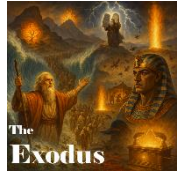




**It is Finished:
God's Glory Finds a Home
Exodus 39:32-40:38
(Lesson #39)**



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39:32 Thus all the work of the tabernacle of the tent of meeting was finished, and the people of Israel did according to all that the Lord had commanded Moses; so they did. 33 Then they brought the tabernacle to Moses, the tent and all its utensils, its hooks, its frames, its bars, its pillars, and its bases; 34 the covering of tanned rams' skins and goatskins, and the veil of the screen; 35 the ark of the testimony with its poles and the mercy seat; 36 the table with all its utensils, and the bread of the Presence; 37 the lampstand of pure gold and its lamps with the lamps set and all its utensils, and the oil for the light; 38 the golden altar, the anointing oil and the fragrant incense, and the screen for the entrance of the tent; 39 the bronze altar, and its grating of bronze, its poles, and all its utensils; the basin and its stand; 40 the hangings of the court, its pillars, and its bases, and the screen for the gate of the court, its cords, and its pegs; and all the utensils for the service of the tabernacle, for the tent of meeting; 41 the finely worked garments for ministering in the Holy Place, the holy garments for Aaron the priest, and the garments of his sons for their service as priests. 42 According to all that the Lord had commanded Moses, so the people of Israel had done all the work. 43 And Moses saw all the work, and behold, they had done it; as the Lord had commanded, so had they done it. Then Moses blessed them.

We ended here last week. The bottom line, according to verse 32, **Israel did all that Yahweh had commanded them to do** and the work of constructing the tabernacle is now finished!

The book of Exodus records a monumental achievement of obedience. **Verse 32** serves as the capstone of this section: *“Thus all the work... was finished, and the people of Israel did according to all that the Lord had commanded.”*

The Hebrew verb used here, *kalah* (finished/completed), echoes the language used in Genesis 2:1–2 regarding the completion of Creation. Just as God established order in the cosmos, Israel has established order for the dwelling of the Creator among His people.

Equally, this refrain, which we observed last week, we see repeated here in verse 32, namely that Moses did: *all that the Lord had commanded.*” You see it again in verse 42 and again in verse 43.

SO YOU KNOW: The phrase **“Lord had commanded”**, is used 16 times just in chapters 39 and 40. What we are seeing, and Moses is careful to record is that Moses and the nation are constructing and building, **precisely as Yahweh has commanded** them.

Like the nation of Israel, at least here in this moment, God expects for us to do all that He has commanded, He expects, and Rich taught on while I was away, our obedience.

Now when I say that it is important to clarify. We were not saved because we are obedient, nor are we “kept” because we are obedient, but none the less our Father expects us to walk in obedience to His Word and trust me when I say this, He is willing to take us to the woodshed, for our own ultimate good

The Bible consistently presents obedience as the defining mark of genuine faith and love for God. Jesus teaches that keeping His commandments demonstrates love for Him: *“If you love me, you will keep my commandments. (Jn 14:15, ESV).*

Vs 33- We see the Inspection and the Blessing The bringing of the components to Moses is not merely a **logistical handover**; it is a **liturgical necessity**. Moses, had been on the mountain and received the

“**pattern**” or “**blueprint**” (Ex 25:9, 40), now acts as the divine auditor. Moses reviewed everything against the heavenly archetype.

Verses 33b – 41 cover everything that we previously read about.

Here we see, all of the courtyard components, with its furnishings, the bronze altar with its grate along with the bronze laver, along with all the proper utensils, they brought it all to Moses.

Then we see the tabernacle proper, the boards overlaid with gold, the poles overlaid with gold, the veil and the screen, even the four coverings of the Tabernacle, the one of blue, purple, and scarlet, with cherubim embroidered on it, the goats hair covering, the dyed red ram skin covering, and the goatskin covering they brought it all to Moses.

