

DEVOTIONAL STUDIES OF OLD TESTAMENT TYPES

By

Fred Hartley Wight

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CHAPTER FOUR

The Nazarite, A Type of an Extraordinary Christian Worker (Numbers 6)

*A Nazarite was a Jew who was set apart to do something out of the ordinary in the way of service for God; and God is looking for such men among Christians today. “When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord” (Numbers 6:2). The word translated “shall separate themselves” has in it the idea of *doing something extraordinary*. A Nazarite may, therefore, be defined as being one who was set apart to do something out of the ordinary in the way of service for God. Contrast this with Paul’s complaint against the Corinthian Christians: “For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?” (I Corinthians 3:3). God expects Christians to be extraordinary men. He is looking for Christians who will render extraordinary service for Him.*

There were two kinds of Nazarites: those who took the vow for a limited time, and those who were lifetime Nazarites; and today a Christian who fulfills the Nazarite type may undertake an extraordinary task for God, or his whole life may be a life of extraordinary service.

For the most part, in the case of the lifetime Nazarites of Old Testament times, the vow was made by one or more of the parents on behalf of the son. An example of the first type of Nazarite is found in Numbers 6:5, where it speaks of “**all the days of the vow.**” Here the time is limited. An example of the second type of Nazarite refers to Samuel in I Samuel 1:11 where it speaks of “**all the days of his life.**” Samuel was a lifetime Nazarite.

Various examples of New Testament Nazarites in spirit might be given. One example might be Epaphroditus in Philippians 2:29, 30: “**Receive him therefore in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.**” Here was a Christian worker who hazarded his life for Christ’s sake. And the apostle Paul would certainly be a notable example of a lifetime Nazarite for God. His entire ministry from his conversion to his martyrdom was out of the ordinary.

A Nazarite was prohibited from eating anything coming from the grapevine; and a consecrated Christian must refrain from doing some things which ordinary Christians consider to be all right. “He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried” (Numbers 6:3). These were considered legitimate things for ordinary Israelites to eat or drink, but they were forbidden for the Nazarite. And so a Christian who wants to do something really worthwhile for God must be willing to give up some things that ordinary Christians would refuse to do without. Even modern athletes must do without certain food and refrain from certain practices in order to win an athletic contest. And the same thing was true in Paul’s day, for he wrote the Corinthians: **“And every man that striveth for the mastery is temperate**[practices rigid self-control in training] **in all things”** (I Corinthians 9:25).

A Nazarite was prohibited from cutting his hair, and thus he bore reproach; and a consecrated Christian must be willing to bear reproach for Christ. “All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow” (Numbers 6:5). Paul tells us in I Corinthians 11:14: **“Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?”** Willingness to bear reproach for Christ’s sake is essential in the consecration of anyone who expects to do big things for God. **“If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified”** (I Peter 4:14).

A Nazarite was prohibited from touching a dead body; and consecrated Christians must not touch anything that defiles. “All the days that he separateth himself unto the Lord he shall come at no dead body” (Numbers 6:6). No dead body could be touched by a person whose vow was upon him. And a person who would be a Nazarite for God today must refrain from touching or having anything to do with many defiling things that are all around us in this modern world of ours. **“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you”** (II Corinthians 6:17).

If a Nazarite defiled himself in keeping his vow, he was required to start over again after bringing a trespass offering; and when a Christian fails to fulfill his obligation to God, it is required that after forgiveness he return to the place of his departure from God’s will, and go on from there. “And if any man die very suddenly by him, and he hath defiled the head of his consecration . . . And he shall consecrate unto the Lord the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled” (Numbers 6:9, 12). If the vow was broken by defilement, the Nazarite had to start all over again. Any Christian who fails God should first confess his sin to God, then he should go back to where he got off the way of God’s will and go forward from there. **“If we confess our sins, he is faithful and just to forgive us our sins”** (I John 1:9). The example of Abraham in Genesis 12 and 13 illustrates this. First, he set up an altar at Bethel. Then he went down into Egypt and failed God there. Therefore, it was necessary for him to return to Bethel and its altar, and go on from there.

If a Nazarite vow was fulfilled, certain offerings and ceremonies were performed as an indication the task was finished; and thus consecrated Christians are able to finish their God-given tasks. The offerings to be made upon the completion of the vow are given in Numbers 6:13-20. There was a sin offering to cover possible failure anywhere, burnt and meal offerings to indicate consecration to God, a peace offering as thanksgiving to God for completion of the task, a wave offering to acknowledge that everything belongs unto God, a drink offering of wine, allowed now because the vow was completed. Then the head was shaved publicly and the hair burned as a token of the fulfilled vow. Paul completed his life task. **“I have fought a good fight, I have finished my course”** (II Timothy 4:7). Jesus finished His task. **“I have finished the work which thou gavest me to do”** (John 17:4). **“He said, It is finished”** (John 19:30).

