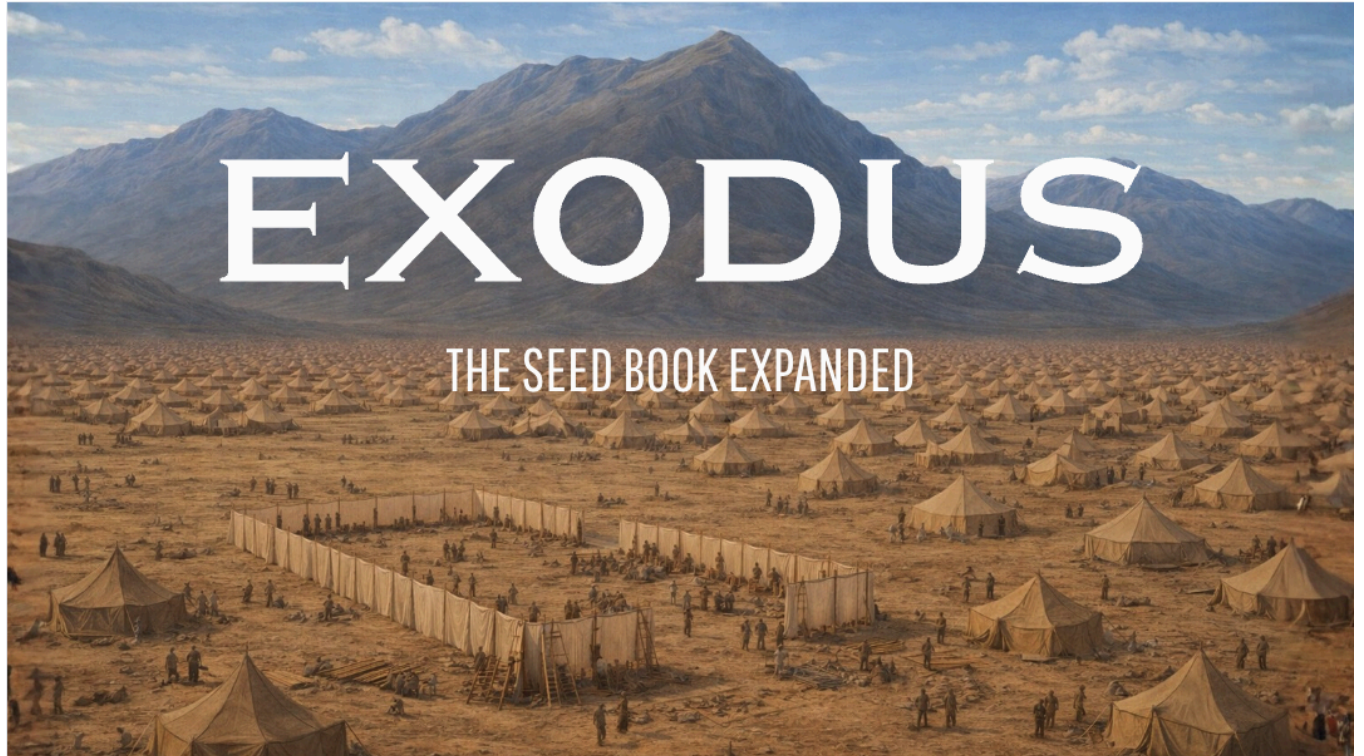


Exodus 36:8-37:9 (TAC)

Monday, March 23, 2026

11:08 PM



Good Evening, Arising Church!

Can you believe that we only have 4 teachings left in the book of Exodus? As we come near the end of this incredible journey, we find ourselves discussing one of God's favorite subjects: His desire to dwell with man, and the incredible way that He chose to make that possible through His chosen people, Israel.

As we talked about last week, we will continue to build a table of contents to make it easy to follow along, as well as a lasting benefit for those who want to find the revelations that have been given and build upon them in the coming generations.

Let's start with two verses that come from the end of the only Psalm that is credited to Moses:

- o **Psalm 90:16–17 (NIV)**

16 May your deeds be shown to your servants,
your splendor to their children.

17 May the favor of the Lord our God rest on us;
establish the work of our hands for us—
yes, establish the work of our hands.

God definitely answered Moses' prayer. Moses and the generation that came out of Egypt saw the deeds of the LORD with their own eyes. They saw His power, His glory, His judgment, and His mercy.

But the prayer did not stop there. God DID establish the work of their hands in the creation of the most described structure in the Bible. A structure that would become the pattern for how God would dwell with His people, not only in Israel's history, but all the way into eternity.

What we are reading here is not just about curtains, wood, gold, and measurements. We are watching the moment when Israel begins to construct the pattern of God's eternal dwelling. Tonight, we are going to continue in Exodus 36 and move into chapter 37, where the construction of the Tabernacle itself begins to take shape.

These are the following topics we will be covering tonight:

(READ SLIDE)

Exodus 36:8-37:9 Table of Contents

1. Tabernacle Introduction

2. Cherubim (36:8-9)

3. Two Becoming One (36:10-13)

4. Foundation of Judgment & Parallel of 50

(36:14-19)

5. Overlaid with Gold (36:20-34)

6. Crossbeams, Bases and Gifts in the House of God

(36:20-34)

7. Entrance of Grace (36:35-38)

8. Ark Introduction

9. Four Rings of Gold & Readiness to Move (37:1-5)

10. Throne of God (37:6-9)

In the coming chapters, we will be going through the following articles of the tabernacle:

(READ SLIDE)



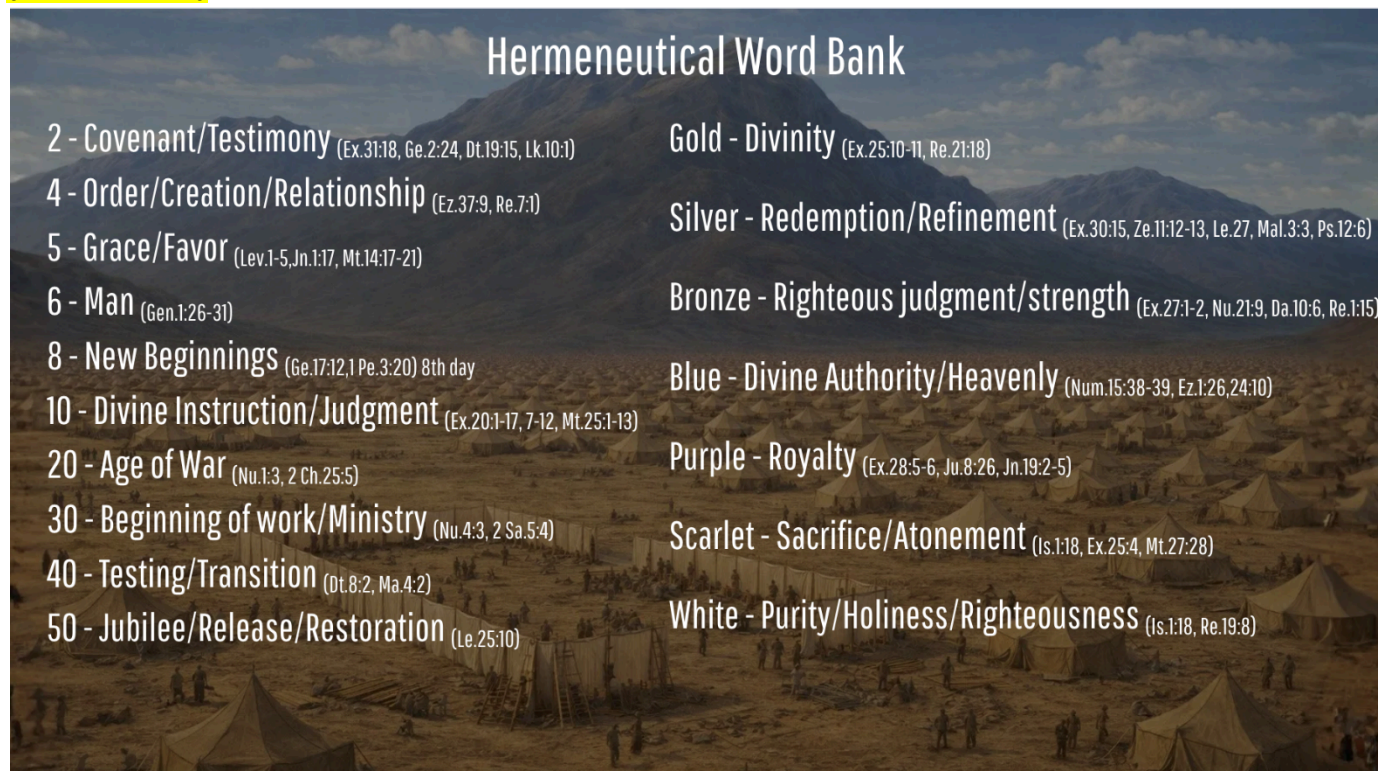
But tonight our focus will begin with the tabernacle itself:



When we come to each of these, we will be reading through the entire section and then going through it verse by verse. We will review what we have talked about on each of these and expound on what we have not yet covered. The depth of wisdom and revelation in the Tabernacle could fill many lifetimes of study, so do not think that we will reach the bottom of it tonight.

There is one more thing that will help us as we encounter the Tabernacle tonight.

(READ SLIDE)



We have shown you word banks before, where the meaning associated with a word, number, color, or metal can be ascertained by observing its usage in the scripture. There are some numbers, metals and colors that are easier to observe than others, such as 7, 2, Gold, Silver, purple and white. These words are used heavily all over scripture. However, many of the words and numbers listed in our hermeneutical word bank appear in our passage tonight and in enough places throughout scripture where scholars can largely agree on meanings associated with each. The reason we bring this up tonight is that over the course of the next 3 weeks, we will be seeing numbers, colors, and metals frequently enough that to

not look at the messages they communicate would rob us of some incredible truths that God displays through the tabernacle.

Each week, we will alter this list based on what we will be covering. If we were to include the whole of Scripture, we could easily add animals, directions, nations, and much more to this list, and it would be worth doing, but for tonight, we will limit our study to most of the words listed on our slide.

With that said, let's start by praying and then read about the structure of the tabernacle.

PRAY & READ Exodus 36:8-38

Before we begin our exposition on tonight's chapter, let's review what we have already covered regarding the tent structure, starting with the fact that the Tabernacle had to be built exactly according to the pattern shown to Moses from Heaven.

(DO NOT READ)

HEAVENLY TABERNACLE
Ex. 25:9, 40, 26:40, 27:8, Num 8:4, Heb. 8:5, Acts 7:44

Revelation 11:19
Revelation 5:11-12

Exodus 16:4
Psalm 78:24-5

Revelation 8:3-5
Revelation 9:13

Revelation 4:6
Revelation 15:2

Isaiah 6:6
Revelation 6:9

Hebrews 9:11-12
Hebrews 4:4
Revelation 4:10

Revelation 4:5-6
Revelation 1:12-13

Hebrews 1:7
Revelation 15:6

Revelation 5:11-12

Deuteronomy 10:21
John 10:7-9
Isaiah 35:10

Revelation 14:15-18

Revelation 4:6-8

This means that the structure already existed and was revealed to Moses from heaven and then will be built on the earth.

Because of that, the Tabernacle became the foundation for understanding the continued pattern of God dwelling with man that comes later in Scripture. We saw that the Tabernacle pointed forward to the Temple. Throughout the Bible, the tabernacle and the temple are often spoken of together, because the temple was not a different idea. It was an expansion of the same pattern.

The temporary dwelling was brought into the permanent dwelling and that picture points to the perishable putting on the imperishable.

- o **1 Corinthians 15:50–55 (ESV)**

50 I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. 51 Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. 53 **For this perishable body must put on the imperishable**, and this mortal body must put on immortality. 54 **When the perishable puts on the imperishable**, and the mortal puts on immortality, then shall come to pass the saying that is written:

“Death is swallowed up in victory.”

55 “O death, where is your victory?

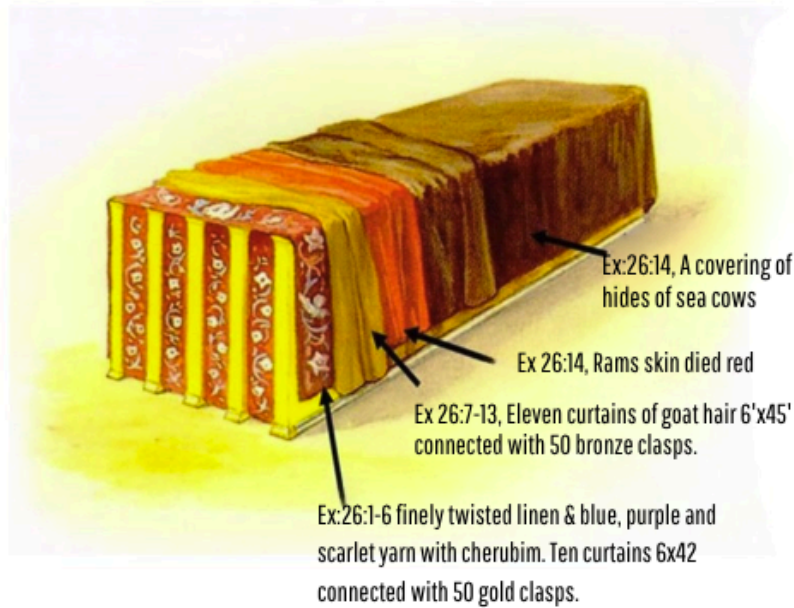
O death, where is your sting?”

The Temple then pointed forward to Jesus and Jesus pointed forward to the resurrection and the eternal dwelling of God with man.

With that understanding, we discovered the incredible revelation about the coverings of the Tabernacle given to us by the brothers at Life-Changing Ministries.

(DO NOT READ)

4 LAYERS TO DIVINE REVELATION



ABRAHAM: Unknown layer
entering through the unknown

ISAAC: Ram skin dyed red
entering through sacrificial deeds

JACOB: Goat hair
Entering through sinful situations

JOSEPH: Fine linen
Entering through righteous deeds

We learned that each layer of fabric that covered the Tabernacle could be likened to one of the Patriarchs. As you would approach the Tabernacle, the only layer you could see was a covering made of an unknown animal, perhaps a sea cow, porpoise, or marsupial. The unknown nature of this material was likened to Abraham, who became the father of faith because of his obedience to enter into the unknown.

