

Leviticus
Oct 30, 2022

Summary:

In Genesis we see	In Exodus we see	In Leviticus we see
man ruined	man redeemed	man worshipping
the man of worship	the place of worship	the manner of worship
acceptable worship	the Tabernacle is described and constructed	the ministry of the priesthood

Outline:

Introduction to the prescribed offering and ministry of the Law (Lev 1 - 10)

Laws related to their life spiritually, morally, physically, and ceremonially (Lev 11 - 22).

Laws pertaining to their religion observances and Feast days (Lev 23 - 27)

Christ seen as - Types of Christ

Our High Priest

Heb 7:26 For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens

The duty of the priest was to make atonement for the sin of the people by sacrifices. He represented the people before God and God before the people. He blessed the people in the name of the LORD (9:22). The priest taught the people the Law and the will of God (Lev 10:11; Dt 31:9-13). However, the priest of Israel could only point to a greater priest (Heb 10:1-3) who would be both the Great High Priest and the perfect Sacrifice that He would offer up to God.

Our High priest did not have to offer up a sacrifice first for Himself and then for the people (Heb 7:26-28). As our High Priest He entered into heaven itself (Heb 9:24; 10:13, 19-22), and offered up Himself as the sacrifice (Heb 9:7-8).

The animal sacrifices are no longer necessary because all the sacrifices were fulfilled in Christ. Therefore, only one priest is really necessary. Christ is the Great High Priest, and He is at the right hand of the Father interceding on our behalf (Heb 2:17; 4:15-16). He is the only Mediator between God and man (1Tim 2:5; 1Pt 2:5; Heb 10:12; 7:25; Jn 14:6).

Our sacrifice (Heb 10:12),

Heb 10:12 but He, having offered one sacrifice for sins for all time, sat down at the right hand of God.

Blood Atonement (Lev 17:11)

Heb 9:14 how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

Blood cleanses from sin (1Jn 1:7). It is the basis of the covenant (Heb 9; 13:20). It obtains remission (Mt 26:28; Mk 14:24; Heb 9:22; Isa 53; Heb 13:12). The blood of Jesus obtains our sanctification (1Cor 1:2; Heb 2:10-11; 9:13-15). His blood obtains our redemption (Eph 1:7; Jn 1:29; Col 1:14; 1Pt 1:18-19; Rev 5:9; Acts 20:28). It is God's propitiation (Rom 3:25). It is our peace through Christ's blood (Eph 2:13; Col 1:20). It brings reconciliation with God (Col 1:20-22; Rom 5:10). It obtains our victory (Rev 12:11); Justification (Rom 5:9). Though His blood we enter into the Holy of Holies (Heb 10:19-20).

Our Way of approach to God (Heb 7:25).

Heb 7:25 Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them (Heb 4:16; 10:19-22; Jn 14:6; Eph 2:13-18; Jas 4:8)

The Five Offerings

Sin offering - Compulsory – Non-Sweet Smelling (Lev 4:2-3, 12)

Heb 13:11-12 For the bodies of those animals whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate.

It typifies Christ as Sin bearer. Christ is "made sin for us." (2Cor 5:21). He deals with out particular sins. His death covers every sin (1Pt 3:18; Isa 53:6; 1Jn 1:9). Every sin must be covered - sins of open rebellion as well as unintentional and weak flesh. God is holy and no sin is left uncovered (1Jn 2:1-2; Rom 8:3; Gal 2:16; Heb 13:10-13).

Trespass Offering - Compulsory – Non-Sweet Smelling (Lev 5)

The trespass offering cleanses the conscience and sends the sinner back to make restitution (Lev 5:5). It was for special sins by which a person had contracted guilt.

It typifies Christ making restitution for the injury caused by our wrongdoing. We bring our sin; Christ brings the offering and the atonement for sin. (1Cor 15:3). Christ is our guilt offering, the satisfaction, on our behalf to God. The idea of restitution, or restoration, of the rights of those who had been violated, or disturbed is in the foreground here (Zacchaeus in Lk 19:8; Isa 53:8; 2Cor 5:19; Col 2:13-14).