Samson was God’s one-man army to fight the Philistines, but he lost his power when he broke his Nazarite vow by allowing his hair to be cut; and servants of God today lose their power when they go back on their vows to God. **“And the Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty of them”** (Judges 14:19). But the secret of Samson’s losing his power to be a one-man army is indicated in Judges 16:17: **“He told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother’s womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.”** Divine power was given Samson to do a big task for God as long as he continued as a Nazarite. But he became weak and like any ordinary person when he repudiated his Nazarite vow by allowing his hair to be cut. And many a Christian has lost his power as a consecrated person by going back on some vow to God.

Samuel is an example of a person dedicated to God by his mother to be a Nazarite, who became an outstanding prophet of God; and surely there is need for more mothers like Hannah and more sons like Samuel among Christians today. **“And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head”** (I Sam. 1:11). If Samson failed God as a Nazarite, Samuel most certainly did not. His was an extraordinary life of service given unto God from early boyhood to old age. He was true to the Lord all through his life as far as the record goes of his activities. And may God give us more men like him, and more mothers like his mother!

The New Testament application of the Nazarite vow is wrapped up in the meaning of the word **“sanctification.”** **“But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master’s use, and prepared unto every good work”** (II Timothy 2:20,21). Sanctification means to be separated from sin and the world, and to be put at God’s disposal for Him to use in His service as He sees fit. There are two kinds of Christians, ordinary Christians, and extraordinary Christians. The extraordinary Christians are sanctified. They are Nazarites for God. It does not require much to be an ordinary Christian, but it requires absolute and full surrender to God to be an extraordinary Christian, or a Nazarite.

**Aaron's Rod that Budded,
A Type of Resurrection Life**
(Numbers 17)

The budding of Aaron's rod stopped the murmuring of the children of Israel against the priesthood of Aaron; and it is a type of the resurrection of Christ that settled the question of the priesthood of Christ and God's acceptance of His offering for our sins. In Numbers 16 the rebellion of Korah against the priestly functions of Aaron was answered by fire sent by God to destroy him. The rebellion of Dathan and Abiram against the authority of Moses' leadership was answered by the earth's swallowing them up. Then the murmuring of the Israelites against the judgments of God was answered by a plague destroying many of them, the full force of which was prevented by the priestly activity of Moses and Aaron. The miracle of Aaron's rod budding was designed to settle once for all the question of the priesthood of Aaron as administered under the leadership of Moses. **"Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you"** (Numbers 17:2-5).

The New Testament application of the rod that budded centers in the priesthood of Christ. Jesus became man's Priest and offered Himself as a sin offering to God on his behalf. **"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"** (Hebrews 9:14). After this offering of Christ had been made, the question would naturally arise: Did God accept the offering on man's behalf? The resurrection of Christ was God's answer to that question. **"Who was delivered for our offenses, and was raised again for our justification"** (Romans 4:25). Even as Aaron's rod that budded answered all questions about the priesthood of Aaron, so the resurrection of Christ answered all questions regarding Christ's priesthood and offering.

The budding of Aaron's rod settled the question of the supremacy of the Aaronic priesthood over ancient manmade religions; and is thus a type of the resurrection of Christ that forever settled the question of the supremacy of Christianity over all other religions. **"And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds"** (Numbers 17:8).

This was God's stamp of approval upon the religion of Judaism and its supremacy over all other religions of human origin. And this is a type of the resurrection of Christ in relation to the truths of Christianity. **"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it"** (Acts 2:23, 24). By raising Jesus from the dead, God endorsed all the claims which Jesus made for Himself and for Christianity which He founded.

“And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead” (Romans 1:4). As the budding of Aaron’s rod endorsed ancient Judaism, so the resurrection of Christ endorsed Christianity.

The budding of Aaron’s rod was God’s answer to the objections of men to the leadership of Moses and Aaron; and the power of Christ’s resurrection life is God’s answer to men’s objections to the leadership of a God-called pastor in a local church. **“And the Lord said unto Moses, Bring Aaron’s rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not”** (Numbers 17:10). Korah, Dathan, Abiram, and the Israelites objected to the leadership of Moses and Aaron. The budding of Aaron’s rod was God’s answer to these objections. Sometimes pastors who are called of God to the leadership of a local church are opposed by carnal Christians, and their leadership is challenged by them. The best vindication of that leadership is the resurrection life of Christ in the life and service of that pastor. **“This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear”** (Acts 2:32, 33). Psalm 105:15 is a good verse for all who oppose God-called men in church leadership: **“Touch not mine anointed, and do my prophets no harm.”**

