

Abounding Grace Christian Church

Seeing Christ in the Old Testament: A Study of the Types of Christ – Part 10

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

A. The Gate to the Outer Court – Exodus 27:16.

1. Kevin Conner writes the following about the “Gate.”

“This Gate marked the way of approach into the Tabernacle itself. All the way around the outside of the Tabernacle there was a high wall of fine linen. Everyone approaching the Tabernacle any place but the Gate would have to face that linen. These linen curtains told man to keep out, but if a man would follow the curtains he would in every case eventually come to the Gate. The Gate spoke quite a different message. The Gate said that man could enter, but only God’s way.”¹

2. This “Gate” is a Type of Christ. Jesus said; “I am the Way, the Truth, and the Life; no man comes to the Father except by Me” (John 14:6). Just as there was one entrance, there is but one Savior, the One Mediator between God and man. Peter preached to the Sanhedrin and declared;

“If we this day are judged for a good deed done to a helpless man, by what means he has been made well, let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole. This is the ‘STONE WHICH WAS REJECTED BY YOU BUILDERS, WHICH HAS BECOME THE CHIEF CORNERSTONE.’ Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.” - Acts 4:9-12

3. It’s important to note that people of the Old Covenant were not saved by the sacrifice of animals. Nancy Guthrie points out the following:

“We might think that people in the Old Testament era were saved by offering animal sacrifices (which would be works) and that we are saved by faith in Christ. But it is important for us to remember that people in the Old Testament times were saved in the same way we are saved.”²

B. The Furniture of the Outer Court -

1. The Brazen (Bronze) Altar – Exodus 27:1-8.

a. The word “altar” means; “place of slaughter.”³ This was more often called “the altar of burnt offering” (Exodus 30:28; 31:9; 35:16; 38:1; 40:6). A burnt offering is one of the most common offerings. It was offered on a variety of occasions and often with another sacrifice or offering. Generally speaking, an Israelite (non-Levite) would enter the Outer Court of the tabernacle through the gate. The first thing he would see, straight ahead, would be the Brazen Altar.

b. Before killing the animal, the person making the offering would place his hands on the head of the animal (Leviticus 1:4). C.W. Sleming writes:

“The significance of this action is that he laid his hands heavily upon the living animal, as one would press heavily upon the seal of a document to leave the thumb imprint. It is identification. The animal was about to die, but before it did, the offerer identified himself with the living creature because he was going to be identified with the dead animal. In other words, he was recognizing that he was the one who should die and that this animal was his substitute.”⁴

c. Generally, the person making the offering would put the animal to death. The priest then, would sprinkle the blood and burn the entire animal on the altar. For the one offering the sacrifice, it was very personal because he was very much involved. Nancy Guthrie writes:

¹ Kevin J. Conner, *The Tabernacle of Moses*, (Portland, OR: Bible Temple Publishing, 1975), 79.

² Nancy Guthrie, *The Lamb of God: Seeing Jesus in Exodus, Leviticus, Numbers, and Deuteronomy* (Wheaton, IL: Crossway, 2012).

³ Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* (Oxford: Clarendon Press, 1977), 258.

⁴ C.W. Sleming, *Thus Shall Thou Serve*, (Fort Washington, PA: Christian Literature Crusade, 1974), 18-19.

“The writer of Hebrews affirms that it was God’s plan all along for the Old Testament sacrifices to point to the sacrifice of Christ and then fade away: “We have been sanctified through the offering of the body of Jesus Christ once for all. ... Where there is forgiveness of these, there is no longer any offering for sin” (Heb. 10:10, 18). It isn’t that the animal sacrifices failed in their divinely appointed function. They were not plan A that didn’t work. They served their function, which was to serve as a symbol of the sacrifice God would accept; the sacrifices were not the reality of it. And once the reality came, there was absolutely no further need for the symbol.”⁵

2. The Brazen (Bronze) Laver – Exodus 30:17-21; 38:8; 39:39; 40:7,11, 30-32.
 - a. The word “**laver**” means; “**a pot, basin; wash-basin... basin of bronze for washing laver; set on a bronze support a. before tabernacle**”⁶
 - b. It was placed between the Brazen Altar and entrance to the Holy Place of the Tabernacle (30:18).
 - c. Aaron and his sons were commanded to wash their hands and feet before entering the tabernacle and before making a burnt offering (30:20).
 - d. It was made out of the bronze mirrors of the serving women (Exodus 38:8).
 - e. It speaks of being cleansed, sanctified or purified.
 - f. After a person’s sins are forgiven by receiving the sacrifice of Jesus Christ on the cross, they must continue in the Word of God which has the power to clean up their lives.
 - g. The Bible compares the Word of God to a mirror.
“And all of us, as with unveiled face, [because we] continued to behold [in the Word of God] as in a mirror the glory of the Lord, are constantly being transfigured into His very own image in ever increasing splendor and from one degree of glory to another; [for this comes] from the Lord [Who is] the Spirit.” – II Corinthians 3:18 – Amplified Bible
 - h. We need to be doers of the Word and not hearers only – James 1:21-25. (See also Ephesians 4:20-24; Romans 12:1-2)

⁵ Guthrie, *The Lamb of God: Seeing Jesus in Exodus, Leviticus, Numbers, and Deuteronomy*

⁶ Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* (Oxford: Clarendon Press, 1977), 468.