

# Many Layered - Exodus 26:1-37

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[ 0 : 0 0 ] Well, good morning, everybody. I was reading this morning, Psalm 80. Just that the Lord, speaking of what He did with Egypt, bringing Israel out of Egypt, And He says, you have brought a vine out of Egypt and have cast out the heathen and planted it.

And I was thinking, He brought up, it's like a little cutting, a little shoot. He brought this little thing out, a little vine, and planted it. You prepared room before it and did cause it to take deep root and it filled the land.

And I have written next to that in my Bible the date for Calvary Chapel Charlotte, February 4th, 2023, before He planted the church. The Lord was like, hey, I've made room. I have a place for you.

It's been such a blessing to see that God has just done that so faithfully. But let's make room for Him now. Let's give Him a space to plant His Word into our heart. In the book of Exodus, you can turn to Exodus chapter 26.

As we continue line by line, verse by verse, through the Scripture. After, you know, I'm sure you all woke up this morning and thought, you know, I'm going to read Exodus 26. I want to read about the coverings of the tabernacle, the linen coverings, and the goat skins, and the boards.

[ 1 : 1 0 ] Because I like carpentry. And I'm, yeah, I'm going to do that. That's what I'm going to do. You know, if you're having a rough day, and you're like, I just need to be lifted up. Lord, take me to a Scripture. Maybe Exodus 26. But it's God's Word.

Every Word of God is breathed by God. Every Word is divinely inspired. God didn't put some of it in there to just be ignored. Well, that was for somebody. No, it's timeless. He's magnified His Word above His name.

The Word is eternal. It's the eternal Word of God. Jesus was the Word made flesh, and He manifested that among us. So this is going to be with us for all of eternity. Maybe not in this form, exactly. But God's Word doesn't change because it represents Him, and He doesn't change.

And so that means God, the same God of the New Testament, the same God of the Old Testament. And as we go through it, as we've seen in the law, that His grace is just all over this. And Jesus is everywhere.

The benefit of being in the New Covenant is we look for Jesus because we're told to look for Jesus. And as we've gone through the tabernacle, we've just seen Jesus in the tabernacle. So many shadows and pictures and types.

[ 2 : 1 3 ] And that's what we're going to see today as well as we go through this. If you remember, last week, we looked at some of the implements of the tabernacle. We looked at the table of showbread, and we looked at the, what's that thing called?

The menorah, the lampstand, being there in the tabernacle. And how they both represent Jesus so well. The table of showbread, the bread of life sitting there. Refreshed and renewed weekly.

It was to be partaken of in fellowship by the priests weekly. And then the light of the world, how Jesus is the light of the world. Seven representing that number of perfection. The center stalk, and six coming off of it, representing man, how we are joined with the vine.

And what is the entire interior coated with? If you remember, gold, gold. One source of light to be reflected by every other source. We do not walk by sight, right?

But our walk is to be seen. God desires our walk to be seen. We don't walk by sight. We don't rely on what we perceive through sight and experience. But God expects our walk to be seen and experienced by others as a testimony to him.

[ 3 : 24 ] Psalm 36, verse 9. For with thee is the fountain of life. In thy light we shall see light. It's just that verse. And then you think of being in the tabernacle, in the holy place there.

And in his light we will see light. Because there is no other light to see. He is the light of the world. And ultimately, the tabernacle just shows us God desires his people to be in his presence. The whole point of this is that God says, I'm going to tabernacle among you.

I'm going to dwell among you. I want to be in your presence. I want you in my presence. And a lot of what we talk about, a lot of the scriptures we look at, sometimes it may seem like, we look at that every week.

And the big secret is we do look at the same thing every week. We look at God's word and we look for Jesus. We look for it every week. But there's so many layers to it as you go through God's word. It's like, wow, Lord. Peter kind of said this when he sent his letter, his epistle to the believers, when he's writing 2 Peter in chapter 1, verse 12.

He said, I will not be negligent to put you always in remembrance of these things, though you know them, and be established in the present truth. You know this. This is what you're established in.

[ 4 : 33 ] But I'm going to continually remind you of this and show you this, because God's word has so many layers. It's a many layered thing. And that's what we're going to look at today as we look at the many layers of the tabernacle.

So we are going to come into God's presence. God desires us to come into his presence. But we must come into God's presence by God's means and God's way. Not God's ways.

Way. It's one way. I am the way, the truth, and the life. We come by God's means and God's way. We don't determine we want to do something different. You know, we talked about this before. Well, I don't know if I want the lamp stand to be on the left and the table of showbread on the right.

I'm going to switch it up. We don't get the option to do that. God's the one who sets the order. He sets the means and the methods by which we come unto God. And there's a reason for that. Because it points to the way.

It points to Jesus. Philippians 2.10, that at the name of Jesus, every knee should bow. At the singular one way name of Jesus, every knee. It is the only way to come.

[ 5 : 33 ] So we come to God. We want to come into his presence. But we must come by his means and through his way. In Acts chapter 4, Peter has gone up to the temple to pray.

Him and John. And as they went, they met a lame man on the way. He asked for some alms. There's a Sunday school song. That's what always comes to mind. And Peter did say, silver and gold have I none.

But such as I have, give I to you in the name of Jesus Christ. Rise up and walk. And he went walking and leaping and praising God. He said, silver and gold have I none. But such as I have, I give unto you in the name of Jesus Christ of Nazareth.

Arise and walk. And the man walked. And I would too walk and leap. I would do the same thing if I had never walked before. But they then begin to question him.

They put the screws in. They say, whoa, whoa, wait, wait. What's going on here? How did this happen? How could you heal? By what name? By what power? And Peter would say in Acts chapter 4, verse 10. He says, being known unto you and all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, ouch, whom God raised from the dead, even by him does this man stand before you whole.

[ 6 : 43 ] It's through him. And then he would say, neither is there salvation in any other. For there is none other name under heaven given among men, whereby we must be saved. There's only one way.

Everything that we read in here is pointing to that way. So we can't just reorganize. Say, well, I don't want to do it that way. I don't want to read the Bible to come to God. I want to go fishing on Sunday and feel close to nature and maybe read chicken soup for the soul.

