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Exodus: Delivered By God, For God / Redemption; Atonement; Purity; Gentiles; Chosen People / Ex 27:9–21

The curtains, upheld by the silver bands and hooks, demonstrate the purity of Christ to the world while the silver bands and hooks reminds those inside of the price that was paid for entry.

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# Introduction

This morning we come to the final piece of the tabernacle that is given before the introduction of the priests clothing and directions on how the priests are to be set apart. Each of the items we have discussed thus far, the ark, the mercy seat, the table, lampstand, Tabernacle, altar, and today the courtyard stand before men as a testament of God. To the Israelites it stood as a reminder of the God who had delivered them from the bondage, chose them for Himself and desired to dwell with them. For us, each of these items has pointed forward in time to the coming of Christ, His life and His atoning work on the cross of Calvary. All ways in which God is presented before man, the priesthood however, is about man being presented before God and thus the reason for the shift after these verses.

Even though it is the final item that is to be mentioned, the court is still filled with imagery that reminded the Israelite of their redemption and reminds us of Christ.

One of the more difficult truths of Christianity for many people to deal with is its exclusivity, which is the reason we continuously witness attempt after attempt to strip this truth and remake it in the image of inclusivity, but scripture is clear, there is one and only one path and unfortunately there are few who will travel that path. The construction of the courtyard demonstrate this exclusivity for us by displaying the righteousness required to enter to the world.

However, at the same time, for those who have entered there is a picture to be seen of the redemption that provides the righteousness. The prophet

Isaiah wrote:

**Isaiah 61:10–11 LSB**

I will rejoice greatly in Yahweh;

My soul will rejoice in my God,

For He has clothed me with garments of salvation,

He has wrapped me with a robe of righteousness,

As a bridegroom decks himself with a headdress,

And as a bride adorns herself with her jewels.

For as the earth brings forth its branches,

And as a garden causes the things sown in it to branch out,

So Lord Yahweh will cause righteousness and praise

To branch out before all the nations.

This morning as we take a look at the courtyard of the tabernacle compound, the place where the people of God came to worship and meet with God, we will look at how the components demonstrate for us the righteousness required to enter and the redemption that provides that very righteousness. As we do so I would encourage you to recall the words of the Psalmist, David as he wrote regarding the court of the Lord:

**Psalm 100 LSB**

A Psalm of Thanksgiving.

Make a loud shout to Yahweh, all the earth.

Serve Yahweh with gladness;

Come before Him with joyful songs.

Know that Yahweh, He is God;

It is He who has made us, and not we ourselves;

*We are* His people and the sheep of His pasture.

Enter His gates with thanksgiving

*And* His courts with praise.

Give thanks to Him, bless His name.

For Yahweh is good;

His lovingkindness endures forever

And His faithfulness, generation unto generation.

Let us enter into the court of the Lord this morning with our text from Exodus 29 reading verses 9-19:

## Text

**Please stand for the reading of God's Holy, Inerrant, Infallible, Authoritative and Sufficient Word:**

**Exodus 27:9–19 LSB**

"You shall make the court of the tabernacle. On the south side *there shall be* hangings for the court of fine twisted linen one hundred cubits long for one side;

and its pillars *shall be* twenty, with their twenty bases of bronze; the hooks of the pillars and their bands *shall be* of silver.

"Likewise for the north side in length *there shall be* hangings one hundred *cubits* long, and its twenty pillars with their twenty bases of bronze; the hooks of the pillars and their bands *shall be* of silver.

"*For* the width of the court on the west side *shall be* hangings of fifty cubits *with* their ten pillars and their ten bases.

"The width of the court on the east side toward the sunrise *shall be* fifty cubits.

"The hangings for the *one side of the gate shall be* fifteen cubits *with* their three pillars and their three bases.

"And for the other side *shall be* hangings of fifteen cubits *with* their three pillars and their three bases.

"And as for the gate of the court *there shall be* a screen of twenty cubits, of blue and purple and scarlet *material* and fine twisted linen, the work of a weaver, *with* their four pillars and their four bases.

"All the pillars around the court shall be furnished with silver bands *with* their hooks of silver and their bases of bronze.

"The length of the court *shall be* one hundred cubits, and the width fifty throughout, and the height five cubits of fine twisted linen, and their bases of bronze.

"All the utensils of the tabernacle *used* in all its service, and all its pegs, and all the pegs of the court, *shall be* of bronze.

