



DANIEL R. HYDE

G O D  
*in*  
O u r  
M I D S T

*The* TABERNACLE & OUR  
RELATIONSHIP *with* GOD



## ENDORSEMENTS

“It is refreshing to have an exposition of the tabernacle that avoids the allegorizing excesses that have so often been a feature of the ‘Christianizing’ of this important part of the Old Testament. Daniel Hyde seeks to give a sound exegesis of the text and, only then, to lead us ‘to see it through New Testament eyes,’ and thus to discover its testimony to Christ and its role in edifying the faithful.”

—DR. GRAEME GOLDSWORTHY

Visiting lecturer in hermeneutics

Moore Theological College, Sydney, Australia

Author, *According to Plan: The Unfolding Revelation of God in the Bible*

“Saturated with sound exegesis, helpful insights, pointed application, and warm devotion, *God in Our Midst* helps us to see in the tabernacle not merely pieces of furniture or sets of curtains, but Christ Himself, in the beauty of His holiness and the peace of His pardoning grace. This book will drive pastors from the study to the pulpit, and parishioners from study to worship.”

—REV. BRIAN VOS

Pastor, Trinity United Reformed Church, Caledonia, Michigan

“Danny Hyde has distinguished himself as someone who is historically and theologically grounded while consistently keeping things clear, Christ-centered, and relevant. This book on the tabernacle is no exception. Each chapter is a fine meal elegantly served up for the nourishment of the saints. I know now where I will turn first when it comes to books on the tabernacle.”

—DR. GERALD M. BILKES

Professor of New Testament and biblical theology

Puritan Reformed Theological Seminary, Grand Rapids, Michigan

“This work on the tabernacle not only demonstrates how the tabernacle foreshadows Christ in its exposition of Exodus 25–40, it lays out principles to help people read the Old Testament properly. The appendix on ‘Preaching the Pentateuch’ is worth the price of the book. Such passionate preaching of the Old Testament is greatly needed in the church today.”

—DR. RICHARD P. BELCHER JR.  
Professor of Old Testament  
Reformed Theological Seminary, Charlotte, North Carolina  
Author, *The Messiah and the Psalms*

“In *God in Our Midst*, Rev. Danny Hyde provides a true feast for the reader. He demonstrates a grasp of the Scriptures in terms of the grand storyline as well as the particular texts that flesh out the points he makes. His examination of the tabernacle—its building, sacrifices, personnel—are gateways to discuss a wide variety of theological matters and directions of rich, spiritual application. The tabernacle centers around the person and work of Jesus Christ. This book is rich in content devoted to theology and to piety. Lay members and ordained pastors will learn and relearn much in this book. Highly recommended!”

—REV. MARK VANDER HART  
Associate professor of Old Testament studies  
Mid-America Reformed Seminary, Dyer, Indiana

“As children learn with concrete objects and figures, the Old Testament people were taught by God with physical symbols such as the tabernacle. With centuries in between, most Christians have missed the beauty of God’s provisional dwelling place. Danny Hyde takes us back in time through the lens of the New Testament to grasp God’s artistic demonstration of His awesome and redeeming presence. What pointed to Christ in His first coming will shine with much more splendor in God’s definitive tabernacle in the new heaven and new earth.”

—DR. HEBER CARLOS DE CAMPOS JR.  
Chaplain and professor of systematic theology  
Instituto Presbiteriano Mackenzie, São Paulo, Brasil



“How refreshing to have a book that unlocks the treasures of this section of God’s Word so clearly and so faithfully. Daniel Hyde has handed us not only an excellent series of devotional studies on the tabernacle, he has given us an example of how to allow Scripture to interpret Scripture. So many have sought the key to unlocking these chapters in allegory, imagination, and speculation, all of which has proven to make things complex and unprofitable. Instead, we are guided to simply read the text as it was intended to be read. Daniel helps us to hear God teaching His people about the promised Savior, Jesus, and the great things He would do to redeem and transform sinners. The secret, the mystery in it all, is Jesus. It is so exciting to be able to see these things for oneself. After the first few chapters of this little book, I am sure readers will be able to see the patterns for themselves, and make connections with more familiar New Testament passages. What could be more exciting than to know in greater detail the wonder it is to experience God in our midst? This would be an excellent resource for any Bible study group or class to open up a section of Scripture that sadly continues to remain closed to so many.”

