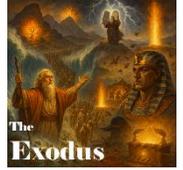




The Ark and the Mercy Seat! Exodus 25:1-22 (Lesson #26)



As we prepare to spend the next several weeks studying the tabernacle and its furnishings, it's valuable to start with a wide-angle view, a visual and conceptual map of the tabernacle (**mishkan**, מִשְׁכָּן, “dwelling place”) and everything within it. When we grasp the whole structure first, the significance of each part becomes much clearer.

Overview of the Tabernacle and Its Setting

The Location of the Tabernacle in Israel's Camp

The tabernacle was placed **at the very center** of Israel's camp (Num 1–2). This arrangement visually proclaimed that **God dwelled in the midst of His people** (Ex 29:45–46). The tribes encamped around the tabernacle in a precise formation, each under its banner.

The tabernacle complex began with the **outer courtyard** (100 cubits long x 50 cubits wide), approximately **150 feet by 75 feet** (Ex 27:9–18).

Features of the Courtyard

Linen fence:

- Fine twisted linen (5 cubits high), about **7.5 feet high**, slightly above eye level.
- Supported by **60 pillars** with **bronze bases** and **silver capitals**.

Inside the courtyard stood the first two pieces of furniture.

1. The Bronze Altar

- The Bronze Altar was the first object encountered upon entering.
- Made of acacia wood overlaid with **bronze**—a metal associated with judgment and durability.
- Used for burnt offerings, sin offerings, and peace offerings (Lev 1–7).

2. The Bronze Laver

- A basin constructed of bronze filled with water for priestly washing (Ex 30:17–21).
- Symbolized cleansing and purity after sacrifice.

Behind the laver stood the tabernacle proper. Basic construction of the tabernacle:

- The walls were constructed of acacia wood frames that were overlaid with gold.
- Boards (like ribs) were used to provide stability, and they too were overlaid with gold.
- The wooded boards slid into silver sockets that formed the bottom edge or bottom silver molding.
- There was no roof and the coverings which we will talk about next formed the roof.

The Four Coverings (Ex 26):

1. **Fine linen** embroidered with cherubim (inner layer).
2. **Goat's hair** (second layer).
3. **Ram's skins dyed red** (third layer).
4. **“Tahash” skins**—often translated as badger, porpoise, or sea-cow (outer layer).

From the outside, the tabernacle looked plain and unattractive—an important theological point. God's glory was **hidden** beneath humble coverings, foreshadowing Christ, of whom Isaiah says, “*He had no form or majesty that we should desire Him*” (Isa 53:2).

Dimensions: (30 x 10 x 10 cubits) ~ **45 feet long, 15 feet wide, 15 feet high**. Divided into two rooms:

- **The Holy Place** (30 × 15 feet).
- **The Holy of Holies** (15 × 15 feet), a perfect cube—symbolizing perfection and echoing the shape of the future New Jerusalem (Rev 21:16).

Inside, the gold-covered boards and embroidered ceiling created a breathtaking interior—heavenly glory above, common earth beneath the priests’ feet. This contrast symbolized the meeting of heaven and earth.

The Holy Place. Entering the Holy Place, the priest encountered three pieces of furniture:

1. The Table of Showbread.

- Located on the **north/right side**.
- Held twelve loaves representing the twelve tribes (Lev 24:5–9).

3. The Golden Lampstand.

- On the **south/left side**.
- A central shaft with six branches, forming **seven lamps** fueled by pure olive oil.
- The only source of light in the Holy Place.

3. The Altar of Incense.

- Stood before the veil.
- Incense represents **prayer rising to God** (Ps 141:2; Rev 5:8).

Separating the Holy Place from the Holy of Holies was, The Veil.

- A richly embroidered curtain of blue, purple, and scarlet.
- Symbolized the barrier between God and humanity due to our sin.

The Holy of Holies. The inner sanctuary contained two related items, often thought of as one:

1. The Ark of the Covenant.

- An acacia wood chest covered in gold inside and outside.
- Ultimately it housed the tablets of the covenant, Aaron’s rod, and a jar of manna (Heb 9:4).

2. The Mercy Seat.

- A solid gold lid with two cherubim facing each other.
- The place where atonement blood was sprinkled on the Day of Atonement (Lev 16).

