

DEVOTIONAL STUDIES OF OLD TESTAMENT TYPES

By

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CHAPTER THREE

TYPES IN LEVITICUS

The Classes and Varieties of the Offerings of Israel, A Type of Christ and the Freeness of His Salvation (Leviticus 1-7)

The class of offerings called "sweet savor" pictures Christ as well pleasing to God. "To be a burnt sacrifice, an offering made by fire, of a sweet savor unto the Lord" (Leviticus 1:9). "And the priest shall take from the meat [meal] offering a memorial thereof . . . It is an offering made by fire, of a sweet savor unto the Lord" (Leviticus 2:9). "And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord . . . It is the food of the offering made by fire for a sweet savor" (Leviticus 3:9, 16). The sweet-savor offerings included the burnt offering, the meal offering, and the peace offering. In these offerings Christ is seen as being well pleasing unto God His Father. "This is my beloved Son, in whom I am well pleased" (Matthew 3:17). This was at Christ's baptism. "This is my beloved Son, in whom I am well pleased" (Matthew 17:5). This was at the transfiguration of Jesus. God was well pleased with the life and the atoning death of Christ. If we are well pleased with Christ as our Saviour, then God will be well pleased with us.

The non-sweet savor offerings picture Christ as bearing the sin and failure of man. "When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin" (Leviticus 4:14). This was the sin offering. "And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing: and he shall bring his trespass offering unto the Lord for the sin which he hath sinned" (Leviticus 5:5, 6). This was the trespass offering. In these two offerings Christ is seen as suffering for the sins and trespasses of the people to make atonement and amends for them.

The variety of the offerings picture the freeness of salvation. In the burnt offering there was choice of five animals: a bullock, sheep, goat, turtledove, or young pigeon (Leviticus 1:5, 10, 14). In the meal offering there was choice of three: fine flour unbaked, baked cakes, or parched grain (2:1,4, 14). In the peace offering there was choice of three: a bullock, lamb, or goat (3:1, 7, 12). In the sin offering a priest brought a young bullock; the whole congregation, a young bullock; a ruler, a kid of the goats (4:3, 13, 14, 22, 23).

The common person had the choice of five for his sin offering: a kid of the goats (4:27, 28); a lamb (4:32); two turtledoves or two young pigeons (5:7); or a handful of flour (5:11). The handful of flour did not have blood connected with it, but at least death was pictured in it. Availability determined the variety of the offering used. No one was barred because of poverty from making an offering. No one would be so poor that he could not secure a handful of flour, this pictures salvation for the poor as well as the rich.

It is interesting to notice the variety of offering made by Joseph and Mary upon the birth of Jesus as required by the law of Moses: “**And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons**” (Luke 2:22-24). There was a choice of offering allowed, and Joseph and Mary were evidently too poor to bring the more expensive offering, so they brought the cheaper offering. How appropriate then is what Paul said of Jesus: “**Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich**” (II Corinthians 8:9)!

**The Burnt Offering,
A Type of the Consecration of Christ and Ourselves to God
(Leviticus 1; 6:9-13)**

The burnt offering was a voluntary offering, even as consecration to God must be voluntary. “**He shall offer it of his own voluntary will at the door of the tabernacle**” (Leviticus 1:3). God did not force an Israelite to bring a burnt offering, rather he did so of his own free will. It was as a voluntary offering that Christ gave Himself to God for the redemption of the world. “**Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again**” (John 10:17, 18).

Our consecration to God must be in the same spirit. It must be the voluntary giving of ourselves to God.

The animal of the burnt offering had to be without blemish as a type of Christ's perfect life. “**Let him offer a male without blemish**” (Leviticus 1:3). The animal had to be without a flaw. This was because he pictured Christ in consecration to God. “**The precious blood of Christ, as of a lamb without blemish and without spot**” (I Peter 1:19). His was a perfect life, a perfect consecration, a perfect atonement for sin.

The burnt offering included atonement for sin preceding the consuming of the animal sacrifice, even as salvation through the blood must come before consecration of life. “**And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him . . . And the priest shall burn all on the altar**” (Leviticus 1:4, 9). In the New Testament we find redemption through the blood in Romans 3:24, 25; and then consecration of the body in Romans 12:1. The order here is significant.

The burnt offering was to be wholly consumed, and is therefore a type of being wholly sanctified. “The priest shall burn all on the altar” (Leviticus 1:9). None of this sacrifice was to be eaten. It was all burnt and thus given to God. This pictures New Testament sanctification. “And the very God of peace sanctify you wholly; and I pray your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (I Thessalonians 5:23). To be sanctified means to be given to God for Him to use as He sees fit.

From the divine viewpoint Christ is seen in the burnt offering as the Son of God offering Himself without spot to God. Looking at the burnt offering from Heaven’s viewpoint, we see Christ as divine Son of God offering Himself in all His perfection unto God. Hebrews 9:14 gives us this picture of the offering: “How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”

From the human viewpoint the offerer in the burnt offering is seen as offering his body and all that he has wholly unto God, as is true of a Christian in consecration. In Leviticus 1:5, 8, 9, 13, we have the different parts of the animal’s body mentioned as being put on the altar and given unto God. The blood represents the life, the head represents the mind, the fat represents the increase or possessions, the inwards represent the heart-life or affections, the legs represent the activities, and the skin represents the reputation. All these must be surrendered to God if we would be consecrated Christians. Paul’s great plea for consecration in Romans 12:1 is appropriate here: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

In the revival under King Hezekiah, the song of the Lord began when the burnt offering began, and this indicates to us that revival blessing comes to the church when everything is laid on the altar of consecration. “And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also” (II Chronicles 29:27).

Wicked King Ahaz had introduced all kinds of idolatry. When Hezekiah came to the throne, he cleansed the land of idolatry. Then the priests offered sin offerings. And following this, when the burnt offerings began, then the song of the Lord began also.

You have longed for sweet peace,
And for faith to increase,
And have earnestly, fervently prayed;
But you cannot have rest;
Or be perfectly blest
Until all on the altar is laid.

Is your all on the altar of sacrifice laid?
Your heart, does the Spirit control?
You can only be blest
And have peace and sweet rest,
As you yield Him your body and soul.

**The Meal Offering,
A Type of the Consecration of Christ's and Our Lifework
(Leviticus 2; 6:14-23)**

The meal offering was a voluntary offering, even as our service for the Lord must be voluntary. “And when any will offer a meat [meal] offering unto the Lord” (Leviticus 2:1). Service for God should be rendered out of love for God. We should work for God in the same spirit as Paul urged servants to work for their masters. “With good will doing service, as to the Lord, and not to men” (Ephesians 6:7). Only such kind of service is acceptable to God.

