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Pastor Rick Kabrick
Exodus CH 26.

In our study of the book of Exodus we are now on CH 26. The last section of the Book of Exodus serves as its conclusion. It does contain further emphasis on obedience, it concentrates on what the LORD promised to do on Israel's behalf. And of course, the tabernacle.

The significance of the tabernacle is made clear by the amount of text that is devoted to it.

In Leviticus the LORD will before he outlines the sacrificial procedures in Leviticus 1–10.

The tabernacle is an illustration of what was to come. The incarnation of the Word of GOD:

/JOH 1:14, And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

When we look at the tabernacle, we are looking at Yeshua. There are many things this tabernacle tells us about GOD that are extremely important.

/For one thing we see that GOD desires to be close to HIS people; and, at the same time also two: how far GOD is from HIS people.

The tabernacle, in an amazing way, brings GOD very near and yet puts HIM far away.

It is exactly that, that is removed with Yeshua. We want GOD as near as possible. When that very veil was torn in 2 and we have access to the throne of GOD.

/HEB 4:15-16, For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who was tempted in every way that we are, yet was without sin.

Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

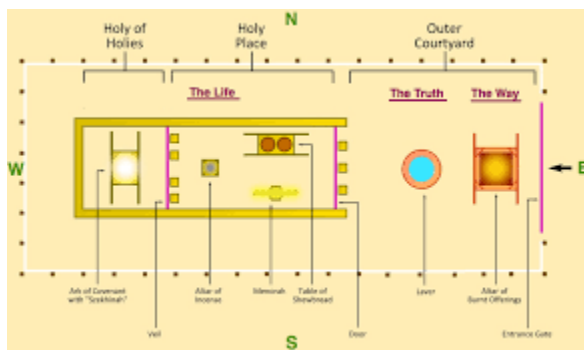
We want HIM to dwell with us, to be with us. Yet we realize we are sinners and GOD alone is Holy. What a gift we have in that relationship with the Messiah, Yeshua.

So as we see the tabernacle, we can think of how close GOD was to HIS people, but also in a sense HE was still far away. The reason HE was still far away in a sense was due to sin, man was sinful.

Following this, only the high Priest could approach GOD, and only once a year. On the Day of Atonement.

Think of it, GOD wants to live right where people live. So don't take what we in the dispensation of the C.A. have.

/That is the one huge difference between the OT and the NT. In the OT GOD dwells in places; in the NT GOD dwells in people.



The tabernacle of GOD is no longer a building. It is no longer a

temple. GOD does not live in a building any more.

/1COR 6:19-20, Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from GOD, and that you are not your own? For you have been bought for a price: therefore glorify GOD in your body.

Why the change? Well, as we already noted, **The Word became flesh and tabernacled among us.**

Until Yeshua and HIS earthly Ministry, if GOD was going to dwell on earth HE had to have a building. Now HE dwells in us, in every believer and follower of

Yeshua. So by looking at the Tabernacle we see the great privilege we have in this dispensation.

So let's get to CH 26.

/We are looking at the directions for the construction of the tent of meeting, specifically the holy of holies.

So far we have seen, the directions for the furniture, the items inside the tent of meetings. Except for the golden alter, which we will see later.



Ark of the Covenant

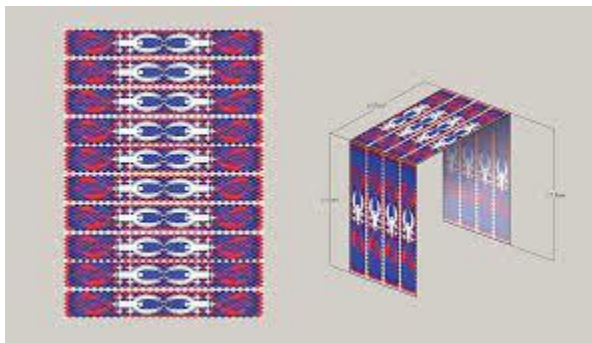
The Table of Showbread

The Golden Lampstand

Now the LORD directs the covering of this tent of meeting.

/26:1 Moreover you shall make the tabernacle with ten curtains of fine twisted linen and blue and purple and scarlet material; you shall make them with cherubim, the work of a skillful

workman.



2 The length of each curtain shall be twenty-eight cubits, and

the width of each curtain four cubits; all the curtains shall have the same measurements.

3 Five curtains shall be joined to one another, and the other five curtains shall be joined to one another.

5 is the number of grace.

