

**[Wednesday, May 3, 2017] The Exodus Series, Exodus chapter 26, verses 15-37, The Boards, Bars, Vail, & Door – Craig Thurman**

The study of the tabernacle teaches us how to discern types, not only here, but also in other parts of Scripture. There is no doubt that the materials, furniture, the vessels, the materials, the colors, the numbers, the words themselves (the number of times that they are used) all contribute in some way to revealing the Person and work of Jesus Christ, as well as teaching us of the accuracy, the dependability, the veracity of the Word of God.

In the last lesson we considered the 4 layers that were placed upon the tabernacle. The first layer was made of fine twined linen, which had cherubim embroidered upon it with blue, purple, and scarlet thread. There were blue loops made at the edges of this layer which ultimately, with gold taches, joined together the two sets of five curtains. This innermost layer was called the *tabernacle*. (Ex.26.1) The second layer was made of goats' hair. Of the goats' hair were also made loops at the edges of the two sets of curtain too. There was a set of five curtains and a set of six which were ultimately joined together with brass taches. This layer was called the *tent*. (*covering* is elsewhere tss. *tent*, Ex.26.7, 11) When these two layers were put into place, the seams which joined together with their gold and brass taches, marked where the vail would be hanged below. This marked where the compartment below would be divided into two rooms: the Holy place, and the holiest of all. (fine-twined linen, blue, purple, scarlet, goats' hair, skins, gold, brass, #2, #5, # 6, #10, #11, #20, #28, #30)

The third layer was made of rams' skins dyed red, and the fourth, outermost layer was made of badgers' skins. These two layers were simply called *coverings*. (Ex.26.14) As you might recall, specific dimensions were given which related to the first two layers, but none were given for the two outermost layers. These four layers are a type for Christ's righteousness in view of the law of God (fine twined linen, 10 curtains), His humanity under judgment (11 goats' hair curtains), and His blood and body (rams' skins dyed red, and badgers' skins).

**Boards, vss.15-25, 29**

**15 ¶ And thou shalt make boards for the tabernacle of shittim wood standing up.**

boards, אֶת־הַקְּרָשִׁים, plural noun of קְרֶשׁ, qe-res; KJV, always translated with the English word board (48); amazingly, in the book of Exodus, beginning at this chapter and verse, both the Hebrew and the English are found 48 times, the same number of boards that are in the tabernacle. (Ex.26.15-40.18) The #48 represents *dwellingplace*.

48 boards in the tabernacle, Ex.26.18, 20, 22, 23

48 times the Hebrew, קְרֶשׁ, qe-res, and the English word *board* are found in the book of Exodus forty-eight times each. (Ex.26.15-40.18)

48 times in the O.T. the Hebrew, טַבַּעַת, tab-ba-[g]ath, which is translated *ring*, is found.

48 cities for the Levites (42 + 6 for a manslayer's refuge), Nu.35.6.

*Nu.35.2 Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them.*

These boards are made of shittim wood overlaid with gold. This wood refers to the impeccable nature of Christ's humanity and the gold to His Deity. That the boards are said to be *standing up*, עָמַד [g]a-mad, same for the pillars, tells us that the boards are place vertical, not horizontal.

***16 Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board.***

Two dimensions for the boards are given: the height and the width. The dimension for the thickness of the board is not.

***17 Two tenons shall there be in one board, set in order one against another:***

36.22 equally distant one from another

**thus shalt thou make for all the boards of the tabernacle.**

*tenon*, יָדוֹת, ya-doth, [marg. *hands*] com. pl. noun, יָד, **hand**;  
probably each board will have made into the bottom finger-like  
protrusions which will be in pairs. These two *hands* shall sit in two  
silver sockets.

Green's Greek Interlinear has *pins*;

However, *pins* refers to the *nails* or tent pegs which  
fasten the tent to the ground.

Robert Young's Literal Version has *handles*;  
English Septuagint has *posts*.

*set in order*, מְשַׁלֵּב, Pual (Intensive passive) part. of שָׁלַב, sha-lav;  
only two times, Ex.36.22, *equally distant*.

*Ex 36:22 One board had two tenons, **equally distant** one from  
another: thus did he make for all the boards of the tabernacle.*

Each board shall have two tenons (or hands) built into the bottom of each  
board.

**18 And thou shalt make the boards for the tabernacle, twenty boards on the  
south side southward.**

So a total of 20 boards make up the south wall. At a cubit and a half this  
wide, this would make the length of the tabernacle wall to be 30 cubits and  
the height ten cubits.

