

Exodus 25

God had told Moses to lead Israel out of Egypt so they could worship God (3:12). We have noted how frequently God used the words “worship” or “serve” (which would include worship) as His motivation for Pharaoh to release Israel. Now that Israel has consented to be God’s people (chapter 24), now they can worship Him. However, entering the presence of the holy God is a frightful behavior and must be done only with God’s approval and direction. Here, God begins a description of the tent of worship and its furniture and utensils to be used in worship. “Worship” will be the theme of the rest of the book of Exodus, all of Leviticus, and the first ten chapters of Numbers.

The tabernacle was a tent with four layers of coverings. The covering inside was made of linen, which was covered with goat’s hair. Ram skins was next with a waterproof covering on the outside made of the leather skin of some aquatic animal. Because the word translated “skins of leather” (ver. 5) is close to the Arabic for dugongs or sea cows (related to the manatees) or perhaps dolphins, scholars believe the leather refers to any of those since they are found in the Red Sea. The tabernacle had no windows. It was 15’ (4,5 m) wide, 45’ (13,7 m) long, and had an area of about 10,000’ sq (929 m²).

The tabernacle was the place where God *met* with Moses or the high priest. It was not the place where God *dwelt*. The OT is consistent that Jehovah God dwells in heaven (Isa. 66:1).

TRANSLATION - 25:1-9:

1 Then Jehovah spoke to Moses, saying, **2** “Speak to the sons of Israel that they bring to Me a contribution; from each man who moves him, his heart, let him bring My contribution.

3 This [is] the contribution which you will take from them: gold and silver and bronze. **4** And blue and purple and from worms of scarlet and linen and goat [hair], **5** skins of rams reddened and skins of leather and trees of acacia. **6** Oil for a light, spices for oil of anointing and for sweet incense, **7** stones of onyx and stones for mounting on the ephod and the breastplate.

8 And they will make for Me a sanctuary and I will dwell among them. **9** According to all which I am showing you the model of the sanctuary and the model of all its utensils and thus you will make.

HEBREW WORDS:

“Contribution” (ver. 2) is used 76 times in the OT. It is found 17 times in Exodus. “To move” translates a verb that means “to incite, instigate.” It is used 17 times in the OT; three times in Exodus: 25:2; 35:21, 29. “Blue” (ver. 4) could be either blue or purple. It is found 49 times in the OT; 34 times in Exodus. “Purple” is found 38 times in the OT; 26 times in Exodus. “Worms” is used 39 times in the OT; 27 times in Exodus. “Scarlet” or “crimson” is used 42 times in the OT; 26 times in Exodus. “Linen” is used 39 times in the OT; 33 of those are in Exodus. “Goat” or “goat hair” was used earlier at 12:5.

“Skins” (ver. 5) is used 99 times (OT), 17 in Exodus. “Rams” was used at 15:15 where it was translated as “chieftain” or “leader.” “Leather” is plural. It has been translated as badger, goatskin, porpoise, or dolphin. The word is used in Exodus six times. “Acacia” is used 28 times in the OT, 26 of which are in Exodus. “Spices” (ver. 6) is used 30 times, 6 in Exodus. “Anointing” is used 21 times, 14 in Exodus. “Incense” is used 60 times, 19 in Exodus. “Sweet” or “fragrant” is used 16 times, 11 in Exodus. “Onyx” (ver. 7) is translated as “precious stone” or “carnelian.” It was found in the Garden of Eden (Gen. 2:12). The word is used 11 times, 7 in Exodus. “Ephod” is found 49 times in the OT, 29 in Exodus. “Breastplate” is found 25 times, 23 of which are in Exodus. “Sanctuary” (ver. 8) was found back in 15:17. “Model” (ver. 9) is used 20 times in the OT; it means “pattern” or “form.” It is used here in Exodus: 25:9, 40.

HEBREW GRAMMAR:

THE ACTUAL FULFILLMENT IS RECORDED IN:

See Exodus 35:4-9 where we see the Israelites fulfilling this requirement of Jehovah God.

ARCHAEOLOGY:

These dyes, blue and purple, are made from a snail, the murex, in the Mediterranean Sea. The process is tedious and time-consuming such that it takes thousands of snails to obtain enough dye for one robe. One can get varying hues depending on the species of murex as well as adding other ingredients. The “worm” of scarlet would be the dye taken from a specific worm of the Coccidae family. Bronze is an alloy of copper and tin.