//SLIDE\\

4 You shall make loops of blue on the edge of the outermost curtain in the first set, and likewise you shall make them on the edge of the curtain that is outermost in the second set.

5 You shall make fifty loops in the one curtain, and you shall

make fifty loops on the edge of the curtain that is in the second set; the loops shall be opposite each other.

6 You shall make fifty clasps of gold, and join the curtains to one another with the clasps so that the tabernacle will be a unit.

/Notice the number five and its multiples are everywhere on the Curtains. This is the Grace of GOD. 50 is also a jubilee, which represents freedom.

The length of each Curtain was twenty-eight cubits and their breadth four cubits.

7 is the number of completion and rest.

/So, in the curtains the woven colors are:

Blue is the Word of GOD. It reminds us of our LORD's Humanity.

Purple sets forth the Glory of Yeshua, as KING of kings and LORD of lords.

Purple is the color of the emperor. An emperor is a King of kings. None but Yeshua has the right absolutely to wear the purple.

Scarlet is red representing the blood of the atonement, the ultimate atonement through Yeshua.



Remember

**/JOH 19:1-5, Pilate then took
Yeshua and scourged HIM.**

**2 And the soldiers twisted
together a crown of thorns and
put it on HIS head, and put a
purple robe on HIM;**

**3 and they began to come up to
HIM and say, “Hail, King of the
Jews!” and to give HIM slaps in
the face.**

**4 Pilate came out again and said
to them, “Behold, I am bringing**

Him out to you so that you may know that I find no guilt in Him.

5 Jesus then came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold, the Man!”

Parfoo rah = purple from a snail or mollusk that we looked at. There are also several things in that exchange with Pilate.

/Yeshua was silent = Fulfilling ISA 53:7.

The crown of thorns was seen when Abram took Isaac up Mt. Moriah. The same spot that the Cross of Yeshua would be on. Pilate will ask Yeshua Who is Truth, what is truth?

They would slap Yeshua a fulfillment of the scapegoat ritual in LEV 16.

And then the purple robe, truly fitting of the KIN of kings and the LORD of lords.



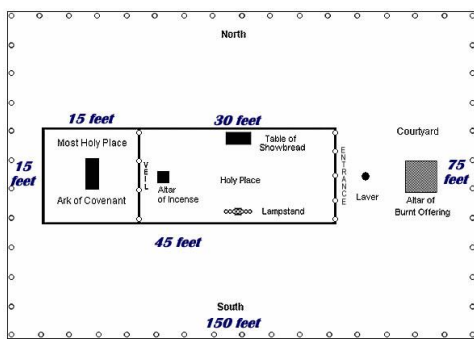
EXO 26 deals with the inner four-layered tent of meeting, including the holy place and most holy place. And the division between those areas by the veil.

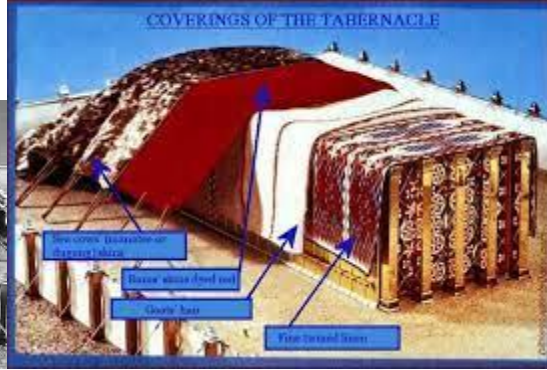
Four distinct Hebrew words describe various fabrics that were woven for the tabernacle. Most translations translate them all as curtains and that is close enough for our understanding. The woven cloth for the tent of meeting means tent fabric.

The veil in front of the ark, divides the holiest place from the holy place within the tent of meeting is paroket, meaning veil, from a verb that means shut off or to close off.

The entrance screen or curtain to the tabernacle and to the tent of meeting is masak, meaning screen, from a verb that means to hide or to shade.

GOD instructed that artisans were to weave the ten panels of “tent fabric” of finely twisted linen, specifically, blue, purple and scarlet thread some translations say yarn. That is to be the first covering over the tent of meeting.





Blue, purple and scarlet are the three different colors used in the first weaving.



/Linen was used, it was from the flax plant. The same material would be used for the Priestly garments. The same material Yeshua would be wrapped in the tower of the flock, the manger...

/As for the colors the LORD specified: Blue we have seen is the color of Divinity, Heavenly, and the Word of GOD, Yeshua.