**19 And thou shalt make forty sockets of silver under the twenty boards;**

*sockets*, אֲדָנִי, ad-ney, masc. pl. noun, אֲדָנָה, e-den; only once is this  
not translated *sockets*, Job 38.6, *foundation*. In the book of Exodus

the Hebrew, and the English *socket* is found 50 times. (4 times in Numbers.) #50 is the number for the Holy Spirit.

Both the Hebrew קָרָשׁ and the English *boards* are found in relation to the tabernacle 50 times in the O.T. (48 in Exodus, and two times in Numbers [Nu.3.36; 4.31]). The number for the Holy Spirit.

50 taches of gold in the tabernacle (fine linen layer)

50 taches of brass in the tent (goats' hair layer)

The day of Pentecost (50 days after the resurrection) marks the day of the coming of the Holy Spirit upon the New Testament church. (Acts 2.1-4, 33)

#40 for testing, trial, probation

So, Moses was in the mount a total of 40 days and forty nights. This occurred twice. (Deu.9.9, 11, 19) This was the same length of time that the flood came upon the earth and destroyed every land creature that breathed air. (Ge.7.4) Again, after that the Ark rested upon a mountain in Ararat, 40 days later Noah opened the window in the top of the Ark. (Ge.8.6) When Jacob died, because the Egyptians embalmed him he was mourned for forty days. Perhaps this means he was before them in a viewing. (Ge.50.3) The Israelites sent 12 of their men to spy on Canaan. They returned back to camp forty days later. (Nu.13.25;14.34) Goliath presented himself defiantly against the armies of Israel every morning and every evening for forty days. (1Sa.17.16) Elijah fled from Jezebel to mount Horeb on the strength of the food that the angel fed to him, fasting for 40 days. (1Ki.19.8) Ezekiel laid upon his right side, a day for every year of their Judah's rebellion. (Ez.4.6) Jonah came into Nineveh prophesying that God would judge the city in forty days; but they repented. (Jon.3.4) Our Lord Jesus showed Himself alive from the dead for forty days. (Acts 1.3) The Israelites wandered in the wilderness for forty years. (Nu.14.33) Moses' life divides into three 40 year periods. Eli judged Israel for 40 years. (1Sa.4.18) Any a number of other instances.

The English word *murmur* in all its forms is found 40 times in the Bible. (25 5 times [25 – forgiveness] in the Old; 15 times [15 – rest] in the New.) see #21

There are twenty boards in the one wall that are to be placed upon forty sockets of silver. The number *twenty* and the metal *silver* are both types for *redemption*. These sockets form the *foundation*, or the basis of the redemptive work of Christ in His first coming. And what was that? To give His life a ransom for many.

*Mr 10:45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

*ransom, λύτρον, a noun; the verb is λυτρόω, to redeem.*

***two sockets under one board for his two tenons, and two sockets under another board for his two tenons.***

***20 And for the second side of the tabernacle on the north side there shall be***

36.22 other side

***twenty boards:***

The north wall would be the same as the south wall.

***21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.***

***22 And for the sides of the tabernacle westward thou shalt make six boards.***

***23 And two boards shalt thou make for [or, to] the corners of the tabernacle in the two sides.***

***24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.***

36.29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

*ring*, אֶל־הַטֹּבֵעֵת, always translated with the English word *ring*; found 48 times in the O.T.; again the number for 48, *dwelling place*.

**25 And they shall be eight boards,**

This seems to say that it will take a combination of two boards to make a corner. But be sure that there are eight boards on the west wall. The Tabernacle is 10 cubits wide. Six boards at a cubit and a half each equals 9 cubits. Eight board would make 12 cubits. So evidently two boards are connected in such a way so that they overlap by one cubit on each side.

**and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.**

36.30 under every board two sockets.

Entering the tabernacle is accomplished from the eastern end. In other words the tabernacle faces to the east, or the sun rising. So the west wall is the wall that is directly ahead as we enter. This wall has a total of eight boards. There is a peculiar means of installing the corner boards rings at the top and bottom. In whatever way that is to be accomplished it was to be this way at both corners.

**Bars, vss.26-29**

**26 And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle,**

**27 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.**

36.30 for the sides westward.

The two sides westward seems to refer to the north and south ends of this particular west wall.

