**Prep for Typology in the Mosiac Covenant**

The prophets pointed forward to a future day when God would do a new and greater exodus, eclipsing it in significance (e.g., Isa 11:15–16; Jer 16:14–15; 23:5–8). The Psalms celebrate the exodus (e.g., Pss 74:12–15; 78; 136) and join the Prophets in pointing to a new exodus and conquest (e.g., Ps 106:47–107:3; 108; 110; 135:14; 137:7–9). In the Gospels, the evangelists present Jesus recapitulating the history of Israel and bringing exodus patterns to fulfillment in both his life and in his death and resurrection, which fulfills the Passover.[[1]](#footnote-1)

This chapter puts forward the idea that beginning with Moses, the biblical authors present what God did for Israel at the exodus from Egypt as the kind of thing God does when he saves his people. The following three points summarize the argument:

1. That Moses established that the historical event of the exodus is a *type* by presenting previews of it in the lives of Abraham and Jacob.

2. He then recorded the historical event of the exodus itself, establishing the pattern by presenting it being repeated.

3. And even within the book of Exodus itself, once the event of the exodus is recorded, there are indications that the pattern will be repeated in the future.

Moses thus establishes the events of the exodus as a type, and later biblical authors show in their work that they have learned from Moses that the exodus is both an *interpretive schema* and a *predictive paradigm*.[[2]](#footnote-2)

**TABLE 8.1: Parallel Event Sequences in the Exoduses of Abraham and Israel from Egypt**

|  |  |
| --- | --- |
| **Abraham** | **Israel** |
| Gen 12:10, Descent into Egypt Because of Famine | Gen 46, Descent into Egypt Because of Famine |
| Gen 12:15, Sarah Seized by Pharaoh | Exod 1, Israel Enslaved by Pharaoh |
| Gen 12:16, Pharaoh Enriches  Abraham | Exod 12:35–36, Israel Plunders  Egypt |
| Gen 12:17–20, Yahweh Liberates Sarah by Plagues | Exod 7–12, Yahweh Liberates Israel by Plagues |
| Gen 14, Defeat of Kings to Rescue  Lot | Num 21, Defeat of Sihon and Og |
| Gen 14:17–24, Melchizedek, Priest-King of Salem | Exod 18, Jethro, Priest of Midian |
| Gen 15:7, “I Am Yahweh Who  Brought You out …” | Exod 20:1, “I Am Yahweh Who Brought You out …” |
| Gen 15:12–17, Theophany:  Smoke, Fire, Darkness | Exod 19:16–18, Theophany:  Thick Cloud, Smoke, Fire |
| Gen 15:13–14, Prophecy of the Exodus from Egypt | Exod 15:5, 16, Prophecy of Exodus-Like Conquest of the Land |

[[3]](#footnote-3)

The evidence that Moses means for his audience to connect Jacob’s exodus from Paddan-aram with Israel’s exodus from Egypt includes lexical points of contact, quotation of phrases, similarities in event sequence, and analogous covenantal and redemptive-historical significance.[[4]](#footnote-4)

Yahweh gave his people manna from heaven to eat (Exod 16), anticipating the way later prophets such as Elisha (2 Kgs 4:42–44) and Jesus (e.g., John 6:4–13) would feed multitudes, culminating in Jesus giving himself as the bread of life to his people (John 6:33).

• The Lord twice gave water from the rock (Exod 17:6; Num 20:11), and when he came he called the thirsty to come to him to drink and receive something better than water, the Holy Spirit (John 7:37–39).[[5]](#footnote-5)

On the way to Canaan, to deliver the people, Moses lifted the bronze serpent as a signal for the nations, that they might look unto it and be saved (Num 21:4–9; same term for “signal” [נֵס] used in Isa 11:10, 12; cf. Isa 45:22; John 3:14; 12:32).[[6]](#footnote-6)

By means of the genealogy, Matthew presents Jesus as the long-promised seed (Matt 1:1–17). He then embarks on a journey through the early life of Jesus that shows him recapitulating the history of Israel, fulfilling promises and repeating patterns.[[7]](#footnote-7)

Matthew then narrates a point of correspondence between the birth of Jesus and the birth of Moses. Whereas Pharaoh tried in vain to stamp out the seed of the woman by having all the male children born to Israel murdered by the midwives, and that failing, commanding they be cast into the Nile (Exod 1:15–22), Herod slaughters the male children born in Bethlehem (Matt 2:16). Just as Pharaoh failed to kill Moses, Herod failed to kill Jesus[[8]](#footnote-8)

Matthew 2:13–15 (CSB)

13After they were gone, an angel of the Lord appeared to Joseph in a dream, saying, “Get up! Take the child and his mother, flee to Egypt, and stay there until I tell you. For Herod is about to search for the child to kill him.”