Moving inward, you would encounter a layer of ram skin dyed red. This is like Isaac, who was laid on the altar by his father, yet was spared by the blood of a ram.

Next, you would pass through a layer of goat skins, which represent sinful situations. This was likened to Jacob, who persevered through sinful situations and was made into a "prince with God".

Finally, you would reach the fine linen, symbolizing righteous deeds that bring salvation to the world, which is likened to Joseph.

These four layers are what Adonai chose to cover His throne room with, and every layer speaks a message. Let's touch on a few other details about the curtains and how they are fastened together.

After talking about the 4 layers, we moved on to study the frames of the Tabernacle. We saw that they were made of the same material that was used to build the ark, acacia wood.



This showed us that God takes what is naturally weak, ordinary, and even poisonous materials, shapes, forms, and overlays it with gold so that it can become part of his dwelling place.

- o **2 Timothy 2:21 (ESV)**

- 21 Therefore, if anyone cleanses himself from what is dishonorable, he will be a vessel for honorable use, set apart as holy, useful to the master of the house, ready for every good work.

The very structure that upheld the house of God was made from what once grew in the wilderness, reminding us that God uses redeemed people to uphold his purposes on the earth.

Those frames did not stand on their own. They were set into silver bases...which you have come to learn represents redemption. The people of God who are a part of the house of God stand on redemption! Everything that holds up the dwelling place of God must be grounded in God's salvation. We also noticed that silver appears in the tabernacle, but not in the New Jerusalem, showing that redemption is necessary now, but one day the work will be complete.

As we come to the end of our review of the Tabernacle, the last thing we discussed was the veil that separated an Israelite from the divine presence of God. We showed that this represented the need for the Lord to write the Law on the hearts of men, so they could enter the presence of the Lord as righteous men. There has been no man who could keep the law perfectly and have the right to freely enter in without restriction, save one Jew.

- o **Matthew 27:50–51 (ESV)**

- 50 And Jesus cried out again with a loud voice and yielded up his spirit.
 - 51 And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split.

When the walking, breathing tabernacle was pierced, the veil tore top-down, symbolizing that the way is open for all who would come in through him.

Consider this last verse before we jump into our text:

- o **Hebrews 10:19-22 (NIV)**

- 19 Therefore, brothers and sisters, since we have confidence to enter the Most Holy Place by the blood of Jesus, 20 by a new and living way opened for us through the curtain, that is, his body, 21 and since we have a great priest over the house of God, 22 let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

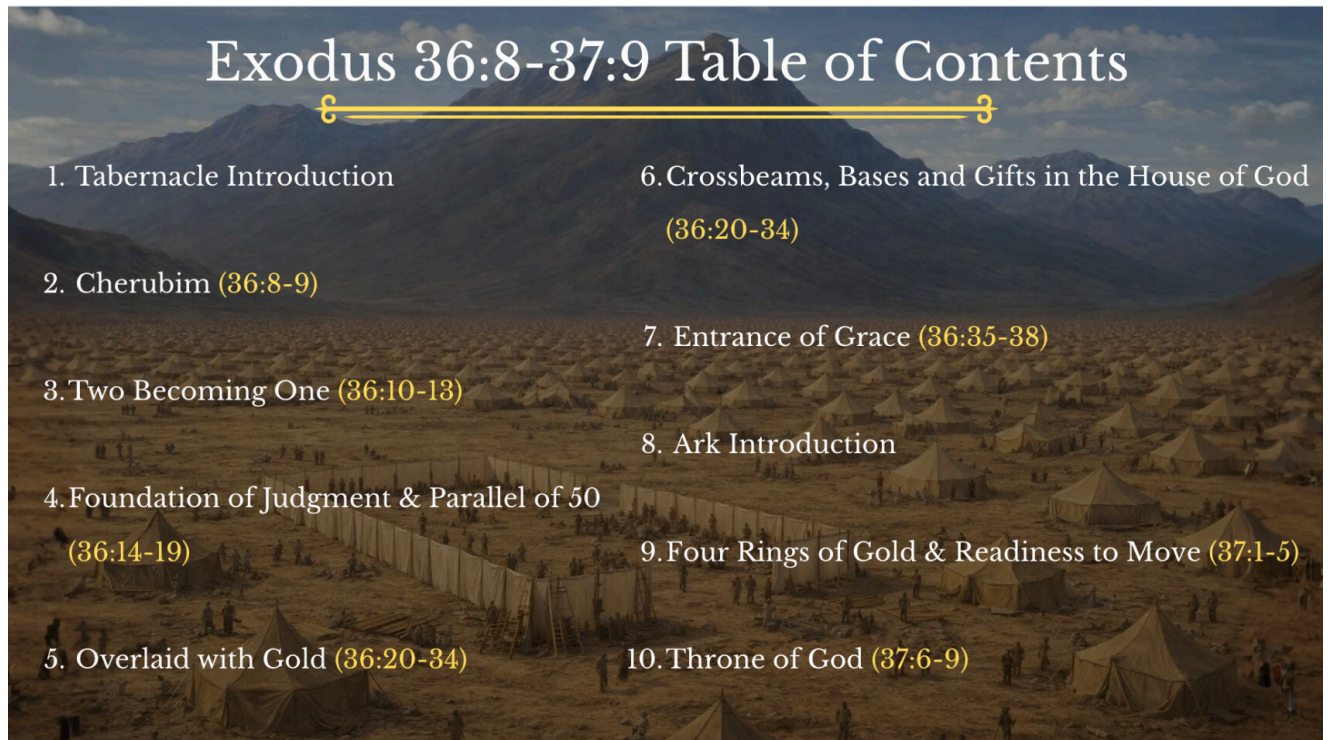
He is the veil, the Gate, the Unknown Layer, the Ram Skin dyed red, who the sins of the world were laid upon, yet was found to be righteous and who makes men righteous through faith, He is the living, breathing, walking tabernacle that came and dwelt among us. Our study tonight of this structure will indefinitely lead us to a deeper understanding of the Lord.

And now let's begin in verse 8:

Exodus 36:8-37

8 All the skilled men among the workmen made the tabernacle with ten curtains of finely twisted linen and blue, purple and scarlet yarn, with cherubim worked into them by a skilled craftsman. 9 All the curtains were the same size — twenty-eight cubits long and four cubits wide.

Now that we have spoken of the Tabernacle enough for you to be familiar with the structure and function, we can begin to break down some of the specifics where so much treasure lies. Let's begin with cherubim.



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The first mention of cherubim in the scriptures is just after the fall of man.

- o **Genesis 3:24 ESV**

He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

This word in Hebrew is plural: Keruvim. This means that there wasn't just one heavenly being there with a sword, but multiple figures stationed collectively at a boundary established by God.



Eden was the place where God dwelt with man and now these sentries operated together, standing guard. Throughout history, the appearance of cherubs has drawn much speculation. Artists have ranged from fat little naked babies with tiny little wings that clearly couldn't carry their overfed bodies to fiery monsters atop gyroscopes. Let's pause for a second and see the way that scripture presents them, specifically in Ezekiel 1 & 10.

In chapter 1, he refers to them as living creatures:

- o **Ezekiel 1:4-5 (ESV)**

4 As I looked, behold, a stormy wind came out of the north, and a great cloud, with brightness around it, and fire flashing forth continually, and in the midst of the fire, as it were gleaming metal. **5** And from the midst of it came the likeness of four living creatures.

And in chapter 10, Ezekiel actually writes, "*these were the living creatures that I saw underneath the God of Israel by the Chebar canal (which was in chapter 1); and I knew that they were cherubim.*"

We put all of the descriptors together here for you.

(WALK THROUGH SLIDE)

Description of Cherubim/Living Creatures

Ezekiel 10:20 These were the living creatures that I saw underneath the God of Israel by the Chebar canal; and I knew that they were cherubim.

<u>Appearance</u> (Ezek. 1 & 10)	<u>Sound</u> (Ezek 1:24; 10:5)
Four faces: man, lion, ox, eagle	Like rushing waters
Four wings	Like the voice of the Almighty
Legs straight; feet like a calf	Like the noise of an army
Human hands under their wings	
Fire like burning coals and torches	<u>Movement</u> (Ezek 1:9-23; 1:26; 10:1, 16-19)
Lightning flashing	Moved straight ahead without turning
Appearance like burnished bronze	Went wherever the Spirit led
Full of eyes all around	Beneath the expanse; throne above them
	The glory of the LORD above and moving with them
<u>Wings</u> (Ezek 1:11; 10:21)	Wheels moved with them; the Spirit was in the wheels
Two spread upward	
Two touching	
Two covering their bodies	

The next place we see them is in Exodus 25, where the Lord is instructing Moses to build the ark of the covenant.

- o **Exodus 25:18-20, 22 (NIV)**

And make two cherubim out of hammered gold at the ends of the cover. Make one cherub on one end and the second cherub on the other; *(this obviously is the singular form of Cherubim)* make the cherubim of one piece with the cover, at the two ends. The cherubim are to have their wings spread upward, overshadowing the cover with them. The cherubim are to face each other, looking toward the cover.

There, above the cover between the two cherubim that are over the ark of the covenant law, I will meet with you and give you all my commands for the Israelites.

So now we see that cherubim are consistently associated with guarding the presence of God—first standing at the boundary of where God once dwelt with man, and now surrounding the place where God would meet with man. While we will examine the ark in greater detail later, it is important to recognize that Scripture is already establishing a pattern: cherubim are guardians who both surround God’s immediate presence and stand between Him and any unauthorized or casual approach. In other words, cherubim are a sign that you are in proximity to the presence of God.

Look at the next appearance in Scripture:

- o **Exodus 26:1 (ESV)**

“Moreover, you shall make the tabernacle with ten curtains of fine twined linen and blue and purple and scarlet yarns; you shall make them with cherubim skillfully worked into them.

The casual reader might skim right over this appearance of cherubim in the text, which is the mirror of our text tonight. The implications of this directive from the Lord mean that as the priests walked inside the tabernacle, this is what they would see.



Think about all that Scripture has revealed about the cherubim so far. These are not passive figures, but living guardians positioned at the threshold of God's presence...first in Eden, then in the tabernacle, and seen again in prophetic vision. They are described as radiant and fearsome, like burning coals of fire and torches moving back and forth, flashing with lightning. The sound that emanates from them is overwhelming, like rushing waters, like the voice of the Almighty, like the noise of an army in motion. Their very form is striking: eyes covering them, wings extended and touching, hands beneath their wings, and faces that reflect multiple aspects of creation. They move with precision and purpose, never turning as they go, but proceeding straight ahead wherever the Spirit leads...bound up with wheels within wheels, as if the very movement of God's glory is carried along with them. Everywhere they appear, they mark the boundary of divine presence, surrounding and guarding it, and declaring that what lies beyond them is holy and not to be approached casually. And now here you are as a priest walking in and you are surrounded by them.

Look at how they were integrated into the temple in 1 Kings 6:

- o **1 Kings 6:23-29 (ESV)**

23 In the inner sanctuary he made two cherubim of olivewood, each ten cubits high. **24** Five cubits was the length of one wing of the cherub, and five cubits the length of the other wing of the cherub; it was ten cubits from the tip of one wing to the tip of the other. **25** The other cherub also measured ten cubits; both cherubim had the same measure and the same form. **26** The height of one cherub was ten cubits, and so was that of the other cherub. *(just to note, the height of these two cherubs made of olivewood and overlaid with gold was 15 ft tall)* **27** He put the cherubim in the innermost part of the house. And the wings of the cherubim were spread out so that a wing of one touched the one wall, and a wing of the other cherub touched the other wall; their other wings touched each other in the middle of the house. **28** And he overlaid the cherubim with gold.

29 Around all the walls of the house he carved engraved figures of cherubim and palm trees and open flowers, in the inner and outer rooms.



Putting the picture together like this is helping us to notice details that are blessing us. Count the number of Cherubim or living creatures as Ezekiel described them, around the throne.

We will revisit the topic of the throne of God later in our teaching tonight, but we are just beginning to marvel at what the Lord is speaking through the construction of His dwelling place among the people of Israel.

10 They joined five of the curtains together and did the same with the other five. 11 Then they made loops of blue material along the edge of the end curtain in one set, and the same was done with the end curtain in the other set. 12 They also made fifty loops on one curtain and fifty loops on the end curtain of the other set, with the loops opposite each other. 13 Then they made fifty gold clasps and used them to fasten the two sets of curtains together so that the tabernacle was a unit.

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Now that we have discussed the hermeneutical significance of the material and design of these innermost curtains, we will go on to discuss the significance of their arrangement in our text topic: two becoming one. These curtains are split into two groups of five and then the two groups of five are coupled together with clasps of gold to make the tabernacle a single unit.



Using our word bank, this should immediately bring to mind, covenant and grace or a covenant of grace where two are becoming one.

This arrangement may have reminded the original audience of a similar object that also consisted of ten parts, divided into two groups, yet remaining fully one. Just a few chapters earlier, Moses descended Mount Sinai with the Ten Commandments, which were written on two stone tablets yet together formed a *ketubah*—not two separate documents, but a single covenantal agreement. These commandments were always meant to unite Israel in the fear of Adonai, just as the ten curtains were designed to form the tabernacle into a single unified whole. Consider the following slide.

(READ SLIDE)

Single Unit

Exodus 36:13 (NIV 1984)

Then they made fifty gold clasps and used them to fasten the two sets of curtains together so that the tabernacle was a unit.

The theme of God wanting the tabernacle to be a single unit comes up at least four times throughout the book of Exodus and seems to be something God is very passionate about. Observe this slide:

(Read Slide)

Single Unit Part 2

Exodus 26:6 (ESV) so that the tabernacle may be a **single whole**.

Exodus 26:11 (ESV) and couple the tent together that it may be a **single whole**.