*bars*, בָּרִיחַם, b<sup>e</sup>-ri-chim, masc. pl. noun, בָּרִיחַ, b<sup>e</sup>-ri-ach; fifteen times the Hebrew בָּרִיחַ, b<sup>e</sup>-ri-ach, translated *bars* is used with reference to the tabernacle; fifteen times, from Ex.26,26 – Nu.4.31, all having to do with the tabernacle; #15 for *rest*.

The phrase, *from the beginning*, is found 15 times in the New Testament. It is found in the gospel of John 4 times; in 1John 9 times; 2John twice (11 times in his epistles), for a total of 15 times, the number for rest.

The name, *Goshen*, is found only in the Old Testament a total of 15 times. Goshen is that place *within* Egypt where the people of God resided apart from the Egyptians.

The Hebrew, מְנוּחָה, m<sup>e</sup>-nu-chah, is translated with the noun, *rest* 15 times. (It is a participle twice, *resting*.)

So, there are five bars which go to every side, the north, south, and west walls. This makes a total of 15 bars. Five bars for the north wall. Five bars for the south wall. And five bars for the west wall. The next verse gives the configuration of the bars for each wall.

## 28 And the middle bar

*the middle*, הַתִּיכֹן, masc. noun, תִּוֶּן; KJV, *midst, amongst, within*.

Distinguishing this bar from the top bars and from the bottom bars. This tells us *which* bar; the middle bar.

### ***in the midst of the boards shall reach from end to end.***

36.33 And he made the middle bar to shoot through the boards from the one end to the other.

*in the midst*, בְּתוֹךְ, „same as above but prefixed with the preposition בְּ, by, in, with.

*shall reach & to shoot* are the same Hebrew root, בָּרַח; translated often *to flee*.

And this tells us where the *middle bar* shall be located on the boards; in the middle of the boards. So, the middle bar is place five cubits from the top and five cubits from the bottom. This bar is one bar which reaches from

one end of the wall all of the way to the other end. Like the other bars it shall be in rings of gold. (v.29)

The instructions given concerning the boards were such so that we understood that they stood, in relationship to one another, vertically. But the instructions given concerning the bars would teach us to consider them as laying horizontally. Since a single bar in the middle runs the entire length of each wall, and there are five bars per wall, then it must be that, to span the length of the wall, two bars are required at the top and bottom of the boards. So, three walls, five bars per wall equal a total of fifteen bars. Now, whether the bars are on the inside or the outside of the wall is not said.

**29 And thou shalt overlay the boards with gold, and make their rings of gold**

**for places for the bars** [the top, middle, and bottom bars]: **and thou shalt overlay**  
36.34 to be places

**the bars with gold.**

The shittim wood of the boards and the bars are overlaid with gold as the ark and the table of shewbread were. Rings of gold are installed into the boards to hold the bars in place.

**30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.**

*according to the fashion thereof, כְּמִשְׁפָּטוֹ; after the manner, according to the order, according to his charge, according to the sentence, according to the charge, according to the custom.*

**Vail, vss.31-35**

**31 ¶ And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:**

36.35 of cunning work

*cunning, חָשַׁב, cho-shev, Qal part. act. sing. masc. of חָשַׁב; KJV, to devise, think, purpose, imagine, count, impute, and to be cunning.*



As the fine-twined linen, which made up the innermost layer had cherubim woven into it with blue, purple, and scarlet, so also does the veil. This is called the second veil in the book of Hebrews. (He.9.3)

*Heb 9:3 And after the second veil, the tabernacle which is called the Holiest of all ...*

Christ is called the second man.

*1Co 15:47 The first man is of the earth, earthy: the second man is the Lord from heaven.*

This veil is a type for the flesh of Christ.

**32 And thou shalt hang it** [*give, נָתַן* v.33, i.e. the veil] **upon four pillars of shittim wood overlaid with gold: their hooks** [of the pillars] **shall be of gold, upon the four sockets of silver.**

36.36 cast for them

*pillars, דִּיעָמוֹד, masc. pl. noun, עָמוֹד, [g]am-mood; the verb עָמַד, to stand.*

*their hooks, הַוִּיקָהּ, masc. noun, וָ, vav; with a 3ppl. masc. suff. their; always tss. hooks (11, only in Exodus, and the construction of the tabernacle); #11 for judgment; v.37*

Notice the parallel between the veil being torn and the death of our Lord Jesus in the flesh.