The furnishing of the Holy Place, the Golden Table of Showbread, the Golden Altar of Incense, the Golden Menorah, along with all the appropriate utensils they brought it all to Moses.

The anointing oil and the incense for burning, as well as the showbread, they brought it all to Moses.

The garments of the priests, and the royal garments of the High Priest, they brought it all to Moses.

After months of labor, the work was now completed, and they brought it all to Moses.

Vs 43 - When Moses observes the work, he sees that they had done it “*as commanded.*”

This is the ultimate commendation. Moses then pronounces a **blessing**. In the priestly tradition, to bless is to invoke God’s favor and life-giving power. Because the people submitted their own creative impulses to the divine mandate, they were now positioned to receive the fullness of God’s presence.

Messianic Typology: The Tabernacle is a shadow of the Incarnation. Just as the Tabernacle was the place where God’s presence (*Shekinah*) tabernacled among men, Jesus Christ is the ultimate “Tabernacle” (John 1:14). His life was the perfect execution of the “blueprint” of the Father’s will.

It is finished! We now move into the final chapter of the book of Exodus!

40:1 *The Lord spoke to Moses, saying, 2 ”On the first day of the first month you shall erect the tabernacle of the tent of meeting.*

The Calendar of Consecration: Yahweh commands that the structure be erected on the “*first day of the first month*” (the month of Abib/Nisan).

Now, we do not know what day they completed the work, only the day that Yahweh commanded to tabernacle to be erected.

By tethering the erection of the Tabernacle to the New Year, the text signals a **new creation**.

Historical Context: The Israelites departed Egypt on the 15th day of the first month. By erecting the Tabernacle on the 1st day of the first month of the second year, approximately 11.5 months have elapsed.

We know that it took approximately 3 months to arrive at Sinai (Ex 19:1-2) with approximately 8.5 months spent at the foot of the mountain—including the two 40-day sessions on the mountain, the intercession periods, and the fabrication of the components.

The Lesson of Time: The math confirms a staggering reality. The people moved from the trauma of slavery to the precision of temple-building in less than a year. This transformation was only possible through a collective, disciplined adherence to God's instructions.

Vs 3 And you shall put in it the ark of the testimony, and you shall screen the ark with the veil. 4 And you shall bring in the table and arrange it, and you shall bring in the lampstand and set up its lamps. 5 And you shall put the golden altar for incense before the ark of the testimony, and set up the screen for the door of the tabernacle. 6 You shall set the altar of burnt offering before the door of the tabernacle of the tent of meeting, 7 and place the basin between the tent of meeting and the altar, and put water in it. 8 And you shall set up the court all around, and hang up the screen for the gate of the court.

With the components finished, the focus shifts to the *liturgical assembly*. Yahweh provides a specific sequence for the placement of these holy objects. Note that the sequence moves from the **inner sanctum** (the presence of God) outward to the **courtyard** (the place of human approach).

Vs 3 – The first instruction is to place the Ark of the Testimony behind the veil. The Hebrew word used for “screen” here is *sakak*, which carries the sense of covering, protecting, or hedging. By placing the veil, Moses is creating a boundary that protects the holiness of the Ark.

This is the moment the furniture transitions from a “craftsman’s project” to a “sacred throne.” The Ark represents the presence of the King, and the veil acts as the border between the finite and the Infinite.

Messianic Typology: In the New Testament, the veil of the Tabernacle/Temple signifies the humanity of Christ (Hebrews 10:20). When Jesus died, this veil was torn from top to bottom (Matthew 27:51), signaling that the barrier between man and the throne of God had been permanently removed through His sacrifice.

Vs 4-5 - Yahweh instructs the arrangement of the Table, the Lampstand, and the Incense Altar.

The Golden Altar (The Altar of Incense): While physically in the Holy Place, the incense was intended to rise as a “fragrant aroma” before the Mercy Seat. The writer of Hebrews (Hebrews 9:4) implicitly links the incense to the Most Holy Place because its *purpose* was to cloud the presence of God with the prayers of the saints (Revelation 8:3-4).