The meal offering was a bloodless offering, picturing therefore the life of Christ rather than His death. “His offering shall be of fine flour, etc.” (Leviticus 2:1). In this offering the humanity and life-ministry of Jesus are emphasized, rather than His deity and death. But the meal offering was usually offered along with the burnt offerings which emphasized His deity and death. The two ideas should go together. The usual order was: sin offering, burnt offering, meal offering.

God and the priest each had a share in the meal offering, and this pictures fellowship with God and others of God's workers. “And the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savor unto the Lord. And the remnant of the meat [meal] offering shall be Aaron's and his sons” (Leviticus 2:2). The part of the offering burnt on the altar was God's portion. The priest's portion was reserved for him. This pictures fellowship with God and with the priests. For us today it emphasizes the importance of fellowship with other Christian workers. The apostle Paul thanked God for the fellowship of the Philippian Christians in the Gospel in relation to him (Philippians 1:5).

What was included in the meal offering is a type of the requisites of Christian service. “His offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon” (Leviticus 2:1).

Fine flour symbolizes fineness of character, an absolute necessity in Christian service. It also symbolizes the Word of God, since flour comes from seed of grain. Using the Word and living by its teachings are essential in Christian service. Oil is the symbol of the Holy Spirit, the prime requisite for those working for God. “But ye have an unction from the Holy One, and ye know all things” (I John 2:20).

Frankincense symbolizes prayer, which is very important in all service for the Lord. “Let my prayer be set before thee as incense” (Psalm 141:2). One other item was included in the meal offering. “And every oblation of thy meat [meal] offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal offering: with all thine offerings thou shalt offer salt” (Leviticus 2:13).

According to Oriental custom, eating salt together meant the making of a covenant with that person. Here the covenant is made with God. And salt is a preservative. We need it in Christian service. “Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted?” (Matthew 5:13).

What was excluded from the meal offering is a type of what should be missing in our Christian service. “It shall be unleavened cakes . . . It shall be of fine flour unleavened” (Leviticus 2:4, 5). Leaven is a type of evil. “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened” (I Corinthians 5:7).

Sin in any form in our lives will spoil our testimony for Christ and ruin our service for Him. So leaven must be left out of the meal offering. And honey must also be left out. **“For ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire” (Leviticus 2:11).** Honey is a type of natural sweetness or self-pleasing. We must not depend upon ourselves apart from the Holy Spirit. **“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves . . . For even Christ pleased not himself; but as it is written, The reproaches of them that reproached thee fell on me” (Romans 15:1, 3).**

In the meal offering Christ is seen as perfect Man tested by suffering. In the burnt offering Christ was seen as Son of God; but in the meal offering He is seen as Son of man. Here He is the perfect specimen of humanity tested by fire. “Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him” (Hebrews 5:8, 9).

In the meal offering the life work of the Christian is seen as being consecrated to God. Our life-task and everything connected with it must be put on the altar for God to do with as He pleases. Only then can we have peace regarding our lifework. And only then can we expect to have God’s blessing upon our service for Him. “Jesus saith unto them, My meat [lit., food] is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together” (John 4:34-36). Christ’s lifework was to do His Father’s will, and He expects His followers to look on the harvest fields and then offer themselves to work where God calls, wherever that may be.

**The Peace Offering,
A Type of Friendship Between God and Believers Through Christ
(Leviticus 3; 7:11-34)**

The oblation through sacrifice of peace offering was an approaching God through blood atonement for the purpose of fellowship with Him. “And if his oblation be a sacrifice of peace offering” (Leviticus 3:1). Oblation means literally “approach.” Sacrifice means “killing an animal as an offering unto God.” Peace offering means “a sacrifice for fellowship or friendship.”

Thus the peace offering was the Israelite approaching unto God by means of an animal sacrifice which had as its purpose the setting forth of friendship or fellowship with God. The blood of Christ’s cross makes possible such fellowship between God and the believer in the Age of Grace. **“And having made peace through the blood of his cross, by him to reconcile all things unto himself” (Colossians 1:20).**

In the peace offering Christ is seen as our peace. **“For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us”** (Ephesians 2:14). Christ by His death on Calvary’s cross makes possible the peace with God which we have through Him. Without this it would be impossible for guilty sinners to have fellowship and be at peace with a righteous God.

One form of the peace offering was thanksgiving for crops or special blessings, and this type of offering to God is needed among Christians today. **“And this is the law of the sacrifice of peace offerings, which he shall offer unto the Lord. If he offer it for a thanksgiving, then he shall—”** (Leviticus 7:11, 12). If an Israelite was thankful for a good crop, or for God’s special favor upon him or his family, he could express the gratitude of his heart by making a peace offering unto the Lord. This was a practical way of expressing the thankful spirit. In Ephesians 5:20 the apostle Paul said: **“Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.”** The Christian ought to give special thanksgiving offerings unto the Lord, not only at the Thanksgiving season of the year, but at other times. It is a practical way of demonstrating our appreciation for all the Lord has done for us, and if more Christians had this habit the cause of Christ would prosper greatly in the world.

Another form of peace offering was a vow, which is like Christians seeking blessings from God and promising Him certain things in return. **“But if the sacrifice of his offering be a vow”** (Leviticus 7:16). In Old Testament times as well as today men often make a vow unto the Lord when in time of trouble. When we make such a vow, we should be very careful to keep it. **“When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee”** (Deuteronomy 23:21). The psalmist tells of his purpose to pay God what he vowed unto Him: **“I will go into thy house with burnt offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble”** (Psalm 66:13, 14).

Still another form of peace offering was the freewill offering, which is a type of the believer seeking fellowship with God. **“Or a voluntary [freewill] offering”** (Leviticus 7:16). In this offering the Israelite was not concerned with doing something for God, or having God do something for him. Rather he was interested in friendship with God for His own sake. **“God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord”** (I Corinthians 1:9). Communion with the Lord for His own sake, rather than thanksgiving for blessings (as good as this is), ought to engage the attention of Christians far more than it does. Such an act of spiritual worship pleases the heart of a loving God.

The Lord was given the portion of the peace offering considered to be the most precious, and similarly the believer should give the Lord his best devotion. **“And Aaron’s sons the priests shall sprinkle the blood upon the altar round about”** (Leviticus 3:2). The blood which was the most precious part of the animal offered, because it symbolized his life, was thus given to God. **“And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards, etc.”** (Leviticus 3:3).

The fat was considered to be the most valuable part of the animal. And in the peace offering the fat was given to God, i.e., it was burned on the altar. Christian, is your first love, your best devotion, reserved for Christ your Saviour? Paul said of the Church, "**That in all things he might have the preeminence**" (Colossians 1:18).