—DR. DAVID R. JACKSON  
Head teacher, biblical studies

William Carey Christian School, Prestons, Australia  
Author, *Crying Out for Vindication: The Gospel According to Job*



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**M I D S T**

*The* TABERNACLE & OUR  
RELATIONSHIP *with* GOD

*God in Our Midst: The Tabernacle and Our Relationship with God*

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Para os pastores da Igreja Presbiteriana do Brasil e Igrejas  
Reformadas do Brasil:

“O cerne da questão é este: pregar a Cristo,  
por meio de Cristo, para o louvor de Cristo.”

—William Perkins, *A Arte de Profetizar*



To the pastors of the Presbyterian Church of Brazil  
and Reformed Churches of Brazil:

“The heart of the matter is this: preach one Christ,  
by Christ, to the praise of Christ.”

—William Perkins, *The Art of Prophesying*



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## ABBREVIATIONS

- BC—Belgic Confession
- CD—Canons of Dort
- HC—Heidelberg Catechism
- WCF—Westminster Confession of Faith
- WLC—Westminster Larger Catechism
- WSC—Westminster Shorter Catechism



## FOREWORD

Like me, you probably have been disappointed by many books on the Old Testament. The covers look great, the titles sound enticing, and the blurbs appear exciting. But one chapter in and you begin to flag. They are so boring, so academic, so impractical, and so suitable for your large pile of “read-one-chapter” books.

So, how can you improve your chances of selecting a book on the Old Testament that will bless your life? Let me tell you six things I look for when I’m choosing books on the Old Testament for my own spiritual edification.

First, I want a reverent and diligent handling of the text of Scripture. For too long the Old Testament text has been treated with less respect than a daily newspaper. It has been attacked, lampooned, and neglected, not just by those outside the church but by many within it. So, I want to be sure that the author views the Old Testament as the inspired Word of God, and then works hard to mine the maximum meaning out of each precious word.

Second, I expect any interpretation to start with the original context and park there for a while. Many books and sermons seem to regard the Old Testament as something hot off the presses and addressed directly to twenty-first-century culture. They fail to consider the original message to the original audience thousands of years ago and thousands of miles away. If you want to get on the wrong track immediately and lead others astray, that’s a sure-fire way of doing it.

Third, while accounting for the slow, progressive unfolding of God's truth over many years, the book should portray that truth as having one clear and constant message. At times, some writers imply that God started with Plan A, and when that didn't work He tried Plan B, then C, then D, and so on. In other words, instead of seeing God's message of a gracious salvation for sinners through the Messiah as one seed that gradually grows from root to shoot to stem to flower to fruit, they imply that God was forever starting over; planting then uprooting, replanting then uprooting, over and over again.

Fourth, I look for a book that follows Jesus' and His disciples' example in using the New Testament to interpret the Old. I know of one Old Testament professor who refuses to allow any New Testament verse ever to be mentioned in his classes; that's kind of like studying with the lights off. Of course, we should not read into the Old Testament what was known only to those in the New, but as Christ and His Apostles make clear, there was a lot more knowledge of the gospel in Old Testament times than is usually thought.

That brings me to my fifth requirement—the book must connect Old Testament believers with the New Testament church by demonstrating that both Old and New Testament saints were united in being saved by grace alone, through faith alone, in Christ alone, to the glory of God alone. Was Old Testament faith as clear or strong? Did Old Testament believers see Christ as we see Him? Were Old Testament believers in possession of as much of the Holy Spirit as we possess? No, no, and no again. However, they did have saving faith, it was in the Messiah alone, and without the internal work of the Holy Spirit regenerating, sanctifying, and preserving them, they had no hope.

Finally, the book must apply the truth to the modern church. Too many Old Testament books are addressed only to the head. They stop far short of connecting the truth to people's hearts and lives. Worship, communion, obedience, and service are almost swear words to some writers.

