

# Abounding Grace Christian Church

## Seeing Christ in the Old Testament: A Study of the Types of Christ – Part 8

### I. Seeing Christ in the Book of Exodus (continued).

#### A. The Ark of the Covenant (continued) – Exodus 25:10-22.

##### 1. The Contents of the Ark of the Covenant

- a. It was first of all, a depository for the Tablets of Stone with the Ten Commandments (**Exodus 40:20-21; Deuteronomy 10:1-5.**) **Note:** The first set of tablets were broken by Moses demonstrating the people had broken God's law (cf. **Exodus 31:18; 32:15-16; 19.** So, the Lord commissioned a second copy (**Exodus 34:29**).
- b. The golden pot that had the manna – (**Exodus 16:32-34; Hebrews 9:4**).

**“Moses said to Aaron, “Get a jar and fill it with two quarts of manna. Then put it in a sacred place before the Lord to preserve it for all future generations.”<sup>34</sup> Aaron did just as the Lord had commanded Moses. He eventually placed it in the Ark of the Covenant—in front of the stone tablets inscribed with the terms of the covenant.” – Exodus 16:32-34 – New Living Translation**

- 1) What was “manna”? The Theological Wordbook of the Old Testament reads; **“Manna was the basic food of the Israelites during their wilderness wanderings. It occurred along with the miraculous provision of water and quail.”<sup>1</sup> (See Exodus 16:35).**
- 2) The word “manna” actually means; **“what is it?”<sup>2</sup>** This characterizes the reaction of the Israelites when they saw and ate it. (**Exodus 16:15**). It was like wafers with the taste of honey (**Exodus 16:31**) and like a pastry prepared in oil (**Numbers 11:8**).
- 3) In **John 6:32-63**, Jesus states that He is **“the true bread from heaven” (verse 32)**, the **“bread of God” (verse 33)** who **“gives life to the world”**, and the **“bread of life” (verses 35, 48)**, stating that whoever comes to Him and believes will neither hunger nor thirst. He also states that He is the **“living bread” (verse 51)** and says whoever eats of this bread will live forever. Kevin J. Conner writes: **“Spiritually speaking, this symbolized the nature, character and sustaining power of the Lord Jesus as the Bread of life. Jesus is that Bread from heaven who was anointed with the oil of gladness. Jesus is sweet as honey and as fresh as the dew to the partaker (believer). Jesus is the True Manna (John 6). All must eat of Him or die. No one can eat for another. He is the source of life eternal. He sustains His people in the wilderness journey.”<sup>3</sup>**

##### c. Aaron's rod that budded - **Numbers 17:1-11; Hebrews 9:4.**

- 1) The narrative of **Numbers 16** describes a rebellion that occurred in an attempt to oust Aaron from the High Priesthood position. The rebellion was stopped by the Lord as the earth swallowed up the main conspirators and fire consumed the remaining 250 men. The budding or blossoming of Aaron's rod was a confirmation to all of Israel that Aaron was God's choice to be the high priest.
- 2) Just as Aaron's rod budding indicated that he was the anointed high priest, Jesus was anointed by the Holy Spirit and power to carry out the ministry as our Great High Priest (**Hebrews 3:1**). The word **“Christ”** means; **“Anointed One”** and the Bible states that He was anointed by the Holy Spirit (**Luke 4:18-19; Acts 10:38**).

<sup>1</sup> G. Lloyd Carr, “1209 מן,” in *Theological Wordbook of the Old Testament*, ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke (Chicago: Moody Press, 1999), 511.

<sup>2</sup> Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* (Oxford: Clarendon Press, 1977), 577.

<sup>3</sup> Kevin J. Conner, *The Tabernacle of Moses*, (Portland, OR: Bible Temple Publishing, 1975), 28.

d. Kevin J. Conner suggests another aspect of symbolism concerning the contents of the Ark. He writes:

**“Each of these three articles can be seen as a revelation of a different Person of the Godhead. Each declares the characteristics and symbolism of a distinct member of the Godhead, as follows:**

- 1. The Tables of the Law – Here we see a type of the Father-God, the Lawgiver. It was by His voice that the Law was first given. The Law is symbolic of all authority and power which is in the hands of the Father.**
- 2. The Golden Pot of Manna – In the Manna we are directed to God the Son who is the Bread of life and the Bread of heaven which came down from above (John 6:48-58).**
- 3. Aaron’s Rod that Budded – Aaron’s Rod is a type of God the Holy Spirit, for in Aaron’s Rod we see the principle of fruitfulness and life (Galatians 5:22-23).”**

**2. The Covering or Lid of the Ark was the Mercy Seat – Exodus 25:17-22.** The words “mercy

**seat”** are one word in the Hebrew. Vern Poythress writes:

**“The term in Hebrew for mercy seat is related to atonement... Leviticus 16 specifies that on the Day of Atonement (and only on that special day) the blood of a bull and of a goat are to be taken into the Most Holy Place and sprinkled in front of the mercy seat, to ‘make atonement’ (vv. 6, 10, 11, 16, 17, 18).**

**The symbolism says that the people need atonement. They need atonement in particular for their violations of the commandments that God has given in the Ten Commandments and in the other Mosaic instructions added to them.”<sup>4</sup>**

- a. It is significant to note that the Law of the Ten Commandments, which the Israelites broke, is covered by the Mercy Seat and the Sprinkling of Blood for Atonement.
- b. Jesus is our **“Mercy Seat”** or **“Seat of Mercy”** – **I John 2:1-2**. In this passage Jesus is referred to as the **“propitiation for our sins”**. The Greek translation of the Old Testament (Septuagint) uses the same Greek word in **Exodus 25:17** for **“mercy seat.”** Greek scholars Loew and Nida offering the following concerning this word: **“the location or place where sins are forgiven (in traditional translations rendered ‘mercy seat’)—‘place of forgiveness, place where sins are forgiven.’”<sup>5</sup>** The Nelson Study Bible in its notes on **I John 2:2** states:

**“Propitiation brings about the merciful removal of guilt through divine forgiveness. In the Greek OT (the Septuagint), the Greek term for *propitiation* was used for the sacrificial mercy seat on which the high priest placed the blood of the Israelites’ sacrifices (see Ex. 25:17–22; 1 Chr. 28:2). This practice indicates that God’s righteous wrath had to be appeased somehow. God sent His Son and satisfied His own wrath with Jesus’ sacrifice on the Cross. Our sins made it necessary for Jesus to suffer the agonies of crucifixion; but God demonstrated His love and justice by providing His own Son. The sacrifice of Jesus’ sinless life is so effective that it can supply forgiveness for the whole world (see 2 Cor. 5:14, 15, 19; Heb. 2:9). Christ’s death is *sufficient* for all, but efficient only for those who believe in Christ. Not everyone will be saved, but Jesus offers salvation to all (see Rev. 22:17).”<sup>6</sup>**

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<sup>4</sup> Vern S. Poythress, *Biblical Typology: How the Old Testament Points to Christ, His Church, and the Consummation* (Wheaton, IL: Crossway, 2024), 60.

<sup>5</sup> Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 503.

<sup>6</sup> *Nelson Study Bible*, Earl D. Radmacher, Gen.ed. (Thomas Nelson Publishers, Nashville, 1997), 2141.