Man, that's dating myself, right? I don't want to come by the Bible. I don't want to come God's way, his order, his method. Well, it points to Jesus. And as Peter would say, this is the only name by which you can be saved because it was also the only name by which that man could be healed.

Remember when Jesus, the man was let down through the ceiling in the house of Capernaum by those guys. They tore up the roof and it lets him down in front of Jesus. And he's kind of strapped to this mat.

Jesus turns and looks to him and he says, your sins are forgiven you. Think if you were the guy who couldn't walk, you'd be like, I was hoping I could walk. But Jesus knows what's at the heart because he doesn't see on the outward.

[ 7 : 49 ] He looks on the inward. He says, your sins are forgiven you. And I think that guy must have gone, and then the Pharisees thinking in their hearts, well, who can forgive sin but God? And Jesus perceiving what they thought said, hey, how say you, you know, is it easier to say your sins are forgiven or arise, take up your bed and walk?

Well, it's much easier to say your sins are forgiven. I could say your sins are forgiven. There's a whole wing of the church where certain priests declare people's sins forgiven when they come and they take their certain implements, right?

And they say, oh, your sins are forgiven. Easy to say. Which is easier to say? Arise, take up your bed and walk? Go ahead, say that. See what happens. But Jesus says that you may know that the Son of Man has power on earth to forgive sin.

If I can do the one, I'm going to show you I can do the other. Because you can see the one, but you can't see the other. God desires us to draw near. There's only one way to do that.

In Matthew 23, Jesus is weeping over Jerusalem. He wants them to draw near. He says, Jerusalem, Jerusalem, you that killed the prophets and stoned them which I sent unto you. What did he send them to say?

[ 9 : 00 ] You wicked sinners. God's going to get you. No, he said, you wicked sinners. God loves you. Turn to God. How often would I have gathered you, have gathered your children together.

Even as a hen gathers her chickens under her wings and you would not. What a picture God gives. The almighty, powerful God. He doesn't even say you. He says your children. I would have gathered them like chickens under your wings.

Chickens are very flighty creatures. He's like, sorry, I got you. But they would not. Let's jump into verse one of Exodus 26. As God desires us to draw near.

So now he's going to get into it. So we're going to look at those four aspects. We're going to see the curtains of linen, which is the first covering over the tabernacle, that first layer. Then we're going to see the goateer and the other layers that are on top of that.

Then we're going to look at the superstructure, which is the boards that make up the tabernacle. And then lastly, the veil that separates between the holy and the holy of holies. Moreover, God is saying to Moses, as Moses is on the mountain for 40 days and 40 nights alone, you shall make the tabernacle with 10 curtains of fine twined linen, blue and purple and scarlet.

[10:11] So we're going to see you're going to take these 10 curtains, these strips, and you're going to eventually sew them all together. But he says, what are they going to be made of? We find twined linen, blue and purple and scarlet, with cherubims of cunning work shall you make them.

Twined, they're inseparable. They're weaved together. That blue and that purple and that scarlet, you're not going to be able to separate that back out when they're together. And those all point forward very clearly to Messiah, to Jesus.

Blue is heavenly, purple is royalty, and scarlet stands for atonement. We saw in Exodus 24 when we journeyed through there, how Moses, Aaron, Nadab, and Abihu went up onto the mountain together.

And it says there that they saw the God of Israel and under his feet, as it were, a paved work of sapphire stone, blue. God gave him a glimpse essentially into the heavenlies, into the throne room.

They saw their blue, a sapphire. Mark 5, the purple representing royalty. And the soldiers led him away into the hall called Praetorium.

[11:13] And they called together the whole band and they clothed him with purple. And they played it a crown of thorns and put it upon his head. And they began to salute him mockingly and said, Hail, King of the Jews.

What they said was 100% truthful. But the heart they said it with wasn't. And then the scarlet. Isaiah 118, Come now and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be white as snow.

Though they be red like crimson, they shall be as wool. And all three of these attributes, the heavenly, the royal, and the atonement, they all intertwined and inseparable. And they come together where? They come together at the place where we meet with God.

They come together at the tabernacle. Romans 4 says, But to him that works not, but believes on him that justifies the ungodly, his faith is counted for righteousness.

Even as David also described the blessedness of the man unto whom God imputes righteousness without works, saying, blessed are they whose sins are forgiven, and whose, I mean, whose iniquities are forgiven, and sins are covered.

[12:18] And what is that covering made of? What is it that covers? It's heavenly, it's royal, and it's atoning that covers, that place where we meet with God, a heavenly scene with a cherubim are.

And the length of one curtain, verse 2, shall be 8 and 20 cubits. I know you've all been measuring with cubits the last couple weeks, so have I. That'd be 42 feet. And the breadth of one curtain, four cubits, six.

So 42 by six. Here's kind of an idea. You can see what they would look like. And every one of the curtains shall have one measure. So each one of those fruit roll-up strips, that's all I can think of when I saw that.

is weaved as one. It's not like piecemeal. It's not like a quilt. It's one strip. That is 42 by six feet. One measure. Only one by which we measure.

It's whole. It's full. John 1, 16, and of his fullness have all we received in grace for grace. One full measure. For in him dwells all the fullness of the Godhead bodily.

[ 13 : 16 ] And you are complete in him. There's no other way. There's only one place where there's fullness. And it is there in Christ. And verse three, the five curtains shall be coupled together one to another.

Another five curtains shall be coupled one to another. So you're going to sew five together and you're going to sew five together. You essentially have this two sections, each with ten curtains. And thou shalt make loops of blue upon the edge of the one curtain.

So of the two main sections, they're going to be joined together with these loops of blue from the selvage in the coupling. And likewise, thou shalt make it in the uttermost edge of another curtain in the coupling of the second.

Fifty loops shalt thou make in the one curtain and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second. The loops may take hold one of another.

So you're going to have two sections. You're going to have these loops that are going to be coupled together to take hold of one another. And all I could think of it when I read that, and it doesn't exactly have direct application to this, but all I could think of was Philippians 3.12.