25:1-7 The LORD said to Moses, 2 "Speak to the people of Israel, that they take for me a contribution. From every man whose heart moves him you shall receive the contribution for me. 3 And this is the contribution that you shall receive from them: gold, silver, and bronze, 4 blue and purple and scarlet yarns and fine twined linen, goats' hair, 5 tanned rams' skins, goatskins, acacia wood, 6 oil for the lamps, spices for the anointing oil and for the fragrant incense, 7 onyx stones, and stones for setting, for the ephod and for the breastpiece.

The word for “contribution” is **תְּרוּמָה (terumah)**, meaning a lifted-up offering, something set apart for sacred use. This is not a tax or a compulsory levy. Instead, God specifies that the offering must come from **“every man whose heart moves him”**—a voluntary, Spirit-prompted act of worship.

The phrase “*you shall receive the contribution for Me*” is the theological anchor of the passage. Though Moses is the collection point, the offering belongs to Yahweh Himself. Israel is not funding Moses’ project; they are participating in God’s dwelling among them.

APPLICATION: This principle remains true today. When believers give, we may hand their gift to a church, a missionary, or a ministry, but the offering is ultimately **to the Lord**.

Giving is not merely meeting a need; it is an act of worship rooted in gratitude for God’s generosity. Paul echoes this in 2 Corinthians 9:7.

Beginning in verse 3, Yahweh lists the specific materials needed for constructing the tabernacle and its furnishings. The list is both practical and symbolic, reflecting beauty, durability, and theological meaning.

Metals

- **Gold, silver, and bronze** These three metals will appear throughout the tabernacle structure. Gold, the most precious, is used in the Holy of Holies; silver in structural bases; bronze in the outer courtyard. The gradation of metals visually reinforces the gradation of holiness as one moves inward.

Fabrics and Skins

- **Blue, purple, and scarlet yarns** These colors were costly and symbolically rich—blue for heaven, purple for royalty, scarlet for sacrifice.
- **Fine twined linen** The Hebrew term reflects an Egyptian loanword meaning something bleached.
- **Goats’ hair** Used for the second layer of the tabernacle covering.
- **Tanned rams’ skins** Dyed red, likely symbolizing consecration and sacrifice.
- **“Tachash” skins** A difficult term. Translations vary, badger, porpoise, sea cow, or simply “durable leather.” Whatever the exact species, this was the tough outermost layer.

Wood

- **Acacia wood (*shittim*)** A dense, insect-resistant hardwood common in the Sinai and Arabian deserts. Its durability made it ideal for sacred furniture.

Oil and Spices

- **Olive oil** for the lampstand.
- **Spices** for the anointing oil and incense. These ingredients will be described in detail later (Ex 30). The fragrant incense symbolizes prayer (Ps 141:2; Rev 5:8).

Stones

- **Onyx stones and other precious stones** These will be mounted in the high priest’s **ephod** and **breast piece** (Ex 28). The high priest will literally bear the names of Israel before Yahweh.

One may wonder. Where Did Israel Get These Materials? The sheer volume and value of these materials raises an obvious question: **How did a nation of former slaves acquire such wealth?**

Scripture answers this repeatedly, First Yahweh told Abraham this in (Gen 15:14), then we see what Yahweh told Moses at the burning bush (Ex 3:19-22). Then we read what Moses directed the people in (Ex 11:2-3), finally we read this in (Ex 12:35-36). Alos, we are right to suspect that there would have been spoils taken when Israel defeated the Amalekites (Ex 17:8-16). And do not forget what we read in (Ex 12:38).

Thus, the materials for the tabernacle were not random possessions—they were **God’s provision**, given in advance so that Israel could build His dwelling place.

Warren Wiersbe notes that the tabernacle used approximately **one ton of gold** and **over three tons of silver**. In modern terms, this would amount to well over **\$175 million** in precious metals alone. Current price of gold is \$5,190 dollars per ounce, that would equate to a total modern-day value of \$166,862,374. Current price of silver is 87.80 per ounce, that would equate to a modern-day value of \$8,468,506.