COMMENTARY:

God had told Moses to tell Israel to ask the Egyptians for supplies before they left Egypt (3:21-22) which Israel did (12:35-36). Every family of Israel was “wealthy” to varying degrees. Thus, first God commanded Moses to command Israel to give (ver. 2). God did not, at this time, specify how much they are to give. He simply commands they were to give as their heart moved them. By one count, the Bible includes 400 passages dealing with money.

God wanted Israel to give metals: gold, silver, and bronze (ver. 3). He wanted Israel to give colorfully dyed cloth (ver. 4-5) and wood. The “leather” is believed to be the skin of the dugong (sea cow) or the dolphin. In every case of its use in the Bible (except Ezekiel 16:10), it refers to the covering of the tabernacle. He wanted Israel to give oil and spices and incense (ver. 6). They were to give various stones which they had collected, for the ephod of the priests and their breast pieces, which have not yet been described (ver. 7; they will be described in chapter 28). Not only did Israel bring some (at least) of these items out of Egypt with them, but when they conquered the Amakeites whom they defeated in chapter 17 they probably obtained some things. Additionally, they could trade with caravans which passed by them.

With these supplies, Israel was to build Jehovah God a “sanctuary” (ver. 8), which He had hinted at in 15:17. In order for the holy God to dwell in the middle of an unholy people, they must make this tent of worship exactly after God’s pattern He would give them (ver. 9).

APPLICATION:

Moses’ contemporaries - Observe how frequently God commanded Moses about what to build: 25:8-9, 40; 26:30; 27:8; 30:11, 17, 22, 34; 31:1, 12. Israel, under Moses’ leadership, did just as God commanded: 39:43; 40:16, 19, 21, 23, 25, 27, 29, 32. God is the source of Israel’s holiness: 31:13; Lev. 20:8; 21:8; 22:32. God required the Israelites to give 10% (a tithe) in Leviticus 27:30 and a second 10% in Deut. 12:17ff. The spices used are given in Exodus 30:23-25, 34. The design and purpose of the ephod will be given in chapter 28. Spinning goat’s hair was a specific skill of women: Exodus 35:26.

Later Jewish writers - Micah will refer to the ark in 1:2-3. God will dwell in the temple as He did in the tabernacle: 1 Kings 8:10-13. For further references to garments made with these dye, see: Judges 8:26; Jeremiah 10:9; Ezekiel 23:6; Esther 1:6; 8:15; Daniel 5:7, 16, 29. Some locations have “acacia wood” (*shittim*) in its name: Shittim (Num. 25:1); Abel-shittim (Num. 33:49); Beth-Shittah (Judges 7:22), Nahal-ha-shittim (Joel 4:18). Solomon’s temple was also built to God’s specifications (1 Chron. 28:11-19).

NT writers - John sets the incarnation in the context (metaphorically) of the dwelling of God in the tabernacle; that is, Jesus dwelt among humanity in a way analogous to God dwelling in the temple: John 1:14-18 (see also Acts 17:24). The NT will teach that Christians are temples of the Holy Spirit: 1 Cor. 3:16; 6:19; Eph. 2:19-22. Jesus teaches Christians to store our treasures in heaven (Luke 12:33). Paul taught Christians to give weekly, when they assemble to take the Lord’s Supper (1 Cor. 16:1-2; 11:20). Paul also told Christians to give generously from the heart (2 Cor. 9:7). Many people are surprised to learn that the NT does not require a specific amount of giving, such as a tithe. Instead, God leaves the amount to the

generosity of the Christian. John states that God will dwell among His people in heaven in Revelation 21:3.

TRANSLATION - 25:10-16:

10 And they will make an ark of acacia wood, two cubits and a half long and a cubit and a half wide and a cubit and a half high. **11** And you will overlay it with pure gold inside and outside you will overlay and you will make on it a moulding of gold around [it]. **12** And you will cast it with four rings of gold and place [them] on four corners with two rings on the one side and two rings on the second side. **13** And you will make poles of acacia wood and you will overlay them with gold. **14** And you will put the poles in the rings on the sides of the ark to bear the ark by them. **15** In the rings of the ark the poles will be; they will not be removed from them. **16** And you will put in the ark the testimony which I am giving to you.