14So he got up, took the child and his mother during the night, and escaped to Egypt.

15He stayed there until Herod’s death, so that what was spoken by the Lord through the prophet might be fulfilled: Out of Egypt I called my Son.

Hosea 11:1 (CSB)

1When Israel was a child, I loved him, and out of Egypt I called my son.

Just as Israel crossed the Red Sea into the wilderness where they were tempted and failed repeatedly (Exod 14–Num), having been baptized in the Jordan Jesus enters the wilderness to overcome temptation (Matt 4:1–11).[[9]](#footnote-9)

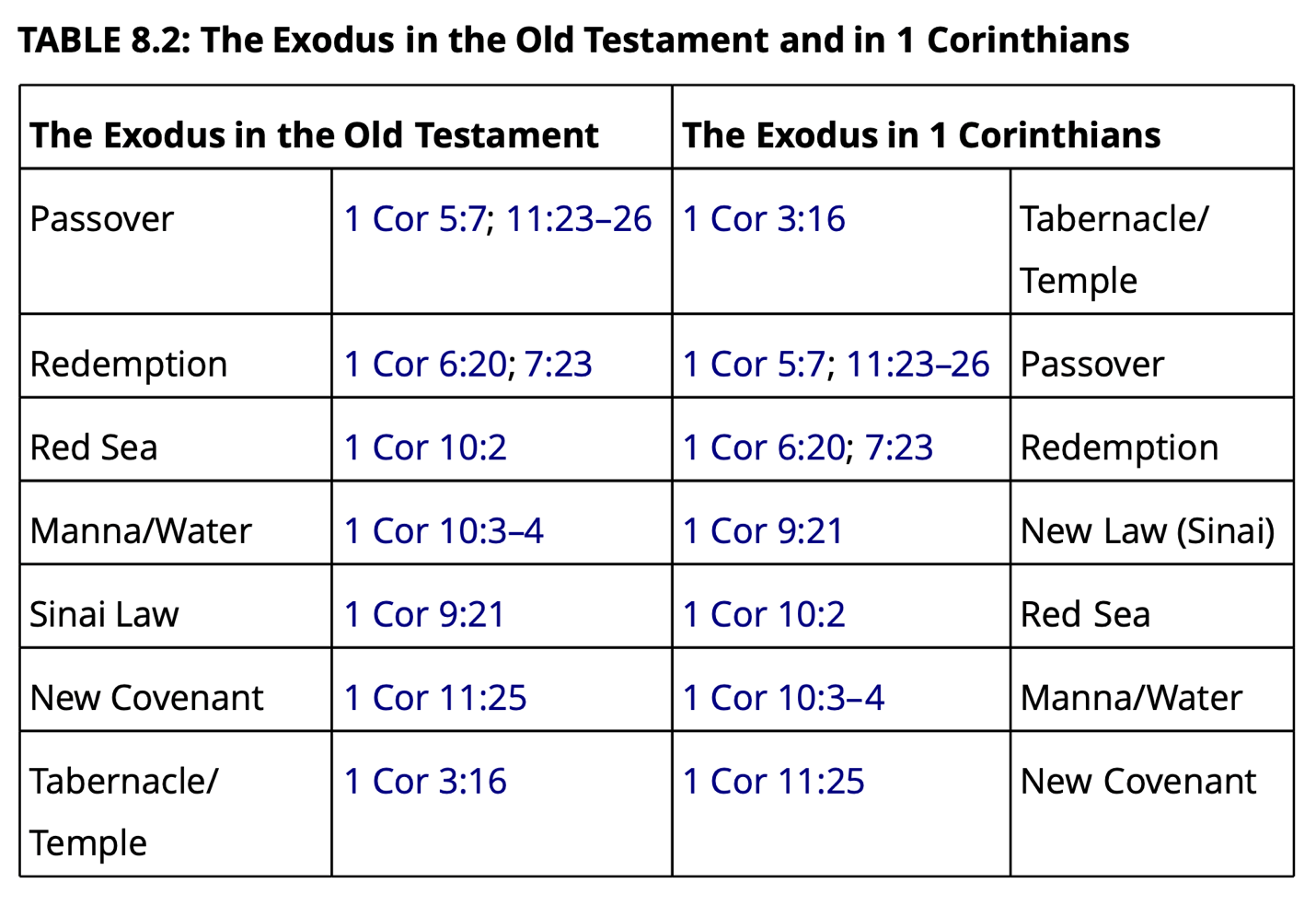
Matthew notes that Jesus beginning his ministry in Galilee fulfills the new exodus and return from exile prophecy in Isaiah 9:1–2 (Matt 4:14–16), and he calls his disciples to be fishers of men in fulfillment of Jeremiah 16:9–16, where the Lord promised to bring all the exiles home at the new exodus (Matt 4:19). Jesus then ascends the mountain as a new Moses giving a new Torah to his people in the Sermon on the Mount (Matt 5–7), and he does this in fulfillment of the Torah itself (5:17).[[10]](#footnote-10)

