

LEVITICUS -- How it reveals Christ!

The last verse of Lev. 26 and the last verse of Lev. 27 indicate that the book of Leviticus gives us the completion of what God began in Exodus 19 when He began to give the Law to the people of Israel through Moses.

Thus, Leviticus completes Exodus.

How are they different?

- 1) Exodus is the book of redemption. The key chapter is Exodus 12. The result of redemption is that God comes to dwell with His people. And so the book of Exodus closes with the building of the Tabernacle and the manifestation of God's glorious presence once it is finished. Thus, we have in redemption -- God preparing to dwell with His people.
- 2) Leviticus is the book of fellowship -- showing how God enters into fellowship with His people.

Thus, in Exodus a place is prepared for God to dwell with His people. In Leviticus the people are being prepared to have fellowship with God.

The outline:

The first 16 chapters tell us how fellowship is attained.
Chapters 17-25 tell us how fellowship is maintained.
Chapters 26 and 27 form the conclusion -- giving promises and privileges connected with man's fellowship with God.

In many respects the key verses of Leviticus are 11:44, 45. Cf. 1 Pet. 1:15, 16.

What we are interested in particularly in our present study is how the book of Leviticus speaks of Christ. In this respect Leviticus is one of the richest of all of the OT books.

Notice how we begin.

Anyone who has studied Exodus would be reminded of the Passover Lamb as he starts with Lev. 1. We see an immediate connection between the two -- and we know from 1 Cor. 5:6-8 that there is no doubt but that the Passover Lamb is a type of Christ.

Before we go on with that . . .

As we read Lev. 2 we are reminded that the Passover Feast was followed with the Feast of Unleavened Bread. In Lev. 2 we have a bread-offering, a meal offering, and it is unleavened. Again referring to 1 Cor. 5:6-8, we see the connection.

The similarities between Lev. 3, 4, and 5 in comparing them with Lev. 1 make us realize that we have 5 chapters, 5 offerings, which speak of CHRIST!

Why 5?

Because, as we will see tonight, it takes 5 to give us the complete picture of the death of Christ and its relationship to our fellowship with God. But we must keep in mind: THE FIVE OFFERINGS OF LEVITICUS ALL POINT TO THE ONE OFFERING OF CHRIST -- AND THAT IS THE SAME OFFERING THAT IS PICTURED BY THE PASSOVER IN EXODUS 12.

The proof that the death of Christ is involved in our fellowship with God as believers is found in 1 John 1:6, 7. (Further proof is found throughout 1 John in the many references to the death of Christ.)

Tonight we will take the five offerings to show how they speak of Christ and what the particular emphasis of each one is. They are:

- 1) The burnt offering (Lev. 1).
- 2) The meal offering (Lev. 2).
- 3) The peace offering (Lev. 3).
- 4) The sin offering (Lev. 4).
- 5) The trespass offering (Lev. 5). This one actually goes down through Lev. 6:7.

The laws regulating the offerings follow in Lev. 6:8-7:38 (end).

Note where God speaks from in Lev. 1:1. Cf. Exodus 25:22. This is in contrast with Ex. 19, 20 ff.

As in the case of the instructions for the Tabernacle in Exodus 25-31 where we see the Tabernacle from God's point-of-view, the offerings of Leviticus 1-7 begin with God and end with man. We see this as follows:

- 1) The burnt offering was offered completely to God. The will of the Father, the satisfaction of the Father, the glory of the Father -- these were all the primary objectives of Christ in His death.
- 2) The meal offering shows us fellowship between the priest and God. Since the first part was offered to God, and the rest was given to the priest. As believers we feed upon Christ as He is revealed in the Word.
- 3) The peace offering was for God, for the priest, and for the offerer. Peace was the great word (and still is) of the Hebrews: SHALOM! It is included in most of the greetings of the NT epistles. As believers we have: a) peace with God; b) the peace of God. The first is Rom. 5:1; the second is Phil. 4:6, 7.
- 4) The sin offering you will note is general in its statement in Lev. 4. Specific sins are not mentioned as they are in chapter 5. Therefore, just as you have both "sin" and "sins" mentioned in the NT -- the one referring to man's sin nature and the other to his sinful acts -- so it seems here that the sin offering shows that aspect of the death of Christ which deals with our sin nature: "sin."
- 5) The trespass offering deals with specific "sins."

It is interesting to turn these around and to approach chapter 5 first, thinking of what the death of Christ is from man's point-of-view is:

- 1) We are concerned first about our sins.
- 2) Then we learn that Christ died to deal with the source of sin -- our sin nature.
- 3) This brings peace.
- 4) Peace means fellowship.
- 5) Fellowship leads to dedication.

BUT -- from all of this, how do the sacrifices speak of Christ. Let us take them generally using the burnt offering to illustrate:

- 1) The humiliation of Christ -- in becoming a man, pictured as a creature, an animal or a bird or as grain.
- 2) The perfection of Christ.
- 3) Our identification with Christ -- the hand on the head.
- 4) His death.
- 5) The application of the blood on the altar.
- 6) The sacrifice burned with fire.

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THE FEASTS OF THE LORD

Lev. 23; Num. 28:16-29:40

Preliminary: Sabbath - rest Throughout the year - every seven days.

Primary sig: Historical Secondary: Typical + Prophetical

MO	DAY	NAME	
1	14	PASSOVER	c. March - April
1	15	UNLEAVENED BRD (WEEK)	
BEGIN. OF HARVEST 50 DAYS LATER		FIRSTFRUITS WEEKS (PENTECOST) <i>when this was dated from</i>	c. May
7	1	TRUMPETS	
7	10	ATONEMENT	c. September - Oct.
7	15	TABERNACLES (WEEK)	