[ 14 : 19 ] Not as though I'd already attained, either already perfect, complete, but I follow after. If that I may lay hold, is the word there, apprehend, that for which also I'm apprehended of Christ.

But it is kind of that picture. It's the two sides coming together and being held together where we're reaching forward to apprehend and lay hold. Jesus is reaching and apprehending us. These two sections.

And you shall make fifty latches of gold and couple the curtains together with the latches and it shall be one tabernacle. So you're going to have these two sections which will then be coupled together with these latches or circles of gold.

Held together as one with bands of gold. All I could think of there was 2 Corinthians 11.12. Paul says, I've espoused you unto one husband that I may present you a chaste virgin to Christ.

Held together with a band of gold. We are to be held in that relationship with Jesus. But one tabernacle and it shall be one tabernacle. Only one.

[ 15 : 17 ] A complete covering. And this is if you draped it over it what you would see. So you have there where the back half is going to lay over the back and so literally where the separation is and held together is going to be where the Holy of Holies will be, the veil will be.

A complete covering. A complete covering. But you know what? The only place you're going to see it, all of that beauty and all of that work is eventually going to be covered over by multiple other coverings.

By goat hair and by ram skin and by badgers which is, they think is some type of aquatic animal. So all of that covering as beautiful as it is, where is the only place you're ever going to see it?

From within. You only see that from within. You only see the blue and the purple and the scarlet from within. The place we meet with God, the place where God has met with us is only seen from within.

Psalms 32 verse 1 said, Blessed is he whose transgression is forgiven, whose sin is covered. Does that happen outwardly? Is my transgression forgiven and my sin covered because something outward that I can visibly witness?

[ 16 : 22 ] No. I mean, you can have a crowd of 10,000 people and you're not going to be able to stand there and go, saved, not saved, saved. No, you're going to look at them and go, not saved? Oh my. I talk to them and they know the Lord. That's crazy.

I would have never thought by how I observed them. Living in the South, you'll see people and they may look good on the outside, but what's on the inside? 1 John 1, 9, if we confess our sins, he's faithful and just to forgive us our sins and cleanse us from all unrighteousness.

Where do we experience that? Only inward. A complete covering for our sin, but only experienced inwardly. We don't experience it outwardly as God makes this place to dwell and meet with man.

Verse 7, And you shall make curtains of goat hair, there you go, to be a covering upon the tabernacle. Eleven curtains shall you make. The length of one curtain shall be 30 cubits, the breadth of one, four cubits.

The eleven curtains shall be all of one measure. So now we have 45 feet long or we had 42 before and you have an extra curtain. The idea is because this is going to completely engulf and cover the first covering.

[ 17 : 28 ] You're not going to see it because this is going to be over it. Six feet, each one of these curtains and 45 feet and they're going to be sewn together as well. And it shall be one measure. And so here we have what?

It's a covering of flesh. It's a covering of sacrifice. This was a living animal. It was a goat. It was a goat hair. It's just, it's very normal. It's very common. As Jesus, the Word became flesh.

Inwardly, something so much more. But outwardly, just flesh. And the Word was made flesh and dwelt among us. We beheld His glory. How did He behold that glory, John? The glory of the only begotten of the Father.

Did you see it because of the outward appearance? Isaiah 53, 2 says, there's no former comeliness that when we shall see Him, we would desire Him. When they, say the apostles.

The apostles were not at Bethlehem. The shepherds, that's who they were. When the shepherds arrived and they saw Jesus, there wasn't a halo. There wasn't a shine of, shining light coming down on Him.

[ 18 : 28 ] It was just a baby. Just a poor family who had a baby in an out-of-white place. And they said, this will be a sign unto you. You shall find the babe wrapped in swaddling clothes and lying in a manger. How did they see that glory?

Because He was full of, inwardly, grace and truth. They knew who Jesus was, not because of what He looked like, but because an uncommon inward, very uncommon, was covered by the common outward.

You know, I look around and I just see a bunch of common people, right? That's all we are. But we have something very uncommon, inwardly. And you shall couple curtains by themselves.

So the goat hair curtains. And six curtains, five curtains by themselves and six by themselves. So before is five and five. You know what number five represents in Scripture? Talked about before, grace.

Grace. So the first layer, the layer of grace, a five and five, joined together by those rings of gold. Second layer, the goat hair. You have six and five. Six would be man.

[ 19 : 29 ] Grace meets man and they become one in this layer, this layer of flesh. Five for grace and six for man. You shall make 50 loops on the edge of the one curtain that is outmost in the coupling and 50 loops in the edge of the curtain which couples the second.

We're doing the same thing we did before with the first layer. And you shall make these 50 latches of brass, not of gold. You know what brass represents in Scripture when you see that. Think of Daniel's vision of the head of gold and you get down to the legs of brass, the brass.

Brass represents judgment in Scripture. So these latches shall be 50 latches of brass and put the latches into the loops and couple the tent together. So here you have six, you have man and grace in the form of flesh being met together in a place of judgment.

They're held together by judgment. Isaiah 53, 5 says, but he was wounded for our transgression. He was bruised for our iniquities. The chastisement of our peace was upon him at that place of judgment.

Grace met man the place of judgment and by that we are healed as Jesus went to the cross for us. Ephesians chapter 2 says that he is our peace because he is made to one.

[ 20 : 46 ] Verse 12, and the remnant that remains of the curtains of the tent, so this is saying the extra that's hanging over the back, the half curtain that remains shall hang over the backside of the tabernacle.

And a cubit on one side and a cubit on the other, there'll be extra to hang over. That which remains in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side to cover it.

It will be fully covered. There'll be nothing left uncovered. There won't be one part that was missed. Well, God, you covered all of it, but what about right there? Hebrews chapter 4, speaking of Jesus as our high priest, says, we have not a high priest which cannot be touched with the feelings of our infirmities, but he was in all points, all points tempted like as we are, yet without sin, fully covered, nothing left out.

Jesus, but what about this? Lord, you weren't alive in the technology age and I'm dealing with this. How do you deal with this? Do you know what that's like? Lord? Oh yes, nothing left uncovered.