HEBREW WORDS:

“Ark” (ver. 10) was translated as “coffin” in Genesis 50:26 (a different Hebrew word is used for Noah’s ark and the basket in which Moses was placed). The word is used 202 times, 26 of which are in Exodus. “Ark” is found in Leviticus once (16:2); Numbers 6 times; Deuteronomy 8 times; Joshua-2 Chronicles 160 times; the prophets, once: Jeremiah 3:16. The word “cubit” refers to the length from one’s elbow to the tip of his longest finger. It could also refer to one’s forearm. The word is used 249 times, 59 times in Exodus. “To overlay” (ver. 11) is used 47 times in the OT, 26 in Exodus. “To cast” or “to pour” (ver. 12) is used 53 times, 7 in Exodus. “Rings” is used 50 times (once in Genesis: 41:42), 40 times in Exodus. “Poles” (ver. 13) is used 40 times, 29 times in Exodus. “Testimony” (ver. 16) was used earlier at 16:34.

THE ACTUAL CONSTRUCTION IS RECORDED IN:

See Exodus 37:1-9 for the actual construction of the ark of the covenant.

ARCHAEOLOGY:

The cubit was about 18” or 45 cm.

COMMENTARY:

The first piece of furniture (ver. 10) which God commands Israel to build for their worship is known as the “ark of the covenant,” with “covenant” referring to the relationship between God and Israel, based on their commitment to keep the Law. The ark was to be built out of acacia wood, which was abundant in the Arabian peninsula. These dimensions would make the ark 3’ 9” (1.1 m) long by 2’ 3” (0.7 m) wide, by 2’ 3” (0.7 m) high. The wood was to be overlaid with pure gold, inside and out (ver. 11). It was also to have some type of moulding or border around the top. Each leg of the ark was to have rings attached to it (ver. 12). Poles were made also from acacia wood, overlaid with gold (ver. 13). The poles were to be inserted into the rings, to transport the ark (ver. 14), and the poles were not to be removed from the ark (ver. 15). Inside the ark was to be stored the tablets of the testimony / covenant / law (ver. 16). God will later tell Moses and Israel how to transport the ark and that no one was to touch the ark itself; thus the need for the poles.

APPLICATION:

Moses’ contemporaries - The Law specifies who and how the ark of the covenant was to be carried in Numbers 4:1-15; 7:1-9.

Later Jewish writers - King David disobeys God’s commands relative to transporting the ark of the covenant and Uzzah dies as a result; the story is told in 2 Samuel 6 and 1 Chronicles 13 & 15. The ark found a permanent resting place in King Solomon’s temple (1 Kings 8:8). The last time in the OT (chronologically) the ark is mentioned is in Jeremiah 3:16. It appears that the ark was probably taken, its gold melted, and the wood reused when Nebuchadnezzar took

Jerusalem and destroyed its temple. For other accounts involving the ark of the covenant, see Joshua 4:15-18; Num. 14:43-45; 1 Samuel 4-6.

NT writers - The ark is mentioned in Hebrews 9:4, 23-24 and Revelation 11:19.

TRANSLATION - 25:17-22:

17 And you will make an atonement cover of pure gold two cubits and a half long and a cubit and a half wide. **18** And you will make two cherubs of gold from hammered work; you will make them at two ends of the atonement cover. **19** And you will make one cherub from this end and one cherub from that end from the atonement cover; you will make the cherubim on its two ends. **20** And the cherubim will be spreading its wings upward covering its wings over the atonement cover and the faces of each toward its brother over the atonement cover; they will be the two cherubim. **21** And you will put the atonement cover on the ark above and in the ark you will put the testimony which I am giving to you. **22** And I will meet you there and I will speak to you from above the atonement cover from between the two cherubim which [are] above the ark of the testimony, everything which I am commanding you to the sons of Israel.

HEBREW WORDS:

“Atonement cover” (ver. 17) is used 27 times, 18 in Exodus. It is found here at: 25:17-22; 26:34; 30:6; 31:7; 35:12; 37:6-9; 39:35; 40:20. The basic meaning of the word is “to cover,” which carries a theological connotation of “covering sin” or “atonement.” “Cherub” (ver. 18) were seen first (and it’s only prior reference) in Genesis 3:24 at the entrance to the garden of Eden. They are mentioned here extensively (25:18-20, 22) and 26:1, 31; 36:8, 35; 37:7-9. They are also found extensively in Ezekiel, 31 times. They are a creation of God but there is no biblical reason to believe they are angels. They are mentioned 100 times in the OT. “Hammered work” is one word in Hebrew; the term is used 9 times in the OT, mostly in Exodus It is used here at 25:18, 31, 36; 37:7, 17, 22. “Wings” (ver. 20) was used earlier at 19:4. “To meet” (ver. 21) was used earlier at 21:8-9. “Testimony” was used earlier at 16:34; 25:16. The phrase “ark of the testimony” is used 14 times, mainly in Exodus, through Joshua 4:16.

