

Exodus 26 Commentary

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Summary Chart of The Book of Exodus	
DELIVERANCE FROM OPPRESSION	PREPARATION FOR WORSHIP
Redemption from Egypt Ex 1:1-18:27	Revelation from God Ex 19:1-40:38

Getting Israel Out of Egypt						Getting Egypt Out of Israel!			
Narration						Legislation			
Birth of Moses Ex 1-2	Call of Moses Ex 3-6	Conflict with Pharaoh Ex 7-10	Exodus from Egypt Ex 11-12	Red Sea Crossed Ex 13-15	Journey To Sinai Ex 16-18	Law Given Ex 19-24	Tent Plan Ex 25-31	Idol Worship Ex 32-34	Tent Built Ex 35-40
Subjection			Redemption			Instruction			
Suffering and Liberation of People of God			Guidance of God			Worship of God			
Moses and Burdens of Israel		Pharaoh and Plagues Upon Egypt		Red Sea Deliverance	Wilderness Provision	Sinai Instructions			
Bondage and Oppression			Deliverance and Provision			Law Pattern and Construction			
Israel in Egypt Ex 1:1-13:16			Israel to Sinai Ex 13:17-18:27			Israel at Sinai Ex 19:1-40:38			
God's People Enduring Bondage			God's Grace Revealed in Redemption			God's Glory Manifested in Worship			
Egypt 430 Years (15% of Exodus)			Wilderness 2 Months (30% of Exodus)			Mt Sinai 10 Months (55% of Exodus)			
From Groaning									To Glory!

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GENESIS	EXODUS
human effort and failure	divine power and triumph
word of promise	work of fulfillment
a people chosen	a people called
God's electing mercy	God's electing manner
revelation of nationality	realization of nationality

SUMMARY OF THE PENTATEUCH
(from Believer's Study Bible)

Exodus 26:1 "Moreover you shall make the tabernacle with ten curtains of fine twisted linen and blue and purple and scarlet material; you shall make them with cherubim, the work of a skillful workman.

NET Exodus 26:1 "The tabernacle itself you are to make with ten curtains of fine twisted linen and blue and purple and scarlet; you are to make them with cherubim that are the work of an artistic designer.

NLT Exodus 26:1 "Make the Tabernacle from ten curtains of finely woven linen. Decorate the curtains with blue, purple, and scarlet thread and with skillfully embroidered cherubim.

ESV Exodus 26:1 "Moreover, you shall make the tabernacle with ten curtains of fine twined linen and blue and purple and scarlet yarns; you shall make them with cherubim skillfully worked into them.

NIV Exodus 26:1 "Make the tabernacle with ten curtains of finely twisted linen and blue, purple and scarlet yarn, with cherubim worked into them by a skilled craftsman.

KJV Exodus 26:1 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.

LXE Exodus 26:1 And thou shalt make the tabernacle, ten curtains of fine linen spun, and blue and purple, and scarlet spun with cherubs; thou shalt make them with work of a weaver.

ASV Exodus 26:1 Moreover thou shalt make the tabernacle with ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the skilful workman shalt thou make them.

CSB Exodus 26:1 "You are to construct the tabernacle itself with 10 curtains. You must make them of finely spun linen, and blue, purple, and scarlet yarn, with a design of cherubim worked into them.

NKJ Exodus 26:1 "Moreover you shall make the tabernacle with ten curtains of fine woven linen and blue, purple, and scarlet thread; with artistic designs of cherubim you shall weave them.

NRS Exodus 26:1 Moreover you shall make the tabernacle with ten curtains of fine twisted linen, and blue, purple, and crimson yarns; you shall make them with cherubim skillfully worked into them.

YLT Exodus 26:1 'And thou dost make the tabernacle: ten curtains of twined linen, and blue, and purple, and scarlet; with cherubs, work of a designer, thou dost make them;

- **the tabernacle with ten curtains:** Ex 25:8 36:8-19 40:2,17-19 1Ch 17:1 21:29 Joh 1:14 2:21 Heb 8:2 Heb 9:9,23,24 Rev 21:3
- **fine twisted linen:** Ex 26:36 25:4 35:6,35 Rev 19:8
- **cherubim:** Ex 25:18
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

To help guide you through the study of this detailed chapter here is an **outline** (adapted from [David Guzik](#))

Exodus 26—Coverings and Curtains for the Tabernacle

A. Four sets of curtains for the tent itself [Ex 26:1–14]

1. The fine linen curtain (Ex 26:1–6)
2. The curtain made of goats' hair (Ex 26:7–13)
3. Two sets of coverings: ram skin dyed red, and badger skin (Ex 26:14)

B. The framing system for the tabernacle [Ex 26:15–30]

1. Boards for the sides of the tent (Ex 26:15–25)
2. Bars to join together the boards (Ex 26:26–30)

C. Two barriers: the veil and the screen [Ex 26:31–37]

1. The veil (Ex 26:31–33)
2. The arrangement of furniture in the two rooms of the tabernacle (Ex 26:34–35)
3. The screen for a door (Ex 26:36–37)

The detailed presentation of the **Tabernacle** (which takes more space than any other entity in the OT) is clear evidence that the perfect, holy God desires a personal relationship with sinful men and comes down to earth to demonstrate His compassion and love for our fallen race. The **Tabernacle** is the OT equivalent of **Immanuel, God with Us** (Mt 1:23+), which was ultimately fulfilled in the appearance of Jesus Christ Who came to earth to "tabernacle" with men (John 1:14YLT+) and to die as the sacrificial Lamb of God (Jn 1:29+) so that men might forever "tabernacle" with God in Heaven. John sums up the consummation of God's tabernacle among men writing "[Behold](#), the **tabernacle of God** is among men, and He will **dwell** among them, and they shall be His people, and God Himself **will be among them**" (Rev 21:3+) (See study of [Immanuel-Emmanuel](#)).

ESV Study Note gives a good summary of the **The Tabernacle Tent** (see diagram above) - The entire tent was 45 feet (13.7 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It was a wooden skeletal structure, overlaid with gold, with no solid roof or front wall (Ex. 26:15-29). Five wooden bars (overlaid with gold) passed through rings attached to each frame (Ex. 26:26-30).

Stephen Olford says "In seeking to interpret the **Tabernacle**, we must not dogmatize but humbly follow the method of the Holy Spirit as illustrated in the Epistle to the Hebrews. Referring there to the Tabernacle and the priesthood, He speaks of the 'shadow of heavenly things' (Hebrews 8:5); 'the patterns of things in the heavens' (Hebrews 9:23); 'the figures of the true' (Hebrews 9:24); 'a shadow of good things to come' (Hebrews 10:1). Thus it is clear that the Tabernacle was intended to signify spiritual realities. In other words, in the Tabernacle we see shadows, patterns, and figures of heavenly or spiritual things that are revealed in Christ."

Hebrews 8:5 who serve a **copy and shadow of the heavenly things**, just as Moses was warned by God when he was about to erect the tabernacle; for, "SEE," He says, "THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN."

Hebrews 9:23 Therefore it was necessary for **the copies of the things in the heavens** to be cleansed with these, but the heavenly things themselves with better sacrifices than these.

Hebrews 9:24 For Christ did not enter a holy place made with hands, **a mere copy of the true one**, but into heaven itself, now to appear in the presence of God for us;

Hebrews 10:1 For the Law, since it has only a **shadow of the good things to come** and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.

Robert Rayburn - These are the *boring* parts of the Bible only if you think it a small thing to draw near to God's throne, to find from him the forgiveness of your sins, to reaffirm your commitment to living according to his law, to find yourself already in heaven – at least in anticipation – and to look to him for light, direction, and guidance and for the provision of your daily bread. That is what the tabernacle was to God's people and what true worship is for us today. And in more ways than people realize that worship was very much what our worship is to be today. It needs to be said at the outset that some of the details of the translation that follows are far from clear (as is the case with the details of the design of Solomon's temple in Kings and Chronicles). A number of the technical terms used to describe the structure are not used elsewhere in the Hebrew Bible. The meaning of technical terms, in the nature of the case, is hard to preserve over time. In any case, the basic structure was not unlike that of a nomad or Bedouin home: an inner tent, corresponding to the women's section, an outer tent for the men, and an enclosure beyond that to hold the stock. The dimensions are, of course, much larger, as befits the Lord and the functions of this sanctuary. They would be doubled for Solomon's temple making a still much larger structure.

David Thompson - Now the actual sanctuary complex covered an area 150 feet long and 75 feet wide or 11,250 square feet. The sanctuary area was an enclosed courtyard that contained an inside tent. Inside this courtyard area was a tent that was 45 feet long and 15 feet wide (15 feet wide x 45 feet long x 15 feet high). Inside that tent was the lampstand, table of the bread of presence, the altar of incense and the Ark of the Covenant. God calls this place "the **tabernacle**" ([mishkan](#)). The particular meaning of this word is that this will be a place of habitation and dwelling presence of God. So this tent was going to be a very sacred tent because this would be the actual residence of God. When people would see this tabernacle, they would say God is there. God's presence is there. ([Sermon](#))

John Hannah - Chapter 26 focuses on the tabernacle that protected the three pieces of furniture (and also the altar of incense described in Ex 30:1-10). The portable building was 15' by 45' with a wooden framework at the sides, top, and back. Over the top and back of the structure were placed 10 curtains which served as a large tent. The tabernacle with its overarching tent was surrounded by a large courtyard (Ex 27:9-19). ([Bible Knowledge Commentary](#))

NIV Study Bible - The **tabernacle** represented God's royal tent. Its form and adornment (like those of the later temples that replaced it) marked it as a symbolic representation of the created cosmos over which God is sovereign as Creator and Lord. As such, it stood for the center of the cosmos from which the Creator reigns, the place where the heavenly and earthly realms converge. There God "lived" among his people (Immanuel, "God with us"), and his people could come near to him (see note on Ge

26:3). At this sanctuary Israel lived symbolically at the gate of Paradise—very near though still outside, awaiting the fulfillment of God's redemptive program (see Ex 26:31-35; Ge 3:24; see also Rev 21:1-22:6).

POSB - Introduction: note the magnitude of the following statement: the great Creator of the Universe—the Sovereign Lord and Majesty of all—wants to dwell among His people. God wants to dwell in a world...where many people ignore and scorn Him, where many people curse and deny Him, where many people have allowed sin to run rampant in their lives, where people have even killed His Son, His only Son, the Lord Jesus Christ. The picture of the Tabernacle reveals God taking steps to give man a personal relationship with Himself. In having the Tabernacle built, it is important to note: God was not cheapening Himself by dwelling among His people. God was not demeaning His holy character by associating with sinful men. God was not compromising His greatness by coming down to live with people. The truth is this: by coming to earth to live with people, God was revealing His great compassion and love for people. In fact, God was teaching His people two basic things through the Tabernacle: 1. God loved His people and wanted to be with them, wanted to dwell and live among them. 2. God had to be approached by His people in the right way, exactly as God dictated. ([Preacher's Outline & Sermon Bible – Exodus I](#))

NET Note - This chapter is given over to the details of the structure itself, the curtains, coverings, boards and walls and veil. The passage can be studied on one level for its function both practically and symbolically for Israel's worship. On another level it can be studied for its typology, for the tabernacle and many of its parts speak of Christ. For this one should see the commentaries. This to me is a humbling point. It is staggering to think that God would actually permit sinful people to build Him something that He would view as so sacred that He would actually choose to allow His special presence to be there. These Israelites had some real spiritual issues and spiritual problems. These were very sinful people. The fact that God would even have anything to do with sinful humanity whatsoever is totally amazing; let alone let that humanity build Him a structure where He would agree to make His presence known in. ([Exodus 26](#))

Moreover you shall make the tabernacle with ten curtains of fine twisted linen and blue and purple and scarlet material- Note that **Tabernacle** here refers to the **tent of meeting**, not the larger structure that includes the courtyard (Ex 27:9–19). **Tabernacle** is first in the Hebrew text for emphasis. These are the inside curtains that cover the wooden frame and from the outside would be invisible to the lay people (cf Ex 26:7). With this mixture of rich colors of blue, purple, and scarlet, the curtains were without doubt breathtaking. For comments on fine linen see Ex 25:4+.

It makes sense that God would begin from the inside out, from the most holy aspect. This set of curtains can only be seen from inside. [David Guzik](#) comments that "We approach the sanctuary from the outside in, but God builds the sanctuary from the inside out. He works in His people according to the same pattern."

Tabernacle (Dwelling) ([04908](#)) see notes below on [mishkan](#) and rendered in the Septuagint here with [skene](#) - tent, booth.

Comment - Chapter 26 gives the details for building the tabernacle itself. The word "tabernacle" comes from the Latin tabernaculum ("tent"), used in the Latin Vulgate to translate the Hebrew mishkan ("tent-dwelling"). The Hebrew word sometimes refers to the entire structure, including the larger area enclosed by curtains, as in Ex 25:9, and sometimes it refers to the smaller tent inside the larger area, as in Ex 26:1. Which one is intended is usually clarified by the context. (Handbook on Exodus)

Curtains ([03407](#)) (**yeriah** from **yara** - to quiver) denotes a hanging, a shelter. Since tents were made out of curtains, these two words are paralleled frequently in the OT. The ark of the covenant was viewed as dwelling within curtains (2 Samuel 7:2; 1 Chron. 17:1; RSV "tent").

Gilbrant - Primarily yerī'āh refers to the "curtains" of a tent and, in limited contexts, to the tent itself. Of its more than fifty occurrences, the majority appear in Exo. 26 and 36, where the tabernacle design is revealed, then constructed. There were ten linen "curtains" of blue, purple and scarlet, measuring twenty-eight times four cubits. They were to be woven. They were then to be linked into two sets of five curtains each. Covering the Tabernacle's interior were eleven curtains, each measuring thirty times four cubits. These curtains were waterproof, unlike the linen curtains. Exodus 36:8-17 records that Bezalel made these curtains. With the rest of the Tabernacle, the curtain sets were carried by the Gershonites as Israel journeyed (Num. 4:25). David later lamented that God's dwelling was within the "tent curtains," in stark contrast to his own palace of cedar (2 Sa 7:2). Curtains are symbolic of judgment, as curtains are destroyed (Jer. 4:20), sold (Jer 49:29) or lay unset because death has claimed the children who put them up (Jer 10:20). God's judgment makes tent curtains "tremble," according to Hab 3:7. Zion's tent curtains expand because of the work of Yahweh's rejected, suffering Servant (Isa. 54:2). The imagery is symbolic of family expansion, as new areas are prepared to accommodate descendants, a message of hope for the "barren one." The noun is used in similes in Ps 104:2, where the heavens are "stretched out like a curtain," and in SS 1:5, where the Shulamite is "black but lovely..."

like the curtains of Solomon." ([Complete Biblical Library Hebrew-English Dictionary](#))

Yeriah - 54x in 32v - curtain(23), curtains(28), tent curtains(3). Exod. 26:1; Exod. 26:2; Exod. 26:3; Exod. 26:4; Exod. 26:5; Exod. 26:6; Exod. 26:7; Exod. 26:8; Exod. 26:9; Exod. 26:10; Exod. 26:12; Exod. 26:13; Exod. 36:8; Exod. 36:9; Exod. 36:10; Exod. 36:11; Exod. 36:12; Exod. 36:13; Exod. 36:14; Exod. 36:15; Exod. 36:16; Exod. 36:17; Num. 4:25; 2 Sam. 7:2; 1 Chr. 17:1; Ps. 104:2; Cant. 1:5; Isa. 54:2; Jer. 4:20; Jer. 10:20; Jer. 49:29; Hab. 3:7

Psalm 104:2 = "Covering Yourself with light as with a cloak, Stretching out heaven like a tentcurtain."
This gives us the picture of the heavens as forming the "habitation" of God.

Spurgeon comments - Oriental princes put on their glorious apparel and then sit in state within curtains, and the Lord is spoken of under that image: but how far above all comprehension the figure must be lifted, since the robe is essential light, to which suns and moons owe their brightness, and the curtain is the azure sky studded with stars for gems. This is a substantial argument for the truth with which the psalmist commenced his song, "O Lord my God, thou art very great."

POSB - The first covering was made of ten linen curtains that served as the inside ceiling and walls (Exodus 26:1-6). This inner covering would be what the priests would see as they ministered in the Holy Place and in the Most Holy Place. To behold such a striking beauty was the greatest of privileges, a privilege that no one else would have. Each trip inside the Tabernacle was an experience beyond description. It was a trip into the presence of the God of Abraham, Isaac, and Jacob, into the presence of the LORD God Himself (Jehovah, Yahweh). The curtains symbolized purity and righteousness. The priest who entered into the Tabernacle never lost sight of God's character. As he looked up and studied the curtains, he saw the blue, purple, and scarlet yarn—all twisted and sewn together to make the linen. He knew what the colors meant: the blue represented the heavenly nature of God, the purple His kingly nature, and the scarlet His humility in receiving and accepting man through sacrifice. The priest was bound to be caught up in the worship of God, in all that God is. ([Preacher's Outline & Sermon Bible – Exodus I](#))

Bruckner notes that **finely twisted linen**, specifically, **blue, purple and scarlet** thread (NIV has "yarn") with slight variations, appears twenty-four times in Exodus 25–40. The result would be a regal tricolored cloth into which they wove, or worked in by some other method, the cherubim design. ([Exodus \(Understanding the Bible Commentary\)](#))

MacArthur - The beauty of these curtains could be seen only from the inside, the thick outer protective covering of goats' hair drapes, and ram and porpoise skins (Ex 26:14) hiding them from the view of anyone except the priests who entered. (MSB)

NET Note - S. R. Driver suggests that the curtains were made with threads dyed with these colors (Exodus, 280). Perhaps the colored threads were used for embroidering the cherubim in the curtains. ([Exodus 26](#))

THE CHERUBIM ON THE LINEN CURTAINS

You shall make them with cherubim, the work of a skillful workman - **Skillful workman** is literally "work of a designer". The Hebrew word for **skillful** is [chasab/hasab](#) which conveys the basic idea of employment of the mind in thinking activity, not so much to "understanding", but to the creating of new ideas. **Skillful workman** is repeatedly seen in the construction of the Tabernacle - Exod. 26:1; Exod. 26:31; Exod. 28:6; Exod. 28:15; Exod. 36:8; Exod. 36:35; Exod. 38:23; Exod. 39:3; Exod. 39:8

John Mackay adds this note on **skillful workman** - This was to be the work of a 'skilled craftsman' who differed from an 'embroiderer' (Ex 26:36) or an ordinary 'weaver' (Ex 39:27) in the degree of creative thought and interpretation he would bring to the task of portraying the cherubim....These figures represented the throne attendants of the sovereign lord. ([Exodus: A Mentor Commentary](#))

As we saw in the previous chapter the **cherubim** are intimately associated with the throne of God. Six times we see the phrase that God is "**enthroned above the cherubim**" - 2 Sa 6:2; 2 Ki. 19:15; 1 Chr. 13:6; Ps. 80:1; Ps. 99:1; Isa. 37:16 (cf Ezek 10:3). It is therefore fitting that this interior fine twisted linen curtain one could see cherubim all around, a picture of the scene in Heaven. In Ge 3:24 the **cherubim** performed the function to **guard the way to the Tree of Life**.

Currid - '**Cherubim**' are to be stitched on, or into, the curtains—these symbolize the very presence of God because cherubim are his most immediate attendants. The work is to be carried out by a 'skilful artisan'. The phrase literally means, 'a thoughtful / ingenious worker'. The point is that the sewing must be carried out by a particularly good craftsman, because it is very elaborate and detailed work. ([Exodus - EPSC](#))

ESV Study note has an interesting thought - When Adam and Eve are sent out of the garden, cherubim are placed at the entrance

to ensure that the couple do not eat from the tree of life in their fallen state (Gen. 3:22–24). Since the cherubim are incorporated on the curtains of the tabernacle and on the veil that separates the Most Holy Place where God will be present (Ex. 26:31), they may represent a similar warning.

John Trapp comments "Golden-winged images, made by God's special appointment, and set out of sight. Hence then is no warrant for the use of images in churches."