**The Ordinance of the Red Heifer,
A Type of Cleansing from Defilement for the Christian
(Numbers 19)**

The requirements concerning the red heifer prefigure the character and mission of Jesus. **“This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke”** (Numbers 19:2). This ordinance was to provide cleansing for unavoidable defilement from contact with the dead body of a relative, the defilement of slaying a man in battle, and the defilement of open vessels by contact with death. The red heifer was to be of unmixed color. So Christ’s one mission in life was to sacrifice Himself for our sins. **“Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many”** (Matthew 20:28). The animal being **“without spot”** symbolized the sinlessness of Jesus, **“who knew no sin”** (II Corinthians 5:21). **“Upon which never came yoke.”** Cattle were often used by Israel yoked up to a plow. But Jesus never wore the yoke of sin. **“Which of you convinceth me of sin?”** (John 8:46).

The death of the heifer pictures the death of Christ on our behalf. **“And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face: and Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times”** (Numbers 19:3, 4). All of this points to Christ. **“For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate”** (Hebrews 13:11, 12). Christ’s death was outside the walls of Jerusalem. His blood was sprinkled on our behalf.

The burning of the heifer along with cedar wood, hyssop, and scarlet is a type of self-crucifixion which is an important part of the consecration of a Christian. “And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: and the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer” (Numbers 19:5, 6). The whole body of the heifer was burned as in the burnt offering. Scarlet wool was cast into the fire, being a type of our sinful nature or “old man.” “**Knowing this, that our old man is crucified with him**” (Romans 6:6). Cedar wood and hyssop were also cast into the fire, and they were a type of our natural life, not gross sins. Cedar wood suggests *a strong will*; and hyssop, *the affections that must be surrendered to God*. “**But yield ye yourselves unto God**” (Romans 6:13).

The ashes of the red heifer were to be used as lye for the purification of defilements of Israel; and is a type of cleansing from defilement of Christians. “And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin” (Numbers 19:9). The ashes of the red heifer were used to make a purification for defilement. And believers today need cleansing from unavoidable contact with a very sinful world. Cleansing from what the eye sees and what the ear hears of defiling scenes is very much needed. “**But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness**” (I John 1:7, 9).

The mingling of water with the ashes of the red heifer is a type of the application of cleansing for the Christian by the Holy Spirit. “And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel” (Numbers 19:17). Verse 18 indicates the use of water and ashes to sprinkle upon the unclean person. It was to be “**running water,**” i.e., “**living water.**” This living water is a type of the Holy Spirit who applies the blood of Jesus to the defiled person. The Spirit brings to mind the need for cleansing and the provision for it. “**Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren**” (I Peter 1:22).

The Twice-smitten Rock, or Spoiling a Type of Christ by Unbelief (Numbers 20)

The rock from which the Israelites’ water supply came was to have been smitten but once; and is thus a type of Christ dying on Calvary’s cross once for all to atone for sins. “Thou shalt smite the rock, and there shall come water out of it” (Exodus 17:6). This happened early in the wilderness experience of Israel, years before the events of Numbers 20. “**So Christ was once offered to bear the sins of many**” (Hebrews 9:28).

The smiting of the rock by Moses was to have been once for all, thereafter he was to speak to the rock. And the death of Christ was once for all on our behalf, never to be repeated.

In Numbers 20 when Moses smote the rock twice he spoiled this type of Christ. God's command: "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water" (Numbers 20:8). Moses was to speak to the rock and not to smite it. Numbers 20:11 tells what Moses did: "And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly." God was displeased with what he did, but allowed the water to come for Israel's sake. What Moses did is a type of rejecters of Christ who spurn the death of Christ for their salvation. What he did spoiled the perfect type of Calvary's cross. "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing" (Hebrews 10:29).

It was unbelief that caused Moses to strike the rock more than once; and many today are crucifying Christ afresh by their unbelief. "And the Lord spake unto Moses and Aaron, Because ye believed me not —" (Numbers 20:12). In their attitude of mind, Moses and Aaron were saying concerning the Israelites: "If this is to be the spirit of the new generation of Israel, then we may as well give up the hope of ever getting into the land of Canaan." The minds of these leaders were full of unbelief. Thus they are types of men whose hearts are filled with unbelief in Christ in modern times. "Seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:6). You see, those who reject Christ after having him presented to them are guilty of crucifying Him a second time.

Striking the rock more than once caused Moses to be barred from the Promised Land; and unbelief in Christ will cause many to be barred from Heaven. "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them" (Numbers 20:12). Unbelief in God barred Moses from the land of Canaan, and unbelief in Christ will bar any person from the glories of Heaven. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8) Unbelief in Christ is not a small sin, but the worst sin of all. It is a sin so great as to bar continuously anyone guilty of it from the New Jerusalem.

