

DEVOTIONAL STUDIES OF OLD TESTAMENT TYPES

By

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CHAPTER TWO

TYPES IN EXODUS

The Passover, A Type of the Cross (Exodus 12-13)

The Passover was to the Jews their day of independence, even as the cross of Christ means to the Christian his freedom from the bondage of sin. “And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you” (Exodus 12:1, 2). Passover was like New Year’s Day or like the American July Fourth or Independence Day. On this day they celebrated deliverance from Egyptian bondage. And because of the cross, the Christian has deliverance from bondage to sin. “Whosoever committeth sin is the servant [slave] of sin” (John 8:34). “If the Son therefore shall make you free, ye shall be free indeed” (John 8:36). “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Galatians 6:14). Because Jesus died upon it, the cross has been transformed from a thing of shame to a thing of glory.

The Passover provided salvation for the Jewish household, even as Christ provides salvation for the family of the believer. “Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house” (Exodus 12:3). “Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover” (Exodus 12:21). Killing the Passover lamb was a family matter, providing protection for the family against the loss of its firstborn. Even so, the salvation of Jesus makes salvation possible for all the household of the one who believes in Jesus. “And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house” (Acts 16:31). Is your home covered by the blood of Jesus?

Beneath the blood-stained lintel I with my children stand;
A messenger of judgment is passing through the land;
There is no other refuge from the destroyer’s face —
Beneath the blood-stained lintel shall be our hiding-place.

The Passover lamb was to be a male of the first year, without blemish, and was to be kept from the tenth to the fourteenth day before it was slain; and Jesus was the fulfillment of all this. “Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up to the fourteenth day of the same month” (Exodus 12:5, 6).

As the Passover lamb was to be a male of the first year, so Jesus died at the age of thirty-three in the prime of His manhood. Like the lamb, Jesus was without blemish, morally. The lamb was kept until the fourteenth day under scrutiny looking for possible faults. Even so, Jesus was under scrutiny the last few days before His crucifixion, yet Pilate said of Him, “**I find no fault in him**” (Luke 23:4).

The Passover lamb was killed the same time of day as Jesus was put to death by crucifixion. “And the whole assembly of the congregation of Israel shall kill it in the evening” (Exodus 12:6). “In the evening,” means literally in the Hebrew, “between the two evenings.” The first Jewish evening began at noon, and the second at sunset. The lamb was slain midway between noon and sunset or about three o’clock in the afternoon. Jesus hung on the cross from the third hour to the ninth hour, or six hours. He was in three hours of light from nine o’clock till noon, and in three hours of darkness from noon till three o’clock. He died at three o’clock.

The sprinkling of the blood of the Passover lamb is a type of the application of the blood of Jesus to the heart of the believer. “And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it” (Exodus 12:7). “And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning” (Exodus 12:22).

The Israelites showed their faith in God’s provision for them by sprinkling the blood as instructed. This is a type of the Christian’s appropriation of Christ’s blood for his salvation. “**Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience**” (Hebrews 10:22). Let us see to it that our heart’s door is sprinkled with Christ’s blood. Only then will we be safe from judgment for sin in the day of reckoning.

The eating of the Passover meal is a symbol of the Lord’s Supper. “And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it” (Exodus 12:8). “Eat the flesh” means appropriation and fellowship. “Roast with fire” means judgment. “Unleavened bread” means without sin. And when the “bitter herbs” were eaten, the Israelites were remembering their former bondage and thanking God for deliverance from it.

“**Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth**” (I Corinthians 5:7, 8). And Paul also wrote in his instructions regarding the Lord’s Supper: “**But let a man examine himself, and so let him eat of that bread, and drink of that cup.**”

The “passing over” of the judgment angel is a type of deliverance from judgment through Christ. **“For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt”** (Exodus 12:12, 13). **“For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you”** (Exodus 12:23).

Judgment fell upon the Passover lamb, and the firstborn escaped judgment. **“Even Jesus, which delivered us from the wrath to come”** (I Thessalonians 1:10). Jesus on the cross received God’s wrath in our place. **“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life”** (John 5:24). The believer in Jesus escapes the judgment of God for sin’s penalty.

Jewish parents were to answer their children’s questions about the meaning of the Passover; and Christian parents should answer their children’s questions regarding the meaning of the Lord’s Supper. **“And it shall come to pass, when ye come to the land which the Lord will give you, according as he has promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord’s passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses”** (Exodus 12:25-27). The questions of the children gave opportunity to the parents to explain the reason for the Passover celebration. And when our children ask questions about the ordinance of the Lord’s Supper, let us take time to explain the reason for it, because it gives us a glorious opportunity to teach an important truth. **“And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord”** (Ephesians 6:4).

Crossing the Red Sea, A Type of Turning the Back on the World (Exodus 14-15)

Egypt, a type of the world. **“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season”** (Hebrews 11:24, 25). Israel in Egypt is a type of the sinner living in the world before he is converted to God.

The bondage of Egypt, a type of the bondage of sin. **“And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor”** (Exodus 1:14). One day the Jews said to Jesus: **“We be Abraham’s seed, and were never in bondage to any man”** (John 8:33). In verse 34 Jesus answered them: **“Whosoever committeth sin is the servant [slave] of sin.”** In other words, sin is a terrible taskmaster.