Exodus 36:13 (ESV) So the tabernacle was a **single whole**.

Exodus 36:18 (ESV) couple the tent together that it might be a **single whole**.

We recognize that the slide was repetitive, and this was intentional. God Himself employed repetition when instructing on the unity of the tabernacle. A covering made up of ten curtains is placed on the inmost part of the tabernacle. This curtain is representative of the 10 commandments, and the purpose of its makeup and placement is to bring unity to the house of God.

Since the very beginning, God has been in the business of making unity between separate entities, and the tabernacle is no exception. Consider this verse, which has come up extensively in our marriage training:

- o **Genesis 2:24 (ESV)**

24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.

God's intent in marriage was that a man and a woman would no longer live as separate entities, but in complete unity—physically, spiritually, and mentally. Yet His purpose in unification extends beyond the union of husband and wife; it reaches into every aspect of creation.

Consider what we taught during the Covenant series when we explored the New Covenant. We saw that man and woman become one in marriage, Jew and Gentile become one in Christ, heaven and earth will become one in the last day, and even all the covenants are brought together in united fulfillment under the Messiah.

God has always been in the unifying business, and the tabernacle is no exception. Consider one of Jesus' final prayers before his death.

- o **John 17:20–23 (ESV)**

20 “I do not ask for these only, but also for those who will believe in me through their word, 21 that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. 22 The glory that you have given me I have given to them, that they may be one even as we are one, 23 I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.

Right before His death, Jesus had the unity of His body in mind. This is achieved as He Himself dwells in them. This is like the tabernacle, which was made to be a single unit so that God could dwell in it; likewise, as we are united as one, God can dwell in us.

Now consider all these aspects together. The inmost part of the tabernacle has ten curtains laid over it, which can be seen to represent the Ten commandments or the law. The purpose of these ten curtains being laid on the heart of the tabernacle is to unite the entire structure as a singular whole — the many parts becoming one.

Now consider the eschatological principles at play. God promises that He will one day write the Law on Israel's heart (like the ten blue curtains over the heart of the tabernacle), and in that day the divided kingdom of Israel will be united under one king (like the ten curtains making the tabernacle a single whole). Consider the following passages on this topic.

- o **Ezekiel 36:25–27 (ESV)**

25 I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. 26 And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. 27 And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.

Here, God promises to give His people Israel a new heart and a new spirit. This heart will be careful to obey His laws and rules, because God's Law will be written on their heart. Consider what is stated in the next chapter of Ezekiel:

- o **Ezekiel 37:16–19 (ESV)**

16 "Son of man, take a stick and write on it, 'For Judah, and the people of Israel associated with him'; then take another stick and write on it, 'For Joseph (the stick of Ephraim) and all the house of Israel associated with him.' 17 And join them one to another into one stick, that they may become one in your hand. 18 And when your people say to you, 'Will you not tell us what you mean by these?' 19 say to them, Thus says the Lord GOD: Behold, I am about to take the stick of Joseph (that is in the hand of Ephraim) and the tribes of Israel associated with him. And I will join with it the stick of Judah, and make them one stick, that they may be one in my hand.

In the same way the ten curtains, representing the divine Law, are laid on the inmost part of the tabernacle to make it one, so too, once Israel has the Law written on their heart, the ten northern tribes and the two southern tribes that split during the time of Rehoboam will once again be united as a single whole, and God Himself will dwell among them.

As we consider the unity God requires for His dwelling, it should stir in us a desire for the unification of Israel under the Messiah and for our own unification as Christ's body. All of this begins with your own heart being fully united in purpose to walk in God's laws and commandments, as the psalmist prays:

- o **Psalm 86:11 (ESV)**

Teach me your way, O LORD,
that I may walk in your truth;

unite my heart to fear your name.

14 They made curtains of goat hair for the tent over the tabernacle — eleven altogether. 15 All eleven curtains were the same size — thirty cubits long and four cubits wide. 16 They joined five of the curtains into one set and the other six into another set. 17 Then they made fifty loops along the edge of the end curtain in one set and also along the edge of the end curtain in the other set. 18 They made fifty bronze clasps to fasten the tent together as a unit. 19 Then they made for the tent a covering of ram skins dyed red, and over that a covering of hides of sea cows.

Paragraphs such as these are usually overlooked in Biblical Studies. Commentaries will often skip them, which we almost did! Then we remembered what we had learned from our Hermeneutical Word bank. It is written in verse 18 that they made fifty **bronze** clasps that would fasten the tent together as a unit.

Tonight's Hermeneutical Word Bank

2 - Covenant/Testimony (Ex.31:18, Ge.2:24, Dt.19:15, 1k.10:1)	Gold - Divinity (Ex.25:10-11, Re.21:18)
4 - Order/Creation/Relationship (Ez.37:9, Re.7:1)	Silver - Redemption/Refinement (Ex.30:15, Ze.11:12-13, Le.27, Mal.3:3, Ps.12:6)
5 - Grace/Favor (Lev.1-5, Jn.1:17, Mt.14:17-21)	Bronze - Righteous judgment/strength (Ex.27:1-2, Nu.21:9, Da.10:6, Re.1:15)
6 - Man (Gen.1:26-31)	Blue - Divine Authority/Heavenly (Num.15:38-39, Ez.1:26, 24:10)
8 - New Beginnings (Ge.17:12, 1Pe.3:20) 8th day	Purple - Royalty (Ex.28:5-6, Ju.8:26, Jn.19:2-5)
10 - Divine Instruction/Judgment (Ex.20:1-17, 7-12, Mt.25:1-13)	Scarlet - Sacrifice/Atonement (Is.1:18, Ex.25:4, Mt.27:28)
20 - Age of War (Nu.1:3, 2 Ch.25:5)	White - Purity/Holiness/Righteousness (Is.1:18, Re.19:8)
30 - Beginning of work/Ministry (Nu.4:3, 2 Sa.5:4)	
40 - Testing/Transition (Dt.8:2, Ma.4:2)	
50 - Jubilee/Release/Restoration (Le.25:10)	

Considering our word bank, we should expect to learn something from bronze, and fifty, which is out next topic.

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These clasps seem to be essential in holding this Holy Structure together. It is interesting that these are made of bronze when you consider something else that is also made of bronze—take a look at a later verse in the chapter.

- o **Exodus 36:37–38 (NIV)**

³⁷ For the entrance to the tent they made a curtain of blue, purple and scarlet yarn and finely twisted linen—the work of an embroiderer; ³⁸ and they made five posts with hooks for them. They overlaid the tops of the posts and their bands with gold and made **their five bases of bronze**.

Bronze, as you can remember from the word bank, represents God's *righteous judgment*.

(DO NOT READ)



Every detail in the Word of God is intentional and inspired by the Holy Spirit, even details like these that may seem inconsequential, always have deeper meaning. From the clasps that hold it together to the bases at the entrance, it is clear that bronze is essential to the structural integrity of the Tabernacle. This brought to mind a familiar verse from Psalm 97.

- o **Psalm 97:1–2 (NIV)**

¹ The Lord reigns, let the earth be glad;
let the distant shores rejoice.

² Clouds and thick darkness surround him;
righteousness and justice are the foundation of his throne.

Doesn't this verse remind you of the Tabernacle after all we have learned? This is the place where the Lord will reign, its instructions were given in clouds and thick darkness, His cloud will rest over it, and its foundation is righteousness and justice, or literally—judgment.

(DO NOT READ)

Psalm 97

1 The LORD reigns,^a let the earth be glad;^b
 let the distant shores^c rejoice.

2 Clouds^d and thick darkness^e surround him;
 righteousness and justice are the foundation of his throne.^f

3 Fire^g goes before^h him
 and consumesⁱ his foes.

4 His lightning^j lights up the
 the earth^k sees and treads

Selection justice

Reference Psalm 97:2

מִשְׁפָּט *mishpat* noun

מִשְׁפָּט *mishpat* decision, judgment; dispute, ...

מִשְׁפָּט *mishpat* decision, judgment; dispute, ...

שֹׁפֵט *shpt* to judge, pass judgment; to admi...

NC-SA noun, common, singular, absolute

Strong's Hebrew #4941 Hebrew Strong's

Lemma מִשְׁפָּט

Factbook

Bible Word Study

Pronounce

Copy reference: URL Search Text

Visual Copy

Add a note on מִשְׁפָּט

Search: מִשְׁפָּט Inline Bible

Psalm 97:2 (KJV 1900)
 2 Clouds and darkness are round about him: **Righteousness and judgment are the habitation of his throne.**

As you can see on this slide, the word translated justice is מִשְׁפָּט (mishpat)—judgment. The KJV even translated it as such. This truth is veiled, yet present in tonight's chapter. Bronze is the element that holds the tabernacle together and is the foundation of the bases, which is righteous judgment.

Additionally, did you notice how many times the number 50 is mentioned? This is no small detail!

Because you may not be as familiar with the number 50 in the Bible, we want you to take a look at this next passage so that you can see what this is hinting at. Listen closely to this great connection our brothers at LCM made.

- o **Leviticus 25:8–13 (NIVUK84)**

- 8 “ ‘Count off seven sabbaths of years—seven times seven years—so that the seven sabbaths of years amount to a period of forty-nine years.
- 9 Then have the trumpet sounded everywhere on the tenth day of the seventh month; on the Day of Atonement sound the trumpet throughout your land.

10 Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each one of you is to return to his family property and each to his own clan.

11 The fiftieth year shall be a jubilee for you; do not sow and do not reap what grows of itself or harvest the untended vines.

12 For it is a jubilee and is to be holy for you; eat only what is taken directly from the fields.

13 “ ‘In this Year of Jubilee everyone is to return to his own property.

In this passage, you can see that the 50th year is the year that God instituted for complete freedom for the Israelites, and one of the major facets of the jubilee is that each Israelite would return to their inheritance.

There is also a clear refrain from working and sowing the fields because this was to be a sabbath year! With this in mind, we have to think about what this means about the coming age and what the Tabernacle is hinting at. The fact that the Tabernacle is held together with Gold and Bronze units of 50 speaks to the virtue of the coming age being an age of liberty, freedom and inheritance! Moreover, the fact that the clasps are made of bronze and gold speaks to the level that the judgments of God will be honored, respected, and cherished, and the result will be divinity for all! You will see this clearly in the next passage.

- o **Isaiah 61:1–2 (NIVUK84)**

1 The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the broken-hearted, to proclaim freedom for the captives and release from darkness for the prisoners,

2 to proclaim the year of the LORD’s favor and the day of vengeance of our God, to comfort all who mourn,

Isaiah is speaking about a time when the vengeance and judgment of God will produce freedom for captives and liberty for prisoners. From this viewpoint, you should see that the New world will begin with the judgments of God on the wicked and all things that are evil will face the vengeance of God.

Sin will be dealt with and even the great dragon will be cast down and the result will be total freedom for the people of God! No more temptation, no more shame

and no more guilt, only divinity is left for the people of God. The 50 clasps of gold and bronze are pointing to the fact that the coming age will be put together by freedom and liberty!

20 They made upright frames of acacia wood for the tabernacle. 21 Each frame was ten cubits long and a cubit and a half wide, 22 with two projections set parallel to each other. They made all the frames of the tabernacle in this way. 23 They made twenty frames for the south side of the tabernacle 24 and made forty silver bases to go under them — two bases for each frame, one under each projection. 25 For the other side, the north side of the tabernacle, they made twenty frames 26 and forty silver bases — two under each frame. 27 They made six frames for the far end, that is, the west end of the tabernacle, 28 and two frames were made for the corners of the tabernacle at the far end. 29 At these two corners the frames were double from the bottom all the way to the top and fitted into a single ring; both were made alike. 30 So there were eight frames and sixteen silver bases — two under each frame. 31 They also made crossbars of acacia wood: five for the frames on one side of the tabernacle, 32 five for those on the other side, and five for the frames on the west, at the far end of the tabernacle. 33 They made the center crossbar so that it extended from end to end at the middle of the frames. 34 They overlaid the frames with gold and made gold rings to hold the crossbars. They also overlaid the crossbars with gold.

We have talked about the acacia tree many times, yet it comes up in Exodus many times as well!

(DO NOT READ)

ACACIA TREE

- Like A/C in the desert
- Roots embed on rocks
- Umbrella shape
- Germinated through seeds carried in the wind
- Desert thorn bush
- Likely what Moses saw on fire
- Thorns & poisonous bark
- Must be stripped down to be used



The Israelites were told to take this thorny, poisonous bush, strip it of its bark so that the soft, white interior would be exposed, and then overlay the wood with pure Gold. The end product would be surprising based on the way that the tree looks in person! As you know, this process was used for many of the articles, as well as for the frame and crossbars. The outside of the structure was altogether unimpressive as we have discussed before in previous chapters and sermons.



But the inside was anything but ordinary. It was covered with Gold and other-dimensional objects, like cherubim woven into the curtains! When you consider all the acacia wood that was overlaid with gold, it's not hard to see the connection with our own lives. We, too, have a thorny, rough exterior that must be stripped before it can be useful and overlaid with divinity. With that in mind, consider the words of Jesus.

o **John 14:15–21 (ESV)**

¹⁵ “If you love me, you will keep my commandments. ¹⁶ And I will ask the Father, and he will give you another Helper, to be with you forever, ¹⁷ even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

Just like the acacia tree is overlaid with gold, we are overlaid and filled with the Spirit of Truth when we keep the commands. The Spirit of truth does not mix with the world, just like the unconsecrated man is not welcome into the Holy Place. Jesus, like Bezalel, is the master craftsman who is overlaying us with divinity so that we may become more like him.

- o **John 15:3–4 (ESV)**

⁺³ Already you are clean because of the word that I have spoken to you.

⁴ Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me.

Just like the acacia wood and the gold become one to form the Tabernacle and God's dwelling place—we become one with Christ as we abide in Him, and He in us.

- o **John 17:20–23 (ESV)**

²⁰ “I do not ask for these only, but also for those who will believe in me through their word, ²¹ that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. ²² The glory that you have given me I have given to them, that they may be one even as we are one, ²³ I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.