The wave breast and heave shoulder of the peace offering were given the priest officiating as a symbol of fellowship with God's people. "**For the wave breast and the heave shoulder [heave-thigh, i.e., upper hind leg of animal] have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons**" (Leviticus 7:34). The wave breast was placed by the priest on the hands of the offerer, and the priest's hands were placed underneath, and then their hands were moved forward toward the altar, suggesting giving the offering to God, and moved backward, as receiving the offering from God to be given to the priest. The heave thigh was also given the priest. A heave offering meant something lifted off or separated from the rest of the sacrifice to be set aside for the use of the priest. The priest was the representative of the people. Therefore, when he ate the portion that belonged to him from the peace offering, he was symbolizing fellowship with God's people. Great emphasis was placed on this subject by the early church. "**And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers**" (Acts 2:42). Fellowship with God's people is very important in every age.

The rest of the meat of the peace offering was to be eaten by the offerer, thus symbolizing personal communion with God. "**And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning. But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten**" (Leviticus 7:15, 16). The portion for the offerer taken from the peace offering had to be eaten either the same day or the following day. This teaches us that communion with God must not be separated from the work of Christ on the cross. "**The bread which we break, is it not the communion of the body of Christ?**" (I Corinthians 10:16).

The Sin Offering, A Type of Atonement for Sin Resulting in Forgiveness (Leviticus 4:1-5:13; 6:25-30)

Under the Law of Moses the sin offering was only for sins of ignorance, but under grace, the only willful sin that cannot be forgiven is the final rejection of Christ as Saviour. "**If a soul shall sin through ignorance, etc.**" (Leviticus 4:2). There was no escape from punishment for willful sins under the Mosaic Law. Under grace there is forgiveness for all sins except the permanent rejection of Christ as Saviour. "**For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain fearful looking for judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace?**" (Hebrews 10:26-29).

To “**sin willfully**” means to “*willfully persist in sin.*” This is the attitude of a rejecter of Christ.

The sin offering was not voluntary, but compulsory if punishment were to be avoided, and so sinners must accept Christ as their Saviour or suffer eternal judgment. The sin offering was not optional, but obligatory. And acceptance of Christ as the sinner’s Substitute is required of all who expect to escape the condemnation of Hell. “**How shall we escape, if we neglect so great salvation?**” (Hebrews 2:3).

Confession of specific sin was required in connection with the sin offering, and under grace this is true also. “**And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing**” (Leviticus 5:5). The same requisite for this Age of Grace is brought out in I John 1:9: “**If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**”

The laying of hands upon the substitute animal’s head in connection with the sin offering is a type of our identification with Jesus as Saviour. “**And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock’s head**” (Leviticus 4:4). This action by the Israelite pictures the sinner today accepting Christ as his very own personal Saviour. “**But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name**” (John 1:12).

Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away one stain.

But Christ the heavenly Lamb
Took all our sins away —
A sacrifice of nobler name
And richer blood than they.

By faith we lay our hand
On that dear head of Thine;
With broken contrite hearts we stand,
And there confess our sin.

What was done with the blood of the sin offering is a type of the satisfaction of all demands upon our salvation. In the sin offering of a priest or of the whole congregation: blood was sprinkled before the veil to satisfy the Lord. “**And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary**” (Leviticus 4:6). Then to satisfy the conscience of the priests, blood was sprinkled on the horns of the golden altar of incense. “**And the priest shall put some of the blood upon the horns of the altar of sweet incense**” (Leviticus 4:7). In the sin offering of a ruler or of a common person, blood was sprinkled on the horns of the brazen altar to satisfy the conscience of the people

“And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering” (Leviticus 4:30). In all of the sin offerings, the balance of the blood was poured out at the bottom of the brazen altar to satisfy the conscience of the offerer. **“And shall pour out all the blood thereof at the bottom of the altar”** (Leviticus 4:30). Christ’s death satisfies a guilty conscience. **“How much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God”** (Hebrews 9:14).

What was done with the sin offering sacrifice for a priest or the whole congregation is a type of Christ dying outside the walls of Jerusalem. The fat was taken off and burnt on the brazen altar. (Cf. 4:8-10, 19.) This typifies the excellency of Christ’s character tested by the fires of persecution. Then the flesh of the animal was taken outside the camp to a place of ashes and burnt on wood. **“Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire”** (Leviticus 4:12). This pictures Jesus suffering on the cross outside the gate of Jerusalem. **“Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, hearing his reproach”** (Hebrews 13:12, 13).

What was done with the sin offering sacrifice for a ruler or a common person is a type of the restoration to favor with God of the forgiven sinner. **“This is the law of the sin offering: in the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy. The priest that offereth it for sin shall eat it: in the holy place shall it be eaten”** (Leviticus 6:25, 26). Instead of being burnt without the camp, it was eaten by the priest in the Holy Place. This pictures the reconciliation of the sinner to fellowship with God. **“When we were enemies, we were reconciled to God by the death of his Son”** (Romans 5:10).

**The Trespass Offering,
A Type of Compensation for Offenses**
(Leviticus 5:15-6:7; 7:1-7)

The trespass offering atoned for an offense of an Israelite, and is therefore especially typical of forgiveness for any sin of a Christian. **“If a soul commit a trespass”** (Leviticus 5:15). The sin offering and the trespass offering were not identical offerings. Although there were some similarities in them, they were designed for different purposes. The trespass offering more particularly symbolizes the forgiveness of a sin committed by a Christian. **“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous”** (I John 2:1).

An animal sacrifice was required in the trespass offering, symbolizing forgiveness through blood atonement of the Christian. **“He shall bring for his trespass unto the Lord a ram without blemish”** (Leviticus 5:15). When an Israelite committed a trespass, he brought an animal sacrifice for his forgiveness. When a Christian sins, he confesses his sin unto God and trusts the atoning blood for forgiveness. **“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness”** (I John 1:7, 9).

If the trespass was in the holy things of the Lord, the value of the animal sacrificed, representing the value of the sin committed, was estimated by the priest, and that amount plus a fifth part of it was given the priest on behalf of the Lord to make amends for the harm done; and even so should a sinning Christian make things right with God. “With thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering: and he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest” (Leviticus 5:15, 16). Christians cannot expect God’s blessing upon them unless they are willing to turn from all known sin, and make things right that have been wrong. **“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land”** (II Chronicles 7:14).

If the trespass was against a neighbor, restoration was made in full plus a fifth part of the value to make amends for the harm done, and even so should a sinning Christian make things right with his neighbor. “He shall restore that which he took violently away, or the thing which he hath deceitfully gotten . . . or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering” (Leviticus 6:4-6). Numbers 5:7 lays down the same principle: **“Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him.”** When Holy Ghost revivals break out, you always see professing Christians taking back borrowed articles, paying long-standing debts or bills, and giving back to a neighbor that which belongs to him. When this happens, unsaved people begin to realize the genuineness of Christianity, and many start seeking the Lord.

If the offense was especially against the Lord, then bringing the sacrifice came first, and reparation for the wrong followed; and this is a type of the sinner getting saved first, and then making things right afterward. The New Testament example of this is Zacchaeus, who when he made the declaration which follows had already had a change of heart. **“And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold”** (Luke 19:8). He was willing to make things right with others, because first of all he was right with God.