Israel's deliverance from Egypt, a type of the believer's deliverance from the world of sin. Israel's deliverance under God came through the instrumentality of a deliverer—Moses. **“This Moses . . . the same did God send to be . . . a deliverer”** (Acts 7:35). Moses is thus a type of Christ our Deliverer. The deliverance is wrought by God's power. **“And brought thee out in his sight with his mighty power out of Egypt”** (Deuteronomy 4:37).

Paul tells about our deliverance from the World: **“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son”** (Colossians 1:13). As Moses under God's power delivered Israel from Egypt, so Christ is our Deliverer from the sins of the world.

The Red Sea crossing, a type of Christian baptism. **“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea”** (I Corinthians 10:1, 2). When Israel crossed through the Red Sea, they were saying goodbye to Egypt, they were dying to the bondage of Egypt. This is a symbol of baptism. **“Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life”** (Romans 6:4). The convert of Christ is saying when he is baptized, “Goodbye, old world, and your sinful pleasures.” He is dying to the old life of sin, and is rising to live a new life in Christ.

**The Manna,
A Type of God's Provision Through Christ and the Word
(Exodus 16)**

The children of Israel needed the manna in the wilderness as Gods children need the Bible every day. **“I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day”** (Exodus 16:4). In the wilderness this great people needed a supply of bread from Heaven, and they needed it every single day. **“And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning and it bred worms, and stank: and Moses was wroth with them”** (Exodus 16:19, 20). We need a fresh study of God Word every day. Yesterday's experience becomes stale today The prophet learned to feast on the Word: **“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart”** (Jeremiah 15:16).

Israel gathered manna in the early morning; and the best time for Bible reading is early in the day. **“And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted”** (Exodus 16:21). If Israel did not gather the manna early in the morning, by the time the sun became hot, it melted. Similarly, if the Word is not read early in the morning, other things crowding in will be apt to melt away the opportunity. **“The Lord God hath given me the tongue of the learned [taught ones] that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned [taught ones]”** (Isaiah 50:4). We are taught from the Word in order that we may help others who are in need of help.

Israel used the manna during their entire wilderness experience; and we must depend upon the Word during all of life's pilgrimage. **“And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan”** (Exodus 16:35). Even so Christians need the Bible through all of the experiences of life up to Heaven's portals. **“Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end”** (Psalm 119:33).

The Lord Jesus Christ is the antitype of the manna that came down from Heaven. **“Then said the Lord unto Moses, Behold, I will rain bread from heaven for you”** (Exodus 16:4). Jesus Christ Himself claimed to be the fulfillment of the manna which came down from Heaven. **“Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world”** (John 6:32, 33).

The manna satisfied the hunger of the Israelites; and Christ satisfies the hungry hearts of men who trust Him. Exodus 16:3 tells of Israel's hunger: **“For ye have brought us forth into this wilderness, to kill this whole assembly with hunger.”** Verse 4 tells how the hunger was satisfied: **“I will rain bread from heaven for you.”** And Jesus claimed to do the same thing for the hearts of men, **“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst”** (John 6:35).

The manna was mysterious in character; and so is the salvation of Jesus in some respects. **“And when the children of Israel saw it, they said one to another, It is manna [i.e., “What is it?”], for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat”** (Exodus 16:15). And even as the manna was mysterious in its character and origin, so the Lord Jesus indicated that His salvation was likewise mysterious. **“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit”** (John 3:8). In some respects the wind is mysterious, and so the work of the Spirit of God in the New Birth is unseen and mysterious, but nonetheless real.

The manna came down to where the people were; and the salvation of Jesus is available to all who will take it. **“And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground”** (Exodus 16:14). The manna lay where it was easy to reach and gather. And so the Gospel of our salvation is easy of access. **“But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach”** (Romans 10:6-8).

The manna had to be gathered by individuals, and so salvation today must be appropriated by each individual person for himself. **“This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man”** (Exodus 16:16).

Individual faith in Christ is required: **“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life”** (John 3:36).

The manna was despised by some of the Israelites, as the salvation of Jesus is despised by some men today. “And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away: there is nothing at all, besides this manna, before our eyes” (Numbers 11:4-6). They were making light of that upon which their sustenance depended. How like many in modern times who are doing nothing about the salvation of their immortal souls! **“How shall we escape, if we neglect so great salvation”** (Hebrews 2:3)

**Water from the Rock,
A Type of Christ’s Gift of the Holy Spirit
(Exodus 17)**

Even as Israel was in desperate need of water to quench thirst; so do men need the water of life to satisfy their thirsty souls. “And there was no water for the people to drink” (Exodus 17:1). And water was a necessity. And thirsty souls can go to God and receive satisfaction through faith in Christ resulting in the New Birth. **“Ho, every one that thirsteth, come ye to the waters”** (Isaiah 55:1). Regeneration by the Holy Spirit is the only work that can satisfy men’s hearts.

Instead of blaming God for their predicament, the Israelites should have looked to God for water, as men should today. “Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?” (Exodus 17:3). Theirs would indeed have been a terrible situation if Moses had not gone to God on their behalf and secured water for them. Many times these days we find men putting the blame for their troubles upon their Creator, instead of going to Him for the solution to their problems. **“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely”** (Revelation 22:17). With such a gracious invitation as this, there is no need for men to die of thirst.