Without the gold, the acacia tree is rather inglorious. Once it is overlaid with Gold, it transforms and takes on the glory of the gold. This is like Christ and us—Jesus’ prayer to the Father was that we would share in their glory as we become one in Christ.

- o **Colossians 1:27 (ESV)**

²⁷ To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.

In the seed book expanded, the glory of Adonai dwells with Israel. Now, by the grace of God, that glory that first was with them is now available to us, Gentiles.

- o **2 Peter 1:3–4 (ESV)**

³ His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, ⁴ by which he has granted to us his precious and very great promises, so that through them you may become partakers of the

divine nature, having escaped from the corruption that is in the world because of sinful desire.

We are partakers in the divine nature, just like the ordinary materials of the wilderness became partakers of God's presence when they were overlaid with gold. Israel escaped Egypt, and we have escaped the corruption of the world.

Most everything was overlaid with Gold inside the Tabernacle—the most important object being the Ark.

- o **Exodus 37:1-2 (NIV)**

Bezalel made the ark of acacia wood—two and a half cubits long, a cubit and a half wide, and a cubit and a half high. ²He overlaid it with pure gold, both inside and out, and made a gold molding around it.

Before we move on, the ark's overlay teaches us another lesson. The ark was overlaid not only on the inside but also on the outside. We are charged to be the same way. When God's spirit abides in us, and we are overlaid with His character, it is done on the inside and the outside. True transformation requires both an internal change in desire, integrity, and heart, but that is always meant to be reflected on the outside as well, in our actions.

Exodus 36:8-37:9 Table of Contents

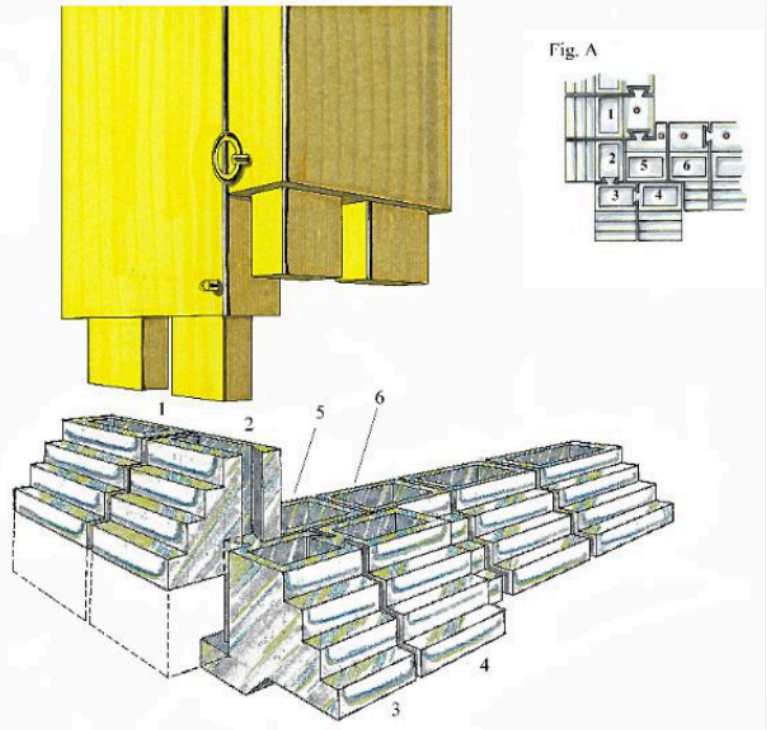
- 
1. Tabernacle Introduction
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 3. Two Becoming One (36:10-13)
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 5. Overlaid with Gold (36:20-34)
 6. Crossbeams, Bases and Gifts in the House of God (36:20-34)
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Now that we have discussed the overlay of gold, let's consider the arrangement of these frames and their bases. To begin, recall that each of these frames, or pillars, has two 'projections' at the bottom that fit into two bases. Consider this slide:

(Read Slide)

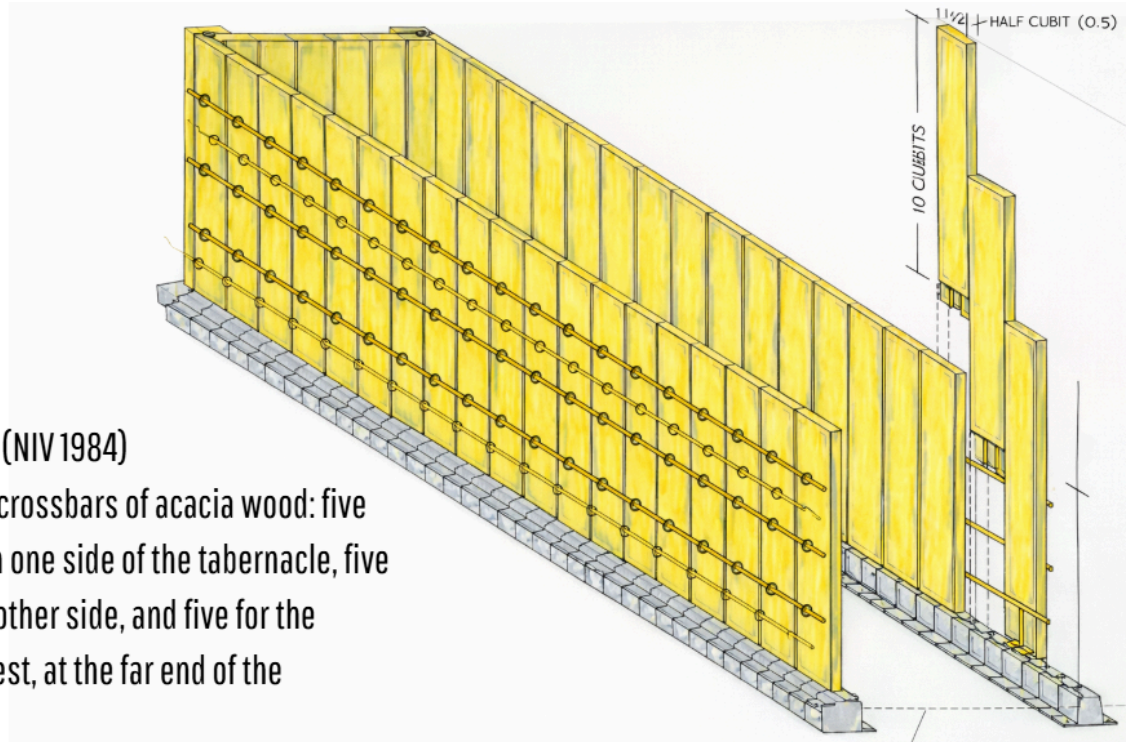
There shall be two tenons in each frame is literally “two hands for one frame.” The Hebrew word is the common word for “hand,” but as a technical term it may mean “pegs” (26:17 NRSV), “arms” (NAB), or “projections” (26:17 NIV). These wooden tenons were evidently placed at the bottom end of each frame, to be inserted into the silver bases mentioned in verse 19.

Noel D. Osborn and Howard A. Hatton, *A Handbook on Exodus*, UBS Handbook Series (New York: United Bible Societies, 1999), 619.



Not only did the pillars have two bases, but they also had five "crossbars" that held the house of God together.

(Read Slide)



Exodus 36:31-32 (NIV 1984)

They also made crossbars of acacia wood: five for the frames on one side of the tabernacle, five for those on the other side, and five for the frames on the west, at the far end of the tabernacle.

These may seem like menial details at first, but when considered deeply, the scripture always carries infinite depth. As we have said many times, Exodus is the seed book expanded—meaning the themes introduced in Exodus form the foundation for the rest of Scripture. Let's look at a passage that Paul writes and consider how he could have been using Exodus as his source material.

- o **Ephesians 2:19–22 (ESV)**

19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, 20 built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, 21 in whom the whole structure, being joined together, grows into a holy temple in the Lord. 22 In him you also are being built together into a dwelling place for God by the Spirit.

Here, Paul is describing Gentiles being included in the household of God, a house which has two foundations, the apostles and prophets.

(DO NOT READ)

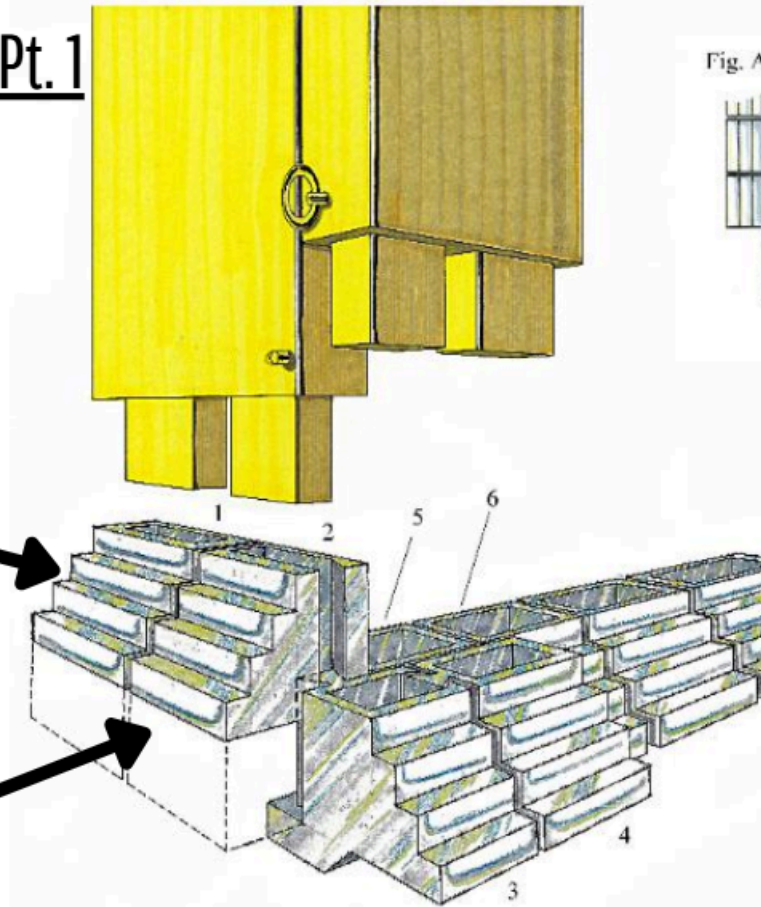
Ephesians & the Tabernacle Pt. 1

Ephesians 2:20 (ESV)

20 built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone,

Apostles:

Prophets:



Paul states that it is through these two foundations, along with the cornerstone—who is Christ—that the holy temple, or sanctuary, is held together. This bears a striking resemblance to the tabernacle of God we are studying in our chapter tonight, which has pillars, each built upon two foundations. Let's look further into Paul's writings in Ephesians to see if we can find additional parallels to the book of Exodus.

- o **Ephesians 4:8–11 (ESV)**

8 Therefore it says,

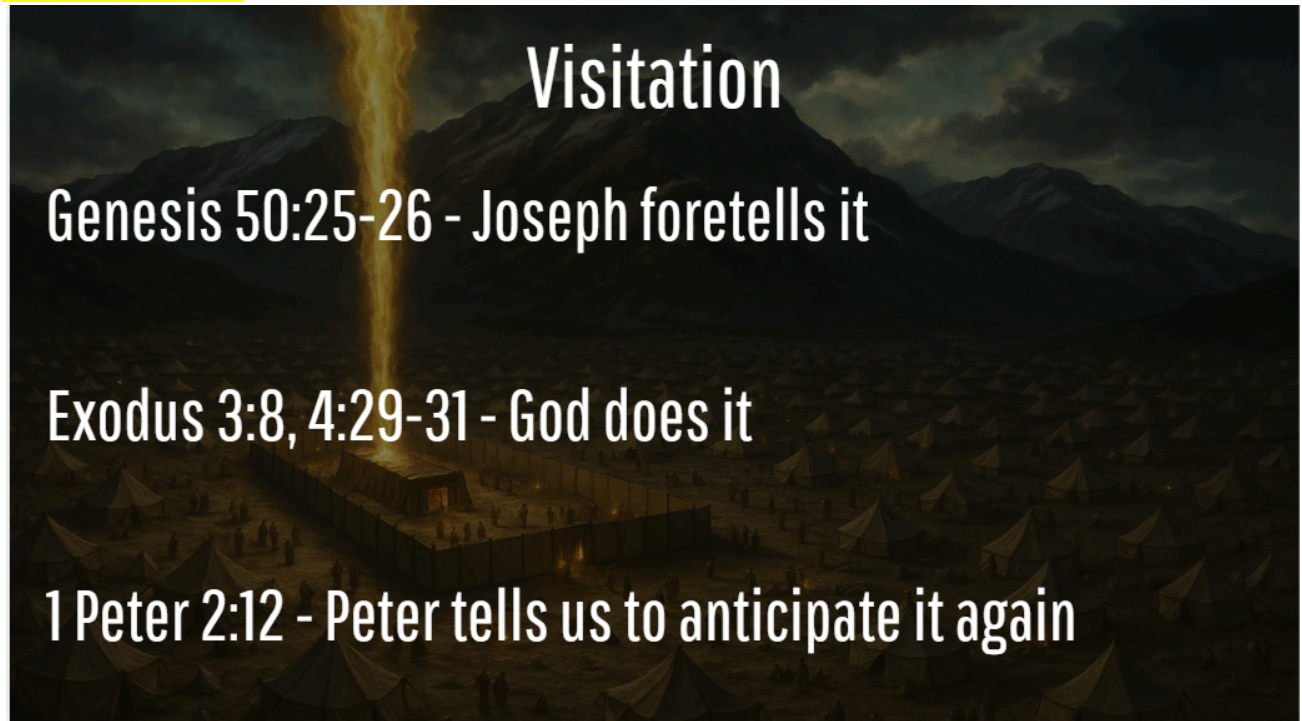
“When he ascended on high he led a host of captives,
and he gave gifts to men.”

9 (In saying, “He ascended,” what does it mean but that he had also descended into the lower regions, the earth? 10 He who descended is the one who also ascended far above all the heavens, that he might fill all things.)

We have taught on this passage many times, and it is clear that Paul is drawing from Psalm 68 and applying it to the death of Jesus and the events that follow. However, this pattern did not begin with Psalm 68—it reaches back much further.

