

THE TABERNALE: THE SANCTUARY

EXODUS 26:1-37

In this lesson, I will be referring to the tented portion of the Tabernacle that houses the Holy Place and the Most Holy Place as the sanctuary in order to differentiate it from the outer court which I consider to be part of the Tabernacle. In the same way that referring to the Temple refers to the whole complex including the courts, the Tabernacle is the whole complex including the courtyard. We will only be addressing the construction of the sanctuary in this lesson.

The construction of the sanctuary building was the next order of business God communicated to Moses. I have to admit right up front I do not completely understand all the various details of the construction. It is a bit confusing and it is not in detail. Moses knew what he was supposed to do because he saw the “plan which you have been shown in the mountain” (Ex. 26:30) which provided details we are not provided in the text. We don’t even know the exact measure of the cubit used; we only know it is about 18” unless a royal cubit was the measure which would be a few inches more. The fact so many theologians and Bible students vary on the construction details suggests we shouldn’t get overly dogmatic about exactly how it was built. The text gives us a good idea and that is sufficient in order to understand the basic construction details that are theologically relevant. Remember, no one knows exactly what these things looked like; we only have an idea that is more than general and less than completely specific. I’m not going to go into a lot of minute details about the construction

of the Tabernacle and I'm not going to discuss the typology so many theologians assign to various aspects of it.

The Tabernacle was constructed with elements similar to the tents the Bedouins of the time used and still use. The design elements of those tents have stood the test of time. The construction of the Tabernacle is quite similar. "The Bedouin tents are constructed of a number of curtains, which are woven of threads spun from black goats' hair.... The men fix wooden pillars into the ground, on which they stretch the curtains, and in order to enable the tent to withstand all kinds of winds, they make the cords taut, tying one end to the top of the tent and the other to pegs that are driven into the ground. The area covered by the tent is rectangular in shape."¹ It should be obvious the Tabernacle was constructed in details, expense, and artistry the nomadic Bedouin herder's tents never were, but the basic construction techniques were quite similar. I'm not suggesting the Tabernacle was modeled after the Bedouin tent; I'm suggesting it was a sound basic structure that was perfected over time and suitable for habitation whether it was housing a nomadic sheep herder and his family or the Creator God of the universe. The heavenly Tabernacle, which was the pattern for the earthly Tabernacle, existed long before there were any Bedouins living in tents. The simple fact is God knew how to make a really good, structurally sound building for His Tabernacle.

The materials used to construct the finished Tabernacle included:

¹ U. Cassuto, *A Commentary on the Book of Exodus* (Jerusalem: The Magnes Press, The Hebrew University, 1967), 347.

- Linen (Ex. 26:1) for a covering requiring fifty clasps of gold (Ex. 26:6) and for the entrance to the sanctuary (Ex. 26:36) requiring hooks of gold (Ex. 26:37).
- Acacia wood for 48 boards (Ex. 26:15-25), pillars for the veil (Ex. 26:32), bars for structural support (Ex. 26:26-29), and pillars for the entrance screen (Ex. 26:37).
- 100 silver sockets (two for each board and four for the pillars supporting the veil) (Ex. 26:26-29, 32).
- 5 sockets of bronze for the entrance screen (Ex. 26:37).
- Hooks of gold for the veil (Ex. 26:32).
- Goat's hair (Ex. 26:7-13) requiring fifty clasps of bronze (Ex. 26:11).
- Ram's skins dyed red (Ex. 26:14).
- Porpoise skins (Ex. 26:14).
- Gold for overlays on some of the articles (Ex. 26:29, 32, 37).

The outer court was 100 cubits by 50 cubits which is 150 feet by 75 feet.

The sanctuary was 30 cubits by 10 cubits which is 45 feet by 15 feet. The inside was divided into two spaces, the Holy Place which was 20 cubits by 15 cubits or 30 feet by 15 and the Most Holy Place also known as the Holy of Holies which was 10 cubits by 10 cubits or 15 feet square.

