

THE CURTAINS OF THE TABERNACLE

A picture and type of God "tabernacling" among men

1 Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.

2 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.

3 The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second.

5 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.

6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle. [Exod 26.1-16]

The "tabernacle" in this passage refers to a cloth covering that, when draped over a structure of boards, made up the "building" that contained the Holy Place and the Most Holy Place.

- The Holy Place had the table of shewbread, the golden candlestick, and the altar of incense.
- The Most Holy Place had the ark of the covenant with its "top/lid" called the mercy seat.
- In Exodus 26 we see the tabernacle (the "building"), its structure and its covering.

In this tabernacle (specifically in the Most Holy Place of the tabernacle) God dwelt among men, in the midst of his chose people.

And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. [Exod 25.21-22]

And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door. [Exod 33.9-10]

Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. [Exod 40.34-35]

Exodus 26.1-14 is the passage that describes the "covering" (or "roof") of the tabernacle.

- (v1) There was a first (inner) layer of linen embroidered ("cunning work"; see: Exod 35.35; 38.23) with cherubims of blue, purple, and scarlet.

Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them. [Exod 26.1]

- (v7) There was a second layer (on top of the linen) made of goats' hair.

And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. [Exod 26.7]

- (v14a) The third layer (on top of the goats' hair covering) was a covering made of rams' skins dyed red.

And thou shalt make a covering for the tent of rams' skins dyed red... [Exod 26.14a]

- (v14b) The fourth and final (outer) layer was made of badgers' skins.
...and a covering above of badgers' skins. [Exod 26.14b]
- (v15) One interesting observation: God describes the covering of the tabernacle first and then he speaks of the structure (the "frame") that held up the "tent."

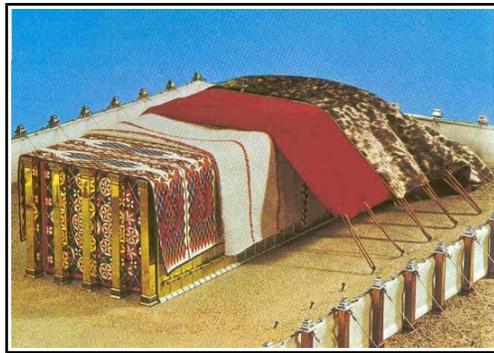
And thou shalt make boards for the tabernacle of shittim wood standing up.
[Exod 26.15]

- ✓ This is interesting because it's the very opposite of how we (men) would describe a building project.
- ✓ The most logical way to explain instructions about a construction project is to begin with the foundation, then talk about the structure ("frame it out"; e.g., rough-in carpenters), and then explain the details of the finishing work.
- ✓ But God started with the finishing work and then moved on to the structure. And that's how it always is: God's thoughts are not our thoughts; God's thoughts are generally the very opposite of ours.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. [Isa 55.8-9]

In this study we are only going to briefly study the first (innermost) covering that was made of linen: vv1-6.

- (v1) This covering was made of ten different white curtains (strips of linen, long and narrow).
- (v2) Each one of the ten curtains measured 28 cubits long and 4 cubits wide.
 - ✓ A cubit was approximately 18 inches (the distance from the elbow to the tip of the longest finger).
 - ✓ That means each curtain was approximately 504 inches long and 72 inches wide.
 - ✓ That's about 42 feet long and 6 feet wide (or 14 yards long and 2 yards wide).
 - ✓ These curtains were draped ("left to right" as you looked at the door) over the wood structure.



There are seven things we want to observe and understand about this first (innermost) covering that God calls "the tabernacle" (these seven things form the outline of this study):

1. The material of the curtains.
2. The three colors of the curtains.
3. The embroidered cherubims on the curtains.
4. The measurements of the curtains.
5. The significance of the elements of the curtains taken as a whole.
6. The loops of blue.
7. The taches of gold.

I. (v1) The Material of the Curtains

A. (v1-6 cc. v7-15) Notice the difference in the words God uses to describe the different pieces of the tabernacle.

1. (Exod 26.1-6) The first (innermost) covering of linen is called "the tabernacle" and "one tabernacle."

Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them... And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle. [Exod 26.1, 6]
2. (Exod 26.7-13) The second covering (on top of the linen) made of goats' hair is to "a covering upon the tabernacle" and is called "the tent" (vv 11-13).

And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. [Exod 26.7]
3. (Exod 26.14a) The third covering (on top of the "tent" of goats' hair) made of rams' skins is called "a covering for the tent."

And thou shalt make a covering for the tent of rams' skins dyed red... [Exod 26.14a]
4. (Exod 26.14b) The fourth covering (on top of the rams' skins) made of badgers' skins is a "covering above" (the outer layer giving protection from the elements, etc.).