Vs 8-9 *And let them make me a sanctuary, that I may dwell in their midst. 9 Exactly as I show you concerning the pattern of the tabernacle, and of all its furniture, so you shall make it.*

The opening command is breathtaking in its simplicity and staggering in its implications. Israel is to build Yahweh a *sanctuary*—a מִקְדָּשׁ (**miqdāsh**), a holy place set apart—so that the living God might **“dwell in their midst.”**

Nothing in Scripture up to this point has prepared us for this. The God whom **“the heavens cannot contain”** (1 Kgs 8:27) now declares His intention to take up residence among a redeemed but still sinful people.

The word for **“tabernacle”** in verse 9 is מִשְׁכָּן (**mishkān**), from the root *shakan*, **“to dwell.”** It is not merely a religious structure; it is a **dwelling place**—a visible sign that the Holy One has chosen to live among His covenant people.

Vs 9 - Yahweh insists that the sanctuary be built **“exactly as I show you.”** Israel is not free to improvise. Moses is not an architect but a steward of revelation. The sanctuary is not a human attempt to reach God; it is God’s gracious provision for how He will dwell with His people.

This highlights an important truth. The law reveals God’s character; the tabernacle reveals God’s desire to be near. Both come from His initiative. Both are God’s designs.

Notice, they were to build this tabernacle, this מִשְׁכָּן (**mishkan**), according to the specific pattern that Yahweh would provide.

It is worth noting at this point what the writer of Hebrews says (Heb 8:4-5). Hebrews 8:4-5 reminds us that the earthly tabernacle was a **“copy and shadow of the heavenly things.”** Moses was commanded to build according to the pattern because the earthly sanctuary reflects a greater, heavenly reality. The tabernacle is not the ultimate; it is a divinely crafted symbol pointing beyond itself.

This point is expounded further in Hebrews 9:19-24. The earthly tent and its vessels were purified with animal blood, but the heavenly sanctuary required a **better sacrifice**—the blood of Christ.

Jesus, our great High Priest, entered not an earthly tent **“made with hands,”** but **“heaven itself, now to appear in the presence of God on our behalf.”** The tabernacle’s rituals, furnishings, and structure all whisper the gospel ahead of time. They are shadows cast backward from the cross.

Thus, as we study the tabernacle, we are not merely examining ancient architecture. We are beholding a God-given model of the heavenly throne room and a prophetic portrait of Christ’s redeeming work.

I said it two weeks ago: The Old Testament is the New Testament concealed. The New Testament is the Old Testament revealed.

As you consider that the tabernacle is the place where God dwells, I want to remind us what Paul declares in Colossians 2:9, or what Jesus said in John 2:19, or what John the Baptist said in John 1:14.

Every curtain, every piece of furniture, every ritual in Exodus 25-31 is a signpost pointing to Jesus.

The storyline that begins in Exodus finds its consummation in Revelation 21:1–3.

Vs 9 - Finally, the command that the furnishings be made *“according to the pattern”*

An important point here, the furnishings were to follow the blueprint Yahweh provided Moses. They were to construct all the furnishings, as Yahweh would describe to Moses. Second, Israel’s worship was to be shaped by God’s revelation, not human creativity or preference.

Yahweh now begins His instructions for the tabernacle by walking Moses through each furnishing that will occupy His dwelling place. As we move through these items, it is worth paying close attention not only to what *is* present—the materials, the dimensions, the functions—but also to what is conspicuously *absent*.

The tabernacle is intentionally sparse, its contents carefully chosen to reveal God’s character and His redemptive purposes. We have conducted our initial inventory of the seven pieces of furniture, now we will look a little deeper at each component. Our goal is not architectural minutiae, rather key connections and patterns that point forward to Jesus Christ, for—as Jesus Himself said—the Scriptures testify of Him.

The tabernacle, in many ways, is a Spirit-designed portrait of the One who would one day *“tabernacle”* among us. As you will see each of the seven items in the tabernacle point to Him!

Vs 10 *“They shall make an ark of acacia wood. Two cubits and a half shall be its length, a cubit and a half its breadth, and a cubit and a half its height.*

The first item God commands to be built is the ark. Its **primacy is intentional**: the ark is the **theological center of the entire sanctuary**. The Hebrew word for ark is אָרוֹן (*’ārōn*), a term used previously in Genesis 50:26 for Joseph’s coffin, but here referring to a sacred chest.

It is to be constructed of **acacia wood**, a dense, durable hardwood native to the Sinai region—resistant to rot, insects, and harsh climates. This makes it ideal for a portable sanctuary in the wilderness.