John does the same, as can be seen from the way he presents Jesus as the fulfillment of the manna from heaven (John 6:32–35) and the fulfillment of the rock from which the water flowed (7:37–39). Jesus not only presents himself as corresponding to these life-giving provisions of God in the wilderness, he presents escalation as he claims to transcend them, saying that the one who believes in him will never hunger or thirst (6:35). John also explains that whereas water flowed from the rock, the Holy Spirit flows from Jesus, the rock who will be struck (7:39; 19:34). And as Israel was led by the pillar of fire in the wilderness, Jesus says that whoever follows him will not walk in darkness because he is the light of the world (8:12). Jesus fulfills the lifting up of the bronze serpent (3:14; 12:32), for he is the Lamb of God, who takes away the sin of the world (1:29).[[11]](#footnote-11)

According to the authors of the Gospels, Jesus himself taught that his death would bring to fulfillment what was typified in the exodus from Egypt. One prominent way that Jesus taught this was through the transformation of the Passover meal on the night in which he was betrayed. Celebrating the Passover with his disciples (Matt 26:17–19), Jesus transformed the symbolism of the commemorative feast. The Passover was instituted for Israel to celebrate the exodus from Egypt, but Jeremiah prophesied that a day would come when God’s people would no longer identify him by the exodus but by the new exodus (Jer 16:14–15; 23:7–8).[[12]](#footnote-12)

Along these lines, when Jesus was on the cross, the soldier did not break the legs of Jesus because he was already dead, and John writes, “these things took place that the Scripture might be fulfilled, ‘Not one of his bones will be broken’ ” (John 19:36, ESV). John is well aware that passages such as Exodus 12:46 and Numbers 9:12 do not prophesy that the bones of the Messiah will not be broken[[13]](#footnote-13)

**TABLE 8.2: The Exodus in the Old Testament and in 1 Corinthians**[[14]](#footnote-14)



Do you not know that a little leaven leavens the whole lump? Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. Let us therefore celebrate the festival not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.… not even to eat with such a one. (1 Cor 5:6b–8, 11b ESV)

Paul’s argument is that because Christ died in fulfillment of the Passover lamb, the church should remove from its midst the leaven, that is, the unrepentant sinner. At the exodus from Egypt, the lamb died to free Israel from literal slavery. At the new exodus Christ accomplished, he died to free his people from sin, liberating them from its leavening power. The celebration of the festival to which Paul refers in verse 8 is not the Passover but the Lord’s Supper, which the church is to share only with those who show they belong to Jesus by repenting of their sin and trusting in him (cf. 1 Cor 11:27). When Paul calls the church not even to eat with the unrepentant who claims to be a brother in Christ in 5:11, he calls the church not to welcome the unrepentant to the Lord’s Supper.[[15]](#footnote-15)

Paul is not under the law of Moses because Christ brought an end to the time in which the old covenant was the operative arrangement between God and his people (Rom 10:4; Gal 3:19–4:7). In the making of the new covenant, as with the making of the old covenant, a deposit of revelation is given, and Paul calls this “the law of Christ” (9:21). Just as the deliverance accomplished at the exodus from Egypt was accompanied by covenant and law, so the deliverance that fulfills the exodus is accompanied by covenant and law. Paul is not under the old but the new.[[16]](#footnote-16)

