

Exodus 25.1-27.19 Heave Offering hmwrt

Part 7-"The Cross"

The 57th speech-prophetic TORAH pointing to "The Cross"

The heave offering was one that could not be carried by hand. It had to be supported by the strongest part of the anatomy-the shoulder. The word "heave offering" is made up of the word for "cross" and the word for "high". The heaviest offering ever made was that of Christ-who was lifted up upon a cross of wood. Jesus did that willingly. Love urged Him on to suffer for us. The tabernacle and centre for the ministry of the High Priest was constructed as a result of "expensive" or "heavy" offerings. The tabernacle is provided for by spontaneous offerings-each of considerable cost -where Israel is taught that at the heart of the relationship with God is a very high demand. Now in this era the church can learn that God was calling for the best and He was giving the Best-His only-begotten Son-which is here mirrored in the tabernacle.

READING No.1 25.1-16

The Heave Offering, Tabernacle, the Ark & the Cross

(SPEECH No.57)Exodus 25.1-22 

And the LORD spoke to Moses, saying, "Speak to the Sons of Israel that they take an offering for me. From every man who is spontaneous as to his heart they shall take the heavy offering" *This "taking" is as in "taking a wife". So the LORD appoints a "help-meet" offering-an aid to His work of the cross. This offering was nuptial also in that the tabernacle was united with the LORD'S atoning sacrifice through all Israel's history and in Christian teaching still is laced to Christ and His atoning work on the cross. Fifteen such gifts were ostensibly sought.*

The best offerings borne to the priests -prophetic TORAH of the best ever Christ on the cross 3-7

This is the offering which you shall take from them. 1.Gold 2.silver 3.bronze 4.Cerulean purple (which was dyed with helix ianthina from a muscle of the Mediterranean-cloth the people must have been given in Egypt)**5.Red-purple**(dyed with the haemex purpura -and of similiar sort to that sold by Lydia of New Testament trading fame) **6. And scarlet** (twice-dyed by a worm called coccus ilicis which adhered to the ilex tree) **7. Strong Byssus** (which was a white linen like substance harvested from the sea)**8.Skins of the red haired wild goat -chamois 9.And skins of the badger**(The Cj t was taken by the Rabbis to mean "Badger skin" though "seal skin" is not to be ruled out as these basked on the sea coasts of Sinai)**10. And Shittim wood 11. Oil for the light and 12. Cinnamon or balsam for the oil of anointing**(cf 30 25-28 where everything is anointed or "Messiah-ed" hj cmh The fragrance of the "Anointing" was everywhere-as Christ is everywhere portrayed.**13 and spices for incense burning 14.Stones of onyx**(pale like the human nail or skin)**15. and stones to fill completely the ephod and breastplate** Precious because they had to be mined with danger to life; or as cloths they were dyed by substances found by the diver; or they were the product of hunting or as oils were processed with skill and expense, or as rare wood or stone were of great worth.

The tabernacle "raised up" 25 8-9

And let them make me a separate or holy place and I will dwell in the midst of them. According to all that I make you see the model of the dwelling place and the model of all its tools so you shall make it. The LORD desired to be among His people. The tabernacle had "vessels" ylk which like ships could be moved around; it was "clothed" with "veils" and it could be said that its vessels were "tools" to be used-for instance -the altar of incense was a place of prayer. The table of showbread was a place of fellowship, the lamp a place of light. The furniture again could be thought of as armour. Prayer is part of that-the ark of the presence went before Israel's armies-the bread of fellowship strengthened the soldier saint as David proved.

