

(Through the Bible) Exodus 35-40

by Chuck Smith

In this sermon, Chuck Smith emphasizes the importance of the Sabbath, the significance of giving with a willing heart, and the fulfillment of God's commands in the construction of the tabernacle.

Duration: 30:13

Scripture: Exodus 35:21-36, Matthew 6:33, 2 Corinthians 6:17

Topics: "Tabernacle Worship", "Genuine Revival"

Description

In this sermon, the speaker describes the layout of the tabernacle, a sacred place where the Israelites worshipped God. He explains the various elements inside the tabernacle, such as the golden lampstand, the table of showbread, and the altar of incense. The speaker emphasizes the importance of having a willing heart when serving God and giving offerings. He also mentions the need for genuine revival, where people are so moved by the Lord that they willingly give and serve without being asked. The sermon concludes with the speaker highlighting the approach of Calvary Chapel, where individuals are encouraged to serve based on their own desires and not out of pressure.

Transcript

And Moses gathered the congregation of the children of Israel together and said unto them, These are the words which the Lord hath commanded that you should do them. Six days shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath. The rest of the Lord, whosoever does any work therein, shall be put to death.

Ye shall kindle no fire throughout your habitations on the Sabbath day. So one of the strongest parts of the tradition of the Jews today remains the Sabbath day. And as we mentioned a week ago or so, that really was a neat law.

It was made for man. Man wasn't made for the Sabbath. The Sabbath was made for man.

This is just God's gift to you, the Sabbath day. A day in which you do nothing. A day in which you just kick back and rest.

A day in which you just lie around all day long, doing absolutely nothing. Not even kindling a fire. Just a day of total relaxation.

Hey, you would be so much healthier mentally and everywhere else if you just take a day off and just cruise. Just nothing. Just totally relaxed.

But we live in such a geared up society that I think I might be able to last till about 11 o'clock in the morning. Then I'd be climbing the walls. But we need to learn to relax more.

We need to learn to just kick back without feeling guilty about it. You've got one day out of seven that God just wants you to kick back and just totally relax and do nothing. God's given it to you.

It's God's gift to you. You can take it and enjoy it if you want. If you don't take it, it's not going to damn you or condemn you.

That's the way they had misinterpreted the thing, you see. If you dare do anything that violated that Sabbath day tradition, then they were ready to really wipe you out. But in reality, it's just a gift of God for you.

You'd be much better off if you observed it. Not spiritually. It won't make you any more righteous than anybody else.

But just physically, you'd be a lot better off. Mentally, better off. Moses spake to all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord, and whosoever is of a willing heart, let him bring it, an offering of the Lord, gold, silver, and brass.

So, now he's commanded to take an offering, but there was one requirement. You could not give to God unless you did it with a willing heart. Now, Paul the Apostle in the New Testament tells us that when we give to God, it should never be by constraint.

But as every man has purpose in his own heart, so let him give, for God loves a cheerful, literally a hilarious giver. Now, God doesn't want anything from you that you grudgingly give to Him. Of money, time, service.

It is a tragic thing that the church has developed a program in which we pressure people into taking a job in the church. And so a person under pressure thinks, Oh, I've got to do it, you know. And they say, Oh no, this is Sunday.

Oh, I've got to go face those monsters again in that Sunday school class. I can't stand it, you know. And you're griping and complaining about what you're doing for God.

You'd be better off not to do it at all. God doesn't want any griping servants. You've signed up for a pledge and now you're short and you think, Oh no, you know, you write out the check and you're begrudging the check because you pledged it.

Better not to give it. God doesn't want your giving to be by constraint and yet churches create constraints upon giving. They create finance committees.

They have their annual drive. They'll come around and get your pledge and so forth and they'll give a little pressure, you know. The important people of the church are sitting there in your front room as you now have to determine before them how much you're going to support the church this year.

And man, you don't want to look like a cheapskate because these are important people, you know. And after all, he's the superintendent of schools and this guy is a lawyer and all. So, you don't want to look like a cheapskate.

And it's deliberately designed that way so that you'll feel pressured to give more than you really want to. That's giving by constraint. God doesn't want it.

He doesn't want you to oversubscribe. He wants you to purpose in your own heart what you want to give. Any giving to God must be willing giving on your part to really be a true gift unto God.

Anything else, God hates. God would rather you keep it. There is one thing I can't stand and that's someone to do something for me and then gripe and complain that they've done it.

I'd rather they not do it at all. There's one guy that invited us over for dinner and passed the roast beef around the second time and I took seconds. And then he says, use the roast less, it's all weak, you know, but this was not going to make it, you know.

Man, I had a hard time swallowing that chunk of meat. If he didn't want me to take seconds, he shouldn't have passed the plate around the second time. I could respect him much more for that than to pass it around and then complain.