In 1 Corinthians, Paul speaks of Christians experiencing the typological fulfillment of Israel’s experience at the exodus: their experience of redemption by means of Passover, the institution of the feast to commemorate it, their baptism in the cloud and in the sea, their eating of the spiritual food and drink, and their reception of law, tabernacle, and covenant at Sinai, and their many failures in the wilderness. All this, Paul asserts, happened typologically and was written to teach Christians who they are, what they should desire, and how they should live.[[17]](#footnote-17)

Now I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, all passed through the sea, and all were baptized into Moses in the cloud and in the sea. They all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and that rock was Christ. Nevertheless God was not pleased with most of them, since they were struck down in the wilderness. Now these things took place as examples for us, so that we will not desire evil things as they did. (I Cor 10:1-6)

These things happened to them as examples, and they were written for our instruction, on whom the ends of the ages have come. So, whoever thinks he stands must be careful not to fall.

(1 Cor 10:11-12)

The Bible’s exodus typology works at a number of different levels. The overarching story begins with Adam and Eve exiled from Eden, and through the new exodus and return from exile, God will finally bring his people home to himself. Within this broad story of all humanity, the Old Testament focuses on a national story dealing with the house of Israel. Jacob and his children first sojourn in Egypt, where they are eventually enslaved, and God delivers them at the exodus and brings them back to the land of promise. Because they broke the covenant, however, Israel was exiled to Babylon, and Israel’s prophets announced that God would do a new exodus and bring his people back to the land of promise. The whole of what the prophets pointed to included the reign of a new king from David’s line, a return to Edenic conditions, the removal of death, a complete change of the hearts of God’s people producing obedience, and the nations streaming to Zion to worship Yahweh (e.g., Isa 2:1–4; 11:1–16; Amos 9:11–15; Mic 5:2–4; Dan 9:24; Zech 14:16–20).[[18]](#footnote-18)

Then at the appointed time, God sent forth his son, born of a woman, born under law (Gal 4:4). The Lord Jesus enacted a recapitulation of the history of Israel in his life and death, bringing to fulfillment all that was prophesied and all that was typified by the exodus from Egypt. The death of Christ opened the way to the garden of Eden and the presence of God.[[19]](#footnote-19)

At the exodus from Egypt a number of things happened: God visited plagues on Egypt, plagues that did not touch his own people (Exod 8:22; 9:20–21, 26; 10:23). In Revelation, the plagues that accompany the trumpets and bowls of wrath match the plagues on Egypt (see Rev 8–9; 15–16), but before they fall God seals his servants (Rev 7:1–4) to protect them from the wrath (9:4)[[20]](#footnote-20)

Through the final plague, the death of the firstborn, with the Passover, God liberated his people from slavery in Egypt. At the cross, Christ freed his people from their sins by his blood (Rev 1:5; 5; 9). As the Passover lamb was slain for Israel, Jesus was slain for his people but stands alive (5:6, 12). The resurrection of his people and their entrance into the new Jerusalem in Revelation 20–22 shows that the final installment in the exodus pattern of salvation will consummate salvation.[[21]](#footnote-21)

The exodus will be fulfilled in the resurrection of the dead, when all creation and all God’s people will be liberated from “bondage to corruption” to enjoy “the freedom of the glory of the children of God” (cf. Rom 8:21, ESV; Rev 18:2–4; 20:11–21:4).[[22]](#footnote-22)

The Levitical cult centered on the tabernacle and temple presents a similar case, with the author of Hebrews indicating that the heavenly tabernacle provided the pattern for the one made under Moses (Heb 8:5), which would then be fulfilled in Christ (9:23–26).[[23]](#footnote-23)

Within the instructions for the tabernacle, perhaps the most noticeable symbols from Eden were the bread of the presence (Exod 25:30), which matched the abundant food in the garden, the blossoming tree description of the lampstand (25:31–40), which matched the trees of the garden, recalling those of life and of the knowledge of good and evil, and of course the pervasive cherubim (e.g., 26:1).[[24]](#footnote-24)

Anticipating what he would do at the Last Supper, Jesus identified himself as the bread of life that fulfills the manna from heaven in the bread of life discourse (John 6:25–59)[[25]](#footnote-25)

Since the law has only a shadow of the good things to come, and not the reality itself of those things, it can never perfect the worshipers by the same sacrifices they continually offer year after year. (Heb 10:1)

Hebrews 9:1–15 (CSB)

1Now the first covenant also had regulations for ministry and an earthly sanctuary.