If the offense was against a neighbor, then reparation came first, and then the sacrifice followed; and this is a type of a Christian making things right with another person before expecting God’s forgiveness. Jesus brings this thought out in Matthew 5:23, 24: **“Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.”** The disciples’ prayer has the same principle as one of its requests, **“And forgive us our debts, as we forgive our debtors”** (Matthew 6:12).

What was done with the sacrifice of the trespass offering is a type of the results of Christ’s death on our behalf. “He shall offer of it all the fat thereof” (Leviticus 7:3). The fat was burned and thus given to the Lord, and in doing this the trespass was judged.

“The priests shall eat thereof” (Leviticus 7:6). The priests ate meat from this offering. This was a type of appropriating the results of Calvary’s cross, for the priests were the representatives of the people.

**The Ceremony for the Consecration of the Priests,
A Type of the Consecration of Christian Workers
(Leviticus 8-9)**

In Leviticus 8 and 9 we have the ceremonies for the consecration of Aaron as the high priest under the Mosaic Law, and of his sons as ordinary priests.

Aaron, the high priest, is a type of Christ as our great High Priest. In the inauguration of Aaron as high priest, we must always remember that Aaron was not a perfect type of Christ, because he sinned and needed to offer sacrifices for his own sins before he could offer sacrifices for anyone else. Christ as our High Priest and the antitype of Aaron represents us before the throne of God. **“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need”** (Hebrews 4:15, 16).

The ordinary priests are types of Christians serving as priests. **“And hath made us kings and priests unto God and his Father”** (Revelation 1:6). Notice that according to the Bible all believers are constituted as priests.

Our duty as priests is to make God known through giving forth the Word, and through intercessory prayer on behalf of the unsaved. From here on, we will limit our study of the consecration of the priests to that of the ordinary priests, which is fulfilled in present-day Christian workers.

The consecration ceremonies of the priests included washing with water, and this is a type of purity of life required of all Christian workers. **“And Moses brought Aaron and his sons, and washed them with water”** (Leviticus 8:6). As representing God, Moses washed them. Paul’s great call to consecration in Romans 12:1 has one word in it that is the antitype of this washing: **“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy . . .”** A consecrated Christian worker must of necessity be one who has previously been washed of his sin and is therefore holy.

The priests’ consecration ceremonies included putting the priestly garments upon them, a type of God’s call and equipping of Christian workers. **“And Moses brought Aaron’s sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses”** (Leviticus 8:13). God calls individual Christians to specific tasks, and He always provides the equipment necessary to carry out the task. **“If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen”** (I Peter 4:11).

The sin offering was a necessary part of the ceremonies of consecration of the priests, because consecration presupposes redemption. “And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering” (Leviticus 8:14). Of course, no person can truly serve the Lord as a Christian worker until first the matter of the salvation of his soul has been settled. The sin question must be settled, and God’s righteousness must become his. **“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him”** (II Corinthians 5:21).

The burnt offering was an essential part of the consecration ceremonies, because consecration involves absolute surrender to God. “And he brought the ram for the burnt offering” (Leviticus 8:18). In the burnt offering the priests were giving God their all. And this is what God demands of every Christian worker. **“Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God”** (Romans 6:13). Every member of our bodies, and every part of our being, as well as all of our earthly possessions must be put on God’s altar as belonging to Him.

The offering of the ram of consecration included putting blood upon the ear, thumb, and toe of the priests as a type of consecrating all the departments of the life of a Christian servant. “And he brought Aaron’s sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet” (Leviticus 8:24).

- A consecrated ear was needed by God’s priests in order to hearken unto God’s Word. **“And the ears of them that hear shall hearken”** (Isaiah 32:3).
- A consecrated hand was needed to render service. **“So they strengthened their hands for this good work”** (Nehemiah 2:18).
- A consecrated foot was needed to maintain a daily walk of holiness. **“I have refrained my feet from every evil way, that I might keep thy word”** (Psalm 119:101).

The offering of the ram of consecration included the ceremony of filling the priests’ hands, which gives us the origin of the Old Testament word for “consecration.” “And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder: and out of the basket of unleavened bread, that was before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder. And he put all upon Aaron’s hands, and upon his sons’ hands, and waved them for a wave offering before the Lord” (Leviticus 8:25-27).

The Hebrew word for “consecration” means “*fullness of hand,*” and was derived from this ceremony of consecrating the priests. The priests extended their empty hands, and Moses as God’s representative, filled their hands with parts of the offering of the ram of consecration. As in the peace offering, all this was waved as a wave offering before the Lord. Our common usage of the word consecration in modern times is not the same as the Old Testament meaning of the word. We speak of “consecrating ourselves.” Rather it should be called “dedicating ourselves.”

Actually, what we dedicate to God, God consecrates. In scriptural consecration there are three distinctions:

- First, separation from sin and the world;
- Second, dedication to the Lord of all we are and have;
- Third, consecration by God, or God filling us with His Holy Spirit.

The anointing of the priests with oil is a type of the fullness of the Spirit for Christian workers. “**And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons’ garments with him; and sanctified Aaron, and his garments, and his sons, and his sons’ garments with him**” (Leviticus 8:30). The antitype of this Old Testament anointing with oil is given in I John 2:27: “**But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no He, and even as it hath taught you, ye shall abide in him.**” Humble believers, who depend upon the Holy Spirit in their Christian service, are taught of Him what to say and what to do that will bear fruit in the lives of others.

At the end of the week of consecration ceremonies, fire from the presence of the Lord consumed the burnt offering; and this typifies revival fire today which is contingent upon consecration of life. The ceremonies of consecration for the priests were repeated every day for seven days, and on the eighth day Aaron offered a series of offerings. Fire from the Holy of Holies burned the burnt offering. “**And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces**” (Leviticus 9:24). The fire consuming the sacrifice was proof that God had accepted the offering of consecration. “**Remember all thy offerings, and accept thy burnt sacrifice**” (Psalm 20:3). Fire is also a symbol of the Holy Spirit, and when He came to the Church at Pentecost there was a visible representation of fire: “**And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost**” (Acts 2:3, 4). The priests could have kindled a fire of their own and not have waited for God’s fire. May we not be satisfied with a “worked-up revival,” but rather pray down a Heaven-sent revival!

The Strange Fire of Nadab and Abihu and Modern Strange Fire (Leviticus 10)

The strange fire of Nadab and Abihu was fire that God commanded not, and is a type of religious practices not based on the Word of God. “**And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded not. And there went out fire from the Lord, and devoured them, and they died before the Lord**” (Leviticus 10:1, 2). This strange fire was fire that the Lord commanded not. These two priests thought they knew better than the Lord, for they failed to follow the Lord’s instructions, which is a very serious matter.