And so people do something for God and then go around complaining about what they have done. Give to God and then complain about what they have given. No way.

It always has to be of a willing heart. You've got to purpose in your own mind what you want to give. It's none of my business what you give.

It's something between you and God and you and a willing heart. Give to God whatever you're willing and wanting to give, but never out of constraint. Never out of pressure.

That's why we've made it a purpose here at Calvary Chapel never to ask anybody to do anything. And so somebody comes up and they say, Chuck, I would really love to teach a Sunday school class. How do you go about teaching a Sunday school class around here? I said, you just found out.

You've got to ask. We won't come around and put a Sunday school teacher's book in your hand and say, now we really need you to teach this class. That's something that's got to come from your own heart.

What you do for God has to come out of a willing heart. That's the kind that God will reward. That's the kind of service God will reward.

That's the kind of giving God will reward. And so that's the requirement God put even into the law with a willing heart. Let him bring it, an offering to the Lord.

They were to bring not only the gold, silver, and brass, but blue and purple and scarlet fine linen, goat's hair, ram skins dyed red, badger skins, and acacia wood, oil for the light, spices for the anointing oil, and for the sweet incense, onyx stones, stones to be set in the ephod for the breastplate, and every wise-hearted among you shall come and make all that the Lord hath commanded, the tabernacle, his tent, his coverings, the tacks, the boards, the bars, the pillars, the sockets, the ark, the staves, the mercy seat, the veil of covering, the temple, the table rather, and the staves, the vessels, the showbread, candlestick, the furnishings, and so forth. And so verse 21, And they came, everyone whose heart stirred him up, and

everyone whose spirit was made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for all the holy garments. And they came, both men and women, as many as were willing-hearted, and brought the bracelets, earrings, rings, and the tablets of jewels of gold, every man that offered offered an offering of gold unto the Lord.

And so notice the giving. As a person's heart was stirred, and that's always the secret of true giving, as God stirs your heart, as God lays it upon your heart, and as you're willing to give, so you should give unto God, but never, never by constraint, never by pressure, never by begging. It cheapens God to beg people to support Him.

And the children of Israel brought the willing offering, verse 29, to the Lord, every man and every woman whose heart was made willing to bring for all the manner of work which the Lord had commanded by the hand of Moses. And Moses said to the children of Israel, See, the Lord hath called by name Basileel, the son of Uriah. He has filled him with the Spirit of God, wisdom and understanding and knowledge in all manner of workmanship.

So these talents and abilities given to him by God in craftsmen to devise all of these fancy works, the work of gold and silver and brass, the cutting of the stones to set them, the carving of wood. And he put it in his heart that he may teach both he and Aholiab, and them that he has filled with wisdom of heart to work all manner of work of the engraver and the cunning workman to do the embroidery in blue and the purple, scarlet and fine linen. Then wrought Basileel and Aholiab and every wise-hearted man in whom the Lord had put the wisdom and understanding to know how to work all manner of work for the service of the sanctuary.

And Moses called Basileel and Aholiab and every wise-hearted man in whose heart the Lord had put the wisdom, even everyone whose heart stirred him up to come to work to do it. So again, it was God stirring up people's hearts to come and do the work. Every fellow that just felt, Oh man, I'd like to go down to work.

God stirred their hearts. They came and worked. It was done.

The work of God was done with willing hearts. The work of God is always accomplished through willing hearts. God stirs a person's heart to do something.

And that's exciting to be around a bunch of men whose hearts have been stirred by God. You don't have to constantly be pushing and pressuring and tugging on them. The hardest thing in the world is to try to pastor a church whose nobody's heart has been stirred.

Man, you're just constantly fighting it. But when you get with a bunch of guys whose hearts are stirred by the Lord, well, just like it happened here. Man, you've got to put the brakes on.

You've got to say, Alright, that's enough. We've got enough. And they speak unto Moses saying, The people have brought much more than enough for the service of the work which the Lord has commanded to make.

And so Moses gave commandment. They caused it to proclaim throughout all the camp saying, Let neither man nor woman make any more work for the offering of the sanctuary. And so the people were restrained from bringing.

Man, that's real revival when you have to tell the people, Alright, that's enough. Don't bring any more. We've got enough.

Isn't that neat? For the stuff that they have was sufficient for all the work to make it. Actually, they had too much. So they began to make, first of all, the linen curtains that were to cover the tent.

And then they began to make these goat's hair curtain that was to go over the top of the linen curtain that had all these fancier embroidery work in it. And then they made the ram skins that they had dyed red as the third covering over the top of the goat's hair. And then they made the boards and the sockets of silver that the boards set in to go around the perimeter of the tabernacle.

And as you remember, it was 15 feet by 45 feet. And they made these 40 sockets of silver to set these gold overlaid acacia boards in. They made the bars that would run through the rings to hold them in an upright position.