...and a covering above of badgers' skins. [Exod 26.14b]
5. (Exod 26.15-25) Lastly, the boards that made up the structure over which these four layers of curtains were draped are referred to as "the boards for the tabernacle."

And thou shalt make boards for the tabernacle of shittim wood standing up. [Exod 26.15]
6. Our observation: In verse 1 God calls the linen curtains "the tabernacle" but in the verses that follow He refers to the other "pieces and parts" as being "for" the tabernacle (even the boards that made up the structure).
 - a) In other words, this inner layer of linen curtains were the tabernacle. Everything else was an addition to the tabernacle.
 - b) And with this observation we begin to see the picture that God is drawing for us in the passage.
7. Our picture and type: The tabernacle (the innermost linen curtain) is a picture of the Lord Jesus Christ in his incarnation, when God put on human flesh (a "tabernacle"; a body) and dwelt among men.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens... For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. [2Cor 5.1, 4]

 - a) The tabernacle in Exodus is a picture and type of the visible dwelling place of God on earth (just like the body Jesus Christ took was the visible dwelling place of God on earth).
 - b) (v7-15) The other curtains and the boards were all made "for" the tabernacle but they were not called specifically "the tabernacle." And we don't see the same picture and type of Christ in the other elements of this chapter as we do in the linen curtains.
 - (1) There are pictures and types of Christ in those pieces of the structure.
 - (2) But in the linen curtains we see something unique: we see "the" tabernacle.
 - c) Jesus Christ is the tabernacle. He is the dwelling place of God on earth. Therefore, because the curtains were the tabernacle (not just "for" the tabernacle), we can see a picture and type of the Lord Jesus Christ, God "tabernacling" among men.

B. (v1) The ten curtains were made of linen, a white fabric woven from flax (a fibrous plant).

1. The **priests** under the Mosaic Law dressed in fine linen when they served the Lord.

And thou shalt embroider the **coat of fine linen**, and thou shalt make the **mitre of fine linen**, and thou shalt make the girdle of needlework. And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. And thou shalt make them **linen breeches** to cover their nakedness; from the loins even unto the thighs they shall reach: And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him. [Exod 28.39-43]

2. The **high priest** also wore linen on the Day of Atonement, once a year.

He shall put on **the holy linen coat**, and he shall have **the linen breeches** upon his flesh, and shall be girded with **a linen girdle**, and with **the linen mitre** shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. [Exod 16.4]

3. Linen in the Bible (fine, white linen) is a picture of righteousness—of justice and holiness.

And to her was granted that she should be arrayed in fine linen, clean and white: for **the fine linen is the righteousness** of saints. [Rev 19.8]

4. The curtains of the tabernacle (the inner covering of the "tent") was made of fine, white linen. It speaks of the *purity* and *holiness* of Jesus Christ that manifested in his *righteousness*—the righteousness of his *character* and of his *conduct*.

- He was "without spot," "white" in innocence—holy, just, good, and pure in everything.

5. We can understand this element of the picture better if we compare it to how God describes us and our character and conduct.

- a) We are filthy and even the works we would consider good and right ("righteous"; the best we could ever do) are considered to like filthy rags.

But we are all as an unclean thing, and **all our righteousnesses are as filthy rags**; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. [Isa 64.6]

- b) If we would measure ourselves by God's measuring stick (His holiness, His purity, His righteousness), even the best of our character and conduct is considered to be a filthy rag (a used menstrual cloth, as would be a literal understanding of the term).

- c) But, in contrast to that, we see Jesus Christ: perfect, holy, just, good, without spot or blemish, no shadow of turning... pure and white like fine twined linen!

6. We can see this "fine linen" of Christ in the four Gospels (because in the Gospels we see the "tabernacle"—the dwelling—of God among men on the earth).

- a) When Jesus was 12 years old, he stayed behind in Jerusalem when his earthly parents left to return home.

- (1) Where did Joseph and Mary end up finding him?

And he said unto them, "How is it that ye sought me? wist ye not that I must be about my Father's business?" [Luke 2.49]

- (2) He was in the house of his Father, spending time in his Father's business (it should have been obvious to Joseph and Mary that Jesus would be there; *that's all he thought about*: his Father's business).

- (3) He was fine, clean, and white... pure in every sense of the word... like fine linen.

- b) During the rest of his childhood and youth, we see the "fine linen" again in Jesus' holy, just, and pure life lived out before God and man.

And Jesus increased in wisdom and stature, and in favour with God and man.
[Luke 2.52]

- c) (Mat 4.1-11) Afterward, when in the desert the devil tempted Jesus to stain his "fine linen" with sin, we see the same testimony of our Lord: holiness, purity, righteousness. He was fine and white and clean and pure... not one stain! not even a small one!
- d) Christ lived among, sat with, ate with the publicans and sinners of his day, but he never once stained or soiled himself with their uncleanness (rather, he called them to holiness, to himself).
- e) He touched the lepers, but instead of becoming unclean, he healed them (he cleaned the unclean).
- f) Even in Christ's death we see this same testimony: the enemy tried to stain his purity and mar his righteousness by nailing him to a tree between two thieves.

