacrifices, Aaron “raise[s] his hands toward the people and blesse[s] them. ... Fire blaze[s] forth from the Lord's presence and consume[s] the burnt offering and the fat on the altar.”

C. The sacrifices in the Tabernacle

- 1. The correct way to sacrifice (Lev. 17:1–9; 22:17–33)**
- 2. The burnt offering (Lev. 1:1–17; 6:8–13)**
- 3. The grain offering (Lev. 2:1–16; 6:14–23)**
- 4. The peace offering (Lev. 3:1–17; 7:11–38; 19:5–8)**
- 5. The sin offering (Lev. 4:1–35; 6:24–30)**
- 6. The guilt offering (Lev. 5:1–19; 6:1–7; 7:1–10)**
- 7. The offering for the firstborn (Ex. 34:19–20)**

D. The special days of the Tabernacle (Ex. 23:14–17; 31:12–17; 34:18, 21–26; 35:1–3; Lev. 16:1–34; 19:30; 23:1–44; 25:1–24; 26:2)

1. The Sabbath day (Ex. 31:12–17; 34:21; 35:1–3; Lev. 19:30; 23:1–3; 26:2): Israel is commanded to rest on the seventh day and keep it holy. Those who desecrate it are to be put to death. The Sabbath is intended to remind Israel of two things (Ex. 31:17):

- a. God created the world in six days and then rested.
- b. God has a special relationship with Israel.

2. The Sabbath year (Lev. 25:1–7): Israel is to let the land rest from cultivation every seventh year.

3. The Year of Jubilee (Lev. 25:8–24): Every fiftieth year all public and private debts are to be cancelled and all land returned to the original owners.

4. The Festival of Unleavened Bread (Ex. 34:18; Lev. 23:6–8): This festival begins on the fifteenth day of the first month. For seven days no bread made with yeast is to be eaten. All Israelite males are required to be present at the Tabernacle during this festival.

5. The Festival of Unleavened Bread (Ex. 34:18; Lev. 23:6–8): This festival begins on the fifteenth day of the first month. For seven days no bread made with yeast is to be eaten. All Israelite males are required to be present at the Tabernacle during this festival.

6. The Festival of Firstfruits (Lev. 23:9–14): During this festival, the Israelites are to offer a portion of their first crops of the harvest as well as a year-old lamb with no physical defects. All males are required to be present at the Tabernacle during this festival.

7. The Festival of Harvest (Lev. 23:15–22): This festival follows the Festival of Firstfruits by seven weeks. An offering of bread is made, and several animals are to be sacrificed.

8. The Festival of Trumpets (Lev. 23:23–25): This day of rest occurs on the first day of the seventh month and is celebrated by the blowing of trumpets.

9. The Day of Atonement (Lev. 16:1–34; 23:26–32): All of Israel is to fast on the tenth day of the seventh month in contemplation and sorrow for sin. On this day, atonement will be made by the high priest for the Most Holy Place and the rest of the Tabernacle, as well as for the sins of the people.

10. The Festival of Shelters (Lev. 23:33–44): Beginning on the fifteenth day of the seventh month, families are to live in shelters made of tree branches to commemorate Israel's wanderings in the wilderness after their deliverance from Egypt. All Israelite males are to be present at the Tabernacle during this festival.

E. The survey for the Tabernacle

1. The census of the regular tribes (Num. 1:1–46; 2:1–34)

a. The figures (Num. 1:1–46)

(1) The names of the tribal leaders (Num. 1:1–16):
The leaders of each of Israel's tribes (minus Levi) are recorded.

(2) The number of the tribal laity (Num. 1:17–46):
The grand total (minus the Levites) of all males at least 20 years old is 603,550. The largest tribe is Judah (74,600), and the smallest, Manasseh (32,200).

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- b. The field positions (Num. 2:1–34): Each tribe is assigned a place to set up camp in relation to the Tabernacle.
- (1) East side (Num. 2:1–9): Judah (leader), Issachar, and Zebulun
 - (2) South side (Num. 2:10–17): Reuben (leader), Simeon, and Gad
 - (3) West side (Num. 2:18–24): Ephraim (leader), Manasseh, and Benjamin
 - (4) North side (Num. 2:25–34): Dan (leader), Asher, and Naphtali

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2. The census of the religious tribe (Levi)
- a. The facts (Num. 1:47–54; 3:1–17, 38–51; 8:5–26): The Levites are not to be included in the regular census, for God has especially adopted them and made them supervisors over the Tabernacle. All male Levites one month old and older are to be counted. They are to begin serving at the Tabernacle at age 25 and must retire at age 50.
 - b. The figures (Num. 3:18–24, 27–30, 33–35)
 - (1) Gershonite clan (Num. 3:21–24): 7,500 males
 - (2) Kohathite clan (Num. 3:27–30): 8,600 males
 - (3) Merarite clan (Num. 3:33–35): 6,200 males

c. The field assignments (Num. 3:25–26, 31–32, 36–37; 4:1–49)

(1) Gershonites (Num. 3:25–26; 4:21–28, 38–41):

They are to camp on the west side of the Tabernacle and are responsible for its curtains and coverings.

