

Exodus 25:10-22 and 37:1-9

Introduction

Part four of Exodus: Yahweh is the God who desires to *dwell* among His people – to live with them and among them as “family.” As we entered this last part of Exodus two weeks ago, we saw that Israel is to make a sacred space, following *exactly* the pattern revealed to Moses. The point of this sacred space (of this tabernacle) is so that all the full realities of Mount Sinai might somehow be reproduced not high up and far off, but near and close to the people – in their very midst.

Now, this last part of Exodus (Part IV) is divided into three main sections with a concluding “grand finale.” (See Chart on page 9) In the next seven chapters the plan of the Tabernacle will be described in detail. (25-31) Then we’ll have a break, or an interlude, of three chapters where we’ll see the covenant broken with idolatry and then renewed because of God’s mercy. (32-34) After this “interlude” we return again (amazingly!!!) to the Tabernacle. The next five chapters are for the most part an *exact repetition* of chapters 25-31. In chapters 25-31, the plan of the Tabernacle was described in detail. In these chapters, the *same* details are *repeated* – this time as the plan of the Tabernacle is followed exactly and all the various parts of the Tabernacle are actually made. This detail and repetition that may tend to bore us is very purposeful, and it was most certainly *not* intended by our God to be boring. In chapter forty, which truly is the grand finale of Exodus, we’ll find even *more* detailed repetition. (See Chart on page 10) The first fifteen verses will all be taken up with God’s instructions to Moses to *assemble* the Tabernacle. (40:1-15) Then, in the next eighteen verses, we’ll have the same detailed instructions repeated, but this time as those instructions are actually being carried out exactly. (40:16-33) Finally, it’s all this *detail* and all this *repetition* that **brings** us, in the end, to the last five verses of Exodus where the glory of the Lord finally settles upon and fills the Tabernacle – where the Lord comes down to be present with and among His people, living with them as family.

As I’ve said, there are a number of *reasons* for all the repetition, and I want to do my best by God’s grace to bring out the power and the beauty of the repetition. However, I won’t be preaching two separate sets of sermons – one on “the plan of the Tabernacle described in detail,” and the other on “the plan of the Tabernacle followed exactly.” In the preaching, I’ll basically be combining these two sections and preaching them together. But at the same time, I’ll still be working to help us appreciate, and even to love the repetition in Exodus whenever we’re reading this portion of God’s Word at home.

Now, for all the careful repetition in “the plan of the Tabernacle described in detail” and “the plan of the Tabernacle followed exactly,” we notice that the *order* of these two sections is completely and totally different. In the second part (chapters 35-39), the order seems more “logical” to us. (See Chart on page 9) It begins with the “shell” of the Tabernacle, then describes the two rooms within, then moves to the “furniture” for these two rooms, followed by the anointing oil and incense which will also be used within these two rooms. Then, the outdoor “furniture” for the court of the Tabernacle is prepared, followed by the court itself, followed by the making of the garments for the Priests who will minister in the Tabernacle. These chapters follow an obvious order and logic.

Compared to this, look at the sequence and the order of the first section! (See Chart; notice the numbering in comparison with the second section, and also the dividing of single categories into separate parts. (#3-5 & #6; #8 & #9) There must be an entirely different “logic” at work in the first section. And even though it may not be obvious to us right off the bat, I’m anticipating we’ll see the logic as we move along – I’m anticipating that we’ll see that the reasons for this order are both *good* and *edifying*. So, in the order of the second section, it makes sense that the Ark of the Covenant should come third. Why, then, here in this first section, does the Ark of the Covenant come **first**? The answer is simple: Because it’s the Ark of the Covenant that will stand at the very *heart* of God’s presence with and among his people. At the very heart of the Tabernacle is the Ark of the Covenant. We could even say that the whole point of the Tabernacle is just to provide a place where this Ark of the Covenant can rest.