MacArthur - Cherubim, associated with the majestic glory and presence of God (cf. Eze 10:1–22), were appropriately woven into the tabernacle curtains and the veil for the Holy of Holies (Ex 26:1, 31),

J Ligon Duncan - There were to be four separate layers for the roof covering of this tabernacle, as described in verses 1 – 14. Those layers were linen, and then goat's hair, and then ram skins, and then porpoise leather. The lowest layer, only visible from the inside, was to be made of ten sheets of fine linen in different colors, decorated with the cherubim motif. They were sown together in paired sets of five, giving two long sheets. A skilled craftsman was commissioned to design the cherubim. The upper layers on top of that fine linen layer helped keep the interior cool and dry. The very coverings remind us of the nomad's home and, therefore, the temporary nature of this tent. Think of it. Think of God's condescension. His people are without a land. They are without a permanent home. And so He wanders with them in the tent of a nomad, along with them as a desert wanderer. **Think of the condescension of God.**

George Bush - Thou shalt make the tabernacle with ten curtains, &c. Heb. המשכן ham mishkan, the habitation. It will be observed, that as nothing is said of the frame-work of wood till we arrive at Ex 26:15, and yet the term '**tabernacle**' is here employed, the original משכן **mishkan** must be understood in somewhat of a restricted sense as denoting the inner set of curtains. From this is distinguished the second or goats' hair set, expressly called אהל **ohel**, a tent, and from both, the other two which are called simply by the more general term מכסה **mikseh**, covering. There is no doubt that the two first of these terms משכן mishkan and אהל **ohel** elsewhere occur as a designation of the whole tabernacle without special reference to its several parts, yet it is always important to notice the minutest shades of peculiarity in the use of Scriptural terms; and we shall see as we proceed, that the distinction now adverted to is amply supported. See [Note](#) on Ex. 40:19. The **ten curtains** which the sacred writer goes on to describe did not, as we have remarked above, form the whole envelope of the Tabernacle, but simply one set, of which there were four in all. Of these the **inner set**, here described, was by far the richest and most exquisite. They were made of the finest linen, dyed of the most beautiful colors, blue, purple, and scarlet, and **curiously embroidered all over with Cherubim**, as if it were intended to intimate that the beings which they represented were vitally interested in the great truths shadowed forth by the most recondite and central mysteries of the Tabernacle. This is evidently a relation too intimate to be sustained by angels (see 1 Peter 1:12), and therefore we are to look to men, men redeemed by the blood of the Lamb, for the substance of the symbol. But as the symbol points more especially to men in their saved and glorified state, there is less impropriety in giving them an angelic emblem, because they will then be raised to an angelic condition. Our Savior's words, Mark 12:25, 'They shall be as the angels in heaven,' we have no doubt when rightly understood go rather to identify than to assimilate the sons of the resurrection with the angels of heaven. **Fine twined linen**; by which is meant linen made of threads finely twisted in the process of spinning. Hence in the Hebrew canons it is said, 'Whosoever fine linen twisted is spoken of in the law, it must be six-double thread.' It is conjectured that this is the reason why this exquisite kind of linen, the Byss, is called שש shesh in the original, which properly signifies 'six.' ([Notes Critical and Practical on the Book of Exodus Volume 2](#) - Exodus 21-40)

Exodus 26:2 "The length of each curtain shall be twenty-eight cubits, and the width of each curtain four cubits; all the curtains shall have the same measurements.

NET Exodus 26:2 The length of each curtain is to be forty-two feet, and the width of each curtain is to be six feet— the same size for each of the curtains.

NLT Exodus 26:2 These ten curtains must all be exactly the same size-- 42 feet long and 6 feet wide.

ESV Exodus 26:2 The length of each curtain shall be twenty-eight cubits, and the breadth of each curtain four cubits; all the curtains shall be the same size.

NIV Exodus 26:2 All the curtains are to be the same size--twenty-eight cubits long and four cubits wide.

KJV Exodus 26:2 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.

LXE Exodus 26:2 The length of one curtain shall be eight and twenty cubits, and one curtain shall be the breadth of four cubits: there shall be the same measure to all the curtains.

ASV Exodus 26:2 The length of each curtain shall be eight and twenty cubits, and the breadth of each curtain four cubits: all the curtains shall have one measure.

CSB Exodus 26:2 The length of each curtain should be 42 feet, and the width of each curtain six feet; all the curtains are to have the same measurements.

NKJ Exodus 26:2 "The length of each curtain shall be twenty-eight cubits, and the width of each curtain four cubits. And every one of the curtains shall have the same measurements.

NRS Exodus 26:2 The length of each curtain shall be twenty-eight cubits, and the width of each curtain four cubits; all the curtains shall be of the same size.

YLT Exodus 26:2 the length of the one curtain is eight and twenty by the cubit, and the breadth of the one curtain four by the cubit, one measure is to all the curtains;

- **curtain:** Ex 26:7,8 Nu 4:25 2Sa 7:2 1Ch 17:1
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

THE INNERMOST CURTAIN

Keep in mind there are four layers and God begins with the curtain that is most interior, the curtain nearest the presence of God.

The length of each curtain shall be twenty-eight cubits And the width of each curtain four cubits. All the curtains shall have the same measurements. - NET = "The length of each curtain is to be forty-two feet, and the width of each curtain is to be six feet."

Thompson - So if we dangle a 42 foot long curtain over a 15 foot high and 15 foot wide structure, it ends up 3 feet short. If we divide the 3 feet in half, it ends up 18 inches short on each side. ([Sermon](#))

George Bush - **The length of one curtain shall be eight and twenty cubits, &c.** That is, about fourteen yards in breadth, and two in width. These ten curtains were to be formed into two separate hangings, five breadths in each, which were probably sewed together, while the two hangings were coupled by loops and golden clasps. With one of these large and gorgeous pieces of tapestry the Holy Place was covered, with whose dimensions it very exactly corresponded, and with the other the Most Holy. This was doubtless the reason of the twofold division. But as the Most Holy Place was only five yards long, there remained a surplus of five yards, which hung down on the west end of that room, being just sufficient to cover it. ([Notes Critical and Practical on the Book of Exodus Volume 2](#) - Exodus 21-40)

Exodus 26:3 "Five curtains shall be joined to one another, and the other five curtains shall be joined to one another.

NET Exodus 26:3 Five curtains are to be joined, one to another, and the other five curtains are to be joined, one to another.

NLT Exodus 26:3 Join five of these curtains together to make one long curtain, then join the other five into a second long curtain.

ESV Exodus 26:3 Five curtains shall be coupled to one another, and the other five curtains shall be coupled to one another.

NIV Exodus 26:3 Join five of the curtains together, and do the same with the other five.

KJV Exodus 26:3 The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another.

LXE Exodus 26:3 And the five curtains shall be joined one to another, and the other five curtains shall be closely connected the one with the other.

ASV Exodus 26:3 Five curtains shall be coupled together one to another; and the other five curtains shall be coupled one to another.

CSB Exodus 26:3 Five of the curtains should be joined together, and the other five curtains joined together.

NKJ Exodus 26:3 "Five curtains shall be coupled to one another, and the other five curtains shall be coupled

to one another.

NRS Exodus 26:3 Five curtains shall be joined to one another; and the other five curtains shall be joined to one another.

YLT Exodus 26:3 five of the curtains are joining one unto another, and five curtains are joining one to another.

- coupled together: Ex 26:9 36:10 Joh 17:21 1Co 12:4,12-27 Eph 2:21,22 4:3-6,16 Col 2:2,19
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

JOINING THE TEN INNER CURTAINS ONE TO ANOTHER

Five curtains shall be joined to one another and the other five curtains shall be joined to one another- NLT says "Join five of these curtains together to make one long curtain, then join the other five into a second long curtain." The Hebrew of **joined to one another** is literally "*a woman to her sister*," an idiom meaning **'the one...the other'**. This reason for the feminine gender of to express "one to another" is selected because "**curtains**" is a feminine noun. The picture is of two groups of five curtains joined together to make two sets of long curtains, each set being about 42 feet long and 30 feet wide.

How were they joined to one another? Most commentators feel they were sewn together but the text does not specifically state this detail.

John Hannah - When the long edges of 5 of the curtains were joined together the newly formed curtain measured 30' by 42'. With the next set of 5 curtains (CURTAINS OF GOATS' HAIR), the 10 together (fastened by 50 gold clasps on the edge of each of the adjoining two sets) measured 60' by 42'. The 60' width (10 curtains each 6' wide), then enabled the curtains to cover the top of the tabernacle (45' long) and the back (15' high). The 42' (the length of each curtain) extended over the top of the tabernacle (15' wide) and down each side (15' high) to within 18" (one cubit) of the ground. (Bible Knowledge Commentary)

Thompson - We may suspect that each of the sets would measure 42 feet long or tall by 60 feet wide. This was to become one continuous awning or pavilion. ([Sermon](#))

Exodus 26:4 "You shall make loops of blue on the edge of the outermost curtain in the first set, and likewise you shall make them on the edge of the curtain that is outermost in the second set.

NET Exodus 26:4 You are to make loops of blue material along the edge of the end curtain in one set, and in the same way you are to make loops in the outer edge of the end curtain in the second set.

NLT Exodus 26:4 Put loops of blue yarn along the edge of the last curtain in each set.

ESV Exodus 26:4 And you shall make loops of blue on the edge of the outermost curtain in the first set. Likewise you shall make loops on the edge of the outermost curtain in the second set.

NIV Exodus 26:4 Make loops of blue material along the edge of the end curtain in one set, and do the same with the end curtain in the other set.

KJV Exodus 26:4 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.

LXE Exodus 26:4 And thou shalt make for them loops of blue on the edge of one curtain, on one side for the coupling, and so shalt thou make on the edge of the outer curtain for the second coupling.

ASV Exodus 26:4 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 edge of the curtain that is outmost in the second coupling.

CSB Exodus 26:4 Make loops of blue yarn on the edge of the last curtain in the first set, and do the same on the edge of the outermost curtain in the second set.

NKJ Exodus 26:4 "And you shall make loops of blue yarn on the edge of the curtain on the selvedge of one set, and likewise you shall do on the outer edge of the other curtain of the second set.

NRS Exodus 26:4 You shall make loops of blue on the edge of the outermost curtain in the first set; and likewise you shall make loops on the edge of the outermost curtain in the second set.

YLT Exodus 26:4 'And thou hast made loops of blue upon the edge of the one curtain, at the end in the joining; and so thou makest in the edge of the outermost curtain, in the joining of the second.

- **loops of blue:** Ex 26:5,10,11 36:11,12,17
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

You shall make loops of blue on the edge of the outermost curtain in the first set, and likewise you shall make them on the edge of the curtain that is outermost in the second set. - NLT shortens it "Put loops of blue yarn along the edge of the last curtain in each set." Both sets of joined curtains are to have loops of blue on the edge.

Thompson - The obvious purpose of the **loops** is to join things together. Since they are blue, they are heavenly in origin. ([Sermon](#))

Faith Life Study Bible on **loops** - **Loops** were added to the edge of the curtains in order to hold the clasps that would connect the panels to one another. The row of loops and clasps would then be draped over the tent poles.

Loops ([03924](#))(**lula'oth**) is a feminine noun always in the plural and describes loops of cloth made to fasten the curtains of the Tabernacle together with clasps through them. **DBL Hebrew** says this is "a cord curved and closed on the bottom end of a curtain acting as a fastener or binder when used with other fastening devices."

Lula'oth - 13x in 7v - Exod. 26:4; Exod. 26:5; Exod. 26:10; Exod. 26:11; Exod. 36:11; Exod. 36:12; Exod. 36:17

George Bush - **And thou shalt make loops of blue.** That is, of blue tape. These loops did not themselves interlace with each other, and thus connect the curtains, but they were brought near together and then coupled by the 'taches' or clasps. As to the precise manner in which this coupling was effected we are thrown upon our own conjectures. Horsley's account of it is as follows, (Bibl. Crit. vol. 1. p. 103): 'Since the two sheets were fastened together, whenever the Tabernacle was set up by the loops and the hooks, and there were fifty hooks upon each sheet, but only fifty hooks in all, it is obvious that one hook must have served each pair of loops. And this is remarked by all commentators. But how this was effected, I have nowhere found explained in an intelligible manner. I think it must have been thus. The fifty hooks were all set upon one sheet. Each hook was set immediately behind a loop. Then the loop immediately before the hook was passed through the opposite loop on the other sheet, and being drawn back, was hitched upon the hook behind it. Thus the edge of the sheet on which the hooks were not set, would be made to lap a little over the edge of the other, and a close, firm, neat joining would be formed.' The coupling of the two main hangings together in this manner made it, as it were, 'one tabernacle' (משכן), i. e. one continuous awning or pavilion. It was such, moreover or rather is spoken of as such, independent of the wood work, which is subsequently mentioned. ([Notes Critical and Practical on the Book of Exodus Volume 2](#) - Exodus 21-40)

Exodus 26:5 "You shall make fifty loops in the one curtain, and you shall make fifty loops on the edge of the curtain that is in the second set; the loops shall be opposite each other.

NET Exodus 26:5 You are to make fifty loops on the one curtain, and you are to make fifty loops on the end curtain which is on the second set, so that the loops are opposite one to another.

NLT Exodus 26:5 The fifty loops along the edge of one curtain are to match the fifty loops along the edge of the other curtain.

ESV Exodus 26:5 Fifty loops you shall make on the one curtain, and fifty loops you shall make on the edge of the curtain that is in the second set; the loops shall be opposite one another.

NIV Exodus 26:5 Make fifty loops on one curtain and fifty loops on the end curtain of the other set, with the loops opposite each other.

KJV Exodus 26:5 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.

LXE Exodus 26:5 Fifty loops shalt thou make for one curtain, and fifty loops shalt thou make on the part of the curtain answering to the coupling of the second, opposite each other, corresponding to each other at each point.

ASV Exodus 26:5 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 second coupling; the loops shall be opposite one to another.

CSB Exodus 26:5 Make 50 loops on the one curtain and make 50 loops on the edge of the curtain in the second set, so that the loops line up together.

NKJ Exodus 26:5 "Fifty loops you shall make in the one curtain, and fifty loops you shall make on the edge of the curtain that is on the end of the second set, that the loops may be clasped to one another.

NRS Exodus 26:5 You shall make fifty loops on the one curtain, and you shall make fifty loops on the edge of the curtain that is in the second set; the loops shall be opposite one another.

YLT Exodus 26:5 fifty loops thou dost make in the one curtain, and fifty loops thou dost make in the edge of the curtain which is in the joining of the second, causing the loops to take hold one unto another;

- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

You shall make fifty loops (lula'oth) in the one curtain, and you shall make fifty loops on the edge of the curtain that is in the second set; the loops shall be opposite each other - NLT = "The fifty loops along the edge of one curtain are to match the fifty loops along the edge of the other curtain."

Thompson -Each of the 10 sets is to contain 50 loops. 50 loops along the 42 foot edge would mean there would be a loop about every 10 inches. These curtains were not to be sown together, but joined together by these loops. ([Sermon](#))

Exodus 26:6 "You shall make fifty clasps of gold, and join the curtains to one another with the clasps so that the tabernacle will be a unit.

NET Exodus 26:6 You are to make fifty gold clasps and join the curtains together with the clasps, so that the tabernacle is a unit.

NLT Exodus 26:6 Then make fifty gold clasps and fasten the long curtains together with the clasps. In this way, the Tabernacle will be made of one continuous piece.

ESV Exodus 26:6 And you shall make fifty clasps of gold, and couple the curtains one to the other with the clasps, so that the tabernacle may be a single whole.

NIV Exodus 26:6 Then make fifty gold clasps and use them to fasten the curtains together so that the tabernacle is a unit.

KJV Exodus 26:6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

LXE Exodus 26:6 And thou shalt make fifty golden rings; and thou shalt join the curtains to each other with the rings, and it shall be one tabernacle.

ASV Exodus 26:6 And thou shalt make fifty clasps of gold, and couple the curtains one to another with the clasps: and the tabernacle shall be one whole.

CSB Exodus 26:6 Also make 50 gold clasps and join the curtains together with the clasps, so that the tabernacle may be a single unit.

NKJ Exodus 26:6 "And you shall make fifty clasps of gold, and couple the curtains together with the clasps, so that it may be one tabernacle.

NRS Exodus 26:6 You shall make fifty clasps of gold, and join the curtains to one another with the clasps, so that the tabernacle may be one whole.

YLT Exodus 26:6 and thou hast made fifty hooks of gold, and hast joined the curtains one to another by the hooks, and the tabernacle hath been one.

- **gold:** Ex 26:11,33 35:11 36:13,18 39:33
- **one tabernacle:** Eph 1:22,23 4:16 1Pe 2:4,5
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

You shall make fifty clasps of gold, and join the curtains to one another with the clasps so that the tabernacle will be a unit - Note that these clasps are made of gold because of the nearness to the Holy of Holies, whereas the clasps in Ex 26:11 are

made of bronze for they are less intimately associated with the Holy of Holies.

Thompson - Each set of curtains is to be joined together by 50 **clasps of gold**. About every 10 inches there were these special **gold** joining rings. It must be assumed that these rings had some opening to hook the loops into [Sermon](#)

So that the tabernacle will be a unit- **NLT** = "the Tabernacle will be made of one continuous piece."

Faith Life Study Bible explains that "All ten of these curtains were to be attached to one another to form one large curtain. While this would help keep each individual panel in place, it would make the tent very difficult to move due it is sheer size and weight."

Exodus 26:7 "Then you shall make curtains of goats' hair for a tent over the tabernacle; you shall make eleven curtains in all.

NET Exodus 26:7 "You are to make curtains of goats' hair for a tent over the tabernacle; you are to make eleven curtains.

NLT Exodus 26:7 "Make eleven curtains of goat-hair cloth to serve as a tent covering for the Tabernacle.

ESV Exodus 26:7 "You shall also make curtains of goats' hair for a tent over the tabernacle; eleven curtains shall you make.

NIV Exodus 26:7 "Make curtains of goat hair for the tent over the tabernacle--eleven altogether.

KJV Exodus 26:7 And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make.

LXE Exodus 26:7 And thou shalt make for a covering of the tabernacle skins with the hair on, thou shalt make them eleven skins.

ASV Exodus 26:7 And thou shalt make curtains of goats' hair for a tent over the tabernacle: eleven curtains shalt thou make them.

CSB Exodus 26:7 "You are to make curtains of goat hair for a tent over the tabernacle; make 11 of these curtains.

NKJ Exodus 26:7 "You shall also make curtains of goats' hair, to be a tent over the tabernacle. You shall make eleven curtains.

NRS Exodus 26:7 You shall also make curtains of goats' hair for a tent over the tabernacle; you shall make eleven curtains.

YLT Exodus 26:7 'And thou hast made curtains of goats' hair, for a tent over the tabernacle; thou dost make eleven curtains:

- **curtains:** Ex 35:26 36:14-18 Nu 4:25 Ps 45:13 1Pe 3:4 5:5
- **goats' hair:** Ex 25:4 35:6,23 Nu 31:20
- **a:** Ex 26:14 Isa 4:5
- **eleven:** Ex 26:1,9,12
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

GOATS' HAIR CURTAINS **(Exodus 26:7-13)**

There are 4 layers of "curtains" around the Tabernacle,

1. the inner fine linen curtains (Exodus 26:1-6),
2. next layer a curtain of goat's skin (Exodus 26:7-13)
3. next outer is ram's skin dyed red (Exodus 26:14).
4. lastly porpoise skins as the outermost "curtain" (Exodus 26:14).

Then you shall make curtains of goats' hair for a tent over the tabernacle- For **goats' hair** see commentary on Ex 25:4. **Goats' hair** was a black weather-resistant material still used today by bedouins in tent-making. Note that is not the goats skin, but the goats'

hair which is collected and spun into a type of wool which is then woven into 11 separate curtains. This curtain would serve in a sense as a "for a tent over the tabernacle". The goats' hair curtain is larger than the linen covering, so that it entirely covered it. The fine linen curtain is 42' long x 6' wide whereas the individual goat hair curtains are 45' long and 6' wide.

Thompson - A curtain of goat hair was to be made for a tent over the tabernacle. Now the goat hair curtains were black weather-resistant curtains that are still used today by Bedouins (See [Goat's Hair Tent of the Nomads](#) - interesting). They block out the sun and the heat. These goat hair curtains would hide and protect the brilliant colors of the inner curtains and the costly pieces of furniture in the tabernacle. Rather than ten, the number would be eleven curtains. This extra curtain would enable it to drape over the back and the front. ([Sermon](#))

George Bush - Curtains of goats' hair. The nature of this material, as a coarse kind of camlet, we have already considered, Ex 25:4. The curtains made of it were designed as a protection to the finer fabric of the inner set, which seems to be more especially alluded to in the term 'tabernacle'—a sense confirmed by the usage of the Heb. מִשְׁכָּן before remarked upon. There was one more piece of this camlet covering than of the linen, and it was also two cubits, or a yard, longer. The breadth of each piece was the same as that of the former, but as there was one more of the camlet than of the linen, it made the whole covering when coupled together two yards longer and one yard broader than the interior one. For this reason it hung down near to the bottom of the side-walls, and one yard in front over the entrance, which part of it was ordinarily doubled back. The coupling of the parts was managed in the same way as that of the other, except that one division consisted of five pieces and the other six, and in this instance the taches were of brass instead of gold. ([Notes Critical and Practical on the Book of Exodus Volume 2](#) - Exodus 21-40)

You shall make eleven curtains in all - These curtains would be sown together. The number of goats'-hair curtains is eleven, compared with ten of the linen ones.

Currid - The precious linen decorated with cherubim can be seen from the inside by worshippers, but the less costly goats' hair layer is not open to the eye. The Hebrews are to make 'eleven curtains'—that is, one more than the number of linen curtains—the explanation for this is given in the next few verses.