God then gives the dimensions: two and a half cubits long, one and a half cubits wide, and one and a half cubits high. Scholars note that the cubit varied slightly in length (roughly 18–20.5 inches). Using the shorter cubit, the ark would measure approximately: **Length**: ~3.75 feet, **width**: ~2.25 feet, **height**: ~2.25 feet.

In other words, the ark was about the size of a large wooden chest or small trunk—not an enormous piece of furniture, but one of immense significance. The **divine presence** is associated with it.

Vs 11 *You shall overlay it with pure gold, inside and outside shall you overlay it, and you shall make on it a molding of gold around it.*

After the craftsmen shaped the ark from acacia wood, they were commanded to cover it entirely—inside and out—with **pure gold**.

This double overlay emphasizes the ark’s holiness. Nothing about this chest was ordinary; every visible surface reflected the glory and purity of the God whose presence would be associated with it.

Moses is then instructed to fashion a **molding of gold** around the ark. The term can carry the sense of a decorative border or even a *“crown,”* as the King James Version renders it.

In the ancient world, such moldings often signified royalty or honor. Here, the golden crown visually marks the ark as the throne-footstool of Israel’s King (Ps 99:1; 1 Chr 28:2).

Though made of wood—humble, earthly, accessible—it is wrapped in gold, signaling divine majesty.

The combination of materials subtly anticipates the mystery of the incarnation: true humanity joined with true divinity, glory veiled in humility.

Vs 12 You shall cast four rings of gold for it and put them on its four feet, two rings on the one side of it, and two rings on the other side of it.

After describing the basic structure of the ark, God commands Moses to have **four rings of gold** made for it. The verb used for “cast” (**מָצַק** *matseq*) indicates the process of **pouring molten metal into a mold**, meaning the artisans needed to create precise forms into which the gold would be poured.

These golden rings were to be attached to the ark’s “**feet**” or corners. This is likely not the bottom of the ark, but rather the four corners of the ark, we would imagine likely towards the top of the ark. Two rings were placed on each side, forming a symmetrical set of four. Their function becomes clear in the next verses: they were designed to hold the **poles** by which the ark would be carried. As best I can tell these poles were installed on the shorter side of the ark, so it would have been carried broadside leading.

Because the ark represented God’s throne and His covenant presence with His people, it was never to be touched directly (2 Samuel 6:6–7). The rings were a permanent reminder of the holiness of the ark and the reverence required when moving it.

Vs 13-14 - You shall make poles of acacia wood and overlay them with gold. 14 And you shall put the poles into the rings on the sides of the ark to carry the ark by them. 15 The poles shall remain in the rings of the ark; they shall not be taken from it.

After giving instructions for the golden rings, the Lord commands Moses to make **carrying poles** for the ark. These poles were to be fashioned from **acacia wood**, the same wood used for the ark itself.

The poles, like the ark, were to be **overlaid with pure gold**, signifying that even the **practical, functional items** used for transport were to reflect the holiness of God and the sacredness of His presence.

This is a crucial point: **the ark had no handles and was never to be lifted, touched, or even stabilized by hand**. Touching the ark was forbidden because the ark symbolized the **throne and presence of Yahweh** among His people (Ps 80:1). To touch it was to presume upon His holiness.

An important detail follows in verse 15: “**The poles shall remain in the rings... they shall not be taken from it.**” This indicates that the poles were not merely temporary tools for transport—they were to be a **permanent part** of the ark’s design.

Even when the ark rested in the Holy of Holies, the poles stayed in place. This permanence communicated readiness: the God who dwelt among Israel was also the God who **led** Israel, and the ark had to be ready to move whenever He commanded.

Vs 16 And you shall put into the ark the testimony that I shall give you.

After giving instructions for the construction of the ark itself, the Lord tells Moses what is to be placed inside it: “**the testimony**” (תְּעֻדָּה, *ha ‘ēduth*).

The Hebrew word refers specifically to the **two tablets of the covenant**, the stone tablets on which God Himself would inscribe the Ten Commandments. Thus, the ark was fundamentally designed to house the covenant document between Yahweh and His people.

Moses expands on this later (Ex 31:18 and Ex 32:15-16).

These tablets were more than moral instruction; they were the covenant charter (Constitution) that defined the relationship between God and Israel. Placing them inside the ark symbolized that God’s rule, His law, and His covenant faithfulness were at the very center of Israel’s life and worship.