Father, grant us, through Thy spirit to help us rightly worship, forgetting the world and entering into your presence, the fullness of life that You give, and be refreshed, comforted and blessed. Grant us knowledge of Your goodness. Reveal for us through Your word, Christ, our Mediator, Brother, Interpreter, Branch, Lamb, that we may be drawn near with brotherly love and boldness. Remind us as we gather to worship that the veil has been torn and that we can enter the holiest place where we can receive in rich abundance the blessings that this day, the Lord's Day was designed to impart. Father may our hearts be guarded and protected against worldly thoughts or cares, our minds be filled with peace beyond comprehension, our meditations on Your word be sweet, our acts of worship filled with life and joy, that we would drink from the streams that flow from Your throne, our sustenance Your precious Word, our defence the shield of faith and our hearts be drawn closer to our blessed Lord and Savior, Jesus Christ, Father we ask these things in that very blessed name, Amen.

# The Linen Hangings

To anyone who approached the Israelite encampment from the outside would have witnessed the twelve tribes camped in an ordered fashion around a central rectangular area, drawing attention to this place as the focal point of not just their camp, but their entire lives. Over the top of the white wall the Tabernacle could be seen rising above all. The view would likely have instilled curiosity in an outsider who would have wanted to know about this central area. For the Israelite, however, the dwelling place of Yahweh stood as a perpetual reminder of God's provision, protection, and presence among His people. In stark contrast to the black goat hair tents of the people the first view that someone would have of the tabernacle compound would have been of the hangings made of pure white linen that would have surrounded this area.

The size of the court was impressive, on hundred cubits by fifty cubits (one hundred fifty feet by seventy five feet). The court was the place of worship, this is where, as we mentioned briefly last week, the rest of the people of God would come to offer their sacrifices and commune with God. The commands of God, given to Moses and recorded for us in the pages of scripture are very simple but the imagery and purpose is extremely powerful.

As a reminder, one of the pictures displayed for us regarding the materials and intricacy of the design, is that there is a decreasing amount of holiness on display the further one gets from the central or focal point of the entire compound, the space above the mercy seat and between the cherubim where God dwelt. The curtain wall represents the outer limits of His holiness in this compound, everything on the outside of the wall would have been of the profane, or ordinary.

The finely woven pure white linen of the hangings would have reminded the people, and told anyone who approached, of the righteousness that would have been required to enter. It would have stood as a testament to the exclusivity of belonging to this people and only those who had received the sign of the covenant of God were allowed to enter.

For us, here this morning, the righteousness that is displayed by the curtain reminds us of two things. Firstly, it reminds us of the righteous requirements of the law of God. That in order to approach God, even the

outer fringes, to be able to enter into His presence carries with it this high demand. This demand is one that we simply are incapable of meeting in and of ourselves.

Just as the walls of the tabernacle court stand in stark opposition to the world around them by the clear reminder of this high price of entry the Word of God stands today as a reminder of this high price, this requirement of perfection, in order to enter into the presence of the Most High. Any person hearing or reading the Bible should have no problem coming to this realization. Even apart from a full reading of scripture, in creation itself, this requirement is made known. Paul, writing to the church in Rome, wrote in Romans 1:18-20

**Romans 1:18–20 LSB**

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness,

because that which is known about God is evident within them; for God made it evident to them.

For since the creation of the world His invisible attributes, both His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

All around us we can see this reality of God's righteousness and our unrighteousness.

As we turn the pages of scripture, not only is it evident that we are unrighteous, unworthy to approach God, it also becomes evident that, not only can we not approach because of our unworthiness, we do not approach because of our inability. As we study the doctrines or teachings of grace found in the scripture we are confronted, repeatedly by the inability of man to come to God apart from God coming to us.

It all started the moment that Adam and Eve disobeyed in the garden. Think with me on that first encounter for a few moments. Genesis 3:1-7

**Genesis 3:1–7 LSB**

Now the serpent was more crafty than any beast of the field which Yahweh God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?"

And the woman said to the serpent, "From the fruit of the trees of the garden we may eat;

but from the fruit of the tree which is in the midst of the garden, God said, 'You shall not eat from it, and you shall not touch it, lest you die.'"

And the serpent said to the woman, "You surely will not die!

"For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil."

Then the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make *one* wise, so she took from its fruit and ate; and she gave also to her husband with her, and he ate.