2For a tabernacle was set up, and in the first room, which is called the holy place, were the lampstand, the table, and the presentation loaves.

3Behind the second curtain was a tent called the most holy place.

4It had the gold altar of incense and the ark of the covenant, covered with gold on all sides, in which was a gold jar containing the manna, Aaron’s staff that budded, and the tablets of the covenant.

5The cherubim of glory were above the ark overshadowing the mercy seat. It is not possible to speak about these things in detail right now.

6With these things prepared like this, the priests enter the first room repeatedly, performing their ministry.

7But the high priest alone enters the second room, and he does that only once a year, and never without blood, which he offers for himself and for the sins the people had committed in ignorance.

8The Holy Spirit was making it clear that the way into the most holy place had not yet been disclosed while the first tabernacle was still standing.

9This is a symbol for the present time, during which gifts and sacrifices are offered that cannot perfect the worshiper’s conscience.

10They are physical regulations and only deal with food, drink, and various washings imposed until the time of the new order.

11But Christ has appeared as a high priest of the good things that have come. In the greater and more perfect tabernacle not made with hands (that is, not of this creation),

12he entered the most holy place once for all time, not by the blood of goats and calves, but by his own blood, having obtained eternal redemption.

13For if the blood of goats and bulls and the ashes of a young cow, sprinkling those who are defiled, sanctify for the purification of the flesh,

14how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse our consciences from dead works so that we can serve the living God?

15Therefore, he is the mediator of a new covenant, so that those who are called might receive the promise of the eternal inheritance, because a death has taken place for redemption from the transgressions committed under the first covenant.

Hebrews 9:23–24 (CSB)

23Therefore, it was necessary for the copies of the things in the heavens to be purified with these sacrifices, but the heavenly things themselves to be purified with better sacrifices than these.

24For Christ did not enter a sanctuary made with hands (only a model of the true one) but into heaven itself, so that he might now appear in the presence of God for us.

Colossians 2:16–17 (CSB)

16Therefore, don’t let anyone judge you in regard to food and drink or in the matter of a festival or a new moon or a Sabbath day.

17These are a shadow of what was to come; the substance is Christ.

Although the clothing in [Revelation] 1:13 could also resemble kingly attire, its use here evokes the image of a priest because of the temple atmosphere of the lampstands in 1:12 and also because of the angels coming out of the heavenly temple, who wear the same clothing in 15:5–8[[26]](#footnote-26)

The institution of the Levitical cult not only typified what Christ would accomplish on the cross and in the heavenly holy of holies, as we saw in §2 above, it also typified what Christ would provide for his people through the feasts, how Christians would worship God, and how Christians would experience forgiveness for sin in relationship to God.[[27]](#footnote-27)

The New Testament authors see the sacrifices of the Levitical cult fulfilled in the Christian life of faithful worship and living as priests in the world (see §2.2 of this chapter). The author of Hebrews calls his audience to this way of life, saying, “Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name” (Heb 13:15, ESV). Peter speaks of Christians as “living stones … being built up as a spiritual household, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ” (1 Pet 2:5, ESV). Such statements present believers typologically fulfilling the Leviticult through lives of worship and service (cf. Rom 12:1)[[28]](#footnote-28)

In the same way that the storming of the beaches of Normandy was the beginning of the Allied capture of Fortress Europe, the promise of land to Abraham begins God’s recapture of Fortress Earth, which he will take back from the prince of the power of the air.[[29]](#footnote-29)

You were in Eden, the garden of God. Every kind of precious stone covered you: carnelian, topaz, and diamond, beryl, onyx, and jasper, lapis lazuli, turquoise and emerald. Your mountings and settings were crafted in gold; they were prepared on the day you were created. You were an anointed guardian cherub, for I had appointed you. You were on the holy mountain of God; you walked among the fiery stones. (Ezek 28:13-14)

You will bring them in and plant them on the mountain of your possession; Lord, you have prepared the place for your dwelling; Lord, your hands have established the sanctuary. (Exod 15:17)

He led them safely, and they were not afraid; but the sea covered their enemies. He brought them to his holy territory, to the mountain his right hand acquired. He drove out nations before them. He apportioned their inheritance by lot and settled the tribes of Israel in their tents. (Ps 78:53-55)

Within the instructions for the tabernacle, perhaps the most noticeable symbols from Eden were the bread of the presence (Exod 25:30), which matched the abundant food in the garden, the blossoming tree description of the lampstand (25:31–40), which matched the trees of the garden, recalling those of life and of the knowledge of good and evil, and of course the pervasive cherubim (e.g., 26:1).