At first, the ark held only the **two tablets of the covenant** (Ex. 25:16). But over time, two additional memorial items were placed inside:

- **A golden jar of manna** (Ex. 16:33–34; Heb. 9:4)
- **Aaron’s staff that budded** (Num. 17:10; Heb. 9:4)

Each item served as a covenant witness:

1. **The tablets** testified to God’s righteous standards and Israel’s covenant obligations.
2. **The manna** testified to God’s faithful provision in the wilderness.
3. **The budding staff** testified to God’s chosen priesthood and His power to bring life from death.

Together, these items formed a kind of **covenantal archive**, reminding Israel who God is and who they were called to be.

SO YOU KNOW: The ark is referred to by many titles throughout Scripture, each emphasizing a different aspect of its significance:

- “**The ark**” (Ex. 25:16)
- “**The ark of the Testimony**” (Ex. 25:22)
- “**The ark of the covenant of the LORD**” (Num. 10:33)
- “**The ark of the covenant**” (Josh. 3:8)
- “**The ark of the LORD**” (Josh. 3:13)
- “**The ark of the covenant of God**” (Judg. 20:27)
- “**The ark of God**” (1 Sam. 3:3)
- “**The ark of the God of Israel**” (1 Sam. 5:8)
- “**The ark of the LORD God**” (1 Kgs. 2:26)
- “**The ark of our God**” (1 Chr. 13:3)
- “**The ark of the LORD God of Israel**” (1 Chr. 15:14)
- “**The holy ark**” (2 Chr. 35:3)

The **final canonical mention** is in **Revelation 11:19**: John sees “the ark of His covenant” in the heavenly temple. This picture reinforces that the earthly ark was patterned after a heavenly reality (Ex. 25:9, 40; Heb. 8:5).

CONSIDER: The ark represented **Yahweh’s throne** and thus His presence among His people. Placed in the Holy of Holies—the most restricted and sacred space—it signified that the God of heaven was dwelling in the midst of Israel, ruling from His sanctuary as their King, but no one could simply come into His immediate presence.

The ark also functions as a **type pointing to Christ**:

- It was made of **acacia wood**, pointing to Jesus’ **true humanity**—real, durable, without corruption.
- It was overlaid with **pure gold**, symbolizing His **divinity**, glory, and superiority.
- Inside it were:
 - The **law**, pointing to Christ who delighted to do God’s will and fulfilled the law perfectly (Heb. 10:5–9).
 - The **manna**, pointing to Jesus as the **true bread from heaven** (John 6:32–35).
 - Aaron’s **budding staff**, pointing to **Jesus’ resurrection life** and **His eternal priesthood** (Heb. 7:16; John 10:27–28).

Thus the ark was not only a container; it was a **Christ-centered visual prophecy** embedded in Israel’s worship. Now I want to say a few more things about the ark, but there is another piece we need to talk about first and that is the next piece that Yahweh describes to Moses.

Vs 17 "You shall make a mercy seat of pure gold. Two cubits and a half shall be its length, and a cubit and a half its breadth.

Moses is next instructed to construct what the ESV calls the “**mercy seat**.” The Hebrew word is כַּפֹּרֶת **kapporeth**. The Hebrew word **kapporeth** comes from the Hebrew root כָּפַר (*kpr*), which carries the sense of **covering, atoning, or making propitiation**.

The mercy seat was to be made of **pure gold**—not wood overlaid with gold, like the ark, but solid, refined gold. This already sets it apart as the most precious single element within the entire tabernacle.

The dimensions of the mercy seat match the dimensions of the ark exactly—**two and a half cubits long and one and a half cubits wide**. This correspondence shows that the **kapporeth** was designed to rest perfectly on top of the ark, functioning as its lid or a covering. But this was no ordinary lid; it was the central place of atonement in Israel’s worship.

Thus, the **kapporeth** was the place where atonement was symbolically made, where the blood of the sin offering was sprinkled on the Day of Atonement (Lev. 16:14–15), and where God declared that He would meet with His people.

While structurally it served as the **solid gold cover** for the ark, theologically it represented the **place where God’s righteous demands (contained in the ark) were covered by sacrificial blood**.

As you will see, the mercy seat becomes the throne from which Yahweh rules and speaks, flanked by the golden cherubim described in the next verses.