NET - This chapter will show that there were two sets of curtains and two sets of coverings (FOUR LAYERS IN ALL) that went over the wood building to make the tabernacle or dwelling place. The curtains of fine linen described above could be seen only by the priests from inside. Above that was the curtain of goats' hair. Then over that were the coverings, an inner covering of rams' skins dyed red and an outer covering of hides of fine leather. The movement is from the inside to the outside because it is God's dwelling place; the approach of the worshiper would be the opposite. The pure linen represented the righteousness of God, guarded by the embroidered cherubim; the curtain of goats' hair was a reminder of sin through the daily sin offering of a goat; the covering of rams' skins dyed red was a reminder of the sacrifice and the priestly ministry set apart by blood, and the outer covering marked the separation between God and the world. These are the interpretations set forth by Kaiser; others vary, but not greatly (see W. C. Kaiser, Jr., "Exodus," EBC 2:459).

Tent (0168)(ohel) describes a literal tent inhabited by [nomadic](#) peoples (those who have no fixed home and travel from place to place depending on seasons and other conditions - in Exodus depending primarily on the movement of God's [Shekinah glory cloud](#) which served to direct their journey)

W E Vine - First, this word refers to the mobile structure called a "tent." This is its meaning in Gen. 4:20: "And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle." These are what nomadic Bedouins normally live in. "Tents" can also be used as housing for animals: "They smote also the tents of cattle [nasb, "those who owned"], and carried away sheep and camels in abundance ..." (2 Chron. 14:15). Soldiers lived in "tents" during military campaigns (1 Sam. 17:54). A "tent" was pitched on top of a house so everyone could see that Absalom went in to his father's concubines (2 Sam. 16:22). This constituted an open rejection of David's dominion and a declaration that he (Absalom) was claiming the throne.

Second, the word is a synonym for "home, dwelling," and "habitation." This emphasis is especially evident in Judg. 19:9: "... Behold, the day groweth to an end, lodge here, that thine heart may be merry; and tomorrow get you early on your way, that thou mayest go home." This meaning appears in the phrase "to your tents": "We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel" (2 Sam. 20:1). The "tabernacle" ("tent") of David, therefore, is his dwelling place or palace (Isa. 16:5). Similarly, the "tabernacle" ("tent") of the daughter of Zion is Israel's capital, or what Israel inhabits, Jerusalem (Lam. 2:4).

Third, 'ohel may represent those who dwell in the dwellings of a given area or who form a unit of people. Thus the "tents" of Judah are her inhabitants: "The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah" (Zech. 12:7; cf. Psa. 83:6). Bedouin "tents" today (as in the past) are constructed of strong black cloth of woven goat's hair. They are shaped variously. The women pitch them by stretching the cloth over poles and tying it down with cords of goat's hair or hemp. Wooden mallets are used to drive the tent pegs into the ground (Judges 4:21). Sometimes the structure is divided in order to separate families or to separate animals from people (2 Chron. 14:15).

The back of the "tent" is closed and the front open. The door is made by turning back the fold where the two ends of the cloth meet (Gen. 18:1). The "tent" and all its contents are transported on the back of a single pack animal. Richer people cover the floor with mats of various materials. A chief or sheikh may have several "tents", one for himself and his guest(s), another for his wives and other females in his immediate family, and still another for the animals (Gen. 31:33).

Before the construction of the **tabernacle** Moses pitched a "tent" outside the camp (Ex 33:7). There he met with God. The "tent" outside the camp persisted as a living institution for only a short period after the construction of the tabernacle and before the departure from Sinai (Nu 11:16ff.; Nu 12:4ff.). Eventually the ark of the covenant was moved into the tabernacle (Exod. 40:21) where the Lord met with Moses and spoke to Israel (Ex 29:42). This structure is called the tent of meeting inasmuch as it contained the ark of the covenant and the tables of testimony (Num. 9:15). As the tent of meeting it was the place where God met with His people through Moses (or the high priest) and revealed His will to them (1 Sam. 2:22). ([Vine's Expository Dictionary of Old Testament and New Testament Words](#) - online)

Gilbrant - This noun occurs 340 times in the Hebrew Bible. It means "tent." There are a variety of types of tents, all falling under this umbrella rubric. This is a common Semitic noun, occurring in most Semitic languages and Egyptian. Some cognates represent expanded social groupings. In Arabic, the cognate 'ahl means "clan," those who live in the same tent. Many scholars hold that the Akkadian word for "city," alu, is the (linguistically expected) contraction of the proto-Semitic root which becomes 'ōhel in Hebrew.

During the nomadic prehistory of the Hebrews, tents were the physical structures around which society was organized. There is nothing surprising in idiomatic survivors of tent compounds in Israelite society after the vast bulk of the population had become sedentary, living in permanent housing. The majority of the occurrences of the word are to be understood literally, dealing with historical epochs or societal elements who lived in tents.

Reference to a woman's tent (Judg. 4:17) probably reflects a frequent type of nomadic organization, in which a male has a number of wives, each with their own tent, arranged in a compound.

The tent pitched for Absalom to have intercourse with his father's concubines on the roof of the palace after his usurpation of the throne (2 Sam. 16:22) symbolically captures the imagery of marriage. Taking a woman into the bridal tent is tantamount to making that woman a part of one's household, a part of one's possessions.

There are a number of expressions which are remnants of a period of nomadic life, surviving as linguistically "frozen" phrases. The cry of the northern leaders at the asinine declaration of Rehoboam upon his ascension to mercilessly oppress his subjects was, "To your tents, O Israel..." a phrase which modern scholars can only guess as to the depth of the symbolism involved (1 Ki. 12:16). Battles end when troops have "fled to their own tent" (2 Ki. 14:12).

In a literal vein, invading troops did encamp in tents (Jer. 37:10). Job frequently speaks of tents as being one's dwelling (e.g., shalom ["peace"] dwells within, 5:24; wickedness ['awlah] dwells within, 11:14), though it is clear he and his family live in permanent structures (1:4, 13f).

Nearly half (182) of the occurrences of 'ōhel refer to the tent of Yahweh. The tabernacle was a tent, referred to by a number of titles, as "the tent of meeting," "testimony" or "Yahweh." It is also referred to as "the house of the tent" (1 Chr. 9:23). Its partitions were cloth and supports primarily wooden, as one would expect. Its gradation of materials in terms of cost corresponded with the gradations of closeness (and thus, ritual purity) to the holy of holies. More distant building materials were the more common, the types of things one would expect to find in a tent.

The tent of meeting served as a prototype for the temple. David's establishment of a fixed tent in Jerusalem (which earlier had been shared by the tribes, 2 Sam. 7:6f) was a move to consolidate both political and religious power in his capital. This tent contained the altar, which Joab clung to in hopes of gaining asylum (1 Ki. 2:28ff; also see Ps. 27:5). In the wilderness, the tabernacle served as a place where the glory of Yahweh could be manifested. The references are found almost exclusively in contexts involving Moses (e.g., Exo. 33:10f). ([Complete Biblical Library Greek-English Dictionary](#))

Ohel - 344x in 313v - home(1), owned(1), side pillar(1), tent(285), tents(56). Gen. 4:20; Gen. 9:21; Gen. 9:27; Gen. 12:8; Gen. 13:3; Gen. 13:5; Gen. 18:1; Gen. 18:2; Gen. 18:6; Gen. 18:9; Gen. 18:10; Gen. 24:67; Gen. 25:27; Gen. 26:25; Gen. 31:25; Gen. 31:33; Gen. 31:34; Gen. 33:19; Gen. 35:21; Exod. 16:16; Exod. 18:7; Exod. 26:7; Exod. 26:9; Exod. 26:11; Exod. 26:12; Exod. 26:13; Exod. 26:14; Exod. 26:36; Exod. 27:21; Exod. 28:43; Exod. 29:4; Exod. 29:10; Exod. 29:11; Exod. 29:30; Exod. 29:32; Exod. 29:42; Exod. 29:44; Exod. 30:16; Exod. 30:18; Exod. 30:20; Exod. 30:26; Exod. 30:36; Exod. 31:7; Exod. 33:7; Exod. 33:8; Exod. 33:9;

Exod. 33:10; Exod. 33:11; Exod. 35:11; Exod. 35:21; Exod. 36:14; Exod. 36:18; Exod. 36:19; Exod. 36:37; Exod. 38:8; Exod. 38:30; Exod. 39:32; Exod. 39:33; Exod. 39:38; Exod. 39:40; Exod. 40:2; Exod. 40:6; Exod. 40:7; Exod. 40:12; Exod. 40:19; Exod. 40:22; Exod. 40:24; Exod. 40:26; Exod. 40:29; Exod. 40:30; Exod. 40:32; Exod. 40:34; Exod. 40:35; Lev. 1:1; Lev. 1:3; Lev. 1:5; Lev. 3:2; Lev. 3:8; Lev. 3:13; Lev. 4:4; Lev. 4:5; Lev. 4:7; Lev. 4:14; Lev. 4:16; Lev. 4:18; Lev. 6:16; Lev. 6:26; Lev. 6:30; Lev. 8:3; Lev. 8:4; Lev. 8:31; Lev. 8:33; Lev. 8:35; Lev. 9:5; Lev. 9:23; Lev. 10:7; Lev. 10:9; Lev. 12:6; Lev. 14:8; Lev. 14:11; Lev. 14:23; Lev. 15:14; Lev. 15:29; Lev. 16:7; Lev. 16:16; Lev. 16:17; Lev. 16:20; Lev. 16:23; Lev. 16:33; Lev. 17:4; Lev. 17:5; Lev. 17:6; Lev. 17:9; Lev. 19:21; Lev. 24:3; Num. 1:1; Num. 2:2; Num. 2:17; Num. 3:7; Num. 3:8; Num. 3:25; Num. 3:38; Num. 4:3; Num. 4:4; Num. 4:15; Num. 4:23; Num. 4:25; Num. 4:28; Num. 4:30; Num. 4:31; Num. 4:33; Num. 4:35; Num. 4:37; Num. 4:39; Num. 4:41; Num. 4:43; Num. 4:47; Num. 6:10; Num. 6:13; Num. 6:18; Num. 7:5; Num. 7:89; Num. 8:9; Num. 8:15; Num. 8:19; Num. 8:22; Num. 8:24; Num. 8:26; Num. 9:15; Num. 9:17; Num. 10:3; Num. 11:10; Num. 11:16; Num. 11:24; Num. 11:26; Num. 12:4; Num. 12:5; Num. 12:10; Num. 14:10; Num. 16:18; Num. 16:19; Num. 16:26; Num. 16:27; Num. 16:42; Num. 16:43; Num. 16:50; Num. 17:4; Num. 17:7; Num. 17:8; Num. 18:2; Num. 18:3; Num. 18:4; Num. 18:6; Num. 18:21; Num. 18:22; Num. 18:23; Num. 18:31; Num. 19:4; Num. 19:14; Num. 19:18; Num. 20:6; Num. 24:5; Num. 25:6; Num. 27:2; Num. 31:54; Deut. 1:27; Deut. 5:30; Deut. 11:6; Deut. 16:7; Deut. 31:14; Deut. 31:15; Deut. 33:18; Jos. 3:14; Jos. 7:21; Jos. 7:22; Jos. 7:23; Jos. 7:24; Jos. 18:1; Jos. 19:51; Jos. 22:4; Jos. 22:6; Jos. 22:7; Jos. 22:8; Jdg. 4:11; Jdg. 4:17; Jdg. 4:18; Jdg. 4:20; Jdg. 4:21; Jdg. 5:24; Jdg. 6:5; Jdg. 7:8; Jdg. 7:13; Jdg. 8:11; Jdg. 19:9; Jdg. 20:8; 1 Sam. 2:22; 1 Sam. 4:10; 1 Sam. 13:2; 1 Sam. 17:54; 2 Sam. 6:17; 2 Sam. 7:6; 2 Sam. 16:22; 2 Sam. 18:17; 2 Sam. 19:8; 2 Sam. 20:1; 2 Sam. 20:22; 1 Ki. 1:39; 1 Ki. 2:28; 1 Ki. 2:29; 1 Ki. 2:30; 1 Ki. 8:4; 1 Ki. 8:66; 1 Ki. 12:16; 2 Ki. 7:7; 2 Ki. 7:8; 2 Ki. 7:10; 2 Ki. 8:21; 2 Ki. 13:5; 2 Ki. 14:12; 1 Chr. 4:41; 1 Chr. 5:10; 1 Chr. 6:32; 1 Chr. 9:19; 1 Chr. 9:21; 1 Chr. 9:23; 1 Chr. 15:1; 1 Chr. 16:1; 1 Chr. 17:5; 1 Chr. 23:32; 2 Chr. 1:3; 2 Chr. 1:4; 2 Chr. 1:6; 2 Chr. 1:13; 2 Chr. 5:5; 2 Chr. 7:10; 2 Chr. 10:16; 2 Chr. 14:15; 2 Chr. 24:6; 2 Chr. 25:22; Job 5:24; Job 8:22; Job 11:14; Job 12:6; Job 15:34; Job 18:6; Job 18:14; Job 18:15; Job 19:12; Job 20:26; Job 21:28; Job 22:23; Job 29:4; Job 31:31; Ps. 15:1; Ps. 19:4; Ps. 27:5; Ps. 27:6; Ps. 52:5; Ps. 61:4; Ps. 69:25; Ps. 78:51; Ps. 78:55; Ps. 78:60; Ps. 78:67; Ps. 83:6; Ps. 84:10; Ps. 91:10; Ps. 106:25; Ps. 118:15; Ps. 120:5; Prov. 14:11; Cant. 1:5; Isa. 16:5; Isa. 33:20; Isa. 38:12; Isa. 40:22; Isa. 54:2; Jer. 4:20; Jer. 6:3; Jer. 10:20; Jer. 30:18; Jer. 35:7; Jer. 35:10; Jer. 37:10; Jer. 49:29; Lam. 2:4; Ezek. 41:1; Dan. 11:45; Hos. 9:6; Hos. 12:9; Hab. 3:7; Zech. 12:7; Mal. 2:12

Exodus 26:8 "The length of each curtain shall be thirty cubits, and the width of each curtain four cubits; the eleven curtains shall have the same measurements.

NET Exodus 26:8 The length of each curtain is to be forty-five feet, and the width of each curtain is to be six feet—the same size for the eleven curtains.

NLT Exodus 26:8 These eleven curtains must all be exactly the same size-- 45 feet long and 6 feet wide.

ESV Exodus 26:8 The length of each curtain shall be thirty cubits, and the breadth of each curtain four cubits. The eleven curtains shall be the same size.

NIV Exodus 26:8 All eleven curtains are to be the same size--thirty cubits long and four cubits wide.

KJV Exodus 26:8 The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure.

LXE Exodus 26:8 The length of one skin thirty cubits, and the breadth of one skin four cubits: there shall be the same measure to the eleven skins.

ASV Exodus 26:8 The length of each curtain shall be thirty cubits, and the breadth of each curtain four cubits: the eleven curtains shall have one measure.

CSB Exodus 26:8 The length of each curtain should be 45 feet and the width of each curtain six feet. All 11 curtains are to have the same measurements.

NKJ Exodus 26:8 "The length of each curtain shall be thirty cubits, and the width of each curtain four cubits; and the eleven curtains shall all have the same measurements.

NRS Exodus 26:8 The length of each curtain shall be thirty cubits, and the width of each curtain four cubits; the eleven curtains shall be of the same size.

YLT Exodus 26:8 the length of the one curtain is thirty by the cubit, and the breadth of the one curtain four by the cubit; one measure is to the eleven curtains;

- one curtain: Ex 26:2,13
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

THE ELEVEN CURTAINS OF THE OUTER TENT

The length of each curtain shall be thirty cubits, and the width of each curtain four cubits The eleven curtains shall have the same measurements - NET = The length of each curtain is to be forty-five feet, and the width of each curtain is to be six feet. The goats' hair curtains are longer (45 ft) than the linen curtains (42 ft) but are the same width (6 feet).

Thompson - Each curtain shall be 45 feet (30 cubits) long. So this outer curtain was three feet longer than the inner curtain (45 feet rather than 42 feet). So as these curtains were draped over the other curtains, they would touch the ground from one side to the other. Each curtain shall be 6 feet wide (4 cubits). ([Sermon](#))

Exodus 26:9 "You shall join five curtains by themselves and the other six curtains by themselves, and you shall double over the sixth curtain at the front of the tent.

NET Exodus 26:9 You are to join five curtains by themselves and six curtains by themselves. You are to double over the sixth curtain at the front of the tent.

NLT Exodus 26:9 Join five of these curtains together to make one long curtain, and join the other six into a second long curtain. Allow 3 feet of material from the second set of curtains to hang over the front of the sacred tent.

ESV Exodus 26:9 You shall couple five curtains by themselves, and six curtains by themselves, and the sixth curtain you shall double over at the front of the tent.

NIV Exodus 26:9 Join five of the curtains together into one set and the other six into another set. Fold the sixth curtain double at the front of the tent.

KJV Exodus 26:9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

LXE Exodus 26:9 And thou shalt join the five skins together, and the six skins together; and thou shalt double the sixth skin in front of the tabernacle.

ASV Exodus 26:9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double over the sixth curtain in the forefront of the tent.

CSB Exodus 26:9 Join five of the curtains by themselves, and the other six curtains by themselves. Then fold the sixth curtain double at the front of the tent.

NKJ Exodus 26:9 "And you shall couple five curtains by themselves and six curtains by themselves, and you shall double over the sixth curtain at the forefront of the tent.

NRS Exodus 26:9 You shall join five curtains by themselves, and six curtains by themselves, and the sixth curtain you shall double over at the front of the tent.

YLT Exodus 26:9 and thou hast joined the five curtains apart, and the six curtains apart, and hast doubled the six curtains over-against the front of the tent.

- **five curtains by themselves:** Ex 26:3
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

You shall join five curtains by themselves and the other six curtains by themselves, and you shall double over the sixth curtain at the front of the tent - The 11th curtain is to be doubled over with another curtain at the entrance to the tabernacle.

Thompson - Five curtains are to be joined together. Five curtains were to be joined together like the inner curtains. Six curtains are to be joined together. Six other curtains were also to be joined together. ([Sermon](#))

NET Note adds "The text seems to describe this part as being in front of the tabernacle, hanging down to form a valence at the entrance" (NET)

Exodus 26:10 "You shall make fifty loops on the edge of the curtain that is outermost in the first set, and fifty loops on the edge of the curtain that is outermost in the second set.

NET Exodus 26:10 You are to make fifty loops along the edge of the end curtain in one set and fifty loops along the edge of the curtain that joins the second set.

NLT Exodus 26:10 Make fifty loops for one edge of each large curtain.

ESV Exodus 26:10 You shall make fifty loops on the edge of the curtain that is outermost in one set, and fifty loops on the edge of the curtain that is outermost in the second set.

NIV Exodus 26:10 Make fifty loops along the edge of the end curtain in one set and also along the edge of the end curtain in the other set.

KJV Exodus 26:10 And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

LXE Exodus 26:10 And thou shalt make fifty loops on the border of one skin, which is in the midst for the joinings; and thou shalt make fifty loops on the edge of the second skin that joins it.

ASV Exodus 26:10 And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops upon the edge of the curtain which is outmost in the second coupling.

CSB Exodus 26:10 Make 50 loops on the edge of the one curtain, the outermost in the first set, and make 50 loops on the edge of the corresponding curtain of the second set.

NKJ Exodus 26:10 "You shall make fifty loops on the edge of the curtain that is outermost in one set, and fifty loops on the edge of the curtain of the second set.

NRS Exodus 26:10 You shall make fifty loops on the edge of the curtain that is outermost in one set, and fifty loops on the edge of the curtain that is outermost in the second set.

YLT Exodus 26:10 'And thou hast made fifty loops on the edge of the one curtain, the outermost in the joining, and fifty loops on the edge of the curtain which is joining the second;

- **fifty loops:** Ex 26:4-6
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

Thompson - Each set of curtains is to contain 50 loops. ([Sermon](#))

Exodus 26:11 "you shall make fifty clasps of bronze, and you shall put the clasps into the loops and join the tent together so that it will be a unit.

NET Exodus 26:11 You are to make fifty bronze clasps and put the clasps into the loops and join the tent together so that it is a unit.

NLT Exodus 26:11 Then make fifty bronze clasps, and fasten the loops of the long curtains with the clasps. In this way, the tent covering will be made of one continuous piece.

ESV Exodus 26:11 "You shall make fifty clasps of bronze, and put the clasps into the loops, and couple the tent together that it may be a single whole.

NIV Exodus 26:11 Then make fifty bronze clasps and put them in the loops to fasten the tent together as a unit.

KJV Exodus 26:11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

LXE Exodus 26:11 And thou shalt make fifty brazen rings; and thou shalt join the rings by the loops, and thou shalt join the skins, and they shall be one.

ASV Exodus 26:11 And thou shalt make fifty clasps of brass, and put the clasps into the loops, and couple the tent together, that it may be one.

CSB Exodus 26:11 Make 50 bronze clasps; put the clasps through the loops and join the tent together so that it is a single unit.

NKJ Exodus 26:11 "And you shall make fifty bronze clasps, put the clasps into the loops, and couple the tent together, that it may be one.

NRS Exodus 26:11 You shall make fifty clasps of bronze, and put the clasps into the loops, and join the tent together, so that it may be one whole.

YLT Exodus 26:11 and thou hast made fifty hooks of brass, and hast brought in the hooks into the loops, and hast joined the tent, and it hath been one.