The first command involved curtains of linen which would be the first layer to cover the structure and would therefore be visible inside the sanctuary to some extent, but it would not be visible to the outside. It would have been visible across the top, but opinion is divided whether or not it would have been visible on the sides. The cut-out view of the sanctuary I have on the slide shows the boards individually placed with spaces in between so the linen covering is visible between them, but I don't believe that to be correct. Exodus 26:17 describes boards all joined together with tenons which would have presented a solid wall on the sides and back of the sanctuary. The text certainly suggests the walls were continuously linked together boards. A continuous wall consisting of

boards connected by tenons would also seem to be more stable than individual boards simply linked together by the bars, but perhaps the bars across the boards inside and out would have been sufficient to stabilize it even if they were separated. Some theologians think the boards were cut out in the middle in a lattice type of framework in order to allow the linen curtains to be visible on the inside, but that is very much a minority position and the text argues against it.

Exodus 26:1–6 ¹“Moreover you shall make the tabernacle with ten curtains of fine [אָזָר] twisted linen and blue and purple and scarlet *material*; you shall make them with cherubim, the work of a skillful workman. 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. ³“Five curtains shall be joined to one another, and *the other* five curtains *shall be* joined to one another. 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. 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. 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.

At this time in history, the Egyptians made the finest linen in the Middle East.

The Hebrews had to be skillful at spinning and weaving before they ever went into Egypt because those were necessary skills everywhere in that time and place. Perhaps the Egyptians refined their technique, but they certainly didn't learn the skill there. In connection with the construction of the Tabernacle, the Hebrew women who were skilled in spinning both yarn and linen were instructed to bring those products to the craftsmen for use in the Tabernacle. They also spun the goats' hair into the yarn for the goats' hair cover.

Exodus 35:25–26 ²⁵All the skilled women spun with their hands, and brought what they had spun, *in blue and purple and scarlet material and in fine linen.* ²⁶All the women whose heart stirred with a skill spun the goats' *hair*.

Linen was made from the flax plant. In Egypt, it was planted in November and harvested four months later in March. In Canaan, it was grown around Jericho and in Galilee. "It had to be separated from its seeds, bunched, retted [a verb meaning to soak in water or expose to moisture, as flax or hemp, to facilitate the removal of the fiber from the woody tissue by partial rotting], laid in the sun, and immersed in water to bleach and soften it for crushing. The flax fibers were beaten out of the woody portions, and it was drawn by a comblike [sic] implement into thread for weaving on looms."² Egyptian linen was reportedly so fine it was difficult to distinguish it from silk. The *Holman Illustrated Bible Dictionary* says linen woven in this way was so finely woven that it could not "be distinguished from silk without the aid of magnification."³ The examples of Egyptian linen I found don't seem to bear that out; they look much coarser than silk. Today's linen can be pretty fine, but it still doesn't appear to be as fine as silk.

This linen covering was designed to drape over the top of the sanctuary and down the sides stopping short of ground level. Fine, *שֵׁזֵר*, means to be finely twisted in such a way that tight thread or yarn is created. Wool yarn which was in three colors—blue, purple, and scarlet—was woven together with the linen in order to form the cherubim pattern. The curtains were joined together in two

² Merrill F. Unger, *The New Unger's Bible Dictionary*, rev. ed., R. K. Harrison, ed. (Chicago, Moody Press, 1988), 778.

³ Chad Brand, gen. ed., s.v. "*שֵׁזֵר*," *Holman Illustrated Bible Dictionary*, rev. ed. (Nashville, TN: Broadman & Holman, 2015), 1019.

groups of five. Each curtain was 42 feet long and 6 feet wide; therefore, each section was 42 feet long and 30 feet wide. All the individual pieces were made to the same dimensions. Since it was in two large sections, it had to be temporarily joined together whenever the Tabernacle was erected. This was accomplished with a system of loops and clasps at the meeting edges of both sections.

The sanctuary was 15 feet in height. This means it took 15 + 15 + 15 feet or 45 feet to cover the top and drape down over the sides; therefore, the linen curtains were about a foot and a half above the ground on each side. Presumably it reached the ground at the back otherwise there would have been some excess left at the front. It may have been secured with bronze pegs (Ex. 27:19) all around the bottom.