I. Exodus 25:10–15 — They shall make an ark [a box or chest] of acacia wood [a hard and yet workable wood that grew commonly in the desert]. Two cubits and a half shall be its length [approximately 3 feet 9 inches], a cubit and a half its breadth [app. 2 feet 3 inches], and a cubit and a half its height. You shall overlay it with pure gold, inside and outside shall you overlay it, and you shall make on it a molding [a decorative trim?] of gold around it. 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. You shall make poles of acacia wood and overlay them with gold. And you shall put the poles into the rings on the sides of the ark to carry the ark by them. The poles shall remain in the rings of the ark; they shall not be taken from it.

So, what we have so far is essentially a very, very lavish, and a very, very costly box. The obvious question is why this little box should be so incredibly lavish and costly. The point of any box is usually to store something inside of it, and this chest proves to be no exception. We go on to read in verse sixteen:

II. Exodus 25:16 — And you shall put into the ark the testimony that I shall give you.

The “testimony” that God will give to Moses is the Ten Commandments inscribed on the two tablets of stone. (cf. Heb. 9:4) Remember that these Ten Commandments are really a summary of the entire Covenant between God and His people. So, on one level, they reveal the obligation of the people to live in **wholehearted obedience** to their covenant Lord. On another level, they reveal the **infinitely perfect standard** of a holy God – a standard that no sinful human being can ever meet or measure up to. The Ten Commandments reveal the **boundaries** and the **requirements** for relationship. The Ten Commandments reveal what God is like, and therefore what His people must also be like if they would enjoy the blessings of God’s presence with them and among them, in their very midst.

We’ve been seeing what great lengths God is willing to go to so that we can enjoy intimate table fellowship with Him, and *He* with *us*(!), as treasured members of His family! And yet, even as we’re overwhelmed by this wonderful truth, we’re reminded that relationship with God is not a “free-for-all” with no boundaries. **Relationship** with God is not just some “out there,” emotional experience. True relationship with God assumes a family resemblance and likeness as we **obey** His laws and **keep** His covenant. What we think we “feel” or “experience” of the presence of

God means absolutely nothing if it's not linked with true obedience to His word and command. Jesus said:

➤ **John 14:15** — If you love me, you will keep my commandments.

On the other hand, all who truly obey God's laws and keep His covenant will know the true and genuine experience of His love. Jesus also said:

➤ **John 15:10** — If you keep my commandments, you will abide in my love.

On the one hand, is the relationship that we claim to have with God truly defined and marked out by obedience and faithfulness to His Covenant? On the other hand, in the obedient lives that we claim to be living, are we truly experiencing what it means to be abiding in His love? See how the two—relationship and obedience, obedience and relationship—always go together.

So, at the very heart of the tabernacle—at the very heart of this sacred space in the midst of Israel—there was to be a chest, or a box, containing inside it the Ten Commandments – the **Ark** of the **Covenant**. But still, why build the entire Tabernacle just for a place to keep a chest containing the Ten Commandments? And why should this little “box” be so incredibly lavish and costly? Certainly, there must be more to the Ark of the Covenant than this? We go on to read in verses 17-21:

III. Exodus 25:17, 21 — You shall make an “atonement plate”¹ of pure gold. Two cubits and a half shall be its length, and a cubit and a half its breadth [the exact dimensions of the Ark of the Covenant]... And you shall put the “place for atonement” on the top of the ark, and in the ark you shall put the testimony that I shall give you.

So, fitting perfectly on top of the chest containing the Ten Commandments—on top of the Ark of the Covenant—there was to be a “place for atonement.” This place of atonement was apparently a smooth sheet of pure gold – we might call it an “atonement plate.”

What is atonement? “Atonement” really just means the removing of sin by the shedding of blood. We could say that “atonement” refers to getting sin “out of the way” through the satisfying of the demands of God's holy law (which is death). And so, in the end, “atonement” (the removing of sin by the shedding of blood) is the **means** to **forgiveness**. God's forgiveness is not a feeling, or even just a choice. God's forgiveness is always grounded in an *act* – the making of **atonement**, the getting of sin out of the way through the satisfying of the demands of His holy law, the removing of sin by the shedding of blood.