And in chapter 38, we are told that the amount of gold that was used in verse 24 for the work, in all the work of the holy place, even the gold of the offering, was 29 talents and 730 shekels. So, in reality, it was about \$870,000 worth of gold at \$32 an ounce. So now at \$400 an ounce, just about \$10 million worth of gold used for the overlaying of the tables and the making of the mercy seat and the cherubims and so forth.

And the silver that was numbered among the congregation was 100 talents and 1,775 shekels after the shekel of the sanctuary. So it was totaled out to, in silver, again, down in the present price at about \$194,000 at the \$1.80 per troy ounce. And so this was a beautiful, expensive little tabernacle that they were building for God, a little tent where they might meet God in the wilderness.

And then, in chapter 39, they began to make these garments for Aaron. And we went over these last week. And so it's just sort of a repetition, only now they are making it.

They made the robe. They made the blue robe that went over, the linen robe. Then they made that little ephod, which is sort of an apron.

And they made the breastplate. They made the golden girdle, the sash, that went around the ephod. They carved out the names and the little onyx stones that held the ephod together at his shoulders.

They made the miter and the crown for the priest to wear. And in all of these things, notice at the end of verse 26, as the Lord commanded Moses, 31, as the Lord commanded Moses, 32, at the end, as the Lord commanded Moses, so did they. Verse 42, according to all that the Lord commanded Moses, so the children of Israel made all the work.

And Moses did look upon all the work, and behold, they had done it as the Lord had commanded, even so they had done it, and Moses blessed them. So everything was done right according to the blueprint, right as the Lord had ordered. Why? Because these were all to be a model of things in heaven.

And so the Lord spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation, and thou shalt put therein the ark of the testimony, and cover the ark with a veil. And ye are to bring in the table, and set it in its place with the candlesticks, and the altar of gold for the incense before the ark of the testimony. And put the hanging on the door of the tabernacle.

Thou shalt set the altar and the burnt offering before the door, and so forth. Thou shalt set the laver between the tent of the congregation and the altar, and put water therein. And thou shalt set up the court round about, and hang the hangings at the court gate.

And thou shalt take the anointing oil, and anoint the tabernacle and all that is therein, and thou shalt hollow it and all the vessels thereof, and it shall be holy. Now, the opening was to be towards the east. So that would be back behind us, by which you would have entered into the tabernacle.

The opening toward the east. You would first of all enter this outer courtyard, which had these curtains hanging all the way around. 75 by 150 feet courtyard, with these curtains seven and a half feet high.

You would enter through this gate area of curtains on the east end. As you came into the courtyard, the first thing that would be in front of you would be the altar of sacrifice. Seven and a half feet square on the top, and four and a half feet high.

And the fire would there be upon the altar for the roasting of the meat, and the offerings. Beyond the altar, there would be this brass laver in which the priest would bathe before they entered into this little 15 foot high tent enclosure. Now, all the way around this 15 foot high tent enclosure were these acacia boards that were about 27 inches wide, overlaid with gold, 15 inches high, sort of set in sockets of silver and tongue and grooved into each other.

Over the top of these golden covered boards that were held upright by these golden rings and these gold overlaid sticks that went through the rings, holding them in their upright position. The first covering over it, as you would go inside, of course, you would see the gold walls. And you would see then in the ceiling the linen colored embroidery, the work of linen, the first covering over the top, the linen covering.

Over the top of that, there would be a goat's hair covering. Over the top of that, there would be these ram skins that were dyed red. And over the top of that, the badger skins that were sort of waterproof to keep the thing waterproof inside.

As you would enter this gold staved little building that was actually 45 feet long and 15 feet wide, you'd be entering it also, pulling back the curtain, entering from the east. Over on your left hand side, as you would enter, over on this side, there would be this candle holder with seven candles of which this is sort of a model up here. With the lights flickering in the top of it, the wicks in the oil kept burning constantly.

Over on your right hand side, there would be this little low table of about 3 feet by 18 inches or so on the top. And it was overlaid with gold and you would see 12 loaves of bread sitting on this little table to the right. The loaves would be changed every week.

Directly in front of you, there would be another beautifully embroidered curtain. This curtain having the cherubims embroidered on it and in front of it, there would be a little golden altar with four horns on it. The altar of incense where the priest would come and wave the little incense burners before this altar of incense.

And behind this curtain, then you would enter into a room that was a 15 foot cube. Again, on the walls, on the sides and the back, you would see just the gold of the overlaid acacia boards. Above your head again, you'd see the fancy embroidered work of the fine linen, gold, purple, blue and red with the cherubims and all embroidered in it.

You would see in this room a golden box with a golden lid and upon the golden lid, there were these two golden cherubim that were carved there on the lid. Of course, you wouldn't see it because only the high priest could see that and only once a year. And thus, you have an idea of the tabernacle where God met the people.