Water was supplied from the smitten rock. The death of Christ makes possible a living well of water through the indwelling Spirit. “Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel” (Exodus 17:6).

The smitten rock brought forth water for the people. Thus the smitten Christ on the cross opened up a well of water through the presence of the Holy Spirit in the regenerated heart of man. **“But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life”** (John 4:14).

The rock from which their water came followed the Israelites in the wilderness; and so Christ goes with believers to satisfy their needs. “And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ” (I Corinthians 10:4).

Even so, Christ goes with those who trust Him as Saviour. He never forsakes them but is with them to help them. **“For he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper”** (Hebrews 13:5, 6).

Water from the rock was more than a well, it was a river; and the believer who is filled with the Spirit becomes a river of water. “He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers” (Psalm 78:15, 16). A river of water came forth from that rock in the wilderness to supply the needs of everyone. And Jesus gave us a promise that abundantly matches that in the spiritual realm.

“Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive” (John 7:37-39).

More than a well, the Spirit-filled Christian becomes an overflowing fountain, which becomes a river of living water. Some Christians do not have enough of the water of life to supply their own need, while others have enough for their own need, but not enough for others. The Spirit-filled Christian has enough for himself and for others.

**The Pillar of Cloud and of Fire,
Type of the Protection and Guidance of the Holy Spirit**
(Exodus 13:20-22; 14:19, 20)

The pillar of cloud and of fire was an indication of God’s presence with Israel in the wilderness; even as the Holy Spirit’s activity in believers is proof of God’s presence with them. “And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire” (Exodus 13:21).

By day everyone could know that God was present with His people because of the pillar of cloud, and by night this became the pillar of fire. And it is the work of the Holy Spirit in a believer that lets the world around know that God is with him. **“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his”** (Romans 8:9).

The pillar of cloud and of fire was given Israel after redemption from Egypt by blood; as the Holy Spirit is given to those who have been saved by Christ’s blood. Redemption by the blood of the Passover lamb is found in Exodus 12. The pillar of cloud and fire is described in Exodus 13:21f. The order here is important.

The order is similar in the first chapter of Ephesians: **“In whom we have redemption through his blood, the forgiveness of sins . . . In whom also after that ye believed, ye were sealed with that Holy Spirit of promise”** (Ephesians 1:7, 13). We are first redeemed by Christ’s blood, and then sealed by His Spirit.

The pillar of cloud and of fire served Israel as a protection from her enemies; like the Holy Spirit gives believers victory over their foes. **“And the angel of God which went before the camp of Israel, removed and went behind them; and the pillar of die cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night”** (Exodus 14:19, 20).

The pillar of cloud and fire stood between the Israelites and the pursuing army of the Egyptians as a wonderful protection. And the Holy Spirit does just that for the believer who trusts in His keeping power from the enemy. **“This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law”** (Galatians 5:16-18). In our warfare against the world, the flesh, and the Devil, the blessed Holy Spirit will, if we trust Him to do so, protect us from these enemies, and give us victory over them.

The pillar of cloud and of fire was given Israel for the purpose of guidance; as the Holy Spirit is given the Christian to guide him. **“And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents”** (Numbers 9:17). Israel journeyed or camped according to the movement or abiding of the pillar of cloud and of fire. Today the Holy Spirit guides the believer. **“For as many as are led by the Spirit of God, they are the sons of God”** (Romans 8:14). The Spirit guides through inward impressions, through Scripture passages, and through providential circumstances. In various ways He makes it clear to the child of God the way he should travel, the decision he should render, the choice he should make.

The pillar of cloud was given Israel to serve as a covering from the heat by day; even as the Holy Spirit is the believers covering in the stress and strain of excessive trials. **“He spread a cloud for a covering”** (Psalm 105:39). This is no doubt a reference to the pillar of cloud which protected the Israelites from the hot burning sun of the desert. It was a canopy from the desert heat. And when the early church had excessive persecution, the Spirit served them as a covering. **“Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied”** (Acts 9:31). The Holy Spirit became a comfort to them following a time of great persecution.

The pillar of fire served Israel as a light by night; and so the Spirit illuminates the Christian’s way. **“Thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go”** (Nehemiah 9:12). It was like a great searchlight, making the way that lay ahead clear to see.

And concerning the work of the Holy Spirit Jesus said: **“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth”** (John 16:13). The Holy Spirit illuminates the Word as we study its teachings, and He also illuminates our pathway. He makes everything clear.

Holy Ghost with light divine,
Shine upon this heart of mine;
Chase the shades of night away,
Turn my darkness into day.

God spoke to Israel from the cloud, as the Spirit speaks to the churches today. “He spake unto them in the cloudy pillar” (Psalm 99:7). The divine messages came to Israel direct from this overhead cloud. And if we have ears to hear, the Spirit of God will often speak to our hearts in these modern days of crisis. **“He that hath an ear, let him hear what the Spirit saith unto the churches”** (Revelation 2:29). May God give to us listening ears to hear what He has to say to us!

