

Good evening, Arising Church!

Tonight, we have an exceptional teaching prepared for you. We will delve deeply into the most extensively described subject in all of the Word. Our journey will take us through detailed and rich hermeneutic truths, exploring the most beautiful intricacies of the Kingdom. To appreciate the astounding scope of the most intricate details of the Tabernacle, we will have to zoom out as we discover the message Adonai intended to convey to his nation while detailing its construction.

This evening, we have a unique opportunity to explore every detail of God's design on Earth and His dwelling with humanity. Before we dive into this, let's revisit where we began our study of Exodus. It all started with a man in the desert, a shepherd with his sheep, a prince living in what seemed like rejection and obscurity.

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- **Exodus 3:1–4 (NIVUK84)**

3 Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the desert and came to Horeb, the mountain of God. 2 There the angel of the LORD appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. 3 So Moses thought, “I will go over and see this strange sight—why the bush does not burn up.”

4 When the LORD saw that he had gone over to look, God called to him from within the bush, “Moses! Moses!”

And Moses said, “Here I am.”

Although the story of the Exodus was always in the mind of God, its seeds were planted in the book of Genesis. However, it is in Exodus that we witness the unfolding of one of the greatest narratives ever told, through the life of Moses as he discovers his role in God's plan. Moses emerges as the leader guiding the Israelites, embodying the promise of deliverance. As we reflect on the beginning of our deliverer's journey, it is crucial to recognize the significance of this moment.

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In the desert, he witnesses a strange sight that draws him closer to the presence of God. He himself is a strange sight in this desert, a promised deliverer tending sheep, yet destined to lead a nation out of slavery. The strange image of a deliverer in the desert and the burning bush symbolizes the profound truth of God's deliverance and the calling of every individual.

You will be taught this evening about intricate details that have extraordinary significance. You will also learn about God's intent for all mankind to draw near to him. It always involves becoming what you behold and a desert experience with a strange site. Moses himself went from witnessing a strange sight to becoming a strange sight in the desert. Consider that Moses became what he beheld and became of the same substance as what he beheld. With that in mind let us consider another strange site in the desert from a time that is about 600 years after Moses lifetime. You have been taught, as it goes with the leader of Israel so it goes with the people of Israel.

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Let's read:

- **Psalm 63:title–7 (ESV)**

63 A PSALM OF DAVID, WHEN HE WAS IN THE WILDERNESS OF JUDAH.

1 O God, you are my God; earnestly I seek you; my soul thirsts for you;

my flesh faints for you, as in a dry and weary land where there is no water.

2 So I have looked upon you in the sanctuary, beholding your power and glory.

3 Because your steadfast love is better than life, **my lips will praise you.**

4 So I will bless you as long as I live; in your name I will lift up my hands.

5 My soul will be satisfied as with fat and rich food, and my mouth will praise you with joyful lips, 6 when I remember you upon my bed, and meditate on you in the watches of the night;

7 for you have been my help, and in the shadow of your wings I will sing for joy.

While this is a well-known passage in this ministry, we want you to consider for a moment the specificity of David's words in light of what we are learning about the Tabernacle. He says that he was in a wilderness or desert and that he had looked upon the Lord in his sanctuary! This should cause you to think more deeply about the specific words that he beheld the Lord's power and glory and that his lips will praise the Lord. He even goes on to say "you have been my help" (Ezer) and in the shadow of your wings (think maybe cherubim??) I will sing for joy.

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This would lead the reader to consider what David might have meant by sanctuary and why he speaks first of praising the Lord. Furthermore imagine for a moment with us that you were walking through the desert at night (it's cold) and saw the king of God's nation alone in the wilderness. Would that not be a strange and alluring site? Might you want to draw near to that king to understand the strange and wonderful sight that you were beholding in the desert?

Would it not seem to you that a king dwelling in the desert must be in a time of judgment? However, as you got closer and heard his words to the Lord it would speak to you of the divinity that God had bestowed on a man and the promise of redemption from God within a man's heart. You will find this evening that our text speaks to the relationship between a strange site, judgment, redemption, divinity and drawing near to the Lord through various situations as it was for Moses and David. Moses encountered a strange site and was eventually led into the manifestation of God's glory dwelling with man. David was in a strange place enduring strange circumstances but ended up witnessing the glory of God manifest to man. The Tabernacle is representative of mankind's journey from a strange site

into the glory of God dwelling with man. Tonight you will encounter its details, intricacies, and ultimate arrival in glory.

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Do you remember our slide comparing the Tabernacle and the Temple from last week? Of course you do, because all of you are excellent bible students! Well, we are going to build on that tonight.

(READ LEFT TO RIGHT)

TABERNACLE TO THE TEMPLE	
Tabernacle (1 st Coming)	Temple (2 nd Coming)
Built by Prophet	Built By King
Built in wilderness	Built in Jerusalem
Little beauty	Glorious
Temporary	Permanent
Dominated by the number five (grace)	Dominated by the number 12 (God's Government)
Brings redemption and restoration to Israel	Brings redemption and restoration to Israel & the rest of the world

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That is indeed an awesome slide right? Well we have another slide that does not replace the **OLD** slide but it builds on the progression giving deeper insight into Jesus as the Tabernacle in his first coming and Jesus as the Temple in his 2nd Coming.

(READ LEFT TO RIGHT)

JESUS, THE LIVING TABERNACLE

Tabernacle (1 st Coming)	Temple (2 nd Coming)
John 6:14 - Revealed as a Prophet	Revelation 19:11-16 - revealed as THE King
Luke 4:1-14 - Came from the wilderness	Acts 1:10-12 - Coming from the heavens & will return to Jerusalem
Isaiah 53 - Little beauty or Majesty	1 Peter 1:21 - Raised in Glory
John 4:6 - Temporary Dwelling	Luke 24:36-41 - Permanent Dwelling
John 1:14 - First Coming	2 Corinthians 5:2 - Second Coming
John 1:16-17 - 1 st Coming marked by grace(#5)	Isaiah 9:6-7, 1 Kings 4:7 - 2 nd coming marked by God's Government being established (#12)
Matthew 15:24 - Brings redemption and restoration to Israel	Revelation 21:22-26 - Brings redemption and restoration to Israel & the rest of the world

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What should immediately jump out to you is that the Tabernacle and Temple are both amazing and work in conjunction with one another. It would be silly to want to make one lesser, useless, obsolete, or even worse than that would be to label one as freeing and uplifting and the other as bondage right? That would be ridiculous! I think you realize that we are not just talking about buildings! Moving from there you should be able to see how easily the Tabernacle is a mirror image of the first coming of Christ. While Christians in the United States often imagine Jesus as a 6'2", blue-eyed Viking—or, for the more “enlightened,” as having darker features but still being handsome—Scripture clearly says that Jesus had no beauty to draw men to Him. What if Jesus was short and portly, would that change the divinity contained in his being? Absolutely not, in fact it would and did highlight the fact the he was the fullness of the deity in bodily form because there were no parlor tricks and charisma that would have the effect that his time and ministry on the earth did. The Tabernacle should be seen in this light.

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Jesus, in his first coming, operated as a Prophet warning the nation and the world of the impending collision of the kingdom of heaven and the earth. In

fact, it was Jesus' first sermon! Repent the Kingdom of Heaven is near! The Tabernacle itself could not have been constructed if Moses the Prophet had not received the pattern from the LORD. Also the Tabernacle served as a warning sign to the enemies of God that the LORD of Hosts now dwells with his people & HE is on the move!

As you will see this evening, the Tabernacle structure is dominated by denominations of five. From clasps to rings, the tabernacle was a sign and symbol of the grace of God much like the first coming of Jesus was, and is a ministry of grace designed by the LORD to teach men to say no to ungodliness and turn toward righteousness.

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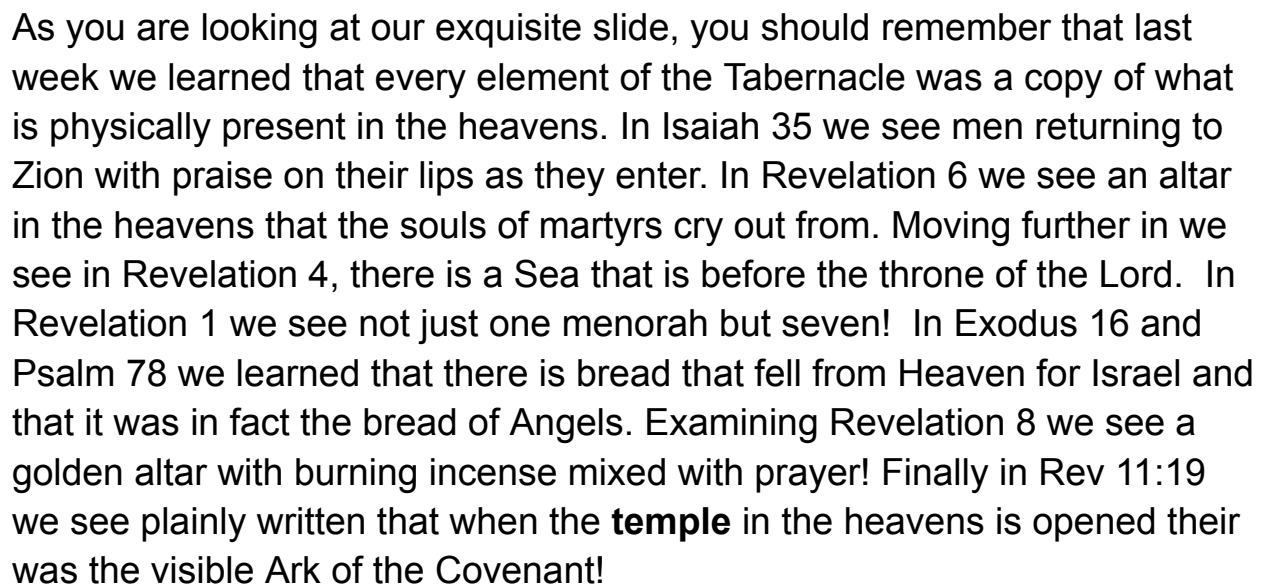
The Tabernacle was built in the wilderness from the willing offerings of the Israelites to house the Glory of God. Similarly, Jesus was brought into the world through the willingness of a courageous Jewish girl named Mary. He demonstrated that he was the perfect dwelling of God in the desert when Satan himself could not gain any foothold during his temptation of Jesus. The Tabernacle was designed to be a temporary structure that contained the presence of the eternal God. Jesus was the embodiment of the eternal God in temporary flesh.

The Tabernacle was the special dwelling place of God that was only used and visited by Israelites. There were no other peoples that were granted access. Much like Jesus' first coming, Jesus said he came only for the lost sheep of Israel in Mt 15:24. At every level and facet of the Tabernacle you should be able to see Jesus! This is not just some strange tent in the desert, it was designed to teach us how to approach God, and what it would look like when The Word of God manifested to Israel!

