

The Court of the Tabernacle

Exo 27:9 "Make a courtyard for the tabernacle. The south side shall be a hundred cubits long and is to have curtains of finely twisted linen,

Exo 27:10 with twenty posts and twenty bronze bases and with silver hooks and bands on the posts.

Exo 27:11 The north side shall also be a hundred cubits long and is to have curtains, with twenty posts and twenty bronze bases and with silver hooks and bands on the posts.

Exo 27:12 "The west end of the courtyard shall be fifty cubits wide and have curtains, with ten posts and ten bases.

Exo 27:13 On the east end, toward the sunrise, the courtyard shall also be fifty cubits wide.

Exo 27:14 Curtains fifteen cubits long are to be on one side of the entrance, with three posts and three bases,

Exo 27:15 and curtains fifteen cubits long are to be on the other side, with three posts and three bases.

Exo 27:16 "For the entrance to the courtyard, provide a curtain twenty cubits long, of blue, purple and scarlet yarn and finely twisted linen--the work of an embroiderer--with four posts and four bases.

Exo 27:17 All the posts around the courtyard are to have silver bands and hooks, and bronze bases.

Exo 27:18 The courtyard shall be a hundred cubits long and fifty cubits wide, with curtains of finely twisted linen five cubits high, and with bronze bases.

Exo 27:19 All the other articles used in the service of the tabernacle, whatever their function, including all the tent pegs for it and those for the courtyard, are to be of bronze.

How does the Court of Tabernacle relate to NEW Testament?

- The tabernacle served as a physical representation of God's presence among His people.
- The court was a place of sacrifice, foreshadowing Christ's ultimate sacrifice for humanity.
- The separation between the holy and the outer court symbolizes the barrier of sin that Jesus overcame.

- The sacrificial system in the tabernacle points to Jesus as the Lamb of God, who takes away the sins of the world.
- The New Testament emphasizes believers as the new temple, reflecting the spiritual significance of the tabernacle.
- Hebrews 9 discusses the tabernacle's rituals, highlighting their fulfillment in Christ's redemptive work.

Earthly Holy Place

- **Heb 9:1** Now the first covenant had regulations for worship and also an earthly sanctuary.
- **Heb 9:2** A tabernacle was set up. In its first room were the lampstand and the table with its consecrated bread; this was called the Holy Place.
- **Heb 9:3** Behind the second curtain was a room called the Most Holy Place,
- **Heb 9:4** which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant.
- **Heb 9:5** Above the ark were the cherubim of the Glory, overshadowing the atonement cover. But we cannot discuss these things in detail now.
- **Heb 9:6** When everything had been arranged like this, the priests entered regularly into the outer room to carry on their ministry.
- **Heb 9:7** But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance.
- **Heb 9:8** The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still functioning.
- **Heb 9:9** This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper.
- **Heb 9:10** They are only a matter of food and drink and various ceremonial washings--external regulations applying until the time of the new order.

• Redemption Through the Blood of Christ

- **Heb 9:11** But when Christ came as high priest of the good things that are now already here, he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a

- part of this creation.
- [Heb 9:12](#) He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, thus obtaining eternal redemption.
- [Heb 9:13](#) The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean.
- [Heb 9:14](#) How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!
- [Heb 9:15](#) For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance--now that he has died as a ransom to set them free from the sins committed under the first covenant.
- [Heb 9:16](#) In the case of a will, it is necessary to prove the death of the one who made it,
- [Heb 9:17](#) because a will is in force only when somebody has died; it never takes effect while the one who made it is living.
- [Heb 9:18](#) This is why even the first covenant was not put into effect without blood.
- [Heb 9:19](#) When Moses had proclaimed every command of the law to all the people, he took the blood of calves, together with water, scarlet wool and branches of hyssop, and sprinkled the scroll and all the people.
- [Heb 9:20](#) He said, "This is the blood of the covenant, which God has commanded you to keep."
- [Heb 9:21](#) In the same way, he sprinkled with the blood both the tabernacle and everything used in its ceremonies.
- [Heb 9:22](#) In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.
- [Heb 9:23](#) It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these.
- [Heb 9:24](#) For Christ did not enter a sanctuary made with human hands that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence.
- [Heb 9:25](#) Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own.