The pillar of cloud and of fire was not taken away from Israel during her wilderness days; and the Holy Spirit will abide with believers forever. “Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light, and the way wherein they should go” (Nehemiah 9:19). All through the forty years of wilderness experiences God took not away from Israel the pillar of cloud by day and the pillar of fire by night. Concerning the Holy Spirit, Jesus said: **“And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever”** (John 14:16). As our Comforter or Helper, the Holy Spirit abides with us to protect us and to guide us in the way.

**The Tabernacle In the Wilderness,
A Manifold Type of Christ and His Church**
(Exodus 25-40)

God had a detailed plan for making the Tabernacle; and He has a plan for the life of every member of His Church. “And look that thou make them after their pattern, which was showed thee in the mount” (Exodus 25:40). The plans for the construction of the Tabernacle were given to Moses on Mount Sinai, and Moses saw to it that they were carried out in the building and making of it. Concerning God’s plan for our lives, Paul has this to say: **“For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained [or planned] that we should walk in them”** (Ephesians 2:10). Since God has a plan for our lives, how important that we find out what His plan is, and then proceed to carry it out!

The Tabernacle was a type of God’s presence with His people of Israel and with Christians today. “And let them make me a sanctuary; that I may dwell among them” (Exodus 25:8). The Tabernacle was always placed in the center of Israel’s camp, and there in the heart of His people’s dwelling-place, God was present, in His sanctuary. The Church is God’s sanctuary now. **“In whom ye also are builded together for an habitation of God through the Spirit”** (Ephesians 2:22). God dwells in the heart of His Church through His Spirit.

The tabernacle was a picture of Jesus Christ and His salvation. “And the Word was made flesh, and dwelt among us” (John 1:14). The word **dwelt** is rendered “*tabernacled*” in the margin. When He was here on earth, Jesus was tabernacling among us. He was fulfilling many of the types which we find so interesting in the Tabernacle in the wilderness. Thus we see Him and His salvation pictured plainly in many of the details of that Tabernacle.

The Israelites gave material for the Tabernacle in the spirit Christians should give to God's work in these modern times. "And they came, every one whose heart stirred him up, and everyone whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments" (Exodus 35:21).

"The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses" (Exodus 35:29).

"And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make" (Exodus 36:5).

There was no compulsion from without to get the Israelites to give. Their own hearts stirred them up to give. Their own spirits made them willing to give. They brought much more than was needed for the task. It is this kind of giving that is very much needed in all phases of the work of the Lord in these days.

Spirit-filled workmen built the Tabernacle; and Spirit-filled Christians should carry on every phase of activity in the church. "And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work" (Exodus 35:30-35).

God gave to these men who made the Tabernacle and its furnishings wisdom and skill by His Holy Spirit. And in the early church Spirit-filled men were sought out to perform all the tasks of the Lord. **"Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business" (Acts 6:2, 3).**

The height of the fence that enclosed the Tabernacle courtyard was five cubits (seven and one-half feet); and was thus like that of a sheepfold where only a robber would attempt to climb over. "And the height in the breadth was five cubits, answerable to the hangings of the court" (Exodus 38:18).

This fence was seven and a half feet high, and sufficient to keep out intruders. It reminds us of the sheepfold Christ spoke about:

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep” (John 10:1, 2). Only by the God-appointed way through the courtyard gate, bringing an offering, could anyone enter into where God’s presence was, in the days of the Tabernacle.

The white linen hangings of the courtyard fence pictured the holiness of God, which bars the sinner except he come in through Christ the door. “There shall be hangings for the court of fine twined linen” (Exodus 27:9). God is a holy God and cannot countenance sin in His presence. **“Thou art of purer eyes than to behold evil, and canst not look on iniquity”** (Habakkuk 1:13). The sinner must be barred from God’s presence except he come in through Christ the Door of his salvation. **“I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture”** (John 10:9).

The brass sockets that held the pillars of the courtyard fence were a symbol of judgment on sin, and the silver chapiters, fillets, and hooks, were a type of redemption. “And the sockets for the pillars were of brass; and the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver” (Exodus 38:17). The pillars were the posts, the chapter was the top of the post. The fillet was the rod upon which the curtain was hung, and the hooks were used to hang the curtains. The sockets were the foundation of the posts and were of brass.

Brass was a symbol of judgment: **“And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters”** (Revelation 1:15).

This pictures Christ coming in judgment at His return to earth. Silver is a type of redemption: **“If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for”** (Leviticus 25:51). This speaks of the silver redemption money. In I Peter 1:18, 19 we are told that we are **“not redeemed with . . . silver and gold . . . but with the precious blood of Christ.”**

An Israelite, after looking at the brass sockets (type of judgment upon sin), could follow the silver fillets (type of redemption) around the corner of the courtyard and thus be led to the gateway where an entrance could be made if an offering for sin was brought.

The gateway into the courtyard was wide and beautiful, and those entering had to bring a sacrifice; and all this is typical of Christ as our Door. “And for the gate of the court shall be an hanging of twenty cubits” (Exodus 27:16). The gate was twenty cubits, or thirty feet, wide by seven and one-half feet high. It was wide enough to accommodate all who wished to enter.

Today salvation is for **“whosoever believeth”** (John 3:16). The beautiful hangings of the gateway are described in verse 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 needle work.”** The blue pictures the deity of Christ; the purple, His royalty; the scarlet, His humanity and His sacrifice; and the white linen, His holiness.

