

# Christ in the Tabernacle curtains

## Part 1

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*Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.*

[00:00:01] Exodus 26 verse 1 Moreover, thou shalt make the tabernacle with ten curtains of fine twine linen, and blue, and purple, and scarlet, with cherubim of cunning work shalt thou make them. 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.

Five curtains shall be coupled together one to another, and other five curtains shall be coupled one to another.

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. 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.

[00:01:08] And thou shalt make fifty tatches of gold, and couple the curtains together with the tatches, and it shall be one tabernacle. And thou shalt make curtains of goat hair to be a covering upon the tabernacle.

Eleven curtains shalt thou make.

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.

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.

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.

[00:02:06] And thou shalt make fifty tatches of brass, and put the tatches into the loops, and couple the tent together, that it may be one.

And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

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.

And thou shalt make a covering for the tent of ramskins dyed red, and a covering above of badgerskins.

May the Lord bless that reading to us. I wanted to speak to you tonight concerning our Lord and Saviour Jesus Christ. [00:03:01] And as I think of the Old Testament scripture, and that which is contained therein, what better portion could we go to than the tabernacle teaching? And yet, don't you think that it's neglected today? Don't you think that as the scriptures are read, the tabernacle teaching is passed over, and even the subject that was given here this afternoon. I think it was spoken of about fifteen years ago here.

How often we forget these scriptures that teach us so much.

And so in turning to the 26th chapter of Exodus tonight, I wanted to speak to you from those words about our Lord and Saviour Jesus Christ.

There are the coverings, and there are the curtains, and as God has written his word, we see that he begins with those beautiful curtains, and comes outward ending up with the badgerskins.

Yes, because of the fact that when God has dealings with us, with every one of us, [00:04:06] and if he ever does have dealings with anybody at all, it must be that he comes out through the person of our Lord and Saviour Jesus Christ. He cannot come out in any other way, can he?

On the other hand, I would desire this evening to start from the badgerskins and work inward, because with regard to each one of us that are here, weren't we reminded this afternoon that when we are called, it is to come in?

And how can we come in and worship apart from our Lord and Saviour Jesus Christ?

So there's two lessons there, isn't there? That God comes out in his wonderful love and grace to us, and then having received of that abundance of grace, we are in the position to go in and be worshippers.

[00:05:03] Now those curtains and coverings that we are going to speak about tonight then are firstly the badgerskins, and then the ramskins dyed red, and then the curtains, the goat's hair curtains, and lastly those beautiful fine linen curtains, the blue and the purple and the scarlet, the fine twine linen.

Firstly, I would like to say a little concerning the badgerskins, and as we think of these badgerskins, there's little in scripture to tell us what they really were like. In fact, in studying the scripture in the 16th of Ezekiel, we are then at a loss to know fully what they were like.

When God is speaking concerning his own, and when he speaks of their adornment, he says, I shroud you with badgerskins, and that being the only place that we read of badgerskins in the Old Testament, [00:06:01] apart from tabernacle teaching, we would realise two things.

One, that this is a hard and enduring material.

Another thing is that by age, I'll put it that way, by age and by being open to the elements, it would be something that would not be beautiful.

It would be something that because of the elements, it would be found not to be beautiful. It's enduring, and it's not beautiful. Therefore, as I think of these two points, we must firstly be reminded of our Lord and Saviour, Jesus Christ. Do you remember, we always read, do we not, that Isaiah 53, and as we read it, we read concerning him. And what comes up most in our minds, and I don't think that it should, is the fact that we read concerning him, [00:07:01] that he's despised and rejected of men, a man of sorrows and acquainted with grief, and therefore we would realise that the Lord Jesus Christ, while he was here, no beauty was seen in him, in one sense.

And yet, as I think of this subject, and as I think of the very fact that people in this world saw no beauty in our Lord Jesus Christ, don't forget that beforehand it says that he shall grow up before him.

He shall grow up before him.

Who did he grow up before? He grew up before his God and Father. How did he grow?