- [Heb 9:26](#) Otherwise Christ would have had to suffer many times since the creation of the world. But he has appeared once for all at the culmination of the ages to do away with sin by the sacrifice of himself.
- [Heb 9:27](#) Just as people are destined to die once, and after that to face judgment,
- [Heb 9:28](#) so Christ was sacrificed once to take away the sins of many; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

How does the tabernacle's design in Exodus 27:11 connect to New Testament teachings?

Snapshot of [Exodus 27:11](#)

"Likewise, for the north side of the courtyard there are to be twenty posts and twenty bronze bases, with silver hooks and bands on the posts."

Why the Details Matter

- [Hebrews 8:5](#) reminds us that the tabernacle was "a copy and shadow of what is in heaven," so every measurement and material previews New-Covenant truth.
- Jesus stated that "Moses wrote about Me" ([John 5:46](#)). Even the fence line on the cold northern side whispers His name.

Materials That Preach the Gospel

- Bronze bases – judgment fully borne ([Numbers 21:9](#); [John 3:14](#)). The posts stand on judgment already executed, picturing the cross where wrath was poured out.

Num 21:9 So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, they lived.

Joh 3:14 Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up,
Joh 3:15 that everyone who believes may have eternal life in him."

- Silver hooks and bands – redemption price paid ([Exodus 30:13-16](#); [1 Peter 1:18-19](#)). **The pure linen of righteousness hangs, not by human effort, but by the cost of atonement.**

Exo 30:13 Each one who crosses over to those already counted is to give a half shekel, according to the sanctuary shekel, which weighs twenty gerahs. This half shekel is an offering to the LORD.

Exo 30:14 All who cross over, those twenty years old or more, are to give an offering to the LORD.

Exo 30:15 The rich are not to give more than a half shekel and the poor are not to give less when you make the offering to the LORD to atone for your lives.

Exo 30:16 Receive the atonement money from the Israelites and use it for the service of the tent of meeting. It will be a memorial for the Israelites before the LORD, making atonement for your lives."

1Pe 1:18 For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors,

1Pe 1:19 but with the precious blood of Christ, a lamb without blemish or defect.

- Fine white linen (v. 9) – perfect righteousness ([Revelation 19:8](#)).

Rev 19:8 Fine linen, bright and clean, was given her to wear." (Fine linen stands for the righteous acts of God's holy people.)

- Acacia wood posts (v. 10) – Christ's incorruptible humanity ([Philippians 2:7-8](#)) enveloped by metal, showing the union of heaven and earth in one Person.

Php 2:5 In your relationships with one another, have the same mindset as Christ Jesus:

Php 2:6 Who, being in very nature God, did not consider equality with God something to be used to his own advantage;

Php 2:7 rather, he made himself nothing by taking the very nature of a servant, being made in human likeness.

Php 2:8 And being found in appearance as a man, he humbled himself by becoming obedient to death-- even death on a cross!

Twenty Posts—A Row of Testimony

- Twenty in Scripture often marks a complete, public witness ([Genesis 31:38-41](#); [Judges 4:3](#)). The equal number on north and south (vv. 11-12) presents a balanced testimony: salvation offered without partiality ([Romans 3:22](#); [Galatians 3:28](#)).

Gen 31:38 "I have been with you for twenty years now. Your sheep and goats have not miscarried, nor have I eaten rams from your flocks.

Gen 31:39 I did not bring you animals torn by wild beasts; I bore the loss myself. And you demanded payment from me for whatever was stolen by day or night.

Gen 31:40 This was my situation: The heat consumed me in the daytime

and the cold at night, and sleep fled from my eyes.

Gen 31:41 It was like this for the twenty years I was in your household. I worked for you fourteen years for your two daughters and six years for your flocks, and you changed my wages ten times.