- (1) But even there, crucified between the worst of the worst, Christ was still holy, just, and good. One of the malefactors crucified with him repented and pointed the other to Christ and his "fine linen, white and clean."

But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but **this man hath done nothing amiss**. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, "Verily I say unto thee, To day shalt thou be with me in paradise." [Luke 23.40-43]

- (2) Even after His death, Christ's righteousness (the fine linen) was clear and visible to those who would look.

Now when the centurion saw what was done, he glorified God, saying, Certainly **this was a righteous man**. [Luke 23.47]

7. The fine linen, white and clean, is a picture of Jesus Christ (of God in the flesh; of God inside a "tabernacle" on the earth). It's a picture of his purity and holiness—of his righteousness.

II. (v1) The Three Colors of the Curtains

A. With the clean, white linen there were three other colors mentioned: blue, purple, and scarlet.

1. With these three colors, they embroidered the cherubims on the white linen cloth ("cunning work" appears to refer to what we would call embroidering; see: Exod 35.35; 38.23).
2. Each one of these three colors shows us a different aspect of the person and character of Jesus.

B. Blue: Blue is the color of the heavens (the cloudless sky) and forms a picture for us of Christ and his "heavenly" origins (he is from heaven).

1. When Moses and the leaders of Israel went up Mt. Sinai into the presence of God, they saw the Lord and under His feet there was as it were a paved work of sapphire stone (sapphire is blue).

And they saw the God of Israel: and there was under his feet as it were a paved work of a **sapphire** stone, and as it were the body of **heaven** in his clearness.
[Exod 24.10]

2. The blue embroidery on the white linen in the curtains of the tabernacle speaks of our Lord (white in purity and righteousness) who is from heaven (blue).

The first man is of the earth, earthy: the second man is the Lord **from heaven**.
[1Cor 15.47]

3. He who walked on the face of this earth in perfect purity, holiness, and righteousness (without spot or blemish, sinlessly white) was the Lord *from heaven*. He was the one who left glory (the blue; heaven) in order to humble himself and die for us.

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. [Php 2.5-8]

4. So, yet again, if we want to see the "blue" of the "tabernacle" of God on earth (the person and the works of the Lord Jesus Christ, God in the flesh), all we need to do is read the Gospels.

- a) The one who was born Saviour was Christ, the Lord—God from heaven in a human body.

For unto you is born this day in the city of David a Saviour, which is Christ **the Lord**. [Luke 2.11]

- b) The wise men from the east saw the "blue"—they understood the child was "from heaven"—and because of that they bowed down before him and worshipped him.

And when they were come into the house, they saw **the young child** with Mary his mother, and **fell down, and worshipped him**: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. [Mat 2.11]

- c) Again turning to the time when Jesus was a boy of 12 years old, in the temple: the people around him, watching him and listening to him, saw the "blue" in Him. They were astonished at his understanding of the things of God (they saw he was not like any other man, much less like any other 12-year-old).

And all that heard him were astonished at his understanding and answers. [Luke 2.47]

- d) Nicodemus also had the opportunity to look at and contemplate the "blue" when he spoke with the Son of God who was on earth but said he was also "in heaven" (Christ, as God, was omnipresent; he was on the earth talking to Nicodemus but he was also in heaven at the same time). That's the blue of heaven embroidered on the fine white linen of God's righteousness!

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which **is in heaven**. [John 3.13]

- e) The man called Jesus that we see in the Gospels was *from heaven*—he was from that place that is typified in Scripture by the color *blue*.

C. **Purple: Purple is the color of royalty, of Jesus Christ the King of kings.**

1. When the soldiers decided they wanted to mock the Lord Jesus Christ before his crucifixion, they dressed him in a robe of purple and hailed him as "King of the Jews." Purple is the color of kings.

Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him **a purple robe**, And said, **Hail, King** of the Jews! and they smote him with their hands. [John 19.1-3]

2. We see the color purple best in the Gospel of Matthew because Matthew portrayed Jesus as the Son of David, the promised King of Israel who alone had the right to David's throne.

- a) The genealogy of Matthew is that of the Son of David: it's the royal genealogy, the genealogy of the King. "The son of David" is a title given to the descendant of David who had the right to David's throne.

The book of the generation of Jesus Christ, the son of David, the son of Abraham. [Mat 1.1]

b) The wise men of the east came looking for the "King of the Jews."