(2) Kohathites (Num. 3:31–32; 4:1–20, 34–37): They are to camp on the south side of the Tabernacle and are responsible for its furniture (the Ark, the lampstand, etc.).

(3) Merarites (Num. 3:36–37; 4:29–33, 42–49): They are to camp on the north side of the Tabernacle and are responsible for its crossbars, posts, frames, etc.

F. The standard procedures of the Tabernacle (Num. 5:5–31; 9:1–14)

1. Regarding unfaithfulness (Num. 5:5–31)

a. Jealousy removed (Num. 5:11–31): If a husband is suspicious that his wife has been unfaithful, a priest must pronounce a curse over a jar of water and make the woman drink it. If she is guilty, she will become infertile.

b. Justice restored (Num. 5:5–10): Those who wrong others are to make restitution to those they have wronged.

2. Regarding uncleanness (Num. 9:1–14): A second Passover is established for those who cannot participate in the first due to ceremonial uncleanness. Instructions are also given concerning foreigners and those who disregard Passover.

G. The separated (Nazirites) of the Tabernacle (Num. 6:1–21): Nazirites, who have dedicated themselves totally to God, are required to observe three vows:

1. Abstain from anything that comes from the grapevine (Num. 6:3–4).
2. Abstain from cutting their hair (Num. 6:5).
3. Completely avoid going near a dead body (Num. 6:6–7).

H. The supplication (prayer) to be uttered from the Tabernacle (Num. 6:22–27): Aaron and his sons, the priests, are instructed to pronounce this blessing over the people of Israel: “May the Lord bless you and protect you. May the Lord smile on you and be gracious to you. May the Lord show you his favor and give you his peace.”

I. The support for the Tabernacle (Num. 7:1–89): The gifts presented by the leaders of Israel’s twelve tribes are recorded.

1. Day one (Num. 7:12–17): Judah’s offering
2. Day two (Num. 7:18–23): Issachar’s offering
3. Day three (Num. 7:24–29): Zebulun’s offering

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4. Day four (Num. 7:30–35): Reuben's offering
 5. Day five (Num. 7:36–41): Simeon's offering
 6. Day six (Num. 7:42–47): Gad's offering
 7. Day seven (Num. 7:48–53): Ephraim's offering
 8. Day eight (Num. 7:54–59): Manasseh's offering
 9. Day nine (Num. 7:60–65): Benjamin's offering
 10. Day ten (Num. 7:66–71): Dan's offering
 11. Day eleven (Num. 7:72–77): Asher's offering
 12. Day twelve (Num. 7:78–83): Naphtali's offering

J. The shekinah of the Tabernacle (Num. 9:15–23): When the Tabernacle is set up, the Lord’s presence (sometimes called the “shekinah”) hovers over it as a cloud by day and as fire by night. When it moves, the people follow; when it stops, the people stop.

K. The silver trumpets of the Tabernacle (Num. 10:1–10): Two silver trumpets are to be fashioned for instructing the people. When both are blown, all the people are to assemble at the entrance of the Tabernacle. When only one is blown, only the tribal leaders are to respond.

L. The sons of Aaron at the Tabernacle (Lev. 10:1–20)

1. Nadab and Abihu: the misconduct (Lev. 10:1–11): After offering unholy fire upon the altar (perhaps while drunk), Nadab and Abihu are consumed by a fire sent by the Lord.
2. Eleazar and Ithamar: the misunderstanding (Lev. 10:12–20): Eleazar and Ithamar do not follow the instructions Moses has given them regarding the sin offering. This angers Moses, but Aaron's explanation of their actions satisfies him.

M. The slander against the God of the Tabernacle (Lev. 24:10–16, 23): A man with an Israelite mother and an Egyptian father blasphemes the Lord. The Lord instructs the Israelites to stone him to death, even though his father is not an Israelite.