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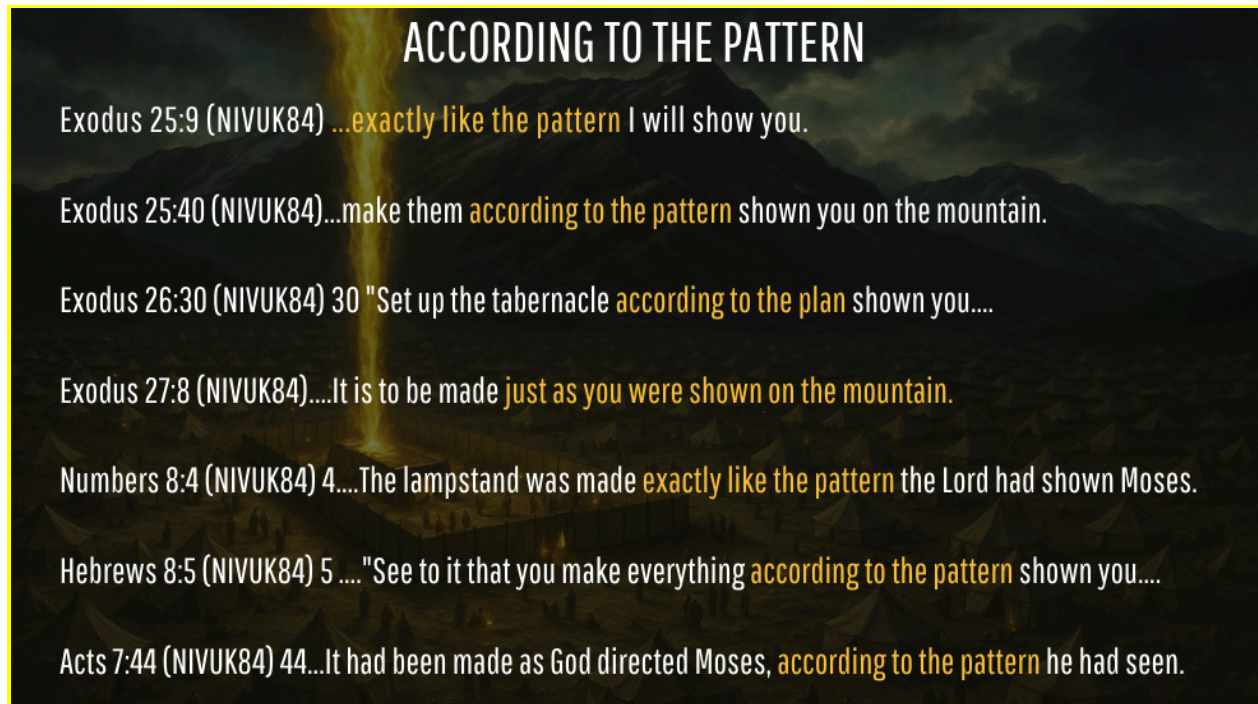
We must always resist the temptation to view the Torah as bondage and restriction and instead see the life in every law! That also applies to every detail of the structure and articles that the law commands to be built! It is not in our purview to teach this evening, but we have provided for you excellent slides that also show you how the Temple is a foreshadowing of the second coming of Jesus that we are eagerly awaiting, and our lovely

(DO NOT READ)



The plain truth of the Scripture is that every article made for the Tabernacle was a copy of what Moses saw in the heavens. To drive that point home and make practical application let's look at our next slide.

(Read Highlights)



ACCORDING TO THE PATTERN

Exodus 25:9 (NIVUK84) ...**exactly like the pattern** I will show you.

Exodus 25:40 (NIVUK84)...make them **according to the pattern** shown you on the mountain.

Exodus 26:30 (NIVUK84) 30 "Set up the tabernacle **according to the plan** shown you....

Exodus 27:8 (NIVUK84)....It is to be made **just as you were shown on the mountain**.

Numbers 8:4 (NIVUK84) 4....The lampstand was made **exactly like the pattern** the Lord had shown Moses.

Hebrews 8:5 (NIVUK84) 5"See to it that you make everything **according to the pattern** shown you....

Acts 7:44 (NIVUK84) 44....It had been made as God directed Moses, **according to the pattern** he had seen.

On this slide, we see Moses was commanded no less than four times to make everything according to the pattern he was shown and at least three confirmations that everything was indeed made exactly according to the pattern Moses was shown. This, of course, totals to seven references to God's command that everything be made exactly like the pattern God showed Moses.

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With that in mind, it is important for us to understand God does NOT put up with deviation from His pattern! We see later in Israel's history in Leviticus 10 that two of Aaron's sons were burned alive by God himself for breaking away from God's pattern! There are at least two things we can take away from this, one of them being that there is no alternative to God's commands. There is not an easier road that leads to life. There is no such

thing as "my truth" there is only God's will and all else is death, damnation, and fire. We either get in line with God or get run over by him.

The second thing we should consider is that God is the perfect father (ALL HIS WAYS ARE JUST) and he will not tolerate any intentional deviation from the perfect pattern he laid out. Then what as husbands and fathers should we expect of ourselves and how should we train our families to behave as we lead them! Do you sway in the wind every time following the pattern gets hard? Do you make excuses for your family, and assuage their guilt because they have a headache, or they are tired? The truth is we allow this in our families because we want the LORD to ignore our deviations, but God won't. In this church, we love the discipline that obeying the Scripture brings, because it causes us to become the exact representation of the LORD regardless of the difficulty. We see difficulty as GOOD, GODLY, and NESCESSARY training for our benefit. Repeat after me, "every difficulty is good for me! "

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As a final point of review before we transition to our chapter tonight, while this church has always taught and preached about the centrality of Israel, last week this truth was driven even deeper into our souls. It is through Israel that God chose to bring heaven down to earth, and it is through Israel that all the Nations of the earth will learn to interact with Adonai. They are His chosen vessel, through which He translated his Glory in a way that could be understood.

(READ SLIDE)

"THROUGH YOU"

Genesis 12:2-3 (NIVUK84)

2 "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. 3 I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed **through you.**"

Zechariah 2:10-11 (ESV)

"Sing and rejoice, O daughter of Zion, for behold, I come, and I will dwell in your midst, declares the Lord. **And many nations shall join themselves to the Lord in that day and shall be my people. And I will dwell in your midst, and you shall know that the Lord of hosts has sent me to you.**"

Deuteronomy 4:5-7 (ESV)

5 See, I have taught you statutes and rules, as the LORD my God commanded me, that you should do them in the land that you are entering to take possession of it. 6 Keep them and do them, for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, 'Surely this great nation is a wise and understanding people.' **7 For what great nation is there that has a god so near to it as the LORD our God is to us, whenever we call upon him?**

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The pattern was given to them, for them, & was built by them. Then they became custodians of the throne of God to the rest of the world. Interaction with Israel & Israel's Messiah is the key to interacting with heaven itself.

Tonight, we will examine four major figures in Israel's patrilineage that aid us in interpreting the meticulous lengths that Adonai goes to in order to teach the nation how to draw near to him as well as dive into all of the intricate details of God's design for the tabernacle.

- **Proverbs 25:2 (ESV)**

2 It is the glory of God to conceal things, but the glory of kings is to search things out.

Tonight, we are embarking on the kingly and noble pursuit of searching out the hidden treasures of God's word, and we trust that by the end of the night you will look through the Tabernacle in a whole new light.

Pray & Read

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Before we begin to exegete the text, line by line, we want to remind you of a tool that has been taught in this church and the churches of the One Association. The reason we are doing this is that there are many contextual keys in our chapter tonight that you could be tempted to read right over and miss the depths and beauty of the word of God. Biblical hermeneutics is a tool by which we learn to interpret and discover the meaning of the text accurately.

(READ SLIDE)

EXODUS 26: HERMENEUTIC WORD BANK

Definition: Biblical hermeneutics refers to the **principles and methods** used to interpret the Bible faithfully and accurately. It helps bridge the gap between ancient texts and modern readers by considering historical, cultural, linguistic, and theological contexts.

Purpose: To uncover the intended meaning and divine message behind Biblical texts.

Ten	Blue	Purple	Scarlet	Cherubim	Five
Gold	Goat's Hair	Rams' skins	Bases of silver	Overlaid with gold	Acacia Wood
	Pillars	Veils	North	South	

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Tonight's chapter is a dream come true for Ministry Training students. It offers a treasure trove of topics to explore throughout the Word, helping you gain a deeper understanding of the Tabernacle's meaning. Never assume that you've learned everything there is to know about the Scripture. Skimming over any chapter, book, or verse because it seems monotonous is not only a disservice to yourself but also offensive to God. Each word on the slide carries intentional meaning, adding to the beauty of God's message through the Tabernacle's design.

While we don't have the time to fully explore the Scriptural significance behind each of these words tonight, you now have them on a slide to explore at your leisure. We'll highlight a few of our favorites as we go through the chapter, providing some explanations. For others, we'll share our interpretations, and you can verify their accuracy by searching the Scripture yourself.

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Before we jump into our text tonight we want to read to you a couple verses that will help remind you of a Biblical truth that will become even more beautiful to you during the course of our study tonight.

Let's turn to:

- **Psalm 118:19–20 (ESV)**

19 Open to me the gates of righteousness, that I may enter through them and give thanks to the LORD. 20 This is the gate of the LORD; the righteous shall **enter through** it.

It is impossible to study the word without running into the importance of entering in and specifically to "Enter through". In this example the psalmist is using the image of entering through a gate to ask the Lord to grant him the righteousness that comes from repentance. Here and in many other places getting "saved" is not a one-time experience but a process of entering into the LORD's presence.

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- **Genesis 3:21–24 (ESV)**

21 And the LORD God made for Adam and for his wife garments of **skins** and clothed them.

22 Then the LORD God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—"

23 therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken. 24 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.

In Genesis after God declares war on the serpent, he clothes Adam and Eve with mysterious skins. Then in accordance with the warning He gave, that if they ate from the tree of life they would surely die, He drives them eastward out of the garden, placing a cherubim there to guard the way back. The presumption would be that God didn't want them to live eternally in a fallen state.

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Earlier in Genesis 3, Adonai eludes to deeds that would be done by Adam and Eve that would allow them and eventually the rest of mankind to enter back into God's presence in a restored state. They were not delivered from hardship, but would be delivered through it.

- **Revelation 22:14 (ESV)**

14 Blessed are those who wash their robes, so that they may have the right to the tree of life and that they may enter the city by the gates.

By the time we get to the book of Revelation, there are saints who are blessed because they washed their robes so that they could enter into the gates of the Heavenly Jerusalem and have the right to partake of the tree of life. From Genesis to Revelation, the process of salvation has always been entering through something and moving from what is temporary to what is permanent. This may shed some light and add context to Jesus' parable in Luke 13.

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- **Luke 13:23–24 (ESV)**

23 And someone said to him, “Lord, will those who are saved be few?” And he said to them, 24 “**Strive to enter through the narrow door**. For many, I tell you, will seek to enter and will not be able.

We said it earlier, but want to remind you here, Israel was given this Heavenly pattern, tasked with constructing it, and then became custodians of the pattern. They served as the gate through which the nations would enter into God's presence. What we are learning tonight is how God intended for them to enter into his presence first.

1 “Make the tabernacle with ten curtains of finely twisted linen and blue, purple and scarlet yarn, with cherubim worked into them by a skilled craftsman. 2 All the curtains are to be the same size—twenty-eight cubits long and four cubits wide. 3 Join five of the curtains together, and do the same with the other five. 4 Make loops of blue material along the edge of the end curtain in one set, and do the same with the end curtain in the other set. 5 Make fifty loops on one curtain and fifty loops on the end curtain of the other set, with the loops opposite each other. 6 Then make fifty gold clasps and use them to fasten the curtains together so that the tabernacle is a unit.

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So to start with, we mentioned before that hermeneutics would play a big role in our chapter tonight because it helps us to uncover the intended meaning and imagery that Adonai wanted to convey.

Let's take a look at that on a slide.

(Read Each Column, Top to Bottom)

EXODUS 26: HERMENEUTIC WORD BANK 1

10	Blue	Purple	Scarlet	5
Divine Instruction/ Judgement	Divine Authority/ Heavenly	Royalty	Sacrifice/ Atonement	Grace/ Favor/ Provision
<p>Exodus 20:1-17 Ten commandments:</p> <p>Exodus 7-12 Ten plagues</p> <p>Matthew 25:1-13 Ten virgins</p>	<p>Numbers 15:38-39 Tassels, blue chord representing God's commands</p> <p>Ezekiel 1:26 & 24:10 Pavement of sapphire (blue)</p>	<p>Exodus 28:5-6 Priestly Garments are made with purple</p> <p>Judges 8:26 Kings of Midian wore purple robes</p> <p>John 19:2-5 Jesus mocked with purple robes, ironically affirming his kingship</p>	<p>Isaiah 1:18 (ESV) "Though your sins are as scarlet, they shall be white as snow"</p> <p>Exodus 25:4 Scarlet Yarn used in tabernacle construction</p> <p>Matthew 27:28 Jesus Clothed in scarlet before crucifixion</p>	<p>Leviticus 1-5 Five offerings to "come near" to God</p> <p>John 1:17 Five books of Torah are a grace</p> <p>Matthew 14:17-21 Five loaves</p>

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As you can see on the slide, there is beautiful imagery and symbolism in every aspect of the Tabernacle. Just to begin, let's consider the construction of the curtains. The curtains are made out of fine linen, and blue, purple, and scarlet yarn. This speaks a message of righteous acts, divine authority, royalty, and sacrifice that form the walls of the tabernacle.