Today we see the counterpart of this in many religious cults whose practices and beliefs are based on other writings than the Bible, which contradict the Word. The prophet Isaiah warned concerning all such teachers: **“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them”** (Isaiah 8:20). Most of these cults have some truth in their teachings, but it is all the more dangerous because it is mixed with error, and as far as being a guide to follow, there is no light on their pathway.

The strange fire of Nadab and Abihu was fire that did not come from the brazen altar; therefore, it is a type of failing to worship God on the ground of the shed blood of Christ. Specific instruction was given the priests regarding the burning of incense upon the golden altar of incense. In Leviticus 16:12 we read: **“And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense.”** The fire used in burning the incense had to come from the brazen altar where atonement was made for sin. This teaches us that blood atonement must be the basis of all true worship.

The New Testament makes this clear. **“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ”** (Ephesians 2:13). Some modern men have gone so far as to leave **“the blood”** out of hymnbooks. But when this sort of thing is done, the worship of such people is in the sight of the Lord **“strange fire.”** It is not true worship at all.

The strange fire of Nadab and Abihu was fire that was not kindled by God, and is a type of failing to pray to God in the name of Jesus. The fire of the Lord was given at the inauguration of the priesthood. **“And there came a fire out from before the Lord, and consumed upon the altar the burnt offering”** (Leviticus 9:24). This fire kindled by the Lord was to be kept burning at all times by the priests. **“The fire shall ever be burning upon the altar; it shall never go out”** (Leviticus 6:13).

The altar of incense is a type of Christian prayer. Our prayer fire must come from off the altar of sacrifice where the merits of Christ are to be seen. Our prayers must be based upon the merit of Christ, therefore, they must be prayed in Jesus' name: **“Whatsoever ye shall ask the Father in my name, he will give it you”** (John 16:23).

The strange fire of Nadab and Abihu was fire that was kindled by themselves, and is a type of attempting to serve the Lord in the energy of the flesh instead of in the power of the Holy Spirit. These priests kindled their own fire instead of using God's fire. The fire that has its origin in God is symbolical of the Holy Spirit. All other fire is strange fire. **“So then they that are in the flesh cannot please God”** (Romans 8:8). Any service we render to God in the flesh is displeasing to Him. From God's viewpoint, it is strange fire.

The strange fire of Nadab and Abihu, being a manmade fire, was a type of a “worked-up revival” as a substitute for a “Heaven-sent revival.”

It may be easier to kindle your own fire than to secure God's fire. The fire of God's revival will cost the giving up of sinful ways. Elijah poured water on his sacrifice on Mount Carmel in order that no one could claim that a manmade fire was palmed off as coming from God.

Then when Elijah prayed, fire came from God. **“Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench”** (I Kings 18:38). May we not be satisfied to have counterfeit revivals, when it is possible to have a genuine fire from Heaven!

The strange fire of Nadab and Abihu was fire that violated the sanctity and glory of God, and is therefore a type of magnifying the love of God at the expense of the holiness of God. “Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified” (Leviticus 10:3). God’s fire is also a type of His holiness.

Many say, God is too good to damn anyone. It is true that God is love, but it is also true that God is holy, and as such He must punish sin. He loves the sinner, but He hates his sin. A holy God must punish sin. Let us not talk about the love of God and forget at the same time about the holiness of God. Both attributes of the Lord are essential attributes.

**Leprosy,
A Type of Sin
(Leviticus 13-14)**

Anyone suspected of having leprosy was carefully examined by the priest, and if it was declared to be leprosy, the leper was put outside the camp; and this illustrates the need for the principle of separation from sinners and right companionships for the young, because sin is so terribly contagious. “And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be” (Leviticus 13:45, 46). Here the principle of quarantine was invoked. And there needs to be a quarantine against sin, especially for our young people today. The apostle has given us a worthwhile statement when he says: **“Be not deceived: evil communications corrupt good manners”** (I Corinthians 15:33). Of course a complete quarantine is impossible, but the principle should be observed as far as it is possible. Let the children of Christian parents associate as much as possible with other children of Christian parents. Let our young people have as much as possible of their social life in connection with church activities.

The separation of the leper from society unless he was cleansed illustrates the necessity of banning unrepentant sinners from Heaven. No one thinks of objecting to modern quarantine laws regarding contagious diseases, but certain people criticize God for using the quarantine principle in barring sinners from Heaven. But if unrepentant sinners were to be allowed in Heaven, then Heaven would cease to be Heaven. “And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life” (Revelation 21:27).

The man whose leprosy covered all his skin was pronounced clean; and so the sinner who recognizes his utter sinfulness and unworthiness is ready to be pronounced clean by Jesus his Saviour.

“And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, wheresoever the priest looketh; then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean” (Leviticus 13:12, 13). This seemed like a strange provision, but it does illustrate the stage when a sinner is ready to be saved. When a sinner boasts of his own goodness, he is farthest away from being ready for salvation. But when he gets to the place where he feels his own utter unworthiness and exceeding sinfulness, then he is close to being saved. In Luke 18:13: **“The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a [lit., the] sinner.”**

When a garment was suspected of having leprosy in it, it was washed and then examined after seven days by the priest; and thus we should be willing for our habits to be examined by the Lord. “Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more: and the priest shall look on the plague, after that it is washed” (Leviticus 13:54, 55). The garment was to be thoroughly examined by the priest as God’s representative. As Christians we should be as willing for our lives and habits to be examined by God’s all-seeing eye as the Jew was for his clothes to be examined by the priest. We need to pray the prayer of the psalmist every day:

“Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting” (Psalm 139:23, 24).

When it was determined that leprosy was actually in a garment, that garment was to be burned immediately: and so when a habit is discovered to be sinful, it must be given up right away. **“He shall therefore burn that garment, whether warp or woof, in woolen or in linen, or anything of skin, wherein the plague is: for it is fretting leprosy; it shall be burnt in the fire”** (Leviticus 13:52).

There was to be no hesitation as to what to do with the contagious clothing, it was to be burned. And when a Christian discovers something evil in his life, he should treat that evil as the Israelite treated a leprous garment. **“Abhor that which is evil”** (Romans 12:9). Hate it, and give it up!

Leprous stones in a house were to be removed before the whole house was infected; and so we should watch carefully the beginnings of sin in our home and deal severely therewith. **“Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city”** (Leviticus 14:40). The owner had to be willing to sacrifice certain stones in order to save his whole house. In our homes sin has a way of growing from very small beginnings to the place where everything is infected with it. **“Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death”** (James 1:15).

If we leave the leprosy of sin undealt with, it will certainly grow until it ends in death. Watch therefore the small beginnings of sin in the home, and deal vigorously with them.