Burnt Offering – Free Will – Sweet Smelling (Lev 1)

The Burnt offerings were offered daily as an offering of dedication. It is the most common sacrifice in the Tabernacle and pictures the idea of consecration and self-surrender of the whole man to the Lord.

It typifies Christ offering Himself without spot to God in delight to do His Father's will even in death. There was no reservation. Christ completely yielded Himself to God on our behalf. (Jn 6:38; 4:34; Eph 5:2; Heb 9:14; 10:7). It is the "Surrender" of Christ.

This sacrifice also finds application in the consecration of the believer to God (Rom 12:1; 1Cor 6:2).

Meal Offering – Free Will – Sweet Smelling (Lev 2)

The meal offering is the sacrifice of daily devotion and is called "meat" in the KJV.

It typifies the perfect manhood of Christ. He is perfect in thought, in word and in action. Let us feed on the perfect meal offering. He is the Bread of Life. We must first come to Him with our whole burnt offering, and then we keep coming with our continual meal offering. It is our very best; it is our gift of life. (1Pt 2:22) Christ is the grain of wheat that falls into the ground and dies (Jn 12:24; 4:34; 6:27).

The meal offering is also a picture of the sanctification of the believer, i.e., the one who has appropriated the burnt offering of Christ by faith. Do not reverse the order. Justification must come first (Rom 12:1-2). It's spiritual application is the service offered by the believer and the spiritual nourishment received.

Peace Offering – Free Will – Sweet Smelling (Lev 3)

Rom 5:1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

The Peace Offering represents fellowship and communion with God. The peace offering comes last in the order in which they were observed. "Peace" means prosperity, welfare, joy, happiness. It is a joyous feast including the priest, people and God.

It typifies Christ, our Peace (Eph 2:14; Col 1:20; 2Cor 5:19; 1Jn 1:3, 7). Christ is our mediator of peace.

Note: Sacrifices had to be one of these - a bull, sheep, goat, turtle-dove, or a pigeon,

The Day of Atonement - The Scapegoat (Lev 16; 23:26-32)

During the day of atonement (Yom Kippur), God instructed Aaron to take a live goat, lay his hands on it, and "confess over it all the iniquities of the people of Israel, and all their transgressions, all their sins." Afterward, Aaron would send the goat away into the wilderness. It symbolized the removal of the sins of the Israelites and foreshadowed Christ.

Jesus became our ultimate scapegoat on the cross when He bore the sins of the world (Isa 53:6).

Isa 53:6 All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him.

The scapegoat was cast out from among the people just like Jesus was rejected by men (Isa 53:3)

Isa 53:3 He was despised and forsaken of men, A man of sorrows and acquainted with grief; And like one from whom men hide their face He was despised, and we did not esteem Him.

Jesus was also sent outside the city to die (Heb 13:12).

Heb 13:12 Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate.

And as the scapegoat took the sins of the Israelites far from them, Jesus has removed our transgressions from us as far as the east is from the west (Psa 103:12).

Psa 103:12 As far as the east is from the west, So far has He removed our transgressions from us.

Our Kinsman Redeemer (Lev 25:25)

The "Kinsman," had the right of redemption. He kinsman could free the debtor by paying the ransom price. The kinsman must be nearest of kin, must be able to redeem, must be willing, and must be free of calamity or need of redemption himself. Redemption was complete when the price was paid in full. This right to buy back, belonged only to the nearest kinsman. (Ruth 2:1; 3:12, 13; 4:4, 14)

Christ is our nearest of kin through the incarnation (Heb 2:10-18; Job 19:25; Gal 4:4-5; Eph 1:7, 11, 14; 1Pt 1:18-19; Rom 3:24; 8:3; Phil 2:7). He met all the conditions of a kinsman. He has the power to redeem. He has the means to do it. He is ready and willing to redeem us.