Well, you're probably thinking by now, "There aren't many Old Testament books like that today, are there?" You're right, I'm afraid. But

---

I'm glad to announce that one has just been added to their ranks. It's this book on the tabernacle by my friend Danny Hyde, and what a rare treat it is to read!

Danny handles the text with reverent care and rigorous diligence, mining the text for all its meat and milk. He describes the original context, people, and situation so graphically that eventually you wonder if he possibly lived in tabernacle times. While respecting the varying degrees of revelation through the ages, he demonstrates the covenantal unity of God's sovereign and gracious plan in both testaments. He avoids the pitfall of imputing New Testament understanding to Old Testament believers, but also welcomes the graciously provided light of the New to understand the Old. And he gives us, at last, a modern book on the Old Testament that treats the believing Israelites as brothers and sisters in Christ rather than as slightly confused, animistic, legalistic idolaters. Of course, if you've read any of Danny's previous nine million books (a joke to brighten up the editor's day), you'll know that he has a passion to bless the church with books that minister to the head, the heart, and the hand. This book is no different. It will lead you to worship, it will prompt obedience, and perhaps above all it will inspire you to commune with the God who delights to dwell among us and in us.

This will be a great book for pastors and teachers who have been inspired by the wonderful resurgence of interest in the Old Testament, and especially of a Christ-centered understanding of the Old Testament, and yet open their Bibles at Exodus and Leviticus and wonder, "Eh, what do I do now?" Danny shows you.

But any serious Christian will also benefit from this book. It will not only open up previously undiscovered parts of the Bible, it will show you the wonderful unity of the Scriptures from start to finish. Above all, it will inspire you to seek communion with God through Jesus Christ, Immanuel, "God with us."

—Dr. David P. Murray

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## ACKNOWLEDGMENTS

Since this book is the fruit of my preaching through the book of Exodus, I must acknowledge first and foremost the congregation the Lord has called me to serve. We have experienced all of the ups and downs, joys and sadnesses, as a church family these past twelve years. I am blessed to have gone through with you “a time to weep, and a time to laugh; a time to mourn, and a time to dance” (Eccl. 3:4). Through it all, we have known the comfort and correction of our gracious triune God’s presence in our midst.

I thank Dr. David Murray of Puritan Reformed Theological Seminary, who is not only a colleague but a friend, for his foreword to this book and for his gracious words about life and ministry. Our discussions about the tabernacle and the need for believers today to see the riches of Jesus Christ’s grace in ancient biblical institutions have spurred me on in writing this book.

Of course, Greg Bailey, director of publications for Reformation Trust, and the whole publishing ministry of Ligonier Ministries deserve my gratitude. Although you often go unnoticed, all the books that are being read across the world because of your efforts are the fruit of your God-glorifying work.

Finally, I praise my loving, gracious, and precious triune God for giving me my wife, Karajean. From the beginning of our relationship, when we would read the Word together on our college campus, until now, as we read it together as a family with our beautiful boys, we have

always experienced the presence of God in our midst as a team. I pray that our family will continue to be a little camp in the wilderness of this world, facing the glorious presence of our God in Christ, even as we await the addition of yet another member into our tent at this time of writing.



# CONTRIBUTIONS TO BUILD THE TABERNACLE

*Exodus 25:1–7; 35:4–29*

The LORD said to Moses, “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. And this is the contribution that you shall receive from them: gold, silver, and bronze, blue and purple and scarlet yarns and fine twined linen, goats’ hair, tanned rams’ skins, goatskins, acacia wood, oil for the lamps, spices for the anointing oil and for the fragrant incense, onyx stones, and stones for setting, for the ephod and for the breastpiece.” (Ex. 25:1–7)

“**G**race is free, airtime isn’t.” I remember Michael Horton making this statement on the radio program *The White Horse Inn* back when I was in college.<sup>1</sup> It was a witty way to let listeners know that the show could not continue without the financial support of those who listened. As anyone involved in any nonprofit service knows, he was right. In order for Christians to build anything that will spread the good news of Jesus Christ, whether a radio program, a magazine, or a church building, we need to join in sacrificial giving.