¹ The traditional translation of the Hebrew “*kapporeth*” is “Mercy Seat.” The word for “seat” is not found in the Hebrew text, but must rather be *inferred* from other passages in Scripture (1 Sam. 4:4; 2 Sam. 6:2; etc.). But this inference is, in itself, also weak (see commentaries). “*kapporeth*” is related to the verb, “*kipper*” (to make atonement), therefore, “place of/for atonement” seems to be the better translation. Given the immediate context, however, “atonement plate” also seems to be a reasonable translation (perhaps *preferable* in some cases).

But what does a sheet of gold sitting on top of the Ark of the Covenant have to do with this “atonement”? One day out of every year, specifically the tenth day of the seventh month, was to be for Israel *the Day of Atonement*. So, we read in Leviticus sixteen:

- **Leviticus 16:29–34** — In the seventh month, on the tenth day of the month... on this day shall atonement be made for you to cleanse you. You shall be clean before the LORD from all your sins.

And what, exactly, was it that made this day the day of atonement? Earlier in Leviticus sixteen, we read this:

- **Leviticus 16:14–16** — In this way Aaron shall come into the Holy Place: with a bull from the herd for a sin offering and a ram for a burnt offering... He shall take some of the blood of the bull and sprinkle it with his finger on the front of the “place of atonement”... Then he shall... bring [the] blood [of the goat] inside the veil and do with its blood as he did with the blood of the bull, sprinkling it over the “place of atonement”... Thus he shall make atonement for the Holy Place, because of the uncleannesses of the people of Israel and because of their transgressions, all their sins. And so he shall do for the tent of meeting, which dwells with them in the midst of their uncleannesses.

So, at the very heart of the tabernacle—at the very heart of this sacred space where God would dwell with and among His people—there was to be a chest containing the Ten Commandments – the **Ark of the Covenant**. And resting atop this Ark of the Covenant there was to be a “place for atonement,” – a place where blood was to be sprinkled on *one* day out of the year, and one day *only* – on the Day of Atonement.

Remember, the Ten Commandments reveal not only our duty to live in **wholehearted obedience** to God, but also the **infinitely perfect standard** of God’s holiness – a standard that no sinful human being can ever meet. Can you see the vividness of the imagery – of the blood being sprinkled on the place for atonement which rests immediately on top of the Ark of the Covenant? Can you see what this is so vividly communicating to us? Because of God’s desire to live with us in a true relationship of love, He Himself will satisfy for us all the demands of His holy law; He Himself will meet for us all the requirements of His covenant. Not only, then, does true **relationship** with God require our wholehearted obedience, it also requires, above all, God’s own gracious **provision**; His provision *not just* of the blood, but even of the **place** for that blood to be applied in the “inner sanctum”—at the very *heart*—of where He Himself dwells with us.

Are we beginning to get just a small picture of just how amazing it is that we should be able to claim **relationship**(!)... **fellowship**(!)... with **God**? These things are not just empty symbols or rituals. They’re revealing to us the things that are, in actual reality, *required* because of who God is and who we are. But still, there’s more; much, *much* more. There’s the chest containing the Ten Commandments, there’s the Atonement Plate resting atop the Ark of the Covenant, and then there’s this:

IV. Exodus 25:18–20 — And you shall make two cherubim of gold; of hammered work shall you make them, on the two ends of the “atonement plate.” Make one cherub on the one end, and

one cherub on the other end. Of one piece with the “atonement plate” shall you make the cherubim on its two ends. The cherubim shall spread out their wings above, overshadowing the “place of atonement” with their wings, their faces one to another; toward the “atonement plate” shall the faces of the cherubim be.

Cherubim are a kind of exalted angel; and in the Bible, angels are associated with the heavenly royal court – with the very **presence** of God in His heavenly throne room. (cf. Isa. 6:1-7; Ezek. 28:14; Rev. 5:11; 7:11; 8:2) So here we have two cherubim standing on either end of the place of atonement and facing each other. Their wings are spread out in front of them, probably meeting together in the middle, and their eyes are cast downward to the ground. Can you picture it?