Some theologians believe the linen top was divided into two pieces in order to make it lighter and less bulky and therefore easier to handle. This seems unlikely because two of the three outer layers, the ram's skin and the porpoise skin, would have been very heavy, bulky, and unwieldy and they were apparently all one piece. There is no reason provided in the text for the fact the linen and goats' hair coverings were in two pieces joined together by clasps and the outer two coverings were in one piece. One can assume the top two pieces were one piece in order to insure there was no joint which would allow water to leak through.

The next layer over the top and sides of the sanctuary and covering the linen curtain was the curtain made of goat hair. This was the tent making material used then and still used today in the Middle East.

Exodus 26:7–11 7“Then you shall make curtains of goats' *hair* [טֵיִם] for a tent over the tabernacle; you shall make eleven curtains in all. 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.* 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.* 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.* 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.*

The Bedouins weave the goats' hair into strands and then they weave those strands together in panels two feet wide and the length desired for the tent. Lesser amounts of sheep's wool could be mixed in with the goats' hair. The same process was almost certainly used by the Hebrews, but the panels were six feet wide instead of two. The panels were then joined together. In any woven cloth product, there is space between the fibers making it porous but in addition to being naturally oily, the goats' hair fibers swell when wet closing up these small spaces and also closing the seams to make them waterproof. I found contradictory information whether or not it swells and contracts this way after each rain, or, after the first rains to which it is exposed, it shrinks together and stays that way making it permanently water resistant, if not waterproof. Either way, it serves to keep the interior of the tent dry when it rains. The Bedouins call their tents Bait Al Sha'ar meaning house of hair. They rarely make a new tent; they simply rip

out the old worn out section and sew a new section in its place. If they need a bigger tent, they add more panels to enlarge it. "In the old days, it took two women a couple of hours of work every day for around eight to 10 months to weave one strip about seven metres long and 13 to 15 such strips were needed to make one tent big enough to accommodate a family of about five people. Once the strips are woven, they are sewn together with thread made from black goat hair."⁴ Another source claimed it took about forty days to make one section of tent, but they didn't specify the number of hours expended each day put into weaving it. This is obviously a very labor-intensive process; however, the Israelites had tens of thousands of people they could put to work doing the necessary labor to cut down on the time necessary to make a covering this large.

Some theologians believe these curtains were made of skins rather than hair but that is not how tents were then, and still are, made in that part of the world. They were made of goats' hair. The word translated goats' hair, עֵז, refers either to a female goat, which is not the context here, or to goat hair referring to the slender, thread-like out-growth of the epidermis of the animal and used to make cloth. Genesis 27:16 refers to the skins of goats and the word for skin is עוֹר meaning the skin which, if used in this application, would have to be processed and it then would refer to hide or leather and if that were the case, the text could have easily said so by using this Hebrew word to refer to goat hides.

⁴ <http://gulfnews.com/news/uae/general/house-of-hair-a-bedouin-s-tent-is-his-home-1.411756> (accessed 8 Feb. 2018).

It took eleven curtains to make the size of the covering required to adequately cover the sanctuary to God's specifications. Each curtain was 30 cubits long and 4 cubits wide which is 45 feet long and 6 feet wide. The sanctuary was 45 feet deep and this covering was 66 feet long and it was 15 feet in width and this was 45 feet wide. Five curtains were joined together to form one section and six curtains formed the second section which were joined together by loops and clasps of bronze. These clasps were two cubits further west than the clasps joining the linen curtains in order to avoid problems with the two sets of clasps lying on top of one another.

Exodus 26:12–13 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. 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.