Those entering this door must bring a sacrifice. **“If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord”** (Leviticus 1:3). Let us look at the New Testament application of this, **“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ”** (Ephesians 2:13). **“For by one offering he hath perfected forever them that are sanctified”** (Hebrews 10:14). Our access to the presence of God is through Christ as our Door, and through the offering He made on our behalf, whose blood gives us nearness to God.

The gateway was the only entrance into the courtyard of the tabernacle; even as Christ is the only way of salvation. **“I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture”** (John 10:9). **“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved”** (Acts 4:12). There was only one way to gain the presence of the holy God of Israel in Old Testament times, and there is only one way to God’s presence today, and that way is through Christ and His sacrifice for us.

The brazen altar was a type of Calvary’s cross. This altar was the first article to be seen after entering the courtyard. **“And thou shalt make an altar of shittim [acacia] wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass . . . And thou shalt make for it a grate of network of brass”** (Exodus 27:1, 2, 4). Brass overlaid the wood, and the grate network was also of brass. Brass is a type of judgment upon sin, as we have already seen. In the offering for sin, God’s judgment falls upon the one sacrificed. **“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him”** (II Corinthians 5:21).

The shape of the altar was foursquare. The four sides, pointing north, east, south, and west, and thus symbolizing a perfect sacrifice for all people, most certainly point to Christ’s sacrifice. The horns of the altar were used to bind the sacrifices (see Psalm 118:27), to sprinkle blood upon them (see Exodus 29:12), and to provide a place of refuge (see I Kings 1:50). In Old Testament times if a man was really guilty, then taking hold of the horns of the altar did not spare him. But in Christ sinners have a real place of refuge if they come in faith and penitence. **“That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us”** (Hebrews 6:18).

The offerings made at the brazen altar are a type of the offering of Christ on Calvary’s cross. There were five different offerings (see Leviticus 1-7; also Chapter III “Types in Leviticus”). The principle of identification was important in connection with these offerings. **“And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the Lord: it is a sin offering”** (Leviticus 4:24). The one who has sinned thus accepts the animal as his substitute by laying his hands upon its head.

Here is what was done with the offerings, with some variation in connection with certain offerings.

- First, the blood was shed and atonement made.
- Then, the blood was sprinkled and the atonement appropriated. The victim was burned, the fire picturing judgment upon sin.
- Then part of the meat was eaten by the priests symbolizing fellowship based on forgiveness.

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (I John 1:7).

The laver used by the priests for washing is a type of cleansing for the Christian worker. The laver was located midway between the brazen altar and the main part of the Tabernacle itself. “Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: when they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord” (Exodus 30:18-20). The priests were required to wash themselves before going into the Tabernacle, or before ministering at the altar.

The material the laver was made from was the brass looking glasses which had been offered by the women. **“And he made the laver of brass, and the foot of it of brass, of the looking glasses of the women assembling, which assembled at the door of the tabernacle of the congregation”** (Exodus 38:8). This reminds us of James’ statement that the law or the Word is like a mirror. **“But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed”** (James 1:25). The New Testament constitutes all believers as priests. **“And hath made us kings and priests”** (Revelation 1:6). But it is important that priests be clean.

The psalmist asked the question how to be cleansed. **“Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word”** (Psalm 119:9). First John 1:9 promises cleansing after confession: **“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”** After he is conscious of any sin, every Christian worker should confess his sin immediately and be forgiven and cleansed. Only thus is he prepared to serve the Lord.

The Tabernacle itself did not rest upon the sand, but rather upon a mass of silver sockets, with each upright board resting on two sockets; so each one of us must rest himself upon Christ for salvation. “And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons [pegs], and two sockets under another board for his two tenons” (Exodus 36:24). Each board was fastened securely to the sockets by means of pegs. The foundation of the Tabernacle was actually the combination of all of these silver sockets, picturing redemption through Christ as our foundation. **“For other foundation can no man lay than that is laid, which is Jesus Christ”** (I Corinthians 3:11). Every individual sinner who hopes to be saved must rest upon Christ for his salvation.

The arrangement of the material in the walls of the Tabernacle symbolizes the unity of believers. “And he made boards for the tabernacle of shittim [acacia wood, standing up . . . And he made bars of shittim wood . . . And he made the middle bar to shoot through the boards from the one end to the other. And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold” (Exodus 36:20, 31, 33, 34). The boards stood upright. The bars were horizontal placed in rings. The middle bar went through from end to end. The purpose was to hold all together. This typifies the unity of believers. “Endeavoring to keep the unity of the Spirit in the bond of peace” (Ephesians 4:3). This unity is based on the presence and work of the Holy Spirit.

The outside covering of the Tabernacle of badgers’ skins is a type of what Christ is to the average unsaved person. “**And a covering above of badgers’ skins** [sealskins, margin: porpoise skins]” (Exodus 26:14). This skin was no doubt a rough, shaggy, and repulsive-looking skin. This pictures Christ in relation to most unsaved people, to whom Christ is not at all attractive. This reminds us of the words of the prophet Isaiah in predicting concerning the Messiah: “**For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not**” (Isaiah 53:2, 3).

