

[Wednesday, May 24, 2017] The Exodus Series, Exodus chapter 28, verses 1-14, The Ephod and Girdle – Craig Thurman

A great debt is owed to our late brother G. E. Jones, whose book *Christ Revealed in the Tabernacle* has made so many things plain. It is an invaluable resource to read when studying about the things of the tabernacle in the wilderness. At the least, he confirms the mental images which come to mind as we read the Scriptures describing these things. It is always helpful, after doing one's own study to compare them to another's. There is no substitute for personal Bible study.

In the following chapter Moses is to bring Aaron and his sons before the Lord, to set them apart and appoint them to the newly established Aaronic priesthood of Israel. This was hinted at in the last chapter in verse 21.

*Ex.27.21 In the tabernacle of the congregation without the veil, which is before the testimony, **Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.***

There is a Levitical priesthood which has duties which differs from the priests of the family of Aaron.

*Nu.3.5 And the LORD spake unto Moses, saying,
6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.
7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.
8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.
9 And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel.
10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.*

Companion text is Ex.39:1-7

הִקְרִיב

1 ¶ And take thou unto thee Aaron thy brother, and his sons with him,

Hiph. imper. Moses

to bring, bring near, offer

from among the children of Israel,

לְכַהֵנוּ-לִי, v.3, 4

that he may minister unto me in the priest's office,

for his ministering to me

that he may minister in the priest's office unto me, לְ, לְכַהֵנוּ-לִי, to or for prefixed to the Piel (intensive act.) infin. of כָּהֵן, w/3ps. masc. suff. he; the noun, כֹּהֵן, ko-hen (phonetically, ko-hane) is priest, so the verb would be to minister; לִי = unto me.

even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

The Law of Moses made Aaron and his sons priests:

Heb 7:28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Heb 5:4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

The oath of God made Christ priest:

Ps 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

He.5.5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

A total of five souls at this time. Five being the number for grace, so the reception of this special function is of God's grace.

2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

for glory, לְכָבוֹד, prefixed inseparable preposition לְ, *to or for*; masc. noun, כְּבוֹד; KJV, *glory, honor* (perhaps synonymous is *respect*).

and for beauty, וּלְתִפְאֵרֶת, prefixed, וְ, *and*; plus inseparable preposition לְ, *to or for*; combined, *and for*; root תִּפְאָרָה, tiph-a-rah, fem. sing. noun, KJV, *beauty, honour, glory, excellent, bravery, comely, and ornament*.

The persons are named who will be appointed to this special function in the midst of the nation; then their duties are described and they are consecrated . These garments are glorious and beautiful. Particularly we are concerned with the garments of Aaron, who is the high priest. High priest means the great priest among priests. (Lev.21.10, וְהַכֹּהֵן הַגָּדוֹל; The priest, the great one.) In Scripture this priest is noted as being the *anointed* priest. Aaron alone was anointed. (Lev.8.12) *And the priest that is anointed ...* (Lev.4.3, 5, 16,)

Le 8:12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

*Le 21:10 And he that is the **high priest** among his brethren, **upon whose head the anointing oil was poured**, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes (same in Num.35.25)*

And these garments that are Aaron's to wear are to be pass on the his successor, which would be either of his sons.

Ex.29.29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

This is the beginning of the priesthood. All that has ever been before has been what might have been grown from a patriarchal leadership. (Cf. Ge.41.45; Ex.2.16; 3.1; 18.1; particularly, these verses which follow are not to be confused with the priesthood that is being established now: Ex.19.6, 22, 24) This is about to change with Israel. It will not be what it has been until now.

for glory – Abram was very *rich*. (Ge.13.2) He was preeminent to those about him.

Col 1:18 And he (Christ, the dear Son) is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Eph.3.16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ...

and for beauty –

1Ch 29:11 Thine, O LORD, is the greatness, and the power, and the glory (beauty), and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.

3 And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom,

filled, or set (v.17, set), root אָלַף;

that they may make Aaron's garments to consecrate him,

*to consecrate him, אָלַף, l^e-qa-d^e-sho; Piel (intensive act.) infin. of , w/insep. prefix לְ, to, for and, 3ps. masc. suff. him; the masc. noun, אָלַף, qo-desh, **vss. 2, 3, 29, 35, 38, 43 holy, 36 holiness;** the Piel infin., KJV, *to keep holy, to consecrate, to sanctify, to hallow.**

לְכַהֵנוּ-לִי, v.1, 4

that he may minister unto me in the priest's office.

for his ministering unto me

That they may make Aaron's garments to consecrate him – By being so clothed Aaron is consecrated for this special service. With these he is fit for this service.

The priest, Aaron, and the priests, his sons, were chosen beforehand *to be clothed* with garments which would consecrate them for service.

