

**[Wednesday, May 17, 2017] The Exodus Series, Exodus chapter 27, verses 9-19,  
The Court and the Olive Oil for the Light – Craig Thurman**

As we have considered the tabernacle, its furniture, and its assorted instruments, we have not yet seen the brass laver or the altar of incense. Those will not be shown until chapter 30. Remember that the things of the tabernacle study our showing us the Person of our Lord Jesus Christ in His first coming.

The court, or perhaps properly, the courtyard appears to represent the place into which the gospel calls the people of God. Let's see if this type will bear out in Scripture. First, we want to consider the description of these things which are said about the court, and then we will try to conclude with the type which they present.

**Companion Scripture: Ex.38.9-20**

**9 ¶ And thou shalt make the court of the tabernacle:**

*court*, חֲצֵר, ch<sup>a</sup>-tsar, noun; KJV, *Ge.25.16, town; Ex.8.13, village;*

In the book of Exodus this Hebrew, חֲצֵר, ch<sup>a</sup>-tsar, is translated *in* Exodus with the English word *court* 26 times;

***for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side:***

*hangings*, קְלָעִים, q<sup>e</sup>-[g]alim, masc. pl. noun; first time in O.T.; KJV, *hangings* (13 in Exodus; 2 in Nu.3.26; 4.26 = 15 times = rest); 1, *leaves* (1Ki.6.34 for Solomon's temple = 16 = love); it is always plural so that we understand that this is not a single hundred cubit length of fabric. It might be helpful to know that this Hebrew word for *hanging*, קְלָעִים, is only used with reference to the tabernacle and the temple; the Hebrew verb would be to *sling* a stone, קָלַע, and the noun would be the *sling* itself, קֶלַע.

In Exodus 26.32, 33, a vail was *hanged* in the tabernacle which divided the holiest of all from the holy place, but hanging there

simply meant that it was to be *given*. The Hebrew is נָתַן, na-than, to give.

In Ex.26.36, 37, at the door there was a covering or curtain *hanged*. The Hebrew is מָסַךְ, ma-sak, and meant was that *for the door* there would be a *tapestry, hanging*.

So the veil was to be *given*. The door was to have a *tapestry*. And the fine twined linen shall be *slung* up about the court.

**10 And the twenty pillars thereof and their twenty sockets shall be of brass;**  
stands bases

**the hooks of the pillars and their fillets shall be of silver.**  
or perhaps *bands*

*fillets*, וְחֲשִׁיקֵיהֶם, masc. noun חֲשִׁיקִים; always tss. *fillets*; the verb, is either Piel (intensive act.) or Pual (intensive pass.) חֲשַׁק, *cha-shaq*; otherwise in Qal it is translated in the KJV as *longeth* (Ge.34.8), *set ... love* (Due.7.7; Ps.91.14), *delight* (Deu.10.15), *desire* (Deu.21.11).

O.E.D. *fillet*

1. A head-band. a. A ribbon, string, or narrow band or any material used for binding the hair, or worn round the head to keep the headdress in position, or simply as an ornament.
2. A strip of any material suitable for binding ...

1.a. *gen.* to encircle or gird with an ornamental band ...

The definition of *fillet* in both the O.E.D. and the Bible lend to the sense of *binding*. What needs to be bound to the pillars are the hooks.

**11 And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.**

There is no question about how many pillars are on the south and north sides: twenty on the south side, and twenty on the north.

**12 *And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.***

**13 *And the breadth of the court on the east side eastward shall be fifty cubits.***

Same breadth as the west, except the eastward side is configured differently.

**14 *The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.***

Though this is the first use of the word *gate* as it relates to the tabernacle, the actual Hebrew word is not found until verse 16. Notice in your Bible that the phrase *of the gate shall be* is italicized.

The number *fifteen* for rest.

**15 *And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.***

Ex.38.16 All the hangings of the court round about were of fine twined linen.

