
A THEOLOGY OF UNTHANKFULNESS

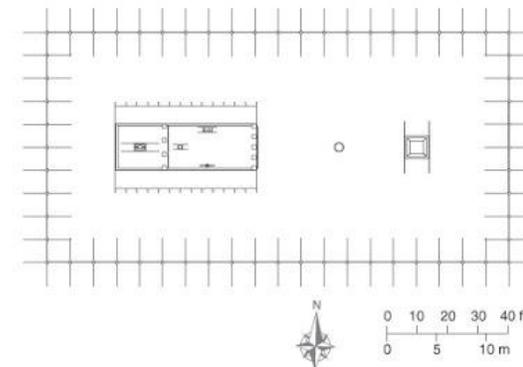
Selected Scriptures | Respectable Sins by Jerry Bridges



THE TABERNALE AND COURT

The tabernacle was a portable temple—a “tent of meeting”—within a movable courtyard (Exodus 25–31; 35–40). It was constructed after the pattern that Yahweh revealed to Moses on Mount Sinai, and was assembled in the desert as Moses led the Israelites from Egypt to the Promised Land. For an enlargement of the tent itself, see p. 186. The tabernacle courtyard was 150 feet (46 m) long and 75 feet (23 m) wide, totaling 11,250 square feet (1,045 square meters).

Tabernacle and Court Architectural Plan



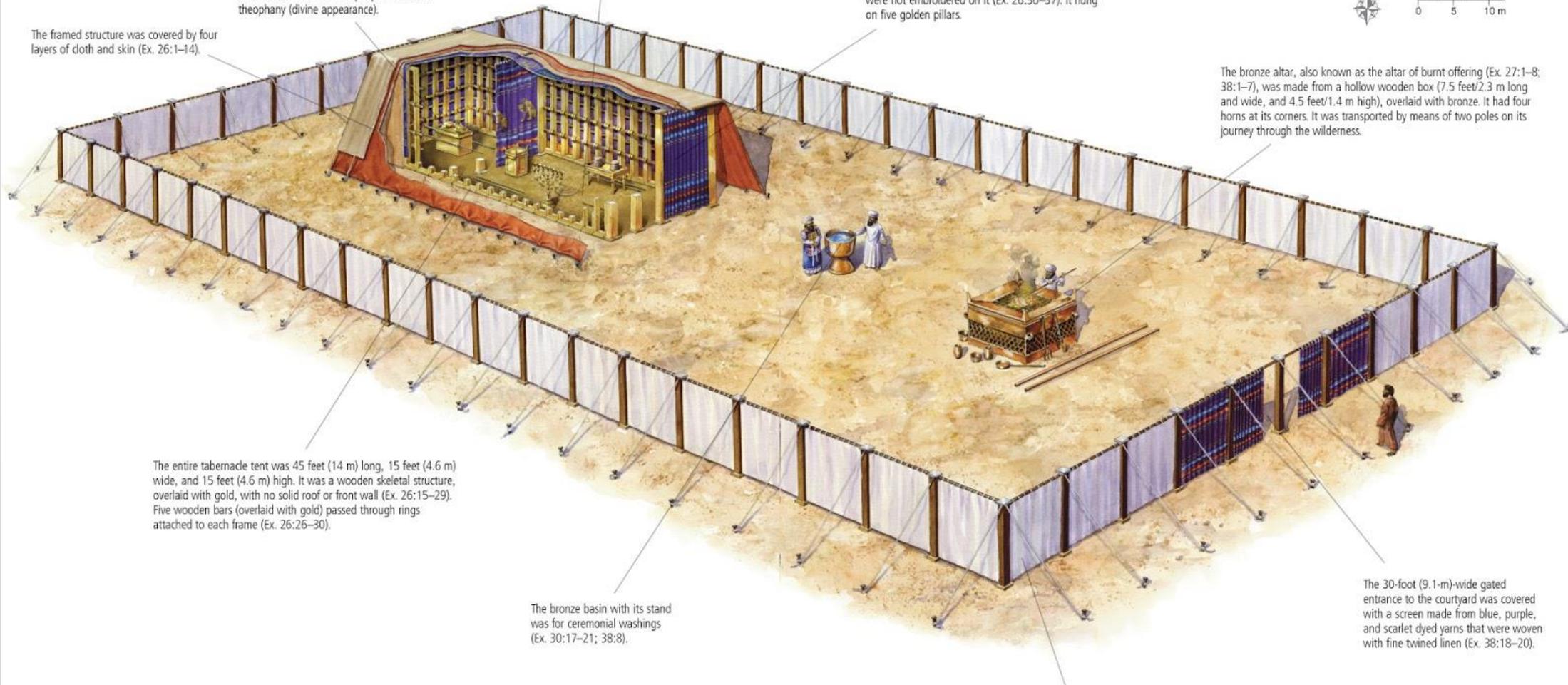
The Most Holy Place of the tabernacle tent was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance).

The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It housed the table (Ex. 25:23–30), the golden lampstand (Ex. 25:31–40; 37:17–24), and the altar of incense (Ex. 30:1–10; 37:25–29).