The book of Exodus opens with God descending to “visit” Israel in the midst of their slavery and captivity. You may remember this slide:

(DO NOT SLIDE)



In Genesis 50:25–26, Joseph foretold that God would visit His people in Egypt. In Exodus 3:8 and 4:31, that prophecy is fulfilled as God comes down to visit them. In this visitation, God leads Israel—a host of former captives—up out of their bondage and grants them gifts by allowing them to plunder the Egyptians.

The parallels between the Exodus narrative and the descent and ascent of Jesus, who leads a host of captives, are unmistakable. Yet the pattern does not end there. After giving gifts to the Israelites—namely, the plunder of Egypt—God then receives those same materials back from the people to be used in building His dwelling on earth.

As these materials are gathered, they are used to construct the tabernacle, including the two bases for each pillar and the five crossbeams that hold the structure together. We have already seen how the two bases foreshadow the foundation of the apostles and the prophets—but what about the five crossbeams? What might they represent? Let’s pick up where we left off in Ephesians 4.

Ephesians 4:11–13 (ESV)

11 And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, 12 to equip the saints for the work of ministry, for building up the body of Christ, 13 until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ,

Paul states that the gifts given by Christ in His ascension are the fivefold ministry—given to unite and build up the body. This can be likened to the fivefold crossbeams that unite and uphold the pillars of the tabernacle.

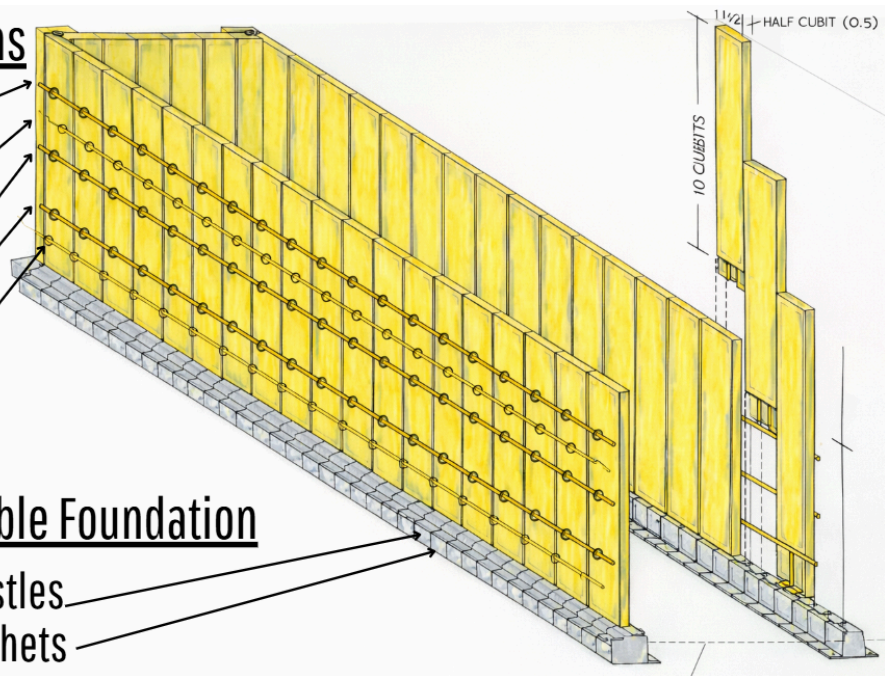
(Do Not Read)

5-Fold Crossbeams

- Apostles
- Prophets
- Evangelists
- Shepherds
- Teachers

Double Foundation

- Apostles
- Prophets



Just like these ministers, the pillars begin as thorny acacia wood. They are then stripped down and overlaid with gold—the very gold given as a gift during the

plundering of Egypt—and are fashioned to uphold the house of God. They move from ordinary to extraordinary.

How did Paul know that the church is built upon two foundations, with a fivefold structure holding it together? It may be that he was recognizing a pattern already revealed in the Scriptures—in the very design of the tabernacle we are studying. Whenever we ask what informs Paul’s writings, it is often best to begin by asking, “What pattern does this follow?” and then to interpret his words in light of those scriptural patterns.

35 They made the curtain of blue, purple and scarlet yarn and finely twisted linen, with cherubim worked into it by a skilled craftsman. 36 They made four posts of acacia wood for it and overlaid them with gold. They made gold hooks for them and cast their four silver bases. 37 For the entrance to the tent they made a curtain of blue, purple and scarlet yarn and finely twisted linen — the work of an embroiderer; 38 and they made five posts with hooks for them. They overlaid the tops of the posts and their bands with gold and made their five bases of bronze.

These instructions are the same ones given in Exodus 26:36–37. If we go back to our Hermeneutical Word Bank you should see the number five is present. We have discussed five and the connection many times as far back as Genesis 32 and 33.

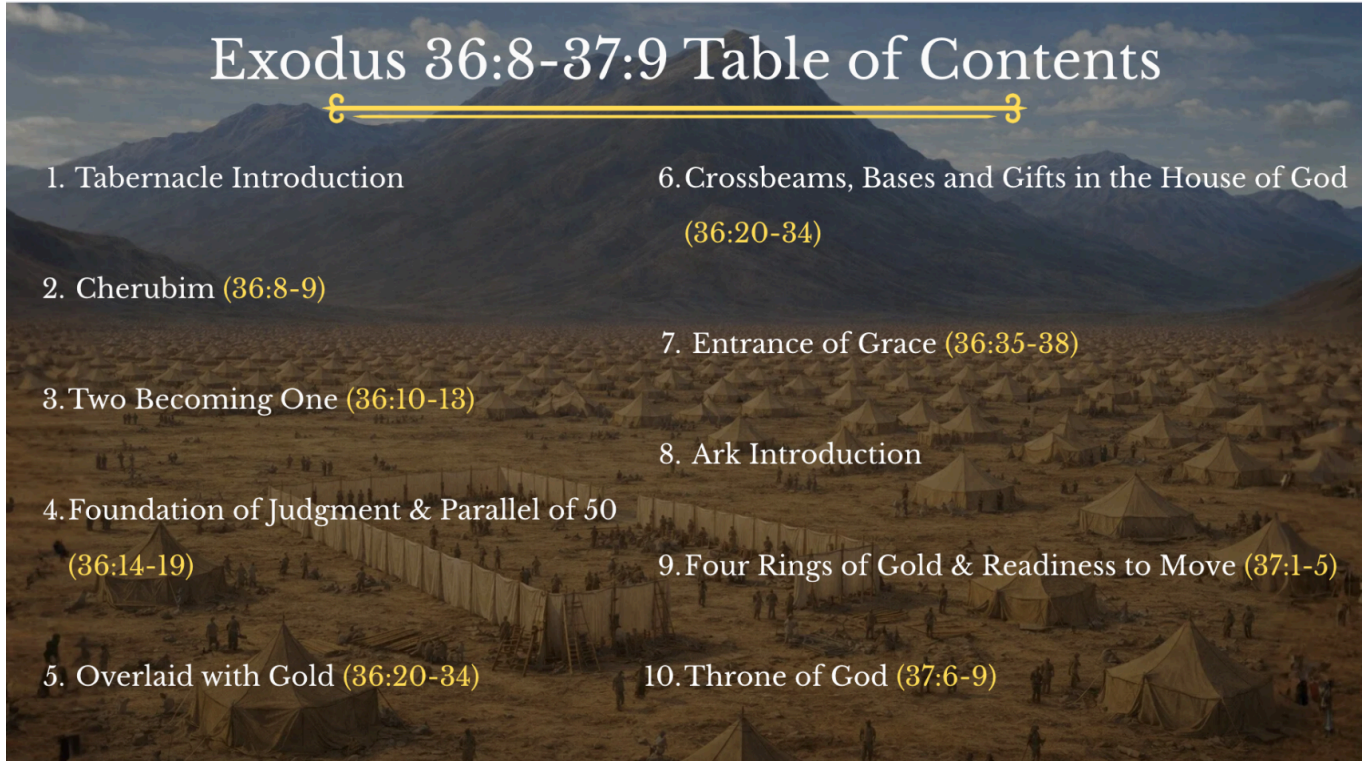
Tonight's Hermeneutical Word Bank

2 - Covenant/Testimony (Ex.31:18, Ge.2:24, Dt.19:15, Lk.10:1)	Gold - Divinity (Ex.25:10-11, Re.21:18)
4 - Order/Creation/Relationship (Ez.37:9, Re.7:1)	Silver - Redemption/Refinement (Ex.30:15, Ze.11:12-13, Le.27, Mal.3:3, Ps.12:6)
5 - Grace/Favor (Lev.1-5, Jn.1:17, Mt.14:17-21)	Bronze - Righteous judgment/strength (Ex.27:1-2, Nu.21:9, Da.10:6, Re.1:15)
6 - Man (Gen.1:26-31)	Blue - Divine Authority/Heavenly (Num.15:38-39, Ez.1:26, 24:10)
8 - New Beginnings (Ge.17:12, 1Pe.3:20) 8th day	Purple - Royalty (Ex.28:5-6, Ju.8:26, Jn.19:2-5)
10 - Divine Instruction/Judgment (Ex.20:1-17, 7-12, Mt.25:1-13)	Scarlet - Sacrifice/Atonement (Is.1:18, Ex.25:4, Mt.27:28)
20 - Age of War (Nu.1:3, 2 Ch.25:5)	White - Purity/Holiness/Righteousness (Is.1:18, Re.19:8)
30 - Beginning of work/Ministry (Nu.4:3, 2 Sa.5:4)	
40 - Testing/Transition (Dt.8:2, Ma.4:2)	
50 - Jubilee/Release/Restoration (Le.25:10)	

Many have been misled by bad teaching to believe that the Old Testament is under a dispensation of works while the New Testament is under a dispensation of grace, meaning grace is really only a New Testament idea. This is ridiculous. The New Testament stands on the very strong shoulders of the Older.



Chuck Missler popularized the phrase: "*In the Old Testament the New Testament is concealed, in the New Testament the Old Testament is revealed*". The Newer stands as a Divine witness to the truth contained in the Older.



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This brings us to our next topic: Entrance of Grace. The Greek word for grace is χάρις (charis), and it appears in the LXX 75 times.

The King in Psalm 45 speaks with *grace*, Adonai gives *grace* to Zerubbabel to build the temple in Zechariah 4, and the son who listens to his fathers instruction in Proverbs 1 is given a *crown of grace*.

Through the number five, grace is present in our chapter tonight with the entrance curtain. There are five gold-overlaid acacia posts with bronze bases. The fact that there are five reveals that entering God's presence was always exclusively through grace. This is planted in Genesis and Exodus and the New Testament is a witness to it continually.

- o **Ephesians 2:8–10 (ESV)**

⁸ For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, ⁹ not a result of works, so that no one may boast. ¹⁰ For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

After all we have learned, can't you see that Adonai giving them a Covenant of Love at Sinai and instructing them to build His dwelling on earth is certainly a gift of God not of their own doing? Israel in the wilderness is building His workmanship for the sake of good works, all of which God prepared beforehand in the Heavens. Moses initiated this and Paul adopts it and helps us live it out even more.

- o **John 10:9 (ESV)**

⁹ I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture.

The entrance curtain of the Tabernacle stood as a constant witness that access to God was not invented by man and not earned by effort. There was one entrance, and it was placed exactly where God said it should be.

When Jesus says "I am the door" he is not introducing a new idea...no, he is revealing the reality that the tabernacle had been teaching from the beginning. There is only one way into the presence of the father.

- o **John 14:6 (ESV)**

⁶ Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.

The tabernacle did not allow a man to approach God in any way he desired...There was a specific way he had to come near.

Israelites could not climb over the tabernacle walls, they couldn't cut open another way or come near on their terms. They had to come through the way that was established by grace.

From Mt Sinai to Mt Moriah, the message has never changed: No one comes to the Father except through the way that He Himself provides.

- o **Hebrews 10:19–21 (ESV)**

¹⁹Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, ²⁰by the new and living way that he opened for us through the curtain, that is, through his flesh, ²¹and since we have a great priest over the house of God,

Hebrews tells us that the veil itself was pointing forward to Christ. Just as the veil had to be passed through to enter the holiest place, Jesus had to be given so that a new and living way could be opened.

The writer says that we can now enter with confidence, but that confidence does not remove the holy fear that the priests carried when they approached the Tabernacle and came near to the throne of God. If anything, it should produce an even greater reverence within us.

Our entrance into relationship with God should be paired with incredible thankfulness, knowing that we could never open for ourselves what has been opened through the sacrifice of the son.

- o **Titus 3:4–5 (ESV)**

⁴But when the goodness and loving kindness of God our Savior appeared, ⁵he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit,

This passage perfectly confirms what the structure of the Tabernacle has been teaching us from the beginning. Access to God has never been based on human righteousness, but on the mercy and loving kindness of God Himself.