The 4 cubit excess in the front on the east side was situated such that 2 cubits of it was folded under over the front entrance to the sanctuary and the other 2 cubits, hung down over the top of the screen where it was hung on its rod. Since the front was open and only had a screen hung in front of it, it would have had a gap at the top from the point it was hung on its rod just below the ceiling. This folded over goats' hair curtain hung down from the roof for two cubits providing a barrier over this space in front of the screen and the interior. It hung to the ground on the sides and at the rear which served to weatherproof the walls and protect the linen curtain immediately under it. It was two cubits or three feet wider than the linen curtain so it could completely cover it. At the

rear, there was twelve cubits left that which covered the back wall and left two cubits, the half curtain, were to be draped on the ground.

The sanctuary was 10 cubits wide which left 10 cubits on each side for this curtain. The height being 10 cubits meant the goats' hair curtain hung down to the ground which was a foot and a half past the linen curtain keeping them completely covered on the outside.

Two more covers were to be made to go over the top: the next layer was rams' skins and the top cover was what the NASB refers to as porpoise skins.

Exodus 26:14 ¹⁴“You shall make a covering for the tent of rams' skins dyed [אדום] red and a covering of porpoise [שׂתלית] skins above.

Whether the rams' skins were actually dyed red or were tanned which results in a reddish color is debated. The RSV and the TANAKH both read “tanned rams' skins;” however, all the other English translations read “rams' skins dyed red.” The word dyed, אדום, can mean to be red or ruddy referring to being in a state of red as a color which is what the tanning process does to a ram's skin. However, the word can also mean to be dyed red, that is, turning something red by imposing that color onto the object. In other words, it could refer to either one. I would tend to defer to the TANAKH translators.

The identity of the animal skin used for the outermost curtain is also debated. The KJV and the NKJV translate it “badger skin” but that seems odd compared to all the other translations and those versions who followed them even within the KJV tradition such as the ASV and the NASB render it “seal skins”

and “porpoise skins” respectively. The HCSB translators have it “manatee skins” and the TANAKH renders it “dolphin.” Logically, one would think a sea creature of some sort would be perfect for the outer covering since it would seem to provide a superior element of water proofing to the roof and the sides. Porpoises are common in the Red Sea and the Bedouins fashioned dolphin hides into clothing. Some translators think the Hebrew is connected to an Egyptian word meaning “leather” which is why the NET Bible translates it “fine leather.” That wouldn’t seem to provide the waterproofing necessary unless the leather is referring to the hide of a sea creature. There is a manatee like sea creature called a dugong, a sirenian mammal also known as a sea cow, that inhabits the Indian Ocean that could have been used for this cover. They are up to ten feet in length and can weigh up to one-thousand pounds. Sirenia is a zoological order of large aquatic plant eating mammals that include the manatee and the dugong. The dugong would certainly provide a very large skin reducing the labor required to make an entire cover out of them and its water repellent qualities seem rather obvious. Although smaller in size, porpoises and dolphins would also provide superior water repellent qualities for this outer cover which is the one most exposed to the elements and most important for keeping weather out of the sanctuary.

The outer two layers of curtains were stretched taut over the top and angled down the sides to the ground where they were staked in place. I’m not certain this really allowed these curtains to shed water off the top, but it would

keep rain from blowing in from the sides, protect it from wind and wind-blown debris, and provide some tension across the top to assist in maintaining the structural integrity of the tent.

There are three layers of redundant protection for the sanctuary. First was the goat's hair layer that would swell when wet and thereby become waterproof. Next, the rams' skin layer and the sea cow layer should have also provided waterproof properties and help keep wind and wind-blown debris out.

No dimensions were provided for these final two layers. It would also seem logical to presume the back of the sanctuary was protected in the same way the sides were protected, but the text doesn't reveal that information.

Cassuto believed the rams' skins were the final cover over the sanctuary when it was erected and it only covered the roof; it didn't extend to the ground. The final cover, the sea cow curtain, was only used to wrap the furnishings of the Tabernacle for transport. This must be a minority view and one would think that leaves the sanctuary awfully exposed to adverse weather conditions.

The next set of instructions involved the construction of the wooden wall that formed the three closed sides of the sanctuary.