The veil separating the Holy Place from the tabernacle courtyard was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it (Ex. 26:36–37). It hung on five golden pillars.

The bronze altar, also known as the altar of burnt offering (Ex. 27:1–8; 38:1–7), was made from a hollow wooden box (7.5 feet/2.3 m long and wide, and 4.5 feet/1.4 m high), overlaid with bronze. It had four horns at its corners. It was transported by means of two poles on its journey through the wilderness.

The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).



The entire tabernacle tent was 45 feet (14 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It was a wooden skeletal structure, overlaid with gold, with no solid roof or front wall (Ex. 26:15–29). Five wooden bars (overlaid with gold) passed through rings attached to each frame (Ex. 26:26–30).

The bronze basin with its stand was for ceremonial washings (Ex. 30:17–21; 38:8).

The 30-foot (9.1-m)-wide gated entrance to the courtyard was covered with a screen made from blue, purple, and scarlet dyed yarns that were woven with fine twined linen (Ex. 38:18–20).

The surrounding hangings (fine twined linen curtains connected to pillars and stabilized by guy ropes and pegs) stood about 7.5 feet (2.3 m) high. The 60 wooden pillars were overlaid with bronze, stood in copper sockets, and had capitals overlaid with silver (Ex. 27:9–19; 38:9–17).

The Most Holy Place was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance). The high priest could enter only once a year, on the Day of Atonement (see note on Heb. 9:7).

The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).

The table for the bread of the Presence (Ex. 25:23–30)

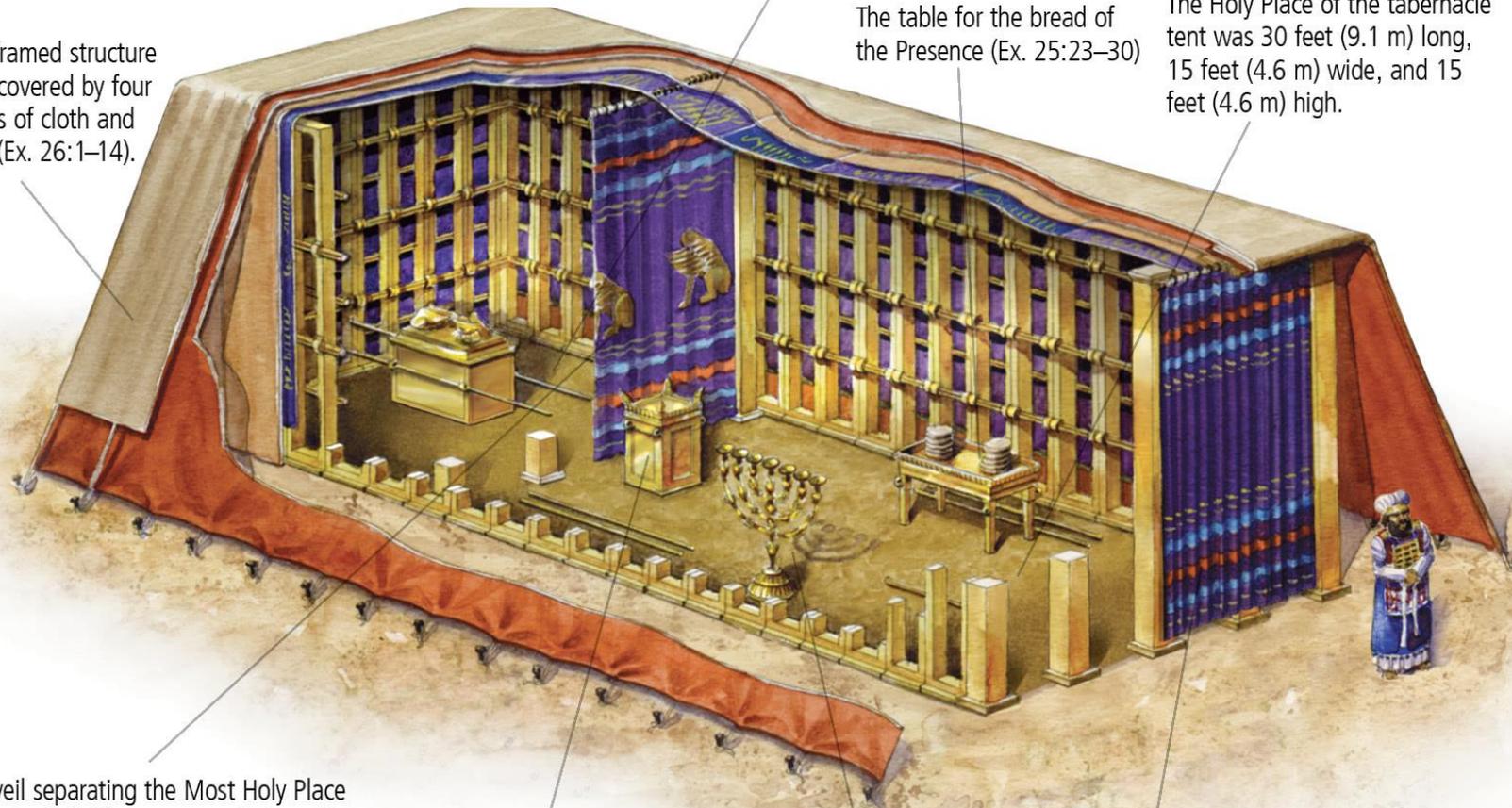
The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high.