COMMENTARY:

In connection with the ark, Israel was to make a special lid, often known as the “mercy seat,” which we will translate as “atonement cover” (ver. 17). This lid or cover was to be made of pure gold and of the same dimensions (width and breadth) of the ark. Above the cover was to be made two “cherubim” (the “im” at the end of a Hebrew word denotes plurality). The only time, so far, that “cherubim” have been mentioned in the history of mankind is in Genesis 3, when God put them at the entrance to the Garden of Eden to keep Adam and Eve from returning to the tree of life (3:24). Ezekiel describes the appearance of the cherubim (see below under “Later Jewish writers”); otherwise we do not know what type of creatures they were. Some have suggested they were a type of angel, but the Bible does not describe them as being angels.

These cherubim were to be made of “hammered gold” (ver. 18) and placed at each end of the cover (ver. 19). The wings of the cherubim were to be spread upward, covering the atonement cover (ver. 20), with the two facing each other. The faces of the cherubim were to be facing downward, toward the atonement cover, perhaps suggesting that not even cherubim are worthy to look into the face of God.

The atonement cover was to be placed on top of the ark, with the “testimony” (the law) placed inside the ark (ver. 21). It will be at the ark (on the Day of Atonement, commanded in Leviticus 16), that God will meet with Moses (later, the high priest), speaking to him from between the cherubim. God will speak with him there and communicate with Moses further about what He expects from Israel (ver. 22; see Exodus 33; Numbers 12:6-8).

APPLICATION:

Moses' contemporaries - The "Day of Atonement" (known by its transliterated name *Yom Kippur*) centered around the "atonement cover;" see Leviticus 16. The verb "to cover" or "to atone" is also used in Exodus 32:10 and 32:30. Also included in the ark were Aaron's staff (Num. 17:1-11) and a jar of manna (Exo. 16:33-34). Numbers 7:89 states that God spoke with Moses or the high priest from between the cherubim.

Later Jewish writers - Ezekiel gives various pictures of cherubim: 1:5-14; 10:14; 41:18-19, suggesting they might not have had a standard appearance. The Lord's throne is not on earth, but in heaven: Psalms 80:1; 89:14; 93:2; 99:1; 103:19; 123:1. See also 2 Kings 19:15. God is described as reigning above the cherubim in passages such as 1 Sam. 4:4; 2 Sam. 6:2; 1 Chron. 13:6; 2 Kings 19:15; Isa. 37:16; Psa. 80:2; 99:1.

NT writers - The LXX uses the word *ilasterion* for the "atonement cover," which Paul uses to apply to Jesus Christ in Romans 3:25-26. The same word is used of Jesus in Heb. 2:17; 1 John 4:10. Just as Israel was forgiven of their sins at the atonement cover, based on the sacrifice of atonement on the Day of atonement, so today mankind is forgiven of its sins, receiving atonement, through Jesus Christ. Sins are forgiven, or "atoned," or "covered" when one is baptized into Christ and put Him on (Gal. 3:26-27). Again, the NT portrays God's throne as being in heaven: Revelation 11:19.

TRANSLATION - 25:23-30:

23 And you will make a table of acacia wood two cubits long and one cubit wide and one and a half high. **24** And you will overlay it with pure gold and you will make it a border of gold around it. **25** And you will make for it a border a handbreadth around and you will make the border of gold for its border around. **26** And you will make for it four rings of gold and you will put the rings on the four corners which are at the four legs. **27** In front of the borders there will be the rings for holders for the poles to lift the table. **28** And you will make the poles of acacia wood and you will overlay them with gold and there will be carried by them the table. **29** And you will make its plates and its dishes and its pitchers and bowls which he will pour in them; of pure gold you will make them. **30** And you will put on the table bread of the Presence before Me regularly.

HEBREW WORDS:

"Table" (ver. 23) is used in Exodus 18 times. "Border" (ver. 25) is only used 7 times, only twice in Exodus: 25:25; 37:12. "Plates" (ver. 29) are used only here in Exodus (Exo. 25:29; 37:16) but extensively in Numbers 7. "Dishes" are used in the same texts, although the word is used even more frequently. "Pitchers" is used four times: Exo. 25:29; 37:16; Num. 4:7; 1 Chron. 28:17. "Bowls" is used also in 25:29; 37:16; Num. 4:7; and Jer. 52:19.