17 And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their **chapters** of silver; and all the pillars of the court were filleted with silver.

*chapter*, noun פֶּאֶר, KJV, *head, top, first, beginning, captain*, et al.

So, all of the curtains about the court are made of fine twined linen, set on on hooks of silver, and perhaps *bound* with silver fillets to brass pillars set in brass bases, and capped with silver chapters. But for the gate this is the appearance all about the court from the perspective of one standing on the inside of the court looking outwardly.

**16 *And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four.***

*And for the gate, וְלִשְׁעָרַי, com. sing. noun, שַׁעַר, sha-[g]ar; often gate, porters (1 time, 1Chro.16.42); cities (1 time, 2Chron.6.28); door (2 times, Ex.35.17; Job 38.17)*

The entrance to the tabernacle and the entrance into the court are made of the same material, same embroidering and for the same purpose. These are the entrances. (cf. ex.40.28, 33)

*Ex 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.*

*37 And thou shalt make for the hanging five pillars ...*

*Ex 27:16 And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four ...*

***17 All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass.***

*hooks, root ׀, vav; 26.32, 37.*

***18 The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass.***

The court measures 100 long X 50 broad X 5 cubits high. (150 ft. X 75 ft. X 7½ ft.)

***19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass.***

*pins, דָּבָר, ya-thed, this text is the first use of this term; in Exodus 8 times (27.19, twice; 35.18, twice; 38.20, 31, twice; 39.40); also translated nail (Jud.4.21), stake (Is.33.20).*

This seems to refer to those vessels that are involved with the external things of the tabernacle, the stakes to fasten the coverings of the tabernacle and the partitions of the court down to the earth.

*Ex 35:18 The pins of the tabernacle, and the pins of the court, **and their cords** ...*

*Ex 39:40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, **his cords**, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation ...*

*Ps 118:27 God is the LORD, which hath shewed us light: **bind the sacrifice with cords**, even unto the horns of the altar.*

### **The Court Type:**

Having read the detail about the court which surrounds the tabernacle and provides an enclosure for it let's consider the type.

First, the court is an enclosure which is made of six curtain partitions. Not four. One partition is on the south, one on the north, one on the west, and three on the east. Six as we recall is the number of a man. We are considering in the tabernacle the Man Christ Jesus. Twenty-six times the Hebrew, חֶצֶר, *ch<sup>a</sup>-tsar*, and the English word *court* is found in the book of Exodus. That number represents the gospel of Jesus Christ in Scripture.

26 times *ark of*, אָרוֹן, is used in Exodus.

26 times *mercy seat* is found in the Old Testament.

The computation for the distance that would be between the twenty posts on the south and north walls will give us a number 26. (see below, 5.26319 cubits = 26)

And what else is interesting about this court is that it is *bounded*. It has an *area*. It has boundaries. It is an enclosure. It encompasses only this area. Combine this with the limited use of the Hebrew word for *hanging* which is

applied only to the tabernacle. We begin to see a defined purpose of God in the gospel. The gospel is the good news concerning Jesus Christ. It isn't only good news. While we might hear good news there is only one good news of Jesus Christ. The gospel of Jesus Christ is a certain message about a certain Person. It concerns Jesus Christ's death, burial and resurrection.

The gospel has a people in mind. It has a people in mind. Just as Christ came to save *His people from their sins* (Mt.1.21), so the gospel is power of God to save them that believe. (1Co.1.21) And who are they that will believe but the elect of God.

*2Th 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth ...*

That gospel does a particular work in the elect. It reveals the time of their faith in Christ. It does not reveal necessarily the time that they received eternal life, but it certainly proves that they have the life of Christ in them.

*2Ti 1:9 Who [God] hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and **hath brought life** and **immortality to light through the gospel ...***

Brethren, there was only one gate into this court. One gate is one access to Christ. There is no other way but through Him.

*Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

He is that Door to God, for whom? He is the door for *the sheep* to enter.