The situation was the same with our Israelite forefathers in the wilderness. The Israelites knew that their God had created everything out of nothing (Gen. 1:1). Because of that, He owns the cattle on a thousand hills and does not need man's gifts (Ps. 50:10). Therefore, God could have created a house for His name out of nothing. Yet God determined that the tabernacle was to be created through the ordinary means of His people's giving. For this reason, the tabernacle narratives do not begin with a mallet, chisel, or measuring line, but with an offering plate.

As we begin our meditations on the tabernacle, we turn to Exodus 25:1–7 and its parallel in Exodus 35:4–29. These sections teach us about Israel's contributions to build the tabernacle. Three truths in these passages teach us much about our giving in the church today: the motivation, the ministry, and the materials.

### THE MOTIVATION

First, we learn about the *motivation* for the contributions. The Lord instructed Moses (Ex. 25:1) to command the people to give a contribution (v. 2, *terumah*), that is, some portion of their possessions that was dedicated for sacred service.<sup>2</sup> This is what we call, in common Christian parlance, an offering. But in calling for a contribution, the Lord made clear that it was to be driven by a right motivation. It was to come "from every man whose heart moves him" (v. 2). Those whose hearts had been stirred by the plagues on the Egyptians, the exodus from Egypt, and the Red Sea crossing would want to give freely.

We see another beautiful picture of this in the example of David and Israel. Just before the building of the temple of the LORD, there was another offering. David made a contribution "because of my devotion to the house of my God" (1 Chron. 29:3). Next, he challenged the people to be generous, asking, "Who then will offer willingly, consecrating himself today to the LORD?" (v. 5) We then read of Israel's "freewill offerings" (v. 6) and of their joy in giving them: "Then the people rejoiced because



they had given willingly, for with a whole heart they had offered freely to the LORD” (v. 9).

Digging deeper, we are struck by the language in Exodus 35:4–29. This section begins, “This is the thing that the LORD has commanded” (v. 4). Thus, there is a wonderful juxtaposition of what we normally think of as two contradictory ideas: heartfelt offering and God’s command. We see these two ideas in the last verse of this passage, which says that the people brought what “the LORD had commanded by Moses . . . as a freewill offering to the LORD” (v. 29). All too often, we set up in our minds a contrast between duty and delight when it comes to serving the Lord. For instance, we contrast form and freedom when it comes to liturgy and worship as if form quenches all freedom or as if freedom cannot have form. But according to this text, there is no contradiction between what we must do and what we want to do as God’s people. The movement of the Israelites’ redeemed hearts to give the Lord an offering was in complete unison with the Lord’s will for their lives.

This is how the Christian life routinely works for the regenerated and justified child of God. Paul says it like this: “But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, and, having been set free from sin, have become slaves of righteousness . . . slaves of God” (Rom. 6:17–18, 22). We once did not serve God and in fact *could not* serve Him because of our rebellious hearts (Rom. 8:7–8), but now that He has taken hold of us we can and want to serve Him according to His commands in His Word. We have become “obedient from the heart.” Because of the Lord’s grace that has changed our lives, we can now delight in the duties of the Lord, which *The Book of Common Prayer* says “is perfect freedom.”<sup>3</sup>

We see this theme expressed in much more detail in Exodus 35. We read that “whoever is of a generous heart” (v. 5) was to bring an offering. Giving was to be with full willingness and generosity. As John Calvin (1509–1564) said of this passage, “All Scripture teaches us that

no obedience is pleasing to God except what is voluntary.”<sup>4</sup> We then read that “everyone whose heart stirred him and everyone whose spirit moved him” (v. 21), and “all who were of a willing heart” (v. 22), gave to the offering.