I've been tempted in every point, yet without sin. Was that so he can go, ha ha ha, I didn't sin. No, so he can go, I know what it is. I have the remedy. I've been there and I've lived through that.

[ 21 : 59 ] And you shall make, and then he kind of throws, God just gives a bunch of them, rattles off a few more layers. You shall make a covering, verse 14, for the tent of ram's skin dyed red, and a covering above of badger's skin.

So this is ultimately what we have here. We'll get to the boards eventually. You're going to have that first layer, that fine linen, which you'll never see except from inward. And next, the goat hair, the ram's skin, and the badger's skin.

Ram's skin dyed red. The outward, the badger's skin, we don't know for sure what that is, and that's just translated badgers into the English. The Hebrew, the only other place that appears is in Ezekiel 16, other than it referring to the covering.

God is kind of giving an indictment to Israel and saying, I've done so much for you. He says in Ezekiel 16, verse 10, I clothed you with embroidered work, and I shod your feet with badger's skin.

That's that same word here. Whatever that creature is. And I girded you about with fine linen, and I covered you with silk. So, he's saying, you made your shoes out of this material, so it's very durable, right?

[ 23 : 00 ] And that's the outward layer. The outward layer that's going to go over this. It doesn't look like anything, right? It's also, it's unclean. These other animals are clean. Goats and rams are clean animals under the law, but the outward layer is unclean.

But you peel that back, and what is the first layer that you see? A ram's skin dyed red. Come, let us reason together, saith the Lord, though your sins be as scarlet, they shall be white as snow.

The tabernacle is seen very differently from within than without, isn't it? If you were to look at that from the outside, and all you saw was that outward layer, you'd be like, it's a rectangle in the middle of a desert with all these people camped around it.

But if you went inside, there'd be a single source of light, there'd be reflected on everything in there, and if you looked up, you'd see that inner layer. You'd be looking into the heavenlies in a sense, the blue, the purple, and the scarlet.

From within the tabernacle, we see heaven, we see royalty, and we see redemption because God looks at things very differently than we do. 1 Samuel 16, 7. But the Lord said unto Samuel, do not look on his countenance or on the height of his stature.

[ 24 : 06 ] So Saul has been rejected, and Samuel shows up in Bethlehem to give a feast, and he calls the house of Jesse, and all of the sons come, except David, who's in the field. And he sees Eliab, the oldest, and he goes, whoo-hoo, surely this is God's anointing, or anointed.

Remember, Saul was head and shoulders above everybody else in Israel. Right? He says, surely this is the Lord's anointed. And the Lord says, no, no, no. I have refused him.

Why would you refuse him, Lord? Excuse me. Why did you refuse him? The Lord sees not as man sees. For man looks on the outward appearance, but the Lord looks on the heart.

Do you know that's not a sometimes statement? That's not a most of the time statement. That's an all the time statement. Man looks on the outward appearance, but God looks on the heart. Your outward appearance does not limit God's ability at all.

Our size, our height, our weight, our lack of it, our abilities to do certain things, to move around, to function, to walk, none of that limits the Lord.

[ 25 : 08 ] He looks at the heart. He doesn't look at the outward appearance. But man does. We look from without. Even when we try and look inward, we're looking from without. The tabernacle of God then.

Inwardly, a heavenly nature. Outwardly, a covering of sacrifice. We see an inward transformation, but it was hid by what appeared something unclean on the outside.

We all have an inward transformation. We're a place where God has done a work in our hearts and lives and where now we can meet with God. We are the temple of the living God. But outwardly, man, the world's going to look at us and say, I don't see anything special.

In fact, you still look unclean to me. I saw what you did last week. I heard you say, and we go to the Lord and say, Lord. But I look at your heart.

I don't see that. As each layer is peeled back, what do we see? What becomes more apparent? God's grace. Take that first layer. It's unclean. What's going to be under there? It's red.

[ 26 : 10 ] It's a ram skin. It's a sacrifice. It's blood. It's covered. As we go down, we see what? We see it's goat hair. What's this? Anybody can come. It's nothing special.

It's accessible to all. And then we get to the heavenly interior. The unclean exterior followed by a covering of sacrifice, a common covering of flesh, and a heavenly interior as God is setting up this place to meet with man, which points so perfectly to Jesus.

Verse 15, and you shall make now boards. It's got to be held up by something. You shall make boards of the tabernacle of Shittimwood standing up. Ten cubits shall be the length of a board, so 15 feet, and a cubit and a half shall be the breadth of one board, so two and a half feet.

So it's a very long, large board. And a cubit and a half the breadth of one board, 15 by two and a half feet. Two tenons shall there be in one board, so a tenon joint is like you have two pegs down at the bottom.

In one board, set in order one against another. Oh, I'm sorry. This is to slot them together. Thus thou shalt make for all the boards of the tabernacle. And you shall make the boards of the tabernacle, 20 boards on the south side, southward.



[ 27 : 28 ] And you shall make 40 sockets of silver under the 20 boards, two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

So you'll have these boards, they'll be slotted together, and they'll go down into a foundation, which is these solid silver sockets, which will have two slots for each board.

There's 40 of them. What is 40 in Scripture? 40 days and 40 nights, Moses is on the mountain, receiving the judgment and the commands of God, 40 days and 40 nights, the ark was floating in the flood.

It stands for testing for trial, for judgment. Malachi 3.3 says, Silver represents purity, refining, and redemption.

And as God is building the superstructure around this tabernacle, the tabernacle would be held securely in place by a foundation of redemption and purity. As these boards are slotted into the silver, the silver had to be refined, you had to dig that out of the ground, you had to melt it out of the oar, it had to be beaten in place, it went through testing, through trial, and through judgment and it was purified.

[ 28 : 47 ] It was a pure base and a pure foundation which God would establish for the place where he would meet his people. Psalm 66 says, Oh bless the Lord, our God, you people, and make the voice of his praise to be heard, which holds our soul in life.

Think of what we just saw, the purity, the redemption that holds this tabernacle together, holds our soul in life and suffers not our feet to be moved.

It's a solid foundation. For thou, O God, has proved us, thou hast tried us as silver is tried. And what is the result as testing and trial comes into our life? It brings stability, it brings purity.