While any one of these colors speaks a beautiful message, the combination of them all is extraordinary. This combination of colors would also teach Israel what to look for in the dwelling of God on Earth. They would expect to see righteous actions that were divine, Kingly and sacrificial— in other words the colors of the Tabernacle curtains point to Jesus as the dwelling of God on Earth...The only man to walk in a combination of Righteousness, Divinity, Royalty and Sacrifice perfectly.

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This symbolism is made even more clear by the numbers in use of ten curtains separated into two groups of 5 speaks a message of God's order and commands measured out in groups of grace. You can also see that this grace is given in a form that provides testimony of God's empowerment!

We hope you are beginning to appreciate the endless depth contained in the Scripture.

Before we move on to our main hermeneutic of this section, we would like mention that although each of these symbols have profound significance and meaning by themselves, there are a number of passages where you will find them all connected & woven together, whether by a needlework or clasps or rings. That is especially true in our chapter tonight.

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We believe this speaks a profound message, that was intended to convey that where you find divine instruction, divine authority, royalty, sacrifice/atonement and grace all interwoven and connected, you are not merely interacting with something earthly—you are interacting with something divine. That is true of the Tabernacle as well as with Jesus, the living-breathing Tabernacle. Although it would not be present in the minds of the original audience, we have been given grace upon grace with the Revelation of Christ. Everything we are learning about concerning the Tabernacle is a shadow and type of Christ, specifically hinting at the incarnation. In light of all of this being woven together, consider Ecclesiastes 4:12, which says a strand of three cords is not easily broken. Well, when God is the builder, it is indestructible.

This evening, our initial focus will be on the fine linen, which forms the innermost layer of the Tabernacle. As we explore the layers of the Tabernacle, we will uncover remarkable insights. We have already touched upon its significance briefly—now, let's engage intently with our next slide.

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(READ HIGHLIGHTS)

FINE LINEN

Revelation 19:6-9 (NIVUK84)

6 Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting: "Hallelujah! For our Lord God Almighty reigns. 7 Let us rejoice and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready. 8 **Fine linen, bright and clean, was given her to wear.**" (Fine linen stands for the righteous acts of the saints.)

John 20:3-6 (NIVUK84)

3 So Peter and the other disciple started for the tomb. 4 Both were running, but the other disciple outran Peter and reached the tomb first. 5 He bent over and **looked in at the strips of linen** lying there but did not go in. 6 Then Simon Peter, who was behind him, arrived and went into the tomb. He saw the **strips of linen** lying there

Proverbs 31:22-25 (NIVUK84)

22 She makes coverings for her bed; she is clothed in **fine linen** and purple. 23 Her husband is respected at the city gate, where he takes his seat among the elders of the land. 24 **She makes linen garments** and sells them and supplies the merchants with sashes. 25 **She is clothed with strength and dignity**; she can laugh at the days to come.

Esther 8:15-17 (NIVUK84)

15 Mordecai left the king's presence wearing **royal garments** of blue and **white**, a large crown of gold and a purple robe of **fine linen**.

In summary, what you should have taken away from this slide is the following:

- Revelation 19:6-9: The bride made ready with fine linen = righteous acts.
- John 20:3-8: All that was left of Jesus was strips of His righteous life.
- Proverbs 31:22-25: Linen and purple garments = strength and dignity
- Esther 8:15-17: Mordecai dressed in fine linen reflects his life exemplified by righteous actions.

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(READ HIGHLIGHTS)

FINE LINEN Pt. 2

2 Chronicles 5:12 (NIVUK84)

12 All the Levites who were musicians-Asaph, Heman, Jeduthun and their sons and relatives- stood on the east side of the altar, dressed in **fine linen** and playing cymbals, harps and lyres. They were accompanied by 120 priests sounding trumpets.

Ephesians 4:22-24 (NIVUK84)

22 You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; 23 to be made new in the attitude of your minds; 24 and to **put on the new self, created to be like God in true righteousness and holiness.**

Romans 12:1-2 (NIVUK84)

12 Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and, pleasing to God- this is your spiritual act of worship. 2 Do not conform any longer to the pattern of this world but be transformed by the renewing of your mind. **Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.**

Any honest summary of the fine linen in the Bible leaves the reader with the conclusion that fine linen is emblematic of righteous character and behaviors. Revelation 19 and Proverbs 31 says this peshatly. Passages like Ephesians 4 imply this truth rather strongly, in that, these righteous behaviors and character are to be "put on" like you were clothing yourself in the nature of Christ. Interestingly, when Paul is addressing the Romans, he seems to be combining this truth with a walk through of the Tabernacle or Temple itself.

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As you can see on our slides, fine linen stands for righteous acts and by the time we make it to the New Testament that symbolism has grown to also mean being clothed with Christ. This inner most layer of the Tabernacle was intended to convey a message to the Israelites of how to interact with God and what a man would have to go through to enter into the presence of the LORD. Although this hints at the incarnation of Jesus, they would not know this yet. Thus, it's worth considering what may have been in the minds of the original audience as they reflected on righteous actions that lead to the presence of God.

Let's turn back to the seed book in Genesis 37.

- **Genesis 37:5-7 (NIV)**

5 Joseph had a dream, and when he told it to his brothers, they hated him all the more. 6 He said to them, "Listen to this dream I had: 7 We were binding sheaves of grain out in the field when suddenly my sheaf rose and stood upright, while your sheaves gathered around mine and bowed down to it."

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The Israelites might recall the man in their history who earned the titles "Savior of the World" and "Revealer of Secrets"—Joseph, the Jewish boy who had a dream long before Martin Luther King Jr., whom this nation will celebrate on Monday. In all seriousness, Joseph's life exemplifies enduring hardship to perform righteous deeds because of his relationship with The Father and his desire to enter the presence of the LORD.

The beginning of Joseph's story starts with a dream about the end of Joseph's story. The Lord was kind enough to give him the final outcome before the real difficulty began. This is like every one of us that the LORD has given a dream, vision, calling or promise to. You have been given the final destiny of the whole of creation outlined for you in the Bibles. However the difficulty that Joseph had to go through was not in receiving the dream, but in carrying out righteous deeds on the journey to arrive at the fulfillment of the dream.

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- **Genesis 39:1-7 (NIV)**

Now Joseph had been taken down to Egypt. Potiphar, an Egyptian who was one of Pharaoh's officials, the captain of the guard, bought him from the Ishmaelites who had taken him there. 2 The Lord was with Joseph and he prospered, and he lived in the house of his Egyptian master. 3 When his master saw that the Lord was with him and that the Lord gave him success in everything he did, 4 Joseph found favor in his eyes and became his attendant. Potiphar put him in charge of his household, and he entrusted to his care everything he owned. 5 From the time he put him in

charge of his household and of all that he owned, the Lord blessed the household of the Egyptian because of Joseph. The blessing of the Lord was on everything Potiphar had, both in the house and in the field. 6 So he left in Joseph's care everything he had; with Joseph in charge, he did not concern himself with anything except the food he ate. Now Joseph was well-built and handsome, 7 and after a while his master's wife took notice of Joseph and said, "Come to bed with me!"

Here we see the righteous deeds of Joseph really begin to shine forth. Many think of his refusal to defile himself with Potiphar's wife, but we would like to highlight the weightier of his actions in this time of his life. The pinnacle of his achievements so far is not that he was able to withstand a period of testing from Potiphar's wife, but rather that he was the kind of man who performed all his duties as a slave so well he was placed over the whole house, while he knew that God had called him to be a king.

~

Joseph went through difficulty because of his righteous actions in order to be in the LORD's presence and because he was in the LORD's presence. He did all of this in obscurity with great patience AFTER he received the call to be a ruler.

His righteous actions got him sold into slavery, now his righteous actions have gained the attention of his master and a whore. His righteous actions will yet again cause him to walk through difficulty to be near the LORD.

Let's read.

- **Genesis 39:19-23 (NIV)**

19 When his master heard the story his wife told him, saying, "This is how your slave treated me," he burned with anger. 20 Joseph's master took him and put him in prison, the place where the king's prisoners were confined. But while Joseph was there in the prison, 21 the Lord was with him; he showed him kindness and granted him favor in the eyes of the prison warden. 22 So the warden put

Joseph in charge of all those held in the prison, and he was made responsible for all that was done there. 23 The warden paid no attention to anything under Joseph's care, because the Lord was with Joseph and gave him success in whatever he did.

~

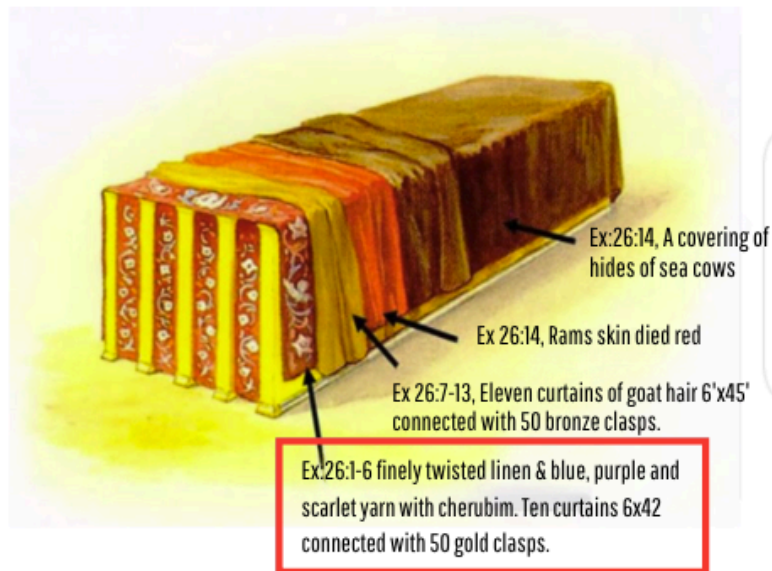
In this passage we see what seems to be Joseph's earthly reward for his Godly deeds—prison! Now we have to interact with this personally, Joseph has received the call! He has done nothing wrong! He is called by God to be a ruler! What has he received for his righteous deeds? Slavery, false accusations, hard work, and imprisonment! No one even thinks that he is suffering for the LORD, they all believe he is a rapist at this point. How many of you would be bitter, accuse God of forgetting you, or fight all of the wrong battles to try and make what God said happen? Joseph did none of those! He worked hard in obscurity to perform righteous deeds.

One of the reasons the fine linen of the Tabernacle relates to Joseph so well is that you could not see the linen unless you were inside the Tabernacle. Joseph's actions were because the Lord was with him and because he wanted to be in the presence of the LORD. Our truly righteous actions will be done in obscurity. They will bring difficulty, and most of the time when they are noticed, they will bring false accusation upon us not glory. Only those who are in the presence of the LORD will be able to see them for what they truly are.

~

(DO NOT READ)

4 LAYERS TO DIVINE REVELATION



Joseph entered through **Fine Linen**: He displayed Holy action through righteous deeds

You can see on our slide that the linen is the innermost layer out of 4 layers of covering for the Tabernacle. As we continue to go through the layers of the Tabernacle you will be able to appreciate the each layer individually and you will gain a greater perspective on the Tabernacle as a whole. As a final point before we move on, did you notice that the linen was interwoven with blue, purple, and scarlet yarn? Good! What was the gift that Joseph received from his father?

