

[Wednesday, June 7, 2017] The Exodus Series, Exodus 28, vss 31, The Robe, Mitre, & Coat, and the Priests' Garments – Craig Thurman

## Chapter 28

**31 ¶ And thou shalt make the robe of the ephod all of blue.**

*robe, כְּעִיל, m<sup>e</sup>-[g]eel; 1Sa.2.19, Moreover his mother made him a little coat; 1Sa.15.27, he laid hold upon the skirt of his mantle; Is.59.17, was clad with zeal as with a cloke; in Exodus only robe (9); 1Sa.18.4, Jonathan stripped himself of the robe*

This robe is called the *robe of the ephod*, or the ephod's robe. (28.31; 29.5; 39.22) As I understand this, the ephod with the breastplate of judgment would be the outermost garments. The *robe* would be worn under the ephod, and as we shall see, the *coat* under the robe.

*Le 8:7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.*

The robe is one color: blue. Blue is for the *heavenly man*. By that I mean that we know this man is *heaven's man*. As it relates to Aaron, he is God's man appointed to the role of high priest. As it relates to Christ, not only is He God's appointed man to the role of High Priest, but unlike Aaron, Jesus truly came from heaven.

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

**32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.**

Ex.39.23 And there was an hole in the midst of the robe, as the hole of an habergeon, **with a band round about the hole**, that it should not rend.

*binding and band are the identical Hebrew word: שָׁפָה; sa-phah*

*habergeon*, תַּחֲרָא, tach-ra, masc. sing. noun of תַּחֲרָה; only twice and tss. *habergeon*;

*it be rent*, יִקְרַע, yiq-qa-re-a[g], Niphal (simple pass.) fut. 3ps. masc. of קָרַע; Ex.39.23, **it should ... rend**;

At the top, the hole in the robe is to be woven so that it cannot become torn. This detail is one of many which tells us that Jesus is the High Priest of God.

*Jn.19.23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now **the coat was without seam, woven from the top throughout.***

*24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.*

That it is not torn shows in a type that Christ cannot be separated from His High Priestly role before God for His people.

**33 And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof;**

First, the colors are identical to those used in the vail and the door, the ephod, the girdle of the ephod, and the breastplate of judgment. What is not mentioned here, but is in Ex.39.24, is the use of the twined linen.

Ex.39.24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, **and twined linen.**

These colors have always referred to fabric, ribbon, or thread used in the construction of a particular article. We have no reason to believe that this is not the case here. The instructions seem to say that multi-colored balls, in the shape of a pomegranate, are to be made and hanged from the hem of the high priest's robe ...

***and bells of gold between them round about:***

And then they are told how these pomegranate-shaped balls and golden bells are arranged around the hem. Very simply ...

***34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.***

***35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.***

*sound, קוֹל, often tss. voice.*

So the motions of the high priest as he ministers in the holy place produces an acceptable sound to the LORD. That is the *righteous* acts of Christ, and none other. (comp. Ro.7.5, *motions of sins*) Any other motion but the high priests resulted in death. The Father always heard the Son.

*Jn.11.41 ... And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.*

*42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.*

I think that the Holy Place refers to the Holiest of All. The same was earlier referenced in Ex. 28.29.

*Ex 28:29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.*

That the high priest's sound is heard before the Lord as he goes in and comes out in his service, otherwise he would die, shows that these high priests were subject to death, and that their intercessions were limited as they came and went from the presence of the Lord in the holy place. But since Jesus Christ lives forever, His priesthood does not pass on to others,

and having entered into the very presence of God, that is, into that within the veil (He.6.19), He makes continual intercession for us.

*He.7.23 And they truly were many priests, because they were not suffered to continue by reason of death:*

*24 But this man, because he continueth ever, hath an unchangeable priesthood.*

*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.*

*Ro 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

(Because of our present infirmity to sin, Christ *deals with* God for us for *grace* to help in time of need. [He.4.16; Ro.8.26, 27])

***36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.***

Jehovah, יהוה

Ex.39.30 And they made the plate **of the holy crown** (קִטְוֹן) of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD.

*plate, קִטְוֹן, tseets, masc. noun; KJV, plate (3), blossoms (1), flowers (8), wings (1); Ex.39.30.*

This is a plate of gold that was placed upon the front of the mitre which is also called the *crown*.

*Le 8:9 And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, **the holy crown**; as the LORD commanded Moses.*

The high priest represented the Holiness of the Lord. Jesus is often in Scripture called the *Holy One of Israel*.

**37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.**

Ex.39.31 And they **tyed unto it a lace of blue**, to fasten it on high upon the mitre; as the LORD commanded Moses.

**38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things,**

*may bear, נָשָׂא, na-sa, cf. v.43.*

**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.**

Bearing the iniquity of the holy things. The children of Israel would bring those offerings and sacrifices to God as they should. But they needed a high priest to offer them in their behalf because of the sinfulness of their nature and the various defilements with which they were affected. The people of God offer their spiritual sacrifices of praise, thanksgiving, worship and service imperfectly and have need of their great High Priest to bear them up to God in their behalf. Jesus Christ does this for us to the Father. We acknowledge our need for Christ our High Priest.

