

JESUS IN LEVITICUS

FROM SHADOW TO SUBSTANCE



Jesus in the Book of Leviticus

The Gospel in Symbols

A COMPREHENSIVE STUDY GUIDE

Exploring the Christological Fulfillment
of Every Shadow in the Third Book of Moses

*“These are a shadow of things to come,
but the substance is of Christ.”*

— COL. 2:17

Course Handbook

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Lesson 1

The Revelation of Christ in Leviticus

The Holy God and His Way of Access

1.1 The Central Focus of the Bible — Christ the Fulfillment of all Scripture

The whole Bible has one magnificent centre — the Person and Work of Christ. From Genesis to Revelation every line moves toward Him and finds its completion in Him.

“You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. But you are not willing to come to Me that you may have life.”

— JOHN 5:39–40

“Beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.”

— LUKE 24:27

1.1.1 Veil and Vision

When Israel read the Law, a veil lay over their hearts (2 Cor. 3:14–16). They saw the words but not the Word; the form but not the Face. But when the heart turns to Christ, the veil is taken away. Then everything changes:

- The law becomes life.
- The shadow reveals its substance.
- The ritual unveils the Redeemer.

The same Scriptures that once concealed Him now reveal the glory of Christ, the true and living Reality. The Spirit opens the eyes of faith to see beyond the letter into the living Person — *“The letter kills, but the Spirit gives life.”* (2 Cor. 3:6)

1.1.2 The Structure of the Old Testament

The Old Testament is divided into three great sections: Law, Prophets, and Psalms (Writings). Jesus declared that everything written in the Law of Moses, the Prophets, and the Psalms spoke concerning Him.

“All things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me.”

— LUKE 24:44

1.1.3 Christ and the Law

“Do not think that I came to destroy the Law or the Prophets; I did not come to destroy but to fulfill.”

— MATTHEW 5:17–18

The Law revealed God’s holiness and demanded righteousness. Christ fulfilled it by perfect obedience and by offering Himself as the true sacrifice. The Law demanded; Christ delivered. The Law revealed sin; Christ removed it. The Law showed the way; Christ became the Way.

1.1.4 Christ and the Prophets

“The Law and the Prophets were until John; since that time the kingdom of God is preached” (Luke 16:16). *“To Him give all the prophets witness”* (Acts 10:43). Every prophet pointed to Him; Christ came as their fulfillment.

1.1.5 Christ and the Psalms

“All things must be fulfilled ...in the Psalms concerning Me” (Luke 24:44). The Psalms unveil His suffering (Ps. 22), resurrection (Ps. 16), kingship (Ps. 2), and priesthood (Ps. 110). What the Law required, what the Prophets foretold, and what the Psalms expressed—Christ fulfilled completely.

1.1.6 Christ Revealed to the Disciples

“Did not our hearts burn within us while He talked with us on the road?” (Luke 24:32). Every sacrifice, law, song, and prophecy finds meaning only in Christ Himself.

1.1.7 Apostolic Confirmation

Reference	Witness of Fulfillment
Rom. 3:21	“The righteousness of God ...witnessed by the Law and the Prophets.”
Heb. 10:7	“Behold, I have come—In the volume of the book it is written of Me—To do Your will, O God.”
Acts 26:22–23	Paul preached nothing beyond what the Prophets and Moses said.
John 5:46	“If you believed Moses, you would believe Me, for he wrote about Me.”

1.1.8 Summary

The Law shows the holiness of God. The Prophets reveal the purpose of God. The Psalms express the heart of God. All three converge in Christ, the fullness of God.

- In Genesis He is the Seed of the woman (3:15).
- In Exodus the Passover Lamb (12:13).
- In Leviticus our High Priest and Sacrifice.
- In Numbers the lifted Serpent (21:8–9 cf. John 3:14).
- In Deuteronomy the Prophet like Moses (18:15 cf. Acts 3:22).

1.2 Christology and Revelation — Eagle and Keyhole View

“Christology” means the study of the Person and Work of Christ. The Bible may be examined through a keyhole — individual doctrines or events — or viewed from the eagle’s height, perceiving its grand unity in the eternal purpose of God. Without knowing Christ, one cannot truly know God, worship Him, or be transformed by Him. The Bible does not simply reveal facts about Christ — it reveals Christ Himself. God gave us the Scriptures not only to inform our minds but to transform our hearts. The purpose of revelation is relationship. The goal of doctrine is devotion. Unless we know Him, we cannot be changed by Him. Unless we see Him, we cannot follow Him. Unless we abide in Him, we cannot obey or worship Him.

“And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.”

— JOHN 17:3

Knowledge without communion becomes pride. Doctrine without devotion becomes dryness. But when the truth of Christ fills the heart, it produces worship, obedience, and holiness.