Once the tabernacle has been built, Yahweh takes up residence within it (Exod 40:34–35), previewing the way that he will fill the cosmic temple of the new creation with his glory (e.g., Num 14:21; Hab 2:14). Yahweh’s presence requires the sanctification of the people, as he states plainly in Leviticus 11:44–45, offering his own holiness as the reason Israel must be holy:[[30]](#footnote-30)

Gen 3:8, “And they heard the sound of the Lord God walking (מִתְהַלֵּךְ) in the garden.”

Lev 26:12, “And I will walk (וְהִתְהַלַּכְתִּי) among you.”

Deut 23:14 [MT 23:15], “Because the Lord your God walks (מִתְהַלֵּךְ) in the midst of your camp.”[[31]](#footnote-31)

For the promise to Abraham or to his descendants that he would inherit the world was not through the law, but through the righteousness that comes by faith. (Rom 4:13)

In the last days the mountain of the Lord’s house will be established at the top of the mountains and will be raised above the hills. All nations will stream to it, and many peoples will come and say, “Come, let’s go up to the mountain of the Lord, to the house of the God of Jacob. He will teach us about his ways so that we may walk in his paths.” For instruction will go out of Zion and the word of the Lord from Jerusalem. He will settle disputes among the nations and provide arbitration for many peoples. They will beat their swords into plows and their spears into pruning knives. Nation will not take up the sword against nation, and they will never again train for war. (Isa 2:2-4)

The vast topic of the correspondence between Israel’s temple and creation will be simplified into five points for this discussion. First, we see creation imagery in the account of the building of the temple in 1 Kings 6–8. Second, in texts like Psalm 29, the Lord’s “temple” seems to be all creation. Third, there are passages that speak of a new creation and passages that speak of dwelling in Yahweh’s “house” forever (Ps 23:6), and the idea that the creation is the Lord’s house would make sense of these statements. Fourth, the “tent” and “room” imagery for creation (Ps 104:2–3) fits with this way of thinking. And fifth, again, the promises of a new creation fit with Old Testament indications that Yahweh will fill his temple with glory (Hag 2:7).[[32]](#footnote-32)

Christ fulfills the temple because he is the place where God is present and the place where atonement for sin is accomplished, and that took place at the event of his crucifixion.[[33]](#footnote-33)

§3.1 The Word Tabernacled

§3.2 Angels Ascending and Descending

§3.3 Destroy This Temple

§3.4 In My Father’s House Are Many Rooms

§3.5 I Am Glorified in Them[[34]](#footnote-34)

God built the world as his cosmic temple, and the temple imagery informs Jesus saying that the angels will ascend and descend on him as they did when Jacob saw the “ladder” at the place he named “Bethel,” house of God, gate of heaven (Gen 28:10–22; John 1:51).[[35]](#footnote-35)

The Hebrew verb *shachan* (שָׁכַן) appears in a number of statements about Yahweh dwelling in the midst of Israel (following the ESV in the texts below):

• Exod 25:8, “And let them make me a sanctuary, that I may dwell in their midst.”

• Exod 29:45, “I will dwell among the people of Israel and will be their God.”

• Exod 29:46, “And they shall know that I am the Lord their God, who brought them out of the land of Egypt that I might dwell among them. I am the Lord their God.”[[36]](#footnote-36)

The Word became flesh and dwelt among us. We observed his glory, the glory as the one and only Son from the Father, full of grace and truth. (Jn 1:14)