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born **King of the Jews?** for we have seen his star in the east, and are come to worship him. [Mat 2.1-2]

c) The *key verse of the Book of Matthew* is also "dressed in purple" (the color of royalty) because in the key verse we see the *key question* around which the whole book revolves: Is Jesus the son of David, the promised King of Israel?

And all the people were amazed, and said, **Is not this the son of David?** [Mat 12.23]

d) The Lord's triumphal entry into Jerusalem is also "draped in purple" because Christ enters as king.

And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, **Hosanna to the Son of David:** Blessed is he that cometh in the name of the Lord; Hosanna in the highest. [Mat 21.8-9]

e) Even when they crucified Him, they "dressed" the Lord in purple.

And set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.** [Mat 27.37]

3. The color purple is a picture of royalty—it's a picture of the King of kings and Lord of lords, the Lord Jesus Christ who was born in this world to reign.

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him **the throne** of his father David: And he shall **reign** over the house of Jacob for ever; and of his **kingdom** there shall be no end. [Luke 1.31-33]

D. Scarlet: Scarlet (red) speaks of the shed blood of Jesus Christ and also of his suffering.

1. Obviously the color scarlet (red) is a picture of the blood that the Lord (God in the flesh) shed for sinful man on the cross of Calvary.

a) As our Passover Lamb, Christ died in our place, as our sacrifice and substitute. He shed his blood and died so we would not have to. He took our place: his blood for ours.

b) The blood of the sacrifices of animals was not enough to take away the sins of mankind.

For it is not possible that **the blood of bulls and of goats** should take away sins. [Heb 10.4]

c) Therefore the Father prepared a body for His Son, a "tabernacle" of flesh and blood.

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but **a body** hast thou prepared me. [Heb 10.5]

d) The Son of God then shed his blood on the cross and paid for the remission of all our sins.

And almost all things are by the law purged with blood; and without shedding of blood is no remission. [Heb 9.22]

e) By his shed blood He obtained for us eternal redemption.

Neither by the blood of goats and calves, but **by his own blood** he entered in once into the holy place, having obtained **eternal redemption** for us. [Heb 9.12]

- f) Scarlet (red) in the tabernacle (the dwelling place of God on earth) is a picture of the blood God shed to redeem sinful man.
- (1) But that's not all there is in this picture because that's not all there was to Christ's death. Yes, he died. Yes, he shed his blood. But there's more...
 - (2) If we will just take the time to "search the Scriptures" a little more, we'll see an even more vivid picture of Christ and what he did for us on the cross.

2. The color scarlet (red) speaks to us of the unfathomable sufferings of Christ on the cross.

- a) Let's observe firstly that the English word "scarlet" is a translation of two words in Hebrew.
- b) If you have a concordance, all you have to do is look up the word "scarlet" and beside that word in Exodus 26.1 you'll see two numbers that refer to two Hebrew words: 8144 and 8438.

scarlet
Ge 38: 28 bound upon his hand a s' thread, 8144
30 had the s' thread upon his hand:
Ex 25: 4 purple, and s', and fine linen, 8144, 8438
26: 1 and blue, and purple, and s':
31 veil of blue, and purple, and s':
36 of blue, and purple, and s', and

8144. שָׁנִי shānīy, shaw-nee'; of uncert. der.;
crimson, prop. the insect or its color, also
stuff dyed with it:—crimson, scarlet (thread).

8438. תוֹלַע tōwlā', to-law'; and (fem.)
תוֹלַעַת tōwlē'āh, to-lay-aw'; or
תוֹלַעַת tōwla'ath, to-lah'-ath; or
תוֹלַעַת tōla'ath, to-lah'-ath; from 3216; a
maggot (as voracious); spec. (often
with ellips. of 8144) the crimson-grub, but used only
(in this connection) of the color from it, and cloths
dyed therewith:—crimson, scarlet, worm.

- (1) The first word (Strong's #8144) is shaniy: You can see by the definition given in Strong's that it refers to an insect or the color of the dye made from the insect.
 - (a) The symbol in Strong's that is made up of a colon with an m-dash following it means that the words following the symbol are the translations of this Hebrew word in the English King James Bible.
 - (b) This word, *shaniy*, is translated *crimson* and *scarlet* in the KJB. It means "red."
 - (2) The second word (Strong's #8438) is tolaath: Again we can understand the word quickly by looking at Strong's definition; it means "maggot."
 - If we look past the translation symbol we see that this word is translated "crimson," "scarlet," and "worm."
- c) By putting those definitions together we can understand that the word "scarlet" in Exodus 26.1 literally means "red worm."