THE ACTUAL CONSTRUCTION IS RECORDED IN:

See Exodus 37:10-16 for the actual construction of the table for the bread of the Presence.

ARCHAEOLOGY:

A "handbreadth" was 1/6 of a cubit or about 3" (75-80 mm).

COMMENTARY:

The second piece of furniture which God commands Israel to build is a table on which would be placed bread (ver. 23). This table was also to be made of acacia wood, the same height as the ark, but slightly smaller otherwise. It was 3' (.9 m) by 1.5' (.45 m). It was about 2.5' (0.67 m) tall. It would also be overlaid with pure gold (ver. 24), with a border or molding around it. A rim of a "handbreadth" would be designed around it, also of gold (ver. 25).

As with the ark, the table was also designed to be carried by poles. Rings were made of gold and attached to the four legs (ver. 26). The rings were to be attached toward the top of the legs so the center of gravity would make the table easier to carry by poles (ver. 27). These

poles were to also be made of acacia wood, also overlaid with gold (ver. 28). Dishes, pans, jars, and bowls would need to be made for the service of worship, also of pure gold (ver. 29). The bread “of the Presence” has not yet been described, but it will be placed on the table, in the Presence of God and remain there regularly (ver. 30). There is no indication that God needed the food nor any indication that Israel believed that God ate the food, as was typical among pagan worshippers.

APPLICATION:

Moses’ contemporaries - The bread is described in Leviticus 24:5-9. The bread was baked before the Sabbath and the old bread was eaten on the Sabbath, being replaced by the new bread. The Kohathites were commanded to keep care of the tabernacle (Num. 4:1-15; 7:1-9)

Later Jewish writers - The psalmist promises that God provides bread for His people: Psa. 111:5. There is a story about David and his warriors who ate the “bread of the Presence” in 1 Samuel 21.

NT writers - Only Jesus can give man the bread of life which gives eternal life: John 6. Jesus wants His followers to ask for their bread each day: Matt. 6:11. Paul states that God does not need a physical temple or physical food: Acts 17:25. Jesus comments on the “bread of the Presence,” citing specifically the event from 1 Samuel 21 in Matthew 12:3-4.

TRANSLATION - 25:31-40:

31 And you will make a lamp stand of pure gold of hammered work; you will make the lamp stand and its base and its shaft, its bowls, its bulbs, and its flowers from it they will be. **32** And six branches going out from its sides, three branches of the lamp stand from one side and three branches from the lamp stand from the second side. **33** Three bulbs like almonds in one branch, like one bulb and flower and three bulbs like almonds in the other branch like bulbs and flowers; thus six branches going out from the lamp stand. **34** And in the lamp stand four bowls of almonds, its bulbs and its flowers. **35** And a bulb underneath two branches from it and a bulb underneath two branches from it and a bulb underneath two branches from it for six branches going out from the lamp stand. **36** Its bulbs and its branches from it will be wholly from one hammered work of pure gold. **37** And you will make its lamps seven and its lamp will shine and will enlighten across its front. **38** And its snuffers and its trays of pure gold. **39** A talent of pure gold he will make it, all these utensils.

40 And see and make its pattern which you (singular) were shown on the mountain.”

HEBREW WORDS:

“Lamp stand” (ver. 31) is the Hebrew word *menorah*. The word is found 20 times in Exodus, out of 42 times in the OT. “Base” is used 7 times in Exodus, out of 34 times in the OT when it is often translated “loin” or “thigh.” “Shaft” is used 25 times in Exodus. It is used 62 times in the OT, often with the sense of “reed.” “Bowls” or small cups which could hold oil for a lamp, is used 8 times in Exodus, out of 14 times in the OT. “Bulbs” is used 16 times in Exodus; 18 times in the OT. “Flowers” is used 8 times in Exodus, 17 times in the OT. “Almonds” (ver. 33) refers to the blossoms of the almond tree; the word is used only in Exodus (25:33-34; 37:19-20) and Isaiah 29:20. “Lamps” (ver. 37) is used 11 times in Exodus; it is used 44 times in the OT. The verb “to shine” more literally means “to rise”; here it denotes the light “rising” from the lamp stand and shining across the interior tabernacle. The verb is used 62 times in Exodus. “To enlighten” has as its root word “light” so that it means “to enlighten.” The verb is used in Exodus here; 13:21; 14:20. “Snuffers” or “tongs” (ver. 38) is used only 6 times in the OT; in Exodus at 25:38; 37:23. “Trays” is used here; 27:3; 37:23; 38:3 in Exodus. “Talent” (ver. 39) is used here for the first time in Scripture; it is used 9 times in Exodus, most frequently in chapter 38. It is used 68 times in the OT. “Pattern” is used only here and verse 9 in Exodus; it is used 20 times in the OT.