And God said, I'm going to establish my work upon that. And for the second side of the tabernacle, and now he's just going to repeat essentially, you know, for every side. For the second side of the tabernacle on the north side, there shall be twenty boards and there are forty sockets of silver, two sockets under one board and two sockets under another board.

The same thing we were just looking at. For the sides of the tabernacle westward, thou shalt make six boards and two boards shalt thou make for the corners of the tabernacle in the two sides.

[ 29 : 58 ] So you're going to have the corner boards. And they shall be coupled together beneath and they shall be coupled together above the head of it under one ring. Thus it shall be for them. Thus it shall be for them both.

They shall be for the two corners and they shall be eight boards and there are sockets of silver, sixteen sockets, two sockets under one board and two sockets under another board.

Each individual socket is joined together to make a whole. Each one of these sockets is joined together. It becomes one whole complete structure, right? Each individual but each together.

Think of in James where James writes in James chapter one and he says, my brethren, count it all joy when you fall into diverse temptations, various, multiple, different, many different temptations.

Knowing this, the trying of your faith works patience. But let patience have her perfect work, her complete work, the whole thing. Let it come to completion that you may be perfect, you may be complete and entire, wanting nothing.

[ 30 : 58 ] Each trial in our life is joined together. It tests, it tries, it purifies and God uses those trials and he brings them together to make one beautiful picture, one beautiful established place of his glory and of his testimony.

What trial has God not delivered you from? Has he ever failed you? Well, I'm in the midst of a trial. Great, then he is delivering you. He will not fail you. This isn't going to be the one that's like, oh shoot, I didn't think about that trial.

That was the one thing I didn't cover. No, it's all covered. But every single individual trial, God takes and says, oh, that's something beautiful. It's been tried. It's precious. And I'm going to join that into that long line of succession of the things that we have in our life that makes up this beautiful coupled together picture of God's purity and grace and redemption.

And you shall then make verse 26. Bars of shit and wood, five for the boards of the one side of the tabernacle and five bars for the boards of the other side of the tabernacle and five bars for the boards of the side of the tabernacle for the two sides westward.

What is he saying here? It's the, he's saying we're gonna have some horizontal boards that are gonna run laterally to hold all of this together so you don't have this kind of movement, right? Verse 28, and the middle bar in the midst of the boards shall reach from end to end, fully encompassed and fully contained, nothing let out.

[ 32 : 27 ] All part, all parts of the work are contained as one. They all come together now as one and they all function as one. All of these things, each socket, each one in a sense purified and tested, each one having to be hammered in place or going into the crucible or being molded and poured, each one joined together.

All of these things working together for good. All these things working together for God's glory. And we know that all things work together for good to them who love God and to them who are called according to his purpose.

Fully encompassed and fully contained, all parts working together, all parts looking so plain and ordinary and yet God can make something so beautiful out of it as the trials in our lives, as the ordinary things as, you know, the tree, the boards were once a tree and they had to be cut down and then the work that was done on them and to be planed by hand, it was rough, it was painful to be made into something so beautiful.

And then in verse 29, you shall take that which just looks plain and ordinary and you shall cover it with gold and make the rings of gold and places for the bars and you shall overlay the bars with gold, the whole thing covered with gold.

God's gonna do all of this work so beautiful, so new, so fresh, so amazing and then he's gonna cover it. He's gonna cover it with flesh, cover it with something so ordinary.

[ 34 : 00 ] All the work God's done in our lives, all this effort to go to the cross, rose from the dead, he's given us new life, he's put the spirit of God in us and then Lord, you just cover it with this? I mean, okay, I'm over six feet tall but couldn't I be like 250 pounds of muscle?

You know, come on Lord. You covered it with this? I mean, is that gonna attract anybody in the world? And what does he say? Nobody was attracted to me because of who I, what I look like but because of what was on the inside.

Inside was a heart of gold, right? As you went in you would see that. Outside it was covered. Job 23 verse 10, Job says, but he knows the way that I take and when he has tried me I shall come forth as gold.

Gold and silver in scripture represent God's finished work because of the refining process. Gold and silver represent trials that have completed their work and they've ended in silver and gold and they're beautiful.

You shall rear up the tabernacle. Verse 30, according to the fashion thereof which was showed you in the mountain. Rear up means to arise. You shall raise it up it shall be stood up according to the judgment, according to the ordinances, according to the means and method and the way by which God is instructed.

[ 35 : 17 ] God gave the instructions. It was now up to what? It was up to Moses and God's people to respond. God said, here's a perfect set of instructions. Here's exactly what I want you to do.

How are you going to respond? All through scripture we see the same thing. God calls his people to respond. The great men of the faith had their moments where how will you respond to what God is doing?

Paul, in Acts 26, as he's giving his testimony before his trial and he's hearkening back to that day when God met him on the road to Damascus. In verse 16 of Acts 26, he hears this voice from heaven and it says, but arise, stand upon your feet, for I have appeared unto you for this purpose, to make you a minister and a witness, both of those things which you have seen and of the things which I shall appear unto you.

Paul, rise up, stand up, I have a purpose for you. I'm going to make you a minister and a witness to the things which you have seen and the things I'll show you. But you've got to respond, Paul. You've got to arise. Rear up the tabernacle as it was showed you.

Respond, Paul, arise. Daniel, what a mighty man of faith. What a guy who went through some hard, hard times, ripped away from his family as a teenager, made to serve in the king's court, knowing he has no future.

[ 36 : 40 ] His future is taken away and yet he receives such vision and such testimony from God and his response is to fall down before the messenger, the angel. In Daniel chapter 11, I mean chapter 10, verse 11, the messenger says unto Daniel, O Daniel, a man greatly beloved, understand the words that I speak unto you and stand up, stand upright, for unto thee am I now sent.

And Daniel says, and when he had spoken this word, I responded. I stood trembling. He said, I stood, but boy, I don't know. Daniel, I've been sent unto you with these words.

This is the word of God. How are you going to respond, Daniel? Stand up, Daniel. Stand up. Ezekiel, as he's being called into his ministry in Ezekiel chapter 2, also has a vision of God and he falls down and he hears a voice say, son of man, stand upon your feet.

