

The Courtyard Exodus 27:9-19 & 38:9-20

The Tabernacle was a portable temple reminiscent of the Garden of Eden and foreshadowing the New Jerusalem. It was constructed after a heavenly pattern God revealed to Moses at Mount Sinai and was assembled in the desert as Moses led the Israelites from Egypt to the Promised Land.

It was a temporary place to meet God that looks forward to “the city of the Great King” (Psalm 48:2) where God will dwell forever with his people.

Exodus 29:44-46 - *I will consecrate the tent of meeting and the altar. Aaron also and his sons I will consecrate to serve me as priests. “I will dwell among the people of Israel and will be their God.” And they shall know that I am the LORD their God, who brought them out of the land of Egypt that I might dwell among them. I am the LORD their God.*

But, “here we have no lasting city, but we seek the city that is to come” (Hb 13:14).

Revelation 21:3 - *And I heard a loud voice from the throne saying, “Behold, the dwelling place^{of} of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God.*

The courtyard was set up whenever Israel stopped their travels. It became holy ground akin to where Moses met God (Ex 3) and Jacob met God (Gen 32).

First: The Dimensions

The courtyard was

- a) 150 feet long
- b) 75 feet wide
- c) 11,250 square feet.

Second: The Materials

As we move from the exterior to the interior of the Tabernacle; from the outer court to the Holy of Holies, the materials become more expensive. The reason is the cost for approaching God.

1 Peter 1:17b-19 - *conduct yourselves with fear throughout the time of your exile, “knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, “but with the precious blood of Christ, like that of a lamb without blemish or spot.*

The exterior curtain was made of

- a) Fine twined white linen curtains
- b) Held up by silver hooks
- c) With silver tops on the posts
- d) Standing on brass bowls
- e) On 60 acacia wooden pillars overlaid with bronze

- Acacia wood is mentioned in the Bible only in connection with the Tabernacle
- f) Stood 7' 6" high

Third: The Entrance

The entrance was:

- On the East side. Ex 27:13
- A screen 'gated' entrance
- Made of fine twined linen dyed blue, purple and scarlet
- Thirty feet wide
- Held up by four poles
- Creating three entrances

Fourth: The Purpose

- There is only one God

Worshippers faced west with their backs to the sun. Egyptians worshipped Ra, the sun god.

- God is Holy

The Holy of Holies was accessible only by the High Priest one day a year (Lev 16; Hb 9). Even the Levitical priests could not enter the Holy of Holies and the people certainly could not do so.

The outer court tapestry also guarded the presence of God and kept out unbelievers. Yet it had an entrance on the east side. Every but only Israelites could enter here. And yet there were conditions:

- Women could not enter immediately after childbirth (Lev 12)
 - A person with a skin disease could not enter (Lev 13)
 - A person with a bodily discharge could not enter (Lev 15)
 - A person who touched a dead body and had not cleansed could not enter (Lev 19).
- Righteousness is required to approach God

- Imputed righteousness – The righteousness of Christ is granted to us by faith in Christ. It teaches that a sinner is declared righteous by God purely by God's grace through faith in Christ, and thus all depends on Christ's merit and worthiness, rather than on one's own merit and worthiness. On the other, God is infinitely holy and just, which means that he cannot approve of or even look upon evil ([Hk](#) 1:13), neither can he justify a wicked person ([Pr](#) 17:15). In Christ, God proves himself "*just and the justifier of those who believe*" (Romans 3:26). He is just because sin has been atoned for in Christ and he is able to justify those who believe on Jesus because their sin has been atoned for in Jesus. "*God imputes righteousness apart from works*" (Ro 4:6).

- Alien righteousness – This righteousness is never ours and undeserved. It is based solely on Christ's righteousness.

- Double imputation - The imputation of our sin to Christ and the imputation of Christ's righteousness to us.

- Imparted or infused righteousness – This is an error that teaches we actually become personally righteous. This is primarily a Roman Catholic doctrine. We reject this teaching of *gratia infusa* (infused grace) because radical depravity doesn't allow room for the Roman Catholic concept of *synteresis* (a "spark of goodness"). There is nothing in a sinner that is worth being redeemed by God (the sinner does not possess any intrinsic merit or worth). This requires imputed righteousness, since there is nothing internal onto which God's grace can be fused. Something altogether more radical must be done to make a sinner righteous: his utterly sinful nature must be replaced by a new nature made by God (the new birth). This new nature is immediately both righteous and holy 'positionally' in God's eyes and, it also makes the sinner newly capable of achieving 'practical' and 'experiential' righteousness and holiness through the process of sanctification.

Isaiah 61:10 - *I will greatly rejoice in the LORD; my soul shall exult in my God, for he has clothed me with the garments of salvation; he has covered me with the robe of righteousness...*

d) God is holy

The fine white linen speaks to the simple holiness of God

Isaiah 6:3 – *Holy, holy, holy is the Lord of hosts*

God is holy and access to him is limited and by grace. It is a serious thing to come into his presence. He is spotless and pure, and we must be also.

Christ's righteousness kept us out of God's presence. His sacrifice on our behalf gives us righteousness and the right to enter God's presence.

Romans 5:1 – *Therefore having been justified by faith...*

- a) The silver hangers speak to redemption
- b) The brass bowls speak to judgement
- c) The acacia wood poles connected judgement and redemption
- d) The entrance colors speak to:
 - a. Blue – Son of God
 - b. Purple – King of kings and Lord of Lords
 - c. Scarlet – Sacrifice

Jesus makes us presentable to God.

Ephesians 5:25 - *Christ loved the church and gave himself up for her, "that he might sanctify her, having cleansed her by the washing of water with the word," so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.*

He is the once-for all sacrifice who permanently answers the laws' demands and satisfies God.

Hebrews 9:11-12 - *But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) "he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption.*

e) Christ is the door

John 10:7-9 - *So Jesus again said to them, "Truly, truly, I say to you, I am the door of the sheep. ^sAll who came before me are thieves and robbers, but the sheep did not listen to them. ^tI am the door. If anyone enters by me, he will be saved and will go in and out and find pasture.*

Jesus is the only door

John 14:6 – *I am the way, the truth and the life*

Acts 4:12 - *And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.*

Fifth: The Good News (Gospel)

Ephesians 2:11-16 - *Therefore remember that at one time you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision, which is made in the flesh by hands—¹²remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world. ¹³But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. ¹⁴For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility ¹⁵by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace, ¹⁶and might reconcile us both to God in one body through the cross, thereby killing the hostility.*

Galatians 3:26-29 - *...in Christ Jesus you are all sons of God, through faith. ²⁷For as many of you as were baptized into Christ have put on Christ. ²⁸There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus. ²⁹And if you are Christ's, then you are Abraham's offspring, heirs according to promise.*

Sixth: God's Great Goal

a) To be our God and live with us

Exodus 25:8 - *And let them make me a sanctuary, that I may dwell in their midst.*

b) For us to be passionate about him above all things

Psalm 84:1 & 10 - *For a day in your courts is better than a thousand elsewhere.... I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness.*