For the people of God in the new covenant, giving is to be just as willing and generous. Paul writes:

The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work. As it is written, “He has distributed freely, he has given to the poor; his righteousness endures forever.” He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. You will be enriched in every way to be generous in every way, which through us will produce thanksgiving to God. (2 Cor. 9:6–11)

What moved the hearts of the Israelites to be willing and generous? It was the operation of the Holy Spirit, who applied the gracious work of God to their hearts. He saved them from Egypt (Exodus 1–14), He provided for them during their journey in the wilderness (Exodus 15–18), and He entered into a sacred covenant relationship with them (Exodus 19–24). In a word, grace led to gratitude; mercy moved their hearts. For the Israelites, then, the motivation for their contribution was their redemption from Egypt, from slavery, and from certain death.

It is the same with us: We “present [our] bodies as a living sacrifice, holy and acceptable to God” because of “the mercies of God” (Rom. 12:1). We give thanks to God because of the lavishness of the grace He has given to us (Eph. 1:8). Paul fleshes out this idea of mercy and grace for the Corinthians: “For you know the grace of our Lord Jesus

Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich” (2 Cor. 8:9). Our motivation for giving is the grace of God in giving us His Son, Jesus Christ. There can be no other motivation; certainly not merit or compulsion. As the medieval commentator Bede the Venerable (672–735) said against the Pelagians, who believed man had the ability to save himself apart from God’s grace: “We bring the firstfruits of our possessions to the Lord when, if we do anything good, we truthfully attribute it all to divine grace.”<sup>5</sup> Our gratitude must be motivated by grace alone.

### THE MINISTRY

Second, we learn about the *ministry* supported by the contributions. Moses’ words taught the Israelites that by giving for the construction of the tabernacle, they were participating in its *ministry*. What does this mean?

Moses certainly did not mean what so much of popular Christianity believes today: that every member of the church is a minister in the church.<sup>6</sup> There is only one ministry, properly speaking, and that is the ministry of Word and sacrament. It is true that all members of Christ’s church belong to the priesthood of believers, but this is not the same as the ministry. Likewise, although not all the Israelites were priests, all the Israelites participated in the ministry of the priesthood. The Jewish scholar Nahum Sarna (1923–2005), writing about the tabernacle narratives, said the tabernacle was “a cooperative enterprise” that involved all Israel, from the greatest to the weakest member.<sup>7</sup>

Moses writes that Israel’s contributions of gold, silver, and bronze (Ex. 25:3), blue, purple, and scarlet yarns and fine twined linen (v. 4), goats’ hair, tanned rams’ skins, and goatskins (vv. 4–5), acacia wood (v. 5), oil (v. 6), spices (v. 6), and onyx stones and stones for setting (v. 7) were “to be used for the tent of meeting, and for all its service, and for the holy garments” (Ex. 35:21). As noted earlier, the Creator of the heavens and the earth did not need the Israelites’ contributions to build a tabernacle. Paul states it in this way: “The God who made the world

and everything in it, being Lord of heaven and earth, does not live in temples made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything” (Acts 17:24–25). However, God chose to work through the means of the contributions of His people. Calvin pointed out that it was God who “daily rained down manna from heaven; yet he would have every one, from the very least to the greatest, bring together, in testimony of their piety, whatever was necessary for the sacred work.”<sup>8</sup> He did not need them, but He invited them to participate in the ministry of the tabernacle.

We see this idea continued in the New Testament. As members of the priesthood of all believers, all believers have a vital function in the life of the Christian ministry. Paul describes the giving of the Philippians to support his work as a “partnership” in the gospel ministry: “I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, because of *your partnership in the gospel* from the first day until now” (Phil. 1:3–5, emphasis added). Later, he says that besides the Philippians, “no church entered into *partnership with me* in giving and receiving, except you only” (Phil. 4:15, emphasis added). The Greek word that is translated as “partnership” in these verses is *koinōnia*. This word denotes fellowship, closeness, and an intimate relationship.<sup>9</sup> While not all believers are ministers, all believers participate in the ministries of their pastors.

What Exodus 25 and 35 and the Apostle Paul teach us, then, is that every member of the body of believers who gives of his or her talent, time, and treasure toward the ministry of the gospel, whether in the tabernacle, in Philippi, or today in the church, is a partner in the ministry. The Israelites’ contributions were “to be used for the tent of meeting, and for all its service, and for the holy garments” (Ex. 35:21). While believers are taught in this passage that without the ministry there would be no church, this text also teaches ministers that without the members of the church there would be no one to minister to and no one to support ministers.