Stand up and I'll speak to you. And the spirit entered into me and he spake unto me and set me upon my feet that I heard him that spake unto me. Paul stood up.

Daniel stood trembling. The spirit had to lift up Ezekiel. All we have to do is be willing to respond to God. He'll take care of the rest. God, I know you're telling me to stand. I want to, but I can't.

[ 37 : 59 ] He's like, I got this. Here's my spirit. We don't do this alone. Philippians 2:12. Wherefore, my beloved, Paul says, as you've always obeyed, not as in my presence only, and you're not just trying to, you know, do good when I'm around, but also much more in my absence.

Work out your own salvation. Work it out with fear and trembling. It's okay if you're like Daniel, trembling a little. For it's God which works in you, both to will and to do of his good pleasure.

How are we going to respond? When God does the work, when God is speaking to us, when God presents the next thing in front of us, how do we respond? He's done the work in here.

All I have to do now is to respond to it. He'll do the rest. Moses, here's what I want you to do. You know, the tabernacle is not that complicated, but it is very, very specific.

I mean, we have to read about every board? Can't you just say, here's a bunch of boards, make it a rectangle. No, every board and every socket and everything that's covered in gold is very, very, very specific, but it's not complicated.

[ 39 : 06 ] I mean, it's just a few layers, just a few things put together. Moses, this isn't complicated, but see that you do it exactly as I showed you in the mountain. What God calls us to do isn't very complicated, to respond to his word, the moving of his spirit in our life, but we have to be willing.

Will you arise? And now we move into the veil as we end this chapter. And he says, and now you shall make a veil of blue and purple and scarlet, fine linen twined together.

Same thing, as we saw, covering the whole thing. Now this will be a veil. Verse 31. A fine twined linen of cunning work with cherubims shall be made.

It will look very similar to the exterior. And thou shalt hang it upon four pillars of shittim wood overlaid with gold. Their hooks shall be of gold upon the four sockets of silver.

And you shall hang up the veil under the latches that you may bring in thither within the veil the ark of the testimony. So you're going to make a veil and you're going to put it between that holy place where the table of showbread is and the lampstand and the altar of incense.

[ 40 : 18 ] Interestingly, the altar of incense we haven't covered yet. It is the last thing God sets up in the tabernacle. Why is that? Well, if you stick around for a few weeks you'll find out. But think about it and look ahead.

Why is that last? Why is that the last thing? To the holy place where those three implements are. Showbread, menorah, altar of incense and then you have a veil where the holy of holies is where the ark will be.

It's glorious. It's wonderful. But no matter how beautiful or divine or how perfect the veil shall divide unto you the holy place and the most holy.

It shall separate. It shall sever. It shall set apart. No matter how beautiful or divine or how perfect there still would be separation. Under the old covenant as much as God wanted to draw near to his people he wants his people to draw near to them there still is separation.

The separation however is all on one side. God isn't like you know what that's close enough. I mean I'm doing all of this let's have some boundaries okay I don't want you coming too close I need personal space.

[ 41 : 21 ] No the separation is all on one side. The separation is because sin has separated us from a holy God from this place of holiness. Isaiah 57 17 tells us that the Lord the high and lofty one that inhabits eternity his name is holy and he dwells in the high and holy place.

They want to come to that holy place. Well we can't because Isaiah 59 verse 2 says our iniquities have separated us. Between you and your God your sins have hid your face.

I've hid his face from you. He will not hear. The separation is all on one side. It's because of my sin. It's because of my separation. God is doing everything he can here under the old covenant to bring them into this place of relationship.

But no matter how beautiful how perfect how divine there is still separation. And what does it separate from? Verse 34 separates man from mercy.

You shall put the mercy seat upon the ark of the testimony in the most holy place. You shall set the table without the veil and the candlestick over against the table meaning across from it on the side of the tabernacle towards the south.

[ 42 : 30 ] You shall put the table on the north side. I don't know if you've caught it going through this with the different sides with the boards and everything. Direction the four points of the compass are very very specific.

She'll be on the north. You're not going to set up the tabernacle so that it's flipped and well instead we're going to put the table on the south side because the tabernacle is facing the other direction. Eventually we'll see why. Very important the orientation of this tabernacle and then the orientation of the tribes around this tabernacle.

But to God direction is very very important. It's very important to God. He's very interested in direction. He's very interested in our direction. It's extremely important to him. He doesn't leave it to chance.

Here both the bread of life and the light of the world they come without the veil to display the presence of God to man. We cannot know I'm sorry Aaron you and your sons you cannot go into the holy of holies.

Once a year only with blood you will go in on the day of atonement. But yet coming from without the veil bridging that gap has come the light of the world and the bread of life to display God's presence to man as Jesus did as Philippians tells us so aptly.

[ 43 : 38 ] He made himself of no reputation he took upon him the form of a servant and was made in the likeness of man and being found in fashion as a man just looked plain and ordinary covered with flesh he humbled himself became obedient unto death even the death of the cross.

He laughed he came out from that holy place the place that we just read where he says I the high and holy lofty one inhabit eternity. I dwell in a place of holiness. Jesus laughed that took upon him the form of a man so that he could then display that to us.

And you shall make a hanging verse 36 is actually the second veil this is the one for the entrance into the tabernacle into the holy place you shall make a hanging for the door of the tent of blue and purple and scarlet and a fine twined linen wrought with needlework this is the only this is the only glimpse of the interior that you get from the exterior is by looking at what?

The door. You have to look at the door to find out what's on the inside. And there's only one door into the tabernacle. Blue, purple, and scarlet and fine twined linen wrought with needlework and thou shalt make the four hanging pillars of Shittumwood and overlay them with gold and their hooks shall be of gold and thou shalt cast five sockets of brass for them.

I don't know if you caught it when we looked at the four pillars. So there are four pillars holding up the veil for the Holy of Holies and they are anchored in silver sockets.

[ 45 : 08 ] In the front, the door, there are five pillars and they are anchored in brass. So four is a picture in scripture. When you see the number four, it usually means complete, whole, finished work.