If nothing else succeeded in getting rid of the leprosy in a house, then the building was to be destroyed; and similarly our houses or anything enjoyed by our family must be sacrificed, if necessary, rather than allow sin to go on unchecked. “**And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place**” (Leviticus 14:45). If the character or location of our house causes our children to sin, we had better sacrifice our house rather than the welfare of the children. The houses in the city of Sodom were located in a city of terrible sin, and all righteous people were urged to flee from the place because God was to destroy the city. “**And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city**” (Genesis 19:14). Lot’s sons-in-law heeded not Lot’s warning, and so perished along with their houses in the wicked city. Oh, that parents would realize the importance of putting the eternal welfare of the family above every other consideration!

The ceremonies conducted by the priest outside the camp for the leper that had been pronounced clean are a type of assurance of cleansing given the forgiven sinner. The priest took two birds which were probably sparrows, a stick of cedar wood, some scarlet, and hyssop (Leviticus 14:4). The priest killed one bird in an earthen vessel over running water (v. 5). The death of the bird is a type of the death of Christ. The earthen vessel is a type of the humanity of Christ. Running water is a type of the Holy Spirit. The live bird together with scarlet and hyssop attached to a stick of cedar wood were dipped in the blood of the slain bird (v. 6). The blood of the bird was sprinkled on the cleansed leper seven times, and he was pronounced clean, and the living bird was set free into the open field (v. 7). Thus the cleansed leper had a threefold assurance of being accepted.

First, he had assurance by the sprinkled blood.

Second, he had assurance by the word of the priest who pronounced him clean.

Third, he had assurance by the live bird let loose.

So the person who accepts Christ has a threefold assurance.

First, he has assurance by the blood of Jesus: “**Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience**” (Hebrews 10:22).

Second, he has assurance by the Word of God: “**These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life**” (I John 5:13).

Third, he has assurance by the resurrection of Christ: “**Who was delivered for our offenses, and was raised again for our justification**” (Romans 4:25).

The ceremonies performed by the cleansed leper are a type of the confession of Christ by the forgiven sinner. In Leviticus 14:8 the cleansed leper was to wash himself and his clothes outside the camp as a confession to the priest of his cleansing. Then he was to enter the camp but remain outside his own tent for seven days.

There are some duties that are not to be entered into immediately after conversion. Paul said a bishop was not to be a novice (I Timothy 3:6). In Leviticus 14:9, it states that on the seventh day he shall wash himself and his clothes inside the camp as a testimony to the congregation of his cleansing. All this typifies the believer's confession of Christ.

First, he should confess Christ in baptism before the Church.

Then he should confess Christ by lip and by life before the world. **“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven”** (Matthew 10:32, 33).

The offerings made by the priest on behalf of the cleansed leper at the Tabernacle are a type of the cleansing and consecration of the sinner saved by Christ. The trespass and sin offerings pictured atonement for sin, and restitution to fellowship with God's people (Leviticus 14:10-20). The burnt and meal offerings pictured consecrating the person and life-work. Following this was an interesting ceremony similar to a ceremony of the priests' consecration. First blood and then oil was applied to the ear, thumb, and toe of the cleansed leper (Leviticus 14:14, 17). This pictured cleansing and consecration of the life, the ear symbolizing the devotional life, the thumb symbolizing the service, and the toe symbolizing the daily walk. All of these departments of life are cleansed by the blood of Christ, and consecrated by the oil of the Holy Spirit.

The Day of Atonement, A Picture of Atonement for and Removal of Sins (Leviticus 16)

The Day of Atonement was an annual day for the “covering over” of the sins of Israel, looking forward to the cross where sins were done away. **“And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year”** (Leviticus 16:34). The word atonement means “covering over.” Those sins were “covered over,” but were not actually done away with except in type until Christ dealt with them on the cross. **“But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins”** (Hebrews 10:3, 4). **“For by one offering he [i.e.], Christ hath perfected forever them that are sanctified”** (Hebrews 10:14).

For the main duties of the Day of Atonement, Aaron as high priest put on white linen garments of humiliation instead of the customary and very beautiful high priest's robe; and this typifies Christ's first coming in humiliation to make reconciliation for the sins of the people. **“He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen miter shall he be attired: these are holy garments; therefore shall he wash his flesh in water and so put them on”** (Leviticus 16:4). This simple linen garment was in striking contrast to the regular high priest's robe which is described in Exodus 28 and 39. (See section under “Types in Exodus”). On the Day of Atonement the high priest was dressed in a robe of humility. This was a type of Christ in His first coming to earth which was in humility.

“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross” (Philippians 2:8). His humility at this coming saw its climax in His death on the cross. **“Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people”**(Hebrews 2:17).

Aaron as high priest had to make atonement for himself and his family before he could make atonement for Israel; but Jesus is our perfect High Priest and is author of eternal salvation. **“And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house”** (Leviticus 16:6). Hebrews 5:3 refers to this: **“And by reason hereof he [i.e.], Aaron ought, as for the people, so also for himself, to offer for sins.”** But Christ needed no offering for himself. **“And being made perfect, he became the author of eternal salvation unto all them that obey him”** (Hebrews 5:9).

Lots were cast by Aaron upon two goats, and one of them was slain to make atonement, and the other became the scapegoat, both together serving as one offering, which was fulfilled in Christ. **“And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering”** (Leviticus 16:5). These two goats comprised but one offering, although each pictured a different phase of truth. **“And Aaron shall bring the goat upon which the Lord’s lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness”** (Leviticus 16:9, 10). The word scapegoat means *“entire removal.”* Hebrews 9:26 gives us Christ’s double fulfillment of the two goats: **“But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.”** **“To put away sin,”** Christ fulfilled the scapegoat. **“By the sacrifice of himself,”** Christ fulfilled the goat that was slain.

The blood of the sacrificed goat was sprinkled upon and before the mercy seat, and on the horns of the altar of incense and brazen altar to make atonement for the people and the Tabernacle; and Christ fulfilled this by His death and entrance into Heaven on our behalf. **“Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness”** (Leviticus 16:15, 16). The blood of this goat was sprinkled on and in front of the mercy seat, on the horns of the altar of incense, and on the horns of the brazen altar. This atoned for the Tabernacle itself and for the sins of Israel herself. Hebrews 9:23, 24 tells of the fulfillment of this under the new covenant: **“It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.”** Christ’s blood was taken to Heaven there to make atonement for us.

*The sins of Israel were confessed over the head of the scapegoat, and he was led away into the wilderness and let go; and this is a picture of the forgiveness of our sins through Christ. “**And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness**” (Leviticus 16:21).*

This was a graphic way of picturing the removal of all their sins. Psalm 103:12 pictures it thus: “**As far as the east is from the west, so far hath he removed our transgressions from us.**” And John the Baptist must have thought in terms of the scapegoat when he said of Jesus: “**Behold the Lamb of God, which taketh away [lit., beareth away] the sin of the world**” (John 1:29).