The Courtyard: The Approach to God (vv. 6-8) The placement of the Bronze Altar and the Laver follows a logical progression: the Altar (atonement) must come before the Laver (cleansing).

It is interesting that Moses is not commanded to light the fire on the bronze altar. Later, in Leviticus 9:24, the fire comes down from the *presence of the Lord* and consumes the burnt offering. The fire of the altar finds its genesis from Yahweh Himself.

The Water of Preparation: The Laver is placed between the Altar and the Tent. A priest cannot enter the presence of God without first passing through the water of purification. This teaches a critical principle: *Atonement (the Altar) provides access, but sanctification (the Laver) provides fitness for service.*

Points of Application:

1. **Divine Order in Worship:** Just as God gave a specific sequence for setting up the Tabernacle, we do not approach God based on our own initiative, but by responding to the order God has established: we come through the atonement of Christ and the cleansing of His Word.
2. **The “Cloud” of Prayer:** Like the incense altar placed strategically before the veil, our prayers are intended to be a constant, pleasing aroma before the throne of God. This forces a question for each of us: How is our prayer life?

Vs 9 ”Then you shall take the anointing oil and anoint the tabernacle and all that is in it, and consecrate it and all its furniture, so that it may become holy. 10 You shall also anoint the altar of burnt offering and all its utensils, and consecrate the altar, so that the altar may become most holy. 11 You shall also anoint the basin and its stand, and consecrate it.

In these verses, the Tabernacle undergoes a transformation. The materials, the gold, the acacia wood, the bronze, they were all once common, used for building and labor. Through the application of the holy anointing oil, these items are removed from the sphere of the common and placed firmly into the sphere of the holy (*qodesh*).

The anointing oil described here is the same “anointing oil of the sanctuary” defined earlier in Exodus 30:23–25. It was a proprietary, expensive, and sacred blend that was not to be imitated or used for common purposes.

Theological Insight: The oil is a physical symbol of the Holy Spirit. Just as the Tabernacle was useless without the oil, the work of the Church today, our structures, our programs, and our “labor”, is devoid of spiritual life without the **anointing of the Spirit of God**.

The “Most Holy” Distinction: Note the escalation of language. While the Tabernacle and its internal furnishings are to be “*holy*” (v. 9), the Altar of Burnt Offering is explicitly designated as “*most holy*” in verse 10. In the Hebrew literally *qodesh, qodesh*. The Altar, where the lifeblood of the sacrifice was shed, was the most critical point of contact between a sinful nation and a holy God. It required the highest degree of sanctification.

The title “**Messiah**” (*Mashiach*) means “**The Anointed One.**” Just as the Tabernacle was anointed to become a dwelling place for God, Jesus Christ was anointed by the Father with the Holy Spirit (Acts 10:38) to become the ultimate dwelling place of God among humanity. Every piece of furniture in the Tabernacle serves as a **pointer to Him**.

Vs 12 Then you shall bring Aaron and his sons to the entrance of the tent of meeting and shall wash them with water 13 and put on Aaron the holy garments. And you shall anoint him and consecrate him, that he may serve me as priest. 14 You shall bring his sons also and put coats on them, 15 and anoint them, as you anointed their father, that they may serve me as priests. And their anointing shall admit them to a perpetual priesthood throughout their generations.” 16 This Moses did; according to all that the Lord commanded him, so he did.

The Tabernacle is now prepared; it is holy, anointed, and ready to function. However, a holy dwelling requires holy ministers.

Yahweh commands that Aaron and his sons be brought to the entrance, washed with water, clothed in holy garments, and anointed.

Stuart in his commentary makes an important observation: “*But there is an important significance in the wording here: it is partly predictive in saying that ‘their anointing will be to a priesthood that will continue ...’ In fact, that anointing would take place some days later, in the event described in Lev 8.*”

In Leviticus chapter 8, we have the narrative of the ordination service.

