
EXODUS 39:1 Of the blue, purple, and scarlet, they made finely worked garments, for ministering in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses.

Bezaleel makes the clothes of service for the holy place, and the holy garments, Exo 39:1. The ephod, Exo 39:2. Gold is beaten into plates, and cut into wires for embroidery, Exo 39:3. He makes the shoulder-pieces of the ephod, Exo 39:4. The curious girdle, Exo 39:5. Cuts the onyx stones for the shoulder-pieces, Exo 39:6. Makes the breastplate, its chains, ouches, rings, etc., Exo 39:7-21. The robe of the ephod, Exo 39:22-26. Coats of fine linen, Exo 39:27. The mitre, Exo 39:28. The girdle, Exo 39:29. The plate of the holy crown, Exo 39:30, Exo 39:31. The completion of the work of the tabernacle, Exo 39:32. All the work is brought unto Moses, Exo 39:33-41. Moses, having examined the whole, finds every thing done as the Lord had commanded in consequence of which he blesses the people, Exo 39:42, Exo 39:43.

Verse 1

Blue and purple, and scarlet - See this subject largely explained in the notes on Exo 25:4 (note).

EXODUS 39:2 He made the ephod of gold, blue, purple, scarlet, and fine twined linen.

Verse 2

Ephod - See this described, Exo 25:7 (note).

EXODUS 39:3 They beat the gold into thin plates, and cut it into wires, to work it in the blue, in the purple, in the scarlet, and in the fine linen, the work of the skilful workman.

Verse 3

They did beat the gold into thin plates - For the purpose, as it is supposed, of cutting it into wires (פתילים) or threads; for to twist or twine is the common acceptation of the root פתל pathal. I cannot suppose that the Israelites had not then the art of making gold thread, as they possessed several ornamental arts much more difficult: but in the present instance, figures made in a more solid form than that which could have been effected by gold thread, might have been required.

EXODUS 39:4 They made shoulder straps for it, joined together. At the two ends it was joined together.

EXODUS 39:5 The skilfully woven band that was on it, with which to fasten it on, was of the same piece, like its work; of gold, of blue, purple, scarlet, and fine twined linen; as the LORD commanded Moses.

EXODUS 39:6 They worked the onyx stones, enclosed in settings of gold, engraved with the engravings of a signet, according to the names of the children of Israel.

Verse 6

Onyx stones - Possibly the Egyptian pebble. See Exo 25:7, and Exo 28:17, etc.

EXODUS 39:7 He put them on the shoulder straps of the ephod, to be stones of memorial for the children of Israel, as the LORD commanded Moses.

EXODUS 39:8 He made the breastplate, the work of a skilful workman, like the work of the ephod; of gold, of blue, purple, scarlet, and fine twined linen.

Verse 8

Breastplate - See Exo 28:15 (note).

EXODUS 39:9 It was square. They made the breastplate double. Its length was a span, and its breadth a span, being double.

EXODUS 39:10 They set in it four rows of stones. A row of ruby, topaz, and beryl was the first row;

Verse 10

And they set in it four rows of stones - See all these precious stones particularly explained in the notes on Exo 28:17 (note), etc.

EXODUS 39:11 and the second row, a turquoise, a sapphire, and an emerald;

EXODUS 39:12 and the third row, a jacinth, an agate, and an amethyst;

EXODUS 39:13 and the fourth row, a chrysolite, an onyx, and a jasper. They were enclosed in gold settings.

EXODUS 39:14 The stones were according to the names of the children of Israel, twelve, according to their names; like the engravings of a signet, everyone according to his name, for the twelve tribes.

EXODUS 39:15 They made on the breastplate chains like cords, of braided work of pure gold.

EXODUS 39:16 They made two settings of gold, and two gold rings, and put the two rings on the two ends of the breastplate.

EXODUS 39:17 They put the two braided chains of gold in the two rings at the ends of the breastplate.

EXODUS 39:18 The other two ends of the two braided chains they put on the two settings, and put them on the shoulder straps of the ephod, in its front.

EXODUS 39:19 They made two rings of gold, and put them on the two ends of the breastplate, on its edge, which was toward the side of the ephod inward.

EXODUS 39:20 They made two rings of gold, and put them on the two shoulder straps of the ephod underneath, in its front, close by its coupling, above the skilfully woven band of the ephod.

EXODUS 39:21 They bound the breastplate by its rings to the rings of the ephod with a lace of blue, that it might be on the skilfully woven band of the ephod, and that the breastplate might not come loose from the ephod, as the LORD commanded Moses.

EXODUS 39:22 He made the robe of the ephod of woven work, all of blue.

EXODUS 39:23 The opening of the robe in its midst was like the opening of a coat of mail, with a binding around its opening, that it should not be torn.

Verse 23

As the hole of a habergeon - The habergeon or hauberk was a small coat of mail, something in form of a half shirt, made of small iron rings curiously united together. It covered the neck and breast, was very light, and resisted the stroke of a sword. Sometimes it went over the whole head as well as over the breast. This kind of defensive armor was used among the Asiatics, particularly the ancient Persians, among whom it is still worn. It seems to have been borrowed from the Asiatics by the Norman crusaders.

EXODUS 39:24 They made on the skirts of the robe pomegranates of blue, purple, scarlet, and twined linen.

EXODUS 39:25 They made bells of pure gold, and put the bells between the pomegranates around the skirts of the robe, between the pomegranates;

EXODUS 39:26 a bell and a pomegranate, a bell and a pomegranate, around the skirts of the robe, to minister in, as the LORD commanded Moses.

EXODUS 39:27 They made the coats of fine linen of woven work for Aaron, and for his sons,

EXODUS 39:28 and the turban of fine linen, and the linen headbands of fine linen, and the linen breeches of fine twined linen,

EXODUS 39:29 and the sash of fine twined linen, and blue, and purple, and scarlet, the work of the embroiderer, as the LORD commanded Moses.