- (1) When the Lord was on the cross, suffering the wrath of God (all of it) for us (all of us), he cited a very particular Psalm, a Psalm that uses this same word (#8438): "worm" (red worm):

And about the ninth hour Jesus cried with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is to say, My God, my God, why hast thou forsaken me? [Mat 27.46]

My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? ... But **I am a worm**, and no man; a reproach of men, and despised of the people. [Ps 22.1, 6]

- (2) Christ became "scarlet" for us—he became the "red worm"—when he was on the cross, forsaken and suffering the wrath of God for our sins.
- (3) What is the name of the place God has reserved for the wicked? Where will the wicked be forsaken and suffer the wrath of God for all eternity? It's called the lake of fire.

- (4) We see the same Hebrew word ("scarlet/worm"; Strong's #8438) translated in Isaiah 66.24 as "worm." This is the wrath that the perfect, holy, and just Saviour suffered for us when he became sin (the worm) for us on the cross:

And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their **worm** shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh. [Isa 66.24]

- (5) On the cross, the Lord became "scarlet" (the red worm) for us, in our place:

For he hath made him to **be sin** for us, who knew no sin; that we might be made the righteousness of God in him. [2Cor 5.21]

Christ hath redeemed us from the curse of the law, being **made a curse** for us: for it is written, Cursed is every one that hangeth on a tree. [Gal 3.13]

- (6) There on the cross of Calvary, as "a worm, and no man," the Lord Jesus Christ suffered all the wrath that each and every sinner would have to suffer in the lake of fire for all eternity.

And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into **hell**, into the fire that never shall be quenched: Where **their worm dieth not, and the fire is not quenched**. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into **hell**, into the fire that never shall be quenched: Where **their worm dieth not, and the fire is not quenched**. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into **hell fire**: Where **their worm dieth not, and the fire is not quenched**. [Mark 9.43-48]

E. Summary & Review: (v1) The Three Colors of the Curtains

1. With the clean, white linen, there were three other colors mentioned: blue, purple, and scarlet.
2. **Blue**: Blue is the color of the heavens (the cloudless sky) and forms a picture for us of Christ and his "heavenly" origins (he is from heaven just as the Father is because they are one).
3. **Purple**: Purple is the color of royalty. Jesus Christ is the King of kings and Lord of lords. He will rule on the throne of all God's creation.
4. **Scarlet**: Scarlet (red) speaks of the shed blood of Jesus Christ and also of his suffering. He became what we are (sin) and suffered the wrath we deserve.
5. **Linen**: All of this (the blue, the purple, the scarlet) was on top of a perfectly pure background of white linen, which is a picture of the person of Jesus Christ (his character) and all his works (his conduct). He and his works are pure, right, holy, just, good, and perfect. No spot. No blemish. He is white as linen, white as snow.
6. But what did they use these colors for? They used the blue, the purple, and the scarlet to embroider cherubim on the white linen curtains...

III. (v1) The Embroidered Cherubims on the Curtains

A. The cherubims speak of the presence of God.

1. (Ezek 1.1-28 with 10.8-15) When Ezekiel saw his vision of the Second Coming of Christ (the coming of the presence of God to this earth), he saw the four creatures, called cherubim. The cherubim are always associated with the presence of God, specifically with his throne.
2. (Rev 4.1-11) When John the Apostle was raptured into the third heaven, the presence of God, he saw the same four creatures: the cherubim around the throne of God.

3. Inside the tabernacle there were cherubim embroidered in three colors on the fine white linen because the presence of God was in that place.
 - a) And so again we see another typical reference (picture and type) to the Lord Jesus Christ.
 - b) The cherubim in the tabernacle show us that the presence of God was there. The presence of God was in the the body of the Lord Jesus Christ (where God "tabernacled" among men).

Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but **a body** hast thou prepared me. [Heb 10.5]

4. Side Note: It seems that these cherubim embroidered on the curtain of fine linen (the cherubim in the presence of God) appear in several of the Pslams.
 - a) When the priests would enter into the tabernacle (the Holy Place or the Most Holy Place), they would be under the "wings" of God. They would be under the wings of the cherubim that were always in the presence of God.
 - b) The "wings" then became a reference to the comforting protection God has for his people.

I will abide in thy tabernacle for ever: I will trust in the covert of thy wings.
Selah. [Ps 61.4]

He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. [Ps 91.4]

Keep me as the apple of the eye, hide me under the shadow of thy wings. [Ps 17.8]

B. The cherubims also symbolize the "judicial authority" of God—his authority as Judge.

1. When the Just Judge of all the earth pronounced the sentence upon the first sinners, He placed cherubim at the entrance to the Garden of Eden and they were charged with carrying out part of God's just sentence upon Adam and Eve: The separation of man from his Creator.