## THE MATERIALS

Third, we learn about the *materials* that were contributed. The Lord commanded the Israelites to give “gold, silver, and bronze, blue and purple and scarlet yarns and fine twined linen, goats’ hair, tanned rams’ skins, goatskins,<sup>10</sup> acacia wood, oil for the lamps, spices for the anointing oil and for the fragrant incense, onyx stones, and stones for setting, for the ephod and for the breastpiece” (25:3–7). These offerings can be divided into seven distinct categories: metals, dyed yarns, fabrics, timber, oil, spices, and gems.<sup>11</sup> The metals of gold, silver, and bronze are listed in order of preciousness and from most expensive to least expensive. The yarns are also ordered this way.<sup>12</sup>

But how could former slaves in Egypt who had become nomads in the wilderness contribute such costly materials? The answer, again, is the lavish grace of God.

Before the night of the Passover, the Lord instructed the Israelites to ask their Egyptian neighbors “for silver and gold jewelry” (Ex. 11:2). When Israel left Egypt, “The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewelry and for clothing. And the LORD had given the people favor [*hēn*] in the sight of the Egyptians, so they let them have what they asked. Thus they plundered the Egyptians” (12:35–36).<sup>13</sup> By the favor, or grace, of the Lord, Israel received the wealth of Egypt. Also, on their journey, the Israelites engaged in a war against Amalek (17:8–16). Their success, no doubt, increased their plunder. All of these tangible materials were to be part of the offering the Israelites gave to build a glorious tabernacle that would be the house of God in their midst.<sup>14</sup>

How does this passage speak to us? What materials does the Lord use in the new covenant to build His “holy temple” (Eph. 2:21)? The materials used now are people—you and I. The New Testament clearly proclaims that the dwelling place of God is now the people of God. Peter writes, “You yourselves like living stones are being built up as a spiritual house” (1 Peter 2:5). Paul adds, “In him you also are being built together into a dwelling

place for God by the Spirit” (Eph. 2:22). Elsewhere, Paul speaks of the church as the temple of God, citing Leviticus 26:12 and Isaiah 52:11:

Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness? What accord has Christ with Belial? Or what portion does a believer share with an unbeliever? What agreement has the temple of God with idols? For we are the temple of the living God; as God said, “I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people. Therefore go out from their midst, and be separate from them, says the Lord, and touch no unclean thing; then I will welcome you, and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty.” (2 Cor. 6:14–18)

There is more to the new-covenant fulfillment of the materials of the tabernacle. While the Exodus narratives speak of the Israelites building the house of God with their own hands, who now is described as the builder of the house of God? In the new covenant, God Himself is the builder of the tabernacle, the church:

Therefore . . . consider Jesus . . . who was faithful to him who appointed him, just as Moses also was faithful in all God’s house. For Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself. (For every house is built by someone, but the builder of all things is God.) Now Moses was faithful in all God’s house as a servant, to testify to the things that were to be spoken later, but Christ is faithful over God’s house as a son. And we are his house if indeed we hold fast our confidence and our boasting in our hope. (Heb. 3:1–6)