The next to the outside covering of the Tabernacle of rams’ skins dyed red is a type of what Christ is to God. “**A covering for the tent of rams’ skins dyed red**” (Exodus 26:14). Rams were used in the voluntary burnt offering. Thus this covering represents Christ’s voluntary consecration to do God’s will. “**I delight to do thy will, O my God: yea, thy law is within my heart**” (Psalm 40:8). This consecration led to the cross. It indicates Christ was acceptable to God in His life and ministry, and in His sacrificial death for us.

The next to the inside covering of the Tabernacle of goats’ hair is a type of what Christ has done for us. “**Thou shalt make curtains of goats’ hair to be a covering upon the tabernacle**” (Exodus 26:7).

In Palestine during Bible times the average goat was black, not white. A goat was sacrificed as a sin offering on the great Day of Atonement. Part of this curtain would hang over in front of the Tabernacle (v. 9). This would suggest to the Israelite forgiveness because of the death of a substitute (a goat). Thus it is a type of Christ’s death for us. “**Christ died for our sins**” (I Corinthians 15:3).

The beautiful inside covering of the Tabernacle is a type of what Christ is to believers. “**Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubim of cunning work shalt thou make them**” (Exodus 26:1). There were ten curtains fastened together to make one covering. The white linen suggests Christ’s holiness; the blue, His deity; the purple, His royalty; the scarlet, His humanity and sacrificial death; and the cherubim (see Genesis 3:24) who were guards or watchers, picture the keeping power of Christ. All this and more — Christ is to the believer!

We come now to the main part of the Tabernacle on the inside. Here are two rooms, the first a larger room into which only priests might enter for their service, and the second a smaller room where only the high priest could enter. God manifested His presence in this latter room. The first room was called the Holy Place, and the second room was called the Holy of Holies.

The golden candlestick (lampstand) located on the left side of the Holy Place, represents the union between Christ and believers. **“And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same”** (Exodus 25:31). The central shaft or stem represents Christ, and the branches represent believers. The branches were not stuck on, or soldered on, or glued on. Rather they were one and the same piece with the central shaft or stem. Even so there is vital union between Christ and true believers. This suggests the reference of Christ to the Vine and the branches in John 15.

The first result of the union with Christ thus typified is shining. **“Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle [lamp], and put it under a bushel, but on a candlestick [lampstand]; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven”** (Matthew 5:14-16).

His lamp am I, to shine where He shall say,
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
Where shame and crime and wrong have birth;
Or for the murky twilight gray
Where wandering sheep have gone astray;
Or where the light of faith grows dim,
And souls are groping after Him.

— Annie Johnson Flint

The second result of union with Christ as pictured by the lampstand is fruit-bearing. The bowls, knops, and flowers suggest different stages in the process of growing fruit, i.e., almonds. And the Lord expects fruit from us as His followers who are united to Him. **“Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples”** (John 15:8). The fruits of the Spirit as listed in Galatians 5:22, 23 should all be present in our lives, and if they are, then there will be converts to Christ. Such fruitfulness glorifies Christ.

The fuel used by the candlestick (lampstand) is a type of the Holy Spirit as the source of the believers power for living and serving. **“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”** (Exodus 27:20). Absolutely pure olive oil was used in this lamp. And in the Bible oil is a type of the Holy Spirit.

“How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him” (Acts 10:38). If Jesus was anointed with the Holy Spirit, how much more do we need to be anointed with Him for effective service.

The table of shewbread, located on the right side of the Holy Place, is a type of the Lord’s Supper, or feeding on Christ. **“Thou shalt also make a table of shittim [acacia] wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof . . . And thou shalt set upon the table shewbread before me alway”** (Exodus 25:23, 30).

“Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron’s and his sons’; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute” (Leviticus 24:8, 9).

The word shewbread means *“presence-bread.”* It was kept in God’s presence. For wheat to become fine flour it must go through the process of sifting, rubbing, pounding, grinding, crushing, bruising. All this is descriptive of what Christ suffered on our behalf. **“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed”** (Isaiah 53:5).

Unleavened bread was used for the table of shewbread, suggesting that Christ was without sin. The bread was baked with fire, symbolizing the sufferings of Christ for us. The bread was changed every sabbath day, and thus no stale bread was allowed. So there is need for fresh, up-to-date Christian experience. The priests ate the bread that was removed, thus picturing fellowship with God because of sins forgiven. The Lord’s Supper means feeding on Christ. **“Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you”** (John 6:53). This means to appropriate the result of His death in our daily experience.

The golden altar of incense, located directly in front of the veil, is a type of Christian prayer to God. **“And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it . . . And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense, before the Lord throughout your generations”** (Exodus 30:1, 7, 8). The high priest was to burn incense on this altar morning and evening.

Incense in the Bible represents the prayers of God’s people. **“Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice”** (Psalm 141:2)

“And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints” (Revelation 5:8).

“And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand” (Revelation 8:4).

The altar of incense was situated just in front of the veil separating the Holy Place from the Holy of Holies. The Ark and God's presence were on the other side of the veil.