The Ark of the Covenant 25 10-22 Its wood and sprinkled mercy seat speak of the "cross"

And they shall make the ark of wood of Acacia two and one half cubits in length, one and a half wide and one and a half high. You shall make it shine continually with pure gold inside and out and make a wreath or crown around it. *Were the cherubim of one size with man the two kneeling legs would extend heel to knee-knee to heel almost exactly 3'9". The figures would be to scale but the overall length relates to two praying persons on their knees. The dimensions are Length 45", width 27", height 27" The Hebrew Piel of hpx "shine" means "overlay" or "shine continually". The covenant box shines continually like the divine nature of Christ because of his kingly person and atoning death symbolized beautifully by wreath and crown*

You shall cast four seal rings (Esther 3.10 "signets") and put them on the four feet or anvils, two on the first and two on the second side *Here the rings supply two uses-one to carry the ark and two to signify to the four corners of the earth Gods covenant. The holders may have resembled feet. Gesenius has "artificial feet". Thus the ark had "feet" or ""striking". John D. Currid in his EP commentary suggests that the feet were short legs which reached to the ground and prevented that the ark rested on the earth. The feet held rings. Two pair of feet linking with the rings might well represent the Lord going before and the faith journey of the believer following. They also represent the urge of God's Spirit (cf Judges 13.25) which through Christ would move God's people forward. And you shall make staves of shittim wood and overlay them with gold. The holy place was a 15 feet cube and the ark was so placed that the acacia staves touched the veil. The "acacia seyal" of Dr Tristram is a gnarled thorny wood found in the wadis. Basil Atkinson in his Pocket commentary refers it as "precious delicate and beautiful wood". The staves are a means of lifting the ark The staves shall be in the rings of the ark and they shall not be taken from it.*

READING No.2 25.17-30

THE MERCY SEAT THE TABLE AND THE CROSS

And you shall make a mercy seat of pure gold two and a half cubits long and one and a half wide. *This seat was a flat gilt covering of the ark and in the light of the subsequent verse it might fittingly represent the whole earth which would be entailed in the atonement and in the prayer ministry of God's Son and God's people. And you shall make two cherubim of gold -of detailed turned work from the two ends of the mercy seat. Here a most exceptional command was given-to make a likeness of beings-something otherwise proscribed in the commandments. Why was this exception made? The word "Cherub" and the word "near"(Hebrew brk brq)are closely related in Persian and is a parallel meaning to "guardian" (Persian for "to take hold"). Some hold that they represent a man and a woman and that the Sphinx gives a pagan impression of them. In Ezekiel they have "the face of a man" and other symbolic faces. In awe we must say they represent the closest ministry of all creation and have both guardian power and intimate ministry. The High Priest would be annually reminded of original sin as he entered the Holiest and of the intimacy man also was accorded by blood. Make one Cherub coming down from this end and one from that-make them upon both ends The point is to represent an instant ministry of the greatest created beings "rushing" to look into the atoning act of their master, Christ. It is as it must have been-they first who knew first rushed to appreciate and fall in worship at the intimation of redemption. It is the day of the "lamb freshly slain" and angels are attendant as it were. It is all of a piece with the mighty angel who stood with Christ in Gethsemane. And the Cherubim shall be stretching out their wings from above the mercy seat and their faces shall be each towards his fellow kinsman brother or friend at the mercy seat. The Cherubim were to be represented as Equestrians so far as stretching out their wings is concerned. They remained in ministering protective post throughout the redemptive history of the world. The Cherubim set the style for mankind-brotherhood friendship and kinship begins at the cross and to there all men must hasten. This word of **the cross** must be guarded through all generations as the most sacred aspect of human life. You shall give the mercy seat above the ark from belonging above and to the ark give the testimony which I will give you. Here are three gifts-the mercy of God (in Christ); the testimony -which as opposed to "law" is "law abrogated" (Hebrew hd[])So the "testimony" is the replacement tablets that witness to the broken law-and the law is the third gift-enshrining promises that still hold good. We are told by the prophets to go to "the law and the testimony" (Isaiah 8.20) because the preserved tablets attest man's sin and the need of mercy. The gift of the commandments follows faith which then shows by*

love giving disciplined service. This "testimony" was filled out by the manna which spoke of provision in Christ and the rod which spoke of the divine leading-for on such rods the family story was accustomed to be written. This one however was an "almond" rod significant of the "awakener"-the risen Lord -and the "budding" of that new life that is found through Him.

And there I myself will meet you from above the Cherubim and between them (on the mercy seat) to speak to you all I would command you for the sons of Israel. God meets us where Christ is clearly witnessed and sin is clearly acknowledged and worship and humility is definitively displayed.