So he drove out the man; and he placed at the east of the garden of Eden **Cherubims**, and a flaming sword which turned every way, to keep the way of the tree of life. [Gen 3.24]

2. In the cherubim embroidered in three colors on the fine white linen of the tabernacle, we see another picture the Lord Jesus Christ because to Him was given all "judicial power and authority." Jesus is the Just Judge of all the earth he and will judge every man according to his righteous judgment.

For the Father judgeth no man, but hath committed all judgment unto the Son. [John 5.22]

For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. [John 5.26-27]

And Jesus came and spake unto them, saying, All power [authoritative power] is given unto me in heaven and in earth. [Mat 28.18]

C. Summary & Review: In the embroidered cherubim we see yet another picture of Christ.

1. The cherubim are in the presence of God and Christ is God in the flesh (the tabernacle of God on the earth is the place where his very presence is manifest).
2. The cherubim also show us the authoritative power (judicial power) the Father gave the Son. The Lord Jesus Christ has the authority to judge and carry out sentence against any sinner.

IV. (v2) The Measurements of the Curtains

A. The length of every curtain was 28 cubits and the width was 4 cubits.

1. The width of each curtain was 4 cubits (it's easy to see the number four in the width).
2. The length of the curtain, being of 28 cubits, can be seen as the combination of 7 and 4 (7x4).

B. Without taking the picture too far, we can see another reference to Christ in the numbers associated with the curtains.

1. The number 7 in Scripture is often used to show God's perfection (his completion of a work).
2. The number 4 in Scripture is often used in reference to the earth (the four corners of the earth; the four winds of the earth; the four directions [north, south, east, west]; etc.).
3. Therefore we can see a picture of Christ in the measurements of the curtains: He is the perfect man (typified in the number 7) on earth (typified in the number 4).

V. (v1-2) The Significance of the Elements of the Curtains Taken as a Whole

- Now that we know something of the individual elements of the curtains, we need to take a step back and see them all together (taken as a whole instead of as individual parts).
- After this we'll take a look at the loops of blue and the taches of gold.

A. The white linen curtains with embroidered cherubims of blue, purple, and scarlet form a picture and type of the Lord Jesus Christ.

1. Notice that the pictures and types here do *not* point to only one nature...
 - a) They show us a picture of Christ's deity (but not *only* of his deity).
 - b) They show us a picture of Christ's humanity (but not *only* of his humanity).
2. Taken together, these elements in the curtains of the tabernacle show us a picture of the God-Man, the **hypostatic union** in Christ (the union of God and man, two natures, in one person).
 - a) The linen curtain with its colors and cherubim show us different aspects of Christ's person and work while he was on the earth (while the presence of God "tabernacled" among men).
 - b) He was from heaven (blue) and royalty (purple), but he brought the kingdom of heaven to earth. He was pure and holy before his incarnation and stayed pure and holy while on earth.
 - c) God (white linen) from heaven (blue) who will reign and rule forever (purple) is also the Saviour who suffered and died (scarlet) for sinful man.
3. In each element we can see a different aspect of our Lord typified. And when we take them all together, we can see him even better.

B. These curtains formed a kind of "ceiling" in the tabernacle.

1. This means that the only ones who saw the the linen curtain with the three-colored cherubims were the priests as they entered through the door of the tent (Exod 26.36-37) into the Holy Place and then (once a year; Lev 16) passed through the veil into the Most Holy Place.
 - a) The priests and only the priests were able to contemplate the beauty God designed in the curtains of the tabernacle (a beauty that foreshadowed even greater beauty in Christ).
 - b) Everyone else was outside, separated from the beauty of God's presence. All they saw was the drab outer covering of badgers' skins.
2. It's the same today:

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. **Let us therefore come boldly unto the throne of grace**, that we may obtain mercy, and find grace to help in time of need. [Heb 4.14-16]

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. [Heb 10.19-22]

- a) Today, in Christ, we have direct access to God. We can enter into his presence each and every day through the Scripture and prayer (our fellowship with God).
 - (1) We can contemplate the beauty of our Lord as we open up the Bible and learn of Him.
 - (2) We can contemplate (in the Bible)...
 - (a) The White Linen: Christ is pure and holy and right and just and good.
 - (b) The Blue: Christ our Lord is from heaven, He is heavenly (yet he humbled himself and became a man to love us and die for us).
 - (c) The Purple: Christ is King of kings and Lord of lords. He will reign on David's throne. He will reign over all of God's creation.
 - (d) The Scarlet: Christ is our Saviour! How much beauty is there to contemplate in the gospel, the message of salvation in Christ?!
 - (e) The Cherubim: Christ is the Just Judge of all the earth. He will right every wrong.
- b) But what does everybody else see? What do the lost see? What do those who are "without" see?
 - (1) Those who do not have direct access to the presence of God (those who are "without"), they only see a covering of skins.
 - (2) They look at Christ and know he is an historical figure, but they only see man, a prophet, a teacher, a rabbi. They don't see the Lord in all his beauty because they aren't "inside."
 - (3) And there's only one way to get inside: You have to have the blood sacrifice; you have to personally apply the work of Christ on the cross to you and your life through repentance and faith.