- tent: or, covering, Ex 26:3,6
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

Thompson - Each set is to contain 50 bronze clasps to join the curtains together. When the two sets of curtains were to be joined together, the length was 66 feet. ([Sermon](#))

Exodus 26:12 "The overlapping part that is left over in the curtains of the tent, the half curtain that is left over, shall lap over the back of the tabernacle.

NET Exodus 26:12 Now the part that remains of the curtains of the tent— the half curtain that remains will hang over at the back of the tabernacle.

NLT Exodus 26:12 The remaining 3 feet of this tent covering will be left to hang over the back of the Tabernacle.

ESV Exodus 26:12 And the part that remains of the curtains of the tent, the half curtain that remains, shall hang over the back of the tabernacle.

NIV Exodus 26:12 As for the additional length of the tent curtains, the half curtain that is left over is to hang down at the rear of the tabernacle.

KJV Exodus 26:12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

LXE Exodus 26:12 And thou shalt fix at the end that which is over in the skins of the tabernacle; the half of the skin that is left shalt thou fold over, according to the overplus of the skins of the tabernacle; thou shalt fold it over behind the tabernacle.

ASV Exodus 26:12 And the overhanging part that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the back of the tabernacle.

CSB Exodus 26:12 As for the flap that is left over from the tent curtains, the leftover half curtain is to hang down over the back of the tabernacle.

NKJ Exodus 26:12 "The remnant that remains of the curtains of the tent, the half curtain that remains, shall hang over the back of the tabernacle.

NRS Exodus 26:12 The part that remains of the curtains of the tent, the half curtain that remains, shall hang over the back of the tabernacle.

YLT Exodus 26:12 'And the superfluity in the curtains of the tent -- the half of the curtain which is superfluous - - hath spread over the hinder part of the tabernacle;

- shall hang over: Ex 26:9
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

The overlapping part that is left over in the curtains of the tent, the half curtain that is left over, shall lap over the back of the tabernacle.

NET Note - Cassuto (Exodus, 353) cites b. Shabbat 98b which says, "What did the tabernacle resemble? A woman walking on the street with her train trailing behind her." In the expression "the half of the curtain that remains," the verb agrees in gender with the genitive near it.

Exodus 26:13 "The cubit on one side and the cubit on the other, of what is left over in the length of the curtains of the tent, shall lap over the sides of the tabernacle on one side and on the other, to cover it.

NET Exodus 26:13 The foot and a half on the one side and the foot and a half on the other side of what remains in the length of the curtains of the tent will hang over the sides of the tabernacle, on one side and the other side, to cover it.

NLT Exodus 26:13 Allow 18 inches of remaining material to hang down over each side, so the Tabernacle is completely covered.

ESV Exodus 26:13 And the extra that remains in the length of the curtains, the cubit on the one side, and the cubit on the other side, shall hang over the sides of the tabernacle, on this side and that side, to cover it.

NIV Exodus 26:13 The tent curtains will be a cubit longer on both sides; what is left will hang over the sides of the tabernacle so as to cover it.

KJV Exodus 26:13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

LXE Exodus 26:13 A cubit on this side, and a cubit on that side of that which remains of the skins, of the length of the skins of the tabernacle: it shall be folding over the sides of the tabernacle on this side and that side, that it may cover it.

ASV Exodus 26:13 And the cubit on the one side, and the cubit on the other side, of that which remaineth in the length of the curtains of the tent, shall hang over the sides of the tabernacle on this side and on that side, to cover it.

CSB Exodus 26:13 The half yard on one side and the half yard on the other of what is left over along the length of the tent curtains should be hanging down over the sides of the tabernacle on either side to cover it.

NKJ Exodus 26:13 "And a cubit on one side and a cubit on the other side, of what remains of the length of the curtains of the tent, shall hang over the sides of the tabernacle, on this side and on that side, to cover it.

NRS Exodus 26:13 The cubit on the one side, and the cubit on the other side, of what remains in the length of the curtains of the tent, shall hang over the sides of the tabernacle, on this side and that side, to cover it.

YLT Exodus 26:13 and the cubit on this side, and the cubit on that, in the superfluity in the length of the curtains of the tent, is spread out over the sides of the tabernacle, on this and on that, to cover it;

- cubit: Ex 26:2,8
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

The cubit on one side and the cubit on the other, of what is left over in the length of the curtains of the tent, shall lap over the sides of the tabernacle on one side and on the other, to cover it.

Thompson - The overlapping part shall lap over the tabernacle back . If the length of the tabernacle is 45 feet and the back is 15 feet high the remaining six feet was to be folded over on the back. The overlapping length of 18 inches shall dangle over the sides of the tabernacle. ([Sermon](#))

Cassuto on to cover it: "To the north and to the south, since the tent curtains were thirty cubits long, there were ten cubits left over on each side; these covered the nine cubits of the curtains of the tabernacle and also the bottom cubit of the boards, which the tabernacle curtains did not suffice to cover. It is to this that v. 13 refers" (Exodus, 353).

George Bush - The remnant that remaineth, &c. The disposal of this surplus part of the curtains has been already intimated

above. From the additional particulars here given, we learn, that it went to furnish the greater length of hanging on the sides, the front, and the west end of the Tabernacle. Still it did not depend quite to the ground, but left the foundation work of silver sockets exposed to view. ([Notes Critical and Practical on the Book of Exodus Volume 2](#) - Exodus 21-40)

Exodus 26:14 "You shall make a covering for the tent of rams' skins dyed red and a covering of porpoise skins above."

NET Exodus 26:14 "You are to make a covering for the tent out of ram skins dyed red and over that a covering of fine leather.

NLT Exodus 26:14 Complete the tent covering with a protective layer of tanned ram skins and a layer of fine goatskin leather.

ESV Exodus 26:14 And you shall make for the tent a covering of tanned rams' skins and a covering of goatskins on top.

NIV Exodus 26:14 Make for the tent a covering of ram skins dyed red, and over that a covering of hides of sea cows.

KJV Exodus 26:14 And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.

LXE Exodus 26:14 And thou shalt make for a covering of the tabernacle rams' skins dyed red, and blue skins as coverings above.

ASV Exodus 26:14 And thou shalt make a covering for the tent of rams' skins dyed red, and a covering of sealskins above.

CSB Exodus 26:14 Make a covering for the tent from ram skins dyed red and a covering of manatee skins on top of that.

NKJ Exodus 26:14 "You shall also make a covering of ram skins dyed red for the tent, and a covering of badger skins above that.

NRS Exodus 26:14 You shall make for the tent a covering of tanned rams' skins and an outer covering of fine leather.

YLT Exodus 26:14 and thou hast made a covering for the tent, of rams' skins made red, and a covering of badgers' skins above.

- **a covering:** Ex 36:19 Nu 4:5 Ps 27:5 121:4,5 Isa 4:6 25:4
- **rams' skins dyed red:** Ex 25:5.
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

TWO LAYER COVERING OF TENT

You shall make a covering for the tent of rams' skins dyed red and a covering of porpoise skins above This double layer of covering provided a waterproof barrier over the entire structure, although one has to wonder how often rain was even an issue during Israel's 40 years of wandering in the wilderness. There are no dimensions given for this, so we must assume that probably this double covering covered the entire sanctuary.

Thompson - Now if you would look at the outside of this tent/tabernacle, it would look coarse and rough. The beauty was what was inside the tent/tabernacle. This is how it is with the people of God. If you look at the outside, they look rough. We have a flesh and we are all sinners. But when you look at the inside of the believer, there is where the beauty exists. Inside every believer is the righteousness of God. Inside every believer is the presence of God. ([Sermon](#))

Currid - Such skins were common in nomadic tent dwellings for the purpose of keeping out the elements—skins are particularly useful in preventing the intrusion of moisture.

Strong comments that these two coverings were "a twofold blanket of skins on the outside of the walls, like a weather boarding".

NET Note - Two outer coverings made of stronger materials will be put over the tent and the curtain, the two inner layers.

George Bush - Thou shalt make a covering, &c. Of the third and fourth of these envelops, which were made of skins, as they were of a still coarser fabric, the account is very brief. Nothing is said of the dimensions of either, but it is to be presumed that each was somewhat larger than the one immediately next it, and to which it served as a 'covering.' It is not expressly stated whether the curtains lay flat or sloping on the top of the Tabernacle; if flat, there was more need of so many distinct coverings to prevent the rain from soaking through and injuring the inner and finer set, or from dropping into the sanctuary. It is probable, however, that the successive layers would of themselves sufficiently round the top of the Tabernacle to carry off the water, of which but little would be expected to fall in that arid region. It may also be supposed that in good weather, and on more solemn occasions, the exterior and coarser hangings were folded up on the sides so as to let the inner and finer appear in all their beauty; and as it is certain that neither of the inner hangings came lower than to the upper side of the silver ground-sill, that splendid foundation would be thus exposed to view, and the whole together would present to the eye of the beholder a magnificent spectacle. In bad weather, or at night, the skin-coverings were probably let down to their full length, which was sufficient to cover the silver sleepers, and thus protect them from rain or snow. The remark of Scott on the typical design of the several curtain-layers is very appropriate; 'The whole represents the person and doctrine of Christ, his true church, and all heavenly things; which are outwardly, and to the carnal eyed, mean, but are inwardly and in the sight of God, exceedingly glorious and precious. The secure protection which he prepares for those who are inwardly precious in his sight, may also be denoted; and the unity of the whole, formed of so many pieces and of such different materials, into one covering of the sanctuary, represents the spiritual temple formed of persons of different nations, dispositions, abilities, and attainments, compacted together into one church, by the uniting influence of the spirit of love.' ([Notes Critical and Practical on the Book of Exodus Volume 2](#) - Exodus 21-40)

J Ligon Duncan has some interesting insights on what we learn about God in Exodus 26:1-13

First, consider the condescension of God, to dwell in the midst of His people, in a tent a fourth the size of this room This is the meeting place of God with His people, not nearly as tall, about 15 feet high. Consider the condescension of God. The small size points us to something of the humility of God. I used that phrase knowingly, the humility of God. Matthew 11:30 is the only place in the New Testament where the heart of Jesus is named. You know what it says about Him, "Come to me all you who are weary and heavy laden and I will give you rest, because I am gentle and **humble of heart.**" Friends, you need to understand that's not some sort of a temporary expedient for the work of redemption. **That is a window into the heart of God.** God, can I say it without being sacrilegious, God is humble. He humbles Himself to dwell with His people, and the very size of this sanctuary points to it. And that humility has been reiterated in the life of Jesus who comes to tabernacle, to dwell in a tent, an earthly tent, the tent of His flesh with His people. And the Christmas songs that we sing celebrate that humility. We think of Handel's hymn, "**Who is He in yonder Stall at Whose feet the shepherds fall, tis the Lord O wondrous story, tis the Lord the King of Glory at His feet we humbly fall, crown Him crown Him Lord of All.**" There's that wonderful Christmas hymn that we love to hear sung here every Christmas. "Once in Royal David's city, stood a lowly cattle shed, where a mother laid her baby, in a manger for His bed. Mary was that mother mild, Jesus Christ her little child. He came down to earth from heaven, who is God and Lord of all, and His shelter was a stable, and His cradle was a stall. With the poor and mean and lowly lived on earth." And my friends you need to understand that's not the first time God started that tradition in the wilderness, when He dwelt in a small tent in the midst of His peopled. We see something here of the heart of our God.

(2) Consider, secondly, however the refuge that God Almighty provides for His people, and that is foreshadowed in the tabernacle. The coolness of the tabernacle reminds us of the refuge of His shadow. The tabernacle was a tent in the midst of a desert, and in the midst of that desert wandering it was one of the only cool places of shade that one could have found, dark and cool and dry protected from the heat of the blinding sun in the desert around it. And isn't it interesting how the shade of God, the shadow of God, is used as a picture throughout the Old Testament of the refuge that he provides for his people. Psalm 17:8, "Keep me as the apple of your eye, hide me in the shadow of your wings." Makes sense for a wandering people, for a desert people. Think of Psalm 91:1, "He who dwells in the shelter of the most high will abide in the shadow of the Almighty." Sometimes shadow for us is a negative intimation, but, for someone who dwells in the desert, a shadow is a welcome thing, shade provided by God. You remember the words of Elizabeth Clephame's hymn, "Beneath the cross of Jesus I fame would take my stand, the shadow of a mighty rock within a weary land, a home within the wilderness, a rest upon the way, from the burning of the noon tide heat and the burden of the day." And is not the coolness and darkness of that shade and that tabernacle a picture of the rest and the protection and the refuge that God is for His people.

(3) Thirdly, consider the beauty of the Lord. The beauty of this tabernacle reminds us of the beauty of the Lord and His appreciation for beauty. The closer to the presence of the Lord, the more precious the material, and the metals, gold and linen surrounding the holy of holies, and as you move further away from it, the bronze and goat's hair and other various types of materials. But the whole thing is beautiful and the description here is to remind us of its beauty.

NET Exodus 26:15 "You are to make the frames for the tabernacle out of acacia wood as uprights.

NLT Exodus 26:15 "For the framework of the Tabernacle, construct frames of acacia wood.

ESV Exodus 26:15 "You shall make upright frames for the tabernacle of acacia wood.

NIV Exodus 26:15 "Make upright frames of acacia wood for the tabernacle.

KJV Exodus 26:15 And thou shalt make boards for the tabernacle of shittim wood standing up.

LXE Exodus 26:15 And thou shalt make the posts of the tabernacle of incorruptible wood.

ASV Exodus 26:15 And thou shalt make the boards for the tabernacle of acacia wood, standing up.

CSB Exodus 26:15 "You are to make upright planks of acacia wood for the tabernacle.

NKJ Exodus 26:15 "And for the tabernacle you shall make the boards of acacia wood, standing upright.

NRS Exodus 26:15 You shall make upright frames of acacia wood for the tabernacle.

YLT Exodus 26:15 'And thou hast made the boards for the tabernacle, of shittim wood, standing up;

- **boards:** Ex 26:18,22-29 36:20-33 40:17,18 Nu 4:31,32 Eph 2:20,21
- **of acacia wood:** Ex 25:5
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

BOARDS AND SOCKETS OF THE TABERNACLE (Exodus 26:15-25)

Then you shall make the boards for the tabernacle of acacia wood, standing upright - This is the wooden frame or structure of the sanctuary proper. **Standing upright** simply means the boards were vertical rather than horizontal

Thompson - Now the first thing we will observe in verse 15 is that God chooses to use the noun "tabernacle" rather than "sanctuary." He began by calling it a "sanctuary" (Ex 25:8) and then He changed the noun in the very next verse and called it a "tabernacle" (Ex 25:9). The noun "sanctuary" (miqdash) comes from a Hebrew root word that refers to a sacred, holy place of worship. The noun "tabernacle" (mishkan) is a word that refers to a place where God dwells. So when we combine these two words "tabernacle" and "sanctuary," we come to the conclusion that this place is a sacred place that features the presence of God, where people may gather for corporate worship. ([Sermon](#))

Rayburn notes that the **sanctuary** "was constructed of the finest linen embroidered with images of cherubim (another illustration of the fact that the second commandment does not prohibit any and all representational art, even such art put to liturgical usage). The linen was draped over frames of acacia wood fitted in sockets of silver. Horizontal bars locked the frames securely and special care was taken at the corners to ensure tight coverage. Then, in addition, we have a tent (ohel) placed over the sanctuary proper to protect it.

Tabernacle (Dwelling) ([04908](#))([mishkan](#) from verb **shakan** = to settle down, to abide, to dwell) is a masculine noun which means dwelling place or sanctuary and is most often translated "**tabernacle**." And in over half of the uses mishkan was preceded by the definite article which conveyed the sense that it was "the tabernacle," not just any tabernacle, but is the one where Jehovah dwelt. Translated - dwelling(1), dwelling place(8), dwelling places(9), dwellings(9), resting place(1), tabernacle(109), tents(1), where...dwells(1). Uses in Exodus - Ex 25:9; Ex 26:1; Ex 26:6; Ex 26:7; Ex 26:12; Ex 26:13; Ex 26:15; Ex 26:17; Ex 26:18; Ex 26:20; Ex 26:22; Ex 26:23; Ex 26:26; Ex 26:27; Ex 26:30; Ex 26:35; Ex 27:9; Ex 27:19; Ex 35:11; Ex 35:15; Ex 35:18; Ex 36:8; Ex 36:13; Ex 36:14; Ex 36:20; Ex 36:22; Ex 36:23; Ex 36:25; Ex 36:27; Ex 36:28; Ex 36:31; Ex 36:32; Ex 38:20; Ex 38:21; Ex 38:31; Ex 39:32; Ex 39:33; Ex 39:40; Ex 40:2; Ex 40:5; Ex 40:6; Ex 40:9; Ex 40:17; Ex 40:18; Ex 40:19; Ex 40:21; Ex 40:22; Ex 40:24; Ex 40:28; Ex 40:29; Ex 40:33; Ex 40:34; Ex 40:35; Ex 40:36; Ex 40:38;

The Lxx translates **mishkan** here with the noun [skene](#) which describes a temporary lodging place. The related verb [skenoō](#) is used to describe Jesus "tabernacling" with men - "And the Word (Jn 1:1-3) became flesh, and dwelt ([skenoō](#)) among us, and we beheld His glory, glory as of the only begotten from the

Father, full of grace and truth." (Jn 1:14[±]) Skene is used in the [Septuagint \(Lxx\)](#) to translate the Hebrew noun [mishkan](#) which was the dwelling place of God. The verb from which mishkan is derived is shakan which gives rise to the term Shekinah ([wikipedia](#)), not found in the Bible but introduced in the Talmudic literature to describe the cloud of glory over the Holy of holies in the Tabernacle (and later the Temple), which was the visual manifestation of the presence of Jehovah (See on site discussion of the [Shekinah glory cloud](#))

Mishkan as it related to God's Dwelling place had at least two names - (1) **Tent of meeting** - First Chronicles we read "they ministered with song before the **tabernacle** (Lxx = [skene](#) = generally used to describe a transitory, movable lodging place for nomads, pilgrims, etc) of the tent (Heb = ohel) of meeting (See [discussion](#) of "tent of meeting"), until Solomon had built the house of the LORD in Jerusalem; and they served in their office according to their order." (2) **Tent of Testimony** - (Ex. 38:21; Nu 9:15) because the the Ten Commandments (God's "Testimony") were kept in the Holy of Holies. Of note is that once Solomon's Temple was finished, the word mishkan was almost never used of that structure.

NET Note on boards - There is debate whether the word הַקְרָשִׁים (haqqérashim) means "**boards**" (KJV, ASV, NAB, NASB) or "**frames**" (NIV, NCV, NRSV, TEV) or "**planks**" (see Ezek 27:6) or "**beams**," given the size of them. ([Exodus 26](#))

Ryrie thinks "The walls of the Tabernacle were apparently not solid, but of a trellis-like construction that allowed the beauty of the linen curtains to be visible from the inside.

George Bush -Thou shalt make boards, &c. Heb. קרשים kerashim, boards or planks. The appropriate root קרש karash does not occur in Hebrew, but in Chaldee the verb signifies to coagulate, congeal, condense, as קרס keres likewise does in Arabic, and the Syriac uses קרשא karsha as a noun for contignation, or coupling together. The radical idea of the Heb. קרש karash seems to be to compact, contignate, or fasten together, as in the frame-work of a building. Such a frame-work was necessary to support the curtains, and to give more stability to the sacred tent. Of the 'shittim-wood,' or acacia, we have already spoken; the remaining particulars will be considered as we proceed. ([Notes Critical and Practical on the Book of Exodus Volume 2](#) - Exodus 21-40)

Exodus 26:16 "Ten cubits shall be the length of each board and one and a half cubits the width of each board.

NET Exodus 26:16 Each frame is to be fifteen feet long, and each frame is to be two feet three inches wide,

NLT Exodus 26:16 Each frame must be 15 feet high and 27 inches wide,

ESV Exodus 26:16 Ten cubits shall be the length of a frame, and a cubit and a half the breadth of each frame.

NIV Exodus 26:16 Each frame is to be ten cubits long and a cubit and a half wide,

KJV Exodus 26:16 Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board.

LXE Exodus 26:16 Of ten cubits shalt thou make one post, and the breadth of one post of a cubit and a half.

ASV Exodus 26:16 Ten cubits shall be the length of a board, and a cubit and a half the breadth of each board.

CSB Exodus 26:16 The length of each plank is to be 15 feet, and the width of each plank 27 inches.

NKJ Exodus 26:16 "Ten cubits shall be the length of a board, and a cubit and a half shall be the width of each board.

NRS Exodus 26:16 Ten cubits shall be the length of a frame, and a cubit and a half the width of each frame.