Feast Days

Passover – (Lev 23:5) is a memorial feast that speaks of redemption by blood. It is based upon the exodus out of Egypt (Ex 12). Christ is our Passover is slain for us (1Cor 5:7).

Unleavened Bread – (Lev 23:6-8) speaks of communion with Christ and a holy walk. Christ cleanses the old, unregenerate life of the believer.

First Fruits – of the barley harvest (Lev 23:9-14) is typical of resurrection, first of Christ and then of "them that are Christ's at His Coming" (1Cor 15:22-23). God claims first fruits of everything. The sheaf represented all of the harvest. God has first claim on life. Jesus is now in the presence of the Father as the representative of the whole church still in the field. He will remain there until the Second Coming, and then the whole harvest will be gathered (Mt 24:31; Mk 13:27). The believer is thus consecrated to God in Christ (1Cor 6:19, 20). We have the first fruits of the Spirit (Rom 8:23). We are the first fruits of His creation (Rom 5:9; Jas 1:18; Rev 14:4; Mt 27:52-53).

Pentecost – is the ingathering of the firstfruits of the wheat harvest (Lev 23:15-22). It was considered the birthday of Judaism, and it typifies the descent of the Holy Spirit to form the Church (Acts 2:1-4). The Church came into existence fifty days (Pentecost) after Christ's resurrection (Lev 23:16).

Trumpets – (Lev 23:23-25) was the New Year's Day of the children of Israel and took place in the fall at about our October. The blowing of the ram's horn called the people to repentance and reminded them the LORD was in a covenant relationship with Israel. The ram's horn called to memory Abraham's sacrifice of Isaac. The trumpet will herald the coming of the Messiah! Trumpets were used later in Israel. The shophars were used to call Israel to worship, walk, and war. It is prophetic of the future regathering of long dispersed people of Israel (Zec 14; Mt 24:29-31).

Tabernacles – (Lev 23:33-44) commemorated the time when the children of Israel lived in tents during their wilderness journey. It was celebrated in the fall and lasted an entire week. The people lived in booths out of doors and heard the reading of the Law. It reminded them of their absolute dependence upon God. It is prophetic of Israel's millennial rest (Am 9:13-15; Zec 14:16-21). The Feast of the Tabernacles is a memorial of their redemption out of Egypt (Lev 23:43). Compare Jesus at the Feast of Tabernacles (Jn 7:2, 14, 37; 8:12). There is to be a greater ingathering when Christ returns for His people (Rev 7:9-10).

Sabbath

The Sabbath Day

The Old Testament Sabbath day is also a type of Christ. On the Sabbath day (Friday evening to Saturday evening), Jews were called to rest from their labor and worship God (Col 2:16-17).

In Christ, we find our spiritual rest, which the Sabbath day always pointed to (Mt 11:28-30).

The Sabbath Year - (Lev 25)

The Sabbath Year was the year of meditation and devotion. It was a yearlong Sabbath. The purpose and character of the Sabbath was magnified. It occurred every seven years, and it let the land rest for a full year.

The Year of Jubilee (Lev 25:8-24)

The year of Jubilee was celebrated every fifty years. It was inaugurated on the Day of Atonement with the blowing of the trumpets. All Hebrew slaves were set free, obligations of debts were terminated, and land was restored to the original owner. It looks to the coming rest the Messiah will give when He comes and reigns in glory.

Conclusion:

Leviticus tells us about the sacrifices and offerings as types. They point to the perfect sacrifice for sin, which would be made at Calvary. Leviticus is God's picture-book for the children of Israel because it pictures the work of Jesus Christ on the Cross. All the sacrifices in this book point to "the Lamb of God, which takes away the sin of the world" (Jn 1:29). It is good to keep in mind that every Old Testament sacrifice anticipated the true and perfect sacrifice which Christ would offer at Calvary. They were shadows and types of the coming perfect sacrifice for sin.