*Joh 10:7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.*

*Joh 10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.*

As we behold the court from the inside looking out we see predominately the fine twined linen, the righteousness of Christ as He hanged upon the cross for us; then there is all of the brass in the pillars and sockets which tell of the judgment that Christ endured under the justice of God for our sins laid upon Him; then we see the number of pillars on the north and south partitions, twenty apiece, and the silver chapiters, hooks, and fillets which all speak of the price our Lord Jesus paid to redeem us to God. We see the ten pillars and sockets on the west and the east which tells of Christ's fulfilling the just demands of the Law of God in our place. It's quite the picture of the gospel of Christ all around.

Remember that we showed that there are six partitions. Each of these partitions begins itself and ends itself. The corner posts are not shared. Again we are brought to consider our Lord Jesus Christ, the ever-living One. Jesus Christ is truly God come in the flesh. These curtains all represent Christ come in the flesh and speak of His righteousness before God as our substitute.

*Re 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*

*Re 22:13 I am Alpha and Omega, the beginning and the end, the first and the last.*

Technically, the pillars are not said to span the length of 100 cubits, but the hangings/curtains are. But if we were to figure the equal spacing (centers) of 20 pillars over a length of 100 cubits we divide 100 by 19. 19 is the number for faith. The result is 5.26319 cubits apart. (these six number repeat infinitely, 5.26319526319526319 etc.). If we add these six digits together the total is 26. This indefinitely running sequence of numbers tells us about the *everlasting gospel* of Jesus Christ?

*Re 14:6 And I saw another angel fly in the midst of heaven, having the **everlasting gospel** to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people ...*

What about the length of the south and north walls. Why 100 cubits? One hundred (100) is used as a way to express extremes.

*Pr 17:10 A reproof entereth more into a wise man than an hundred stripes into a fool.*

*Ec 6:3 If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he.*

*Ec 8:12 Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him ...*

*Isa 65:20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.*

*Mt 18:28 But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. (showing the extreme inconsequential debt)*

*Mr 4:20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.*

*Lu 15:4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?*

Generally, the lengths to which the gospel shall reach shall bring in all of the elect of God.

*Mt 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*

And specifically, the lengths to which the gospel shall reach shall bring in all of the Jews, and all of the gentiles, thus the two one hundred cubit partitions.

*Ro 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the **fulness of the Gentiles** be come in.*

*26 And so **all Israel shall be saved**: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:*

If we were to apply the same method for calculating the equals distance (centers) between each pillar in the western partition we divide 50 cubits by 9. Each pillar would need to be spaced 5.55555 cubits apart. Once again we end up with an indefinite figure. It is 5.55555. As we all know well, five is the number for grace, and the grace of God is *infinite*.

*Eph.2.7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*

Brethren, grace doesn't end with Christ's coming. The grace of God toward us by Jesus Christ is forever, it is infinite. We shall spend the endless ages of eternity reveling, glorying in the infinite grace of God that we receive in Christ Jesus.

And when we add those same 6 digits together we have the result of 30; the number for blood.

*Eph.1.7 In whom we have redemption through his **blood**, the forgiveness of sins, according to the riches of his grace ...*

In Ex.35.17, the *gate* of the court is called the *door* of the court. The *door* refers to the *entryway*, פתח, pe-thach to the tabernacle. The fem. noun for *door*, דלת, de-leth, in the traditional sense is never used with reference to the tabernacle/tent. This *door* or entrance to the tabernacle was made of the same material as is this gate. (cf. v.9) Christ, as the door to the tabernacle is the means of true service. Christ, as the door to the court is the means of life through the gospel.

*Gate* has reference to a restricted access point. A gate can be a place which, even though open, has a narrowed, limited or restricted access. How can we overlook our Lord's use of this term, *gate* in the gospels?