A coat of many colors!

With that said let us continue in our chapter tonight.

~

7 “Make curtains of goat hair for the tent over the tabernacle—eleven altogether. 8 All eleven curtains are to be the same size—thirty cubits long and four cubits wide. 9 Join five of the curtains together into one set and the other six into another set. Fold the sixth curtain double at the front of the tent. 10 Make 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. 11 Then make fifty **bronze** clasps and put them in the loops to fasten the tent together as a unit. 12 As for the additional length of the tent curtains, the half curtain that is left over is to hang down at the rear of the tabernacle. 13 The tent curtains will be a cubit longer on both sides; what is left will hang over the sides of the tabernacle so as to cover it.

(Read left column then right column from top to bottom)

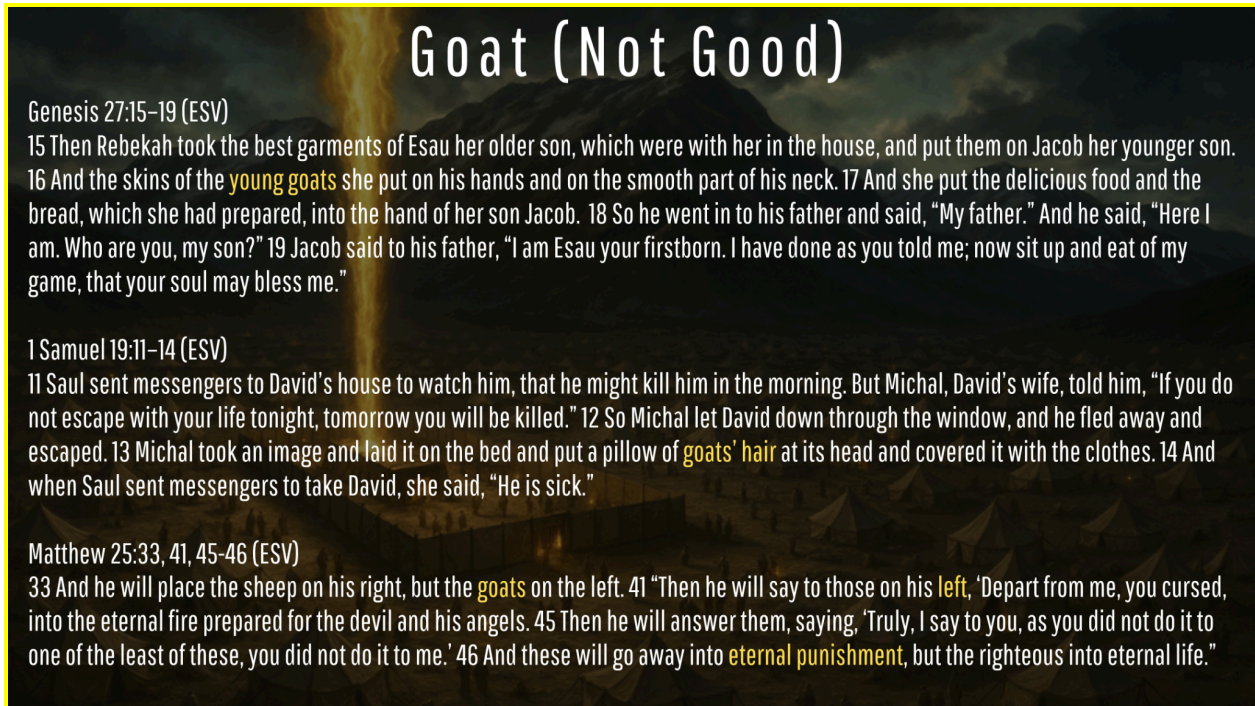
EXODUS 26: HERMENEUTIC WORD BANK 2	
11	Bronze
Time of Transition, Incompleteness, Consequences Due to the Effects of Sin	God's Righteous Judgement, Strength
<p>Genesis 32:22 Jacob sends his eleven sons ahead before meeting Esau, foreshadowing the eventual birth of Benjamin and the completion of the twelve tribes</p> <p>Deuteronomy 1:2 "It is eleven days' journey from Horeb by the way of Mount Seir to Kadesh-barnea." This marks a transition point in Israel's journey, often interpreted as a time of testing and failure.</p> <p>Acts 1:26 (ESV) "And they cast lots for them, and the lot fell on Matthias, and he was numbered with the eleven apostles."</p>	<p>Exodus 27:1-2 The altar of burnt offering is made of bronze, signifying judgement and atonement.</p> <p>Numbers 21:9 Moses lifts up the bronze serpent to heal those bitten by snakes, prefiguring Christ's crucifixion (John 3:14-15)</p> <p>Daniel 10:6 The heavenly messenger has arms and feet like polished bronze, symbolizing divine power and purity.</p> <p>Revelation 1:15 Jesus' feet are described "like burnished bronze" reflecting His role as judge and king.</p>

~

Now that you understand 11 represents transition and the effects of sin and that bronze represents judgment or strength, you should begin to see that the introduction of imagery relating to the effects of sin in the Tabernacle design. Additionally, we see the introduction of God's strength and judgment at the same time. This would demonstrate to the Israelites that the only way to deal with the effects of sin, disorder, and times of transition are with the strength and right judgment of YHWH!

We want to focus in on the layer of goat hair because it makes the symbolism even more glorious. Take a look at our next slide:

(READ SLIDE)



Goat (Not Good)

Genesis 27:15-19 (ESV)
15 Then Rebekah took the best garments of Esau her older son, which were with her in the house, and put them on Jacob her younger son. 16 And the skins of the **young goats** she put on his hands and on the smooth part of his neck. 17 And she put the delicious food and the bread, which she had prepared, into the hand of her son Jacob. 18 So he went in to his father and said, "My father." And he said, "Here I am. Who are you, my son?" 19 Jacob said to his father, "I am Esau your firstborn. I have done as you told me; now sit up and eat of my game, that your soul may bless me."

1 Samuel 19:11-14 (ESV)
11 Saul sent messengers to David's house to watch him, that he might kill him in the morning. But Michal, David's wife, told him, "If you do not escape with your life tonight, tomorrow you will be killed." 12 So Michal let David down through the window, and he fled away and escaped. 13 Michal took an image and laid it on the bed and put a pillow of **goats' hair** at its head and covered it with the clothes. 14 And when Saul sent messengers to take David, she said, "He is sick."

Matthew 25:33, 41, 45-46 (ESV)
33 And he will place the sheep on his right, but the **goats** on the left. 41 "Then he will say to those on his **left**, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels. 45 Then he will answer them, saying, 'Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.' 46 And these will go away into **eternal punishment**, but the righteous into eternal life."

~

As you see on our slide, goats and goat hair represent sin and deception. With that in mind we have to consider, what message is the Lord conveying with this layer of the Tabernacle? We see the message being displayed that the Israelites would have to go through the process of dealing with their own sin and the sin of others in order to enter into the presence of Adonai. This process would be marked by God's judgment and God's strength.

This led us to think about who in Israel's history at this point would be associated with goat hair and working through the strength and judgment of God to deal with his sin and the sin of others. Now turn with us to:

~

- **Genesis 27:14-17 (NIV)**

14 So he went and got them and brought them to his mother, and she prepared some tasty food, just the way his father liked it. 15 Then Rebekah took the best clothes of Esau her older son, which she had in the house, and put them on her younger son Jacob. 16 She also covered his hands and the smooth part of his neck with

the goatskins. 17 Then she handed to her son Jacob the tasty food and the bread she had made.

The beginning of Jacob's story is marked by a sinful deception of his father, Issac, using GOAT HAIR! His story does not start off glamorous, much like all of us. He angers his brother by talking him into giving up his birthright, then he seals the deal by tricking his father into giving him the blessing of the firstborn!

~

His entrance into the story paints him as a deceptive man, who is hated so much by his own brother, he has to flee his home to avoid being murdered.

Before you get too upset with Jacob—did you find the presence of the LORD any differently? We all came to the Lord desperate and in need because of our own sin that we had no power to overcome. That is not where we stayed and neither will Jacob. We will continue to see the judgment and strength of God shape Jacobs character.

- **Genesis 31:6-9 (NIV)**

6 You know that I've worked for your father with all my strength, 7 yet your father has cheated me by changing my wages ten times. However, God has not allowed him to harm me. 8 If he said, 'The speckled ones will be your wages,' then all the flocks gave birth to speckled young; and if he said, 'The streaked ones will be your wages,' then all the flocks bore streaked young. 9 So God has taken away your father's livestock and has given them to me.

~

In this passage we see yet another interaction in Jacob's life that revolves around goats. Jacob is now dealing with the sin of his father-in-Law. His father-in-law is now trying to cheat Jacob out of his wages. Many times in our lives God will cause us to experience the effects of other men's sin. When we feel the effects of the sin of other men, it is to teach us the consequences of our sin for those in our care. If you have a problem losing your temper at home, God will often give you a boss that loses his temper with you. In attempting to relate rightly to him, you will begin to hate the sin

that is defined in Galatians 5 as "fits of rage". Simultaneously, what God is teaching you, is your education for how to teach your wife and children.

Through this entire process Jacob is experiencing the judgment and strength of God. He is having his own sinful nature confronted and changed in the process of dealing with his own sin, and the sin of others. Jacob had to flee his own home because of his sin. Now, he must flee Laban's house because of Laban's sin. This is part of the process that Jacob must go through and we must go through to enter into the presence of the LORD.

~

Let's examine:

- **Genesis 31:55-32:1 (NIV)**

55 Early the next morning Laban kissed his grandchildren and his daughters and blessed them. Then he left and returned home.

32:1 Jacob also went on his way, and the angels of God met him.

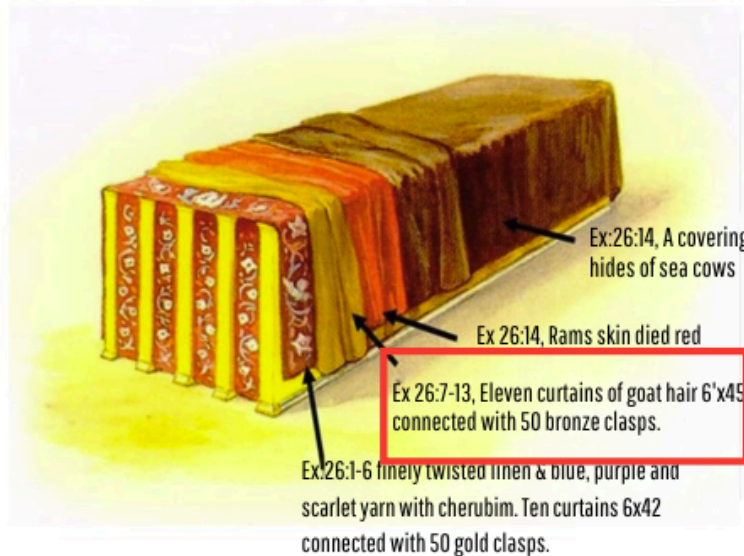
Jacob walking through the goat hair process of dealing with his own sin and the sin of others, has lead him into reconciliation with his enemy and walked him straight into the presence of the LORD.

Very shortly after this, the man who was considered a trickster will be named "Prince with God" and instead of being hated by his brother he will be loved by his brother. This is the power of walking through the process of dealing with sin. When the process is done rightly, it brings full restoration and as 2 Corinthians 7 says—godly sorrow leaves no regret.

~

(DO NOT READ)

4 LAYERS TO DIVINE REVELATION



**Jacob entered
through Goat Hair:**
He received divine
revelation through
persevering through
sinful circumstances
(His own & others)

We have now covered two out of four layers of the Tabernacle covering. We have seen righteous actions displayed by Joseph and we have seen how to rightly deal with sin in us and others in the life of Jacob. Let's keep reading.