Jacob left Beer-sheba and went toward Haran. He reached a certain place and spent the night there because the sun had set. He took one of the stones from the place, put it there at his head, and lay down in that place. And he dreamed: A stairway was set on the ground with its top reaching the sky, and God’s angels were going up and down on it. The Lord was standing there beside him, saying, “I am the Lord, the God of your father Abraham and the God of Isaac. I will give you and your offspring the land on which you are lying. Your offspring will be like the dust of the earth, and you will spread out toward the west, the east, the north, and the south. All the peoples on earth will be blessed through you and your offspring. Look, I am with you and will watch over you wherever you go. I will bring you back to this land, for I will not leave you until I have done what I have promised you.” When Jacob awoke from his sleep, he said, “Surely the Lord is in this place, and I did not know it.” He was afraid and said, “What an awesome place this is! This is none other than the house of God. This is the gate of heaven.” (Gen 28:10-17)

Then he said, “Truly I tell you, you will see heaven opened and the angels of God ascending and descending on the Son of Man.” (Jn 1:51)

So the Jews replied to him, “What sign will you show us for doing these things?” Jesus answered, “Destroy this temple, and I will raise it up in three days.” Therefore the Jews said, “This temple took forty-six years to build, and will you raise it up in three days?” But he was speaking about the temple of his body. So when he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the statement Jesus had made. (Jn 2:18-21)

John depicts a new and better Eden, a cosmic temple, in the new creation by showing points of historical correspondence and escalation in Revelation 22:

• A river flowed out of Eden to water the garden in Genesis 2:10, and the river of the water of life flows “from the throne of God and of the Lamb” in Revelation 22:1.

• The tree of life was in the garden in Genesis 2:9, but it is even better in the new Eden as it is on both sides of the river, for the healing of the nations (Rev 22:2), for those who enter the city by the gates (22:14).

• Whereas the unclean serpent was able to infiltrate the garden and induce God’s people to sin (Gen 3:1–7), nothing accursed will be in the city (Rev 22:3). All evildoers will be outside (22:15).

• Whereas Adam was to work and keep the garden but failed (Gen 2:15; 3:6), in the new and better future God’s priestly servants will experience him and serve him: “the throne of God and of the Lamb will be in it, and his servants will worship him” (Rev 22:3, ESV).

• God walked in the garden in the cool of the day (Gen 3:8), but in the new Jerusalem the “temple is the Lord God the Almighty and the Lamb” (21:22, ESV), there he will be enthroned (22:3), his radiance such that no sun moon or lamp is necessary (22:5).[[37]](#footnote-37)

Blessed are the humble, for they will inherit the earth. (Matt 5:5)

A little while, and the wicked person will be no more; though you look for him, he will not be there. But the humble will inherit the land and will enjoy abundant prosperity. (**Ps 37**:10-11)

Those who are blessed by the Lord will inherit the land, but those cursed by him will be destroyed. (22)

The righteous will inherit the land and dwell in it permanently. (29)

Wait for the Lord and keep his way, and he will exalt you to inherit the land. You will watch when the wicked are destroyed. (34)

Inheritance: salvation, the Kingdom, eternal life, “our inheritance,”

Then the one seated on the throne said, “Look, I am making everything new.” He also said, “Write, because these words are faithful and true.” Then he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. I will freely give to the thirsty from the spring of the water of life. The one who conquers will inherit these things, and I will be his God, and he will be my son. But the cowards, faithless, detestable, murderers, sexually immoral, sorcerers, idolaters, and all liars—their share will be in the lake that burns with fire and sulfur, which is the second death.” (Rev 21:5-7)

We shall remember his covenant for eternity, his word, which he commanded for a thousand generations, which he arranged with Abraham, and his oath with Isaac. He established it with Jacob as an ordinance, an eternal covenant with Israel, saying, “I will give to you the land of Canaan as the portion of your **inheritance**.” (1 Chron 16:15-18, LXX)

When you lead them in, plant them in the mountain of your **inheritance**, in your prepared dwelling place, which you prepared, O Lord, the holy place, O Lord, which your hands have made ready. The Lord who rules forever and on into forever and beyond!” (Exod 15:17-18, LXX)

Jamieson observes,

The point in 10:1 is to assert the inadequacy of the law, but it is striking that the author does so by saying that the law possesses a shadow of good things *to come*. The shadow in this case is not cast from heaven to earth (as in 8:5), but from the future to the past.… Jesus’ heavenly, eschatological sacrifice is prefigured in the earthly Levitical cult. The Christ-event, as it were, cast a shadow backwards, determining the form of the first covenant’s cult.[[38]](#footnote-38)

Moses seems to have been shown the real thing on the mountain, and then he instructed Israel to make its shadow, which pointed forward to what Christ would accomplish in the real thing.[[39]](#footnote-39)