And the four pillars are set in silver. Five is a picture of grace and they are set in brass.

So as you enter in to this place of holiness, as you enter into God's presence, you first come through the door. Jesus says, I am the door. By me, if any man enter in, he shall find life.

We enter into the holy place first by a work of grace, the five pillars, but it's grounded in brass. It's grounded in judgment. Grace came because of judgment, because of the cross and is the door by which we enter into the holy place and then to enter into the Holy of Holies.

To go in through the veil, there's a complete work that's grounded in redemption in the silver, a completed work, a finished work. So many pictures here of Jesus as we march into the tabernacle.

[ 46 : 16 ] We enter into the holy place by a work of grace grounded in judgment and we enter into the holiest of all by a completed work that has been settled in redemption. Two veils leading to one mercy seat pointing to one man.

And here's the whole thing very briefly put together. Moreover, thou shalt make the tabernacle with ten curtains of fine twined linen and blue and purple and scarlet with cherubims of cunning work shall thou make them.

The length of one curtain shall be eight and twenty cubits and the breadth of one curtain four cubits and every one of the curtains shall have one measure.

The five curtains shall be coupled together one to another and other five curtains shall be coupled one to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvage in the coupling and likewise shalt thou make in the uttermost edge of another curtain in the coupling of the second.

Fifty loops shalt thou make in the one curtain and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second that the loops may take hold one of another.

[ 47 : 40 ] And thou shalt make fifty tatches of gold and couple the curtains together with the tatches and it shall be one tabernacle and thou shalt make curtains of goat's hair to be a covering upon the tabernacle eleven curtains shalt thou make the length of one curtain shall be thirty cubits and the breadth of one curtain four cubits and the eleven curtains shall be all of one measure and thou shalt couple five curtains by themselves and six curtains by themselves and shalt double the sixth curtain in the forefront of the tabernacle and thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling and fifty loops in the edge of the curtain which coupleth the second and thou shalt make fifty tatches of brass and put the tatches into the loops and couple the ten together that it may be one and the remnant that remaineth of the curtains of the tent the half curtain that remaineth shall hang over the back side of the tabernacle and a cubit on the one side and a cubit on the other side of that which remaineth in the length of the curtains of the tent it shall hang over the sides of the tabernacle on this side and on that side to cover it and thou shalt make a covering for the tent of ram skins dyed red and a covering above of badger skins and thou shalt make boards for the tabernacle of shittimwood standing up ten cubits shall be the length of a board and a cubit and a half shall be the breadth two tenions shall there be in one board set in order one against another thus shall make for all the boards of the tabernacle and thou shalt make the boards for the tabernacle twenty boards on the south side southward and thou shalt make forty sockets of silver under the twenty boards two sockets under one board for his two tenions and two sockets under another board for his two for the second side of the tabernacle on the north side there shall be twenty boards and there forty sockets of silver two sockets under one board and two sockets under another board and for the sides of the tabernacle westward thou shalt make six boards and two boards shalt thou make for the corners of the tabernacle in the two sides and they shall be coupled!

together beneath the head of it unto one ring thus shall it be for them both they shall be for the two corners and they shall be eight boards and their sockets of silver sixteen sockets two sockets under one board and two sockets under another board and thou shalt make bars of shittim wood five for the boards on the one side of the tabernacle and five bars for the boards on the other side of the tabernacle and five bars for the boards of the side of the tabernacle for the two sides westward and the middle bar in the midst of the boards shall reach from end to end and thou shalt overlay the boards with gold and make their rings of gold for places for the bars and thou shalt overlay the bars with gold and thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount and thou shalt make a veil of blue and purple and scarlet and fine twined linen of cunning work with cherubims shall it be made and thou shalt hang it upon the four pillars of shittim wood overlaid with gold their hook shall be of gold upon the four sockets of silver and thou shalt hang up the veil under the taches that thou mayest bring in thither within the veil the ark of the testimony and the veil shall divide unto you between the holy place and the most holy and thou shalt put the mercy seat upon the ark of the testimony in the most holy place and thou shalt set the table without the veil and the candlestick over against the table on the side of the tabernacle towards the south and thou shalt put the table on the north side and thou shalt make an hanging for the door of the tent of blue and purple and scarlet and fine twined linen wrought with needlework and thou shalt make for the hangings five pillars of shittim wood and overlay them with gold and their hooks shall be of gold and thou shalt cast five sockets of brass for them pretty cool pretty neat you know not that complicated could you do that love you had that much gold and silver it's not that hard right

Moses here's the boards cut them like this cover them with this it's very very very specific extremely specific yet no matter how beautiful how divine or how perfect what was there still still separation for you and I though we come by a new and living way where there's no more separation John 3 16 for God so loved the world that he gave his only begotten son that whosoever believes in him should not perish in a state of separation but have everlasting life in union with God separation has been removed I'm going to show you some scriptures real quick as we end here I'm going to put them up there you can read with me I'm going to go through them quickly I want you to know what God's word says about this I don't want you to think there's still separation I'm a born again believer I'm under the new covenant but we live so often in a state of separation we think there's still something that we do that can affect our relationship Corinthians seeing then we have such hope we use great plainness of speech it's very simple guys very specific but very simple and not as

Moses which put a veil over his face we're going to get to that when Moses comes off the mountain his face is glowing and they're like we can't even look at you so he puts a veil over it so they don't see it fade and so they can see him without being overcome by the glory not as Moses which put a veil over his face that the children of Israel could not steadfastly look to the end of that which is abolished but their minds were blinded for until this day there remains the same veil untaken away in the reading of the Old Testament which veil is!

away in Christ you cannot read the Old Testament with the mindset and eyes of the Old Covenant the Old Covenant is fulfilled it doesn't apply if so then you have a veil upon your heart and upon your mind you can't it's done away in Christ we must see Jesus now in the Old Covenant as Jesus in Matthew 27 he had that robe tore off his back and the crown of thorns on his head he has been crucified and put upon the cross and at the sixth hour there was darkness over all the land until the ninth hour and about the ninth hour Jesus cried with a loud voice saying Eli Eli lama Sabahtani that is to say my God my God why have you forsaken me and Jesus when he cried again with a loud voice he yielded up the ghost Remember he said no man takes my life from me I lay it down myself and behold the veil of the temple separated in the temple at that time not the tabernacle now there's a temple built between the holy place and the most holy the veil which was multiple feet thick was rent from top to bottom from the top to the bottom and not just the veil but the earth itself the earth did quake and by the blood of