C. These white curtains with their embroidered cherubim of blue, purple, and scarlet formed a "ceiling" when they were draped over the boards that formed the "walls."

- 1. That means that in order to see and contemplate and appreciate the beauty, you had to look up.
- 2. If we desire to see and contemplate and appreciate the beauty of Christ... we have to look up!

If ye then be risen with Christ, **seek those things which are above**, where Christ sitteth on the right hand of God. **Set your affection on things above**, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. [Col 3.1-4]

- a) Don't let the "affairs of this life" so entangle you that you don't stop and take the time to open the Bible and look up.

No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. [2Tim 2.4]
- b) Lay aside every weight and every sin that would take your eyes off the Lord Jesus Christ. Set your eyes and your affection on Him. Look up, and run the race with the patience that comes with knowing that in Christ you are accepted by God and will never be rejected by him.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. [Heb 12.1-2]

VI. (v3-5) The Loops of Blue

A. Before looking at the loops themselves, we should think first about the union (the "coupling") of the curtains first.

1. (v1, 3) The ten curtains were made first and then they were "coupled" together (sewn) in two groups of five curtains each. There were ten in all and they were coupled together in two groups of five.
2. Where else do we see a set of ten things divided into two groups of five? The Ten Commandments.
 - a) (Exod 20.1-12) The first five of the Ten Commandments show us man's moral responsibility toward God.
 - (1) (v1-3) Thou shalt have no other gods before Me...
 - (2) (v4-6) Thou shalt not make unto thee any grave image...
 - (3) (v7) Thou shalt not take the name of the LORD in vain...
 - (4) (v8) Remember the sabbath day...
 - (5) (v9-11) Honor thy father and thy mother... (a moral responsibility of children toward God because their parents are God's agents/representatives on earth).
 - (6) NOTE: These five commandments are "coupled" together by the phrase "**the LORD thy God**" (v2, v5, v7, v10, v12), showing us that these five commandments deal with man's relationship to his Creator.
 - b) (Exod 20.13-17) The other five of the Ten Commandments show us man's moral responsibility toward other men.
 - (1) (v13) Thou shalt not kill.
 - (2) (v14) Thou shalt not commit adultery.
 - (3) (v15) Thou shalt not steal.
 - (4) (v16) Thou shalt not bear false witness against thy neighbor.
 - (5) (v17) Thou shalt not covet thy neighbor's stuff...
 - (6) NOTE: Observe the absence of the phrase "the LORD thy God." These commandments speak more specifically of a right and moral relationship with other people.
 - c) The Ten Commandments, therefore, show us our moral responsibility:

If ye love me, keep my commandments... He that hath my commandments, and keepeth them, he it is that loveth me... Jesus answered and said unto him, If a man love me, he will keep my words... [John 14.15, 21, 23]

By this we know that **we love the children of God, when we love God, and keep his commandments**. For this is the love of God, that we keep his commandments: and his commandments are not grievous. [1Jn 5.2-3]

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt **love thy neighbour as thyself**. [Rom 13.9]

 - (1) We should love God by walking in the light of the first five commandments.
 - (2) We should love our neighbor by walking in the light of the second five commandments.
 - d) In the ten curtains that were coupled together in two groups of five, we see a picture and type of the Ten Commandments (coupled in two groups of five: one group toward God and one group toward man).

3. This is a picture of Christ during His first coming.

- a) These curtains (as we have seen) form a picture and type of the Lord Jesus Christ on the earth (God tabernacling among men), and the coupling together of the curtains shows us the "coupling" together of the Ten Commandments (the Law) in the life of Christ on the earth.
- b) Jesus Christ is the only man to ever fulfill the Law, all of it. He is the only one who maintained the "coupling" of the Ten Commandments; he never broke one of them, not even one time!

Think not that I am come to destroy **the law**, or the prophets: I am not come to destroy, but **to fulfil**. [Mat 5.17]

- (1) Jesus Christ was the only man who ever loved the Father with all his heart, soul, mind, and strength (always).
- (2) Jesus Christ was the only man who ever loved his neighbor as commanded (even his enemies that caused his suffering and death on the cross).

- c) The *union* of the curtains (that in themselves typify Christ) is another picture of Christ: he is the manifestation of the perfect union of God's perfect moral Law. He kept it; he kept it all.