The author of Hebrews presents what Christ accomplished in his sacrifice and offering against the backdrop of what the high priest was to do on the day of atonement[[40]](#footnote-40)

The sacrifice of Christ took place when he died on the cross. The offering of the blood took place when he entered “the greater and more perfect tent (not made with hands, that is, not of this creation)” (Heb 9:11[[41]](#footnote-41)

**Christ Makes His People Priests**

Having fulfilled the Levitical sacrificial system, the Lord Jesus achieves God’s purpose of a new-Adam priestly humanity, a new-Israel priestly nation, by making his people a kingdom of priests (1 Pet 2:9; Rev 1:6; 5:10). Like Jesus the great high priest whom they follow, the priestly people of Jesus are called to be both priest and sacrifice, as they offer the living sacrifices of their own bodies, pursuing lives of consecrated worship to the living God (Rom 12:1–2). Paul also presents the mediatorial intercession between God and people who do not know him, the nations, in the act of evangelism, as priestly activity (1:9; 15:16)[[42]](#footnote-42)

“All your males are to appear three times a year before the Lord your God in the place he chooses: at the Festival of Unleavened Bread, the Festival of Weeks, and the Festival of Shelters. No one is to appear before the Lord empty-handed.” (Dt 16:16)

Feast of Unleavened Bread = Passover

Feast of Weeks = Pentecost

Feast of Booths = Tabernacles

The Feast of Weeks is also known as Pentecost, and it came to be associated with the giving of the law at Mount Sinai. In view of what happens on the day of Pentecost in Acts 2, when the church was baptized in the Spirit (cf. §4.1 in Chapter 7 above), perhaps Pentecost celebrated the filling of the newly constructed tabernacle with the glory of God. If so, Christ brings it to fulfillment when, in the words of Peter in Acts 2:33 (ESV), “being … exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.”[[43]](#footnote-43)

The Feast of Booths is Tabernacles, and we saw in §3.1 of Chapter 7 above that the Word became flesh and tabernacled among his people (John 1:14). John also describes Jesus tabernacling over the redeemed in Revelation 7:15. The Feast of Tabernacles celebrated God’s provision for Israel in their time living in tabernacles or booths as they journeyed through the wilderness.[[44]](#footnote-44)

In Christian experience, the church enjoys an inaugurated fulfillment of God’s presence as the temple of the Holy Spirit, relishing the fulfillment of the feasts and sacrifices through the forgiveness of sins that Jesus the great high priest makes possible for his kingdom of priests, treasuring the word of God in hope for the day that the king will reign in righteousness, living in relationship with God the Father in the new covenant.[[45]](#footnote-45)

If the nation of Israel was a new Adam, and if Adam was a king-priest, it follows that the nation would be a kingdom of priests. If Adam’s role was to mediate the knowledge of God to all creation, Israel’s role was to mediate the knowledge of God to all nations.[[46]](#footnote-46)

to be a minister of Christ Jesus to the Gentiles, serving as a priest of the gospel of God. God’s purpose is that the Gentiles may be an acceptable offering, sanctified by the Holy Spirit. (Rom 15:16).

“The Lord your God will raise up for you a prophet like me from among your own brothers. You must listen to him. This is what you requested from the Lord your God at Horeb on the day of the assembly when you said, ‘Let us not continue to hear the voice of the Lord our God or see this great fire any longer, so that we will not die!’ Then the Lord said to me, ‘They have spoken well. I will raise up for them a prophet like you from among their brothers. I will put my words in his mouth, and he will tell them everything I command him. (Deut 18:15-18)

Moses said: The Lord your God will raise up for you a prophet like me from among your brothers. You must listen to everything he tells you. And everyone who does not listen to that prophet will be completely cut off from the people. “In addition, all the prophets who have spoken, from Samuel and those after him, have also foretold these days. You are the sons of the prophets and of the covenant that God made with your ancestors, saying to Abraham, And all the families of the earth will be blessed through your offspring. God raised up his servant and sent him first to you to bless you by turning each of you from your evil ways.” (Acts 3:22-26)

Long ago God spoke to our ancestors by the prophets at different times and in different ways. In these last days, he has spoken to us by his Son. God has appointed him heir of all things and made the universe through him. (Heb 1:1-2)

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