Vs 18 And you shall make two cherubim of gold; of hammered work shall you make them, on the two ends of the mercy seat.

Moses is next instructed to fashion **two cherubim of gold**. These angelic figures were not molded from separate pieces and then attached; they were to be crafted as **hammered work**, meaning they were shaped by beating and forming the gold into its final design.

This required exceptional craftsmanship—again highlighting the skill that God would later supernaturally grant to Bezalel and his team (Ex 31:1–5).

These golden cherubim were to be positioned **on the mercy seat itself**, not beside it or near it. More specifically, one cherub was to be placed at **each end** of the mercy seat.

Moreover, these cherubim are not merely decorative. Throughout Scripture, cherubim are depicted as **attendants to the throne of God** and guardians of His holiness (Gen 3:24; Ps 99:1; Ezek 10:1–5). By placing them atop the mercy seat, God is communicating that the mercy seat is His **throne**, the earthly representation of His heavenly rule.

Vs 19-20 Make one cherub on the one end, and one cherub on the other end. Of one piece with the mercy seat shall you make the cherubim on its two ends. 20 The cherubim shall spread out their wings above, overshadowing the mercy seat with their wings, their faces one to another; toward the mercy seat shall the faces of the cherubim be.

Yahweh continues to give Moses detailed instructions regarding the construction of the mercy seat **kapporeth**. Each cherub was to be positioned on opposite ends of the mercy seat—**one on each end**—and they were to be **made of one piece with the mercy seat itself**.

This emphasizes that the cherubim and the mercy seat formed a **single, unified piece of pure gold**, not separate parts joined together. The artistry involved would have been extraordinary.

The LORD then describes how these cherubim are to be shaped:

- **Their wings are to be spread out above**, arching upward and outward.
- Their wings are to **overshadow** the mercy seat—creating a canopy or covering over the place where atonement blood would be sprinkled.
- The cherubim are to face **one another**, but with their faces inclined **toward the mercy seat**.

Here, their wings form what can be described as a **sacred enclosure**, overshadowing the very place where God promises to meet with His people (Ex 25:22).

CONSIDER: We read this in the New Testament:

*“11 But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb.
12 And she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet.” (Joh 20:11-12 ESV)*

I hope you see the picture! For it is a beautiful picture of the mercy seat! Could it be, it is this exact New Testament moment, that caused Yahweh to direct the mercy seat to be constructed as He did. As these two angels stood at the head and the foot of the place where Jesus was. But I will remind us, He is no longer there! The Godman has risen from the grave!

Vs 21 And you shall put the mercy seat on the top of the ark, and in the ark you shall put the testimony that I shall give you.

This verse summarizes and reinforces the structure and purpose of the ark. Moses is instructed to place the **mercy seat kapporeth on top of the ark**, forming its lid and completing the sacred chest. The ark and the mercy seat function together: the ark houses the covenant testimony, and the mercy seat provides the place of atonement where God meets with His people.

Inside the ark, Moses is to place **“the testimony that I shall give you.”** At this point in the narrative, the tablets have not yet been created (that comes later in Exodus 31:18), but Yahweh assures Moses that **He Himself** will provide the testimony.

By placing the testimony inside the ark and sealing it beneath the mercy seat, God creates a vivid picture: **His throne (the mercy seat) rests upon His word (the testimony).**

His rule is always consistent with His revealed will, and the place where He meets His people is built upon the foundation of His covenant promises.

Vs 22 There I will meet with you, and from above the mercy seat, from between the two cherubim that are on the ark of the testimony, I will speak with you about all that I will give you in commandment for the people of Israel.

This is one of the most astonishing statements in the tabernacle instructions. God promises that **there—above the mercy seat, between the cherubim—**He will **meet** with Moses and **speak** His commandments for Israel.

God would speak to Moses, God would speak to the High Priests, and God would give commands, He would speak from the Mercy Seat. The mercy seat **kapporeth** thus becomes the **place of God’s presence and revelation** in Israel’s worship.

When God “looked down,” He did not see the condemning law but the **covering blood**. The mercy seat is the divinely appointed **meeting place of holiness and mercy**.

That brings us to the end of our time together for today. Lord willing, we will pick back up here as Yahweh continues to walk Moses through the furnishings of the tabernacle (seven specific pieces in all).