14 Make for the tent a covering of ram skins dyed red, and over that a covering of hides of sea cows.

Well, undoubtedly, you have been wondering about the sea cows and we will have an exquisite explanation for you later. Let us begin with the ram skin dyed red. We did not make an extensive slide to show you the hidden meaning of this layer because we believe it to be fairly obvious. The ram skin dyed red represents sacrifice and atonement. One notable detail in the construction of the layers is that it is quite likely that this layer would only ever be seen during the assembly and deconstruction of the Tabernacle Complex! After it was constructed—you would only be able to see the outer layer!

~

This speaks a message that the people of God would have to go through secret sacrifice and atonement to enter the presence of YHWH. This, of course, points to Jesus but as we stated it is not possible that they original audience would be thinking about that.

So who in Israel's history up to this point would they be reminded of when thinking about go through sacrifice and atonement to enter the presence of the Lord?

Let's examine Gen 22

- **Genesis 22:7-8 (NIV)**

7 Isaac spoke up and said to his father Abraham, "Father?"

"Yes, my son?" Abraham replied.

"The fire and wood are here," Isaac said, "but where is the lamb for the burnt offering?"

8 Abraham answered, "God himself will provide the lamb for the burnt offering, my son." And the two of them went on together.

~

It is very important to note that Isaac is not the 13 year-old that you have always envisioned. Instead, he was at the very least in his mid-twenties and according to some Jewish traditions, he was closer to 37 years old. These are not the words of an ignorant child. These are the words of a grown man. Isaac very early in his story is stylized as a willing sacrificial ram.

- **Genesis 22:9-10 (NIV)**

When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. 10 Then he reached out his hand and took the knife to slay his son.

Knowing that Isaac is a grown man, maybe 33 years old, points to the true lamb of God that will take away the sin of the world. More importantly to this text, Isaac is not a boy being overpowered by his Father or a child who

is ignorant of what is happening. Isaac is a willing sacrifice, laying down his life for his Father's will.

~

This means we must ask the question: do you have to be lead like an animal with bit and bridle to be sacrificed to the Lord? Do you have to blindly stumble into God's will, or will you willingly lay down your life to enter the presence of the LORD? It will not be glorious because the ram skin was never visible and the only person that would see Isaac's sacrifice was his Father.

You won't always understand why you are laying down your life. Initially, God didn't even tell Abraham!

The life of Isaac and the red ram skin teaches us that we must sacrifice ourselves in secret to enter the presence of Adonai.

- **Genesis 22:11-12 (NIV)**

11 But the angel of the Lord called out to him from heaven,
"Abraham! Abraham!"

"Here I am," he replied.

12 "Do not lay a hand on the boy," he said. "Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son."

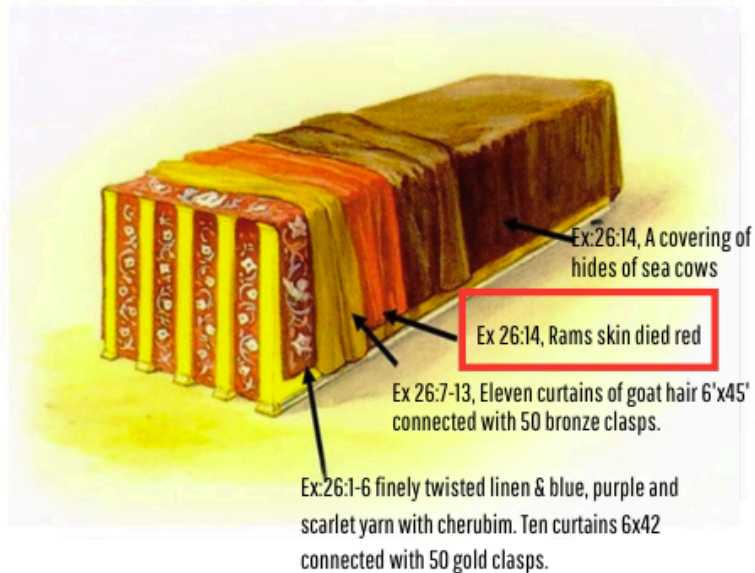
~

Because Isaac was a willing sacrifice, he got to see The Angel of the LORD, and receive the promise of a future sacrifice right alongside his father.

The third layer of the Tabernacle covering teaches us that we need to go through willing sacrifice to receive the atonement to enter in.

(DO NOT READ)

4 LAYERS TO DIVINE REVELATION



Isaac entered through Ram Skin Dyed Red: He pressed into sacrificial, substitutionary actions of faith

Having explored three of the four layers that cover the Tabernacle, we know you've been eagerly awaiting our extraordinary explanation of what a sea cow is and why it was used on the Tabernacle. Are you ready for the next slide? Are you sure?

(READ SLIDE)



~

We thought you would enjoy our detailed slide. The truth is no one knows what this animal is. None of the Rabbis are sure, every language yields a different possibility. As a foundations team we believe this is the point of this layer.

To enter the presence of YHWH, God's people must embrace the unknown, for faith requires stepping into uncertainty. This concept is mirrored in the incarnation, where the outer layer of the Tabernacle, made of an unknown material, symbolizes Jesus' first coming, shrouded in obscurity. His appearance was a mystery to the generations before him, prompting questions similar to those the Israelites asked about the Manna from heaven—what is it? Reflecting on this, we consider who among the Israelites had the faith to venture into the unknown to meet with God.

Turn with us to:

- **Hebrews 11:8 (ESV)**

8 By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. And he went out, **not knowing where he was going.**

~

Abraham had to walk through the unknown to enter into God's presence from the very first step and command that God gave him. The founder of our faith set the example of stepping into the unknown to obey the command of the LORD. What area or actions have you been disobedient in because it required you to obey without explanation? The father of our faith needed no explanation. We must remove from ourselves the idolatrous entitlement of needing the commands to make sense to us before we obey.

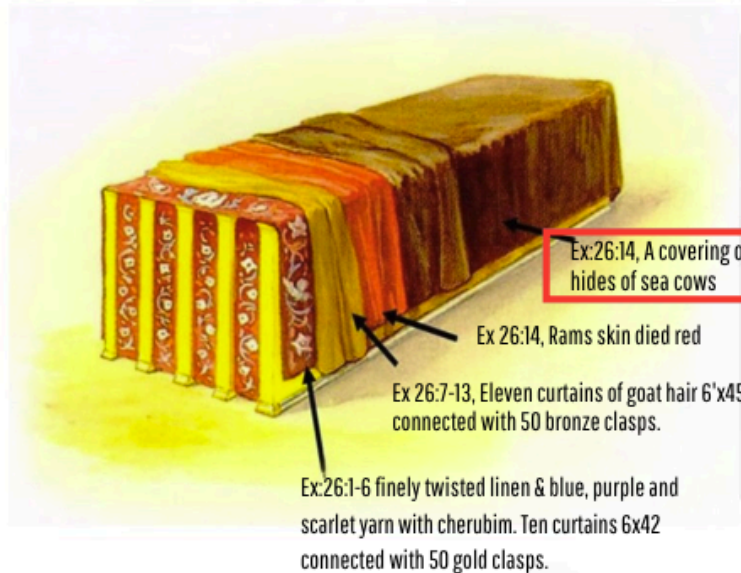
Knowing this is required to enter the presence of the Holy one of Israel—what should we expect of ourselves and our families? Do you allow disobedience to your commands, "because of a lack of understanding"? Do you allow that in your family because you hope the LORD will do it for you? The Good news is that we can repent now! We can experience the divine thrill of jumping when the LORD says to jump while we have no idea where we will land, but know that he can catch us!

~

The beautiful part of the faith is that we don't HAVE to understand, we just need to obey! I for one am very glad that the plan of God is not dependent on my intelligence, planning, or wisdom. When we obey his will, then the results over time will show us why! As sons and daughters we don't need an explanation because he has already proven he is flawless and he loves us! This is, perhaps, one of the first lessons that must be encountered to walk in the faith of Abraham. Moreover, this is the final and outer layer that the world would encounter before discovering the layers beneath. Repeat after us, "Faith embraces the unknown."

(DO NOT READ)

4 LAYERS TO DIVINE REVELATION



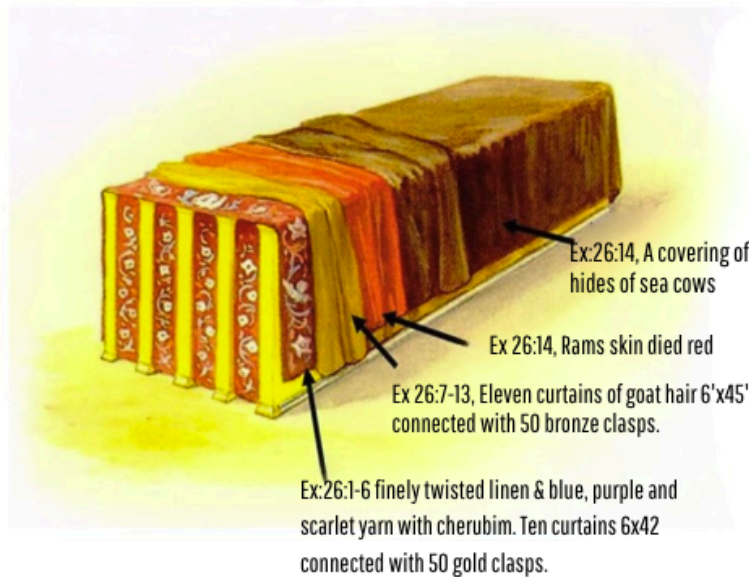
Abraham entered through the Unknown Layer: He consistently pressed into the unknown because he considered God faithful

We have now walked through all four layers of the Tabernacle covering and we will continue with our chapter, but first, we want to recap what we have learned from all four layers on one slide:

~

(READ COLORED BOX'S)

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 want to put this together for you now. As you would approach the Tabernacle, the first thing you see is a covering made of an unknown animal, perhaps a sea cow, porpoise, or marsupial. It doesn't appear very majestic from the outside and would require the faith of Abraham. Moving inward, you would encounter a layer of ram skin dyed red, symbolizing the ram sacrificed as a substitute for Isaac. Next, you would pass through a layer of goat skins, that represent persevering through sinful situations and being made into a "prince with God", like Jacob. Finally, you would reach the fine linen, symbolizing righteous deeds that bring salvation to the world, like Joseph. These four layers are what Adonai chose to cover His throne room with. Can you see the divine message being articulated? This is the covering Adonai intended for his people to enter into so that they might have fellowship with him and receive divine instruction. Remember that this is a *miqra*, a rehearsal for how Adonai would reveal himself & dwell with his people.

~

As you're thinking about that, you should begin to consider how you encountered Jesus because we think you might find that you interact with him in the very same way.

- **1 John 3:1–2 (NIVUK84)**

3 How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him. 2 Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is.

Like the outer layer of the Tabernacle, Adonai is initially unknown to us. Maybe you knew of him, but you did not "yadah" him. As you pressed through the unknown layer because you were being drawn to the divine presence of God you would then be shocked to encounter the ram skin dyed red covering, because you are realizing that he was the substitutionary offering that was slain for your sin. This is where many people stop & that is a mistake.

~

You then progress through the layer of goat hair, where you are empowered to conquer sin, both persevering through the effects of other people's sin while at the same time overcoming your own. Whether suffering for righteousness sake or suffering for the sake of sanctification from sin, you are equally benefited by pressing through this barrier in pursuit of fellowship with the divine presence.

Lastly, you arrive at the layer of fine embroidered linen, as you put into action and experience the righteous deeds of Christ and begin to walk as he walked.

From layer #4 (unknown) to layer #1 (fine linen), this is how you encounter Jesus. To the outside world it looks foolish.

~

The progression of the patriarchs and their lives actually tells the same story as the tabernacle, and engaging with their lives in the seed book is like engaging with the Tabernacle from the outside in. And, all of this is hinting at the incarnation of Christ.