In beauty and in fragrance, that's how he grew, brethren. And let's remember that that's the most important part of the beginning of that scripture.

It is that he grew up before him.

But as being found in this world, it was that they saw no beauty in him that they should desire him, [00:08:02] being despised and rejected of men.

And as we think of that prophecy, how true it was, even at the beginning of the life of our Lord Jesus Christ, when one was spoken to concerning Jesus of Nazareth, one who afterwards saw beauty in the Lord Jesus Christ could say, well, can any good thing come out of Nazareth? Can any good thing?

Later in his life we read concerning him in the 8th chapter of John that they said concerning him, thou art a Samaritan and hast a demon.

And we see that the Lord Jesus Christ there, when he was so unattractive to them, could alone say, I have not a demon. He knew that he was the despised.

He knew that he was the rejected one. He knew that which he was before them. He was the one in whom they saw no beauty.

[00:09:01] And yet I want you to think of him as the enduring one.

How important it is to realise that in many ways, more ways that I can speak to you of tonight, in many ways he was the enduring one as he was found in this world.

Firstly, when we think of Adam being placed in the Garden of Eden, what did he firstly endure?

He endured the onslaught of Satan, didn't he, in that Garden of Delights.

And as we think of him there in his perfect condition, there found in that place, and Satan comes in, how does he fare under the onslaught of Satan?

Did he endure it? We see that he failed. And yet as we look into the first chapter of Mark's Gospel, we see that the Lord Jesus Christ coming up out of the waters of baptism, the Spirit drives him into the wilderness [00:10:02] and there he endures the onslaught of Satan.

Now let's think of that just a moment because when we think of him and when we as younger ones think of him as son of God, we would say yes, of course, he could go into the wilderness, he could meet Satan in his power.

But did he meet him in the power of his sonship? He did not.

When we think of the Lord Jesus Christ meeting Satan, meeting that onslaught of Satan, enduring that onslaught of Satan, it was that the power that was at his disposal is at our disposal just at this moment as we have to meet Satan in the world. He met him as a man.

And as we see him and as we think of that which it meant to him, he endured.

But the scripture shows us one thing concerning that onslaught, that it says concerning him at the end of that onslaught [00:11:03] that angels strengthened him.

How much it must have meant to his holy soul to have endured that onslaught of Satan, to bind the strong man so that afterwards he could go about and spoil his goods. Then the scripture shows us that we are to consider him because he endured such contradiction of sinners against himself.

And as we think of the whole of his pathway from the very beginning till the time that he was lifted up on the cross of Calvary, wasn't that true with regard to him? They didn't want him.

They were contrary toward him. And the so many that had to do with him, they had little time for him. He came and as we see at the beginning of John's Gospel, he came and he's rejected immediately. And as we look through the Gospel of John, it says concerning him afterwards, he endured the contradiction of sinners against himself.

[00:12:05] But more I want you to think of him, our Lord and Saviour Jesus Christ, as he trod the pathway here that he endured loneliness.

We might think because of the very fact that he had twelve disciples with him that he was one that always had company and acceptable company.

And yet I would remind you of the words in Matthew 16 where the Lord Jesus Christ begins to speak to them concerning the object of him coming here that he was going into death. He was going into death.

In speaking of this, I want to draw your attention to one fact that as the Lord Jesus Christ spoke to them from that time forward in going into death, he also spoke of the very fact that the third day he

would rise again. [00:13:03] Now as he spoke to them on this occasion, you will well remember that Peter says, Be it far from thee, Lord, this shall not be to thee. Because at that moment those disciples, if there was one thing apart from their thoughts altogether, it was that the Lord Jesus Christ should go into death. They didn't want it, they weren't prepared for it. They weren't prepared for him to go into death. One thing that they wanted, that he should restore the kingdom and they had it in their mind and in their heart. And they would not have that which he said here. I wonder why he mentioned those words to them in the 16th chapter of Matthew as he drew them aside to himself. It was so that he might have drawn out their compassion.