*After the high priest sent the scapegoat away, he went into the sanctuary and took off his garments of humiliation, and then clothed himself with his beautiful robes of the priesthood and came out and appeared in his glory to the congregation; and similarly Jesus, after His atoning death on Calvary’s cross, ascended to Heaven from whence He will come back to this earth robed in glory. “**And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there, and he shall wash his flesh with water in the holy place, and put on his garments, and come forth**” (Leviticus 16:23, 24).*

These actions of the high priest on the Day of Atonement are beautifully typical of Christ. After Christ, having come to earth in the humble robes of humanity, had atoned for our sins on Calvary, He entered the sanctuary of Heaven, from whence He will one day come forth and return to earth to appear in His robes of glory. “**And they shall see the Son of man coming in the clouds of heaven with power and great glory**” (Matthew 24:30).

*Only those Israelites, who in true humility and repentance for their sins afflicted their souls, enjoyed the forgiveness which the high priest’s ministrations on the Day of Atonement secured for them; and even so, only those who repent of their sins today can secure the forgiveness which Christ’s death made possible. “**And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: for on that day shall the priest make an atonement for you to cleanse you, that ye may be clean from all your sins before the Lord**” (Leviticus 16:29, 30).*

The priest was to make atonement on this day for Israel, but Israel must needs afflict her soul and be in the spirit of true penitence. Thus Jesus has already made atonement for us, but it will do us no good unless we repent of our sins and trust His death. “**But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out**” (Acts 3:18, 19).

**The Feasts of Israel,
Types of Special Events and Blessings
From the Cross to the Second Advent
(Leviticus 23)**

All the Jewish men and boys were required to go up to Jerusalem three times in the year for the feasts of the Lord, and a special promise of protection for their homes was given them; and even so, divine provision is promised Christians who put God first in their lives. “Thrice in the year shall all your men children appear before the Lord God, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year” (Exodus 34:23, 24). There were seven feasts of Israel: Passover, Unleavened Bread, Firstfruits, Pentecost, Trumpets, Day of Atonement, and Tabernacles.

These seven feasts were sometimes listed as three feasts instead of seven: As thus listed they were Passover, Pentecost, and Tabernacles. The Unleavened Bread, and Firstfruits followed immediately upon the Passover in the first month of the year. Then Pentecost came in the third month. And Trumpets and Day of Atonement came earlier in the same month as Tabernacles which was the seventh month. Thus we see that three trips to Jerusalem would enable them to take in all the feasts. And we have seen that while the men were all away from their homes to celebrate these feasts, God promised to take care of their property, that there would be no invasion or seizure of lands at that time of year. Thus the Lord promises to take care of every child of God who puts God first in his life. **“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you”** (Matthew 16:33).

The feasts of Israel were holy gatherings appointed by the Lord, and those who kept these appointments received God’s blessing; even as Christians should not forsake the assembling of themselves together. “Speak unto the children of Israel, and say unto them, Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts” (Leviticus 23:2). The word feasts means “appointed seasons,” or “appointed meetings.” They are sometimes called “festivals.”

The expression holy convocation means “*holy assembly.*” When Israel went to Jerusalem for this purpose, they were meeting an appointment by the Lord. Today church gatherings should be considered in the same light. They are appointments by the Lord to meet with His people. **“Not forsaking the assembling of ourselves together, as the manner of some is”** (Hebrews 10:25).

The three sacred gathering times of year, when feasts of the Lord were celebrated, were connected with harvest time in Israel, and emphasized recognition of divine favor and thanksgiving; and this reminds us that American Christians need a Thanksgiving Day more often than once a year.

At the time of their first pilgrimage to Jerusalem, they took with them **“a sheaf of the firstfruits”** of their harvest. This was barley harvest (cf. Leviticus 23:10).

At the time of their second pilgrimage they presented “**two wave loaves**” of bread made from “**fine flour**.” This was wheat harvest (cf. Leviticus 23:17).

The time of the third pilgrimage was after they had “**gathered in the fruit of the land**.” This was grape, fig, and olive harvest (cf. Leviticus 23:39). Barley harvest came in April and May; wheat harvest came in May and June; and fruit harvest came at the end of summer.

Rain in Palestine comes as follows: the “**former rain**” comes at the end of October or first of November. The winter rains come in December, January, and February. The “**latter rain**” comes in March and April. Usually Passover would come at the beginning of the dry season, and Feast of Tabernacles would come toward the end of the dry season. At these feasts at Jerusalem the Israelites would live in tents on the mountains around the city, or else in the open air, or in guest chambers. The spirit of thanksgiving was prominent at these gathering times. And surely we need this spirit in our gatherings today. Paul said: “**In everything give thanks: for this is the will of God in Christ Jesus concerning you.**”

*The ecclesiastical calendar for the Jews of the Old Testament began with Passover month as the first month of the year, and had its climax in the seventh month at the Feast of Tabernacles; whereas modern Jews have their New Years Day on the first day of the seventh month with the Feast of Trumpets; but when they go back to the Bible order of procedure and put Passover with its New Testament application first on their calendar, then they can expect God's blessing upon them as a nation. God's order of events is specified in Leviticus 23:5: “**In the fourteenth day of the first month at even is the Lord's passover.**” This is the Old Testament regulation. In Ezekiel's prediction regarding events connected with Christ's second coming and God's future blessing of Israel, we read: “**In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten**” (Ezekiel 45:21).*

Thus in that day the Jews will forsake their present calendar of events and go back to the order of the Old Testament calendar. And in that day they will give the Passover feast its New Testament application. “**Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us**” (I Corinthians 5:7).

*On the second day of the Feast of Unleavened Bread, the Israelites were to bring a sheaf from their barley harvest as firstfruits of the coming harvest, and it was to be waved by the priest before the Lord as a wave offering; and Christ fulfilled this type when He rose from the dead and became the first person to receive a resurrection body. “**When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you**” (Leviticus 23:10, 11). The firstfruits were a promise of the coming crop.*

The apostle Paul used the idea of the firstfruits as a type of the resurrection of Christ. “**But now is Christ risen from the dead, and become the firstfruits of them that slept**” (I Corinthians 15:20). Christ's resurrection is a guarantee of the resurrection of all who believe in Him. Their resurrection bodies will be like His resurrection body. His resurrection is the firstfruits of all who sleep in Him now.

The Feast of Pentecost came fifty days after Passover, and the first two loaves of bread made from the new grain harvest of wheat were offered to the Lord; and this was fulfilled in the first great harvest of souls which resulted from the giving of the Holy Spirit to the Church at Pentecost. “And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat [meal] offering unto the Lord” (Leviticus 23:15, 16). We are familiar with the fulfillment of the type in Acts 2:1, 3: “And when the day of Pentecost was fully come, they were all with one accord in one place . . . And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.”