EXODUS 39:30 They made the plate of the holy crown of pure gold, and wrote on it a writing, like the engravings of a signet: "HOLY TO THE LORD".

Verse 30

The holy crown of pure gold - On Asiatic monuments, particularly those that appear in the ruins of Persepolis and on many Egyptian monuments, the priests are represented as wearing crowns or tiaras, and sometimes their heads are crowned with laurel. Cuper observes, that the priests and priestesses, among the ancient Greeks, were styled στεφανοφοροι, or crown-bearers, because they officiated having sometimes crowns of gold, at others, crowns of laurel, upon their heads.

EXODUS 39:31 They tied to it a lace of blue, to fasten it on the turban above, as the LORD commanded Moses.

EXODUS 39:32 Thus all the work of the tabernacle of the Tent of Meeting was finished. The children of Israel did according to all that the LORD commanded Moses; so they did.

Verse 32

Did according to all that the Lord commanded Moses - This refers to the command given Exo 25:40; and Moses has taken care to repeat every thing in the most circumstantial detail, to show that he had conscientiously observed all the directions he had received.

EXODUS 39:33 They brought the tabernacle to Moses, the tent, with all its furniture, its clasps, its boards, its bars, its pillars, its sockets,

EXODUS 39:34 the covering of rams' skins dyed red, the covering of sea cow hides, the veil of the screen,

EXODUS 39:35 the ark of the testimony with its poles, the mercy seat,

EXODUS 39:36 the table, all its vessels, the show bread,

EXODUS 39:37 the pure lamp stand, its lamps, even the lamps to be set in order, all its vessels, the oil for the light,

Verse 37

The pure candlestick - See Clarke's note on Exo 25:31.

The lamps to be set in order - To be trimmed and fresh oiled every day, for the purpose of being lighted in the evening. See Clarke's note on Exo 27:21.

EXODUS 39:38 the golden altar, the anointing oil, the sweet incense, the screen for the door of the Tent,

EXODUS 39:39 the bronze altar, its grating of brass, its poles, all of its vessels, the basin and its base,

EXODUS 39:40 the hangings of the court, its pillars, its sockets, the screen for the gate of the court, its cords, its pins, all the instruments of the service of the tabernacle, for the Tent of Meeting,

EXODUS 39:41 the finely worked garments for ministering in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

EXODUS 39:42 According to all that the LORD commanded Moses, so the children of Israel did all the work.

EXODUS 39:43 Moses saw all the work, and behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

Verse 43

And Moses did look upon all the work - As being the general superintendent of the whole, under whom Bezaleel and Aholiab were employed, as the other workmen were under them.

They had done it as the Lord had commanded - Exactly according to the pattern which Moses received from the Lord, and which he laid before the workmen to work by.

And Moses blessed them - Gave them that praise which was due to their skill, diligence, and fidelity. See this meaning of the original word in the note on Gen 2:3 (note). See also a fine instance of ancient courtesy between masters and their servants, in the case of Boaz and his reapers, Rut 2:4. Boaz came from Bethlehem, and said to the reapers, The Lord be with You! And they answered him, The Lord bless Thee! It is, however, very probable that Moses prayed to God in their behalf, that they might be prospered in all their undertakings, saved from every evil, and be brought at last to the inheritance that fadeth not away. This blessing seems to have been given, not only to the workmen, but to all the people. The people contributed liberally, and the workmen wrought faithfully, and the blessing of God was pronounced upon All.

The promptitude, cordiality, and dispatch used in this business cannot be too highly commended, and are worthy of the imitation of all who are employed in any way in the service of God. The prospect of having God to dwell among them inflamed every heart, because they well knew that on this depended their prosperity and salvation. They therefore hastened to build him a house, and they spared no expense or skill to make it, as far as a house made with hands could be, worthy of that Divine Majesty who had promised to take up his residence in it. This tabernacle, like the temple, was a type of the human nature of the Lord Jesus; that was a shrine not made with hands, formed by God himself, and worthy of that fullness of the Deity that dwelt in it.

It is scarcely possible to form an adequate opinion of the riches, costly workmanship, and splendor of the tabernacle; and who can adequately conceive the glory and excellence of that human nature in which the fullness of the Godhead bodily dwelt? That this tabernacle typified the human nature of Christ, and the Divine shechinah that dwelt in it the Deity that dwelt in the man Christ Jesus, these words of St. John sufficiently prove: In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, (εσκηνωσεν εν ἡμιν, made his Tabernacle among us), full of grace and truth - possessing the true Urim and Thummim; all the lights and perfections, the truth and the grace, typified by the Mosaic economy, Joh 1:1, Joh 1:14. And hence the evangelist adds, And we beheld his glory; as the Israelites beheld the glory of God resting on the tabernacle, so did the disciples of Christ see the Divine glory resting on him, and showing itself forth in all his words, spirit, and works. And for what purpose was the tabernacle erected? That God might dwell in it among the children of Israel. And for what purpose was the human nature of Christ so miraculously produced? That the Godhead might dwell in it; and that God and man might be reconciled through this wonderful economy of Divine grace, God being in Christ

reconciling the world unto himself, 2Cor 5:19. And what was implied by this reconciliation? The union of the soul with God, and the indwelling of God in the soul. Reader, has God yet filled thy tabernacle with his glory? Does Christ dwell in thy heart by faith; and dost thou abide in him, bringing forth fruit unto holiness? Then thy end shall be eternal life. Why shouldst thou not go on thy way rejoicing with Christ in thy heart, heaven in thine eye, and the world, the devil, and the flesh, under thy feet?