The veil of the Tabernacle is a type of Christ's humanity. “**And thou shalt make a veil of blue, and purple, and scarlet,; and fine twined linen of cunning work: with cherubim shall it be made**” (Exodus 26:31). The blue is a symbol of Christ's deity, the purple, His royalty; the scarlet, His death; the white linen, His sinlessness; and the cherubim suggest His heavenly origin. The purpose of the veil was to separate the Holy of Holies from the Holy Place. The approach into God's presence was limited in those days. Christ by His incarnation and death has made a way for us into the presence of God. “**By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh**” (Hebrews 10:20). Here we are told the veil is a symbol of Christ's flesh, i.e., His humanity. But His humanity without His death could not have opened the way into God's presence.

The rending of the veil in the Temple when Christ died symbolizes the opening of the way into the Holy of Holies for us. “**Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent**” (Matthew 27:50, 51). The veil in Herod's Temple was a strong fabric four inches thick and sixty feet high. Hebrews 10:19 gives the spiritual significance of this great event: “**Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.**” Thus the death of Christ has opened the way into God's very presence for every believer in Jesus.

The Holy of Holies is a type of Heaven. Hebrews 9:24 teaches us this: “**For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.**” The Holy of Holies was a perfect cube, and therefore a type of the New Jerusalem. This room was ten cubits or fifteen feet each way. The Temple of Solomon was twice these dimensions. And John sees the New Jerusalem as a cube. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs [1500 miles]. “**The length and the breadth and the height of it are equal**” (Revelation 21:16).

The Holy of Holies was a room where the color gold predominated, and therefore, is a type of the New Jerusalem. Brass predominated in the Tabernacle courtyard, but in the Holy of Holies the side walls were of gold, the Ark of the Covenant was gold, the cherubim gold. This is true of Heaven. “**And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass**” (Revelation 21:18).

The Holy of Holies had as its only source of light the Shekinah glory of God's presence, and is therefore a type of the New Jerusalem. “**And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof**” (Revelation 21:23).

God's presence and Christ's presence do away with all need for any other system of lighting.

The Ark of the Covenant was the place in the Tabernacle where God's presence was manifested. "So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubim" (I Sam. 4:4).

"Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth" (Psalm 80:1). It is clear from these Scriptures that the presence of the Lord shone forth from between the two cherubim of the Ark of the Covenant. Here was the place where His presence was manifested.

The mercy seat, or the lid of the Ark, and the most sacred place in the Tabernacle, was a type of God's throne. "The Lord reigneth; let the people tremble: he sitteth between the cherubim; let the earth be moved" (Psalm 99:1)

"And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof" (Exodus 25:17). The mercy seat was not of wood covered over with gold like much of the Tabernacle furniture was, but was rather a slab of pure gold as long and as wide as the Ark. Thus the mercy seat was represented to be God's throne, and the rest of the Ark His footstool. **"And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark"** (Exodus 25:22).

The mercy seat is a type of Heavens "throne of grace" because blood was sprinkled upon it as atonement for sin. "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat" (Leviticus 16:15).

Once a year, on the Day of Atonement the high priest sprinkled blood on the mercy seat. The cherubim were heavenly beings with outstretched wings, looking toward the mercy seat where the blood was sprinkled.

As guardians of righteousness (cf. Genesis 3:24), they were satisfied since judgment had fallen upon a substitute, and thus the sinner was forgiven. The meaning of the term mercy seat is "propitiatory," or "a place of propitiation," or "a place of atonement" or "covering over of sins." Thus it was a place where sin was atoned for or covered over.

In Old Testament times sin was covered over, but on the cross sin was done away. **"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God"** (Romans 3:24, 25).

Atonement through Christ's blood was made known by Christ in Heaven. **"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us"** (Hebrews 9:24). Thus the mercy seat is a type of God's throne of grace. **"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need"** (Hebrews 4:16).

The tables of the law inside the Ark are a type of God's law written on the hearts of believers. “**And the ark of the covenant overlaid round about with gold, wherein was . . . the tables of the covenant**” (Hebrews 9:4). The prophet Jeremiah foretold a day when Israel would have these tables of the law, not just kept inside the Ark, but rather written on the hearts of the people. “**But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people**” (Jeremiah 31:33). The New Testament application of this truth is given in Hebrews 10:16: “**This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them.**” Actually, the law was kept underneath the blood-sprinkled mercy seat. When a person trusts Christ and loves Him, he keeps God's laws out of sheer love for him.

The pot of manna inside the Ark is a type of God's provision for the needs of Christians. “**Wherein was the golden pot that had manna**” (Hebrews 9:4). This was a reminder that God provided for the Israelites all during their wilderness journeys, and is a type of God's providing for us today. “**Give us this day our daily bread**” (Matthew 6:11). “**But my God shall supply all your need according to his riches glory by Christ Jesus**” (Philippians 4:19).

A special promise of “**hidden manna**” was promised to overcomers in Revelation 2:17: “**To him that overcometh will I give to eat of the hidden manna.**”

Aaron's rod that budded, laid up in the Ark, is a type fruitful service for God's servants. “**And Aaron's rod the budded**” (Hebrews 9:4). This rod, which overnight blossomed and bore almonds in order to vindicate the priesthood of Aaron, pictures fruitful service for God among Christian workers by the supernatural power of the Holy Spirit. (See section on “Aaron's Rod That Budded” in “Types in Numbers.”) “**Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples**” (John 15:8).