And thus, the thing was made according to the plan that God had given. And now, the time has come really for the anointing of the thing. And in verse 9, Thou shalt take the anointing oil, anoint the tabernacle and all that is in it.

Thou shalt hallow it and the vessels thereof shall be holy. Thou shalt anoint the altar of the burnt offering and all of those vessels. Sanctify the altar.

It will be an altar most holy. Thou shalt anoint the laver, that brass laver with its foot and sanctify it. Thou shalt bring Aaron and his sons to the door of the tabernacle of the congregation and wash them therein that laver, that bathtub that was there.

And thou shalt put upon Aaron the holy garments and anoint him and sanctify him that he may minister unto me in the priest's office. And thou shalt bring his sons and clothe them with coats. And thou shalt anoint them as you did anoint their father, that they may minister unto me in the priest's office.

For their anointing shall surely be an everlasting priesthood throughout their generations. And thus did Moses according to all that the Lord commanded him, so he did. And it came to pass in the first month in the second year on the first day of the month that the tabernacle was reared up.

So the second year they came out of Egypt. On the first month which was the celebration of when they came out because they came out on Passover. They then raised up this tabernacle there in the wilderness.

And Moses reared up the tabernacle, fastened the sockets, and set up the boards and put the bars in it and reared up the pillars. Now there were four pillars that were across the front of the golden pillars and also on the inside before the Holy of Holies. He spread abroad the tent over the tabernacle, put the covering of the tent upon it as the Lord commanded him.

He took and put the testimony in the ark. And so the testimony would be these two little tables of stone upon which had been etched the Ten Commandments. They were put in this ark.

And he put the mercy seat above it. He brought the ark into the tabernacle, set the veil of the covering and covered the ark of the testimony as the Lord had commanded him. He put the table in the tent of the congregation on the side of the tabernacle northward.

As I say, it was on the east end. It would be over here on the right side on the northward side without the veil. He set the bread in the order upon it before the Lord as the Lord commanded him.

He put the candlestick over against the table on the left side, the south side of the tabernacle. He lighted the lamps before the Lord as the Lord commanded him. He put the golden altar in the tent before the veil.

And there he began to burn the sweet incense on it as the Lord commanded. He set up the hanging at the door of the tabernacle, that is the curtain that covered the front. And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation and offered upon it the burnt offering and the

meal offering as the Lord had commanded Moses.

And he set the labor between the tent of the congregation and the altar and he put water in it to wash everything. And Moses and Aaron and his sons washed their hands and their feet at it. And then they went into the tent of the congregation and when they came near to the altar they washed as the Lord commanded Moses.

And he reared up the court round about the tabernacle, that is that seven and a half foot curtain hanging the court gate so Moses finished the work. Then, a cloud covered the tent of the congregation and the glory of the Lord filled the tabernacle. And Moses was not able to enter in unto the tent of the congregation because the cloud was abiding on it.

And the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle the children of Israel went onward in all their journeys. But if the cloud was not taken up then they journeyed not till the day that it was taken up for the cloud of the Lord was upon the tabernacle by day the fire was on it by night in the sight of all of the house of Israel throughout all their journeys.

So can you imagine what that would be like as you are constantly reminded of the presence of God because the tabernacle was in the midst of the camp and the Israelites were encamped all around about the tabernacle and any night you could get up and look towards the tabernacle and you would see this fire of God hovering over that tabernacle. That must have been awesome. You know, if you had insomnia you get up at night and you go out to take a walk looking towards the tabernacle you would see this fire of God's presence.

During the day looking towards the tabernacle you would see this cloud resting there. When the cloud would lift and move then the people would go and fold the whole thing up and carry it off and they would follow the cloud until the cloud would stand still. They would set the tabernacle the cloud would come down and set upon the tabernacle and thus they were led through the forty years in the wilderness constantly reminded of the presence of God as they looked at the tabernacle the place of meeting.

But I love that verse that declared the glory of the Lord filled the tabernacle. Oh, you know the heavens of heavens cannot contain God but when you experience the presence of God the glory of God filling the house my heart longs to experience more of the glory of God in my life. I would like to see us all just take off someday and just spend the day here just waiting upon God opening our hearts to him and worship and praise throughout the day just that we might see the glory of the Lord fill his house the tabernacle the place of meeting this is the place where we come to meet God of course we meet God everywhere we are but we're as the body collectively we come to meet God.

How glorious it would be to see the glory of the Lord just filling this place. Father with Moses we pray that we might see thy glory. God we pray that you'll captivate our hearts with thyself that we will become less interested in the glory of the world and more interested in the glory of God.

Oh, Father demonstrate thy glory to thy people let them experience Lord the glory of your presence during this week. Oh God draw us away from the world and draw us unto thyself and bring us unto thyself Lord in a special way in Jesus name we ask it.

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