Exodus 26:15–17 ¹⁵“Then you shall make the boards for the tabernacle of acacia wood, standing upright. ¹⁶“Ten cubits *shall be* the length of each board and one and a half cubits the width of each board. ¹⁷“*There shall be* two tenons for each board, fitted [שָׁלֵב] to one another; thus you shall do for all the boards of the tabernacle.

The wall was 10 cubits or 15 feet in height and each board was one and half cubits or 27 inches in width. The thickness of the boards was not specified in

the text, but they couldn't be too thick. Thick acacia boards would be heavy, difficult to handle, and difficult to transport; it is very dense wood which makes it very heavy. At some point, boards that are thick cease being boards and become pillars. They probably were not very thick; they didn't need weight for stability because stability was built into the design and it wasn't dependent on large, heavy boards for the walls. The boards were fitted together with two tenons each. This provides for a tight joint between the boards and the tenons provide structural stability for the wall. This was the procedure for all the boards except at the two corners where more structural support was necessary. The word fitted, *שָׁלַב*, means to be bound or joined; it refers to being connected and fastened possibly by means of interconnecting notches and braces. In this case, it refers to tenons joining one piece to the piece next to it. Each board would have tenons on one side which would be mated into the tenon notches or holes cut into the mating side of the board next to it. This is a very sound, structurally strong joint with all the boards locked together side by side and the bottoms secured to heavy bases. These instructions provide no allowance for spaces to be left between the boards.

Exodus 26:18–25 ¹⁸“You shall make the boards for the tabernacle: twenty boards for the south side. 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; ²⁰and for the second side of the tabernacle, on the north side, twenty boards, ²¹and their forty sockets of silver; two sockets under one board and two sockets under another board. ²²“For the rear of the tabernacle, to the west, you shall make six boards. ²³“You shall make two boards for the corners of the tabernacle at the rear. 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. ²⁵There shall be eight boards with their sockets of silver, sixteen sockets; two sockets under one board and two sockets under another board.

20 boards on a side equals 30 cubits in length and the back 8 boards with the corner boards equals 10 cubits across the west end. The corner boards had to be accounted for in the measurement of the west wall otherwise it was 2 cubits or 3 feet shy of being 15 feet across.

No instructions were provided for the construction details of the socketed pedestals, but they were two for each board, one for each tenon on each board. In addition to the tenons on one side, each board had tenons on the bottom side that mated with matching slots molded into the sockets which formed the base upon which the wall rested. They must have been square or rectangular in order to fit next to one another in such a way to provide a continuous, solid base without gaps. Round bases wouldn't be able to do that and gaps along the bottom would allow wind-blown debris to enter the sanctuary. There had to be two tenons on the bottom of each board, otherwise they would be susceptible to turning or twisting forces exerted on them.

No one seems to know exactly how the corner were constructed but they seemed to be fitted together with tenons and joined together at the top by some sort of ring. They were structural elements obviously intended to strengthen the structure at those points to give it stability particularly in windy conditions.

Instructions were next provided for poles that would run alongside the walls in gold rings in order to help stabilize and strengthen the structure. The question is, were these along the sides or across the top to support the roof?

Exodus 26:26–28 ²⁶“Then you shall make bars of acacia wood, five for the boards of one side of the tabernacle, ²⁷and 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. ²⁸“The middle bar in the center of the boards shall pass through from end to end.

This command is not clear either. Some theologians think these bars formed a roof with crosspieces tying the north and south walls together with the long pole acting as a ridge pole down the middle. I think this concept has merit, but whether or not it applied to these bars is debatable. If you have ever owned a home with a flat roof, you know they pool water on the roof and have to evaporate it off rather than shedding it by means of gravity flowing down as a sloped roof sheds water. This would make the roof more of an A-frame type that would shed water much better than a flat roof. Bedouin tents do not have flat roofs; they slope in order to shed water. These bars would also provide structural support for the roof which would be quite heavy with the linen material, goats' hair, rams' skins, and sea cow hides needing support across the inside span. One of the diagrams I have on the slides shows the bars on the walls, but it also shows beams stretching across the interior of the sanctuary to support the roof. The problem is, the text doesn't tell us they were there, but the text isn't telling us everything. Moses knew exactly what it needed because he saw the pattern

God showed him. Given the weight of the roof, support across the middle of some sort seems desirable, if not necessary.

