

*All That Follows is Directly from Pages 91-103 of Gareth Crossley's
The Old Testament Explained and Applied*

The opening books of the Bible contain much more than an inspired history of events that happened thousands of years ago. They are filled with illustrations and pictures of the great doctrines of our faith which are explained and amplified in the New Testament. (p. 95)

“Now all these things happened to them as examples, and they were written for our admonition, on whom the ends of the ages have come. Therefore let him who thinks he stands take heed lest he fall,” (1 Corinthians 10:11-12).

“For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope,” (Romans 15:4).

- Israel's bondage in Egypt (1:11-14) is a symbol of the sinner's slavery to sin (Rom. 6:17-18).
- The Passover Lamb (12:5,7,13) is a type of Christ and his precious blood (John 1:29; 1 Peter 1:19; 1 Cor. 5:7; Rev. 5:6). Not one of its bones shall be broken (12:46; cf. Num. 9:12; Ps. 34:20; John 19:36).
- The pillar of cloud and fire (14:19; cf. 13:21-22) is a type of Christ's presence with his people (John 14:18; Matt. 28:20).
- The song of Moses (15:1-19) is a type of songs of spiritual victory (Rev. 15:3-4).
- The mixed multitude (12:38) symbolizes the regenerate and unregenerate in the visible church (Math 13:24-30,36-43).
- The waters of Marah and Elim (15:23-27) are a type of bitter-sweet experiences in the Christian life (1 Peter 1:6).
- The manna (16:4) is a type of Christ, the bread of life (John 6:31-35).
- Water from the rock (17:6) is a type of Christ, who provides living water (1 Cor. 10:4; John 4:10; 7:37-39).
- **The Tabernacle**
 - Built to God's exact specifications (25:9). It was designed to represent spiritual realities (Heb. 8:5).
 - The tabernacle in the wilderness represents our Savior's incarnation on earth: “And the Word became flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth,” (John 1:14 — the Greek word translated 'dwelt' is from a root word meaning “tabernacled”).
 - All the beauty of the earthly tabernacle was internal. Viewed externally it was a long, dark-colored, unattractive tent of badger skin. Inside it was beautiful in the extreme, glistening with gold and exquisitely colored tapestries. Here is the 'ordinary', plain, external appearance and extraordinary internal beauty of Christ (Isa. 53:2; 52:14; Heb. 7:26; 4:15; 1 John 3:5).
 - Not only is there an absence of all sin in Christ; there is also a positive holi-ness and righteousness.
 - The altar of sacrifice speaks of the atoning work of the Savior and the fellowship with God which we enjoy through him (Heb. 13:10; 1 John 1:7).
 - The ark containing the unbroken law of God speaks of Christ, who alone kept it utterly and completely in spirit and in letter (Ps. 40:8; cf. Heb. 10:5-7).
 - The mercy seat over the ark was covered with gold to symbolize God's royal throne. To those who come to God through Jesus Christ, that royal throne of judgement is none other than the mercy seat. We are 'justified freely by his grace through the redemption that is in Christ Jesus, whom God set

forth to be a propitiation by his blood' (Rom. 3:24-25). The Greek word translated 'propitiation' is from *hilasterion* meaning 'mercy seat' (cf. Heb. 9:5).

- In the court stood the altar of burnt offering and the laver, pointing forward to Christ through whose blood we are justified and through whose Spirit we are sanctified.
- In the holy place were to be found the table of showbread, the seven-branched candlestick, and the altar of incense, respectively foreshadowing Christ as our Bread of Life, our source of Light, and our Intercessor.
- Finally, there was the Holy of Holies with its ark of the covenant, containing the law. But between the Glorious Presence and God's holy law which man had transgressed was the blood-sprinkled cover the "mercy seat", an appropriate symbol of Jesus Christ, our atonement

• The Priesthood

- The priestly line of Aaron foreshadows the work of the Lord Jesus Christ as the great high priest for his people.
- Neither Aaron nor Christ is self-appointed (28:1; cf. Hebrews 5:4-6).
- The Lord Jesus Christ is now in heaven for "We have a great high who has passed through the heavens" (Heb. 4:14). His service is not yet completed; he is needed to function as our High Priest. He will continue until the whole church is complete and delivered safely to the Father (Hebrews 7:25).
- Clothing for the high priest

God uses types as pictures to teach his people what would otherwise be virtually incomprehensible. Not only do the furnishings of the tabernacle add to the vision of Christ's glory, but the clothing of the high priest speaks much of Christ. God designed each part of the clothing and ornaments 'for glory and for beauty' (28:2).



- The high priest's garments (28:1-43; 39:1-31) may be seen to set forth the varied excellencies and glories of our High Priest, Jesus Christ. God designed each part of the clothing and ornaments 'for glory and for beauty' (28:2).
- The spotless pure cotton was of the finest possible quality. This symbolizes the personal perfection and purity of our Savior, from head to toe.
- The robe was slightly smaller than the tunic and worn over it. It did not cover the arms and reached only just below the knees. This robe was entirely blue. Blue is the color of the sky. By this color the heavenly origins of the Lord are displayed.
- The ephod was a tunic shorter than the robe, like a tabard, or two aprons, one covering the front, the other covering the back, with broad shoulder straps for support (28:7). It was a mixture of dazzling color —'gold and blue and purple and scarlet thread, and fine linen thread, artistically woven' (28:6). The most skillful artisans worked these materials. This

embroidery may be intended to signify the fact that all rare and beautiful graces are beautifully combined in the person of Jesus Christ.

- The belt (band) for the ephod, made of the same material and design, was fastened around the waist, holding the ephod, the robe and the tunic (28:8). This belt signifies service. It speaks of the Lord Jesus Christ in all his matchless perfections demonstrating his peerless character, serving and ministering for his church and to his church (Matt. 20:28; cf. John 13:4).
- The breastplate, made of the same material and design, was worn over the ephod, above the belt (28:15)...On the front of this richly embroidered breastplate, twelve precious stones were set, each one representing one of the tribes of Israel. This signifies how much the church is loved. We who are the Lord's have been loved "with an everlasting love" and with loving-kindness God has drawn us to himself (Jer. 31:3). We are always upon the heart of our High Priest, our Lord and Savior. Christ Jesus the great High Priest knows his own, loves his own, prays for his own, guards his own, cherishes his own, delights in his own.
- The turban of fine white linen is surrounded with a belt of blue. (Does this suggest that all our Savior's thoughts are centered in heaven?) On this a golden plate is fixed, engraved with the words: 'Holiness to the LORD' (28:36). So everything that Jesus Christ is, that Jesus thinks, that Jesus has done, and is doing, and all his people in him, are 'Holiness to the LORD'.

In Exodus we see our deliverance from the slavery of sin (Rom. 6:6), and our hazardous journey to the promised land (1 Peter 1:4-6), following after Jesus Christ (Hebrews 12:1-2). Through the law of God at Sinai the people were taught the need for the tabernacle and all it represents. The tabernacle, with its furnishings, priesthood, and ceremonies, is a type, a preparation for the one sacrifice and the one High Priest, who having 'by himself purged our sins' (Heb. 1:3), has entered the heavenly sanctuary bearing his own precious blood on behalf of his people. He is 'able to save to the uttermost' because he lives forever to make intercession for us (Heb. 7:25). The book of Exodus points distinctly and unwaveringly to Jesus Christ, the Son of God! (pp. 102-103).