*He.13.15 **By him** (Jesus, v.12) therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.*

*1Pe 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God **by** Jesus Christ.*

‘There is that in our most holy things which mar their purity and disfigure their character, but our representative is crowned with holiness, and we are in Him that is true. It is most significantly added that “It shall be *always* upon his forehead, that THEY may be *accepted* before the Lord ...” Of myself I can only say, “Unclean,” but He is “holiness to the Lord.” Brethren Christ stands for us to God forever! We are accepted in Him.

**39 And thou shalt embroider the coat of fine linen,**

*embroiderer*, וְשִׁבְצָתָ, Piel (Intensive active) pret. 2ps. masc. of שִׁבְצָה; only once in Piel, Ex.28.39 and once in Pual (intensive passive) part. in Ex.28.20, **they shall be set in gold**, referring to the precious stones of the breastplate; Interlinear Bible by J. P. Green has *weave*, and perhaps this best describes not only how the precious stones were attached inside of the breastplate but the kind of construction the coat is made of ... a fine linen, embroidery work, just as the KJV has.

*coat*, כִּתְנוֹת, k<sup>e</sup>-tho-neth; *coat* (22), *garment* (5), *robe* (1, Is.22.21); Cf. **Ex.28.4, 39, 40; 29.5, 8; 39.27; 40.14** (7 times in Exodus)

In Ex.39.27 to *embroider* is defined as a *woven work*. This coat is made of fine linen and typically speaks of the righteousness of Christ. Fine linen, שֵׁשׁ, shesh, might be synonymous to טָבַל, bad, linen. (comp. v.39 to v.42)

**and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.**

The context of this verse still concerns Aaron's garments, although we read in the next verse as well as in Ex. 39.27 that this coat will also be made for Aaron's sons.

Ex.39.27 And they made coats of fine linen **of woven work** for Aaron, and for his sons,

*mitre*, מִצְנֵפֶת, mitz-ne-pheth, fem. noun; KJV, mitre (11), diadem (1, Ez.21.26); this appear to be related to the Hebrew תְּסַנְּפֵן, tsa-nee-ph tss. **hoods** (Is.3.23), **diadem** (Job 29.14), **mitre**; the verb root תְּסַנְּפֵן, Is.22.18, to *turn*; Lev.16.4, *shall be attired*; Is.22.18, *violently turn*.

*girdle*, וְאַבְנֵט, av-nat, (phonetically, av-nate), masc. sing. noun; Ex.28.4, 39, **40**; 29.9; 39.29; Lev.8.7, 13; 16.4; Is.22.21; nine times and always tss. *girdle*. Perhaps because the root is אָבַן, e-ven, *stone*, the idea is to make *hard, fast, solid*.

*needlework*, רוֹקַם, ro-qam, (or phonetically, ro-came), Qal part. act. sing. masc. of רוֹקַם; KJV, *needlework (6), embroiderer (2), curiously wrought (1, Ps.139.15)*; the KJV supplies an excellent definition of what it means by needlework. (cf., *needlework*, Ex.26.36; 27.16; 28.39; 36.37; 38.18; 39.29; *embroiderer*, 35.35; 38.23; *curiously wrought*, Ps.139.15)

This was the high priests innermost garment. It also had a girdle.

תְּנִתָּךְ

**40 ¶ And for Aaron's sons thou shalt make coats, and thou shalt make for them**

אֲבִיטִים

וּמִגְבָּעוֹת

***girdles, and bonnets shalt thou make for them, for glory and for beauty.***

v.39

*bonnets*, וּמִגְבָּעוֹת, fem. pl. noun found four times (Ex.28.40; 29.9; 39,28; Lev. 8.13) and always tss. *bonnets*; perhaps as the noun root, הַגְּבִיעָה, *hill* the bonnet projects upward as the tradition high priests mitre does; usually a soft, brimless, cloth hat.

Webster's Collegiate Dict.

bonnet ... a brimless Scotch cap of seamless woolen fabric

*For glory and beauty* were the words used of the garments pertaining to the high priest, Aaron. (cf. Ex.28.2) So, here the sons of Aaron wear some garments that are related to the high priest and for the same purpose. In other words their service is a reflection of a similar glory and beauty to that of their high priest. Not in every way as glorious, but similar. They were clothed in white garments.

*Re.19.5 ¶ And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.*

*6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.*

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

At this time we are to keep them spotless.

Re 16:15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

How do we keep our garments? By application of God's Word.

Joh 15:3 Now ye are clean through the word which I have spoken unto you.

**41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.**

*anoint*, וּמָשַׁחָהּ, Qal pret. of מָשַׁח, ma-shach; always tss. *anoint*; 10 times in Exodus: this is the in Exodus, and second in Scripture (Ge.31.13)

*consecrate*, וּמָלְאָהּ, Piel pret. (intensive active) of מָלַא, ma-le; Ex.28.3, *to fill*; Ex.28.17, *to set*; Ex.28.41, *to consecrate*; Piel has the sense of being constantly, actively, busily engaged in *consecrating*; KJV, *to fill, flow, accomplish, to be wholly* (completely), *to confirm, replenish, satisfy, to come to the full tale*.