The “*washing with water*” denotes the necessity of moral and ritual purity before entering the presence of God. The “*anointing*” acts as the divine seal, conferring the authority to stand between the people and the Almighty.

The High Priest vs. The Priests: The anointing was universal, but the *pouring* of the oil was unique to the High Priest. This evokes the imagery of Psalm 133:1-2.

Here the oil of anointing on Aaron’s head represents the overflow of God’s blessing, cascading down to the entire community. It is a beautiful picture of unity: the blessing at the head reaches the very edges of the robes.

Vs 15 – The anointing shall admit them to a “*perpetual priesthood.*” Notice the language, this was a “perpetual” priesthood, the Hebrew word is (*olam*) “*everlasting.*” It was to be throughout their generations.

Theological Synthesis: The Mosaic Covenant established a temporal, earthly priesthood that served as a pedagogical “shadow” of a far greater reality. Remember what we read in Jeremiah 31:31-34.

Hebrews 7–9 explains that the Levitical priesthood was limited by the **mortality of the priests** and the **insufficiency of the animal sacrifices.**

These priests were **placeholders**, pointing forward to the arrival of the **Great High Priest, Jesus**, who serves according to the order of **Melchizedek**—a priesthood that is truly and eternally “**perpetual.**”

Vs 16 – Here we find the rhythmic, beautiful conclusion that we have observed so many times in chapters 39 and 40: “*This Moses did; according to all that the Lord commanded him, so he did.*”

Reflecting on the arc of Moses’ life—from the burning bush, where he offered five excuses to avoid God’s call (Exodus 3–4), to this moment of absolute, detailed obedience—we see the true work of the wilderness. God did not just use the wilderness to build a Tabernacle; **He used the wilderness to build a man.**

APPLICATION: The transition from “reluctant” to “instantly obedient” is not just for biblical characters; it is God’s desired trajectory of every one of His sons and daughters.

Often, we look for God in the success, but He is frequently doing His deepest work in the “confusing and hard” seasons of our lives.

Vs 17 In the first month in the second year, on the first day of the month, the tabernacle was erected. 18 Moses erected the tabernacle. He laid its bases, and set up its frames, and put in its poles, and raised up its pillars. 19 And he spread the tent over the tabernacle and put the covering of the tent over it, as the LORD had commanded Moses.

The text shifts from **instruction** to **action**. The transition is marked by a specific temporal marker: “*In the first month in the second year, on the first day of the month.*” This is exactly one year (minus the two weeks of the initial Exodus) since Israel had been slaves in Egypt.

They have moved from being “**subjects of Pharaoh**” to “**subjects of Yahweh,**” and their new center of gravity is the Tabernacle.

In verse 18, we see **Moses performing the labor**. It is a striking image: the leader who received the vision on the mountain is now the one physically setting the silver sockets and raising the frames.

The Tabernacle was a masterpiece of modular engineering. The “bases” were heavy silver sockets that anchored the structure in the shifting desert sands.

Vs 19 - The repetition of “*as the LORD had commanded*” serves as a refrain of theological validation.

It is clear from the context that the Tabernacle could be erected in a single day.

By erecting it in one day, Moses demonstrated that the presence of God among His people was not tethered to a static, permanent location, but was ready to “**move**” with them through the wilderness.

Vs 20 He took the testimony and put it into the ark, and put the poles on the ark and set the mercy seat above on the ark. 21 And he brought the ark into the tabernacle and set up the veil of the screen, and screened the ark of the testimony, as the Lord had commanded Moses.

After the structure was raised, Moses performed the final, most sacred installation. He took the “**Testimony**” the tablets of the Decalogue—and placed them inside the Ark.

By placing the tablets *inside* the Ark, they became the foundation for the Mercy Seat. God’s throne is built on his Word.

The architecture of the Mercy Seat is profoundly theological: The Law (the Testimony) demands justice, but the Mercy Seat provides the covering for the people. Justice and Mercy meet at the Ark.