- **1 Corinthians 1:20–21 (NIVUK84)**

20 Where is the wise man? Where is the scholar? Where is the philosopher of this age? Has not God made foolish the wisdom of the world? 21 For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe.

To the outside world, Christ and his followers seem foolish... That's because they, meaning the world, do not know him and see him only at a distance. You however, have entered through his gates, through his Tabernacle and from the inside you can see what he has done for you. All of this is for the purpose of you going out from the presence of God to then enact his will on the earth.

~

15 “Make upright frames of acacia wood for the tabernacle. 16 Each frame is to be ten cubits long and a cubit and a half wide, 17 with two projections set parallel to each other. Make all the frames of the tabernacle in this way. 18 Make twenty frames for the south side of the tabernacle 19 and make forty silver bases to go under them—two bases for each frame, one under each projection. 20 For the other side, the north side of the tabernacle, make twenty frames 21 and forty silver bases—two under each frame. 22 Make six frames for the far end, that is, the west end of the tabernacle, 23 and make two frames for the corners at the far end. 24 At these two corners they must be double from the bottom all the way to the top, and fitted into a single ring; both shall be like that. 25 So there will be eight frames and sixteen silver bases—two under each frame.

Last week, we taught you about how the ark itself was made of Acacia wood, a thorny, poisonous tree. Yet once this tree was stripped and overlaid with gold it actually represented the dwelling of God on earth. In this portion our text tonight, the frames are being made of acacia wood that will hold up the tabernacle structure. This speaks a profound message in

and of itself: God can you use whatever he wants to in upholding his purposes.

~

- **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.

While that is amazing by itself, we want to highlight for you what these acacia frames are set in. In addition to that, we'd also like to highlight for you a number that dominates this portion of our text. So we've opted to combine these TWO hermeneutic studies on one slide.

(Read top to bottom)

EXODUS 26: HERMENEUTIC WORD BANK 3	
Silver	2
Redemption, Refinement	Covenant, Testimony
<p>Exodus 30:15 Silver is used as atonement money for each Israelite.</p> <p>Zechariah 11:12-13 Thirty pieces of silver paid for the Messiah's betrayal, linking silver to the cost of redemption.</p> <p>Leviticus 27 Silver was used to redeem vows.</p> <p>Malachi 3:3 God is described as a refiner of silver, purging impurities from His people.</p> <p>Psalms 12:6 (ESV) The words of the LORD are pure words, like silver refined in a furnace on the ground, purified seven times.</p>	<p>Exodus 31:18 Two Tablets of the Law symbolize the covenant between God and Israel.</p> <p>Genesis 2:24 The marriage Covenant is a union of two (A man and a woman) becoming one flesh reflecting divine unity.</p> <p>Deuteronomy 19:15: "A matter must be established by the testimony of two or three witnesses."</p> <p>Luke 10:1 Jesus sends disciples out two by two.</p>

~

The significance of these frames being anchored in silver bases cannot be overlooked. Silver symbolizes redemption, and when we connect these ideas, we see that formerly "sinful/thorny" frames have been consecrated, set apart, and made useful for the Master's house, grounded in redemption. These materials are used to house the presence of God on earth, which

mirrors our own transformation. Interestingly, the New Jerusalem, as described in Revelation 21, lacks any mention of silver. Instead, it is adorned with gold and precious stones. This absence of silver might indicate that, just as the city needs neither the sun nor a moon because the Lamb is its light it has no need for silver because it has experienced the final redemption.

Secondly, as a very brief mention, this portion of Scripture is dominated by the number two.

From our hermeneutics slide you should understand that the number two relates to covenant and testimony. YHWH, the Covenant keeping God is instructing that his earthly dwelling, be upheld by signs of redemption; formerly thorny or sinful members now consecrated, make up the structure. His throne would be the very epicenter, the source from which salvation would flow to Israel and later, the rest of the world.

~

- **Isaiah 26:1–2 (ESV)**

26 In that day this song will be sung in the land of Judah:

“We have a strong city; he sets up salvation as walls and bulwarks.

2 Open the gates, that the righteous nation that keeps faith may enter in.

Through his throne being established on Earth, YHWH is drawing all nations to himself, beginning with his chosen vessel, the custodians of the covenant, Israel.

So when we say that every detail in the Torah speaks a message & not one detail is insignificant, we hope you are beginning to see the beauty and depths of the Word of God.

26 “Also make crossbars of acacia wood: five for the frames on one side of the tabernacle, 27 five for those on the other side, and five for the frames on the west, at the far end of the tabernacle. 28 The centre crossbar is to extend from end to end at the middle of the frames. 29

Overlay the frames with gold and make gold rings to hold the crossbars. Also overlay the crossbars with gold.

30 “Set up the tabernacle according to the plan shown you on the mountain.

~

When you hear the phrase, “*Set up the tabernacle according to the plan shown you on the mountain.*” It probably sounds very familiar given that similar expressions were shown on a slide and occurred previously within Exodus such as 25:9 and 25:40. However, the word translated as “plan” in this case is unique from the others. The underlying, Hebrew word here is “mishpat”.

(DO NOT READ)

According to the “mishpat”

And you shall erect the tabernacle is literally “And you [singular] shall cause to stand up the mishkan.” According to the plan for it is literally “as its specifications.” This is a different word from that used in 25:9 and 40, where RSV uses “pattern,” but the meaning is the same. The word here, mishpat, is used elsewhere for “legal decision” or “justice.” The focus here seems to be on the details, or “specifications” (Durham), rather than on the overall pattern.

Osborn, N. D., & Hatton, H. A. (1999). A handbook on Exodus (p. 625). United Bible Societies.

We are bringing this point up because, while the original audience would have had the events of Genesis to help them interpret the Tabernacle, we have the benefit of the rest of the Canon. The Tabernacle is a shadow of a Heavenly reality that represents the “mishpat” or just decisions of God. In fact, Newer Testament writers did not immediately jump to announcing Jesus as God, but rather, introduced Jesus through the lens of Genesis

and Exodus favoring comparisons to the Word of God and the Tabernacle of the Testimony. This is clearly evident within the opening of John's gospel. Take a look at this slide:

~

(DO NOT READ)

JOHN 1:1-18
From Creation to Incarnation

JOHN 1:1-2
In the beginning was the Word,
and the Word was with God,
and the Word was God.
He was in the beginning with God.

JOHN 1:14a
And the Word became flesh and
(tabernacled) among us

JOHN 1:1-13 GENESIS

• CREATION

👁 WITNESS

🍴 CHOICE

JOHN 1:14-18 EXODUS

• INCARNATION

👁 WITNESS

🍴 CHOICE

"No one has ever seen God; the one and only God,
who is at the Father's side, has made Him known."
John 1:18
ESV

John 1:1-2 explicitly relates Jesus to the Word of God that is with God in Genesis and is God in Genesis. This is clearly indicated by the phrase, "in the beginning". Perhaps the basic idea in the comparison is that a "word" is the expression of God's inner thoughts and substance. In that sense, the "word" is God and as the "word" goes out from God it should be thought of as both being with God and as God.

John opened his gospel by introducing Jesus as the Word of God in Genesis during the creation. Then a pattern emerges where John describes this fact being witnessed and attested to, followed by a choice that would need to be made in our reception. You can see the pattern illustrated on the left hand side of the screen.

Now look at the right hand side of the screen. John then moves from Genesis to Exodus beginning in John 1:14 where he said, "**The Word became flesh and made his dwelling among us.**" The wording of John's statement is meant to draw your mind to the Word dwelling, tabernacling, or tenting among Israel. In fact, the Greek literally says exactly that! John then goes on to describe those who witnessed or attested to this fact and invites his readers to a choice, namely, to read further and find out what the Father has made known.

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We are bringing this up because when John chose to introduce Jesus to the world through the gospel, he started with the books of Genesis and Exodus. More specifically, he drew your attention to the Tabernacle expressly. The pattern of the Tabernacle was to be exactly according to the plans and judgments revealed to Moses from Heaven. That heavenly design must come to earth. The Tabernacle is more than a hint at the incarnation, it is the prototype and foundational example that John used to describe the ministry of Jesus.

Earlier in the evening we went through several slides to illustrate the comparisons of the Tabernacle and the Temple with one another and to also relate them to the First and Second comings of Jesus. This connection goes much further than you may have realized and it demonstrates the "mishpat" of God. If you will indulge us briefly, we would like to walk you through a concept that shows just how foundational understanding the Tabernacle really is. Genesis is the seed book and Exodus is the seed book expanded. The Tabernacle is the seed testimony of something Heavenly being incarnated on earth and that seed is going to expand into the Temple as we progress through the Tanak.

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Let's fast forward in history to the time of Solomon's Temple and the description of the Ark being brought into the Temple.

- **2 Chronicles 5:4–5 (ESV)**

4 And all the elders of Israel came, and the Levites took up the ark. 5 **And they brought up the ark, the tent of meeting,** and all

the holy vessels that were in the tent; the Levitical priests brought them up.

Don't be misled by the pericope in your Bible! If this is just about bringing the Ark into the Temple then why does the text say that they brought up the ark **AND** the Tent of Meeting? A second witness is found that testifies to the Tent of Meeting being brought as well in 1 Kings.

- **1 Kings 8:4–5 (ESV)**

4 And they brought up the ark of the LORD, the tent of meeting, and all the holy vessels that were in the tent; the priests and the Levites brought them up. 5 And King Solomon and all the congregation of Israel, who had assembled before him, were with him before the ark, sacrificing so many sheep and oxen that they could not be counted or numbered.

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This engenders the question, "Why was it necessary to bring the Tabernacle to the Temple?"

To answer that question, you must consider the extent to which the Tabernacle and the Temple are interrelated throughout the Scripture:

- **1 Chronicles 23:32 (ESV)**

32 Thus they were to keep charge of the tent of meeting and the sanctuary, and to attend the sons of Aaron, their brothers, for the service of the house of the LORD.

During the reign of David, after the time he had made Solomon king, the Tabernacle and the Temple are spoken of synonymously. This is often explained as simply being because Israel was in a transitional period between the two structures, however, this explanation falls short as you continue to move through Biblical history. In fact, many years after the Temple is standing the Tabernacle is still referred to in the present tense.

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- **2 Chronicles 24:6 (ESV)**

6 So the king summoned Jehoiada the chief and said to him, “Why have you not required the Levites to bring in from Judah and Jerusalem the tax levied by Moses, the servant of the LORD, and the congregation of Israel **for the tent of testimony**?”

This passage is taking place approximately 800 B.C, many centuries after the Temple has been built. It, of course, is referencing back to a tax instituted during Moses' day. However, why is the tax being referred to as "for the Tent of the Testimony" as opposed to the Temple. In the Gospels a tax is collected for the Temple, so why does this text mention the Tabernacle? Again, scholars often say that it simply has to do with the original purpose of the tax, but as we keep going through history this answer becomes unsatisfying.

- **2 Chronicles 29:3–6 (ESV)**

3 In the first year of his reign, in the first month, he opened the doors of the house of the LORD and repaired them. 4 He brought in the priests and the Levites and assembled them in the square on the east 5 and said to them, “Hear me, Levites! Now consecrate yourselves, and consecrate the house of the LORD, the God of your fathers, and carry out the filth from the Holy Place. 6 For our fathers have been unfaithful and have done what was evil in the sight of the LORD our God. They have forsaken him and have turned away their faces from the **habitation** of the LORD and turned their backs.

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This passage is taking place in Hezekiah's time around 700 B.C. and the text says they "turned away their faces from the **habitation** of the LORD our God". The word translated as habitation is "*mishkan*" and any good Lexicon will tell you that it is the Hebrew word for the Tabernacle. Why are they turning their faces away from the Tabernacle centuries after Solomon's Temple was built? Moreover, this is in a passage that refers to the

cleansing of the Temple. Some commentaries will tell you that the term "mishkan" came to refer to the Temple overtime, but the truth is better than that. Let's keep going.