Purple we have seen is Kingly, it is Royalty. The KING of...

And scarlet, we know where it comes from, is the symbol of the shed blood of Yeshua.

The linen was twined or doubled, the dual nature of Yeshua. Yeshua is the uniquely born One 100% man 100% Deity forever.

Weaving a cherubim design into the cloth would have been a work of great artistry and mathematical skill.

Joining the pieces together required two steps. First, they would join together two sets of five lengths each (each length was 28 by 4 cubits = 42 by 6 ft.).

The second step was to connect the two large sister sections. They made fifty loops of blue material along one twenty-eight cubit edge of each large section.

They then joined the two sisters together with fifty gold clasps to make the tent of meeting.

The result would be a single covering forty cubits by twenty-eight cubits (approx. 20 by 14 ft.) that could be laid over the tent frame creating a floor space of

thirty cubits by ten cubits. Notice gold is used as this first covering represents what we noted and is nearest to the presence of GOD on that Mercy seat.

Here is the second layer...

7 Then you shall make curtains of goats' hair for a tent over the tabernacle; you shall make eleven curtains in all.

8 The length of each curtain shall be thirty cubits, and the width of each curtain four cubits; the eleven curtains shall have the same measurements.

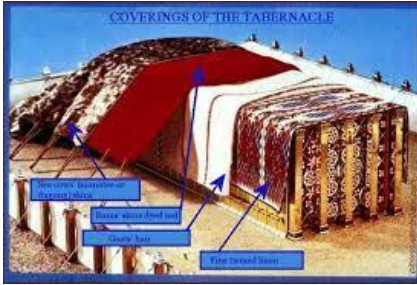
9 You shall join five curtains by themselves and the other six curtains by themselves, and you

shall double over the sixth curtain at the front of the tent.

10 You shall make fifty loops on the edge of the curtain that is outermost in the first set, and fifty loops on the edge of the curtain that is outermost in the second set.

11 You shall make fifty clasps of bronze, and you shall put the clasps into the loops and join the tent together so that it will be a unit.

12 The overlapping part that is left over in the curtains of the tent, the half curtain that is left over, shall lap over the back of the tabernacle.



13 The cubit on one side and the cubit on the other, of what is left over in the length of the curtains of the tent, shall lap over the sides of the tabernacle on one side and on the other, to cover it.

The goats hair was special as it was able to breath but when wet it swelled up to become a waterproof layer.

The goats hair represents man's sin and deception. Remember Isaac and Yakob and the goat hair incident?

So this covering represents the covering of man's sin and deception and the atonement through Yeshua.

Spun and woven goat hair was a common covering for tents of that time. Each length was two cubits longer than the first layer layer.

The longer thirty-cubit sides reached the ground.

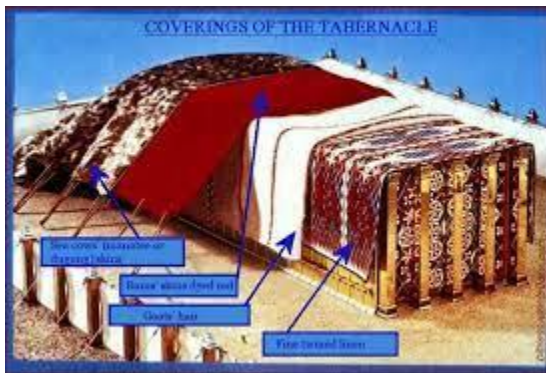
The extra material of the longer and wider covering provided a weather shield by folding the end double above the entrance.

The two woven goat hair sections were joined together in the same way as the inner linen tent, with fifty loops. The clasps were bronze

instead of gold. Notice the metals change as the distance from GOD...

6 = man and 5 is GOD's grace.

The descriptions of the third and fourth coverings for the tent are very brief.



/14 You shall make a covering for the tent of rams' skins dyed red and a covering of porpoise skins above.

The ram skins would be reddened from the tanning process. Sea

cows probably means the sea mammal not flipper.

This layer was not attractive to look at. However it provided great protection from the elements. And that illustrates what ISA said in

/ISA 53:1-2, Who has believed our message? And to whom has the arm of the LORD been revealed?