So that he might have drawn out their compassion just at that time as soon he would be going up to Jerusalem if there was one thing that he desired above another, [00:14:01] it was their company and their compassion. And yet he didn't get it. He didn't get it. Be it far from thee, Lord, this shall not be to thee. And if you'll study your Bible and look into the Gospels concerning this incident, you'll find that there was a silence in regard to the Lord Jesus Christ during the next six to eight days. Nothing of import is mentioned during those days.

In one occasion we read, and after six days.

On another occasion we read, and after eight days, the Lord Jesus Christ took his disciples Peter, James and John and they went into a mountain.

I wonder why they went there. Now so often that story has been proclaimed even from the place where I'm standing this evening and how wonderful it has been to see Peter, James and John with him on the holy mount [00:15:01] and think of that which was represented there by Moses and Elias. But have you ever thought that which Luke says in the ninth chapter? As the Lord Jesus Christ was found in his loneliness, he drew his disciples onto that holy mount and as he brought them into that holy mount, there they were and before them was Moses and Elias.

What did they speak about?

They spoke about the decease that he should accomplish at Jerusalem. That was that which he desired of his own and if they only could have had the compassion, if they could only have had common thought with him at that time, how different it would have been for the Lord Jesus Christ and reverently speaking, how less lonely the Lord Jesus would have been if they had had these common thoughts with him.

They spoke concerning his decease that he should accomplish at Jerusalem. [00:16:03] I believe that when Peter and John and others had listened to those words in the 16th of Matthew, they had only listened to that which seemed dark to them and not that which seemed a joy to them.

He spake of his decease, they spake of his decease which he should accomplish at Jerusalem and if you look at the head of your Bible, at the top of your Bible, you'll see the word that it means. He spake of his exodus, his going out, not only going into death but going out and as I think of the Lord Jesus Christ being able to speak in that way to Moses and Elias, what a comfort it must have been for him to have somebody who would commune with him not only concerning his suffering but concerning the very fact that he was going out, he was going to be raised again. [00:17:01] And don't you think that it would have made such a difference in the lives of those disciples if just at that moment they could appreciate something of this. When I think of the Lord Jesus Christ speaking on

this occasion, there are two other occasions he speaks in this way, it is each occasion he says, and a third day rise again.

And I read with regard to the Lord Jesus that not only did he go into death but Hebrews tells me, who for the joy that was set before him endured the cross and despised the shame, he had a joy before him and should these disciples have been able to enter into the fact that he would rise again, no doubt there would be many things that he could teach them farther than that but they were not able to bear them at this time. So as I would mention those words, who for the joy that was set before him, I would not only look at his resurrection, [00:18:01] I would not only look at his ascension, I would not only look at the place where he sits now at the Father's right hand in heaven, but I would look right on to that day when he will deliver up the kingdom to God and his Father that the Godhead may be all in all.

There was a wonderful joy before him of coming out to do that work with regard to sin but going back, having completed that work and having now so completed it, not only evil kept down as in the millennium but all evil done away so that in that eternal day there is the Godhead, that the Godhead might be all in all.

I wonder what happened with these disciples, had they learned the lesson that was here presented to them on the holy mount? They came down and as they came down and as they walked their path, we read in the ninth chapter of the gospel of Mark, they were going along, he draws them to him [00:19:03] and he speaks to them telling them that he will be going to Jerusalem and in going to Jerusalem the very many things that will happen are to him by the hands of those that are there and then he says, and the third day rise again.

How lonely he must have felt when turning round, he saw his disciples speaking the one to another, taking no notice of what he said and as we read in that same chapter a little later on when they got to the house, he spoke to them concerning that which occupied their minds by the way and they did not answer him because they were speaking among themselves and quarrelling who should be the greatest and there this blessed person in his loneliness is going to the cross, the one that would be their stay, their help, the one that would afterwards direct them [00:20:01] but just at this moment receiving no comfort, receiving no compassion for them.