After Peter’s sermon, Acts 2:41 tells the result: “**The same day there were added unto them about three thousands souls.**” The New Testament word Pentecost means “*fiftieth*.” It is the New Testament word for the feast, which came fifty days after passover. The Pentecost experience of Acts 2 came fifty days after Calvary.

The Old Testament words for the feast are:

- (1) Feast of Weeks (Exodus 34:22). It was called thus because it was seven complete weeks or fifty days after Passover.
- (2) Feast of Harvest (Exodus 23:16). It was given this title because it came at the end of wheat harvest.
- (3) Day of firstfruits (Numbers 28:6; Leviticus 23:17). It was termed thus because the first loaves of bread made from the new crop of wheat were offered to the Lord. The two loaves suggest Jews and Gentiles in the Church. God wants the firstfruits and not the leftovers.

*The blowing of the trumpet (Shofar) at the Feast of Trumpets was to usher in the seventh month which came as the climax of the sacred year; and this is a type of the trumpet sound when Christ shall come to rapture His Church. “In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord” (Leviticus 23:24, 25). Trumpets were called by the Jews “Shofar” and were made from “rams’ horns.” These trumpets announced the coming events of the seventh month which were the climax of the year’s sacred activities. The Feast of Trumpets came on the first day of the seventh month. It is now called “Rosh Hashanah,” the Jewish New Year. The tenth day of the month was the Day of Atonement. The fifteenth day of the month through the twenty-first day was the feast of the Tabernacles. Paul no doubt had the feast of Trumpets in mind when he predicted the rapture of the Church in I Corinthians 15:52: “**In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.**” The trumpet that sounds when Christ comes in the air will announce the great events of the end time:*

- (1) The rapture of the Church.
- (2) The Tribulation period.
- (3) The millennial reign of Christ.

The Day of Atonement was Israel's annual Day of Cleansing from sin; and is a type of her national conversion to Christ at the end of the Tribulation period just preceding the coming of Christ to reign. **“There shall be a day of atonement: it shall be a holy convocation unto you: and ye shall afflict your souls, and offer an offering made by fire unto the Lord”** (Leviticus 23:27). That the day of Israel's conversion shall be a time of Great Tribulation is indicated in Hosea 5:15-6:1: **“I will go and return to my place, till they acknowledge their offense, and seek my face: in their affliction they will seek me early. Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.”** Paul also tells of that notable day: **“And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob”** (Romans 11:26).

The Feast of Tabernacles was to remind Israel of her redemption from Egypt and her wilderness experience, but it was also her great harvest-home celebration of great joy, and is a type of earth's Golden Age of Christ's reign made possible by His redemption on Calvary. **“And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days . . . Ye shall dwell in booths seven days”** (Leviticus 23:40, 42). The Feast of Tabernacles was to be a time of great rejoicing, and is thus a type of millennial joys when the glorious prophecies of the ancient prophets of Israel concerning Messiah's reign on earth shall be fulfilled. **“And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away”** (Isaiah 35:10).

**The Year of Jubilee,
A Type of Gospel Deliverances and Millennial Blessings
(Leviticus 25)**

The year of jubilee was a fitting climax to the law of the sabbath; and is therefore a type of earth's Golden Age of peace. Every seventh day was a sabbath day of rest. Every seventh year was a sabbath year of rest for the land. **“Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard”** (Leviticus 25:3, 4). When seven sabbatic years had been observed, then came the year of jubilee, the fiftieth year. Thus there were two sabbatic years in succession. **“And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land”** (Leviticus 25:8, 9). As far as the country was concerned the purpose of the year of jubilee was to give rest to the land. And this is a type of the Millennium when earth shall be at peace. **“Their Redeemer is strong; the LORD of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon”** (Jeremiah 50:34). There will be rest from wars in those glorious days to come.

The year of jubilee was a recognition of God's ownership of the land; and is a reminder to Christians that the Lord is owner of all our possessions. "The land shall not be sold forever [in perpetuity]: for the land is mine; for ye are strangers and sojourners with me" (Leviticus 25:23). It was God's property, and He could tell the Israelites what they could and what they could not do with it. Every child of God should realize this truth: that God is Owner of all that we have in our possession. "For all that is in the heaven and in the earth is thine" (I Chronicles 29:11). May we let Him direct as to how we shall use what He has allowed us to have!

The year of jubilee was an expression of dependence upon the providence of God; and similarly Christians need to learn to depend upon God for all their needs. The following Scripture is regarding the sabbatic year, but we must remember that the year of jubilee was another sabbatic year which immediately followed it. "And if ye shall say, What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase. Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat of old fruit until the ninth year; until her fruits come in ye shall eat of the old store" (Leviticus 25:20, 22). "Ye shall eat the increase thereof out of the field" (Leviticus 25:12). That meant they were to make use of what grew of itself. And all in all, they were to trust God that there would be enough to meet their needs. And God never fails to supply all our needs in any situation. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Corinthians 9:8).

The year of jubilee meant release for prisoners and the oppressed, and restoration of lost estates; and Jesus Christ came to accomplish the same results in the spiritual realm. "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof . . . But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession" (Leviticus 25:10, 28).

At the year of jubilee all mortgaged homes were redeemed, and all manslayers and all slaves set free. Jesus Christ came to do the same thing spiritually as the year of jubilee did materially. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it is written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears" (Luke 4:16-21). What he was saying was, "Spiritually speaking, I am the fulfillment of the year of jubilee." Jesus came to proclaim deliverance to the captives of sin; He came to proclaim a spiritual year of jubilee to those in the prison house of sin.

The year of jubilee typifies the Millennium in banishing evils from the land. “And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family” (Leviticus 25:10). As in the year of jubilee so in the Millennium shall these evils be done away with: oppression, injustice, poverty, slavery, unemployment, indebtedness, crime, etc. “But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins” (Isaiah 11:4, 5).

The year of jubilee typifies the Millennium because it will be a time of great rejoicing and blessing. “Blessed is the people that know the joyful [lit, trumpet] sound” (Psalm 89:15). The word jubilee means “the blast of a trumpet.” The year of jubilee was to be a time of great joy and happiness, and everything was done to bring this about. And the same thing will be true of the Millennium when Christ reigns on earth. Joy, praise, and blessing will be manifest everywhere. “Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off” (Isaiah 55:13). “And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands” (Isaiah 65:21, 22).

The practical bearing of the year of jubilee upon the daily conduct of the Jews illustrates the influence of Christ’s near return on our conduct. “According to the number of years after the jubilee thou shalt buy of thy neighbor, and according unto the number of years of the fruits he shall sell unto thee” (Leviticus 25:15). If the next jubilee year was near, then the price would be low. If the next jubilee year was far off, then the price would be high. The nearness of the year of jubilee influenced conduct. Similarly, the nearness of the second coming of Christ ought to influence all our dealings with one another. “Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh” (Matthew 25:13).

~ end of chapter 3 ~

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