THE ACTUAL CONSTRUCTION IS RECORDED IN:

See Exodus 37:17-24 for the actual construction of the lamp stand.

ARCHAEOLOGY:

A talent weighed 3,000 shekels (Exo. 38:24-31). Since we don't know exactly how much a shekel weighed at that time, we also do not know how much a talent weighed. The guess by scholars is between 8-12 grams or 52-79 pounds. The menorah is, today, the symbol of the nation of Israel.

COMMENTARY:

The third piece of furniture described here to be built is the lamp stand, often known today by its Hebrew word *menorah* (ver. 31). It was to be made of pure gold, hammered from one piece, both its shaft and its base. Each branch would include cups, bulbs, and flowers (of almond trees), in order to hold the olive oil to burn for light. From the shaft there would be three branches on each side, for a total of six branches; when you include the center shaft with its cups, bulbs, and flowers, there would be a total of seven lights on the lamp stand (ver. 32). The bowl was filled with oil to provide fuel for the light. A wick was set on the rim of the lamp in a place where the clay was pinched to hold the wick.

In verse 33, God specifies that each branch would have a cup, shaped like the blossom of an almond tree, with its bulb and flower (ver. 34). Verse 35 gets even more detailed about the look of the bulbs attached to the branches. This whole piece was to be of one hammered work of pure gold (ver. 36). As we mentioned earlier, there would be seven lamps total on the lamp stand (ver. 37), shining into the tabernacle itself. The snuffers (which were used to lift the wick out of the lamps) and trays (for carrying the used wicks out of the tabernacle) for use with the lamp stand will also be made of pure gold (ver. 38) along with the utensils (ver. 39). The lamp stand should be made of a talent of pure gold, which might indicate a weight of 75 pounds (34 kg) or so (depending on the weight of the talent during the days of Moses). Scholars believe the lamp stand was about 5 foot tall.

The design of the lamp stand looked much like a tree; perhaps it was designed to remind Israel of the tree of life from the garden. In support of that suggestion is the connection with the cherubim above the atonement cover mentioned above and the seven branches of the lamp stand, reminiscent of the seven weeks of creation.

God is clear that Israel is to follow His pattern in making the tabernacle, its furniture, and all the utensils to be used (ver. 40).

APPLICATION:

Moses' contemporaries - Leviticus 24:2-4 describes further the use of the lamp stand. Numbers 8:1-4 also relates the construction of the lamp. The Law associates God with light: Num. 6:25. The lamps were to be kept burning continually: Exodus 27:40; Lev. 24:2.

Later Jewish writers - The psalmist pictures God's word as a "lamp" to guide one to God: Psalm 119:105. God is also portrayed as "light:" Isa. 10:17; 60:1; Micah 7:8; Psalm 4:7; 27:1; 2 Sam. 22:29 (Psa. 18:29). Zechariah (chapter 4) will refer to the lamp stand, a passage which probably, more than this text in Exodus, provides the background for John's use of the "lamp stands" in the book of Revelation (see below). Olive oil was abundant in Israel and exported (1 Kings 5:11).

NT writers - Isaiah pictured the Messiah shining as a light over a dark Israel: Isaiah 9:2; 49:6. Jesus fulfilled that imagery: Matt. 4:12-16; John 1:4, 9; 9:5; Heb. 1:3. Christians are called to be "lights" in the world, as they reflect Jesus, *the* light of the world: John 8:12; 9:5; Matt. 5:14, 16; Eph. 5:8; 1 Peter 2:9; 2 Cor. 4:6; Rev. 1:20; 2:1; Phil. 2:15-16. Heaven will not need a lamp; Jesus is its lamp: Rev. 21:23. There is also a metaphorical tree of life in heaven: Rev. 22:2. The writer of Hebrews (8:5) quotes verse 40 as the author suggests that the pattern of the tabernacle worship points to a divine pattern, with Jesus Christ at the center.