Then we read in the next chapter that they were in the way and they were going up to Jerusalem and Jesus was going before them. Why was he going before them?

Because they had very little in common with him just at this moment. Jesus was going before them and he stops and he says almost the same words that he says in the ninth chapter adding to them, no doubt, but again saying, and the third day rise again.

And James and John on one occasion in Matthew we read with their mother and asked that he would do for them what they would desire and what is this? That one should sit at his right hand and the other at his left in the kingdom always thinking concerning that which they might be and that they might obtain from him and how sad it is, brethren, that we have that very often before us, do we not? [00:21:05] When it is that we gather together on Lord's Day morning to remember the Lord Jesus in his death, isn't it the thoughts and the problems, isn't it the many things that come in that steal and take away that portion that he should have?

And then lastly, thinking of his loneliness, we see him there in the 22nd chapter of the Gospel of Luke in the Passover chamber, instituting that which is so precious to us, the remembrance of himself in death. And how often we might have thought that as these eleven men gathered here around him, how wonderful it must have been.

There was the hush, there was the listening to the words that were falling from his lips, there were words that they would dote upon and just at that moment how much they would mean to them.

And yet it says, and there was a strife among them, [00:22:01] who should be the greatest? Who should be the greatest?

Do not we realize then that this man of sorrow was a man of loneliness in his pathway? He endured loneliness.

And yet at the end of this pathway we read concerning him that he endured the cross, endured the cross and despised the shame.

How could I spend any moment speaking of that which he endured upon the cross? I know that he endured the horrible and the violent threatenings and pain from the men that were around about him and in enduring those things from men, the spiteful hatred of those men, we see that rather in that hatred he says, Father forgive them for they know not what they do. And yet in coming to that time when during those three hours of darkness [00:23:01] he endured the cross, then it was, beloved brethren, I am hushed, I cannot for a moment tell you what must have happened in that time. The one thing that I can say is this with regard to those hours, that just at that moment the Lord Jesus Christ, his holy soul strickens as he says, My God, my God, why hast thou forsaken me?

Why hast thou forsaken me?

How can we in any way understand this endurance, enduring the cross at this time?

Then we might go on to the ramskins dyed red and as we think of the ramskins dyed red, we for a moment would think of the Lord Jesus Christ in another character. Do you remember Abraham in the 22nd chapter of Genesis when he is called to offer up his son as a burnt sacrifice [00:24:01] and as he would take his son, his son on reaching that place says, My father, behold the fire and the wood, but where is the lamb for the burnt offering?

And the word of the father was, My son, God will provide himself a lamb for a burnt offering. He would have smitten his son. He in his faithfulness would have done this. But he was arrested by the word of God and then it was that just at this moment it says that he turned and behind him he saw a ram caught in the thicket by its horns, a ram caught in the thicket by its horns and he offered him up in the stead of his son.

There is substitution, but there is the burnt offering character of the Lord Jesus. Now not so much as a lamb, My son, God will provide himself a lamb for a burnt offering. This is a ram. It speaks to me of the vigour and energy of the Lord Jesus Christ [00:25:02] in his pathway here when he was the one that walked perfectly to God's glory and at the end of that pathway offered himself up without spot to God. I want you to think of that vigour, that energy that he was characterised in his life.

When I think of him in his pathway, how different he is from ourselves.

He was the perfect servant. We are the servants and in Peter the word is given that we should, he has left us an example that we should follow his steps, but how do we follow those steps? Is it that there is the vigour and energy that characterises us in our pathway as characterises us in our ordinary pathway when we are at business?

With regard to him, we can see from the very beginning of his life on saying, wish ye not that I must be about my father's business [00:26:04] till the end of that pathway and the last week that was so full of his service we see him there in that wonderful character.

How wonderful it is to see him in that way, busy, vigorous, always doing the will of God his father. Yes, I think of him here as the burnt offering, but I feel that it can be intensified if we think of it also as the ram of consecrations.