- **Psalm 74:7 (ESV)**

7 They set your **sanctuary** on fire;
they profaned the **dwelling place** of your name,
bringing it down to the ground.

Again, this passage refers to the sanctuary and then says the dwelling place was burned. The Hebrew word in this passage is also "mishkan" or Tabernacle. If it is not beginning to dawn on you yet, the Tabernacle and the Temple have a unique relationship that is intertwined throughout the Scripture. We have just a few more for you and the implications are going to continue to grow.

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- **Ezekiel 37:26–27 (ESV)**

26 I will make a covenant of peace with them. It shall be an everlasting covenant with them. And I will set them in their land and multiply them, and will **set my sanctuary** in their midst forevermore. 27 My **dwelling place** shall be with them, and I will be their God, and they shall be my people.

Ezekiel is living in the Babylonian captivity during the 500's B.C and he refers to the sanctuary or Temple in the same sentence as the dwelling place, which is the Hebrew word "mishkan" or Tabernacle. Now, let's consider the book of Hebrews.

- **Hebrews 13:9–10 (ESV)**

9 Do not be led away by diverse and strange teachings, for it is good for the heart to be strengthened by grace, not by foods,

which have not benefited those devoted to them. 10 We have an altar from which those who serve the tent have no right to eat.

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When the sermon was given, that is recorded as the book of Hebrews, the Temple was still standing. Do you find it intriguing that the writer of Hebrews says, "those who serve at the tent" rather than Temple? The Temple had been in use for over 1,000 years at this point. Why is the writer of Hebrews referring to those who serve at the **tent** during the time period that Temple service was ongoing?

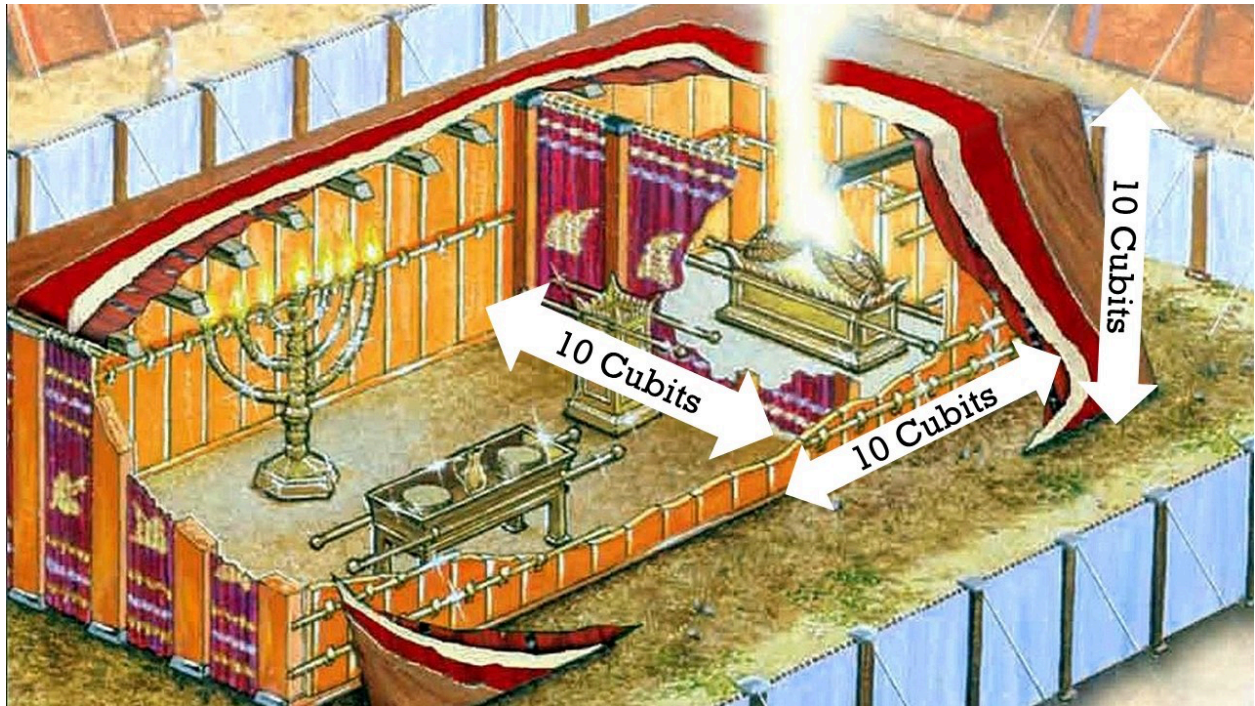
- **Revelation 15:5–6 (NIV)**

5 After this I looked, and I saw in heaven the temple—**that is, the tabernacle of the covenant law**—and it was opened. 6 Out of the temple came the seven angels with the seven plagues. They were dressed in clean, shining linen and wore golden sashes around their chests.

John the revelator described what he saw in Heaven as both a Temple and a Tabernacle. In other words, what was in the Heavens was both a Tabernacle and a Temple in a singular description.

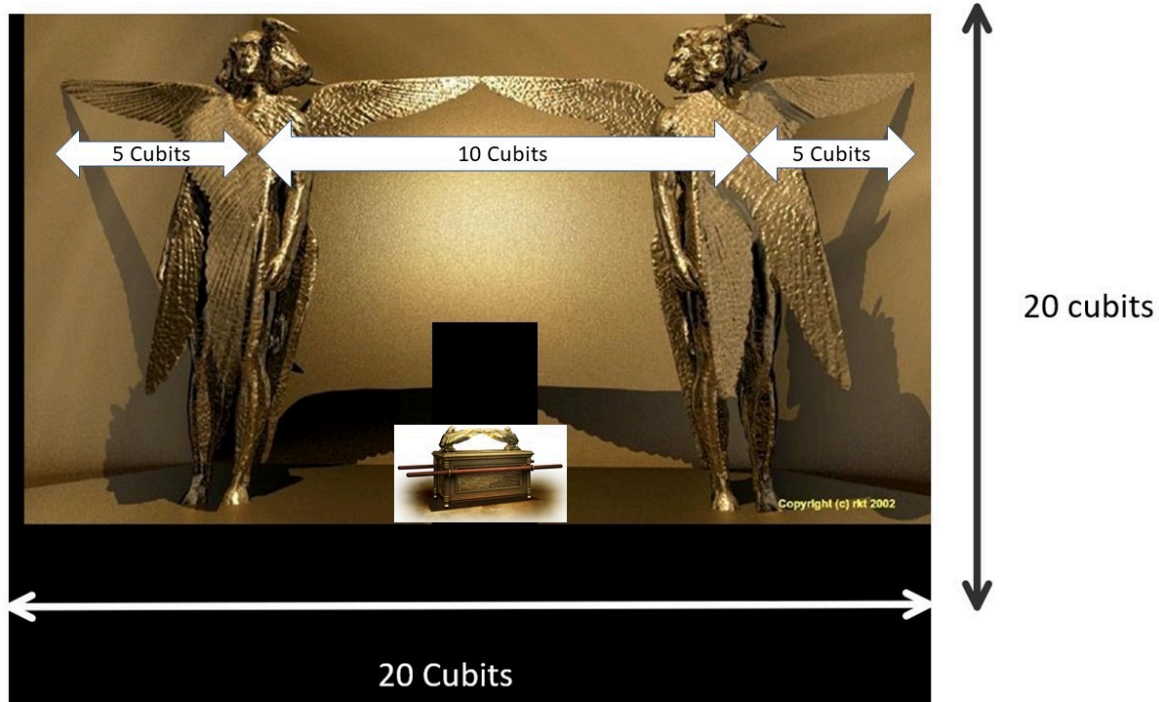
There is a solution to what is falsely assumed to be an error of conflating the two separate buildings. The answer begins with the dimensions found within our chapter tonight. Take a look at this slide:

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The Holy of Holies in Moses' Tabernacle measured 10 cubits in length, width, and height, as described in Exodus chapters 25 to 40, with particular emphasis on chapter 26. When the Ark was transported, it had to be covered with the shielding curtain, as specified in Numbers 4:4-6.

Here is a slide that shows the dimensions of the Holy of Holies within Solomon's Temple:



The space within the wings of the Cherubim perfectly accommodates the Holy of Holies from the Tabernacle. This would explain why the Tent of Meeting had to be brought with the Ark to the Temple and the Temple is also referred to as the "Mishkan" or Tabernacle through all periods of Biblical history. Think about what it would mean if the Tabernacle "skins" were brought into the Temple itself. Think about what it would mean if the foundational symbol of Christ's incarnation was brought into the Temple's Holy of Holies.

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- **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?”

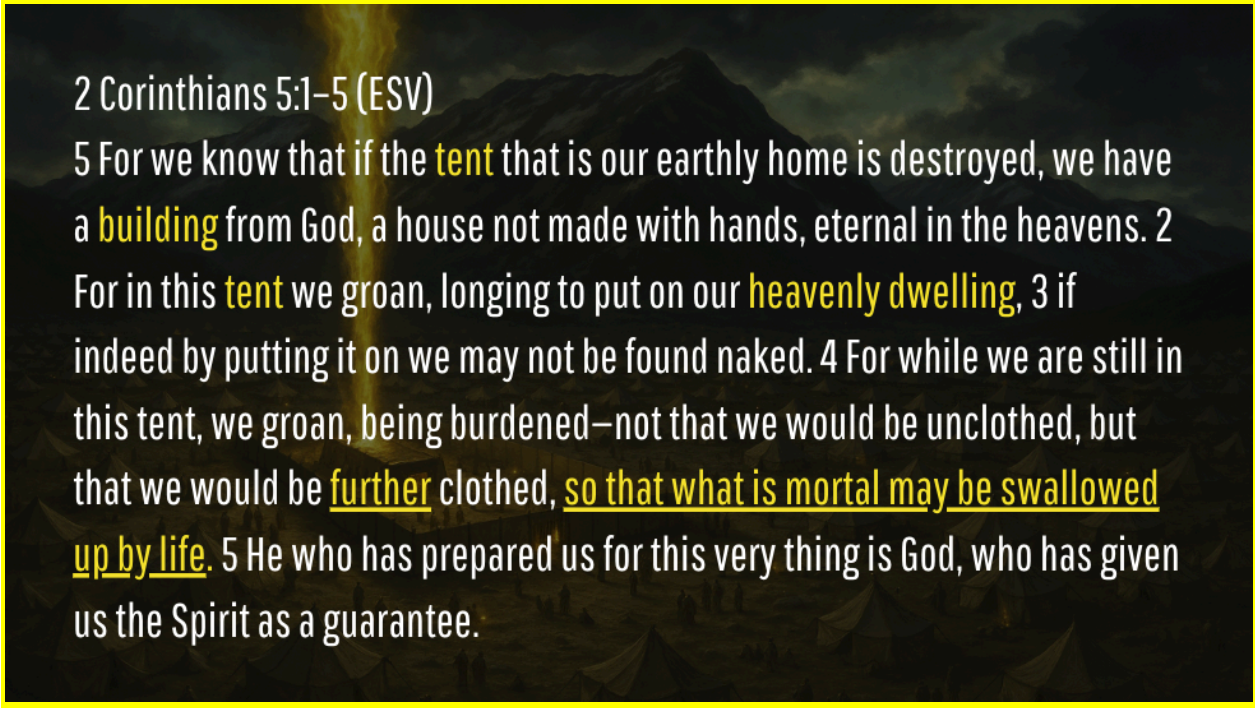
Perhaps the reason that John so closely related Jesus to the Tabernacle is that the Tabernacle itself was perishable but was brought into a permanent dwelling that is the Temple. Then both structures would really be seen as a singular structure that had moved from perishable to imperishable.

Remember, Revelation declared that what is in the Heavens is the Temple, that is the Tabernacle. The pattern laid down in Exodus is the foundation for the incarnation of Christ that leads to the resurrection of Christ who is both the Tabernacle and the Temple in a singular person.