YLT Exodus 26:16 ten cubits is the length of the board, and a cubit and a half the breadth of the one board;

- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

Ten cubits shall be the length of each board and one and a half cubits the width of each board- NET = "Each frame is to be fifteen feet long, and each frame is to be two feet three inches wide"

Thompson - Now we know the outside curtains were to be 30 cubits in length which is 45 feet (Ex. 26:8). So the curtain would go straight up a 15-foot side wall, go loop over a 15-foot top and come back down another 15-foot side wall. Most tents today that outfitters use have five-foot sidewalls. This place had 15-foot sidewalls. What we are not told is how thick each board is. It has been assumed, based on a statement of Josephus that it was a board of about a hand width or four inches thick. Josephus writes that

“the thickness was four fingers”. So what we have for each board is a board that is 15 feet long, 2 ¼ feet wide and four inches thick. ([Sermon](#))

George Bush - Ten cubits shall be the length of a board. As the length of the boards constituted the height of the Tabernacle, it follows from this, according to the common computation of the cubit, that it was five yards or fifteen feet high. As there were twenty of these on each side, each of which were a cubit and a half, or twenty-seven inches in breadth, it made the whole length thirty cubits, or fifteen yards. Nothing, however, is said of the thickness of the boards, which Lightfoot fixes at nine inches, and which we have every reason to believe did not fall short of that estimate, though the Rabbins make it an entire cubit. This inference is confirmed by the fact that the Sept renders the original קרשים by στύλοι pillars, and this they would scarcely have done had they understood it to mean only boards, which would certainly be a very inadequate material for such a structure. ([Notes Critical and Practical on the Book of Exodus Volume 2](#) - Exodus 21-40)

Exodus 26:17 "There shall be two tenons for each board, fitted to one another; thus you shall do for all the boards of the tabernacle.

Currid There will be two tenons for each board, in order to join them one to another. Thus shall you do for all the boards of the tabernacle.’

NET Exodus 26:17 with two projections per frame parallel one to another. You are to make all the frames of the tabernacle in this way.

NLT Exodus 26:17 with two pegs under each frame. Make all the frames identical.

ESV Exodus 26:17 There shall be two tenons in each frame, for fitting together. So shall you do for all the frames of the tabernacle.

NIV Exodus 26:17 with two projections set parallel to each other. Make all the frames of the tabernacle in this way.

KJV Exodus 26:17 Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

LXE Exodus 26:17 Two joints shalt thou make in one post, answering the one to the other: so shalt thou do to all the posts of the tabernacle.

ASV Exodus 26:17 Two tenons shall there be in each board, joined one to another: thus shalt thou make for all the boards of the tabernacle.

CSB Exodus 26:17 Each plank must be connected together with two tenons. Do the same for all the planks of the tabernacle.

NKJ Exodus 26:17 "Two tenons shall be in each board for binding one to another. Thus you shall make for all the boards of the tabernacle.

NRS Exodus 26:17 There shall be two pegs in each frame to fit the frames together; you shall make these for all the frames of the tabernacle.

YLT Exodus 26:17 two handles are to the one board, joined one unto another; so thou dost make for all the boards of the tabernacle;

- tenons: Heb. hands, Ex 26:19 36:22,24
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

There shall be two tenons for each board fitted to one another. Thus you shall do for all the boards of the tabernacle- Tenons is Hebrew for hands. The idea of **fitted to one another** is "set parallel to each other" (NIV) or "connected together" (CSB).

Thompson - Now a tenon is an end piece of wood that is formed in such a way that it will fit snugly into a second piece of wood. The boards were not going to be nailed together, but pegged together. It would be like forming some type of peg that would be connected to another board of the tabernacle. Each board was to have these two tenons or pegs for joining to the other boards ([Sermon](#))

Currid - On each board there are to be two tenons: a tenon is a projection from a piece of wood that is inserted into a mortise of another piece of wood in order to hold the pieces together. Much discussion has taken place regarding whether or not the boards

were solid or mere frames.

NET suggests "the reference is probably to projections that served as stays or supports. They may have been tenons, or pegs, projecting from the bottom of the frames to hold the frames in their sockets." ([Exodus 26](#))

BOARDS AND SOCKETS

George Bush - Two tenons. Heb. יָדוֹת yadoth, hands; so called probably from their holding fast in the sockets into which they were mortised. These 'tenons' are generally understood to have been affixed to the bottom of each board, and to have been precisely the same with those mentioned below, v. 19. But we are rather of opinion that the two tenons here spoken of projected from the side of each board, and were inserted into corresponding receptacles in the adjoining board, in order to give more compactness to the wall. With this substantially agrees the rendering of the Vulg. 'In the sides of the boards shall be made two mortises, whereby one board may be joined to another board.' The original for 'set in order' (משלבת meshallaboth) properly signifies 'set ladderwise,' and it is perfectly easy to conceive that where two boards were brought near together, and yet not quite closed up, the connecting tenons would look like the rounds of a ladder. The tenons at the bottom of each board we suppose to have been additional to these. Still it must be admitted that this interpretation is not quite certain. The matter is left to the judgment of the reader. The annexed cut (**THE SCHEMATIC PICTURE OF "BOARDS AND SOCKETS" ABOVE**) may be considered as a probable approximation to a correct idea of the position of the boards, tenons, and sockets. The different parts will be readily distinguished ([Notes Critical and Practical on the Book of Exodus Volume 2](#) - Exodus 21-40)

Exodus 26:18 "you shall make the boards for the tabernacle: twenty boards for the south side.

NET Exodus 26:18 So you are to make the frames for the tabernacle: twenty frames for the south side,

NLT Exodus 26:18 Make twenty of these frames to support the curtains on the south side of the Tabernacle.

ESV Exodus 26:18 You shall make the frames for the tabernacle: twenty frames for the south side;

NIV Exodus 26:18 Make twenty frames for the south side of the tabernacle

KJV Exodus 26:18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

LXE Exodus 26:18 And thou shalt make posts to the tabernacle, twenty posts on the north side.

ASV Exodus 26:18 And thou shalt make the boards for the tabernacle, twenty boards for the south side southward.

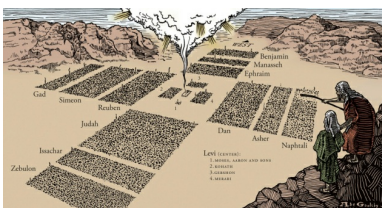
CSB Exodus 26:18 Make the planks for the tabernacle as follows: 20 planks for the south side,

NKJ Exodus 26:18 "And you shall make the boards for the tabernacle, twenty boards for the south side.

NRS Exodus 26:18 You shall make the frames for the tabernacle: twenty frames for the south side;

YLT Exodus 26:18 and thou hast made the boards of the tabernacle: twenty boards for the south side southward;

- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries



God in the Center - Tribes Arranged Around

Currid - God now gives detailed instructions for the construction of the frame on three sides of the tabernacle: south, north and west. The eastern side is not included because it comprises the entrance to the structure.

You shall make the boards for the tabernacle- Each board was to be made. **Thompson** adds "So what this would mean is that each board had to be specifically cut and formed for this tabernacle project. This would require a lot of time and a lot of work. Since the text says the board must be made for the "tabernacle," God apparently wanted the people to think about the fact that as they are

making these boards they are doing this for a place where God's presence would dwell."

twenty boards for the south side - Recall the only opening into the courtyard and then into the tabernacle proper was on the east side (toward the tribe of Judah in the diagram above). The **south** side would have faced the tribe of Reuben.

Thompson - So the total of boards at this point is 20. So if we stand 20 boards that are each 2.25 feet wide side by side, the length of the tent is exactly 45 feet. ([Sermon](#))

Exodus 26:19 "You shall make forty sockets of silver under the twenty boards, two sockets under one board for its two tenons and two sockets under another board for its two tenons;

under the first frame for its two projections, and likewise two bases under the next frame for its two projections;

NLT Exodus 26:19 Also make forty silver bases-- two bases under each frame, with the pegs fitting securely into the bases.

ESV Exodus 26:19 and forty bases of silver you shall make under the twenty frames, two bases under one frame for its two tenons, and two bases under the next frame for its two tenons;

NIV Exodus 26:19 and make forty silver bases to go under them--two bases for each frame, one under each projection.

KJV Exodus 26:19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

LXE Exodus 26:19 And thou shalt make to the twenty posts forty silver sockets; two sockets to one post on both its sides, and two sockets to the other post on both its sides.

ASV Exodus 26:19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for its two tenons, and two sockets under another board for its two tenons.

CSB Exodus 26:19 and make 40 silver bases under the 20 planks, two bases under the first plank for its two tenons, and two bases under the next plank for its two tenons;

NKJ Exodus 26:19 "You shall make forty sockets of silver under the twenty boards: two sockets under each of the boards for its two tenons.

NRS Exodus 26:19 and you shall make forty bases of silver under the twenty frames, two bases under the first frame for its two pegs, and two bases under the next frame for its two pegs;

YLT Exodus 26:19 and forty sockets of silver thou dost make under the twenty boards, two sockets under the one board for its two handles, and two sockets under the other board for its two handles.

- **forty sockets of silver:** Ex 26:25,37 27:10,12-18 36:24-26 38:27,30,31 40:18 Nu 3:36 Nu 4:31,32 Song 5:15
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

You shall make forty sockets of silver under the twenty boards, two sockets under one board for its two tenons and two sockets under another board for its two tenons - Currid writes that "The term translated as 'sockets' can also mean 'pillars / bases'—the boards may have stood upright supported by these bases. The nature of the sockets is not known for certain."

Thompson - There were to be 40 sockets of silver under each of the 20 boards with each board having two sockets. 2 ([Sermon](#))

George Bush - Forty sockets of silver. Heb. אֲדָנֵי כֶסֶף *adnē keseph*, bases of silver; implying doubtless the supporting sockets of the tenons, as the true import of אֲדָנֵי *eden* is a base or supporter. Each of these sockets was composed of a talent of silver, and every two of them joined together equalled in length the width of one of the planks, and so formed, when united, one entire foundation, which, in the technical language of the architects, may be termed a silver ground-sill. ([Notes Critical and Practical on the Book of Exodus Volume 2](#) - Exodus 21-40)

Exodus 26:20 and for the second side of the tabernacle, on the north side, twenty boards,

NET Exodus 26:20 and for the second side of the tabernacle, the north side, twenty frames,
NLT Exodus 26:20 For the north side of the Tabernacle, make another twenty frames,
ESV Exodus 26:20 and for the second side of the tabernacle, on the north side twenty frames,
NIV Exodus 26:20 For the other side, the north side of the tabernacle, make twenty frames
KJV Exodus 26:20 And for the second side of the tabernacle on the north side there shall be twenty boards:
LXE Exodus 26:20 And for the next side, toward the south, twenty posts,
ASV Exodus 26:20 And for the second side of the tabernacle, on the north side, twenty boards,
CSB Exodus 26:20 20 planks for the second side of the tabernacle, the north side,
NKJ Exodus 26:20 "And for the second side of the tabernacle, the north side, there shall be twenty boards
NRS Exodus 26:20 and for the second side of the tabernacle, on the north side twenty frames,
YLT Exodus 26:20 'And for the second side of the tabernacle, for the north side, are twenty boards,

- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

and for the second side of the tabernacle, on the north side, twenty boards- This side would have been toward the tribe of Dan in the [diagram above](#).

Thompson - There were to be 20 of these boards for the north side of the tabernacle. So the total number of boards after this instruction is now 40. We have 20 boards on the south side and 20 boards on the north side. ([Sermon](#))

George Bush - vv20, 21. And for the second side, &c. These two verses amount to nothing more than a direction, that the construction of the north side of the Tabernacle should exactly correspond with that of the south. ([Notes Critical and Practical on the Book of Exodus Volume 2](#) - Exodus 21-40)

Exodus 26:21 and their forty sockets of silver; two sockets under one board and two sockets under another board.

NET Exodus 26:21 and their forty silver bases, two bases under the first frame, and two bases under the next frame.

NLT Exodus 26:21 with their forty silver bases, two bases under each frame.

ESV Exodus 26:21 and their forty bases of silver, two bases under one frame, and two bases under the next frame.

NIV Exodus 26:21 and forty silver bases--two under each frame.

KJV Exodus 26:21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

LXE Exodus 26:21 and their forty silver sockets: two sockets to one post on both its sides, and two sockets to the other post on both its sides.

ASV Exodus 26:21 and their forty sockets of silver; two sockets under one board, and two sockets under another board.

CSB Exodus 26:21 along with their 40 silver bases, two bases under the first plank and two bases under each plank;

NKJ Exodus 26:21 "and their forty sockets of silver: two sockets under each of the boards.

NRS Exodus 26:21 and their forty bases of silver, two bases under the first frame, and two bases under the next frame;

YLT Exodus 26:21 and their forty sockets of silver, two sockets under the one board, and two sockets under another board.

- **two sockets under one board:** Ex 26:19

- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

and their forty sockets of silver; two sockets under one board and two sockets under another board - Thompson - There were to be 40 sockets of silver under each of the 20 boards with each board having two sockets. 26:21 Again each of the boards was to fit into these sockets. ([Sermon](#))

Exodus 26:22 "For the rear of the tabernacle, to the west, you shall make six boards.

NET Exodus 26:22 And for the back of the tabernacle on the west you will make six frames.

NLT Exodus 26:22 Make six frames for the rear-- the west side of the Tabernacle--

ESV Exodus 26:22 And for the rear of the tabernacle westward you shall make six frames.

NIV Exodus 26:22 Make six frames for the far end, that is, the west end of the tabernacle,

KJV Exodus 26:22 And for the sides of the tabernacle westward thou shalt make six boards.

LXE Exodus 26:22 And on the back of the tabernacle at the part which is toward the west thou shalt make six posts.

ASV Exodus 26:22 And for the hinder part of the tabernacle westward thou shalt make six boards.

CSB Exodus 26:22 and make six planks for the west side of the tabernacle.

NKJ Exodus 26:22 "For the far side of the tabernacle, westward, you shall make six boards.

NRS Exodus 26:22 and for the rear of the tabernacle westward you shall make six frames.

YLT Exodus 26:22 And for the sides of the tabernacle westward, thou dost make six boards.

- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

For the rear of the tabernacle, to the west, you shall make six boards- Thompson - There were to be six boards for the rear frame of the tabernacle/tent on the west side. So the total number of boards after this instruction is 46. Now six boards times 2.25 feet is 13 ½ feet. ([Sermon](#))

George Bush - For the sides of the tabernacle westward. Heb. ירכות yarkoth. This term when applied to things inanimate usually denotes an end, a term, an extremity, and is doubtless so to be understood here, as we find it occasionally rendered in the Gr. ἄκρα, extreme parts. The idiomatic plural term 'sides' therefore is here equivalent to 'end.' So it is distinctly interpreted both in the Targum of Onkelos and Jonathan. ([Notes Critical and Practical on the Book of Exodus Volume 2](#) - Exodus 21-40)

Exodus 26:23 "You shall make two boards for the corners of the tabernacle at the rear.

NET Exodus 26:23 You are to make two frames for the corners of the tabernacle on the back.

NLT Exodus 26:23 along with two additional frames to reinforce the rear corners of the Tabernacle.

ESV Exodus 26:23 And you shall make two frames for corners of the tabernacle in the rear;

NIV Exodus 26:23 and make two frames for the corners at the far end.

KJV Exodus 26:23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

LXE Exodus 26:23 And thou shalt make two posts on the corners of the tabernacle behind.

ASV Exodus 26:23 And two boards shalt thou make for the corners of the tabernacle in the hinder part.

CSB Exodus 26:23 Make two additional planks for the two back corners of the tabernacle.

NKJ Exodus 26:23 "And you shall also make two boards for the two back corners of the tabernacle.

NRS Exodus 26:23 You shall make two frames for corners of the tabernacle in the rear;

YLT Exodus 26:23 And two boards thou dost make for the corners of the tabernacle in the two sides.

- **corners:** Ex 36:28
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

You shall make two boards for the corners of the tabernacle at the rear- The rear is the side of the Tabernacle toward the West.

Thompson - There were to be two boards for reinforcements on the corners at the rear of the tabernacle/tent. So the total number of boards after this instruction is now 48. So there were to be 48 total framing boards that became the base for this tabernacle/tent. ([Sermon](#))

NET Note on corners - The term rendered “**corners**” is “an architectural term for some kind of special corner structure. Here it seems to involve two extra supports, one at each corner of the western wall” (THE REAR WALL) (N. M. Sarna, Exodus [JPSTC], 170). ([Exodus 26](#))

George Bush - vv23, 24. Two boards shalt thou make for the corners. These two verses are involved in an obscurity which we have endeavored in vain to penetrate. The reader must be thrown upon his own resources to imagine such a construction of the corners as the general plan and objects of the building would admit or require. The original word for ‘coupled’ literally signifies ‘twinned’ or ‘made like twins,’ i. e. exactly alike; but beyond this we are unable to afford him any light. Should he obtain it from other commentators, he will be more fortunate than ourselves. Our inability, however, to make out satisfactorily this part of the structure detracts nothing from the accuracy of the explanations of the rest. ([Notes Critical and Practical on the Book of Exodus Volume 2](#) - Exodus 21-40)

Exodus 26:24 "They shall be double beneath, and together they shall be complete to its top to the first ring; thus it shall be with both of them: they shall form the two corners.

NET Exodus 26:24 At the two corners they must be doubled at the lower end and finished together at the top in one ring. So it will be for both.

NLT Exodus 26:24 These corner frames will be matched at the bottom and firmly attached at the top with a single ring, forming a single corner unit. Make both of these corner units the same way.

ESV Exodus 26:24 they shall be separate beneath, but joined at the top, at the first ring. Thus shall it be with both of them; they shall form the two corners.

NIV Exodus 26:24 At these two corners they must be double from the bottom all the way to the top, and fitted into a single ring; both shall be like that.

KJV Exodus 26:24 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.

LXE Exodus 26:24 And it shall be equal below, they shall be equal toward the same part from the heads to one joining; so shalt thou make to both the two corners, let them be equal.

ASV Exodus 26:24 And they shall be double beneath, and in like manner they shall be entire unto the top thereof unto one ring: thus shall it be for them both; they shall be for the two corners.

CSB Exodus 26:24 They are to be paired at the bottom, and joined together at the top in a single ring. So it should be for both of them; they will serve as the two corners.

NKJ Exodus 26:24 "They shall be coupled together at the bottom and they shall be coupled together at the top by one ring. Thus it shall be for both of them. They shall be for the two corners.

NRS Exodus 26:24 they shall be separate beneath, but joined at the top, at the first ring; it shall be the same with both of them; they shall form the two corners.

YLT Exodus 26:24 And they are pairs beneath, and together they are pairs above its head unto the one ring; so is it for them both, they are for the two corners.

- **together they shall be complete to its top:** Ex 36:29,30 Ps 133:1-3 1Co 1:10 3:16 1Pe 2:5
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

They shall be double beneath, and together they shall be complete to its top to the first ring; thus it shall be with both of

them: they shall form the two corners

Thompson - According to verse 14, the two reinforcement boards were to be doubled up at the corners and apparently tapered together to fit into one ring at the top. Now we must assume that these boards overlap in such a way that they form a perfect 15-foot square Holy of Holy place. ([Sermon](#))

Exodus 26:25 "There shall be eight boards with their sockets of silver, sixteen sockets; two sockets under one board and two sockets under another board.

NET Exodus 26:25 So there are to be eight frames and their silver bases, sixteen bases, two bases under the first frame, and two bases under the next frame.

NLT Exodus 26:25 So there will be eight frames at the rear of the Tabernacle, set in sixteen silver bases-- two bases under each frame.

ESV Exodus 26:25 And there shall be eight frames, with their bases of silver, sixteen bases; two bases under one frame, and two bases under another frame.

NIV Exodus 26:25 So there will be eight frames and sixteen silver bases--two under each frame.

KJV Exodus 26:25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

LXE Exodus 26:25 And there shall be eight posts, and their sixteen silver sockets; two sockets to one post on both its sides, and two sockets to the other post.

ASV Exodus 26:25 And there shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.

CSB Exodus 26:25 There are to be eight planks with their silver bases: 16 bases; two bases under the first plank and two bases under each plank.

NKJ Exodus 26:25 "So there shall be eight boards with their sockets of silver-- sixteen sockets-- two sockets under each board.

NRS Exodus 26:25 And so there shall be eight frames, with their bases of silver, sixteen bases; two bases under the first frame, and two bases under the next frame.

YLT Exodus 26:25 And they have been eight boards, and their sockets of silver are sixteen sockets, two sockets under the one board, and two sockets under another board.

- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

There shall be eight boards with their sockets of silver, sixteen sockets; two sockets under one board and two sockets under another board.