I think for that you'd have to look to the 29th chapter of Exodus and the 8th chapter of Leviticus and so important is this truth that it's written in those two places and we see that the ram of consecrations was slain on that day and the blood was taken and the blood was put upon the ear and the right thumb and the great toe of the right foot and there we see that the priest was consecrated unto God.

[00:27:04] Now I want you to think of the consecration of our Lord and Saviour Jesus Christ. I feel that the blood was firstly on his ear.

The blood was on his ear and as I think of the Lord Jesus Christ down in this world it says concerning him that I do always always, yes, always those things that please my Father and as I think of him doing those things firstly he hears them, doesn't he?

He hears his Father's will. So that when in the 11th chapter of the Gospel of John we see him away from Bethany and the message comes to him he whom thou lovest is sick it says that he abides still in the same place. Why does he? Because is there anything that's stronger than the prompting of love? He whom thou lovest is sick. Is there anything that's stronger than the prompting of love?

[00:28:02] In the life of our Lord Jesus Christ there was that which was stronger than the prompting of love and that was the will of God his Father and that was the voice of God his Father speaking to him. As an aside, do you remember what was said with regard to Joshua in his day that he was neither to turn to the right hand or to the left? He was not on the one hand on the left to turn because of love it should not be that his affection should make him to turn on to the one side on the right hand it should not be because of his power but it was that he was to take that straight course and as I think of the Lord Jesus Christ in the 11th chapter of the Gospel of John I see him waiting for the voice of God his Father because does he not say as the message comes to him at this moment this sickness is not unto death but for the glory of God [00:29:03] and not would he move at that moment he would stay just where he was until he heard the voice of God his Father. Who do you think sent him to that well of Sychar? We see and we read that he must go through Samaria and now the well was there well as I think of that he is taking his journey and you will say well that is the direction he would take but why does he stay there by the well? His journey he is through, isn't it? And after the woman had been spoken to and after the people had been gathered a day or two he goes on to where he was going to why does he stay there?

Because his ear is open to the voice of his God and he would not move apart from that voice



speaking to him. It might be asked as we are lesser servants why is it that we don't hear that voice so clearly and so distinctly today?

Don't you think that there are so many voices [00:30:03] that call our attention and we listen to those voices and therefore the voice of God is dimmed in our life and we cannot hear when he speaks to us? We allow those voices to have a hearing and therefore because of that allowing we hear not his voice as clearly and distinctly as the Lord Jesus Christ did.

And then we see that the blood was on the thumb of the right hand. His hand was always consecrated to the will of God his Father. And as I think of consecration I think the truth is the meeting is the filling of hands.

And as I see this blessed person come into this world and as I see him walking his pathway here those hands were filled because he had come from God his Father and he always did God's will with those hands.

And as I think of those hands [00:31:01] you look down at your hands now and I look at mine.

What have our hands done? So often during our pathway although we would desire to do the will of God and although we would desire to hear that which has been before us this afternoon you know with regard to those hands they do other things they are occupied perhaps too much in things that do not count at all and are not important in this world whereas if they were free for him and to him it might mean much to his kingdom.

It was at the beginning of the pathway of Saul of Tarsus that he could say to his master Lord what will they have me to do? My hands are free from this moment forward and what will you have me to do? And the blood was on the great toe of the right foot and as I think of the blood on the great toe of the right foot of our Lord Jesus Christ [00:32:02] I feel that his pathway the path that he trod were consecrated to his God. He ever walked in the right path he was ever found in that path of righteousness and as he walked let us remember beloved brethren there was not one step that he had to retrace.

How often in our pathway to this moment the speaker included there have been times when we have taken steps and if only we hadn't taken those steps how much happier we would have been afterward. If only then we could retrace the steps and perhaps now because of something that's happened we are not able to retrace those steps but never was a step retraced in his blessed pathway because that pathway was perfect before his God. And let us remember before we turn away from these goat hair curtains ramskin curtains [00:33:01] before we turn away from them the ramskins dyed red it says that they are dyed red.