The Table of Showbread 25 23-30. The bread speaks of the body of Christ yet to be broken

And you shall make a table of wood of Shittim two cubits long, one cubit broad and one and a half cubits in its rising. Whereas the wood of the table represents **the cross** the legs of the table represent the resurrection. The Hebrew for height is "it's rising from the ground" *wtmq* **You shall ornament** Hebrew *tpx* as a root means adorn **it with unalloyed gold and make a border** Hebrew *rz* meaning "crown" **of gold all around it.** This "commissioning table" Hebrew *jlv* admits nothing impure or unholy in the fellowship of God's people and it is one from which those few like Aaron and David who typically shared its communion went to witness and work for God. The NT LORD'S table was also a table of commission from which the apostles went to witness to the world. **You shall make a closed place or margin** Hebrew *yrqsm* can mean "a fortified wall of a city" **of a handbreadth all around, a margin of gold.** The table is "the royal table" and it is presented by its name as the true "fortress" of Israel in that fellowship with God in our needs is our real strength. **And you shall make four rings and give them to the four corners belonging to the four legs.** Rings represent union. The table like the earth has four corners and so this table in Israel where Europe Africa and Asia link represents Yahweh who is LORD and to whom all its fullness belongs. **To take the strain of lifting** Hebrew *mm* [the bars along the rings shall belong to the housings in bearing the table. This holy table was not to be touched by the unclean-hence the question of Ahimelech to David. 1 Samuel 21.4. **And you shall make the poles of wood of Shittim and overlay them with gold and the table shall be carried on them** This table represents the LORD travelling with His people. The wood was readily obtained between Moab and Canaan at the valley of Acacias. This would suggest that people had to travel to the very borders of the promised land to cull timbers for these holy articles which allowed them to glimpse the glory of God in Christ just as they glimpsed the land of promise **And you shall make "deep dishes"; spoons(or cups) and bowls which you shall use for pouring. You shall make them of pure gold. And you shall give upon the table bread of faces before my face always.** The table was always set and God was ever ready to eat and share with His people.

READING No. 3(a) 25.31-40 THE GOOLDEN LAMP & THE CROSS

The Golden Lamp-stand 25 31-40 The bowl speaks of the broken heart of Christ on the cross

You shall make a Menorah of pure gold No such light was ever before imagined. The Menorah is symbolic of the "LIGHT OF THE WORLD", its bowl made of smiting action The Niphal reflexive of *Jry* meaning "He smote Himself" is suggestive of **the heart** of the light of the world **which was broken** by His own self-giving on **THE CROSS** and its branches and cups and knobs and flowers Hebrew *jrp* meaning the ornamental extremities of the seven branches shall be one and the same. **And six branches shall rise from the sides of the Menorah: three from the first and three from the second side. Three bowls shall be like almonds on one branch and a spherical knob and a flower and three like almonds with a knob and flower on the other branch, thus the six bowls shall rise from the Menorah. On the (central) Menorah itself four bowls shall rise each with a knob and flower. And there shall be a knob under the first two branches of the (central Menorah) and a knob under the second two according to the six branches that come out of the Menorah. Their knobs and branches shall be of one piece, one entire hammered work of pure gold.** The singularity of this exquisite Menorah represents the uniqueness of Jesus Christ the smitten Lamb and in its seven branches

presents His perfection, in its pure gold His purity. You shall make seven lamps for it and its shining shall rise up, it shall show light straight forward before its faces. Being in the Holy place it lighted up the way into the presence of God. This is exactly the purpose of Christ in His incarnation passion and atoning death. It represents also the sevenfold "Spirit" of God. And its snuffer tongs and trays shall be of pure gold. It shall in its entirety with all the instruments be made of a talent off gold. See that you make it according to the "building" you saw in the mount. The "pattern" Hebrew hnb means "house". It would seem Moses walked through a virtual reality house which the LORD showed him when the LORD said literally, "Come and dwell with me". This is the plainest way to understand his six week stay. He was not isolated 1500 feet above the desert night by night in immense cold and scorched by day- but taken into a glorious place of shelter. See for reference Exodus 24.12