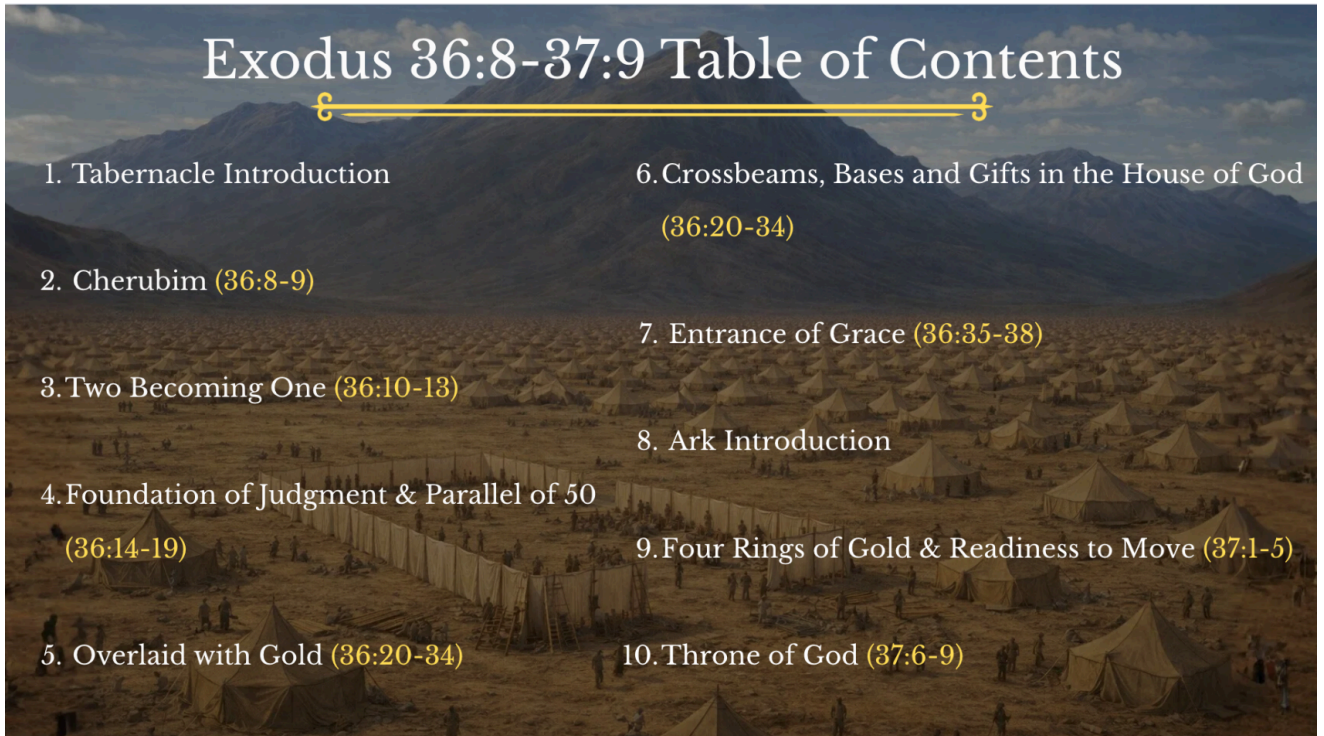
Everything about the Tabernacle was revealed from heaven and given to Israel as a gift. Their role was not to create the way, but to receive it and walk in it.

In the same way, the mercy of God brings us in, and the Spirit of God renews us so that we can dwell in His presence.

Let's move to the next article for tonight: the ark.

READ Exodus 37:1-9

Let's track our progress quickly before we move on.



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We have covered the Tabernacle and items two through seven. The rest of our teaching will be items eight, nine and ten. Let's begin with a review what we have already learned about the Ark of the Covenant.



When we first studied the Ark back in Exodus 25, we saw that the Ark was the very first article that God commanded Moses to make. That alone showed us that this was the most important article and was at the heart of the entire Tabernacle. In fact, everything in the tabernacle is drawing the priest towards it.





Every layer, curtain, or article moves you toward the most holy place where the ark of the covenant is placed. This is where God said He would meet with His people.

As we talked about with the structure, the ark was made of acacia wood that was covered in gold.

We saw how this pattern points to another layer in God's redemptive pattern for Israel. In the future, an Israelite would walk this same path...but in reverse. Rather than being raised from humility to glory, He would be clothed in gold yet willingly stripped of His divinity, exchanging a crown of honor for a crown of thorns.

This is quite literally what happened to Israel's messiah. He was stripped of all majesty and glory and humbled himself to the point of becoming a man so that he could wear a crown of thorns in order for his people to be overlaid with Gold.

The Ministry of the Ark

	Turbulent Waters	Lives Preserved	Pitch (inside & out)	New Start
	Turbulent Waters	Life Preserved	Pitch (out)	New Freedom
	Turbulent Times	Way, Truth, Life	Gold (inside & out) "divinity"	New Way of Life
	Turbulent Times	Way, Truth, Life	Atonement/Divinity (inside & out)	New Creation

Inside the Ark, God commanded that the Testimony be placed. When you hear the word "Testimony", you should understand that, based on many other passages in the Tanakh, this is referring to the Law and more specifically the stone tablets according to Exodus 31:18.

What this means is that the item that had to be stripped and then overlaid with gold is now going to house the eternal Law, and that God put His Word in the very center of Israel. If you wanted to know the testimony of God, you had to come closer.

Again, this begins to paint a picture of what God has done with Israel and will continue to do with them in the future. They themselves will be cut and then overlaid and then they will become containers that house the eternal Law. When you think about that, understand that this is essentially what Ezekiel 36 says God will do in the future.

As we promised back in Exodus 25, we will cover how the Ark represents the throne of God on earth tonight. But before we do, let's review one last aspect of the Ark.

God told Moses to make the atonement cover with the Mercy seat.

Consider that this is being spoken before Moses and the Israelites even understand what atonement requires—or how it is to be made. At this point in the narrative, they don't understand the framework for sacrifice, they have no tabernacle, the priesthood is not fully functional, and there is no Day of Atonement. Yet God is already revealing something staggering: He Himself will establish both the means and the location of atonement—and He will place it in the very midst of His people.

What might look like just a promise concerning future ritual is actually the beginnings of the revelation of God's atonement for the whole nation. Atonement will not originate from man reaching up to God, but from God coming down and providing the way.

And there's more. The language also anticipates not only an earthly system of atonement, but a heavenly reality already determined—one that will ultimately intersect with and transform what happens on earth. What is established below will be patterned after what already exists above.

With the full witness of Scripture, we can now see where this is heading. The pattern takes form in the appointed time of Yom Kippur—the Day of Atonement—where blood, priesthood, sacrifice, and access converge. But even this is not the final reality; it is a shadow pointing to a greater, heavenly atonement that God had already purposed from the beginning.

Take a look at this next passage.

- o **Leviticus 16:14–16 (ESV)**

14 And he shall take some of the blood of the bull and sprinkle it with his finger on the front of the mercy seat on the east side, and in front of the mercy seat he shall sprinkle some of the blood with his finger seven times.

15 “Then he shall kill the goat of the sin offering that is for the people and bring its blood inside the veil and do with its blood as he did with the blood of the bull, sprinkling it over the mercy seat and in front of the mercy seat. 16 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.

This was done once a year for the national atonement of Israel and this was done right on the place that God is speaking to Moses about - the Mercy Seat. So the mercy seat itself is an anticipation of Israel's national atonement!

To make sure you understand its significance:

There are 70 Holy Days in a year. Out of all of these, the Day of Atonement is the most holy day.

There are 70 nations in the world and out of all of them, Israel is the most holy nation.

Out of all the people in Israel, the Levites are the most holy.

Out of all the Levites, the high priest is the most holy.

Out of all of the places in Israel, Jerusalem is the most holy.

Out of all the places in Jerusalem, the temple was the most holy.

In the temple, there was one Most Holy place.

On the most Holy Day, the most Holy man goes into the most holy place to make atonement for the people. Holy, Holy, Holy.

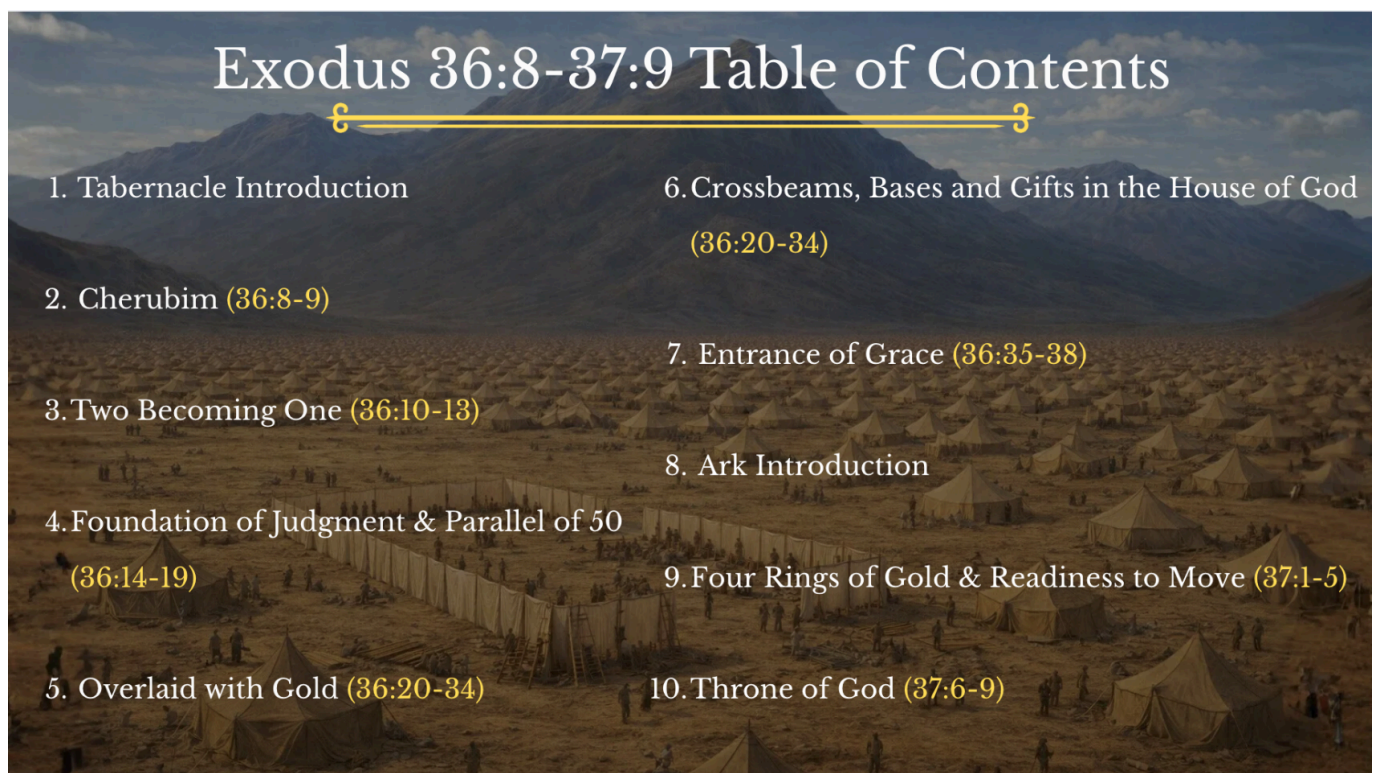
We also noticed the cherubim on the Mercy Seat, and we went all the way back to Genesis to understand why that matters.

The first time cherubim appear in Scripture, they are guarding the way to the tree of life after the fall. Man was driven east out of the garden, and cherubim were placed to keep him from returning. But now, in the Tabernacle, God places cherubim over the place of atonement, right in the middle of Israel.

And if you wanted to approach the Ark, you would enter from the east through the tribe of Judah and toward the presence of God. It is as if God is showing that the solution to the fall, the way back to life, and the place where atonement is made has now been placed in the middle of His people.

With that said, let's begin in Exodus 37.

37 Bezalel made the ark of acacia wood — two and a half cubits long, a cubit and a half wide, and a cubit and a half high. 2 He overlaid it with pure gold, both inside and out, and made a gold molding around it. 3 He cast four gold rings for it and fastened them to its four feet, with two rings on one side and two rings on the other. 4 Then he made poles of acacia wood and overlaid them with gold. 5 And he inserted the poles into the rings on the sides of the ark to carry it. 3 He cast four gold rings for it and fastened them to its four feet, with two rings on one side and two rings on the other. 4 Then he made poles of acacia wood and overlaid them with gold. 5 And he inserted the poles into the rings on the sides of the ark to carry it.



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This brings us to our next topic: Four Rings of Gold and Readiness to Move. If you remember from our Hermeneutical Word Bank, the number 4 was one of our words for tonight.

(DO NOT READ)

Tonight's Hermeneutical Word Bank

2 - Covenant/Testimony (Ex.31:18, Ge.2:24, Dt.19:15, Lk.10:1)

4 - Order/Creation/Relationship (Ez.37:9, Re.7:1)

5 - Grace/Favor (Lev.1-5, Jn.1:17, Mt.14:17-21)

6 - Man (Gen.1:26-31)

8 - New Beginnings (Ge.17:12, 1 Pe.3:20) 8th day

10 - Divine Instruction/Judgment (Ex.20:1-17, 7-12, Mt.25:1-13)

20 - Age of War (Nu.1:3, 2 Ch.25:5)

30 - Beginning of work/Ministry (Nu.4:3, 2 Sa.5:4)

40 - Testing/Transition (Dt.8:2, Ma.4:2)

50 - Jubilee/Release/Restoration (Le.25:10)

Gold - Divinity (Ex.25:10-11, Re.21:18)

Silver - Redemption/Refinement (Ex.30:15, Ze.11:12-13, Le.27, Mal.3:3, Ps.12:6)

Bronze - Righteous judgment/strength (Ex.27:1-2, Nu.21:9, Da.10:6, Re.1:15)

Blue - Divine Authority/Heavenly (Num.15:38-39, Ez.1:26, 24:10)

Purple - Royalty (Ex.28:5-6, Ju.8:26, Jn.19:2-5)

Scarlet - Sacrifice/Atonement (Is.1:18, Ex.25:4, Mt.27:28)

White - Purity/Holiness/Righteousness (Is.1:18, Re.19:8)

The number four is connected to Order, Creation, and the relationship between God and man. In many instances, the number four is essential in the design and layout that God prescribes for man to dwell with him. This begins in the creation account.

(DO NOT READ)

4: Relationship between God and man

part 1

Genesis 1:1–19

Day One: Light and separation from darkness

Day Two: Sky and separating water from water

Day Three: Dry ground, seas, and vegetation

Day Four: Sun, moon and stars

GOD

1. I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before me.
2. You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.
3. You shall not take the name of the LORD your God in vain
4. Remember the Sabbath day, to keep it holy.