Thompson - There were to be a total of eight boards for the rear frame that sat into 16 sockets of silver. So even though the two reinforcement boards were to be joined at the corner posts, they were to have their own silver sockets. ([Sermon](#))

George Bush - They shall be eight boards. The two corner boards being added to the six others made up the complement of eight. ([Notes Critical and Practical on the Book of Exodus Volume 2](#) - Exodus 21-40)

Exodus 26:26 "Then you shall make bars of acacia wood, five for the boards of one side of the tabernacle,

NET Exodus 26:26 "You are to make bars of acacia wood, five for the frames on one side of the tabernacle,

NLT Exodus 26:26 "Make crossbars of acacia wood to link the frames, five crossbars for the north side of the Tabernacle

ESV Exodus 26:26 "You shall make bars of acacia wood, five for the frames of the one side of the tabernacle,

NIV Exodus 26:26 "Also make crossbars of acacia wood: five for the frames on one side of the tabernacle,

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

LXE Exodus 26:26 And thou shalt make bars of incorruptible wood; five to one post on one side of the tabernacle,

ASV Exodus 26:26 And thou shalt make bars of acacia wood: five for the boards of the one side of the tabernacle,

CSB Exodus 26:26 "You are to make five crossbars of acacia wood for the planks on one side of the tabernacle,

NKJ Exodus 26:26 "And you shall make bars of acacia wood: five for the boards on one side of the tabernacle,

NRS Exodus 26:26 You shall make bars of acacia wood, five for the frames of the one side of the tabernacle,

YLT Exodus 26:26 'And thou hast made bars of shittim wood: five for the boards of the one side of the tabernacle,

- bars of shittim wood: Ex 36:31-38 Nu 3:36 4:31 Ro 15:1 1Co 9:19,20 Ga 6:1,2 Eph 4:16 Col 2:19
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

BARS OF THE TABERNACLE (Exodus 26:26-30)

Then you shall make bars of acacia wood, five for the boards of one side of the tabernacle- The NLT says the bars are "crossbars of acacia wood to link the frames."

Thompson - There were to be 15 cross bars made from acacia wood. ([Sermon](#))

George Bush - Thou shalt make bars. The south and north sides, and the west end of the Tabernacle had five gold-covered bars, each of which were carried through rings or staples of gold, but what the length of these bars was, is not said. The middle ones, indeed, on the different sides and end, were appointed to be of the whole length, or thirty cubits on the north and south sides, and ten cubits at the west end; which was probably sunk into the boards, and ran along a groove from end to end, at five cubits from the ground. The other four bars, which Josephus says were each five cubits long, were perhaps variously disposed on the sides and end of the structure in such a way as to conduce at once most effectually to its beauty and strength. Having no certain information as to the precise manner in which the four were disposed along the sides we have represented them in our cut as arranged uniformly with the middle one. It is obviously a matter of little importance. In the phrase, 'for the two sides westward,' the plural is probably put for the singular, as it was the end in which the two sides terminated. ([Notes Critical and Practical on the Book of Exodus Volume 2](#) - Exodus 21-40)

Exodus 26:27 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 rear side to the west.

NET Exodus 26:27 and five bars for the frames on the second side of the tabernacle, and five bars for the frames on the back of the tabernacle on the west.

NLT Exodus 26:27 and five for the south side. Also make five crossbars for the rear of the Tabernacle, which will face west.

ESV Exodus 26:27 and five bars for the frames of the other side of the tabernacle, and five bars for the frames of the side of the tabernacle at the rear westward.

NIV Exodus 26:27 five for those on the other side, and five for the frames on the west, at the far end of the tabernacle.

KJV Exodus 26:27 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.

LXE Exodus 26:27 and five bars to one post on the second side of the tabernacle, and five bars to the hinder

posts, on the side of the tabernacle toward the sea.

ASV Exodus 26:27 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 hinder part westward.

CSB Exodus 26:27 five crossbars for the planks on the other side of the tabernacle, and five crossbars for the planks of the back side of the tabernacle on the west.

NKJ Exodus 26:27 "five bars for the boards on the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the far side westward.

NRS Exodus 26:27 and five bars for the frames of the other side of the tabernacle, and five bars for the frames of the side of the tabernacle at the rear westward.

YLT Exodus 26:27 and five bars for the boards of the second side of the tabernacle, and five bars for the boards of the side of the tabernacle at the two sides, westward;

- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

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 rear side to the west.

Thompson - There were to be five crossbars on each of the two sides of the tabernacle—north and south, and five crossbars at the back of the tabernacle on the west side. ([Sermon](#))

Exodus 26:28 "The middle bar in the center of the boards shall pass through from end to end.

NET Exodus 26:28 The middle bar in the center of the frames will reach from end to end.

NLT Exodus 26:28 The middle crossbar, attached halfway up the frames, will run all the way from one end of the Tabernacle to the other.

ESV Exodus 26:28 The middle bar, halfway up the frames, shall run from end to end.

NIV Exodus 26:28 The center crossbar is to extend from end to end at the middle of the frames.

KJV Exodus 26:28 And the middle bar in the midst of the boards shall reach from end to end.

LXE Exodus 26:28 And let the bar in the middle between the posts go through from the one side to the other side.

ASV Exodus 26:28 And the middle bar in the midst of the boards shall pass through from end to end.

CSB Exodus 26:28 The central crossbar is to run through the middle of the planks from one end to the other.

NKJ Exodus 26:28 "The middle bar shall pass through the midst of the boards from end to end.

NRS Exodus 26:28 The middle bar, halfway up the frames, shall pass through from end to end.

YLT Exodus 26:28 and one hath caused the middle bar in the midst of the boards to reach from end unto end;

- **shall pass through**, 1Ch 12:15 Ne 13:28 Job 41:28 Pr 19:26
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

The middle bar in the center of the boards shall pass through from end to end.

Thompson - There was to be one middle bar at the center of the tent that passed through from end to end. There is a debated point on whether or not the roof was completely flat or somewhat peaked. Usually with a tent there needs to be some rise in the pitch or in the peak to shed water. But the text does not specifically say that. ([Sermon](#))

NET Note on end to end - These bars served as reinforcements to hold the upright frames together. The Hebrew term for these bars is also used of crossbars on gates (Jdg 16:3; Neh 3:3). ([Exodus 26](#))

Exodus 26:29 "You shall overlay the boards with gold and make their rings of gold as holders for the bars; and you shall overlay the bars with gold.

NET Exodus 26:29 You are to overlay the frames with gold and make their rings of gold to provide places for the bars, and you are to overlay the bars with gold.

NLT Exodus 26:29 Overlay the frames with gold, and make gold rings to hold the crossbars. Overlay the crossbars with gold as well.

ESV Exodus 26:29 You shall overlay the frames with gold and shall make their rings of gold for holders for the bars, and you shall overlay the bars with gold.

NIV Exodus 26:29 Overlay the frames with gold and make gold rings to hold the crossbars. Also overlay the crossbars with gold.

KJV Exodus 26:29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

LXE Exodus 26:29 And thou shalt gild the posts with gold; and thou shalt make golden rings, into which thou shalt introduce the bars, and thou shalt gild the bars with gold.

ASV Exodus 26:29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold.

CSB Exodus 26:29 Then overlay the planks with gold, and make their rings of gold as the holders for the crossbars. Also overlay the crossbars with gold.

NKJ Exodus 26:29 "You shall overlay the boards with gold, make their rings of gold as holders for the bars, and overlay the bars with gold.

NRS Exodus 26:29 You shall overlay the frames with gold, and shall make their rings of gold to hold the bars; and you shall overlay the bars with gold.

YLT Exodus 26:29 and the boards thou dost overlay with gold, and their rings thou dost make of gold places for bars, and hast overlaid their bars with gold;

- **overlay the boards with gold:** Ex 25:11,12
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

GOLD, GOLD, GOLD

You shall overlay the boards with gold and make their rings of gold as holders for the bars; and you shall overlay the bars with gold - Some writers think this is symbolic - "Now the reason for this is because this represents the humanity of Christ joined to the deity of Christ." (Thompson)

George Bush - Thou shalt overlay the boards with gold. We are thrown upon our own conjectures as to the thickness of the metal by which the boards and bars were overlaid. If it were done with gold plates, they must have been extremely thin, as otherwise the weight would have been altogether too great to allow of their having been carried but with the utmost difficulty. We presume, therefore, that they were rather gilded than plated. Such a thin coating would no doubt have been liable to be easily worn off, but it could as easily be repaired. ([Notes Critical and Practical on the Book of Exodus Volume 2](#) - Exodus 21-40)

Exodus 26:30 "Then you shall erect the tabernacle according to its plan which you have been shown in the mountain.

NET Exodus 26:30 You are to set up the tabernacle according to the plan that you were shown on the mountain.

NLT Exodus 26:30 "Set up this Tabernacle according to the pattern you were shown on the mountain.

ESV Exodus 26:30 Then you shall erect the tabernacle according to the plan for it that you were shown on the mountain.

NIV Exodus 26:30 "Set up the tabernacle according to the plan shown you on the mountain.

KJV Exodus 26:30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

LXE Exodus 26:30 And thou shalt set up the tabernacle according to the pattern shewed thee in the mount.

ASV Exodus 26:30 And thou shalt rear up the tabernacle according to the fashion thereof which hath been showed thee in the mount.

CSB Exodus 26:30 You are to set up the tabernacle according to the plan for it that you have been shown on the mountain.

NKJ Exodus 26:30 "And you shall raise up the tabernacle according to its pattern which you were shown on the mountain.

NRS Exodus 26:30 Then you shall erect the tabernacle according to the plan for it that you were shown on the mountain.

YLT Exodus 26:30 and thou hast raised up the tabernacle according to its fashion which thou hast been shewn in the mount.

- **shall erect the tabernacle:** Ex 40:2,17,18 Nu 10:21 Jos 18:1 Heb 8:2
- **according to its plan:** Ex 25:9,40 27:8 Ac 7:44 Heb 8:5 Heb 9:23
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

FOLLOW THE DIVINE "BLUEPRINT!"

Related Passages:

Exodus 25:9 "According to all that I am going to show you, **as the pattern of the tabernacle** and the pattern of all its furniture, just so you shall construct it.

Exodus 25:40 "See that you make them after **the pattern for them**, which was shown to you on the mountain.

Acts 7:44 "Our fathers had the tabernacle of testimony in the wilderness, just as He who spoke to Moses directed him to make it according to the **pattern** which he had seen.

Hebrews 8:5 who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, "SEE," He says, "THAT YOU MAKE all things ACCORDING TO THE **PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN.**"

Hebrews 9:23 Therefore it was necessary for the **copies** of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.

Then you shall erect the tabernacle according to its plan which you have been shown in the mountain- This is now the third time that God is making it clear to Moses not to deviate from the plan he had been given. Stick to the divine blueprint. Don't ad lib or second guess! The Hebrew word for plan here is [mishpat/mispat](#) (referred to "justice" in Ex 23:6) and more literally might be read "according to its regulations." Although the Hebrew word describes judgments, it is also used to describe plans or instructions and here refers to the building plans for the Tabernacle. In 1 Ki 6:38 it refers to the plans of the holy Temple.

THOUGHT - This repeated emphasis on not adding to nor taking away any of the aspects of God's plan for the Tabernacle has a parallel in the Word of God, which is not to be added to nor subtracted from, lest one suffer severe consequences. This is a rule the cults routinely transgress and it will be to their eternal regret that they did so (see eternal punishment). John has the most frightening warning for tampering with God's Holy Word writing "I testify to everyone who hears the words of the prophecy of this book: if anyone **adds** to them, God will add to him the plagues which are written in this book; and if anyone **takes away** from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book. ." (Rev 22:18-19). Pr 30:6 says "Do not add to His words Or He will reprove you, and you will be proved a liar." (See also Dt 4:2, Dt 12:32, Lk 11:52). God grant us discernment and a holy dread of mishandling Your Word of Truth. In Jesus' Name. Amen.

Plan (pattern, fashion) ([04941](#))([mishpat/mispat](#)) has general meanings including a judgment, a legal decision, a legal case, a claim, proper, rectitude. often means the act of sitting as a judge, hearing a case, and rendering a proper verdict. NET adds that it is "often translated "judgment" or "decision" in other contexts. In those

settings it may reflect its basic idea of custom, which here (Ex 26:30) would be reflected with a rendering of “prescribed norm” or “plan.” ([Exodus 26](#))

Exodus 26:31 "You shall make a veil of blue and purple and scarlet material and fine twisted linen; it shall be made with cherubim, the work of a skillful workman."

NET Exodus 26:31 "You are to make a special curtain of blue, purple, and scarlet yarn and fine twisted linen; it is to be made with cherubim, the work of an artistic designer.

NLT Exodus 26:31 "For the inside of the Tabernacle, make a special curtain of finely woven linen. Decorate it with blue, purple, and scarlet thread and with skillfully embroidered cherubim.

ESV Exodus 26:31 "And you shall make a veil of blue and purple and scarlet yarns and fine twined linen. It shall be made with cherubim skillfully worked into it.

NIV Exodus 26:31 "Make a curtain of blue, purple and scarlet yarn and finely twisted linen, with cherubim worked into it by a skilled craftsman.

KJV Exodus 26:31 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:

LXE Exodus 26:31 And thou shalt make a veil of blue and purple and scarlet woven, and fine linen spun: thou shalt make it cherubs in woven work.

ASV Exodus 26:31 And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen: with cherubim the work of the skilful workman shall it be made.

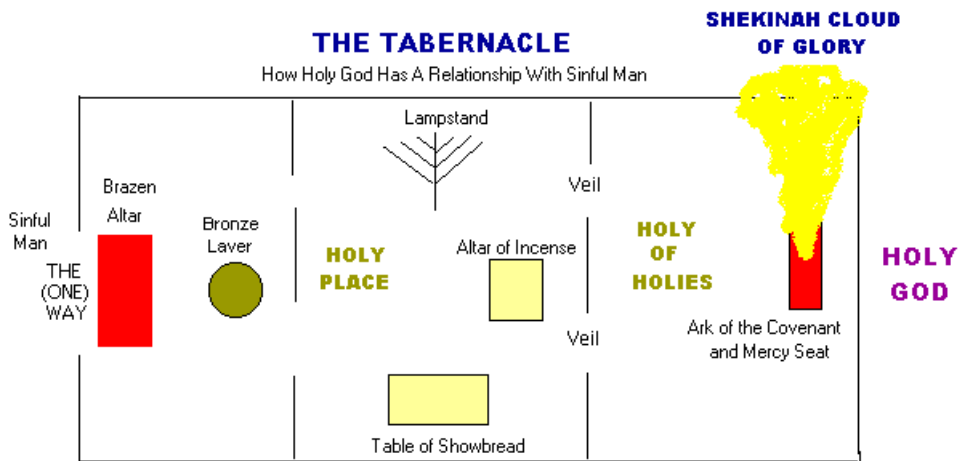
CSB Exodus 26:31 "You are to make a veil of blue, purple, and scarlet yarn, and finely spun linen with a design of cherubim worked into it.

NKJ Exodus 26:31 "You shall make a veil woven of blue, purple, and scarlet thread, and fine woven linen. It shall be woven with an artistic design of cherubim.

NRS Exodus 26:31 You shall make a curtain of blue, purple, and crimson yarns, and of fine twisted linen; it shall be made with cherubim skillfully worked into it.

YLT Exodus 26:31 'And thou hast made a vail of blue, and purple, and scarlet, and twined linen, work of a designer; he maketh it with cherubs;

- **a veil of:** Ex 36:35 40:3,21 Lev 16:2,15 2Ch 3:14 Mt 27:51 Mk 15:38 Lu 23:45 Eph 2:14 Heb 9:3-8 Heb 10:20,21
- **blue:** Ex 25:4 35:6,25,35 36:8
- **scarlet:** Tolaath; properly the worm whence the scarlet colour was produced; which grew in a coccus, or excrescence, of a shrub of the ilex kind, like the cochineal worm in the Opuntia of America; which is arranged under the same genus as the Arabic {Kermez,} which also denotes this colour.
- **skillful workman** Ex 26:1 Ex 28:15 Ex 38:23 2Ch 2:7-13 Ps 137:5 Song 7:1
- **cherubim:** Ex 25:18
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries



Brazen Altar- The Cross of Christ

Laver- Sanctification

Table of Showbread- Christ is the Bread of Life

Lampstand- Christ is the Light of the World

Altar of Incense- Christ Our Intercessor

Ark of the Covenant- Christ is the Word Personified

Mercy Seat- Blood of Christ

Delivers from the Penalty and Power of Sin

Tabernacle Symbolism Associated with Christ

THE VEIL SEPARATING HOLY PLACE FROM HOLY OF HOLIES (Exodus 26:31-35)

Related Passages:

Matthew 27:51 And behold, the **veil** of the temple was torn in two from top to bottom; and the earth shook and the rocks were split.

Mark 15:38 And the **veil** of the temple was torn in two from top to bottom.

Luke 23:45 because the sun was obscured; and the **veil** of the temple was torn in two.

Ephesians 2:14 For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall,

Hebrews 9:3-8 Behind the second **veil** there was a tabernacle which is called the Holy of Holies, 4 having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant; 5 and above it were the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail. 6 Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship, 7 but into the second, only the high priest enters once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance. 8 The Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing,

Hebrews 10:19-20 Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh, 21 and since we have a great priest over the house of God,

You shall make a veil of blue and purple and scarlet material and fine twisted linen; it shall be made with cherubim- Note this **veil** has a cherubim but the **veil** leading into the outer holy place does not. In the diagram above, the veils and door into the courtyard open to the East (the left side of the diagram!)

Thompson - The colors are specifically said to be blue, purple and scarlet material. We know that this is a type of Jesus Christ and these colors are critical. Blue represents the heavenly nature of Jesus Christ; purple represents the Kingly royalty of Jesus and scarlet represents the sin sacrifice of Jesus Christ. The inner veil is to be made with cherubim. Now cherubim are the highest ranked angels and they are always in the presence of God. By virtue of the fact that these cherubim were to be weaved into the material, it illustrated this reality. Now notice from verse 31 that God stresses that these cherubim were to be made by a skillful workman. This

is the second time that this point is brought out (Ex 26:1). So it is clear that God wants us to understand that this is to be made by the “work of a skillful workman” and the other curtain is to be made by “the work of a weaver” (Ex 26:36). The word “workman” seems to suggest very careful thought and meditation (William Gesenius, Hebrew Lexicon, p. 311). A skillful workman can carefully think through something and then construct it. The word “weaver” suggests one whose business it is to do this kind of work. Sacred ministry is not to be led by novices. The church is to be led by seasoned veterans who have proved themselves as faithful people of God. 3) When we do something for God, we should be skilled at what we do. As we will see from this very tabernacle, those vessels and utensils were to be washed and when those dishes were washed they had better be washed right because it was important. So whatever we do for God, even if it is washing dishes, needs to be done skillfully. ([Sermon](#))

George Bush - Thou shall make a veil, &c. Heb. פֶּרֶקֶת paroketh. Gr. καταπέτασμα, a veil, a spreading. The etymology of the original term is doubtful, though we find in the Chaldee פֶּרַךְ perak, to break, rend apart, forcibly separate, and פֶּרֶקֶת according to Parkhurst is applied to the inner Veil from its breaking, interrupting, or dividing between the Holy and Most Holy Place. This Veil was undoubtedly of the same material with the inner set of curtains, and figured and embroidered in the same manner. And as it constituted, when hanging down, the lining of one side of both the Holy and Most Holy Place, it goes somewhat, perhaps, to confirm our suggestion above relative to the position of the wrought linen curtains of the Tabernacle, as hanging within the edifice instead of without; for this would make the adorning of the whole interior uniform throughout. The Veil was to be suspended from golden hooks attached to four pillars of shittim-wood resting, like the boards, upon an equal number of silver sockets. And this, by the way, leads us to remark, that the punctuation of our English Bibles conveys an idea entirely erroneous, viz., that the hooks were to be placed upon the silver sockets. But these sockets were unquestionably at the bottom of the pillars, and the clause, ‘their hooks shall be of gold,’ ought to be inclosed in a parenthesis, as it is in the old Geneva version; ‘And thou shalt hang it upon four pillars of shittim-wood covered with gold (whose hooks shall be of gold), standing upon four sockets of silver.’ It was the pillars and not the hooks that stood upon the silver sockets. ([Notes Critical and Practical on the Book of Exodus Volume 2](#) - Exodus 21-40)

Veil (curtain)([06532](#))([paroket](#)) means curtain and refers to [Veil of the Temple](#) ([See diagram of Sanctuary](#)) which separated the [Holy Place](#) from the [Holy of Holies](#), which was the very dwelling place of God (Ex 25:8), over which the [Shekinah glory cloud](#) was manifest. The Septuagint (Lxx) uses the term [veil \(katapetasma\)](#) (Mt 27:51, Mk 15:38; Lk 23:45; Heb 6:19; Heb 9:3; Heb 10:20), meaning something that one stretches, a covering. The verbal form means to spread over, to cover with fabric.

NET Note on Veil - The Hebrew term פֶּרֶקֶת ([paroket](#)) is usually translated “**veil**” (e.g., ASV, NAB, NASB) or “**curtain**” (e.g., NIV, NRSV), but it seems to have stretched not only in front of but also over the top of the ark of the covenant which stood behind and under it inside the most holy place.