B. (v4-5) The 50 blue loops typify the "heavenly devotion" of our Lord Jesus Christ.

1. The loops being made of blue show us another picture of a "heavenly" aspect of Christ. Blue is the color of heaven.

2. These blue loops were what coupled everything together—the ten curtains, in two groups of five.

- a) We just saw that the ten curtains in two groups of five picture for us the Ten Commandments.
- b) The "coupling" between these two groups in the life of Christ (what held the parts together) was his devotion to his Heavenly Father.
- c) Christ's love for, his submission to, and his obedience to the Father in heaven is what unified everything in his life while he "tabernacled" among men on earth.

And he that sent me is with me: the Father hath not left me alone; for **I do always those things that please him**. [John 8.29]

3. No one has ever had and no one will ever have a "heavenly devotion" to the Father like Christ.

- a) Everything Christ was and everything he did was for the Father (his glory, his pleasure).
- b) This "heavenly devotion" was the "coupling" that unified the life and work of Christ into one solid work and one focused desire: To glorify God!

Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. [John 4.34]

I must work the works of him that sent me, while it is day: the night cometh, when no man can work. [John 9.4]

I have glorified thee on the earth: I have finished the work which thou gavest me to do. [John 17.4]

- c) You can see these "loops of blue" (the coupling of a pure and complete heavenly devotion to God the Father) throughout the four Gospels.

VII. (v6) The Taches of Gold

A. The word "tache" refers to a clasp of some sort.

1. "*Tache* is a French word of the same spelling meaning a clasp, and was originally a doublet of *tack*. Taches are devices for fastening two parts together. This could be a clasp, buckle, hook, band, tack, or strap. *Taches* is consistently rendered by our modern versions as 'clasps,' except for the NRSV and the NASB, which each used 'hooks' once. Taches may be archaic but the correction of 'fruit' in the AV to 'fruitage' by the NIV* does not make the Bible any easier to understand" (*Isa 27.9; which is to say that even the new "easier to understand versions" are not easier to understand).

2. From: Archaic Words and the Authorized Version by Lawrence M. Vance, p. 328.

B. These gold taches were used in conjunction with the blue loops to couple the curtains together.

1. There were 50 loops of blue on one hem of one set of five curtains and another 50 loops of blue on the other curtain's hem.
2. These gold taches were then passed through the loops of blue thus clasping the two large pieces together into one unified whole.

C. The gold taches speak of Christ's divinity. He was and is God, our Lord and Creator.

1. Jesus is God (divinity in the Bible is typified by gold). And because of his divinity he could fulfill all the moral Law of God (everything that God required of his creation).
2. Man in and of himself (even the perfect man, Adam) could not do that. We simply cannot.
3. Without God we can do nothing. This is the great lesson of creation and it's because of this that God became man. He became man to do what man could not do himself.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for **without me ye can do nothing**. [John 15.5]

D. In the four Gospels we can see these taches of gold holding everything together with the loops of blue.

1. Just as gold is hard and rigid, so we see Christ as God the Just Judge of all mankind. And yet that gold passes through the soft loops of heavenly blue just as Christ was kind and merciful to the repentant sinner.
2. Christ exposed and condemned the hypocrisy of the religious, but at the same time extended compassion and forgiveness to the repentant sinner.
3. Christ sternly condemned the traditions of men and the errors of those who would not simply follow Scripture and Scripture alone, but that gold passed through the loops of blue because we see that same person (Christ) exercise patience and extend grace and mercy to the sheep who had wandered from the fold but wanted to turn and follow the Good Shepherd.

E. In the Lord Jesus Christ we see both the gold taches and the blue loops.

1. The taches of gold: Jesus is God. He is high and lifted up. He is holy, just, and good; separate from sinners (so much so that we cannot even imagine!).
2. The loops of blue: That gold was "wrapped" in soft, blue cloth and together they both held the fabric of the tabernacle together. Jesus, with his heavenly devotion, glorified the Father in all He did and what He did was live the life we could not live and then die the death we deserve.
3. Jesus Christ is the perfect and complete combination of divinity and humanity; He is gold wrapped in blue.

The inner curtains of the tabernacle were a "shadow" (a picture and type) of things to come, specifically of the Lord Jesus Christ, our Saviour (God who "tabernacled" with man).

- There is so much we can learn from the Tabernacle... from Exodus... from the Scripture. The Bible is as deep and profound as the Author who wrote it. May we treasure it as we should.

I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for **thou hast magnified thy word above all thy name**. [Ps 138.2]
- The Bible is the Word of God because it contains the words of God. The details are important!
 - ✓ Every individual word in the Scripture is the one God specifically chose; each word is important.
 - ✓ Every detail of God's Book is there because God wants to use it to teach us about Him and His work.
- So, let's be like the psalmist and approach the Bible with reverence, fear, and expectation. Because it's in this Book that we can "look up" and see the wondrous things of our Lord.

Open thou mine eyes, that I may behold wondrous things out of thy law. [Ps 119.18]