READING No. 3(b):26.1-14 THE CURTAINS & THE CROSS

Chapter 26 Ten curtains for the tabernacle 1-14

*What can these shimmering curtains do for us centuries after they have passed from view? They proclaim **the cross** they can remind us of Christ and enable us to see beyond the outward and ordinary man He seemed to be. The first reminder is of that plain manhood and especially the harsher sight of this dear dying man exposed to our depravity and the midday sun is portrayed by the badger skin. Others take it to be seal skin or as Theodore Epp suggests "porpoise skin" obtained in the Nile delta. Bleached by sun and wind this outer covering fitly shows us Christ "Who had no form or comeliness when we see Him, no beauty that we should desire Him." The second reminder is from Ram's skin. The animal of substitutionary sacrifice (Gen 22.12) takes us yet deeper into the atonement-presenting in the skin which was first tanned and smitten and then dyed red as a better symbol of blood. This atoning death of our LORD literally provides both atonement and a basis for the present ministry of the risen Christ just as the ancient priest ministered after he offered for the people. The third reminder is the goat's hair curtain which speaks like this, "He was made sin for us who knew no sin". It tells of Christ our Sin-offering. The story of the scapegoat in Leviticus 16 assures us that our sins are banished" as far as the east is from the west" just as the goat was taken by a strong man and thrown over a cliff, to be seen no more-a setting immortalised in Holman Hunt's "scapegoat". The fourth reminder is the **linen** covering which manifests the underlying beauty of Christ. Embroidered on the linen were figures of Cherubim in blue and purple and scarlet. These cherubim represent the souls he created and purchased to dwell with Him in heaven their sin atoned, their royal heritage obtained by His pure life sacrificed once for all. They represent the "Holy Ones" of majestic un-fallen creation who are kept by Christ just as we are and they represent us who are forgiven and "kept".*

And you shall make the dwelling place ten curtains of fine twisted linen and violet and purple thread and coccus scarlet, with cherubim the work shall be of weaver's craftsmanship *Quality work in resplendent royal colours* **The length of each curtain shall be twenty-eight cubits and the width four cubits and the extension of each one goes for all the curtains. Five curtains shall be coupled as woman to sister and the other five similarly. And you shall make loops or eyes of violet on the folds or lips of the curtains on the end of the other of the pair and also on the lips of the end of the second curtain for joining them. Fifty loops or eyes you shall make on the one curtain and fifty loops on the edge of the curtain which is clasped to the second over against it each female loop to its brother. And you shall make fifty hooks of gold and join each female to its sister and it shall be one tabernacle.** *The unity of the tabernacle is demonstrated by the many links of its curtains A beautiful touch of harmony is added by the LORD who speaks of the linkage of curtains as the linking of the arms of girls as they dance. This is singularly appropriate because curtains naturally move to and fro with the slightest eddy of air.* **You shall also make curtains of goat's hair for a tent over the dwelling place; you shall make eleven curtains. The length of each curtain shall be thirty cubits and the breadth 4 cubits and the curtains shall each be the same. You shall make eleven curtains. You shall link five curtains separately and six curtains separately and double the six curtains back at the front or circumcision of the face of the tent. The front of the tabernacle was turned back and kept that way as if to show that the tent was ready for a life set apart as was every Jewish boy. You**

shall make fifty loops on the edge of the end of the first curtain set and fifty on the edge of the second. And you shall make fifty bronze clasps to go into the fifty hooks and they shall couple the tent together and it shall be "one. *The Hebrew word dj a which is used of the "unity" of the Godhead is used to show that in the work of atonement which will ultimately feature the shedding of the blood of Christ the Father and the Spirit are at one with the Son. This word is used in v.6 and in v.11.* The excess in the curtains of the tent that is redundant -an excess of two and a half cubits shall hang loosely over the back of the tent. And a cubit on this and that side of the remainder of the length of the curtains shall hang over the dwelling place on this side and that to cover it. You shall also make a covering for the tent of the skins of rams dyed red and a covering of badger or seal skins above that. *In a considerable exordium on which of the two is to be preferred Gesenius gives it as his opinion that the Arabs and Jews used both in connection with shoes as were interchangeably used. If we read "seals" then an expedition to coastal places or a trading expedition was necessary. If "badgers" they were accessible. They would be weatherproof as the earlier goatskin would render insulation from the heat of the sun. Once in Pisidian Antioch (Turkey) we found it a very great benefit of being in a public goatskin tent at midday.*