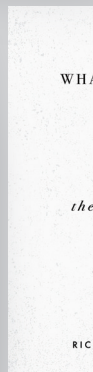
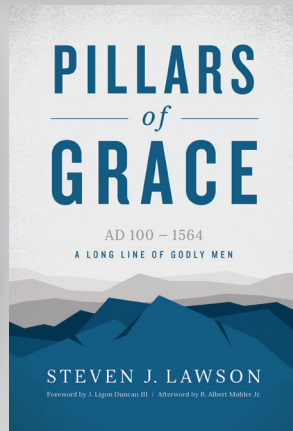
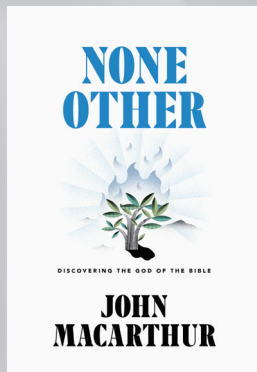
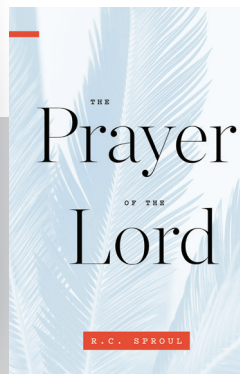
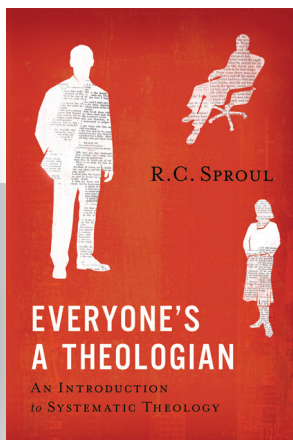
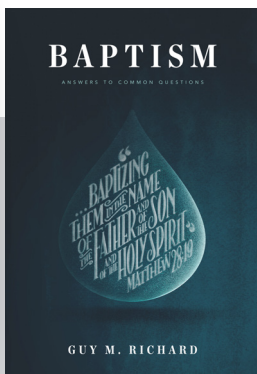
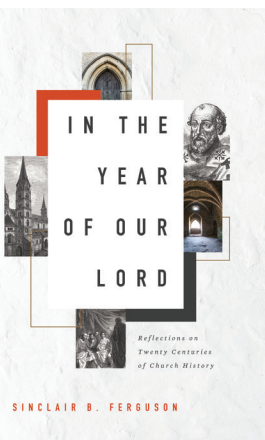
In light of these verses, I encourage you to examine your heart by reflecting on questions such as these: Am I a part of this house today? Have I died to myself that I might live to God? Have I turned away from living a life of sin and self, and turned to Jesus Christ to live a life for His glory and honor? If you can answer yes to these questions, you should be assured that you are a part of the Lord's tabernacle, in which He dwells among us. You are one of the living stones hewn out of the nations by God's grace alone.

If you are a member of Christ's house, Exodus 25 calls you to contribute to building the means of His dwelling today. Contribute willingly and generously to the church, being motivated by the gospel of Jesus Christ that has saved you from all of your sins. Contribute to the ministry of the church because you desire to partner with it in your locale and to see more and more living stones adorn its walls. Contribute because you are the very material with which the Lord Himself builds, with His own hands, His church throughout the world. As one writer stated it:

New Testament Israelites are invited to bring gifts for the building of a greater temple than the tabernacle, and that all may enjoy the privilege of giving, the very smallest offerings are acceptable. As the hair and the skins brought by some who may not have had jewels to bestow were as necessary for the construction of the sacred structure as the more costly offerings of their richer brethren, so the coppers of the poor, or of little children, are as needful to assist in building the spiritual edifice as the sovereigns of the wealthy.<sup>15</sup>

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# WHY STUDY THE TABERNACLE?

Christians often wonder whether it is worth their time to read and study the odd narratives about the construction of the tabernacle in the second half of the book of Exodus. Since the tabernacle and its worship rituals are now relics of history, it is assumed there is nothing we can learn from them.

In truth, the tabernacle narratives have much to teach us about God Himself, about sin, about redemption in Christ, and about how we are to live for God today. In *God in Our Midst: The Tabernacle and Our Relationship with God*, Rev. Daniel R. Hyde shows that these obscure narratives are “profitable for teaching, for reproof, for correction, and for training in righteousness” (2 Tim. 3:16).

By employing solid hermeneutical principles and New Testament revelation, Hyde demonstrates that the tabernacle passages point to Christ. He encourages readers, when considering the confusing details of the tabernacle, not to ask questions about the meaning of minor points, but rather to ask, “What does this passage teach me about God, about my sins, about redemption in Christ, and about how I am to live?”

*God in Our Midst* is an encouraging and enlightening tour through the Bible’s overarching narrative, showing that we serve the same God who said, “I will dwell in your midst,” the God who tells us that we are the true tabernacle, the dwelling place of God (Eph. 2:22).



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