*Mk.15.37 And Jesus cried with a loud voice, and gave up the ghost.  
38 And the veil of the temple was rent in twain from the top to the bottom.*

*He.10.19 ¶ Having therefore [on account of our sins no longer being remembered], brethren, boldness to enter into the holiest by the blood of Jesus,*

*20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh ... [by the offering of the body of Christ was made a new and living way.]*

The veil, and hanging (giving) it upon four pillars of shittim wood overlaid with gold, set upon silver sockets, the eleven occurrences of the hooks in Scripture, all show Christ's redemptive work: God come in the flesh, being delivered up to bear our judgment for sin.

***33 And thou shalt hang [give, ἵστη v.32] 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.***

Notice again that the veil falls directly beneath the gold and brass taches. These are the taches which fasten the two innermost layers to each other. It speaks of our Lord's subjection to the will of God and to the judgment of death (which is what, God justice against sin, our sin, not His.)

*Joh 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.*

*Lu 24:20 And how the chief priests and our rulers delivered him to be condemned [κρίμα, also, judged] to death, and have crucified him.*

The veil makes for a division in the tabernacle. Until Christ's death the way into the presence of God was not made *clear*.

*He.9.6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.  
7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:  
8 ¶ The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:*

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

11 But **Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;**

12 **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.**

It is at this place where Man, Deity, flesh, righteousness, law, judgment and exaltation converges; all in Jesus Christ

**34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy place.**

In the most holy place is to be placed the ark of the testimony, and upon it the mercy seat.

**35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.**

*without the vail* means outside the vail. So, 'not in this room' will be placed the other furniture that has been described so far. The furniture *not* in the most holy place are the table of shewbread and the candlestick.

**Door, vss.36, 37**

**36 And thou shalt make an hanging for the door of the tent (אֹהֶל),**

36.37 for the tabernacle door

**of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.**

*hanging*, מָסַךְ, ma-sak; KJV, *hanging* (16), *covering* (7), and *curtain* (1); a total of 24 times this Hebrew is found in the O.T.; **#24 for the priesthood; cf. v.37.**

*needle-*, רוּקָם, ro-qem, Qal part. act. sing. masc. of רוּקָם, ra-qam; KJV, *needlework, embroiderer, curiously wrought* (Ps.139.15)

לְמָסָךְ

**37 And thou shalt make for the hanging five pillars of shittim wood,**  
v.36

*hanging*, מָסַךְ, ma-sak; KJV, *hanging* (16), *covering* (7), and *curtain* (1); a total of 24 times this Hebrew is found in the O.T.; **#24 for the priesthood; cf. v.37.**

The number five being the number for grace.

**and overlay them with gold, and their hooks** [for these give pillars]  
v.32, 11 times

*their hooks*, וַיִּיקָם, masc. noun, וַ, vav; with a 3pl. masc. suff. *their*; always tss. *hooks* (**11**, only in Exodus, and the construction of the tabernacle); **#11 for judgment; v.32**

**shall be of gold: and thou shalt cast five sockets of brass for them.**

36.38 And the five pillars of it [referring to the door] with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass.

Perhaps 36.38 emphasizes the fact that it was overlaid with gold. In this case the tops and the sides were overlaid with gold.

Here is the door to the tent. It was wrought with needlework, but there is no description of that work other than it was of blue, purple, scarlet, and fine twined linen. There is no mention of cherubs in this door. The door will be hanged or suspended upon five posts that are made of shittim wood overlaid with gold by hooks (I suppose five). And those posts are set upon *brass* sockets.

This is the only door to the tabernacle. There is no other access into it but through this door. Scripture tells us that Jesus Christ is this door.

*Jn.10.7 Then said Jesus unto them again, Verily, verily, I say unto you, **I am the door of the sheep**. [What does this say, but that Jesus is the sheep's door. He is not the door for any other.]*

*8 All that ever came before me are thieves and robbers: but the sheep did not hear them.*

*9 **I am the door**: by me if any man [by context this says, any man that is a sheep!] enter in, he shall be saved, and shall go in and out, and find pasture. (Otherwise none may enter into eternal life. This concerns only the sheep.)*

This door was hanged or suspended upon the five posts which were set upon 5 brass sockets (not silver). He suffered in our place, by the grace of God, being lifted up on account of our sins, so that we might have eternal life.

*Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.*

*Jn.19.17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:*

*18 Where they crucified him, and two other with him, on either side one, and Jesus in the **midst**. (the twofold description of the bars: in the middle, between heaven and earth, and in the midst, between these two criminals)*

*19 ¶ And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.*

*Jn.3.14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up (ὑψόω, to be exalted):*

*15 That whosoever believeth in him should not perish, but have eternal life.*