READING No 4: 26.15-30 THE BOARDS & SOCKETS & THE CROSS

Boards and sockets 15-30

And for the dwelling place you shall make boards of Shittim wood that stand up or minister. *The root of the word "plank" in Hebrew is vrj which means to cut or scratch. At **the cross** and in the passion our Lord Jesus was severely cut and scratched and so He accomplished His ministry in suffering for us.* Each single board shall be ten cubits in length and one and a half in width. Two tenons shall be in each plank for joining the female to her sister. Thus you shall make all the boards of the dwelling place. *The word "tenon" is literally "hand" in Hebrew. So each board is characterised as having two hands. The ministry of Christ is beautifully mirrored here. The term "to join" blv is stronger than the earlier word rbh (v11) and signifies a tight fit as with the rungs of a ladder.* And you shall make the boards for the dwelling. Forty boards for the right Negev facings You shall make forty pedestals of silver two under one board matching its two tenons and two under another matching its tenons. *The silver mounts were small foundational columns encircling the tabernacle at ground level. The "refined precious metal" speaks again of **the cross**.* And belonging to the planks of the second side of the dwelling place facing north there shall be twenty cut. *Again the "cutting" is emphasised. The ministry of Christ involves sharp painful cuts and in this context the "planks" are called "ribs" [lx in Hebrew as if to typify His body cut and bruised.* And their forty sockets of silver: two sockets under one board and two under another. For the hinder part of the dwelling towards the sea you shall make six boards. And you shall make two boards for the corners at the back of the dwelling. They shall be united low down and united as one at the top by one ring, the same for them both. They shall be fitted to both corners. *The union in Hebrew is mma which indicates two nations. The rings [bf speak of "wedding rings" so the tabernacle speaks of a nation needing unity even before it was known as Israel and Judah. The LORD desired a loving relationship between all nations foreseen in His redemptive plan...* There shall be eight boards with their sockets of silver-sixteen in all-two sockets under one board and two under another. And you shall make bars of Shittim wood, five for the boards on one side. Five bars also for the boards of both sides and five bars for the boards of the tabernacle on the back side westward. *These bars in a two-one-two formation strengthened the sides and the end along the length running transverse to the boards themselves* The middle bar in the middle of the boards shall pass through from end to end. You shall overlay the boards with gold and make their rings gold for holding the bars and overlay the bars with gold. *The "overlaying" is a Hebrew Piel of the root hpx "to make bright" The appearance of the boards was glorious it was unseen as covered with the curtains. Only when the tabernacle was taken down to be moved was its beauty seen. We have a **prophetic TORAH** pointing to the glory of Christ even as he died on the cross - shown both in his perseverance and in the events accompanying his ministry from **the cross*** And you shall have raised up the tabernacle according to the fashion

Hebrew *fpvm* is used for "sheep-pens" which were divided into various parts. **you were looking at in the mount.** The text allows that Moses spent a lot of time looking at the tabernacle which seems to have been more a surround view than a design on the tablet. Had the latter been the case he might have taken the tablet with the commands instead. Equally every dimension is in cubits so Moses carried these at the tips of his fingers!!

READING No.5 26.31-37 THE VEIL AND THE CROSS

The Inner Veil 31-45

You shall make a veil ...Hebrew *Jrp* from the root "that which separates" or "that which breaks down" ...of blue purple and scarlet linen thread. It shall be of made of woven work, damasked with cherubim in it. You shall give or place it with the four ministering pillars of Shittim. And the hooks shall be of gold upon four sockets of silver. And you shall give or place the veil under the clasps and you shall bring the ark of the testimony [*Hebrew* *twd* [meaning "of witness" or "of revelation" which speaks most clearly of the blood of atonement or **the cross**] of the house to belong to the veil. The veil shall make separation for you between the holy place and the most holy. And you shall place the mercy seat Hebrew *trpkh* above the ark of testimony in the holy of holies. You shall place the table outside the veil and the Menorah opposite the table on the south side of the tabernacle and place the table on the north side. Having regard to where the bread of the "body of Christ" was broken on the sides of the North of Jerusalem this placement is a strategic setting of the table and evidence of the sovereign hand of the LORD.