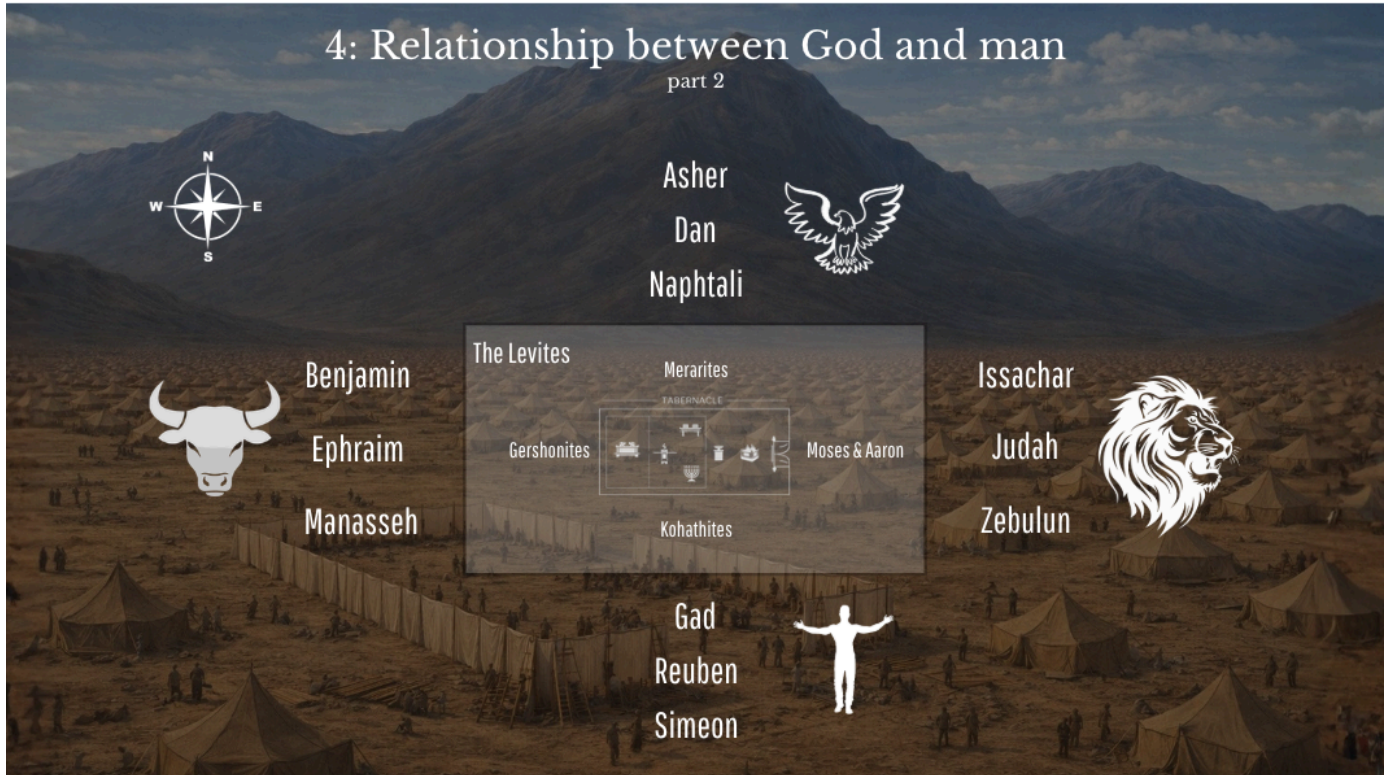
These four commands illustrate the way that the bride would now relate to Adonai as the groom.

It took *four* days for God to give the earth form, create light, separate seas and land, and create the lights to govern the day and night. All of this together is the place that man would dwell forever— the earth. Simply put: it *took* four days to make earth suitable for man to live on it.

Four is going to become essential to the layout of mankind whenever they are dwelling with God.

As you already know, the first four commands are all concerning the way that mankind relates to God. The following six are concerning man's relationship with each other. You can see again, the number *four* is essential to the way God relates to man. This takes us to something you should all be familiar with by now: the tribal arrangements.

(DO NOT READ)



This layout is the Heavenly Pattern that brings the Presence of God to the earth and it is divided into *four* quadrants. It just so happens that each quadrant has a figure that represents the tribes: a lion, ox, man and eagle. Once again, just like in creation, four is integral to the formation of God's dwelling with man.

Can you think of anywhere else these four creatures appear?

(DO NOT READ)

4: Relationship between God and man

part 3

Ezekiel 1:5–10 :
Four Living
Creatures

- Human likeness
- Four faces
- Four wings
- Sole of a calf
- Sparkled like bronze
- Human hands on four sides

Revelation 4:6-8
Four Living
Creatures

- Full of eyes
- Lion, ox, man, eagle
- 6 wings
- Praising God
- Around the throne

We talked at length earlier about the cherubim and the four living creatures in Ezekiel and Revelation. It just so happens that their faces are representative of the four tribal standards surrounding the Tabernacle—almost as if the cherubim are supposed to evoke a meaning connected to the relationship between God and man, namely—Israel.

Moreover, the living creatures descriptions are dominated with the number four. They have four faces, four wings, four human hands on four sides. Perhaps the most significant instance of four resides within the Temple.



We have discussed several times the two giant cherubim overshadowing the Ark, but how many living creatures are there before the Throne of God? That's right—four, and the Temple contains them all, two standing tall overshadowing the Ark, and two on the ark itself. It almost feels fitting that if you stood in this Most Holy Place gazing at this beautiful, and also frightening sight, all you could speak would be the words:

*“ ‘Holy, holy, holy
is the Lord God Almighty,
who was, and is, and is to come.’ ”*

And that is not all, let's look at a few more. There are VERY few chapters in the Bible that repeat a phrase 4 times...a significant one is Psalm 107. Any guesses as to what that phrase is about?

(DO NOT READ)

4: Relationship between God and man

part 4

Psalm 107:8 (ESV)

8 Let them thank the Lord for his steadfast love,
for his wondrous works to the children of man!

Psalm 107:21 (ESV)

21 Let them thank the Lord for his steadfast love,
for his wondrous works to the children of man!

Psalm 107:15 (ESV)

15 Let them thank the Lord for his steadfast love,
for his wondrous works to the children of man!

Psalm 107:31 (ESV)

31 Let them thank the Lord for his steadfast love,
for his wondrous works to the children of man!

Hebrews 2:4 (NIV)

4 God also testified to it by (1) signs, (2) wonders and various (3) miracles, and by (4) gifts of the Holy Spirit distributed according to his will.

- o **Psalm 107:8 (ESV)**

Let them thank the Lord for his steadfast love,
for his wondrous works to the children of man!

As you can see, four times Psalm 107 praises the Lord for his wondrous works for the children of man, underscoring the beautiful relationship Adonai has with mankind that is unique in all creation and the Word.

Let's move to the Newer Testament, Hebrews 2 says this:

- o **Hebrews 2:3–4 (NIV)**

³ how shall we escape if we ignore so great a salvation? This salvation, which was first announced by the Lord, was confirmed to us by those who heard him. ⁴ God also testified to it by signs, wonders and various miracles, and by gifts of the Holy Spirit distributed according to his will.

The way in which Adonai testified to salvation through Jesus was in *four* ways: (1) signs, (2) wonders, (3) various miracles, and (4) gifts.

It is amazing to see the beautiful and powerful pattern that begins to form when you simply investigate the number four. If we had more time, we would go over the four horns of the altar again, and how they symbolize mercy in all directions for the four tribal arrangements. We could also discuss the four angels who bring judgment on mankind, the four corners of the earth, or even the four winds from which Adonai gathers the elect.

Instead, we saw it fitting to touch on another detail that is easy to miss. Let's read the parallel account of this verse range from Exodus 25.

- o **Exodus 25:13–15 (NIV)**

¹³Then make poles of acacia wood and overlay them with gold. ¹⁴Insert the poles into the rings on the sides of the ark to carry it. ¹⁵The poles are to remain in the rings of this ark; they are not to be removed.

Did you notice that there was an additional detail present in chapter 25—the poles that are made to carry the ark are to remain in the rings and not removed.

Doesn't this sound strange? Why leave them in? Wouldn't it be better to set them aside or something until you need them? Yet, as He is with all things, Adonai has a purpose.

- o **Numbers 4:15 (ESV)**

¹⁵And when Aaron and his sons have finished covering the sanctuary and all the furnishings of the sanctuary, as the camp sets out, after that the sons of Kohath shall come to carry these, but they must not touch the holy things, lest they die. These are the things of the tent of meeting that the sons of Kohath are to carry.

The golden poles were used for transportation, but also as a protection for the priests. They were instructed not to touch the holy things, because if they did, they would die! The poles were present so they could still take the Presence of God with them, despite being unable to directly touch it.

- o **Numbers 7:9 (ESV)**

⁹ But to the sons of Kohath he gave none, because they were charged with the service of the holy things that had to be carried on the shoulder.

What you should begin to see is that the poles remaining in the Ark for transportation show us that priests needed a readiness to move the presence of God wherever He should lead. Moses gives the sons of Kohath the responsibility to carry the Holy things on their shoulders whenever and wherever God commanded.

- o **1 Chronicles 15:15 (ESV)**

¹⁵ And the Levites carried the ark of God on their shoulders with the poles, as Moses had commanded according to the word of the Lord.

This was not unique to the time in the Wilderness under Moses, this practice remained hundreds of years later and is seen here during the reign of David.

- o **1 Kings 8:7–8 (ESV)**

⁷ For the cherubim spread out their wings over the place of the ark, so that the cherubim overshadowed the ark and its poles. ⁸ And the poles were so long that the ends of the poles were seen from the Holy Place before the inner sanctuary; but they could not be seen from outside. And they are there to this day.

We learned earlier about the 15-foot-tall cherubim in the Temple's Holy of Holies. In Kings, it says that the poles were so long that you could see them from outside the Holy of Holies. These were not merely functional and a separate part of the Ark; they were always meant to be a permanent fixture of the Ark, representing mankind's need to place Divinity on His shoulders so that he could follow the Lord's leading in any circumstance.

- o **Isaiah 9:6 (ESV)**

⁶ For to us a child is born,
to us a son is given;
and the government shall be upon his shoulder,
and his name shall be called
Wonderful Counselor, Mighty God,

Everlasting Father, Prince of Peace.

Much like the Ark was placed on the shoulder of the priests, Yeshua will take God's Government to the ends of the earth on his shoulder, and its increase will have no end.

- o **Acts 1:8 (ESV)**

⁸But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

As we have said, the poles of the Ark symbolized readiness to move with God's presence, this is an anticipatory parallel to the power that rests on a believer when they are filled with the Holy Spirit. Just like the Priests, they too take Divinity anywhere Adonai leads them.

- o **2 Corinthians 5:19–20 (ESV)**

¹⁹that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. ²⁰Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.

The message of reconciliation is what we are called to carry on our shoulders. This is Adonai's appeal to the world through us: to become like Him and join in with the Kingdom of Priests carrying His presence.

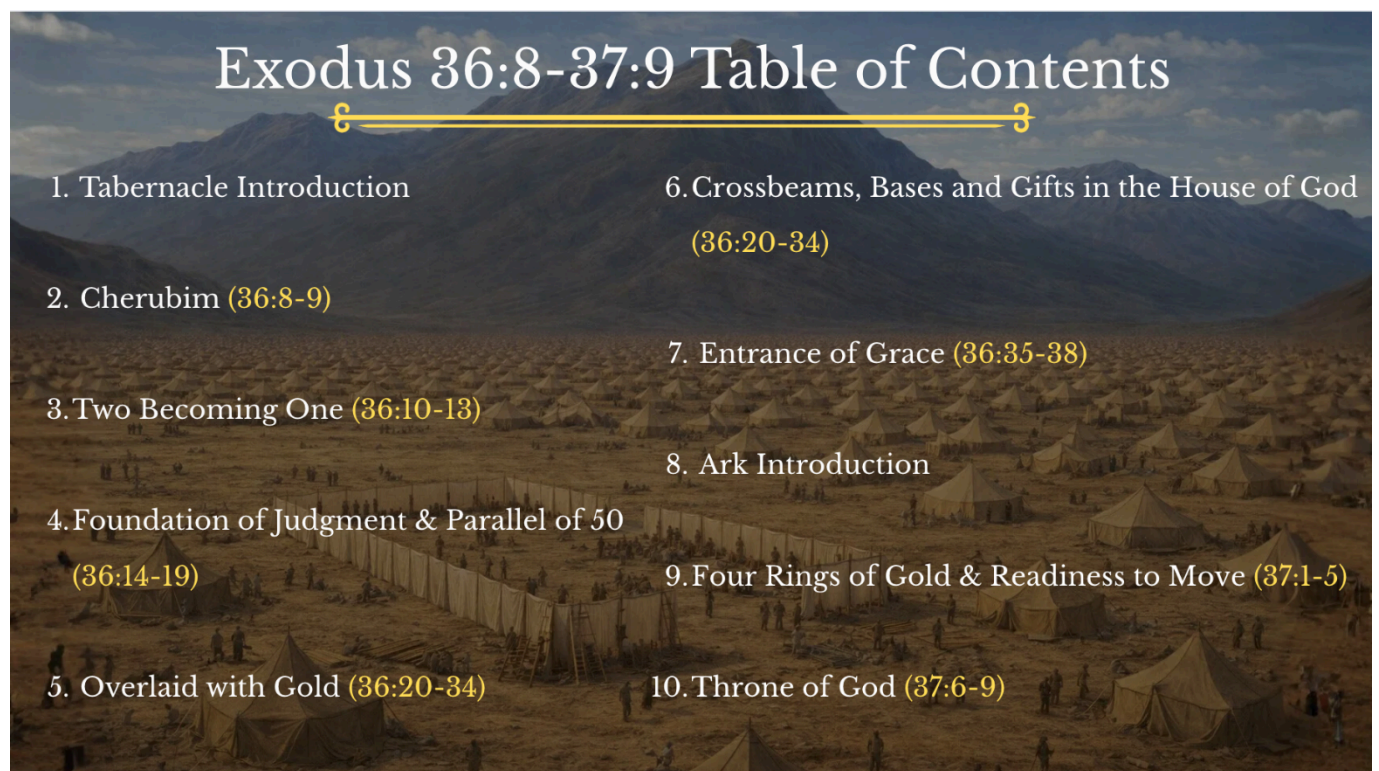
- o **1 Peter 2:9 (ESV)**

⁹But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

By the grace of God, even Gentiles such as us are privileged with a similar task as the Priests of Israel. We are called to carry Divinity on our shoulders as royal Priests for Adonai, and everywhere we go, proclaim the excellencies of Him who saved us. We owe that privilege to the faithful priests of Israel who carried it long before us.