The veil separating the Most Holy Place from the Holy Place was made from blue, purple, and scarlet dyed yarns woven with fine twined linen and embroidered with cherubim (Ex. 26:31–33). It hung on four golden pillars.

The altar of incense (Ex. 30:1–10; 37:25–29)

The golden lampstand (Ex. 25:31–40; 37:17–24)

The veil that formed the entrance to the tabernacle was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it. It was suspended on five golden pillars (Ex. 26:36–37).



SESSION SUMMARY

A THEOLOGY OF UNTHANKFULNESS

I want to consider from Scripture the sin of unthankfulness to help us expose this sin in our own lives and to help us pursue godliness, which includes a heart of thankfulness.

A THEOLOGY OF UNTHANKFULNESS

SELECTED SCRIPTURES

I. A Biblical Definition for Thankfulness

A. Its Use in the Old Testament

- i. To describe a people group praising God
- ii. To describe individuals praising God
- iii. To confess one's sins to God (Prov. 28:13; Dan. 9:20)
- iv. To begin praise and thanksgiving (Neh. 11:17)
- v. To participate in sacrificial offerings (Lev 7:12-15)

A THEOLOGY OF UNTHANKFULNESS

THANKFULNESS DEFINED

The Hebrew Scripture presents giving thanks as an inward affection of the heart that manifests or expresses itself in worship to God.

A THEOLOGY OF UNTHANKFULNESS

SELECTED SCRIPTURES

I. A Biblical Definition for Thankfulness

A. Its Use in the Old Testament

B. Its Use in the New Testament

- *eú*, “good” or “well” and *xaris*, “grace”) – properly, acknowledging that “God's grace works well ”

A THEOLOGY OF UNTHANKFULNESS

SELECTED SCRIPTURES

I. A Biblical Definition for Thankfulness

A. Its Use in the Old Testament

B. Its Use in the New Testament

C. Its Object in the Old and New Testament (Ps. 7:17; 111:1)

A THEOLOGY OF UNTHANKFULNESS

THANKFULNESS DEFINED

The New Testament presents giving thanks as an inward affection of the heart that manifests or expresses itself in worship to God.

A THEOLOGY OF UNTHANKFULNESS

SELECTED SCRIPTURES

I. A Biblical Definition for Thankfulness

II. The Sinfulness of Unthankfulness

A. Its Origin (Rom. 1:21–22)

“This glory, they failed to ascribe to him [God] and they were destitute of that gratitude which the knowledge possessed should have elicited and which ought to have expressed itself in thanksgiving.”

JOHN MURRAY, COMMENTARY ON ROMANS

“They did not reverence and worship God as their God; neither did they refer to him the blessings which they daily received at his hands.”

CHARLES HODGE, COMMENTARY ON ROMANS

“If they had given thanks to God who gave this wisdom, they would not have claimed any credit for their own ideas. Therefore they were given over by the Lord to the desires of their own hearts, and did improper things.”

AUGUSTINE, COMMENTARY ON ROMANS

A THEOLOGY OF UNTHANKFULNESS

SELECTED SCRIPTURES

I. A Biblical Definition for Thankfulness

II. The Sinfulness of Unthankfulness (Rom. 1:21–32)

A. Its Origin (v. 21a)

B. Its Consequences (v. 21b–32)

A THEOLOGY OF UNTHANKFULNESS

SELECTED SCRIPTURES

I. A Biblical Definition for Thankfulness

II. The Sinfulness of Unthankfulness (Rom. 1:21–32)

III. The Biblical Features of Thankfulness

A. Its Duty (Eph. 5:18–21)

B. Its Corporate Nature

i. Through the Sacrificial System (Lev. 7:12–15)

ii. Through the Church (Col. 3:16–17; 4:16; 1 Thess. 5:27)

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SELECTED SCRIPTURES

I. A Biblical Definition for Thankfulness

II. The Sinfulness of Unthankfulness (Rom. 1:21–32)

III. The Biblical Features of Thankfulness

A. Its Duty (Eph. 5:18–21)

B. Its Corporate Nature

C. Its Individual Actions

i. Through speech (Eph. 5:4)

ii. Through prayer (1 Tim. 2:1)

iii. Through song (Eph. 5:19–20)

A THEOLOGY OF UNTHANKFULNESS

SELECTED SCRIPTURES

I. A Biblical Definition for Thankfulness

II. The Sinfulness of Unthankfulness (Rom. 1:21–32)

III. The Biblical Features of Thankfulness

IV. The Biblical Examples of Thankfulness

A. The Heavenly Hosts (Rev. 4:9; 7:11–12)

B. The Apostle Paul

C. The Lord Jesus Christ (Mark 8:6; Luke 24:40)

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