

Abounding Grace Christian Church

Seeing Christ in the Old Testament: A Study of the Types of Christ – Part 12

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

A. The Veil between the Holy Place and the Most Holy Place (Holy of Holies) – Exodus 26:31-37.

1. The writer of Hebrews refers to this veil as the “**second veil**” (Hebrews 9:3). The first “**veil**” would be the “**door**” (see Part 11), leading into the first room, the Holy Place of the Tabernacle.

“Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary.

For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary; and behind the second veil, the part of the tabernacle which is called the Holiest of All, which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant; and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.” - Hebrews 9:1-5

2. C.W. Slemming wrote:

“Upon this veil were skillfully wrought figures of cherubim, the emblems of guardianship. For while this veil was wonderfully wrought and beautifully attractive, yet its purpose was to keep out. It told man that he could not approach God.”¹

3. The moment Jesus died on the cross, the veil in the temple was torn from top to bottom – **Matthew 27:51; Mark 15:38.**

4. We learn from **Hebrews 10:20**, that the veil is a foreshadowing of Christ's flesh. The Scripture reads:

“Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh,” - Hebrews 10:19-20.

5. Again, C.W. Slemming wrote the following:

“Simultaneously with the death of Christ on Calvary came this divine rending of the veil of the temple. So the way was opened – not to a mercy seat and an ark, for no ark existed in Herod's Temple. All trace of the ark had been lost hundreds of years earlier at the time when Solomon's Temple was destroyed. The death of Christ did not open the way to an ark, but to God Himself. Types are now fading away as realities shed forth their wonderful light, Christ dies to turn shadows into substance.”²

6. Kevin J. Conner states the following:

“The rent Veil speaks to us of the fact that the Way into the Holiest of All is now open to men. When man fell into sin he lost the Way. In Christ the Way is restored. The veil no longer stands as a separation between God and man. The middle wall of partition has been removed once and for all. God will never go back to that old form which was fulfilled and abolished in His Son. God has opened the Way. In Christ we have access into the very Presence of God, and we may enter ‘within the Veil’ to behold the Glory of the Lord that we might be changed from Glory to Glory.”³

II. Seeing Christ in the Book of Leviticus.

A. Why is Leviticus an Important Book? Nancy Guthrie gives some great insight concerning this;

“We might, at first, wonder why we need to study the details of these sacrifices, since we know that Christ put an end to the sacrificial system by fulfilling it. But studying Leviticus helps us to see the breadth and fullness of what Christ did for us in offering himself as a sacrifice for sin. In fact, without Leviticus we would not understand what the New Testament means when it says that Christ was a sacrifice for sin.”⁴

¹ C.W. Slemming, *Made According to Pattern*, (Fort Washington, PA: Christian Literature Crusade, 1974), 121.

² Ibid.

³ Kevin J. Conner, *The Tabernacle of Moses*, (Portland, OR: Bible Temple Publishing, 1975), 69.

⁴ Nancy Guthrie, *The Lamb of God: Seeing Jesus in Exodus, Leviticus, Numbers, and Deuteronomy* (Wheaton, IL: Crossway, 2012).

B. The Five Levitical Offerings – Leviticus 1-7.

1. The Burnt Offering – Leviticus 1; 6:8-13.

- a. This was a voluntary offering, involving the substitutionary death of an animal or bird in place of the person. It provided atonement for the person's sins (1:4). The whole offering, except the skin of the animal, was burnt upon the altar and all went up to God as a sweet aroma (1:9). This was also to show forth the worshipper's complete devotion to God. It pictures Christ who gave Himself as **"a sacrifice to God for a sweet-smelling aroma"** (Ephesians 5:2). The Holman Bible Handbook adds:

"Burnt offering" (Hebrew olah) suggests that the victim was totally consumed on the altar; that is, everything was given to the Lord, and nothing remained for either the offerer or the priest. The purpose was to provide atonement for the offerer (1:4). By laying a hand on the head of the animal, the offerer was recognizing the substitutionary role of the victim. The animal was, in effect, paying the price of the offerer's sin. Whether bull, sheep, or dove, the animal's death became a 'soothing aroma' (1:9, 13, 17) before God, a means of effecting a harmonious relationship between a person and God."⁵

- b. This speaks of Propitiation and Reconciliation – I John 2:2, 4:10; Romans 3:21-6; Romans 5:10; II Corinthians 5:18-20; Colossians 1:21.

2. The Grain Offering – Leviticus 2; 6:14-23. (This is sometimes called the Meal Offering, Meat Offering (KJV), or Tribute Offering).

- a. This was the only offering which did not involve the sacrifice of an animal or the shedding of blood. It signifies, at least in part, a giving of thanks for the firstfruits of their crops. Nancy Guthrie adds:

"Along with the burnt offering, offered twice each day, was the grain offering of fine flour, oil, frankincense, and salt, which expressed gratitude to God and served as a way of asking the Lord to remember the offerer with favor (Leviticus 2)".⁶

- b. How is this a Type of Christ? David Limbaugh writes:

"The Grain (Meal) Offering. This is mixed with oil but not yeast (Lev. 2:4). Since yeast is a symbol of sin, the offering depicts Christ's sinlessness and His sinless service."⁷

- c. Another type and lesson we can learn from this is offered by C.W. Slemming:

"The great truth to be noted is the order that God has set forth. In the burnt offering it was the consecration of self. In the meal offering it was the consecration of service, and it is always in that order throughout Scripture. We cannot give our service until we have given ourselves, and when we have given ourselves we are then to give our service."⁸

3. The Peace Offering – Leviticus 3, 7:11-36.

- a. This was similar in some ways to the burnt offering in the sense that the animal was to be without blemish and the offerer was to lay his hands upon the animal. There are differences, however. Nancy Guthrie points out:

"The fellowship or peace offering was more than a sacrifice; it was a festive meal. A bull, a sheep, or a goat was shared by the Lord, the priests, and the one who offered it (Leviticus 3). In fact, the worshiper was allowed to bring family and friends along to spend a couple of days enjoying the meat in the presence of God at the tabernacle. The act of the offering reminded the worshiper that the only way he had been able to come back into the fullness and joy of fellowship and communion with God was through the blood of a perfect substitutionary sacrifice."⁹

- b. This offering symbolizes the peace and communion available to all believers due to what Jesus has done for us. His sacrificial death (the burnt offering) and His sinless life (the grain offering) lead to peace with God (the peace offering) cf. **Romans 5:1-2**. Isaiah foretells that Christ would be chastised for our peace (**Isaiah 53:5**), and Paul writes in Colossians that Christ made peace by the blood of His cross (**Colossians 1:20**).

⁵ David S. Dockery, ed., *Holman Bible Handbook* (Nashville, TN: Holman Bible Publishers, 1992), 153.

⁶ Nancy Guthrie, *The Lamb of God: Seeing Jesus in Exodus, Leviticus, Numbers, and Deuteronomy* (Wheaton, IL: Crossway, 2012).

⁷ David Limbaugh, *Finding Jesus in the Old Testament*, (Washington, DC: Regnery Publishing, 2015)

⁸ C.W. Slemming, *Made According to Pattern*, (Fort Washington, PA: Christian Literature Crusade, 1974), 35.

⁹ Nancy Guthrie, *The Lamb of God: Seeing Jesus in Exodus, Leviticus, Numbers, and Deuteronomy* (Wheaton, IL: Crossway, 2012).