Most believe these bars were used for stabilizing the walls and the text seems to bear that out. Whether this was just on the inside or just on the outside or both are also considered possibilities and you can find depictions of the sanctuary showing all three possibilities. Is the text calling for five bars on the inside and five bars on the outside of each wall, or is it calling for five bars either on the inside or five bars on the outside on each wall? Some theologians see it both ways. I think the text limits it to five bars on each of the three walls, 15 total, located either on the inside or the outside of the walls.

If the bars are located on the walls for support, the need for some support for the roof other than the upper edge of the wall was probably necessary. Some of the diagrams we have examined recognize this fact and show a support system of beams for the roof across the span of the interior. This roof would be heavy and without any support across the width of the sanctuary, it would sag into the interior, hold more and more water as it sinks under the weight, and risk caving into the Holy Place and the Most Holy Place and inundating the interior with water. The text does not reveal those roof details, but that doesn't mean they weren't necessary.

The wood used for all the aspects of the Tabernacle, including these poles, was acacia wood. "The genus *Acacia* includes more than one hundred species of trees and shrubs which are found mainly in the arid and semiarid regions of Afri-

ca where they are ecologically the most important plants. Here the acacia trees are often the only plants on an otherwise bleak and monotonous terrain. Several species of acacia grow in the Sinai but not all would be suitable for use in construction. One of the most common is *Acacia raddiana* and it seems likely that this could be the acacia referred to in the Scriptures. These trees are conspicuous in the desert with their often slanted, flat tops. The leaves are very small, an adaptation which helps the plant conserve water. In times of water stress, the tree can drop its leaves entirely. The flowers are white and borne in dense head-like clusters. The shape of the fruit varies in different species but in *Acacia raddiana* is a coiled pod-like structure which contains several very hard seeds. Because of the slow growth of the tree, the wood is hard and dense. The heartwood is dark red-brown and attractive when polished. This wood is resistant to decay because the tree deposits in the heartwood contains many waste substances which are preservatives and render the wood unpalatable to insects making the wood dense and difficult to be penetrated by water and other decay agents. Recent research on the weight of the wood used in the tabernacle system shows that solid boards would be extremely heavy. ...I have not seen large specimens of these trees in the Middle East. Perhaps such trees were present at the time of the wanderers in Sinai."⁵

Allowances have to be made for the fact there were more and larger, taller acacia trees in this area at the time the Tabernacle was constructed than are found there today. The climate has probably changed to be even drier and the trees were probably over harvested throughout the centuries. What is there

⁵ Old Dominion University, <http://ww2.odu.edu/~lmusselm/plant/bible/acacia.php> (accessed 10 Feb. 2018).

today is almost certainly not representative of what was there when the Tabernacle was constructed.

The bars were held in place by means of gold rings attached to the boards. The rings would also present problems if they were mounted on top of the boards to hold the bars as cross pieces, because they would wear holes in the curtains stretched across the top.

The long bar was the middle bar and it was continuous from front to back. Above it was two shorter bars and below it was two shorter bars on each side. Presumably, the shorter bars were configured such that all the boards were encompassed by them whether they were in a straight line or offset one from the other. Cassuto believes the bars were on the inside of the sanctuary. If so, and that is quite possible, it would allow the linen and goats' hair curtains to lie flat along the outside of the walls.

The boards were to be overlaid with gold, the bars were overlaid with gold, and the rings were gold.

Exodus 26:29 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.

God reminded Moses he was to erect the Tabernacle according to the plan he was shown on the mountain.

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

The next set of instructions for Moses involved the fabrication of the veil that hung between the Holy Place and the Most Holy Place and the curtain or screen that served as the door on the east side entryway.

Exodus 26:31 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.

This veil is wool and colored blue, purple, and scarlet. It is similar in appearance to the first curtain covering the sanctuary including the cherubim woven into it.