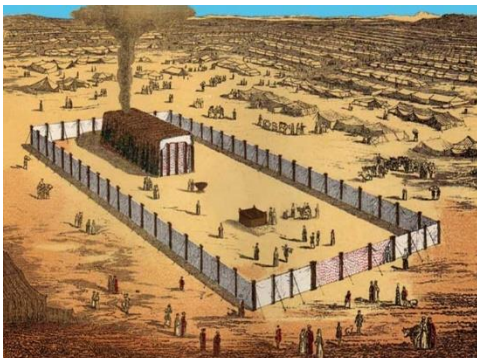
2 For HE grew up before HIM like a tender shoot, And like a root out of parched ground; HE has no stately form or majesty That we should look upon HIM, Nor appearance that we should be attracted to HIM.

That speaking of Yeshua on the Cross, as our covering from the wrath of GOD because HE Yeshua became sin in our place.

But those are the four coverings.

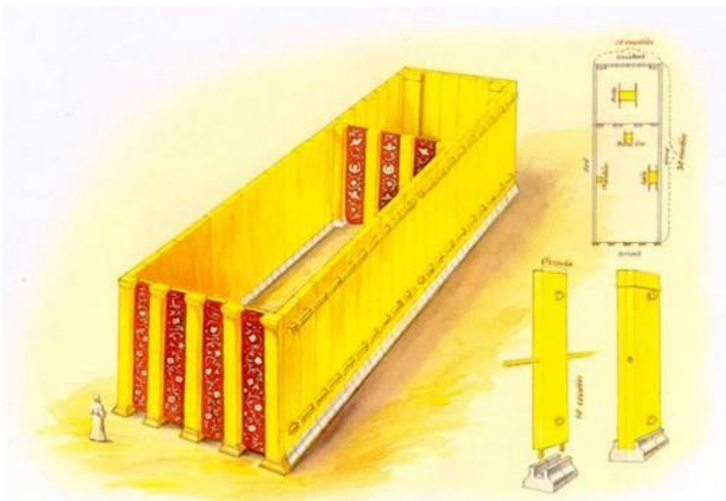
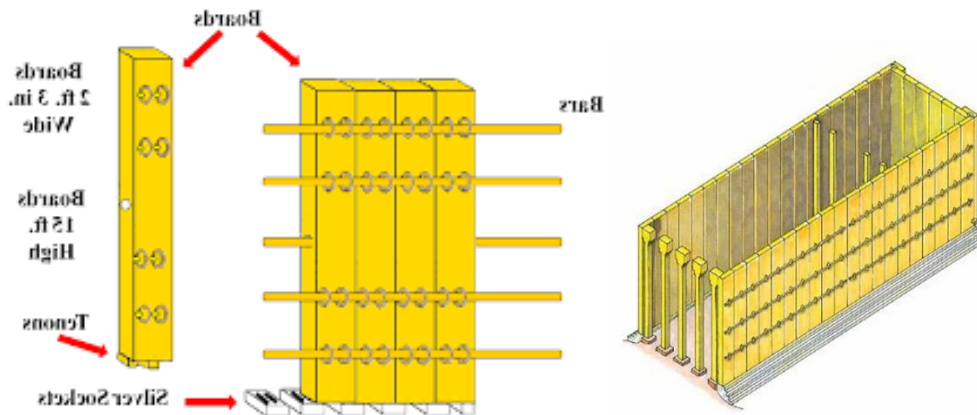
And some ask why the divisions of these curtains. Why were they divided and then joined together?

Well remember, the tabernacle had to be mobile. Packed up and then meticulously assembled. Also as we will see there were many many pieces and therefore many people were involved in it mobility.



/15 Then you shall make the boards (care ish = plank, first itme it is used) for the tabernacle of acacia wood, standing upright.

16 Ten cubits shall be the length of each board and one and a half cubits the width of each board.



**17 There shall be two tenons
You shall make a covering for
the tent of rams' skins dyed red
and a covering of porpoise skins
above.**

The ram skins would be reddened from the tanning process. Sea cows probably means the sea mammal not flipper.

This layer was not attractive to look at. However it provided great protection from the elements. And that illustrates what ISA said in
**for each board, fitted to one
another; thus you shall do for all
the boards of the tabernacle.**

18 You shall make the boards for the tabernacle: twenty boards for the south side.

19 You shall make forty sockets of silver under the twenty boards, two sockets under one board for its two tenons and two sockets under another board for its two tenons;

20 and for the second side of the tabernacle, on the north side, twenty boards,

21 and their forty sockets of silver; two sockets under one board and two sockets under another board.

/The upright frames for the tent of meeting were made of acacia

wood. God further instructed that the wooden frames be erected side by side and connected each was 10 cubits high and 1 and a half cubit wide, the whole length of the wall.