6 He made the atonement cover of pure gold — two and a half cubits long and a cubit and a half wide. 7 Then he made two cherubim out of hammered gold at the ends of the cover. 8 He made one cherub on one end and the second cherub on the other; at the two ends he made them of one piece with the cover. 9 The cherubim had their wings spread upward, overshadowing the cover with them. The cherubim faced each other, looking toward the cover.

Let's turn our attention toward the language and the intentionality with which the author is writing as we begin our final topic.



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We are not just talking about a lid, this is called the atonement cover also called The Mercy Seat. There are not just decorative markings, these are two of the four living creatures that encircle the throne of the living God. This is not a box, this is the Ark of God, the Ark of the testimony, the Ark of the Covenant. This is not just an article in the temple, it is synonymous with the presence of God. Careless men who touch it or try to look inside are instantly struck down, enemies who steal it are plagued with tumors, false gods crumble before it and the people of Israel were instructed to walk more than half a mile behind it. Judaism would later refer

to it as a Merkavah which means heavenly war chariot...language that echoes even into the modern world as a name for instruments of overwhelming force.

Every detail was divinely inspired from the acacia tree to the hammered gold, from the golden jar of manna, to Aaron's budded staff, to the two tablets containing the 10 commandments spoken in the hearing of all Israel and inscribed by the finger of God. From the spirit filled man of God who crafted it to the savior, deliverer, prophet Moses who received it's instructions, it was the center point of the nation and the room in which it was housed was the holiest place on earth. And above all, it is the throne of God.

(READ THE SLIDE)

Enthroned

❧

1 Sam 4:4
4 So the people sent men to Shiloh, and they brought back the ark of the covenant of the Lord Almighty, who is **enthroned between the cherubim** that are on the ark.

2 Sam 6:2-3
2 He and all his men set out from Baalah of Judah to bring up from there the ark of God, which is called by the Name, the name of the Lord Almighty, who is **enthroned between the cherubim**.

2 Kings 19:15-16
15 And Hezekiah prayed to the Lord: "O Lord, God of Israel, **enthroned between the cherubim**, you alone are God over all the kingdoms of the earth. You have made heaven and earth.

1 Chron 13:6
6 David and all the Israelites with him went to Baalah of Judah (Kiriath Jearim) to bring up from there the ark of God the Lord, who is **enthroned between the cherubim** — the ark that is called by the Name.

(Ps 80:1, Ps 99:1, Isa 37:16, Ezek 10:1, Rev 4:6, Ezek 11:22, Ps 18:10, 2 Sam 22:11)

Scripture repeatedly refers to God as enthroned between the cherubim, so let's take a closer look at some of the imagery surrounding the dwelling place of God on earth.



When the tabernacle is set up, there is nothing in the holy of holies except the ark of the covenant. Only the high priest would only enter into this place once a year to offer atonement on the mercy seat on behalf of the sins of the people. As he entered this room, not only were there two cherubim positioned on the ark, they were also woven into the fabric of the walls. This would give an other worldly sense that you were surrounded by cherubim as you stood before the throne of God. These instructions were given to create an environment where God met with men. Then by the time this exact same ark is brought into the temple the environment it was in had expanded dramatically.



Now not only were the two original cherubim still on the ark, two 15 foot tall cherubim were overshadowing the ark, as well as cherubim not just woven into fabric, but carved into walls. Can you see the kingdom expansion and the permanence that is being communicated through this progression. Take a look at this imagery again from a different perspective. Can you see how the two larger cherubim almost seem like the representation of the beings from heaven and the smaller ones look like the representation on the earth? Is the point the different sizes of cherubim or the fact that more and more of the heavenly reality is being experienced by the people as the throne of God is revealed to them in greater measure.

Now that you are more familiar with important details of the ark or throne of God as well as the cherubim. Let's revisit some of Ezekiel's words.

- o **Ezekiel 1:15-28 NIV 84**

- 15** As I looked at the living creatures, I saw a wheel on the ground beside each creature with its four faces.

16 This was the appearance and structure of the wheels: They sparkled like chrysolite, and all four looked alike. Each appeared to be made like a wheel intersecting a wheel.

17 As they moved, they would go in any one of the four directions the creatures faced; the wheels did not turn about as the creatures went.

18 Their rims were high and awesome, and all four rims were full of eyes all around.

19 When the living creatures moved, the wheels beside them moved; and when the living creatures rose from the ground, the wheels also rose.

20 Wherever the spirit would go, they would go, and the wheels would rise along with them, because the spirit of the living creatures was in the wheels.

21 When the creatures moved, they also moved; when the creatures stood still, they also stood still; and when the creatures rose from the ground, the wheels rose along with them, because the spirit of the living creatures was in the wheels.

22 Spread out above the heads of the living creatures was what looked like an expanse, sparkling like ice, and awesome.

23 Under the expanse their wings were stretched out one toward the other, and each had two wings covering its body.

24 When the creatures moved, I heard the sound of their wings, like the roar of rushing waters, like the voice of the Almighty, like the tumult of an army. When they stood still, they lowered their wings.

25 Then there came a voice from above the expanse over their heads as they stood with lowered wings.

26 Above the expanse over their heads was what looked like **a throne of sapphire**, and **high above on the throne was a figure like that of a man**.

27 I saw that from what appeared to be his waist up he looked like glowing metal, as if full of fire, and that from there down he looked like fire; and brilliant light surrounded him.

28 Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him.

This was the appearance of the likeness of the glory of the LORD

Seated on a throne carried by four living creatures who each had what looked like a wheel within a wheel that had eyes all over them and the spirit of the living

creatures in them. Ezekiel 10 makes it clear that there were coals from among the wheels and that the wheels sparkled like chrysolite. This throne of God that Ezekiel was seeing was like the ark of the covenant that was in the temple except this was mobile and seemed to be alive.

Can you see the progression and the expansion. Moses was given the instructions of what was in the tabernacle. David was given the instructions for the temple and the room that would house the exact same ark. Now hundreds of years later, Ezekiel is seeing a vision of what seems to be a mobile living picture of the ark of God moving as He pleased.

After all of this consider what John sees in Revelation 3:21–4:11.

Jesus promises that the one who overcomes will sit with Him on His throne, just as He overcame and sat down with His Father on His throne. Then comes the call: whoever has ears must hear what the Spirit is saying to the churches.

Immediately after this, John sees a door standing open in heaven. The same voice he heard before—like a trumpet—calls him up, telling him that he will be shown what must take place after this.

At once, John is in the Spirit. Before him is a throne in heaven with someone seated on it. The one seated there has the appearance of jasper and carnelian. A rainbow resembling an emerald encircles the throne. Surrounding the throne are twenty-four other thrones, and seated on them are twenty-four elders. They are dressed in white and have crowns of gold on their heads.

From the throne come flashes of lightning, rumblings, and peals of thunder. Before the throne, seven lamps are blazing—these are the seven spirits of God.

Also before the throne is what looks like a sea of glass, clear as crystal. In the center, around the throne, are four living creatures, and they are covered with eyes in front and in back.

The first is like a lion, the second like an ox, the third has a face like a man, and the fourth is like a flying eagle. Each of the four living creatures has six wings and is covered with eyes all around, even under the wings. Day and night they never stop saying:

o **Revelation 4:8–11 (NIV)**

⁸ Each of the four living creatures had six wings and was covered with eyes all around, even under its wings. Day and night they never stop saying:

“ ‘Holy, holy, holy
is the Lord God Almighty,
who was, and is, and is to come.’ ”

⁹ Whenever the living creatures give glory, honor and thanks to him who sits on the throne and who lives for ever and ever, ¹⁰ the twenty-four elders fall down before him who sits on the throne and worship him who lives for ever and ever. They lay their crowns before the throne and say:

¹¹ “You are worthy, our Lord and God,
to receive glory and honor and power,
for you created all things,
and by your will they were created
and have their being.”

It is from this throne that the words "I am making everything new" flow. It is from this throne, the throne of God and of the Lamb that the river of the water of life as clear as crystal flows.



Remember, this began in a garden—where cherubim were placed to guard the way back to dwelling with God. Later, Moses was brought into God’s presence and shown a heavenly pattern, including the cherubim, which he was then instructed to bring down and establish on the earth.



Then other men got to see a representation of what Moses saw and experienced. It was being recreated for them as they experienced the tabernacle.



The High priests down through the ages got to experience a glimpse into the heavens each time they went into the Holy of Holies.



This revelation kept growing and the understanding of the merging of heaven and earth kept getting clearer and clearer. The permanence and the expansion was also coupled with the awesomeness of visions like what the prophet Ezekiel experienced. Until we get to the living breathing walking tabernacle who is God in the flesh dwelling among us and showing us how to sit on the throne with Him.

And now, let's take one more look at the way that God is expanding His kingdom all over the earth.



As you look at this picture again, consider this phrase, Heaven is my throne, and the earth is my footstool. The greater reality was in the heavens and the shadow was on the earth, but it was not going to remain that way.

- o **1 Chronicles 28:2 NIV 1984**

“King David rose to his feet and said: ‘Listen to me, my brothers and my people. I had it in my heart to build a house as a place of rest for the ark of the covenant of the LORD, for the footstool of our God, and I made plans to build it.’”

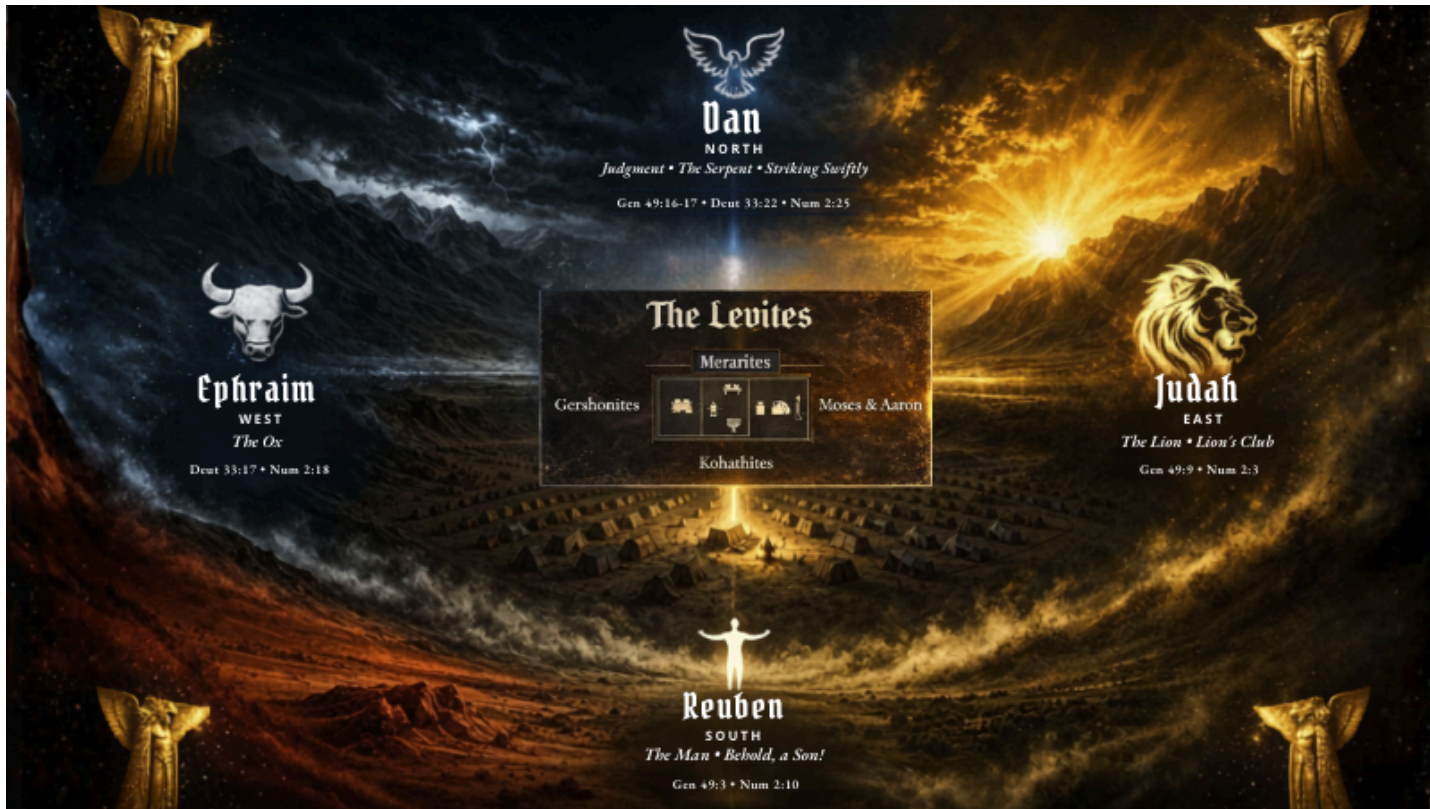
- o **Psalm 132:7 NIV 1984**

“Let us go to his dwelling place; let us worship at his **footstool**—”

- o **Isaiah 66:1 NIV 1984**

“This is what the LORD says: ‘Heaven is my throne, and the earth is my footstool. Where is the house you will build for me? Where will my resting place be?’”

Where will the house of the Lord be? Where will His resting place be?



Here on the earth among the people of Israel. Dwelling in the midst of His people. Not only is the Kingdom expanding all around us in a repeating pattern that is growing and growing, heaven is actually enveloping the earth and the people of God who overcome are becoming more and more like their God until we are actually sitting on the same throne as Him.

o **1 Corinthians 15:47–49 (NIV 1984)**

47 *The first man was of the dust of the earth, the second man from heaven.*

48 *As was the earthly man, so are those who are of the earth; and as is the man from heaven, so also are those who are of heaven.*

49 *And just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven.*