*Mt 7:13 Enter ye in at the **strait** (στενός, LXX, narrow) gate: for wide (πλατύς, flat) is the gate, and broad (εὐρύχωρος, εὐρύς wide, broad + χώρα, field; **spacious**) is the way, that leadeth to destruction, and many there be which go in thereat:*

*14 Because **strait** is the gate, and **narrow** (KJV, troubled, afflicted; but as it concerns a gate is must be **constricted**) is the way, which leadeth unto life, and few there be that find it.*

*Lu 18:24 And when Jesus saw that he was very sorrowful, he said, How hardly (δυσκόλως, Being so exposed to good fare are perhaps finicky about the issues which involve the kingdom of God.) shall they that have riches enter into the kingdom of God!*

While the strait gate that Jesus speaks of relates to His disciples the analogy is a good one to make in relation to the court because it is the restricted access into the court. that cannot be denied. This beautiful *gate of fine twined linen*, of the various colors sewn throughout is the only legitimate access into the court. When we first heard of Christ we entered into this area.

שַׁר, sha-[g]ar

*Ps 118:19 Open to me the gates of righteousness: I will go into them, and I will praise the LORD:*

*20 This gate of the LORD, into which the righteous shall enter.*

*21 I will praise thee: for thou hast heard me, and art become my salvation.*

*Ps 100:4 Enter into his **gates** with thanksgiving, and into his **courts** with praise: be thankful unto him, and bless his name.*

It is into this enclosure, into this court which the believer comes through Christ and into His presence. The court is by no means everything that there is to discipleship. It is certain the place of *first things*. It is the beginning place for the elect of God when they come to Christ in faith.

Immediately coming through the gate and into the court we see the brazen altar before us which speaks of Christ's sacrifice for sin and our reconciliation to God by His shed blood. Then there is the brass laver where we judge ourselves by the Word of God. Having done this we can enter through the door into the place of spiritual service. Here is the abiding fellowship with Christ and His people; here is the walking in the Light of Word of God and prayers; here we stand in view of the Mercy Seat always. Few will enter here according to the pattern revealed in the tabernacle. But all that will come through the Door, Christ.

Finally, on this topic of the court I would ask this last question, What is the gospel? It is the power of God to draw from those who have received the grace of everlasting life, to faith in His Son.

*Ro.1.16 ¶ For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

*17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*

**20 ¶ And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.**

This is the first mention of a specific oil used for the lampstand. Here the oil is derived by *beating* the olive fruit. Remember that two cherubs were

formed by beating the gold of the ends of the mercy seat. (cf. Ex.37.7) Also, the candlestick was made of gold that was beaten. (cf. Ex.37.17, 24)

The oil is to be *pure*. That is, it hasn't any imperfections. Impurities are destructive. We put filters on everything to remove the impurities. Impurities can corrupt and destroy machines very quickly. Many of us know that burning impure fuels causes burners to foul and lamps to dim. The candlestick and the pure olive oil signify the purity of our Lord Jesus Christ who is the *Light of life*.

*Joh 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*

He is the Holy One of God.

*Mr 1:24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.*

The oil was made of *beaten* olives, which speak of the sufferings of Christ. His sufferings manifested to us Christ's purity, impeccability.

'Clean water in a clean vessel does not become muddy when it is stirred by trouble. Conversely, clean water in an unclean vessel becomes muddy when stirred by trouble.' *W. E. Best, 'First Stage of Christ's Second Advent—Part 1, Excerpted from Good News in Perilous Times, Week of 5-13-17, Editor, Robert Jaynes*

And in Christ we saw no impurities in Him, not even in His sufferings.

***21 In the tabernacle of the congregation without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.***

The children of Israel were to keep this candlestick burning so long as the tabernacle stood. Its placement was described from the perspective of standing in the holiest of all. To place it *outside* of the veil is to place it in the next room which was called the holy place where was the table of shewbread. Here it gives especial light to all *certain* which minister in this place. These special ministers are revealed in the next chapter, chapter 28.