Yes, his path uncheered by earthly smiles led only to the cross.

Yes, he trod that path always knowing the direction he would go never wandering, always journeying till at last it led to the cross led to the cross led to the place of death and I always like to think with regard to the fact that he went into death and the place that sin took him right into the place of death my sin took him into that place his love took him into that same place did it not?

And then we come to the goat hair curtains and as we think of these goat hair curtains I feel that they

would speak to us concerning the sin offering because they were black not white so often we see them portrayed as white [00:34:03] but if we look into the scripture particularly the Song of Solomon we read there that it says I am black but calmly as the tents of Cedar black black curtains and as I think of the tents the tents were always black and as I think of the words of Jacob of old to Laban his father-in-law two schemers that gathered together and as they gathered at that moment it is just then that Jacob says to his father-in-law I'll have all the goats that have any white on them if it had been the goats were as we see them today what would this man this crafty man Laban have said but he says I would that it were as they have said because the goats were black and therefore in speaking concerning these goat hair curtains we would realize now that these speak to us of the Lord Jesus Christ as the sin offering [00:35:01] there's eleven of them there's ten of the fine linen curtains but there's eleven of these curtains and it says concerning one that it falls over the front and I would feel that as the coverings are over the tabernacle that there's one curtain showing yes there's that one curtain showing over the front so that as you went into the tabernacle your eye would rest on that black curtain as it hang as it was draped over the front of the tabernacle what does that speak to me about as I think of the fact that there were eleven curtains it reminds me of the very fact that an eleventh of the life of our Lord and Saviour Jesus Christ was public it was that his public testimony lasted from the time that he was thirty to the age of thirty three and a half and as I think of that time what a wonderful time it was it began in the word that we read [00:36:04] in John 1, 29 behold the Lamb of God which beareth away the sin of the world and I feel that it ended at the time when Pilate says behold the man and as I think of those two words that was that which everybody was doing during the whole of his pathway they were beholding him I think from that very beginning there were those as John spoke those words they directed their gaze upon him and among that crowd there would be those that would be favourable to him among that crowd there might be the Pharisees the scribes, the rulers, the elders the Sadducees that would look upon him among that crowd there would be the common people who received him and heard him gladly and as we think of all the eyes that were focused upon him God would have every eye focused upon the Lord Jesus Christ [00:37:03] and for a certain reason and God's holy eye was upon this blessed person and as he focused his eyes upon that blessed person he says this is my beloved son I'm well pleased in him but it wasn't that other people were but it was that because of the opportunity they had during his pathway of focusing their eyes upon him it was that at the end of his pathway he had been a lamb found to be without blemish and without spot do you remember in the 12th of Exodus where we see that the lamb is found there it's to be shown from the 10th to the 14th day it was to be seen, it was to be scanned and at the end of that time it was to be found without blemish and as I think of that time when our Lord and Saviour Jesus Christ stood before men, wicked men, hateful men, spiteful men [00:38:03] and as he stood before those that were favourable to him every eye focused upon him there was not one that could point a finger to him because of the very fact that he was the spotless son of God Pilate says I find in him no fault at all how could he? because he was the holy, the harmless and the other undefiled and the separated from sinners so that when we think then of the goat's hair curtains we think firstly of the Lord Jesus Christ as the sin offering but yet also we must remember that the goat's hair was the covering of the prophet, was it not? I think we read in Zechariah, is it about the 13th chapter? that neither shall they wear a coat of hair to deceive the prophet's garment see it was the prophet's garment if you look into the second book of Kings chapter 1 about the 7th verse I think it is [00:39:02] you'll find that Elijah is sitting up on the mountain and messengers were sent to the king with a message to him and they're sent back with a message from Elijah and the king says what was he, was he a hairy man? had he got a coat of hair? yes he'd got his coat of hair because he was there and at that moment he was the faithful amidst all unfaithfulness he was the only one at that moment that was faithful to God and as I think of the blessed person of our Lord Jesus Christ and as I think of the words prophesied those thousands of years before him truly he was a prophet a prophet shall the