Verse 21 notes that Moses “**screened the ark of the testimony.**” This is a fulfillment of the command in verse 3. The veil was the final boundary. By screening the Ark, Moses established that the presence of the Lord is not to be accessed casually. It is a presence that is “hedged in” by holiness.

While the tablets in the Ark represented a covenant that Israel frequently broke, Jesus is the only human to have fully “**contained**” the law within His heart. As it is written, “*Your law is within my heart*” (Ps 40:8).

Romans 3:25 identifies Jesus as the very “propitiation” (a term often translated from the same root as Mercy Seat). He is the place where God’s justice and mercy meet for the world. When Moses installed the Mercy Seat, he was installing a physical shadow of the Savior who would one day stand in the gap for all humanity.

Vs 22 He put the table in the tent of meeting, on the north side of the tabernacle, outside the veil, 23 and arranged the bread on it before the Lord, as the Lord had commanded Moses.

In the carefully orchestrated layout of the Holy Place, Moses places the Table of Showbread on the north side, outside the veil. This positioning is intentional.

Vs 23 - Moses “**arranged**” the bread. This was not a passive act; it was a weekly, priestly duty. Twelve loaves were placed, representing the twelve tribes of Israel. It was a constant visual reminder that the entire nation was sustained by His face, His presence, and His favor.

Again we read, Moses did this **As the Lord had commanded!**

Messianic Typology: Jesus is the ultimate Bread of Life (John 6:35).

Vs 24 He put the lampstand in the tent of meeting, opposite the table on the south side of the tabernacle, 25 and set up the lamps before the Lord, as the Lord had commanded Moses.

With the Table of Presence positioned, Moses now installs the Golden Lampstand (*Menorah*) on the south side.

Vs 25 - The word translated “*set up*” is normally translated “to ascend.” In the Tabernacle service, the priests were responsible for ensuring the lamps were “set up” or “made to ascend.”

In the dark, windowless interior of the tent, the Menorah was the only light source.

Symbolic Depth: By using this term, the text suggests that the light produced by the Menorah was not merely meant to disperse the darkness of the Holy Place, but was a liturgical act of offering. The light was “ascending” toward the Presence of God located in the Most Holy Place just behind the veil. It represents the light of revelation—God’s truth—rising up to meet Him.

Vs 25 – Notice Moses set up the lamps... *as the Lord had commanded...*

Messianic Typology: The True Light The Menorah, with its seven branches, is a powerful typology for the coming Messiah (Joh 8:12).

In the book of Revelation, Jesus is seen walking among seven golden lampstands (Rev 1:13). He is the source of the oil, the flame, and the ascending light.

Reflection: Just as Jesus is the light of the world, the Church is called to be the light of the world, but we must remember that we have no light of our own, rather we reflect His light.

Like the lamps, our light is “set up” (caused to ascend) only because we are fueled by the Spirit.

Vs 26 He put the golden altar in the tent of meeting before the veil, 27 and burned fragrant incense on it, as the Lord had commanded Moses.

Moses now places the Golden Altar directly before the veil. This location is strategically significant: it is the point closest to the Ark of the Testimony that a priest could reach on a daily basis.

In the biblical worldview, scent is tied to presence and memory. By burning “*fragrant incense*”, the priest was creating a cloud of smoke that would drift over the veil into the Most Holy Place.

Vs 27 - Notice, Moses burned the fragrant incense, *as the Lord had commanded...*

The Golden Altar is a beautiful shadow of Christ’s role in our lives today:

Just as the incense was to be burned “continually” (Ex 30:8), Hebrews 7:25 tells us that Jesus “*always lives to make intercession*” for those who draw near to God through Him.

Paul describes Christ’s sacrifice as “*a fragrant offering and sacrifice to God*” (Eph 5:2). Christ’s life and death were the ultimate “fragrant” offering that ascended before the Father.