Of Christ:

*Joh 17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: **for thou lovedst me before** the foundation of the world.*

*Mt 12:18 **Behold my servant, whom I have chosen**; my beloved, in whom my soul is well pleased: **I will put** my spirit upon him, and he shall shew judgment to the Gentiles.*

*1Pe 1:20 Who verily **was foreordained** [προγινώσκω, foreknown; Ro.8.28] **before the foundation** of the world, but was manifest in these last times for you ...*

Of us:

*Eph 1:4 According as he **hath chosen** us in him **before** the foundation of the world, that **we should be** holy and without blame before him in love ...*

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained [προητοίμασεν,,] that we should walk in them.

4 And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle:

breastplate of judgment – ephod – robe – broidered coat – mitre – curious girdle of the ephod = 6 items. Again the number for a man.

The same number of items described for the saints of God in Ephesians chapter 6. There are the : *girdle – breastplate – shoes – shield – helmet – sword*. (Eph.6.10-18)

girded with truth – *breastplate* of righteousness – *feet shod* with the preparation of the gospel of peace – *shield* of faith – *helmet* of salvation – *sword* of the Spirit (the Word of God)

This is one other piece, to be added, but it is not a garment, but a plate; a plate of God upon which shall be inscribed the words, *HOLINESS TO THE LORD*. (Ex.29.36) This appears to be worn on the front of the mitre.

and they shall make holy garments for Aaron thy brother, and his sons,

Aaron shall have garments glorious and beautiful. Aaron's sons shall have garments as well, **but not the same**. These are absolute essentials for the high priest to minister for his people.

לְכַהֵנִי לִי, v.1, 3

that he may minister unto me in the priest's office.

for his ministering unto me

Aaron is the primary minister in the tabernacle as high priest. The sons minister with him, not without him.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

There is no brass, no silver, and no wood. These garments speak particularly of Christ's fitness for service, and ours with Him. Christ our High Priest:

Son of the living God, **gold** (Jn.6.69),

Joh 6:69 And we believe and are sure that thou art that Christ, the Son of the living God.

Heavenly Man, **blue** (1Co.15.47-49)

1Co.15.47 The first man is of the earth, earthy: the second man is the Lord from heaven.

48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Eternal, immortal, invisible King, **purple** (1Ti.1.17; 1Ti.6.15)

1Ti 1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

Strong, valiant, able Man, **scarlet**, (Hos.2.3; He.7.25)

*Heb 7:25 Wherefore **he is able** also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (cf. Eph. 3.20; Phil. 3.21; 2Ti.1.12; He.2.18;*

Lord our Righteousness, **fine linen** (Jer.23.6).

Jer 23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

He was fully qualified to do all that He did before God in behalf of His own people. These things represent the glory of Christ as our High Priest.

*He.3.1 ¶ Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;
2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.*

3 For this man was counted worthy of more **glory** than Moses, inasmuch as he who hath builded the house hath more honour than the house.

Ephod:

6 ¶ And they shall make the ephod of gold, of blue, and of purple, of scarlet,

מְעִשָּׂה חָשֵׁב (in English order, L-R)

and fine twined linen, with cunning work.

from work devised

cunning, חָשֵׁב, Qal part. Poel of חָשַׁב, cha-shav; KJV, *to think, devise, regard, esteem, conceive, purpose.*

Specifically stated to be made for Aaron.

Ex.39.1 ¶ And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy place, and made the holy garments **for Aaron**; as the LORD commanded Moses.

2 And he made **the ephod** of gold, blue, and purple, and scarlet, and fine twined linen.

The gold is cut into fine wires.

Ex.39.3 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.

Described is that which would beautify the High Priest. This is his glory before the eyes of God. The ephod, except for the gold wires, is the same in appearance as the door to the tabernacle and the gate to the court? Jesus Christ is not only the *gate* through which the every believer enters into the court, and not only the *door* through which every believer would come into the true service, worship, and fellowship with God, but He is that High Priest which stand to minister for us to God. He provides and oversees all that is needed to render a service that is acceptable to God. His function is essential to the whole work. Without Him there is no service at all.

The Ephod is of a *cunning work*. That is, it seems to represent a work of *order*. It is ordained of God. There is a reason, a purpose, a plan for it.

7 It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together.

Ex.39.4 They made shoulderpieces for it, **to couple it together**: by the two edges was it coupled together.

It sounds like the ephod is in appearance to two aprons which would be joined together at the parts which constituted the *shoulders*. I think that the shoulder pieces are sewn together, not buttoned.

Some think that the onyx stones were a type of button which held the front and the back of the ephod together. However the onyx stone would have been too large for that purpose, and there is nothing in these texts to suggest that the shoulder parts were fastened in this manner.

Also, it does sound like the ephod was the outermost garment worn.

Ex 29:5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod ...