The outer veil 36-37

You shall make a porch covering for the door of the tabernacle, finished work of the weaver in blue purple and scarlet linen twist or thread. And you shall make for the porch screen five ministering pillars of Shittim wood and overlay them with gold and their hooks shall be gold and you shall cast for them five sockets of bronze. The bronze sockets carry on the theme of the brazen altar which speaks of **the cross** and the gold everywhere overlaid speaks of the deity of Christ. The whole idea of a temple of nations united by rings of love in a building that fits together and increases with every brick or piece is reflected in Paul's verse "In whom the building fitly framed together grows into a **holy temple** in the LORD. The fitness of this fragile portable desert tabernacle of many pieces to reflect the atonement and the coming messiah in the worship of the tribes originally yields in later times to a **solid temple** fitted by its multiple bricks in the days of Solomon to reflect all who believe in redemption of Yahweh everywhere-a place where all the world might come even as every man might be a member of the household of the LORD. Paul has made the change from tabernacle to temple represent a matter of no little theological significance. Clearly the original tabernacle did not increase in any way-but the temple of Solomon represented increase in scale and glory-in fact in Herod's time according to John 2.20 after 46 years in construction it was larger than ever. Even so with the passage of time the church of Christ looking to **the cross** makes continual increase.

READING No.6: 27 1-8 THE BRONZE ALTAR AND THE CROSS

Chapter 27 1-8 The bronze altar

You shall make an altar of wood of Shittim 5 cubits in length and breadth. It shall be square and the altar shall be 3 cubits in height. The size of this altar -the first ceremonial object that the worshipper encountered-and its height demanded huge effort as whole burnt offerings were placed on it. Each animal carcass must be lifted four and a half feet off the ground or more upon the wood that lay on the altar. This terrible and continual task of slaying and setting beasts on it ended with the once offering up of Christ our only Redeemer on **the cross**.

And you shall make its "horns" upon its four corners of one piece with it, and you shall make it of bronze. Basil Atkinson reminds us that just as in Ps 118.27 the sacrifice was bound by cords to the altar Jesus was nailed to the tree-yet it was His love for us that put Him there. For Him the horns meant

the cross and for us the consecration of bearing the cross. And you shall make its pots for fatty droppings; its shovels to continually carry away ashes; its basins or sprinklers for blood; its flesh hooks reminding us of the nails that pierced His body and its fire pans, all its utensils of bronze work.

Note on "Bronze" in the mid-east at the time (for further reference see David Maltsberger Holman Bible Dictionary)

Numbers 21.9 has mention of the "fiery serpent" *tvj vj* which was raised for the salvation of the faithful when they spoke against God and Moses. The common denominator is "bronze" which means "shining" (applicable both to "bronze" and "serpents") and signifies passing through fiery change. Bronze tools first appear in 3200BC when metal smiths discovered that combining 9 parts of copper with 1 of tin produced a much stronger metal. The Timna copper resources were known to the Egyptians (and presumably to Moses) in the late bronze period (1200-1500) during which these instructions were given by the LORD. The tin of Afghanistan, Spain and later Britain supplied the middle-east. It is enough to understand that the suffering and glory of Christ are well demonstrated by the bronze altar and bronze serpent.

And you shall make for it a pleated network of brass and upon the network or grill you shall make four bronze rings Anderson has a useful devotional thought on the rings. He joins the symbol of "eternity" the ring with the symbol of "humanity" the bronze as suggestive of the LORD'S eternal humanity **upon the four corners. You shall put it under the surround of the altar downwards and the net shall extend unto half way down the altar** Atkinson is helpful as he follows the sense. The network is half way up the altar on the outside. To it the rings were attached which aided carriage allowing the altar to be borne just over one and a half feet above the carrier's heads. The priests who bore the altar remind us of our great High Priest who carried **the cross** to Calvary.