Jdg 4:3 Because he had nine hundred chariots fitted with iron and had cruelly oppressed the Israelites for twenty years, they cried to the LORD for help.

Rom 3:22 This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile,

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

Rom 3:24 and all are justified freely by his grace through the redemption that came by Christ Jesus.

Gal 3:28 There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.

- Each post pictures the believer as a “pillar in the temple of My God” ([Revelation 3:12](#)), standing secure because the foundation of judgment is finished and the bands of redemption hold fast.

Rev 3:12 The one who is victorious I will make a pillar in the temple of my God. Never again will they leave it. I will write on them the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on them my new name.

Why the North Side Matters

- Sacrifices were slain on “the north side of the altar before the LORD” ([Leviticus 1:11](#)). The courtyard’s northern fence aligns with the place of substitution.

Lev 1:11 You are to slaughter it at the north side of the altar before the LORD, and Aaron's sons the priests shall splash its blood against the sides of the altar.

- Golgotha, where Jesus was crucified, lay north of the temple mount ([John 19:17](#); [Hebrews 13:11-12](#)). The verse subtly foreshadows the direction where the true sacrifice would be offered.

Joh 19:17 Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha).

Heb 13:11 The high priest carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp.

- [Psalm 75:6-7](#) says exaltation “does not come from the east, west, or south,” hinting that God’s decisive act comes from the north—fulfilled at the

cross.

New-Testament Echoes Summarized

- Judgment absorbed (bronze) → [Romans 8:3](#), "He condemned sin in the flesh."
- Redemption secured (silver) → [Ephesians 1:7](#), "In Him we have redemption through His blood."
- Righteousness displayed (linen) → [2 Corinthians 5:21](#), "We become the righteousness of God in Him."
- Unified testimony (twenty posts) → [Ephesians 2:14-16](#), one new man in Christ.

Eph 2:14 For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility,

Eph 2:15 by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace,

Eph 2:16 and in one body to reconcile both of them to God through the cross, by which he put to death their hostility.

- Sacrifice on the north → [Colossians 1:20](#), peace made "through the blood of His cross."

Col 1:19 For God was pleased to have all his fullness dwell in him,
Col 1:20 and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

Personal Takeaways for Today

- Stand where God has already judged sin—at the cross—so you need not fear future condemnation ([Romans 8:1](#)).

Rom 8:1 Therefore, there is now no condemnation for those who are in Christ Jesus,

Rom 8:2 because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death.

- Rest in the silver of redemption: you are held by a price you did not pay, but Christ did ([1 Corinthians 6:20](#)).

1Co 6:19 Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own;
1Co 6:20 you were bought at a price. Therefore honor God with your bodies.

- Let His righteousness be the "linen" others see, not self-righteousness ([Philippians 3:9](#)).

Php 3:8 What is more, I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them garbage, that I may gain Christ
 Php 3:9 and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ--the righteousness that comes from God on the basis of faith.

- Remember that every believer is a post in God's courtyard; together we form a consistent, symmetrical witness of His grace ([1 Peter 2:5](#)).

1Pe 2:4 As you come to him, the living Stone--rejected by humans but chosen by God and precious to him--

1Pe 2:5 you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.

Oil for the Lamp

Exo 27:20 "Command the Israelites to bring you clear oil of pressed olives for the light so that the lamps may be kept burning.

Exo 27:21 In the tent of meeting, outside the curtain that shields the ark of the covenant law, Aaron and his sons are to keep the lamps burning before the LORD from evening till morning. This is to be a lasting ordinance among the Israelites for the generations to come.

- The oil symbolizes the Holy Spirit, representing divine presence and guidance.
- In the Parable of the Ten Virgins (Matthew 25:1-13), oil signifies preparedness for Christ's return.
- Lamps in biblical times were essential for light, paralleling Jesus as the "Light of the World" (John 8:12).
- The act of keeping lamps filled with oil reflects the importance of spiritual vigilance and readiness.
- Oil is often associated with anointing, highlighting themes of healing and consecration in the New Testament.
- The use of oil in lamps serves as a metaphor for faith, illuminating the path of believers.