And the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

Note the last verse, "they knew that they were naked: and they sewed fig leaves together and made themselves loin coverings". Contrast that with verse 25 of chapter 2, Genesis 2:25 "And the man and his wife were both naked and were not ashamed." As their eyes were opened and they realized that they had sinned, they knew that they were unrighteous. Lets look at the next couple of verses:

**Genesis 3:8–12 LSB**

Then they heard the sound of Yahweh God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of Yahweh God in the midst of the trees of the garden.

Yahweh God called to the man and said to him, "Where are you?"

And he said, "I heard the sound of You in the garden, and I was afraid because I was naked; so I hid."

And He said, "Who told you that you were naked? Have you eaten from the

tree of which I commanded you not to eat?"

And the man said, "The woman whom You gave to *be* with me, she gave to me from the tree, and I ate."

Adam and Eve, who would have once run to God, elated to walk with Him in the garden, now ran and hid, they were painful aware of their unworthiness and inability to enter into His presence. We are no different, sin, entering the world through the one man Adam, has corrupted all and this corruption is full. Our nature like that of Adam, is corrupted, and we run and hide. Scripture again brings this out to us repeatedly:

**Romans 3:9–18 LSB**

What then? Are we better? Not at all; for we have already charged that both Jews and Greeks are all under sin;

as it is written,

"THERE IS NONE RIGHTEOUS, NOT EVEN ONE;

THERE IS NONE WHO UNDERSTANDS,

THERE IS NONE WHO SEEKS FOR GOD;

ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME WORTHLESS;

THERE IS NONE WHO DOES GOOD,

THERE IS NOT EVEN ONE."

"THEIR THROAT IS AN OPEN TOMB,

WITH THEIR TONGUES THEY KEEP DECEIVING,"

"THE POISON OF ASPS IS UNDER THEIR LIPS";

"WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS";

"THEIR FEET ARE SWIFT TO SHED BLOOD,



DESTRUCTION AND MISERY ARE IN THEIR PATHS,

AND THE PATH OF PEACE THEY HAVE NOT KNOWN."

"THERE IS NO FEAR OF GOD BEFORE THEIR EYES."

Romans 3:21 "But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets,"

Romans 3:23 "for all have sinned and fall short of the glory of God,"

## The Gate of the Court

We could continue on pulling text after text, from all across scripture, that continuously demonstrate this truth, but I think we get the point. The pure white linen walls created three sides of the tabernacle courtyard, forcing anyone who desired to enter to the eastern wall. There they would have been confronted with a different curtain. In the middle of the fourth wall hung a curtain very different from all of the others, a curtain that was made of blue, purple, scarlet and fine white linen cloth. This was the ONLY way into the court.

In fact, as one studies the tabernacle, it should not go unnoticed that there is but one way to enter the compound, there is but one way to enter the Tabernacle and there is but one way to enter into the Holy of Holies, elevating this truth to the highest magnitude. Remember when we talked about the seraphim crying out Holy, Holy, Holy in Isaiah and how this is representative in Hebrew culture of the superlative level, this is the same imagery we see here in the three single points of entry, elevating that truth to the highest degree, the truth being that there is but one way, one door, one access to the presence of God. Further, if we examine the curtain detailed here with the curtains covering the entry into the Tabernacle and then into the Holy of Holies, we will see that all three are made of the same colors, blue, purple, crimson or scarlet and white. Celestial or Heavenly blue, Royal purple, blood stained Crimson and pure, perfect, righteous white.

In John 10:1-9, Jesus speaks of a door:

**John 10:1–9 LSB**

“Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber.

“But he who enters by the door is a shepherd of the sheep.

“To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out.

“When he brings all his own out, he goes ahead of them, and the sheep follow him because they know his voice.

“A stranger they will never follow, but will flee from him, because they do not know the voice of strangers.”

This figure of speech Jesus spoke to them, but they did not understand what those things were which He had been saying to them.

So Jesus said to them again, “Truly, truly, I say to you, I am the door of the sheep.

“All who came before Me are thieves and robbers, but the sheep did not hear them.

“I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture.