The north and south sides of the tabernacle were thirty cubits long (45 ft.), made of twenty frames each (by 1.5 cubits wide).

The west end of the tabernacle was ten cubits wide (15 ft.), and was made of eight frames: six regular frames plus two special corner frames that would have been half a cubit (9 in.) wide each.

Scholars are divided about the construction of the corner and translate it quite differently.

The silver bases held them together at the bottom. Each upright board had two bases for each frame.

The three sides had a total of ninety-six silver bases. The foundation of the tent was, thus, pure silver.

22 For the rear of the tabernacle, to the west, you shall make six boards.

23 You shall make two boards for the corners of the tabernacle at the rear.

24 They shall be double beneath, and together they shall be complete to its top to the first ring; thus it shall be with both of

them: they shall form the two corners.

25 There shall be eight boards with their sockets of silver, sixteen sockets; two sockets under one board and two sockets under another board.

/Well 8 is the number of new beginnings. 16 is a multiple of 8.

So, there is some numerology real numerology here in the tabernacle. Also, I suspect that from an architectural standpoint it is designed perfectly. And of course Yeshua is seen throughout the Tabernacle.

Gerry

26 Then you shall make bars of acacia wood, five for the boards of one side of the tabernacle,

27 and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle for the rear side to the west.

28 The middle bar in the center of the boards shall pass through from end to end.

ber-ee'-akh is a bar or a cross beam. This is the first time we see that word used. Again keep in mind the LORD had shown Moses more of the detail during the first time Moses was on the MT.

29 You shall overlay the boards with gold and make their rings of gold as holders for the bars; and you shall overlay the bars with gold.

30 Then you shall erect the tabernacle according to its plan which you have been shown in the mountain.

/That is the second time we are told about the training that Moses received on the Mt. It not the last reminder that GOD considered the construction of this tent was very important to GOD. And GOD taught Moses how to build it exactly.

The wooden crossbars (with gold overlay) were to tie the vertical frames together. The text does not say where they were to attach them. But it was obvious to them or at least to Moses.

///SLAIDE\\

/BTW we know that the Tabernacle was portable. It had to be set up and then packed up every time the Israelites moved.

If you look at NUM 33, and other places in Scripture they moved the Tabernacle well over 30 times. Some count 40 or more. After all it was over 400 years until Solomon builds the Temple. And he used

the same pattern for the tabernacle there.

31 You shall make a veil of blue and purple and scarlet material and fine twisted linen; it shall be made with cherubim, the work of a skillful workman.

32 You shall hang it on four pillars of acacia overlaid with gold, their hooks also being of gold, on four sockets of silver.

33 You shall hang up the veil under the clasps, and shall bring in the ark of the testimony there within the veil; and the veil shall serve for you as a partition between the holy place and the holy of holies.

36 You shall make a screen for the doorway of the tent of blue and purple and scarlet material and fine twisted linen, the work of a weaver.

37 You shall make five pillars of acacia for the screen and overlay them with gold, their hooks also being of gold; and you shall cast five sockets of bronze for them.

Notice 5 again, the number of grace.

The LORD described two woven dividers for the tent of meeting: the veil (paroket) in front of the ark in the holiest place and the entrance screen or curtain (masak) that functioned as the door to the

holy place (most translations use curtain for both).

GOD also laid out the positions of the ark, the table of the bread of presence, and the lampstand.



/The veil was to be of blue, purple and scarlet . . . finely twisted linen, with cherubim worked into it by a skilled craftsman. GOD gave similar instructions for the fabric of the whole tent of meeting.

The woven cherubim were an indication of the entrance to the

holiest place, Cherubims were also on the ark cover.

It was to be hung from gold hooks that were attached to the clasps of the roof fabric.

The four posts of acacia wood overlaid with gold in silver bases were to be placed alongside the curtain, probably evenly in front of the curtain in the holy place. The LORD instructed Moses first to place the ark of the Testimony behind the curtain or veil.

/The veil's primary purpose was to create a place of honor for the Ten Commandments (the Testimony). And remember that the tablets have not yet been given. The Veil

of course also created the Most Holy Place for the atonement cover, the Mercy Seat a place for meeting the LORD and receiving forgiveness.

CH 27

1 And thou shalt make an altar of acacia wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits.

We see the approx. of the golden ratio...

2 You shall make its horns on its four corners; its horns shall be of one piece with it, and you shall overlay it with bronze.

3 You shall make its pails for removing its ashes, and its shovels and its basins and its forks and its firepans; you shall make all its utensils of bronze.