And you shall make poles for the altar-of Shittim wood and overlay them with bronze. The poles shall pass through the rings and be on the two sides of the altar to bear it. And you shall make it "hollow Hebrew *bbn* also meaning "foolish" or "empty". Like the cross it looked like an empty box-foolish to the outward. Also like the cross after use it was carried away empty with boards. **Make it as that which you saw fully on the mountain** Hebrew *Hipil* of "see"

READING No.7: 27. 9-16

THE HANGINGS AND THE RIGHTEOUSNESS OF THE CROSS

9-19 The court of the tabernacle

You shall also make the surrounding enclosure or court Hebrew *rxj* meaning "a protected pasturage", "a village"-I think of David's words, "The Lord is my Shepherd" and "I had rather be a doorkeeper at the house of my God". Whilst there were stipulations under the law for the approach of the sinner this was the only place on earth in those days where the LORD'S honour dwelt and this was the "village" amid the tribes where the needs of spirit and soul were met. **To the southern Negev or desert side there shall be veils** Hebrew *[lq* meaning hanging but given the substance it is of a sort with "sailcloth" **of white linen or byssus**, The external enclosure of white resembled sailcloth and represented the "righteousness of the LORD(Jesus)" **a hundred cubits long. The twenty pillars and their sockets shall be bronze and the hooks of the pillars and their rings of silver. Likewise along the north side there shall be veils or hangings one hundred cubits long and their ten pillars and their ten sockets of bronze and the hooks of the pillars and rings of silver. And along width of the court on the west or sea side shall be hangings of fifty cubits and their ten pillars and ten sockets. And the measurement towards the eastward and the sunrise is fifty cubits. The tabernacle was pitched so that the gate was eastern in the expectation of the future dawnings of the LORD'S purposes** **The hangings on the shoulders (of the east) shall be fifteen cubits with their three pillars and three sockets. Belonging to the second shoulder hangings also of fifteen cubits with three their pillars and sockets. Belonging to the gate of the tabernacle there shall be a screen or covering twenty cubits long and of blue purple and scarlet wool or yarn and of fine twist, the work of the embroiderer. The "gate" or "screen" was brightly coloured. Its "blue" speaks of the LORD from heaven-the heavenly nature of Messiah. The "purple" represents His "kingship". The "scarlet" represents the blood of the "Lamb of God". This access route to the tabernacle and the veil which gave**

access to the Holy of Holies make the same statement about Messiah as man's "way to God" **It shall have four pillars and four sockets.**

SUMMARY 27 17-19

THE NAILS-MESSIAH'S DEATH OUR CORNERSTONE AND SURETY

All the pillars around the enclosure shall have rings and hooks of silver and sockets of bronze. The length of the court shall be a hundred cubits and the width fifty in the house of fifty That is, fifty throughout its length and the height five cubits-of fine twisted thread and bronze sockets. Bronze shall be (used) for all the utensils of the tabernacle and all its service and all its driven nails and all the tent pins of the enclosure. Isaiah 22.23 speaks of Messiah as "a nail in a sure place"-and Zechariah uses the word to describe a "cornerstone of the state". The tabernacle itself was settled on silver sockets into whose settings the tenons fitted. There were no pegs to hold it to the earth-understood devotionally "the Eternal may presence Himself thought not abide upon the earth as His permanent home. The enclosure had pegs of bronze which we may read devotionally as suggesting that in his humanity the Lord as Saviour and Messiah would abide on earth. The gate and the silver rings and hooks are the final representation of **the cross in this great section which emphasises the "heave offering" and the sinner's approach to God through Christ who is "The way" "The sacrifice for sin" and "the righteousness of God". Everything about the tabernacle cries out-the Son of Man must be lifted up-in a multi-faceted prophetic TORAH of the Cross and Atoning Work of Christ.**

The End of Part 7 "The Cross"