*sanctify*, וּקְדַשְׁתָּהּ, Piel pret. (intensive active) of קָדַשׁ and קִדַּשׁ; to be constantly, actively, busily engaged in making holy, hallowing, sanctifying.

The priests would be anointed to service. They would be consecrated, and should keep themselves consecrated to the Lord. They would be sanctified and should keep themselves sanctified ... so that they might continue in



their ministry to the LORD. Re. 1.6 says that we were made *priests of God* by Jesus Christ. We have ministry; we have service in Christ to perform.

*Re.1.6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*

בָּשָׂר עָרְוָה

**42 And thou shalt make them linen breeches to cover their nakedness;**  
lit. flesh of nakedness

*linen*, בָּד, bad, בָּד; first use in scripture; refers to the breeches (Ex.28.42; 39.28, Lev.6.10, and the coat (Lev.6.10; 16.4), mitre, girdle (Lev.16.4); later to an ephod, but not that of the high priest.

*breeches*, מִכְנְסֵי־בָד, dual masc. noun root, מִכְנְסֵי־יָם, mik-n<sup>e</sup>-sa-yim; always tss. *breeches* (5); (cf. Ex.28.42; 39.28; Lev.6.10; 16.4; Ez.44.18)

*covered*, וַיִּכְסֶה, Piel (intensive active) fut. of כָּסָה, ; most often to *cover*; but also *close, conceal, hide, overwhelm*; Piel pret., Ex.10.5, *And they shall cover*; 15.10, the sea *covered them*; Piel infin., Ex.26.13, *to cover it*; 28.42, *to cover their nakedness*; Piel fut., Ex.8.6; 14.28; 16.13; 24.15, 16, *and covered*; 10.15, *they covered*; 15.5, *have covered*; 21.33, *cover it*; 40.34, *then covered*; Piel part., Ex. 29.13, 22, *that covereth*.

*nakedness*, עָרְוָה, [g]er-vah, fem. sing. noun; also in Ex.20.26; most often in Leviticus (30).

***from the loins even unto the thighs they shall reach:***

*loins*, מִמַּתְּנִיִּים, prefixed מִ, from; the noun root מַתְּנִיִּים, math-na-yim; Neh.4.18, ref. to the sword which is by the *side*; Ex.12.11; 28.42.

John Gill says that *from the loins even unto the thighs* means 'they were to reach above the navel near the heart, and to the end of the thigh, which is the knee ...'

Concerning nakedness the church at Laodicea was counseled of the Lord Jesus to buy ... white raiment with which to be clothed.

*Re 3:18 I counsel thee to buy **of me** gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.*

*to buy, ἀγοράσαι, aor. infin. act. of ἀγοράζω; often, buy, and some redeem.*

*gold tried in the fire:* applying ourselves to *seeking* the Lord through His Word so that we might be *partakers* of the Divine nature (2Pe.1.5)

*and white raiment:* applying Christ's righteousness to our lives.

A point especially to be noted here, 'The white linen was not to cover uncleanness, but to cover nakedness.' *Handfuls on Purpose*, vol. 1, series 2, p.44, James Smith. We should be clean. And being clean we should live righteously.

**43 And they shall be upon Aaron, and upon his sons,**

*They* refers to all of the garments, not only the *breeches*.

*when they come in*      אֶל-אֹהֶל מוֹעֵד  
**unto the tabernacle of the congregation,**  
tent

*or when they come near unto the altar*      לְשֵׁרָת בְּקֹדֶשׁ  
**to minister in the holy place;**

**that they bear not iniquity, and die:**

in the sanctuary

*to minister, לְשֵׁרָת, Piel (intensive act.) infin. of שָׁרַת, sha-rath; KJV, often minister; serve; servant, servitor, wait.*

*bear*, וְלֹא-יִשָּׂאוּ, lit. and not וְלֹא; Qal fut. 3pl. masc. of נָשָׂא, na-sa; KJV, in Qal fut. *to bear, lift, pardon, take, carry, forgive*.

The garments represent the different aspects of service. Whether it be our thoughts (bonnets), the use of our strength (girdle), the conduct of our lives (coats), the honorable use of our bodies (breeches) all pertain to Christian service. It does matter how we live. For these priests to appear before the Lord out of *uniform* was to become liable for sin and subject to the judgement of God. And like them, living out of order subjects us to the chastening of the Lord.

***it shall be a statute for ever unto him and his seed after him.***

*a statute*, חֻקֹּת, chuq-qath, fem. noun of חֻקָּה, chuq-qah; KJV, *statutes, ordinance, customs, manners, rites*.

The way of the priests was unchangeable. It was the same for everyone. It didn't change next year, or in ten years. It was always the same. And it is the same for us. Being a Christian is the same as it was to be a Christian in the first century as it is now in the 21<sup>st</sup> century.