Paroket - 23v - Ex 26:31, 33, 35; Ex 27:21; Ex 30:6; 35:12; 36:35; 38:27; 39:34; 40:3, 21-22, 26; Lev 4:6, 17; 16:2, 12, 15; 21:23; 24:3; Num 4:5; 18:7; 2 Chr 3:14

Hebrews 6:19-20 This **hope** (Heb 6:18+) we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil, where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

The work of a skillful workman - Skillful workman is literally “work of a designer”. The Hebrew word for **skillful** is [chasab/hasab](#) which conveys the basic idea of employment of the mind in thinking activity, not so much to “understanding”, but to the creating of new ideas. **Skillful workman** is repeatedly seen in the construction of the Tabernacle - Exod. 26:1; Exod. 26:31; Exod. 28:6; Exod. 28:15; Exod. 36:8; Exod. 36:35; Exod. 38:23; Exod. 39:3; Exod. 39:8

Ryrie - Josephus reported that the veil was four inches thick, was renewed every year, and that horses tied to each side could not pull it apart. It barred all but the high priest from the presence of God, but when it was torn in two at the death of Jesus of Nazareth (see Mark 15:38), access to God was made available to all who come through Him (cf. Heb. 10:19-22).

NET Note on veil - Although translated “curtain” (traditionally “veil,” so ASV, NAB, NASB) this is a different word from the one used earlier of the tent curtains, so “special curtain” is used. Although translated “curtain” (traditionally “veil,” so ASV, NAB, NASB) this is a different word from the one used earlier of the tent curtains, so “special curtain” is used. ([Exodus 26](#))

NET Note on made with cherubim - The verb means “to make,” but probably has the sense of embroidering both here and in v. 1. ([Exodus 26](#))

Note that the word **scarlet** is a combination of two words (literally “scarlet red”) in Hebrew **towla** (below) = scarlet and [saniy/shaniy](#) (the combination of shaniy and towla' combination occurs 34x)

Scarlet ([08438](#)) (**towla**) translated **worms** in Ex 16:20. As noted in the verse list below KJV has 43 uses but the NAS has only 3 - Ex 16:20, Isa 1:18, Lam 4:5.

Baker has a lengthy discussion -

I. A masculine noun meaning crimson, purple, scarlet. It refers to the color of one's sins that stands out in a shocking way, drawing attention to its intensity. God can make sins white, cleanse them away (Isa. 1:18). These colors also are associated with royalty, palatial living, etc. (Lam. 4:5).

II. A masculine noun meaning a worm. It refers to some kind of soft-bodied animal that lives underground, in water, or as a parasite, which was the case of worms that fed on manna, putrefying it (Ex. 16:20).

III. A masculine noun meaning crimson (bright red), purple, scarlet. It refers to the colors attributed by scholars to expensive cloth materials or threads, ropes, chains, etc. of cloth, used in the materials found in the Tabernacle and its furnishings (Ex. 25:4; etc.; Num. 4:8). A scarlet string was involved in the ritual of cleansing a leper (Lev. 14:4, 6); a house (Lev. 14:49, 51, 52); and in the law of the red heifer (Num. 19:6).

IV. A masculine noun referring to a worm. It refers to some parasitic worm or insect larvae that destroyed manna (Ex. 16:20); vineyards (Deut. 28:39). A worm destroyed Jonah's favorite shade plant (Jon. 4:7). It is used to describe the low character and estate of a person as a worm (Job 25:6; Ps. 22:6[7]; Isa. 41:14). It is described figuratively as the bedding provided in Sheol (Isa. 14:11); a permanent tormenting feature of Sheol (Isa. 66:24).

V. A masculine noun referring to a string. It refers to a scarlet string (š enî tôla'at) used in several cleansing rituals (Lev. 14:4, 6, 49, 51, 52). (Complete Word Study Dictionary – Old Testament)

Strong's = 1) worm, scarlet stuff, crimson 1a) worm - the female 'coccus ilicis' 1b) scarlet stuff, crimson, scarlet 1b1) the dye made from the dried body of the female of the worm "coccus ilicis" 2) worm, maggot 2a) worm, grub 2b) the worm "coccus ilicis"

Ronald Youngblood - tôlā', tôlē'â, tôlā'at. Worm, scarlet, crimson. All three forms of this word mean "worm, maggot, larva"; two of them (tôlā' and tôlā'at) also mean "scarlet, crimson." The worms referred to are probably the larvae of certain kinds of insects, primarily flies, moths, and beetles. In the OT they often symbolize the weakness and insignificance of man (Job 25:6; Psalm 22:6 [H 7]; Isaiah 41:14); they are of a type that devour decaying matter (Exodus 16:20), including corpses (Isaiah 14:11; Isaiah 66:24; cf. also especially tultu in this sense in Akkadian; Gilgamesh refused to believe that Enkidu was dead "until a worm fell out of his nose"; see ANET, p. 90). They also are of a kind that feed on various plants (Deut. 28:39; Jonah 4:7), a fact that helps us to understand the relationship between "worm" and "scarlet." In ancient times a brilliant scarlet or crimson dye was obtained from the female bodies of the kermes (Arabic qirmiz, whence our word "crimson") insect, Coccus ilicis, which lives on the kermes oak, Quercus coccifera, native to the Middle East (see J. Lauder milk in Natural History 58:116f.; R. J. Forbes, Studies in Ancient Technology, IV, pp. 102-6). The dye was highly prized (Lament. 4:5) and as such was employed to color cloth used in the tabernacle and by those who worshiped there; tôla'at is attested twenty-six times in Exodus with the meaning "scarlet (stuff)." The permanent quality and deep red color of the dye made it suitable for use in the striking figure in Isaiah 1:18, where a forgiving God says to his wayward people: "Though your sins ... be red like crimson, they shall be as wool." (Theological Wordbook of the Old Testament)

Scarlet (towla') was the name for a worm in Hebrew. This particular worm was used in the making of red dye, and so it's often translated "scarlet". The **towla'** would attach itself to a tree as it prepared to lay its eggs, and in the process, the mother would die, leaving a red stain on the wood. Later, after the babies would hatch and leave, the red stain would dry up, turn white, and flake off the wood. In Psalm 22:6, an indisputably Messianic psalm, the Messiah cries out, "I am a worm" (towla'). The picture our humble Messiah presents parallels the worm's life cycle, for Jesus died on a cross of wood in the process of giving birth to us, leaving a bloody stain that turns our sins from scarlet to white as snow! This is surely amazing, utterly incomprehensible grace and love in action! O come let us adore Him!

Towla - 43v in the KJv - Exod. 16:20; Exod. 25:4; Exod. 26:1; Exod. 26:31; Exod. 26:36; Exod. 27:16; Exod. 28:5; Exod. 28:6; Exod. 28:8; Exod. 28:15; Exod. 28:33; Exod. 35:6; Exod. 35:23; Exod. 35:25; Exod. 35:35; Exod. 36:8; Exod. 36:35; Exod. 36:37; Exod. 38:18; Exod. 38:23; Exod. 39:1; Exod. 39:2; Exod. 39:3; Exod. 39:5; Exod. 39:8; Exod. 39:24; Exod. 39:29; Lev. 14:4; Lev. 14:6; Lev. 14:49; Lev. 14:51; Lev. 14:52; Num. 4:8; Num. 19:6; Deut. 28:39; Job 25:6; Ps. 22:6; Isa. 1:18; Isa. 14:11; Isa. 41:14; Isa. 66:24; Lam. 4:5; Jon. 4:7

- [Psalm 22:6 - I Am a Worm](#)

Believer's Study Bible - God used an outer veil or "screen" (Ex 26:36, 37) to enclose the holy place and an inner veil to block out all light completely from the ark of the covenant in the Most Holy Place. While the inner veil remained, free access to God was not possible except through a representative high priest, once a year on the Day of Atonement (Heb. 9:6-8). Only the full and complete atonement through the shed blood of Christ opened the way to the throne of grace (cf. Matt. 27:50, 51; Heb. 9:11, 12; 10:19-22).

Veil of the Temple - [Fausset's Bible Dictionary](#) - Suspended between the holy place and the most holy (Exodus 26:31-33); and rent immediately upon the crucifixion of the Saviour and the consummation of His great sacrifice. There were two veils or curtains in the tabernacle (of which the temple was the continuation), one before the tabernacle door (kalumma), the second veil before the holy of holies (katapetasma). Hebrews 9:3; Hebrews 9:7-8; Hebrews 9:11-12; "after (i.e. behind) the second veil, ... the holiest of all." Into this second tabernacle within the veil "the high priest alone went once every year, not without blood which he offered for himself and for the sins of the people; the Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing ... But Christ being come an High Priest of good things to come by a greater and more perfect tabernacle, not made with hands ... by His own blood entered in once into the holy place, having obtained eternal redemption for us."

Therefore significantly "the veil of the temple was rent in twain from the top to the bottom" when Jesus yielded up the ghost (Matthew 27:50-51). "From the top," not from the bottom; for it is God who from above rends the veil of separation between us and Him, and opens heaven to man, as the hymn of Ambrose says, "when Thou hadst overcome the sharpness of death Thou didst open the kingdom of heaven to all believers"; therefore not only ministers but we all alike "have boldness (parresia , literally, freedom of speech, grounded on the consciousness that our sins are forgiven) to enter 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" (Hebrews 10:19-21); rather, "which (entering) He has newly consecrated (enekainisen , 'inaugurated'; it is a new thing, unheard of before) for us as a new (recently opened) and living way" (not the lifeless way of dead sacrificial victims under the law, but the living and lifegiving Saviour being the way).

As the veil had to be passed through to enter the holiest, so the human suffering flesh (Hebrews 5:7) of Christ's manhood which veiled His Godhead had to be passed through by Him in entering the heavenly holiest for us. When He put off His rent flesh, the temple veil, its type, was simultaneously rent. Not His body, but His suffering flesh, was the veil; His body was the "temple" (naos , "the inner shrine," not the temple building in general, hieron) which men destroyed and He reared up again in three days (John 2:19; John 2:21). No priestly caste therefore now mediates between the sinner and his Judge; the minister is no nearer God than the layman. Neither can serve God at a distance, nor by deputy, as the natural man would wish; each must come for himself, and by union with our one Royal High Priest who, as He never dies, has a priesthood which passeth not from, one to another (margin Hebrews 7:24).

We become virtual "king priests unto (Him who is at once) God and His Father" (Revelation 1:6). C. C. Ganneau, tracing a curious similarity between some customs of ancient Elis in the Peloponnesus and those of the Hebrew, shows that in the Olympian sanctuary there was a great woolen veil of Assyrian workmanship, dyed with Phoenician purple, given by Antiochus; so Josephus (B. J. 5:5, section 4) describes a Babylonian curtain, embroidered with blue and fine linen and scarlet and purple, and of wonderful contexture, as hanging before the golden doors, which were 55 cubits high and 16 broad, and which led into the holy of holies. It symbolized the universe, the scarlet signifying fire, the flax-linen earth, the blue the air, the purple the sea. This veil given to Olympian Zeus at Elis may have been the very veil taken by Antiochus IV (Epiphanes) from the temple of Jehovah (1 Maccabees 1:22-24; Josephus, Ant. 12:5, section 4).

The curtain or veil at the Olympian temple did not rise up but was dropped to the ground, according to Pausanias. So Josephus and the Book of Maccabees call the Jewish veil a drop curtain (katapetasma). Again, as the spoils of conquered deities were consecrated to the victorious ones, Antiochus naturally hung up Jehovah's veil in the temple of Olympian Zeus; for this was the very god to whom he dedicated the temple at Jerusalem, after defiling and plundering it (2 Maccabees 6:2). Curiously illustrating the similarity above referred to, he notices that the Eleians alone of the Greeks cultivated the byssus or fine flax plant.

They bred no mules (compare Leviticus 19:19). They had a river Jordan near Lepreos, a city implying the leprosy prevalent among its people. Ashes of victims were suffered to accumulate (bomoi), and were held sacred (Leviticus 1:16; Leviticus 4:12; 1 Kings 13:3). The women of Elis were forbidden to penetrate the sanctuary of Olympian Zeus; so the Hebrew women could not pass the court of women. They used to mourn round the empty tomb of Achilles (compare Ezekiel 8:14). They used to weave a peplos for Hera (compare Ezekiel 16:16; 2 Kings 23:7). Their Zeus Apomuiois answers to Baalzebub, "god of flies" (2 Kings 1:3; 2 Kings 1:16). (Palestine Exploration Quarterly Statement, April 1878, p. 79).

Related Resources:

- [Veil of the tabernacle and temple](#) Kitto Biblical Cyclopedia
- [What was the significance of the temple veil being torn in two when Jesus died? | GotQuestions.org](#)
- [What was the Holy of Holies? | GotQuestions.org](#)
- Hastings' Dictionary of the NT [Veil Veil](#)
- Hastings' Dictionary of the Bible [Veil Vail, Veil](#)
- Smith Bible Dictionary [Veil of the Tabernacle and Temple](#)
- The Jewish Encyclopedia [Veil](#)

Exodus 26:32 "You shall hang it on four pillars of acacia overlaid with gold, their hooks also being of gold, on four sockets of silver.

NET Exodus 26:32 You are to hang it with gold hooks on four posts of acacia wood overlaid with gold, set in four silver bases.

NLT Exodus 26:32 Hang this curtain on gold hooks attached to four posts of acacia wood. Overlay the posts with gold, and set them in four silver bases.

ESV Exodus 26:32 And you shall hang it on four pillars of acacia overlaid with gold, with hooks of gold, on four bases of silver.

NIV Exodus 26:32 Hang it with gold hooks on four posts of acacia wood overlaid with gold and standing on four silver bases.

KJV Exodus 26:32 And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

LXE Exodus 26:32 And thou shalt set it upon four posts of incorruptible wood overlaid with gold; and their tops shall be gold, and their four sockets shall be of silver.

ASV Exodus 26:32 And thou shalt hang it upon four pillars of acacia overlaid with gold; their hooks shall be of gold, upon four sockets of silver.

CSB Exodus 26:32 Hang it on four gold-plated posts of acacia wood that have gold hooks and that stand on four silver bases.

NKJ Exodus 26:32 "You shall hang it upon the four pillars of acacia wood overlaid with gold. Their hooks shall be gold, upon four sockets of silver.

NRS Exodus 26:32 You shall hang it on four pillars of acacia overlaid with gold, which have hooks of gold and rest on four bases of silver.

YLT Exodus 26:32 and thou hast put it on four pillars of shittim wood, overlaid with gold, their pegs are of gold, on four sockets of silver.

- **pillars of acacia:** Ex 26:37 Ex 36:38 Es 1:6
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

You shall hang it on four pillars of acacia overlaid with gold, their hooks also being of gold, on four sockets of silver.

Thompson - The inner veil is to be hung on four pillars .These were four pillars made of acacia wood that were overlaid with gold. On these pillars would hang these curtains. The veil was to contain hooks made of gold. The four pillars were to be put into four sockets of silver. ([Sermon](#))

Exodus 26:33 "You shall hang up the veil under the clasps, and shall bring in the ark of the testimony there within the veil; and the veil shall serve for you as a partition between the holy place and the holy of holies.

NET Exodus 26:33 You are to hang this curtain under the clasps and bring the ark of the testimony in there behind the curtain. The curtain will make a division for you between the Holy Place and the Most Holy Place.

NLT Exodus 26:33 Hang the inner curtain from clasps, and put the Ark of the Covenant in the room behind it. This curtain will separate the Holy Place from the Most Holy Place.

ESV Exodus 26:33 And you shall hang the veil from the clasps, and bring the ark of the testimony in there within the veil. And the veil shall separate for you the Holy Place from the Most Holy.

NIV Exodus 26:33 Hang the curtain from the clasps and place the ark of the Testimony behind the curtain. The curtain will separate the Holy Place from the Most Holy Place.

KJV Exodus 26:33 And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.

LXE Exodus 26:33 And thou shalt put the veil on the posts, and thou shalt carry in thither within the veil the ark of the testimony; and the veil shall make a separation for you between the holy and the holy of holies.

ASV Exodus 26:33 And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony: and the veil shall separate unto you between the holy place and the most holy.

CSB Exodus 26:33 Hang the veil under the clasps and bring the ark of the testimony there behind the veil, so the veil will make a separation for you between the holy place and the most holy place.

NKJ Exodus 26:33 "And you shall hang the veil from the clasps. Then you shall bring the ark of the Testimony in there, behind the veil. The veil shall be a divider for you between the holy place and the Most Holy.

NRS Exodus 26:33 You shall hang the curtain under the clasps, and bring the ark of the covenant in there, within the curtain; and the curtain shall separate for you the holy place from the most holy.

YLT Exodus 26:33 'And thou hast put the vail under the hooks, and hast brought in thither within the vail the ark of the testimony; and the vail hath made a separation for you between the holy and the holy of holies.

- **the clasps:** Ex 27:10 36:36
- **within the veil:** Ge 9:4,5
- **the ark of the testimony:** Ex 25:16 40:21
- **the holy place:** Lev 16:2 1Ki 8:6,10 2Ch 5:7-10 Heb 9:2,3
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

You shall hang up the veil under the clasps, and shall bring in the ark of the testimony there within the veil - Within the veil is literally "into the house (or area) of the (special) curtain." See the record of the completion of this veil in Ex 36:35, 36.

Thompson - The inner veil is to be hung under the clasps. Now we are not told exactly how thick this inner veil was to be. But according to Charles Ryrie, who cites Josephus, he claims the veil was four inches thick. In fact, he claims that the veil in Jesus' day was so strong having been weaved together, that horses tied to each side could not pull it apart. Now when Jesus Christ was on the cross and cried out His final words, the inner veil, which could not be ripped apart by horses, was torn from top to bottom (Matt. 27:51). The fact that it was ripped from top to bottom shows God did it and through the sacrificial work of Jesus Christ the way had been opened for all people to have access to the presence of God. ([Sermon](#))

George Bush - Shalt hang up the vail under the taches. That is, under the golden clasps that connected the two larger hangings of the inner curtain, spoken of above, v. 6. These were joined just over the dividing line between the two rooms of the Tabernacle, so that this separating vail hung exactly under the taches or clasps. It does not appear from any express passage of Scripture, in what proportions the interior of the Tabernacle was divided. But as Solomon's Temple, of sixty cubits in length, was divided into two parts of forty and twenty, so it is highly probable that the thirty cubits in length of the Tabernacle was divided into similar proportions of twenty cubits for the Holy, and ten for the Most Holy Place, making the latter a perfect cube of ten cubits every way. This accounts, as we have before intimated, for the remarkable feature in the description of the heavenly city, mentioned Rev. 21:16, to wit, that it lay four square, the length, breadth, and height of it being equal. This was because it answered to its type the Holy of Holies. In the Holy Place, into which none but the priests were allowed to enter, were stationed the Candlestick, the Table of Shew-bread, and the Altar of Incense. In the Most Holy, into which none but the High Priest could enter, and he but once a year, was deposited only the Ark of the Covenant or Testimony, with its surmounting Mercy-seat. ([Notes Critical and Practical on the Book of Exodus Volume 2](#) - Exodus 21-40)

and the veil shall serve for you as a partition between the holy place and the holy of holies- Although God was giving proximity to Himself, the veil serving as a **partition** is a reminder than under the Old Covenant one could just come so close to His presence and no closer (except of course on the annual Day of Atonement - Lev 16:1-34+).

George Bush - The special design of this Vail was to debar the people from entering, or even looking, into the Most Holy Place, or place of the Ark, and the reason of this rigid exclusion acquaints us at once with the general mystical import of Vail, as a part of the apparatus of the Tabernacle. On this point we have happily the apostle Paul as the angelus interpres. Heb. 9:6—9, 'Now when these things were thus ordained, the priests went always into the first tabernacle (the first or outer room), accomplishing the service of God: 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: 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: which was a figure for the time then present.' In other words, the way into the true heaven, of which the inner sanctuary was a type, was not laid open under the old economy, or by means of any of its services, but remained to be opened by Christ, of whom it is said, v. 24, that he 'is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.' But this does not yet exhaust the pregnant import of the Mosaic symbols Still farther light is thrown upon it Heb. 10:19, 20, '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 vail, that is to say, his flesh, let us draw near.' Here it is clear that the Vail is represented as in some way shadowing forth the flesh or body of Christ, although it is perhaps at first view difficult to avoid an impression of incongruity in the imagery. What is Christ's flesh or body but himself? And how can he be described as the person entering, and yet he himself the medium through which the entrance is made? But a right view of the glorious constitution of Christ's person as God-man Mediator, and of the prominent place which he holds as the soul and centre and substance of nearly every part of the typical economy, will afford a clue to the solution of the problem. We have previously shown, if we mistake not, in our remarks upon the Cloudy Pillar and upon the Shekinah in general, that that splendid symbol pointed directly to Christ as the central mystery which it involved. As the sombre folds of the guiding Cloud in the wilderness enshrouded the Glory of Jehovah, except when occasional displays of it were made, so the human nature or body of Christ, while he tabernacled on earth, served as a kind of temporary envelope or vail of the divine nature which dwelt within. This mystic cloud or vail of his flesh we suppose to have been transiently rent or cloven at his transfiguration, and a momentary display made of the indwelling glory of his Godhead. But this was not designed to be permanent; it was only an evanescent gleam vouchsafed to the outward senses, for the greater inward assurance, of his select disciples, in respect to the essential dignity and divinity of his character, and to connect his person not only with the truth of the ancient visible Shekinah, but also with that future foretold theophany, which is to constitute the beatific vision in heaven. It was only at his death, when his 'body was broken' for the sins of the world, that this intervening cloud or vail was entirely rent, dissolved, and done away, and a way thus opened for the free manifestation of his glory and majesty to all believers, whether Jews or Gentiles. Now it is well known that after the Cloudy Pillar was removed from the sight of Israel, subsequent to the rearing of the Tabernacle, and the indwelling Shekinah had taken up its abode in the Holy of Holies, the separating Vail served to conceal the supernatural Brightness from the view, just as the dark mass of the Cloud had done prior to that event. Consequently as the Vail of the Tabernacle was to the inner abiding Glory what the Savior's flesh was to his indwelling Divinity, it was ordered that at the same time that the vail of his flesh was rent upon the cross, the corresponding Vail of the Temple was 'rent in twain from the top to the bottom,' implying that a blessed way of access was now provided into the interior of the heavenly sanctuary, of which the grand characteristic is, that it is to have 'the Glory of God,' and from thence to receive its denomination, 'Jehovah-Shammah,' the Lord is there. The truth is, that Christ sustains so many offices in the plan of redemption, and he is presented to us in the ancient symbols in such a manifold variety of aspects, that we are not to be surprised if we should find in the apostolic explanations a blending of import that even approximates to something like confusion. Who can doubt that in the priestly service the High Priest himself, the Sacrifice, and the Altar, all found their substance in Christ? In like manner, may not the Vail and the inner Presence both point also to him? ([Notes Critical and Practical on the Book of Exodus Volume 2](#) - Exodus 21-40)

Exodus 26:34 "You shall put the mercy seat on the ark of the testimony in the holy of holies.