The Girdle:

L-R וְהָשֵׁב אֶפְדָּתוֹ

8 And the curious girdle of the ephod,

and the curious, וְהָשֵׁב, v^e-che-sheb, masc. sing. noun w/the pref. conjunction וְ, for and is always tss. curious (8 times); the verb, הָשֵׁב, KJV to think, devise, purpose, to find out, regard, et al;

Perhaps this refers to the wonder of wonder in the work of Jesus Christ. Wonderful!

Ps 71:7 I am as a wonder unto many; but thou art my strong refuge.

Isa 29:14 Therefore, behold, I will proceed to do a marvelous (wonder) work among this people, even a marvelous (wonder) work

and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

Hab 1:5 Behold ye among the heathen, and regard, and wonder marvelously: for I will work a work in your days, which ye will not believe, though it be told you.

The girdle is a type for service. (Jer.13.1-10)

Jn.13.3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

This particular girdle was worn by the high priest only. This is a type for the special service appointed to the Son of God. He served for us to God, and He is still serving us.

Re 1:13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

He is working to conform us to His image. That we would apply His holy Word to our lives more and more. And by His service of judging His people at this present time that is being accomplished in us. He ever lives to make intercession for us to God.

Heb 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

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.

set, מִסְבֹּת, mu-sa-both, Hophal (causative pass.) of the verb סָבַב, sa-vav, KJV, to be enclosed (Ex.39.6, 13); to be about, compass, circuit, environ.

ouches, מִשְׁבָּצוֹת, mish-b^e-tsoth, fem. pl. noun מִשְׁבָּצָה, mish-b^e-tsoth; KJV, ouches, wrought; verb שָׁבַץ, to embroider, set; v.13.

Ex.25.7 Onyx stones, and stones to be set in the ephod, and in the breastplate.

Ex.39.6 And they wrought onyx stones inclosed (same Hebrew as in Ex.28.11, set) in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

The idea seems to be that gold is cut into fine strands which would lap the stone to the shoulder.

'ouches of gold] Gold settings formed not of solid pieces of metal, but of woven wire, wreathed round the stones in what is called cloisonnee work, a sort of filigree, often found in Egyptian ornaments.' Barnes' Notes, vol.2, p.76

12 And thou shalt put the two stones upon the shoulders of the ephod
make, appoint, שָׁמַע, sum

for stones of memorial unto the children of Israel:
for

and Aaron shall bear their names before the LORD
raise, lift, carry up, נָסָא, nasa,

upon his two shoulders for a memorial.

As the high priest of Israel presented Himself before the LORD in His service to God the children of Israel were remembered, so are all of the saints of God.

Eph.3.14 ¶ For this cause I bow my knees unto the Father of our Lord Jesus Christ,
15 Of whom [may refer to either the Father or to Christ] the whole family in heaven and earth is named ...

As Aaron stood for all of the children of Israel to God so Christ stands for all of the children of God. No other stands in the behalf of His people but He: no angel, no other man, not Mary; only Jesus.

13 And thou shalt make ouches of gold;
embroidering, v.11

ouches, מִשְׁבְּצוֹת, mish-b^e-tsoth, fem. pl. noun מִשְׁבְּצוֹת, mish-b^e-tsoth; KJV, *ouches, wrought*; verb שָׁבַץ, Ex.28.39, **And thou shalt embroider the coat**; Ex.28.20, **They shall be set in gold**; v.11.

14 And two chains of pure gold at the ends;

chains, שְׁרָשָׁה, fem. pl. noun, שְׁרָשָׁה; always tss. *chain* (7); see also, שְׁרָשָׁה, also tss. *chains*.

at the ends, מִגְבֹּלָה, mig-ba-loth, fem. pl. noun, מִגְבֹּלָה; see the verb, גָּבַל, *to set border or bounds*.

Which is explained directly to mean that the two chains are attached to the ouches.

of wreathen work shalt thou make them,
cords, braids

wreathen, עֵבֶת, common noun; KJV, *wreathen*; Ex.39.17, *wreathen chains*; Jud.15.13, *cords*; Jud.16.11, *ropes*; Job 39.10, *band*.

and fasten the wreathen chains to the ouches.
give cord upon the embroidering

fasten, וְנָתַתָּהּ, v^e-na-that-tah, 2ps. masc. Qal pret. of נָתַן, na-than, which is often tss. *give*.

This is the same Hebrew word which was used when describing the vail to be *hanged*, the same Heb. root נָתַן, upon the four pillars which divided the holiest of all from the holy place. (Ex.26.32) And so, as one would *fasten* the vail securely to the four pillars so also would these braided chains of gold be fastened to the ouches.

In this way the two onyx stones are securely clasped to the shoulder in a gold-embroidered setting from which there is *hanged* (Ex.26.32, 33) and fastened a gold-braided chain.

These are the details which concern the ephod and the girdle of the ephod. (There is another girdle made for the coat. [Ex.28.39])