But why should there be cherubim *here*? And why should the faces of the mighty and exalted cherubim ever be cast downward to the ground? In Isaiah chapter six, we read of Seraphim with six wings standing in the throne room of God; with two of their wings **they cover their eyes**, and never cease to cry out, “Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.” (Isa. 6:1-3) The prophet Ezekiel saw a vision of the glory of God:

➤ **Ezekiel 1:22–26 & 11:22-23 (10:15, 20)** — Over the heads of the [four cherubim] there was the likeness of an expanse, shining like awe-inspiring crystal, spread out above their heads. And under the expanse their wings were stretched out straight, one toward another... And when they went, I heard the sound of their wings like the sound of many waters, like the sound of the Almighty, a sound of tumult like the sound of an army... And there came a voice from above the expanse over their heads... And above the expanse over their heads there was the likeness of a throne, in appearance like sapphire; and seated above the likeness of a throne was a likeness with a human appearance... Then the cherubim lifted up their wings... and the glory of the God of Israel was over them.

The presence, and the posture of the angels that face each other on the two ends of the place of atonement can only be the sign and the indicator of one thing: *This is where God is. God is here.* Where is He? Here. But I can’t see Him! No. But He *is here*. And so we read in verse twenty-two:

V. Exodus 25:22 (cf. Num. 7:89) — There I will meet with you, and from above the “place of atonement,” 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.

Where will God meet with Moses? “From **above** the place of atonement, from **between** the two cherubim that are on the ark of the testimony.”

But there is nothing *there* to be seen. There is nothing else that Moses has been commanded to make. There is nothing else **there** – *above* the place of atonement and *between* the cherubim. When it comes to God’s *actual* presence—to the divine presence *itself*—there’s nothing that can be made to represent it. Where is God? He is there. Represented by nothing; symbolized by nothing; invisible; not seen by any human eye; but, nevertheless, there. Or, at least, He has said that He *will* be there. In some miraculous, mysterious, awesome, unknown way, He will truly be there – in all the fullness, and beauty, and power of His invisible, untouchable presence.

And so the people of Israel are to know that God is not in a box. He is not standing on top of a box. He is not attached or tethered to these golden cherubim. God is above and beyond all these things. God remains invisible, His presence only pointed to and indicated by the appearance of the Cherubim, and the place for atonement, and the Ark containing the Covenant. God is never on our leash. His presence is never something we can put in a lamp and exploit for our desires and purposes. How we *need* to learn this! How we need to know this better! (cf. 1 Samuel 4-6)

The very thing that warns us against trying to “use” God’s presence is also the very thing that frees us to truly *enjoy* God’s presence. You see, once we’ve come to terms with His infinite transcendence—that He breaks all our “boundaries” and submits to none of our “rules”—then we’re freed to come humbly into His presence on His **terms** and on the grounds of His **provision**, and simply, truly, **enjoy** His presence – **delighting** in fellowship with Him. And then there’s also this:

The very thing that warns us against trying to exploit God’s presence for our selfish desires is also the very thing that assures us that God is infinitely powerful to **help** us, and **save** us, and **deliver** us with His presence. The Tabernacle is a representation on earth of heavenly realities; only, there’s one thing that can never be pictured or represented, and believe it or not that’s the **main thing**, it’s the **whole point** – it’s the actual presence of the living God. So what do the Cherubim tell us? They tell us that God is there; and He is enthroned *not* on cherubim made of gold, but on Cherubim that are living creatures, the sound of whose wings is “like the sound of many waters, like the sound of the Almighty, a sound of tumult like the sound of an army.” What is a god on our leash? He is finite, and powerless, and no god at all. But Israel’s God is not like this. *Our* God is not like this. (cf. Jer. 10:16; 51:19) And so it was the symbolism of the Tabernacle—of the cherubim on either end of the place of atonement with their wings spread out above them and their faces turned to the ground—it was this imagery that taught the Israelites to pray like this:

- Psalm 80:1–2 (cf. 1 Sam. 4:4) — Give ear, O Shepherd of Israel... **You who are enthroned upon the cherubim**²... Stir up your might and come to save us!
- Isaiah 37:16–17, 20 (cf. 2 Sam. 6:2) — O LORD of hosts, God of Israel, **enthroned above the cherubim**... Incline your ear, O LORD, and hear; open your eyes, O LORD, and see... O LORD our God, save us.
- Psalm 18:6–10, 16 — In my distress I called upon the LORD; to my God I cried for help. **From his temple** he heard my voice, and my cry to him reached his ears. Then the earth reeled and rocked; the foundations also of the mountains trembled and quaked, because he was angry. Smoke went up from his nostrils, and devouring fire from his mouth; glowing coals flamed forth from him. He bowed the heavens and came down; thick darkness was under his feet. **He rode on a cherub and flew**; he came swiftly on the wings of the wind... He sent from on high, he took me; he drew me out of many waters.
- Psalm 99:1 — The LORD reigns; let the peoples tremble! **He sits enthroned upon the cherubim**; let the earth quake!

² “You who are the “cherubim-enthroned-one” (Tate, WBC; cf. Ross). Similarly, for the other appearances of this same phrase.

Conclusion

This is the God whose presence we have been called to enjoy. **This** is the God at whose table we have been called to eat. The God who reveals to us that as members of His family, we **must** bear His likeness (the ark containing the covenant). The God who provides for our cleansing and forgiveness by means of a place for **atonement**. And finally, the God who is Himself **invisible**, enthroned above the Cherubim; never needing us, and yet desiring us; never, ever playing by our rules, and yet always committed to accomplishing our good and ultimate salvation.

Will you live all your life in the simple, glad enjoyment of the presence of this God? In obedient surrender to His holy will? In humble gratitude and dependence upon His provision of atonement? In unqualified trust and confidence in His power to save?

And now, listen to these amazing words that God spoke through the prophet, Jeremiah:

- **Jeremiah 3:16–17** — In those days, declares the LORD, they shall no more say, “The ark of the covenant of the LORD.” It shall not come to mind or be remembered or missed; it shall not be made again. At that time Jerusalem shall be called the throne of the LORD, and all nations shall gather to it, to the presence of the LORD in Jerusalem.

The Apostle John can write in Revelation:

- **Revelation 11:19** — Then God’s temple in heaven was opened, and the ark of his covenant was seen within his temple.

When the heavenly realities have come in their fullness—“already” and “not yet”—there’s no longer any need for the symbols and types. (cf. Rev. 21:1-3, 22-23; 22:1-4) And yet they still remain a wonderful picture and pointer to all the true **riches** that we enjoy today through Christ. They still enable us to **better** understand and exult in these unfathomable words:

- **John 1:14–18** — And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth... For from his fullness we have all received, grace in place of grace. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God; the only God, who is at the Father’s side, he has made him known.

So, skipping ahead now to Exodus 37, we can read with growing wonder and anticipation:

Exodus 37:1–9 — Bezalel **made** the ark of acacia wood. Two cubits and a half was its length, a cubit and a half its breadth, and a cubit and a half its height. And he **overlaid** it with pure gold inside and outside, and **made** a molding of gold around it. And he **cast** for it four rings of gold for its four feet, two rings on its one side and two rings on its other side. And he **made** poles of acacia wood and **overlaid** them with gold and **put** the poles into the rings on the sides of the ark to carry the ark. And he **made** an “atonement plate” of pure gold. Two cubits and a half was its length, and a cubit and a half its breadth. And he **made** two cherubim of gold. He made them of hammered work on the two ends of the “place of atonement,” one cherub on the one end, and

one cherub on the other end. Of one piece with the “place of atonement” he made the cherubim on its two ends. **The cherubim spread out their wings above, overshadowing the “place of atonement” with their wings, with their faces one to another; toward the “place for atonement” were the faces of the cherubim.**

