

Abounding Grace Christian Church

Seeing Christ in the Old Testament: A Study of the Types of Christ – Part 11

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

A. The “Door” into the Holy Place – Exodus 26:36-37; 36:37.

1. In the last lesson, we studied the Gate to the Outer Court. In this, we saw that Jesus is the only way to salvation (**John 14:6; Acts 4:9-12**). Also take note that Jesus said; **“I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture” – John 10:9**. Some scholars point out that there are three “doors” of the tabernacle and that each had significance. Notice what Dr. Louis Talbot writes:

“The gate gave entrance to the bronze altar and the laver, where sin was dealt with at the foot of the cross, as it were. The door led the priests into the place of communion and fellowship with God through prayer and a ministry that pointed to Christ, the Light of the World and the Bread of Life. The veil opened the way into the Holy of Holies, which was a type of heaven itself, God’s eternal dwelling place.”¹

2. A lesson to be learned here is that after we’ve come through the “gate” and received Jesus Christ’s sacrifice for our sins on the “brazen altar” of the cross, and after we’ve come to the “brazen laver” and continue to be “washed by the water of the Word” (**Ephesians 5:25-27**), resulting in the process of getting our minds renewed with the Word (**II Corinthians 3:18 – Amplified Bible; James 1:21-25; Ephesians 4:20-24; Romans 12:1-2**), we need to enter through the next “door” of deeper, and continual fellowship with the Lord. Remember, the Holy Place of the Tabernacle was reserved for priests only and, under the New Covenant, every true, born again believer is called a “holy priesthood” and “royal priesthood” (**I Peter 2:5, 9; Revelation 1:5-6**).

B. The Furniture of the Holy Place

1. The Golden Lampstand - **Exodus 25:31–40**.

- a. The lampstand was to be made of one hammered piece of pure gold, made perfectly accurate according to God’s command - **Exodus 25:31**.
- b. The lampstand was to be fashioned as a tree with the base and center shaft representing the trunk and with three “branches” on each side. The top of the shaft and of each branch was to be made like an open almond flower; each flower held an oil lamp - **Exodus 25:32, 37**. Some scholars see the lampstand as a type of the tree of life in the Garden of Eden. For example, Nancy Guthrie writes:

“The lampstand was made in the shape of a tree, echoing the tree of life in Eden. And from the beginning it showed God’s people that, as we approach God, we are coming into the light, that God alone is the source of all life and light, and that anywhere apart from him is utter darkness.”²

- c. The lamp was to be tended by the priests, so that its light never went out. The lampstand was to give forth light day and night (**Exodus 27:20–21**). The lampstand as the only source of light points directly to Christ as being the light of the world (**John 8:12; 9:5**). Jesus is the “true Light that gives light to every man coming into the world.” (**John 1:9**).
- d. The apostle John also wrote concerning Christ:

“In Him was life, and the life was the light of men.” – John 1:4. When the New Testament speaks of “light”, it is often speaking of “life.” When we receive Christ as our Lord, we receive His life – **Galatians 2:20 (cf. I John 1:5-2:11; 3:14)**. While Jesus

walked this earth, He was the Light of the world, but before He left, He said to His followers:

“You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven.”

Matthew 5:14-16

2. The Table of Shewbread – **Exodus 25:23-30; 37:10-16; Leviticus 24:5-9**.

- a. As a priest entered into the Holy Place, to his left would be the Golden Lampstand and to his right would be the Table of Shewbread.

¹ Louis T. Talbot, *Christ in the Tabernacle*, (Chicago, IL: Moody Press, 1978), 74.

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

b. A better translation would be The Table of the Bread of the Presence. A footnote from the

New English Translation reads:

“The name basically means that the bread is to be set out in the presence of Yahweh. The custom of presenting bread on a table as a thank offering is common in other cultures as well. The bread here would be placed on the table as a symbol of the divine provision for the twelve tribes—continually, because they were to express their thanksgiving continually. Priests could eat the bread after certain times. Fresh bread would be put there regularly.”³

c. This is the first time the word **“table”** is found in the Bible (**Exodus 25:23**). **“Table”** often denotes fellowship, sharing, and a place of provision. Vern Poythress states:

“In the ancient Near East, eating a meal together was a sign of personal fellowship. God expressed his fellowship and friendship with the people of Israel... So the table signifies both that God provides food for his people and that he provides fellowship, overcoming the barrier of sin.”⁴

d. Nancy Guthrie offers the following description and purpose of this Table of the Bread of the Presence:

“The table was about the size of a common coffee table: 3 feet long, 1.5 feet wide, and less than 3 feet tall. What was most important about the table was what was on it: twelve loaves of sacred bread as well as various plates, dishes, pitchers, and bowls. What was this bread there for? Was this bread for God to eat, like when we leave a plate of cookies for Santa Clause on Christmas Eve? No, this bread was not there to meet some need in God but to symbolize our need for him. Twelve loaves of bread consumed by the priests and then replaced weekly served as a reminder of God’s promised provision for the twelve tribes. It whispered reminders of God’s constant awareness of their daily needs and his intentions to provide for them. It spoke not only of the source of their provision but the substance of their provision, because more than needing God to feed them, they needed to feed on God. This is exactly what Moses would make clear later in Deuteronomy where he wrote:

Man does not live by bread alone, but man lives by every word that comes from the mouth of the LORD. (Deut. 8:3)”⁵

e. The Table of the Bread of the Presence is a type of the Lord Jesus Christ as the Bread of Life to His people (**John 6:25-63**). This also points to the Table of the Lord, or Communion and all that it represents (**Matthew 26:26-28; I Corinthians 10:15-21; 11:23-24**)

3. The Altar of Incense – **Exodus 30:1-10, 34-38; 37:25-29.**

a. As a priest entered into the Holy Place, straight ahead just in front of the veil which separated the Most Holy Place from the Holy Place, was the Altar of Incense.

b. The top of the altar was square—one cubit per side—and the whole altar was two cubits high. A cubit was about twenty inches. So it wasn’t quite two foot square on the top and it stood only about forty inches high, less than four feet.

c. Nancy Guthrie writes: **“The incense burned on the altar of incense represented the prayers of the priests on the people’s behalf.”⁶**

d. The fire used to burn the incense was always taken from the altar of burnt offering outside the sanctuary (**Leviticus 16:12**). Once a year, on the Day of Atonement, the high priest was to put blood on the horns of the altar of incense to cleanse it. The altar of incense was called **“most holy to the Lord” (Exodus 30:9-10)**. Dr. Louis Talbot writes concerning this:

“These two altars were linked by the command of God. Without the fire from the brazen altar, there could be no burning of the sweet incense. Without the death of Jesus, the Lamb of God, there could be no intercessor for us at the ‘throne of grace.’ His priestly work began at the cross—that priestly work which He continues to do for us as our Advocate with the Father.”⁷

³ Biblical Studies Press, *The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible* (Biblical Studies Press, 2005).

⁴ Vern S. Poythress, *Biblical Typology: How the Old Testament Points to Christ, His Church, and the Consummation* (Wheaton, IL: Crossway, 2024), 60-61.

⁵ Nancy Guthrie, *The Lamb of God: Seeing Jesus in Exodus, Leviticus, Numbers, and Deuteronomy* (Wheaton, IL: Crossway, 2012).

⁶ Ibid.

⁷ Louis T. Talbot, *Christ in the Tabernacle*, (Chicago, IL: Moody Press, 1978), 211.