**The Brazen Serpent,
A Type of Christ Crucified for Us
(Numbers 21)**

Discouragement led to the sin that brought the judgment of fiery serpents; and discouragement is the Devil's tool to get God's people to sin against Him today. "And they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way" (Numbers 21:4). This discouragement of spirit led to evil speaking. A similar case was when the ten spies discouraged Israel: "Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we" (Deuteronomy 1:28). Here discouragement led to unbelief.

Child of God, watch out for the sin of discouragement, remembering always that it has a way of leading to a worse sin!

Israel's sin that brought divine punishment was speaking against God; and Christians should be on guard against such a sin. **“And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness?”** (Numbers 21:5) Verse 6 tells of God's punishment for this sin: **“And the Lord sent fiery serpents among the people . . . and much people of Israel died.”** The sin of evil speaking against the Lord is indeed a terrible sin in His sight. It is a sin of which the Beast of Revelation 13:6 will be guilty, **“And he opened his mouth in blasphemy against God.”** May we as God's children never be guilty of such a sin!

Gods chastisement caused Israel to confess her sin; and God often uses chastisement to get His children today to confess and forsake their sins. **“Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people”** (Numbers 21:7).

When Israel confessed her sin, then the Lord brought deliverance to her from her chastisement. And God still uses this method of dealing with His children. **“Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure: but he for our profit, that we might be partakers of his holiness”** (Hebrews 12:9, 10). When we confess and forsake our sin, then our Father withdraws our chastisement.

The brazen serpent on the pole was a type of Christ crucified. **“And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived”** (Numbers 21:9). The serpent on the pole that brought deliverance was made in the likeness of those serpents that bit the Israelites. Even so: **“God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh”** (Romans 8:3). John 3:14, 15 gives us Christ's warrant for the type referring to the cross: **“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.”**

To have deliverance from snake bites the Israelites had to have individual faith; and so every sinner must accept Christ for himself. **“If a serpent had bitten any man, when he beheld the serpent of brass, he lived”** (Numbers 21:9). And there is no such thing as salvation by proxy. **“Verily, verily, I say unto you, He that believeth on me hath everlasting life”** (John 6:47). Let every man make Christ his own personal Saviour.

Faith that brought healing to the Israelites is described as **“beholding the serpent of brass”**; and faith that brings salvation is looking unto Christ crucified. **“When he beheld the serpent of brass”** (Numbers 21:9). Compare with this the injunction of Isaiah 45:22: **“Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.”** If you look to Jesus He will save you!

**The Continual Burnt Offering,
A Type of Constant Access to God through Christ
(Numbers 28-29)**

The character of the continual burnt offering points to Christ and His sacrifice as acceptable unto God, and forms the basis for fellowship between God and His people. “This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even” (Numbers 28:3, 4). This offering was sacrificed every day in the Tabernacle and later in the Temple, one lamb being offered in the morning, and the other in the evening (three o’clock).

It was called “**a continual offering**” because it provided a basis for continual fellowship of God’s people with the Lord. And being a burnt offering it pictured Jesus as acceptable unto God in His person and in His sacrifice for us. Thus Jesus by His sacrifice of Himself has given believers a basis for continual fellowship with God. “**And hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor**” (Ephesians 5:2).

In the meal and drink offerings which accompanied the continual burnt offerings, we see God seeking satisfaction in His people. In Numbers 28:2 God says of this offering, “my bread,” and in verse 7 He says, “unto the Lord for a drink offering.”

This would suggest that God is hungry and thirsty for the fellowship of His people. He longs for the worship of those who love Him because He has redeemed them. “**But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him**” (John 4:23). “**By him therefore let us offer the sacrifices of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased**” (Hebrews 13:15, 16).

It was customary among Jews to have a season of prayer at the time of the evening sacrifice; and this was the time of Christ’s crucifixion, and so for us links up the cross with our prayer life. “And the other lamb shalt thou offer at even [lit., between the two evenings]” (Numbers 28:4). This was about three o’clock which was the time of the slaying of the Passover lamb, and this was the time Christ died on the cross.

- Ezra prayed at the time of the evening sacrifice (Ezra 9:5).
- Daniel was praying at the time of the evening oblation (Daniel 9:20, 21).
- Peter and John went up to the Temple to pray at the hour of prayer, which was doubtless at the time of the evening sacrifice (Acts 3:1).

This is very significant for believers, for our access to God is based on the blood of Jesus. “**Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus**” (Hebrews 10:19).

Our very privilege of prayer with God is based on what Jesus accomplished for us on the cross.

The continual burnt offering is a type of prayer for the Christian in fellowship with God. “Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice” (Psalm 141:2). The psalmist was saying: “Let my prayer be like the evening sacrifice.” That which the evening sacrifice typified made possible the access of God’s people to fellowship with a holy God. Believers now have access to God through Christ. **“In whom we have boldness and access with confidence by the faith of him”** (Ephesians 3:12).

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