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Many of the things that were assumed to be merely metaphors may actually be grounded in reality in more ways than previously realized. Consider this passage:

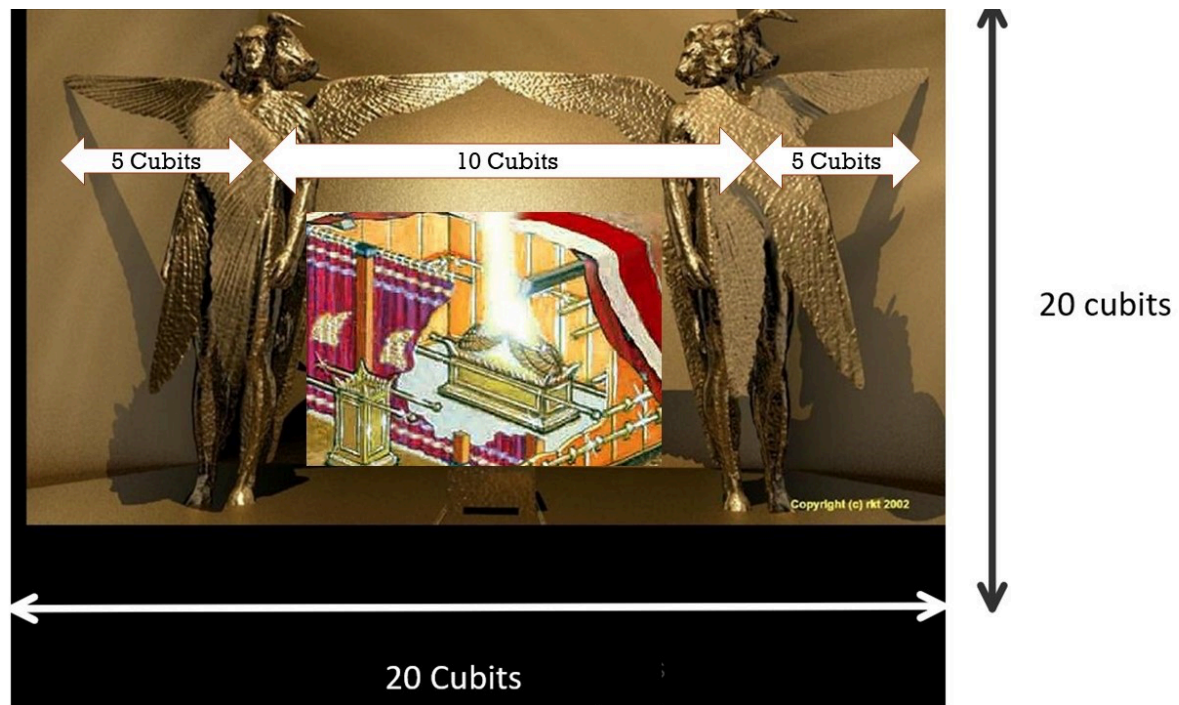
(READ SLIDE)



2 Corinthians 5:1–5 (ESV)

5 For we know that if the **tent** that is our earthly home is destroyed, we have a **building** from God, a house not made with hands, eternal in the heavens. 2 For in this **tent** we groan, longing to put on our **heavenly dwelling**, 3 if indeed by putting it on we may not be found naked. 4 For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be **further** clothed, **so that what is mortal may be swallowed up by life**. 5 He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.

This is Paul expressing our yearning to experience the same resurrection as Christ. What if Paul's imagery is more than a mere metaphor and was grounded in the reality of the Tabernacle's Holy of Holies being brought into the Temple's Holy of Holies? That picture would look something like this:



This would explain perfectly why the writer of Hebrews calls his present day Temple a Tabernacle and why the Tabernacle and Temple are spoken of frequently in synonymous terms. Moreover, it would fit the heavenly pattern seen by John in:

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- **Revelation 15:5-6 (NIV)**

5 After this I looked and in heaven **the temple**, that is, **the tabernacle** of the Testimony, was opened. 6 Out of the **temple** came the seven angels with the seven plagues. They were dressed in clean, shining linen and wore golden sashes around their chests.

The depths of God's righteous decision to have this pattern built on earth so that we would understand His plans that were determined in the heavens and revealed on earth is astounding.

31 “Make a curtain of blue, purple and scarlet yarn and finely twisted linen, with cherubim worked into it by a skilled craftsman. 32 Hang it

with gold hooks on four posts of acacia wood overlaid with gold and standing on four silver bases. 33 Hang the curtain from the clasps and place the ark of the Testimony behind the curtain. The curtain will separate the Holy Place from the Most Holy Place. 34 Put the atonement cover on the ark of the Testimony in the Most Holy Place. 35 Place the table outside the curtain on the north side of the tabernacle and put the lampstand opposite it on the south side. 36 “For the entrance to the tent make a curtain of blue, purple and scarlet yarn and finely twisted linen—the work of an embroiderer. 37 Make gold hooks for this curtain and five posts of acacia wood overlaid with gold. And cast five bronze bases for them.

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As we bring our teaching to a close, we see at the end of our teaching tonight that the last thing that would be a barrier between an Israelite and the divine presence of God would be the veil of fine linen. This is anticipatory of 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, but as it stands in our chapter tonight. There has been no man who could keep the law perfectly and have the right to freely enter in without restriction, save one Jew.

- **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. He is 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.

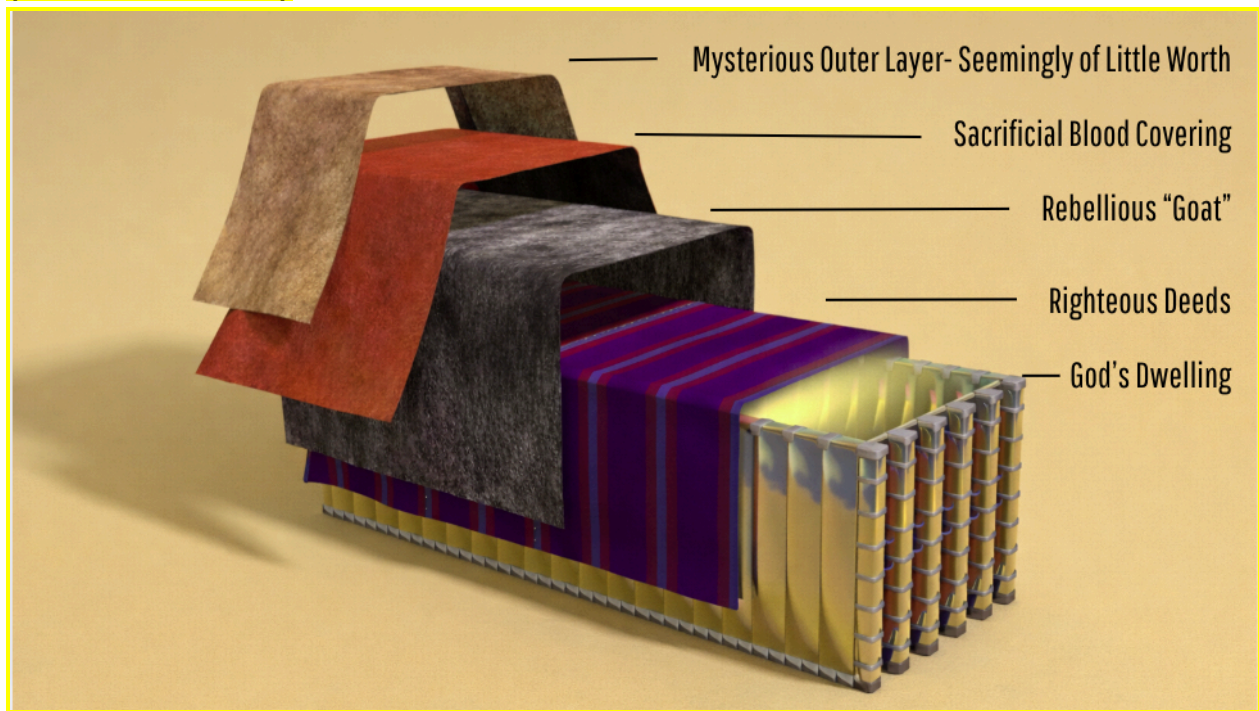
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You see how something is built (what it's made of) can be entirely different than how it's viewed. It all depends on your perspective & closeness to the

source. Consider the wisdom of God in the way that the tabernacle is seen from the outside. You can now better appreciate the example of Christ. Isaiah 53:2 makes it clear He had no beauty or majesty to attract us to Himself, and yet Colossians 2:9 clearly states the fullness of the Deity dwelt in Him.

Tonight, we showed you how the patriarchs were revealed in the layers of the Tabernacle coverings. Now consider how your own story is communicated through the layers.

(DO NOT READ)



To the outside world, what we are, what you are, may not look that valuable, much like the unknown layer. 2 Corinthians 4:7 enumerates this by saying we are jars of clay with treasures within.

Yet just beneath the surface, is what has made all the difference in your life. The sacrificial covering of the King of the Sheep that has been purposefully dyed red covers over the part of you that is like the dead rebellious goat.

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Anyone that has been built by God has this story, and the deeper you go the better the story gets. The Apostle Paul may have these layers in mind as he writes to the church in Ephesus:

- **Ephesians 2:1-3 (ESV)**

And you were dead in the trespasses and sins **2** in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience — **3** among whom we all once lived in the passions of our flesh, carrying out the desires of the flesh and the mind, and were by nature children of wrath, like the rest of mankind.

Your life looked like the dead and worldly outer layer, and rebellion was at work inside you.

- **Ephesians 2:4-5 (ESV)**

4 But God, being rich in mercy, because of the great love with which he loved us, **5** even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—

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It was the King of the Sheep whose blood covered you even while you were dead in your trespasses. Much like a red dyed layer over goat skin. But yet again—the deeper we go through the layers of the tabernacle, the better the story gets.

- **Ephesians 2:6-7 (ESV)**

6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus, **7** so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.

Verse 31 of our chapter tonight tells us that this final layer of the tabernacle had cherubim woven into it. Since we now know that fine linen represents the righteous deeds of the saints and that it is also connected with the

heavenly environment that is represented inside the tabernacle, we come to realize that the deeds we do in this life are interwoven with the heavens. The picture being painted by the progressive layers of the tabernacle coverings is that we are dwelling with Him in heavenly places with deeds that are having an impact in the heavens.

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- **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.

The very nature of the Tabernacle defies all boasting of man, just like the working of salvation in your life. But beyond that, these righteous deeds that are associated with the saints of the living God we see are born in the heavens and have eternal impact. In fact, if you dwell with God, your life is interwoven with heaven born deeds of righteousness.

Since you now know that in this life God's design was never for your outside presentation to exceed what was on the inside, spend your days learning to value the secret place where God dwells and let your life be interwoven with and defined by heaven born righteous deeds knowing that this was what your heavenly Father intended when he formed you in the secret place.

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We want to give you once last Scripture for the evening. Let's revisit 1 Kings 8.

- **1 Kings 8:4–5 (ESV)**

⁴ And they brought up the ark of the Lord, **the tent of meeting**, and all the holy vessels that were in the tent; the priests and the Levites brought them up. ⁵ And King Solomon and all the

congregation of Israel, who had assembled before him, were with him before the ark, sacrificing so many sheep and oxen that they could not be counted or numbered.

You have been introduced to the Patriarchs, who represent the layers covering the Tabernacle. You have explored how the Tabernacle serves as the ultimate and foundational model for the incarnation of Christ. You have also encountered the idea that the Tabernacle was brought into the Temple, symbolizing the transformation of your body from something perishable to an indestructible, glorified form. As we prepare to leave this building, understand that bringing the Tabernacle into the Temple involved countless sacrifices. Our Messiah has already initiated this process through His perfect sacrifice, but the body of Messiah must continue this practice by willingly laying down our own lives to bring about the resurrection of the dead and the glorification of the saints. This will ensure that you are clothed in "fine linen" for an eternity and your deeds will follow you through that time.