Vs 28 He put in place the screen for the door of the tabernacle. 29 And he set the altar of burnt offering at the entrance of the tabernacle of the tent of meeting, and offered on it the burnt offering and the grain offering, as the Lord had commanded Moses.

With the interior of the Tent complete, Moses moves to the entrance—the point of transition from the common ground of the camp to the holy ground of the sanctuary.

Throughout the wilderness, Israel was prone to “doing what was right in their own eyes.” Here each step of the way, Yahweh keeps reminding us Moses did, *as the Lord had commanded...*

By placing this refrain at every step—the screen, the altar, the offerings—the text is meticulously documenting a “correction” of Israel’s rebellion.

APPLICATION: What about you and me, are we closer to Yahweh than we have ever been. **If not, why not?**

Vs 29 - Moses sets the Bronze Altar at the entrance and offers the first sacrifices. Although we are not told here, (Lev 9:24), the fire that consumes the offering is **divine fire**—it descends from the Presence of the Lord:

Vs 29 - Along with the burnt offering (total surrender), Moses offers the grain offering (acknowledgment of God’s provision). The altar is now fully functional, representing the dual need for atonement and gratitude.

Vs 30 He set the basin between the tent of meeting and the altar, and put water in it for washing, 31 with which Moses and Aaron and his sons washed their hands and their feet. 32 When they went into the tent of meeting, and when they approached the altar, they washed, as the Lord commanded Moses.

Vs 30 – Moses set up the Laver between the Altar and the Tent. This creates a powerful sequence:

1. **The Altar:** Atonement (The blood that saves).
2. **The Laver:** Sanctification (The water that purifies).

This dual outpouring signifies the double work of Christ: His blood atones for our guilt (the Altar), and His Spirit and the Word cleanse us from the contamination of the world (the Laver).

It is noteworthy that John records that when the soldiers pierced Jesus' side, “*blood and water*” flowed out of His side. (Joh 19:34).

Next Moses records that they did wash themselves: “*when they went into the tent of meeting, and when they approached the altar.*”

The Theology of Constant Cleansing It is significant that the text links the washing to *both* entering the Tent and approaching the Altar.

Notice, with the rhythmic beat we have quick grown accustomed they washed, *as the Lord commanded.*

By this point, the repetition is clearly intentional. It highlights that the priesthood was not merely a position of privilege, but a position of **disciplined obedience**. They were not permitted to “wing it.”

By highlighting the priests' constant, routine washing, the text is showing us the **safeguard** that God provided for them. If they stayed clean, they stayed safe in His presence.

Vs 33 And he erected the court around the tabernacle and the altar, and set up the screen of the gate of the court. So Moses finished the work.

Verse 33 acts as the final period on a long, arduous, sentence of obedience. Moses stands back, surveying the perimeter: the courtyard, the altar, and the final screen at the gate. Everything is in its place.

“So Moses finished the work” In the Hebrew text, the sense of finality is absolute. There is no aspect of the plan left undone. This verse echoes the language of Genesis 2:1–2, where the work of Creation is finished. The Tabernacle is, in essence, a “micro-creation” and now it is **“finished.”**

When Moses finished, he had not merely **“done his best”**; he had done exactly **“as the Lord had commanded.”** We often equate “finishing” with speed or volume, but God equates finishing with **fidelity.**

The Temptation to Ease Up: It is easy to start well, but finishing requires a unique brand of grace. The wilderness was long, the desert heat was intense, and the details were taxing. Yet, Moses did not abandon the task when the work became monotonous.

Most of us are in the final chapter of our life. It is what we do in these final chapters that puts an exclamation mark or a question mark on our chapter of God’s story. Starting well is good, but **finishing well is critical.**

From a human perspective the tabernacle is finished. Everything we have read up to this point—the gold, the curtains, the blood, the washing—has been **preparation.** If the story ended here, it would be a story about a **beautiful, empty tent.**

The stage is set. The Israelites have done their part. Now, the Creator must do His.