Exodus 25:1-40:38

A. The Plan of the Tabernacle Described in Detail (25-31)

Contributions for the Tabernacle Commanded (25:1-9)

The Tabernacle *Furniture* (25:10-40)

3. The Ark of the Covenant (25:10-22)
4. The Table of Showbread (25:23-30)
5. The Lampstand (25:31-40)

1. The Tabernacle “*Shell*” (curtains/boards/sockets/bars; 26:1-30)

2. The Tabernacle *Rooms and Arrangement* (26:31-37)

Rooms – The Holy Place and the Most Holy Place (26:31-33)

Arrangement – Ark / Table / Lampstand (26:34-37)

8. The Bronze Altar (27:1-8)

10. The Tabernacle *Court* (27:9-19)

Oil for the lamp / lamp to be kept burning by Aaron and his sons (27:20-21)

11. *The Priests’ Garments* (28:1-43)

The Consecration of the Priests (29:1-46)

6. *The Altar of Incense / Aaron to keep incense burning when he trims the lamp* (30:1-10)

Atonement money for the maintenance of the Tabernacle and its worship (30:11-16)

9. The Bronze Basin (30:17-21)

7. The Anointing Oil and Incense (30:22-33, 34-38)

The Skilled Craftsmen (31:1-11)

The Sabbath (31:12-18)

INTERLUDE (The Golden Calf; 32-34)

The Sabbath (35:1-3)

A.¹ The Plan of the Tabernacle Followed Exactly (35-39)

Contributions for the Tabernacle Taken and the Skilled Craftsmen (35:4-36:7)

1. Making the Tabernacle “*Shell*” (curtains/boards/sockets/bars; 36:8-34)

2. Making the Tabernacle *Rooms* (veil/screen; 36:35-38)

Making the *Furniture* for the Tabernacle (37:1-28)

3. Making the Ark of the Covenant (37:1-9)
4. Making the Table of Showbread (37:10-16)
5. Making the Lampstand (37:17-24)
6. Making the Altar of Incense (37:25-28)

7. Making the Anointing Oil and Incense (for use largely within the Tabernacle; 37:29)

Making the “*Furniture*” for the Court of the Tabernacle

8. Making the Bronze Altar (38:1-7)
9. Making the Bronze Basin (38:8)

10. Making the *Court* of the Tabernacle (38:9-20)

Record of the materials offered and used for making the Tabernacle (38:21-31)

11. Making the Priests’ Garments (39:1-31)

The materials for the Tabernacle finished and brought to Moses (39:32-43)

B. The Command to Assemble the Tabernacle (40:1-15)

B.¹ The Tabernacle Assembled (40:16-33)

C. THE GLORY OF THE LORD FILLS THE TABERNACLE (40:34-38)

Exodus 40:1-15

The LORD spoke to Moses, saying,

“On the first day of the first month you shall erect the tabernacle of the tent of meeting.

And you shall put in it the ark of the testimony, and you shall screen the ark with the veil.

And you shall bring in the table and arrange it,

and you shall bring in the lampstand and set up its lamps.

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.

You shall set the altar of burnt offering before the door of the tabernacle of the tent of meeting,

and place the basin between the tent of meeting and the altar, and put water in it.

And you shall set up the court all around, and hang up the screen for the gate of the court.

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. 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. You shall also anoint the basin and its stand, and consecrate it.

Then you shall bring Aaron and his sons to the entrance of the tent of meeting and shall wash them with water and put on Aaron the holy garments. And you shall anoint him and consecrate him, that he may serve me as priest. You shall bring his sons also and put coats on them, 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.”

Exodus 40:16-33

This Moses did; **according to all that the LORD commanded him, so he did.**

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

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. 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.**

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

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

He put the golden altar in the tent of meeting before the veil, and burned fragrant incense on it, **as the LORD had commanded Moses.**

He put in place the screen for the door of the tabernacle.

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.**

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

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.