[ 56 : 21 ] Jesus because the veil was rent because he tore it on the cross we have boldness by a new and living way which he's consecrated for us through the veil that is to say his flesh his veil of his body was torn and having a high priest over the house of God let us draw near with a true heart in full assurance of faith having our hearts the inward sprinkled from an evil conscience and our bodies washed with pure water we can draw near because the veil has been torn Jesus tore the veil as we see here by a new and living way not under an old covenant but through his body the sacrifice he made for sin God said that's enough that's enough to draw near now you know we read in Isaiah 57 verse 15 kind but I left out the last half of the verse he dwells in the high and holy place who does he dwell with with him also that's of a contrite and humble spirit to revive the spirit of the humble to revive!

the heart of the contrite ones see the veil has been removed the separation of sin has been done away with in Christ and now he says yes I do dwell here but I will dwell with my heart it's not humble it's not contrite that's okay what does he say oh I'll revive the spirit of the humble I'll give you a new one I'll revive the heart of the contrite ones it's okay the veil has been removed the separation of sin has been done away with Christ and here we sit because of it here we sit but how do I keep attempting to add back between me and my relationship with God how many layers do I try to use to cover my failings to cover my shortcomings!

Because why? I'm looking at things from the outward like God Lord what can we do to make that better? What can I do to help that out? How can I overcome that?

I begin adding back layers God I don't want you to see there I seen from the outside you can't you can't know your heart the Bible declares that Jeremiah 17 9 the heart is deceitful above all things and desperately wicked who can know it you can't know your heart you can't look from out without and try and look within and say what's going on in there I the Lord try the heart the word of God it tells us in Hebrews I can't do that how do I know what's going on in my heart who can know the heart God says David writes in Psalm 139 search me oh God and know my heart try me and know my thoughts see if there be any wicked way in me and lead me in the way everlasting here's my fear oh Lord if you do that you're going to find such junk in there oh no

Lord Lord I don't want you to search my heart because I know what's in there so I'm going to put up some more layers I'm going to add some more separation between God's holiness and maybe he won't see that just keep that covered but I don't know what's in there because Ezekiel 36 tells me that my heart is not any longer a heart of wickedness but I have a new heart and a new heart also will I give you and a new spirit will I put within you and I will take away the stony heart out of your flesh and I will give you a heart of flesh a living heart not a heart that's dead but a heart alive a new heart who can know it who old things are passed away all things have become!



[ 60 : 28 ] All things are new you and I we're like that tabernacle we're layers and we're afraid of what we're going to see on the inside we look at the outside I don't really see anything there God I can't really see anything except that outward layer it looks so unclean and I don't want to see God don't peel it back don't peel that back God who knows what we're going to find in there and what's the first thing you see when you peel it back it's scarlet it's covered in blood it's washed away it's like I'm sorry I'm looking but I can't see anything it's all been blotted out and then you peel it back and what do you find you find Lord this isn't anything want to go in there I don't want to go into the holy place I'm afraid of what I'm going to see I'm afraid it's going to be what dark and when you enter into the tabernacle what do you see it's light there's the light of the world there's the bread of life there's the altar of incense and for you and

I the veil torn and there is the let us therefore come boldly you know we've talked about in the past I've said we don't do altar calls here Jesus went to the altar we do throne calls because we go to the throne Hebrews 4:16 let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need I don't know what layers you still have in your life I don't know what you're afraid to peel back what layers of protection you've wrapped around a hurt a failing a sin something that you think I can put back and maybe cover over that because I'm afraid of what I'm going to find but let this be a word to you that you and I we look from the outward inward and we don't see like the Lord sees there is a dwelling place of

God made new in Christ he sees the spirit of the living God he sees the light of the world and he says I just see reflection of myself everywhere in there and where he doesn't he's willing to work with us to sanctify it to make it just one more socket in that road of grace that he wants to build in our lives so as the yet Jesus and

Lord what we find is we don't know ourselves even after we're in Christ if any man be in Christ all things are passed away it's a new creation all things have become new do I believe that do I believe that all things have become new in my life or am I still holding on to some covering some layer something that I think maybe that's not new maybe I need to do something about that and Lord all you're saying is would you just come to the throne Lord we're standing in the holy place with Jesus essentially the veil's torn and we're just not willing to walk forward we're like Ezekiel Paul and Daniel when they said get up no I don't want to get up we're like the man who couldn't!

when Peter and John said silver and gold have I none but such as I have give I you in the name of Jesus Christ arise we're still sitting there we don't need to Lord we can enter in we can arise and we can live lives that have been sanctified that have been set apart that are pure as gold and tried as silver we can live in your presence daily oh Lord you know our see if there be any wicked way in me Lord I think I probably overlook too much wickedness in one respect and another I think I hold on to too much thinking that it has a greater effect in my life and Lord lead me in the way everlasting because that's what's ahead of us Lord everlasting life with you without separation in your presence before your throne we love you in Jesus name amen the scripture we started with where

[ 66 : 01 ] Jesus said how often I would have gathered you as a hen gathers her chicks his heart is to draw us near in tenderness love and acceptance it's not very hard he loves us he loves you he does something amazing with us the divine comes inward and is covered by this outward skin second corinthians chapter four verse six for god who has commanded the light to shine out of darkness has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ a face that is not veiled but we have this treasure in earthen vessels beautiful inward covered by this outward that the excellency of the power may be of God and not of us that's who you are made new in Christ!

The tabernacle of God God has decided to tabernacle with us May we respond to that and allow him to do that this week Amen! The Lord bless you and keep you the Lord make his face to shine upon you and be gracious to you the Lord lift up the light of his countenance upon you and give you peace God bless you week Thank you.