The High Priest and His Garments, A Type of Christ as Our Priest (Exodus 28, 39)

Christ is declared to be our High Priest by the New Testament. “**Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus**” (Hebrews 3:1). Here is New Testament warrant for considering Christ as the antitype and the Jewish high priest as the type.

The ephod, or outer garment, of the high priest is a type of Christ's qualifications for being our Priest. “**And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work**” (Exodus 39:2, 3). The fine twined linen, picturing Christ's holiness, was the first essential of His Priesthood. The gold pictures His divine glory; the blue, His deity; the purple, His royalty; and scarlet, His humanity and death.

The two shoulder pieces are described in Exodus 39:4, 6, 7: **“They made shoulder pieces for it, to couple it together: by the two edges was it coupled together . . . And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel. And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel.”** The ephod had two shoulder pieces or straps, thus coupling the front and back parts together. There was an onyx stone on each shoulder piece, and on each stone was engraved the names of six of the tribes of Israel. The names of the tribes were thus carried on the shoulders of the high priest when he went into the presence of God in the Holy of Holies. This is a type of believers today being carried on the shoulders of Christ our omnipotent Priest who is responsible for our salvation. Shoulders symbolize power and responsibility. (Cf. Isaiah 9:6; Deuteronomy 33:12; Luke 15:4, 5).

The girdle of the high priest is a type of the readiness of Christ to be our Priest. “And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen” (Exodus 28:8). This girdle was made of the same material and of the same piece as the ephod. To the Oriental, the girdle symbolized readiness for service. **“He riseth from supper, and laid aside his garments; and took a towel and girded himself. After that he poureth water into a basin and began to wash the disciples’ feet, and to wipe them with the towel wherewith he was girded”** (John 13:4, 5). Thus when we see Christ girded as our Priest, we know He is ready to serve us.

The breastplate of the high priest is a type of Christ representing us before God. The description of the breastplate is given in Exodus 28:15f. It was made of the same material. It was twice as long as wide, and doubled to form a bag that would be foursquare. It contained twelve precious stones, four rows of three in a row. **“And the stones shall be with the names of the children of Israel, twelve, according to their names”** (v. 21). Thus the high priest bore the names of the tribes upon his heart when he went into God’s presence, to intercede for them. This typifies Christ as our High Priest bearing our names before the Lord. **“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us”** (Hebrews 9:24).

The Urim and Thummim of the high priest are a type of the guidance of Christ through His Holy Spirit. “And thou shalt put in the breastplate of judgment the Urim and them Thummim; and they shall be upon Aaron’s heart when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually” (Exodus 28:30). The word Urim means *“light,”* and the word Thummim means *“perfection.”* These were a part of the breastplate by which means the high priest obtained judgments or decisions for the people regarding God’s will.

The Bible does not make clear the exact method that was used in securing answers from the Lord. It has been suggested by some Bible students that the diamond was used, and that it would flash a light to indicate “Yes,” and remain darkened to indicate “No.” Joshua sought guidance from the Lord in this way. (Cf. Numbers 27:21.)

Guidance by this means is a type of the guidance our great High Priest, the Lord Jesus Christ, grants to His followers. **“I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life”** (John 8:12). This guidance comes through the action of the Holy Spirit: **“When he, the Spirit of truth is come, he will guide you into all truth”** (John 16:13).

The robe of the ephod of the high priest is a type of Christ interceding for us. **“And thou shalt make the robe of the ephod all of blue”** (Exodus 28:31). It was worn between the coat and ephod. The material was of blue, with a hole at the top for the head, like a jersey. Around the lower hem were balls of blue, purple, scarlet—shaped like pomegranates—and also there were small golden bells. They alternated, a bell and a pomegranate, etc. The pomegranates typified fruit, and the bells typified testimony. For every bell there was a pomegranate. The purpose of the bells was to let the people know when the high priest entered the Holy of Holies that he was still alive and that his offering was accepted. Though Christ our High Priest once died for us, we know that He rose again and now represents us before the Father. **“He ever liveth to make intercession for us”** (Hebrews 7:25).

The embroidered coat or inner garment of the high priest is a type of the inner life of Christ which was pleasing unto God. **“And thou shalt embroider the coat of fine linen”** (Exodus 28:39). This garment was of fine linen woven in checker work, or honeycomb form. This was the first garment to be put on and thus served as a body coat or undershirt. The fine linen is, of course, a type of the righteousness of Christ. The checker work, which was well pleasing to the eye, indicated that the inner as well as the outer life of Christ was well pleasing in God’s sight. Jesus once said: **“I do always those things that please him”** (John 8:29).

The miter or turban of the high priest is a type of the holiness of Christ as our Priest. **“And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the miter; upon the forefront of the miter it shall be. And it shall be upon Aaron’s forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord”** (Exodus 28:36-38).

This was a headband wound around the head. Upon it was a plate of pure gold upon which was engraved the words: **“HOLINESS TO THE LORD.”** This symbolized the holiness of Jesus in representing believers. His holiness becomes ours, **“that they may be accepted before the Lord.”** Without it we would not have access to God’s presence. **“For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens”** (Hebrews 7:26).

~ end of chapter 2 ~

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