Lord your God raise up like unto me, Moses said, him shall ye hear and here was the prophet in this world why was he here? why was it that he's spoken of as the servant prophet? because of the very fact that he was the faithful amidst unfaithfulness [00:40:01] so often we sing that hymn do we not but when we think of the truth of that hymn he was the prophet he was faithful amidst all unfaithfulness amidst darkness the only light now when I think of these things I know that underneath the coverings and the curtains I see our time is almost gone are those beautiful fine twine linen curtains how wonderful and how much they speak concerning our Lord Jesus Christ and the glories and beauties that are found in him and briefly I will go through them firstly the blue as I think of that blue I think of the wonderful days that we've had during our summer we've looked up and we've seen that glorious blue it reminds us of the fact that in the 6th chapter of the gospel of John there was one that said that he came down from heaven and who could it be but our Lord Jesus Christ the Son of God [00:41:01] the blue speaks to me of the very fact that he is God as I look into Hebrews I read those words that God says concerning his Son that unto the Son he saith thy throne O God is forever and ever a sceptre of righteousness is the sceptre of thy kingdom he was, he is and he ever will be God he is God, blessed forevermore and yet I would like to turn to the scarlet and perhaps give you a different thought, maybe and when I think of the scarlet I'm reminded that the first man that was placed in this earth was called Adam the second man is the Lord from glory but he's a man, he came down here as a man and I would say with regard to him he was a perfect man but with limitations but no errors let's think of that a perfect man with limitations but not errors in the fact that when he was here [00:42:02] we see that there were the limits with regard to his manhood in the fact that he was tired, he was wearied Jesus being wearied with his journey sat thus on the well with regard to him he had sadness that came into his life we've spoken of the loneliness that came into his life we've spoken of the so many things that come into our lives and then we read concerning him we have not a high priest that cannot be touched with a feeling of our infirmities he understands, he understands because he's been a man down here so as I think of him I think of him firstly as very God then as very man and as I think of the purple the fusion of the scarlet and the blue I realise that I can never separate those two I must realise that the whole of the time he's very man and he's very God then in closing as I think of that fine, fine linen [00:43:01] I think of the perfectness and the evenness of the life of our Lord Jesus Christ the placidness of his character as I see him during the whole of his pathway never disturbed by anything that happened in his pathway but going on in that even character so that he could say in the 14th chapter of the Gospel of John Peace I leave with you, my peace I give unto you that peace that characterised him so that in spite of everything that might happen in his life he goes on in an evenness, in purity and in all holiness before his God and yet as I think of these curtains I think of the fact that I could go outside the tabernacle and as I go outside and as I see the courtyard there there's the hangings of the court that are 280 cubits of fine twine linen fine twine linen that everybody outside the camp could see [00:44:01] they could see the 280 cubits and there they were in all their fineness and in all their purity I come right inside and there was that which alone God could see and that is the pure fine twine linen here 280 cubits within and without we see the perfections of our Lord and Saviour Jesus Christ and yet I'm reminded of our dear old brother Harrow who was 109 the other week and he wrote to me once and he said I just can't understand Mr Nunn why all the beauty of those curtains of the tabernacle were not showing I can, can't you?

As I would go into the tabernacle and as I would be attracted to the beauty of that tabernacle there's one thing that I must do, I must look up I mustn't look down and you won't see the beauty of the Lord Jesus Christ if you look down don't you think that we get too occupied in looking down today [00:45:03] and don't you think that we should look up and if we don't look up we shall never see the beauties and the glories of the Lord Jesus but in looking up we shall only, while we are here have a limited vision of the beauties that he, that he has but that's the day coming when in our glorified bodies when

our eyes are able to focus on the beauty that then will be his we shall be able to see the fullness of his beauty, will we not? We shall be able to because we shall have glorified bodies like his own and our eyes will be able to focus on him in that glorious beauty and I would say Lord, haste that day