I want to make sure that each of us understands this truth, the truth that Jesus is THE DOOR, the only DOOR, later in John 14 He will tell His disciples that He is the way, but knowing that He is the door is not enough. Knowing that Jesus is the door, the entry point, the only way to enter, is exactly like believing, even the demons believe. One commentator, writing about this, writes:

**Gleanings in Exodus 7. Its Gate**

“It is not thinking about the Door, or believing that He is the Door, but entering the Door, that saves. Many need help right on this point. There are (figuratively speaking) crowds of semi-believers around the Gate. They believe it is the Gate, and the only one, but they do not take the step. They

are always saying, 'Let me hide myself in Thee,' instead of hiding, in Him once for all. Oh! why not dare to trust Him now, at once and forever? You say that you do not feel that He accepts you ... How can you, as long as you remain outside? Jesus makes no promise to the one who does not enter, but to the one who does. Enter in, and then, feeling or not, you may know that you are saved, because He says so. The Altar was inside the Gate, not outside. How, then, can you know that you are saved until you enter? Come, just as you are, in all your sinfulness, with no feeling, with no consciousness of any 'marks of grace,' and as a sinner believe in the sinner's Savior."

The question is, as this commentator so eloquently put it, is "why not dare to trust Him now, at once and forever?"

## The Redemption that Upholds

Once one enters through the gateway and into the tabernacle courtyard the view becomes altered, things look different behind the curtain. Inside, instead of the righteousness being a barrier that prevents access it becomes that which envelopes the individual, surrounding them and protecting them under the hedge of God's protection. The Israelites gathered here would have had the outside world hidden from their view so that they could focus on the matters of God. All around them the pure white linen curtains were upheld with pillars, likely made of acacia wood, although that is not specified and as such is apparently not to be of concern to us, with bands and hooks of silver and bases of bronze. The bases, formed of bronze would have again spoken of endurance and stability, a wall that was able to stand firm and remain. The hooks and bands of silver however, speak of something much different, these, being constructed of the material given in the offering of atonement, would have reminded the Israelites of the ransom paid for their redemption. AW Pink wrote "the redeemed Israelite who entered the court was shut in by walls of righteousness upheld by the tokens of redemption."

In Exodus 30, God commands Moses to take an offering of the people. We read in Exodus 30:11-16

### **Exodus 30:11-16 LSB**

Yahweh also spoke to Moses, saying,

“When you take a census of the sons of Israel to number them, then each one of them shall give a *price of atonement* for himself to Yahweh when you number them, so that there will be no plague among them when you number them.

“This is what everyone who is numbered shall give: half a shekel according to the shekel of the sanctuary (the shekel is twenty gerahs), half a shekel as a contribution to Yahweh.

“Everyone who is numbered, from twenty years old and over, shall give the contribution to Yahweh.

“The rich shall not pay more and the poor shall not pay less than the half shekel when you give the contribution to Yahweh to make atonement for your souls.

“And you shall take the atonement money from the sons of Israel and shall give it for the service of the tent of meeting, that it may be a remembrance for the sons of Israel before Yahweh, to make atonement for your souls.”

This offering, as we are told in Exodus 38 is the silver that provided the material for use in the Tabernacle and the court, we read in Exodus 38:25-28

**Exodus 38:25–28 LSB**

The silver of those of the congregation who were numbered was 100 talents and 1,775 shekels, according to the shekel of the sanctuary;

a beka a head (*that is*, half a shekel according to the shekel of the sanctuary), for each one who passed over to those who were numbered, from twenty years old and upward, for 603,550 men.

One hundred talents of silver were for casting the bases of the sanctuary and the bases of the veil; one hundred bases for one hundred talents, a talent for a base.

Of the 1,775 *shekels*, he made hooks for the pillars and overlaid their tops and made bands for them.

This price of atonement was the price of redemption and every time they

would enter they would see that this redemption is what upheld the righteousness that surrounded them, the righteousness they were granted so that they could enter into the court.

For us, these silver bands and hooks remind us of the same thing, only the payment that was made for our sins was done, not by us, but by Christ. We read in Romans 3:21-26

**Romans 3:21–26 LSB**

But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets,

even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

for all have sinned and fall short of the glory of God,

being justified as a gift by His grace through the redemption which is in Christ Jesus;

whom God displayed publicly as a propitiation in His blood through faith, for a demonstration of His righteousness, because in the forbearance of God He passed over the sins previously committed;

for the demonstration of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

The silver bands and hooks point us, as believers, toward a magnificent truth, a price has been paid for our redemption and that price is full, final and complete, that there is no other price that needs to be paid. As we continue to study through the doctrines of grace we will come to the doctrine regarding eternal security. A doctrine that teaches that our salvation is complete and everlasting, that there is no falling away that can occur for the one who has truly placed their faith in Christ.