NLT Exodus 26:34 "Then put the Ark's cover-- the place of atonement-- on top of the Ark of the Covenant inside the Most Holy Place.

ESV Exodus 26:34 You shall put the mercy seat on the ark of the testimony in the Most Holy Place.

NIV Exodus 26:34 Put the atonement cover on the ark of the Testimony in the Most Holy Place.

KJV Exodus 26:34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy place.

LXE Exodus 26:34 And thou shalt screen with the veil the ark of the testimony in the holy of holies.

ASV Exodus 26:34 And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place.

CSB Exodus 26:34 Put the mercy seat on the ark of the testimony in the most holy place.

NKJ Exodus 26:34 "You shall put the mercy seat upon the ark of the Testimony in the Most Holy.

NRS Exodus 26:34 You shall put the mercy seat on the ark of the covenant in the most holy place.

YLT Exodus 26:34 'And thou hast put the mercy-seat on the ark of the testimony, in the holy of holies.

- **mercy seat:** Ex 25:21 Ex 40:20 Heb 9:4-5 '
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries



THE MERCY SEAT IN HOLY OF HOLIES

Related Passage:

Exodus 25:21 (see comments there) "You shall put the mercy seat on top of the ark, and in the ark you shall put the testimony which I will give to you.

Exodus 40:20 Then he took the testimony and put it into the ark, and attached the poles to the ark, and put the mercy seat on top of the ark.

Hebrews 9:3-5⁺ Behind the second veil there was a tabernacle which is called the Holy of Holies, having a golden altar of incense (**MacArthur** says this "speaks of the altar in the Holy of Holies in the sense of its proximity to the ark and in relation to its cleansing on the Day of Atonement) and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant; 5 and above it were the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail.

You shall put the mercy seat on the ark of the testimony in the holy of holies- This is the sole piece of furnishing in the Holy of holies. For more discussion see comments on Exodus 25:21.

Thompson - This inner back room chamber, which is the Holy of Holies, was to contain the mercy seat top which was to sit on top of the ark/box which contained the Word of God. The High Priest could only go into this place one time a year. It is clear that no one but the high priest was ever supposed to be able to look into this area. In fact, the writer of Hebrews made this point very clear (Hebrews 9:2-9). Now the good news for us is that because of the work of Jesus Christ and His shed blood, we are able to enter into the Holy Presence of God by faith in Him (Heb. 10:9-10). Now one question is why would God go to all the trouble to have a beautiful ark/box built that would house His Word and then not let anyone see it? Truth is this was never put on public display. Why? Well, we may speculate it is because God did not want His people falling into the trap of worshipping an idol rather than Him. We know later that she did do this very thing (1 Sa 4:3-5). They took the ark box to fight the Philistines and God let them be defeated because they trusted in the box and not in Him. So it may be that this is one reason why God did not let the people see the box. But the truth is this is simply what God wanted. He wanted people to realize that His sacred Word is very special in worship. God's Word is to be taken very seriously. We should always be impressed with the sacredness of the Word of God and the mercy and grace involved in us having God's Word. ([Sermon](#))

Exodus 26:35 "You shall set the table outside the veil, and the lampstand opposite the table on the side of the tabernacle toward the south; and you shall put the table on the north side.

NET Exodus 26:35 You are to put the table outside the curtain and the lampstand on the south side of the tabernacle, opposite the table, and you are to place the table on the north side.

NLT Exodus 26:35 Place the table outside the inner curtain on the north side of the Tabernacle, and place the lampstand across the room on the south side.

ESV Exodus 26:35 And you shall set the table outside the veil, and the lampstand on the south side of the tabernacle opposite the table, and you shall put the table on the north side.

NIV Exodus 26:35 Place the table outside the curtain on the north side of the tabernacle and put the lampstand opposite it on the south side.

KJV Exodus 26:35 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.

LXE Exodus 26:35 And thou shalt set the table outside the veil, and the candlestick opposite the table on the south side of the tabernacle; and thou shalt put the table on the north side of the tabernacle.

ASV Exodus 26:35 And thou shalt set the table without the veil, 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.

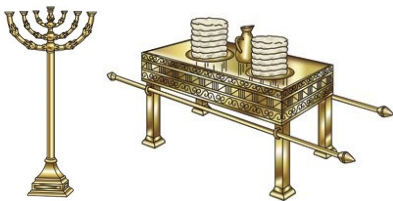
CSB Exodus 26:35 Place the table outside the veil and the lampstand on the south side of the tabernacle, opposite the table; put the table on the north side.

NKJ Exodus 26:35 "You shall set the table outside the veil, and the lampstand across from the table on the side of the tabernacle toward the south; and you shall put the table on the north side.

NRS Exodus 26:35 You shall set the table outside the curtain, and the lampstand on the south side of the tabernacle opposite the table; and you shall put the table on the north side.

YLT Exodus 26:35 'And thou hast set the table at the outside of the vail, and the candlestick over-against the table on the side of the tabernacle southward, and the table thou dost put on the north side.

- **the table:** Ex 40:22 Heb 9:2,8,9
- **the lampstand:** Ex 25:31-37 40:24
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries



Menorah & Table of Showbread

PLACEMENT OF FURNISHINGS IN THE HOLY PLACE

You shall set the table outside the veil, and the lampstand opposite the table on the side of the tabernacle toward the south; and you shall put the table on the north side - As you would enter the Holy Place, the **table** with the bread of the presence would be on the right (north) and the **lampstand** on the left (south) (See [diagram of the Tabernacle](#))

Thompson - Now what is actually missing from this curtain business are its dimensions. We may surmise that it was perhaps 15 feet high and most definitely 15 feet wide based on the fact that this would actually cover the dimensions we know so no one could look in on this. Actually you could have a curtain 10 to 12 feet high and no one would be able to look over that. Truth is we just don't know. ([Sermon](#))

Exodus 26:36 "You shall make a screen for the doorway of the tent of blue and purple and scarlet material and fine twisted linen, the work of a weaver.

NET Exodus 26:36 "You are to make a hanging for the entrance of the tent of blue, purple, and scarlet yarn and fine twined linen, the work of an embroiderer.

NLT Exodus 26:36 "Make another curtain for the entrance to the sacred tent. Make it of finely woven linen and embroider it with exquisite designs, using blue, purple, and scarlet thread.

ESV Exodus 26:36 "You shall make a screen for the entrance of the tent, of blue and purple and scarlet yarns and fine twined linen, embroidered with needlework.

NIV Exodus 26:36 "For the entrance to the tent make a curtain of blue, purple and scarlet yarn and finely twisted linen--the work of an embroiderer.

KJV Exodus 26:36 And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

LXE Exodus 26:36 And thou shalt make a screen for the door of the tabernacle of blue, and purple, and spun

scarlet and fine linen spun, the work of the embroiderer.

ASV Exodus 26:36 And thou shalt make a screen for the door of the Tent, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer.

CSB Exodus 26:36 "For the entrance to the tent you are to make a screen embroidered with blue, purple, and scarlet yarn, and finely spun linen.

NKJ Exodus 26:36 "You shall make a screen for the door of the tabernacle, woven of blue, purple, and scarlet thread, and fine woven linen, made by a weaver.

NRS Exodus 26:36 You shall make a screen for the entrance of the tent, of blue, purple, and crimson yarns, and of fine twisted linen, embroidered with needlework.

YLT Exodus 26:36 'And thou hast made a covering for the opening of the tent, blue, and purple, and scarlet, and twined linen, work of an embroiderer;

- **a screen:** Ex 26:36." Ex 36:37 40:28 Joh 10:9 14:6
- **a screen:** Ex 35:11 39:33 40:29 Nu 3:25 9:15 2Sa 7:6 Ps 78:60
- **a screen:** Ex 26:31
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

DOORWAY OF THE TENT (Exodus 26:36-37)

You shall make a screen for the doorway of the tent of blue and purple and scarlet material and fine twisted linen, the work of a weaver - Notice that this screen is identical to the veil (in colors) separating the holy place from the holy of holies with two exceptions - (1) no cherubim and (2) was the work of a **weaver** (in contrast to a skilled craftsman).

Weaver (07551) (**raqam**) meaning to embroider, to weave, to do needlework. It is used in its simple participial form to designate the person skilled in doing all kinds of embroidery. In Ps 139:15 it describes God's "embroidery" or weaving of a human embryo into His image! "All but one occurrence of *rāqam* are found in Exodus within the context of the making of the Tabernacle (26:36; 27:16) and the high priest's garments (28:39; 39:29). Bezalel and Oholiab were endued with special abilities from the Holy Spirit to do the clothwork (35:35-36:2), as well as others." (Gilbrant)

Raqam - 9x in 9v - embroiderer(1), skillfully wrought(1), weaver(7). - Ex 26:36; Ex 27:16; Ex 28:39; Ex 35:35; Ex 36:37; Ex 38:18; Ex 38:23; Ex 39:29; Ps. 139:15 (My frame was not hidden from You, When I was made in secret, And **skillfully wrought** in the depths of the earth;)

Thompson - So this curtain was to be an entrance curtain to be hung at the front of the tabernacle. This curtain actually formed the outer door of entrance into this tabernacle. So this curtain would be that which could be seen in the outer court. ([Sermon](#))

Ryrie - The outer veil hanging at the E end of the Holy Place functioned as a door to the tent.

NET Note - This was another curtain, serving as a screen in the entrance way. Since it was far away from the special curtain screening the Most Holy Place, it was less elaborate. It was not the work of the master designer, but of the "embroiderer," and it did not have the cherubim on it. ([Exodus 26](#))

NET Note on weaver - The word רֹקֵם (*roqem*) refers to someone who made cloth with colors. It is not certain, however, whether the colors were woven into the fabric on the loom or applied with a needle; so "embroiderer" should be understood as an approximation (cf. HALOT 1290–91 s.v. רֹקֵם). ([Exodus 26](#))

Believer's Study Bible - God used an outer veil or "screen" (Ex 25:36, 37) to enclose the holy place and an inner veil to block out all light completely from the ark of the covenant in the Most Holy Place. While the inner veil remained, free access to God was not possible except through a representative high priest, once a year on the Day of Atonement (Heb. 9:6-8). Only the full and complete atonement through the shed blood of Christ opened the way to the throne of grace (cf. Matt. 27:50, 51; Heb. 9:11, 12; 10:19-22).

George Bush - Thou shalt make an hanging for the door. Heb. מסך *masak*, from סכך *sakak*, to overspread, to cover, denoting in general tegumentum, operimentum, a covering, any thing spread over; but here applied to the vail or curtain which hung over the entrance to the Tabernacle, and formed its outer-door. Oriental usages still furnish something analogous to this. 'We passed Lahar,' says Morier, 'close to a small valley, where we found several snug encampments of the Eelants, at one of which we stopped to examine the tent of the chief of the obah, or family. It was composed of a wooden frame of circular laths, which were fixed on the

ground, and then covered over with large felts, that were fastened down by a cord, ornamented by tassels of various colors. A curtain, curiously worked by the women, with coarse needle-work of various colors, was suspended over the door. In the king of Persia's tents, magnificent perdahs, or hangings of needle-work, are suspended, as well as on the doors of the great mosques in Turkey.' This Vail was suspended on five pillars, overlaid with gold, at the east end of the sanctuary; and though of the same rich material with the inner Vail, yet it seems to have been less highly ornamented, as the Jewish writers affirm that there was a difference between the work of the 'cunning workman' mentioned v. 1, and that of the 'embroiderer' mentioned here, which consisted in this; that in the former, the figures were so wrought, perhaps in weaving, that they might be seen on both sides of the work; but in the latter, being wrought by needle-work, they were only visible on one side. Accordingly, while the Cherubic figure was wrought in one, we find no intimation of it in the other. As it was solely by raising or turning aside this Vail, that the priest entered the Tabernacle, it is obvious that the term 'door' in our translation is not to be taken in its ordinary sense, nor is the original strictly equivalent to 'thou shalt make a hanging as a door for the tent;' for the Heb. פֶּתַח pethah, as remarked in the Note on Gen. 19:6, signifies properly the open space or passage-way which is usually closed by the door, and the meaning here is simply, 'thou shalt make a hanging for the entrance-way.' 'This is the more material,' says Wells (Introduction to Paraphrase, p. 47), 'to be taken notice of, because the said rendering of the Hebrew word by a door, not only gives the reader a wrong notion of the entrance itself into the Tabernacle, but also thereby hinders him from having a clear perception of the reason of several rites and expressions referring to the said entrance of the Tabernacle. For instance, what was done at the entrance of the Tabernacle, is expressly said in many places of Scripture to be done 'before the Lord,' as Ex. 29:11-42, Lev. 1:3, &c. Inasmuch, that where a thing is said to be done only 'before the Lord,' thereby expositors understand it generally of its being done at the entrance of the Tabernacle or the like, justly looking on these expressions as equivalent generally in Scripture, because they are often so joined together as one and the same thing. Now the reason, why these two expressions came to be thus equivalent I take to be this. It was looked on as a piece of state and majesty by the eastern princes, seldom to vouchsafe the honor of coming near to their presence to any but their great courtiers; and when they were pleased to vouchsafe the great honor of coming into their presence or before them to any others on special and extraordinary occasions, they themselves were wont then to sit on their thrones, which was covered with a canopy over it, and encompassed all round with fine curtains; not drawn quite close, but so as that they could see easily those that were admitted thus into their presence, through the small spaces left between the curtains; but the others could have but a small, if any, glimpse, of their majesties or the inside of the thrones they sat on. Agreeably hereto the whole Tabernacle in this case was to be looked on as the throne of the Divine Majesty here on earth. And consequently when any were to be admitted to the honor of appearing more immediately before the Lord, he was to appear at the entrance of the Tabernacle, as before the throne of the Divine Majesty; from within which the Divine Majesty was conceived in a special and gracious manner to see or look on the person that so appeared before him; though the said person could not see the Divine Majesty, or have any more than perhaps a glimpse of the inside of his throne or of the Tabernacle, by reason of the Vail hanging afore the entrance of it. And whereas it is one piece of reverence not to turn one's back, but to stand with one's face, toward any great person, especially kings; in like manner he that appeared before the Lord, stood with his face toward the entrance of the Tabernacle, as being the forepart of the throne of the Divine Majesty, and consequently by so doing he was conceived to stand with his face toward the Divine Majesty itself. But now all this agreement between the manner of appearing before the Lord, as it is called in Scripture, and of appearing before earthly princes, in those eastern countries, to which the former referred, is much obscured by representing the entrance into the Tabernacle as through a door.' Josephus informs us that besides the Vail of linen here described there was another of coarser fabric hung over the first to defend it from injuries of the weather, and that upon festival occasions this was drawn aside or rolled up that the people might see the exquisite beauty of the workmanship of the first; a suggestion which we deem altogether probable. ([Notes Critical and Practical on the Book of Exodus Volume 2](#) - Exodus 21-40)

Exodus 26:37 "You shall make five pillars of acacia for the screen and overlay them with gold, their hooks also being of gold; and you shall cast five sockets of bronze for them

NET Exodus 26:37 You are to make for the hanging five posts of acacia wood and overlay them with gold, and their hooks will be gold, and you are to cast five bronze bases for them.

NLT Exodus 26:37 Craft five posts from acacia wood. Overlay them with gold, and hang the curtain from them with gold hooks. Cast five bronze bases for the posts.

ESV Exodus 26:37 And you shall make for the screen five pillars of acacia, and overlay them with gold. Their hooks shall be of gold, and you shall cast five bases of bronze for them.

NIV Exodus 26:37 Make gold hooks for this curtain and five posts of acacia wood overlaid with gold. And cast five bronze bases for them.

KJV Exodus 26:37 And thou shalt make for the hanging five pillars of shittim wood, and overlay them with

gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

LXE Exodus 26:37 And thou shalt make for the veil five posts, and thou shalt gild them with gold; and their chapters shall be gold; and thou shalt cast for them five brazen sockets.

ASV Exodus 26:37 And thou shalt make for the screen five pillars of acacia, and overlay them with gold: their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

CSB Exodus 26:37 Make five posts of acacia wood for the screen and overlay them with gold; their hooks are to be gold, and you are to cast five bronze bases for them.

NKJ Exodus 26:37 "And you shall make for the screen five pillars of acacia wood, and overlay them with gold; their hooks shall be of gold, and you shall cast five sockets of bronze for them.

NRS Exodus 26:37 You shall make for the screen five pillars of acacia, and overlay them with gold; their hooks shall be of gold, and you shall cast five bases of bronze for them.

YLT Exodus 26:37 and thou hast made for the covering five pillars of shittim wood, and hast overlaid them with gold, their pegs are of gold, and thou hast cast for them five sockets of brass.

- **overlay them with gold:** Ex 36:38
- [Exodus 26 Resources](#) - Multiple Sermons and Commentaries

You shall make five pillars of acacia for the screen and overlay them with gold, their hooks also being of gold; and you shall cast five sockets of bronze for them - NLT = "Craft five posts from acacia wood. Overlay them with gold, and hang the curtain from them with gold hooks. Cast five bronze bases for the posts."

Thompson observes that "The outer veil is to be connected to five pillars overlaid with gold. This would be another five pillars separate from the pillars that held up the inner holy of holies. The outer veil is to be connected to gold hooks. The outer veil is to be connected to five pillars in five sockets of bronze. Douglas Stuart does not believe it is a coincidence that the sockets here are of bronze and not silver. This entryway was the farthest point away from the presence of God. The farther one is away from the presence of God, the lesser the value of the material. This point is something we all need in our lives. The farther we are away from God, the lesser our value. The closer we are to God, the greater our value. This point is beautifully illustrated right here. Now the beauty of our time is that Jesus Christ has opened the door for each of us to draw very near to God—in salvation and in sanctification. ([Sermon](#))

NET Note - In all the details of this chapter the expositor should pay attention to the overall message rather than engage in speculation concerning the symbolism of the details. It is, after all, the divine instruction for the preparation of the dwelling place for Yahweh. The point could be said this way: The dwelling place of Yahweh must be prepared in accordance with, and by the power of, his divine word. If God was to fellowship with his people, then the center of worship had to be made to his specifications, which were in harmony with his nature. Everything was functional for the approach to God through the ritual by divine provisions. But everything also reflected the nature of God, the symmetry, the order, the pure wood, the gold overlay, or (closer to God) the solid gold. And the symbolism of the light, the table, the veil, the cherubim—all of it was revelatory. All of it reflected the reality in heaven. Churches today do not retain the pattern and furnishings of the old tabernacle. However, they would do well to learn what God was requiring of Israel, so that their structures are planned in accordance with the theology of worship and the theology of access to God. Function is a big part, but symbolism and revelation instruct the planning of everything to be used. Christians live in the light of the fulfillment of Christ, and so they know the realities that the old foreshadowed. While a building is not necessary for worship (just as Israel worshiped in places other than the sanctuary), it is practical, and if there is going to be one, then the most should be made of it in the teaching and worshiping of the assembly. This chapter, then, provides an inspiration for believers on preparing a functional, symbolical, ordered place of worship that is in harmony with the word of God. And there is much to be said for making it as beautiful and uplifting as is possible—as a gift of freewill offering to God. Of course, the most important part of preparing a place of worship is the preparing of the heart. Worship, to be acceptable to God, must be in Christ. He said that when the temple was destroyed he would raise it up in three days. While he referred to his own body, he also alluded to the temple by the figure. When they put Jesus to death, they were destroying the temple; at his resurrection he would indeed begin a new form of worship. He is the tent, the curtain, the atonement, that the sanctuary foreshadowed. And then, believers also (when they receive Christ) become the temple of the Lord. So the NT will take the imagery and teaching of this chapter in a number of useful ways that call for more study. This does not, however, involve allegorization of the individual tabernacle parts. ([Exodus 26](#))