4 You shall make for it a grating of network of bronze, and on the net you shall make four bronze rings at its four corners.

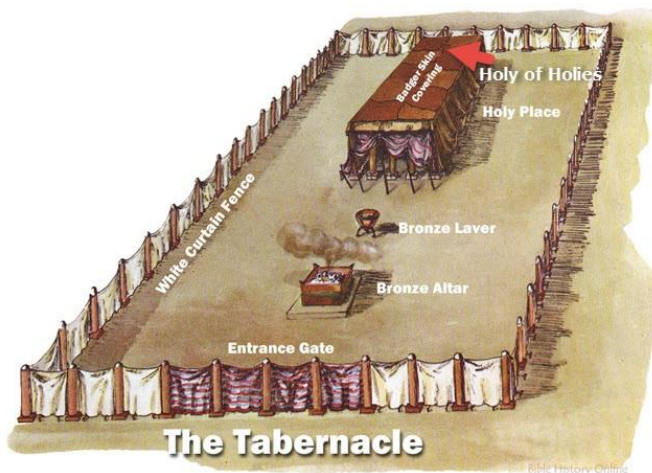
5 You shall put it beneath, under the ledge of the altar, so that the net will reach halfway up the altar.

6 You shall make poles for the altar, poles of acacia wood, and overlay them with bronze.

7 Its poles shall be inserted into the rings, so that the poles shall

be on the two sides of the altar when it is carried.

8 You shall make it hollow with planks; as it was shown to you in the mountain, so they shall make it.



/The description moves immediately from the tent's entrance screen to the bronzed altar that would stand in the courtyard.

It would stand in the middle, halfway between the entrance screen of the tent of meeting and the entrance screen of the larger tabernacle.

Worshipers brought burnt offerings and sacrifices in which animals were cleanly slaughtered for their meat to this altar.

The blood (representing life) and fat (representing abundant provision) of every animal belonged to the LORD.

There is no information about the shape and length of the horn at each of the four corners.

The bronze network grating was more than a simple grill. It

probably had two or three tiers and held the firepans.



/They were to overlay the altar with bronze. Everything related to the altar was also bronze.

Nearly all of the metal for the creation of the courtyard, including the tent pegs, was to be bronze.

The hierarchy of metals (gold, silver, bronze) which we have seen before.

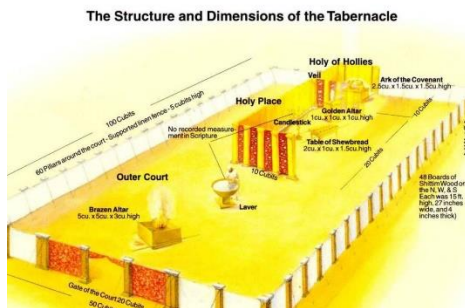


/9 You shall make the court of the tabernacle. On the south side there shall be hangings for the court of fine twisted linen one hundred cubits long for one side;

10 and its pillars shall be twenty, with their twenty sockets of bronze; the hooks of the pillars and their bands shall be of silver.

11 Likewise for the north side in length there shall be hangings one hundred cubits long, and its twenty pillars with their twenty sockets of bronze; the hooks of

the pillars and their bands shall be of silver.



12 For the width of the court on the west side shall be hangings of fifty cubits with their ten pillars and their ten sockets.



13 The width of the court on the east side shall be fifty cubits.

This is the entrance to the courtyard.

14 “The hangings for the one side of the gate shall be fifteen cubits with their three pillars and their three sockets.

15 And for the other side shall be hangings of fifteen cubits with their three pillars and their three sockets.

16 For the gate of the court there shall be a screen of twenty cubits, of blue and purple and scarlet material and fine twisted linen, the work of a weaver, with

their four pillars and their four sockets.

17 All the pillars around the court shall be furnished with silver bands with their hooks of silver and their sockets of bronze.

18 The length of the court shall be one hundred cubits, and the width fifty throughout, and the height five cubits of fine twisted linen, and their sockets of bronze.

19 All the utensils of the tabernacle used in all its service, and all its pegs, and all the pegs of the court, shall be of bronze.

20 You shall charge the sons of Israel, that they bring you clear oil of beaten olives for the light, to make a lamp burn continually.

21 In the tent of meeting, outside the veil which is before the testimony, Aaron and his sons shall keep it in order from evening to morning before the LORD; it shall be a perpetual statute throughout their generations for the sons of Israel.

We will finish CH 27 and 28.