Earlier we talked about Jesus words to the people in John 10 regarding the truth that He alone is the door, that there is no other way, later in that same chapter we find these words, words that should wrap us in a comforting blanket and remind us that we are in Him and there is no safer place, regardless of what is happening in this world. Jesus says:

**John 10:25–29 LSB**

Jesus answered them, "I told you, and you do not believe; the works that I do in My Father's name, these bear witness of Me.

"But you do not believe because you are not of My sheep.

"My sheep hear My voice, and I know them, and they follow Me;

and I give eternal life to them, and they will never perish—ever; and no one will snatch them out of My hand.

"My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of the Father's hand.

These words of Christ draw a definitive line, as His words do all throughout scripture, not in sand, but in stone, that divides those who are His from those who are not. Those surrounding Him that day were questioning Him regarding being the Christ. Those who were not His, did not believe, those who were not only believed but were given eternal life secured by the very hand of God.

It is absolutely true that there is a righteous requirement to enter into the presence of God, one that was forever fractured and broken as sin entered into the world through Adam, but through the redemptive work of Christ on Calvary's cross the Father imputes or gives or credits the righteousness of Christ to our account. This is why it is important to understand the truth that Christ was sinless, that He was truly God and truly man, by this alone is His sacrifice sufficient and because it is sufficient, you are forever secure. In Zechariah 3 we have the story of the Joshua the High Priest, in it Zechariah writes:

**Zechariah 3:3–7 LSB**

Now Joshua was clothed with filthy garments and standing before the angel.

And he answered and spoke to those who were standing before him, saying, "Remove the filthy garments from him." Again he said to him, "See, I have made your iniquity pass away from you and will clothe you with festal robes."

Then I said, "Let them put a clean turban on his head." So they put a clean turban on his head and clothed him with garments, while the angel of Yahweh was standing by.

And the angel of Yahweh testified to Joshua, saying,

"Thus says Yahweh of hosts, 'If you will walk in My ways and if you will keep the responsibility *given by Me*, then you will also render justice in My house and also keep My courts, and I will grant you access to walk among these who are standing *here*.

Believers have also been given a new set of garments, we have been given the clean festal robes and a clean turban, we have been clothed in righteousness, unlike Joshua, however, our garments remain unstained, not due to a work or effort of our own, but of Christ. AW Pink writes:

#### **Gleanings in Exodus 6. Its Hooks and Fillets**

There is an inseparable connection between Christ our Righteousness and Christ our Redeemer: these two must never be separated. Righteousness could never have been imputed to us unless the Lord Jesus had ransomed us by His blood.

#### **Gleanings in Exodus 6. Its Hooks and Fillets**

This is the blessed portion of every sinner who has fled to Christ for refuge. Because Christ was made sin for him, he has been made "the righteousness of God in Him" (2 Cor. 5:21). "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous" (Rom. 5:19). The Christian is vested with that which meets every requirement of God's holiness. What cause, then, has each believing reader to join with the writer in saying, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Isa. 61:10).

## Conclusion

As we have seen throughout the tabernacle's construction, every detail proclaims the holiness of God, the exclusivity of His way, and the redemption that He alone provides. The courtyard, with its linen hangings and singular entrance, stands as a stark reminder that there is only one way to enter into the presence of God. And just as the Israelites had to pass

through the one gate into the courtyard, so too must we enter through the one Door—Jesus Christ.

The world offers many paths, many so-called truths, and many means by which people attempt to approach God on their own terms. But the message of Scripture is unmistakable—there is but one way. The righteousness required to enter is not our own, for we have none; it is the righteousness of Christ alone, given to those who trust in Him.

And so, I leave you with this question: *Have you truly entered in?* Not simply acknowledged the gate, not merely admired it from a distance, but have you entered through Christ? Have you trusted fully in His atonement, resting in the redemption that upholds and surrounds all who are in Him?

This is not a question to consider lightly. It is the question upon which eternity hangs. Jesus Himself declared, *"I am the door; if anyone enters through Me, he will be saved."* (John 10:9). There is no other way.

Do not stand at a distance. Do not delay. Come, enter in—while the gate is open.