We are standing at the threshold of the most transformative moment in Israel's history—the moment the **Kabod** (Glory) of Yahweh descends to **claim the house built for Him.**

Vs 34 Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle.

The text describes a seismic shift in the relationship between Yahweh and His people. The “Cloud” (**Anan**), which had served as a guide through the wilderness, now performs its primary function: it settles. It moves from being a mobile canopy to a permanent, localized **manifestation of the Presence.**

While the word *Shekinah* is not explicitly in the Hebrew text of Exodus, it is the rabbinic term derived from the root **shakan** (“to dwell”). The text says, **“the glory of the Lord filled the tabernacle.”**

The Hebrew word for “glory” is **Kabod**, which literally means “weight” or “heaviness.” When the **Kabod** fills the Tabernacle, the structure becomes an extension of Heaven. It is the earthly intersection of the divine.

Something very similar happened when Solomon dedicated the temple (2 Ch 7:1-3, ESV).

This moment proves beyond any doubt that God *wants* to be near His people.

APPLICATION: Jesus coming and dwelling among us proved beyond any doubt that God wants to be near His people. Sending the Holy Spirit, proves that God wants to be **in His people!**

QUESTION: What if the glory of the Lord were to fill our lives today? What would that look like for each of us? Is there anything that would change in our lives?

Remember what Paul taught (1 Cor 3:16; 1 Cor 6:19-20).

35 And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the Lord filled the tabernacle.

Verse 35 presents a striking paradox: the very structure Moses labored to build to *facilitate* a meeting with God, and it now becomes impossible for him to enter that structure.

Why could Moses not enter? The text says it was because *“the cloud settled on it, and the glory of the Lord filled the tabernacle.”*

Moses, the architect and the leader of Israel, is reminded that he is not the Master of the House; he is merely a guest. The intensity of God’s presence was so great that it transcended the capacity of the man who served Him.

When God truly occupies a space, He completely dominates it.

In the Old Covenant, the Glory excluded all, even the Priest; in the New Covenant, the Glory invites the all who will come. We no longer stand outside, barred by glory; through Christ, we are invited to *“draw near with confidence to the throne of grace”* (Hebrews 4:16).

APPLICATION: We often say we want the *“glory of God”* in our lives, our churches, or our projects. But are we prepared for the reality that His glory might actually *displace* something?

Vs 36 Throughout all their journeys, whenever the cloud was taken up from over the tabernacle, the people of Israel would set out. 37 But if the cloud was not taken up, then they did not set out till the day that it was taken up. 38 For the cloud of the Lord was on the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their journeys.

The book of Exodus ends not with a static scene, but with a life in motion. The Tabernacle, having been filled with the *Kabod* (Glory), now functions as the “mobile throne” of Yahweh.

The text notes that Israel would not set out until the Cloud moved, and they would not stay a moment longer than the Cloud rested. This represents a total surrender of their schedule, their direction, and their autonomy to Yahweh.

Verse 38 emphasizes that this was *“in the sight of all the house of Israel.”* This was a communal reality. God did not lead the nation through secret messages given only to the elite; He led through a manifest, visible presence that the entire congregation could see.

It was an unmistakable declaration: **The King is leading the camp.**

As we read in Ex 39:32 and Ex 40:33, the work was **finished**. But the **living** and associated **journey** had just begun!

The same is true for you and I. A little less than 2000 years ago, as best I can tell on April 3rd, 33AD (by our modern method of reckoning time) on a hill outside the city of Jerusalem. The Son of God who was also the son of Man was crucified, yet He had done no wrong, and there on the cross he bore the judgment of God for our sins, and He poured out His life’s blood.

It was there that the God man declared in a clear and unmistakable manner, **Τετέλεσται, it is finished, it is performed, it is completed!**

The Tabernacle was the shadow; the Cross is the reality. The blood sprinkled on the bronze altar in the courtyard was a temporary cover for sin, but the blood shed on the hill of Golgotha was the final, full, and complete payment.