Paul said, “*That I may know Him, and the power of His resurrection, and the fellowship of His sufferings.*” (Phil. 3:10)

Every book of the Bible — including Leviticus — is meant to lead us into that kind of knowing. When we study Leviticus, we are not just studying ancient rituals; we are learning what it means to draw near to God through the sacrifice of His Son. The revelation of Christ is the root of all transformation. The more clearly we see Him, the more deeply we are changed into His image.

“We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed

into the same image.”

— 2 CORINTHIANS 3:18

Therefore, when we open this book, let us not seek knowledge alone — let us seek Him. For only those who know Him can truly follow, obey, and worship Him.

Every true revelation of God produces humility. When Isaiah saw the Lord high and lifted up, he cried, “*Woe is me! for I am undone; because I am a man of unclean lips.*” (Isa. 6:5)

When Peter saw the miraculous power of Jesus, he fell at His knees and said, “*Depart from me, for I am a sinful man, O Lord.*” (Luke 5:8)

When John saw the risen Christ in His glory, he said, “*When I saw Him, I fell at His feet as dead.*” (Rev. 1:17)

The closer we come to the Light, the more we see our own unworthiness. Yet in that very moment of brokenness, grace lifts us up. Isaiah was cleansed by a live coal from the altar. Peter was called to become a fisher of men. John was commissioned to write the Revelation. The same Lord who humbles also restores. To see Him truly is to be changed forever.

1.3 The Four Interpretive Principles of Revelation in Leviticus

To enter the riches of Leviticus, four interpretive keys must be held. God revealed truth through shadows, dual realities, divine separation, and layered meaning.

1.3.1 Shadow vs Substance

Scripture calls the Law “*a shadow of good things to come, and not the very image of the things*” (Heb. 10:1). In Leviticus, every sacrifice, priest, and ritual was a shadow pointing to Christ, the Substance — the true and living fulfillment.

A shadow is real but incomplete; it depends on the substance for its form.

Shadow	Substance / Reality
Outline without details	Complete reality
Copy	Original
Temporary	Permanent
Earthly	Heavenly
Depends on reality	Self-existent

“These are a shadow of things to come, but the substance is of Christ.”

— COLOSSIANS 2:17

“The law having a shadow of the good things to come can never make those who approach perfect.”

— HEBREWS 10:1

The shadow teaches; the substance fulfills. The shadow points; the substance provides. The shadow shows the form; the substance gives the life.

1.3.2 Reality of Duality

Two dimensions of reality run side by side — the visible and the invisible. The earthly tabernacle was a copy of the heavenly (Ex. 25:40; Heb. 8:5). The Levitical priests served “*the copy and shadow of the heavenly things.*” Both were real: the visible illustrated the invisible. Believers now live in both realms — on earth yet seated with Christ in heavenly places (Eph. 2:6).

Natural Reality	Pointer / Function	Christ — The Reality	Verse
Clothing	Covers / identity	Christ is our garment — we put on Christ	Gal. 3:27
Family	Belonging / relationship	Christ defines our true family	Matt. 12:50
Land / Ground	Place to walk / live	Walk in Him — He is our place	Col. 2:6
House / Dwelling	Where we live	Christ in us — we in Him	Col. 1:27
Roots / Soil	Stability / nourishment	Rooted in Him — He is our life-source	Col. 2:7
Bread / Food	Nourishment / sustenance	Christ is the true Bread	John 6:32–35
Light	Direction / clarity	Christ is the true Light	John 1:9; 8:12
Vine	Source of fruitfulness	Christ is the true Vine	John 15:1
Water	Cleansing / refreshing	Christ is Living Water	John 4:14
Seat (Seated)	Rest / authority	Seated in Christ — He is our seat	Eph. 2:6

We blame the Jews for missing Christ by clinging to sacrifices; yet many Christians miss Him by clinging to His gifts. They held the shadows and lost the Substance; we hold the gifts and lose the Giver.

Christ is not an addition to life — Christ **is** the Life (Col. 3:4). Everything God gives is a pointer; Christ is the point.

1.3.3 Divine Separation — The Principle of Holiness

From the beginning God divided — light from darkness, land from sea, Israel from the nations, Levites from the tribes, the high priest from the priests (Lev. 20:26). **Separation is the principle of holiness.**

God's Divine Order

Everything begins as common. From the common God divides the clean and unclean; from the clean He chooses what is holy. Common → Clean → Holy → God's presence.

Meanings

Common — ordinary, not yet claimed. **Clean** — fit to approach God. **Unclean** — unfit for His presence (declared so by God's sovereignty, not by moral fault). **Holy** — belonging to God, claimed and filled by Him.

Purity and Sanctification

Purity is freedom from mixture — the inner truth of holiness (Matt. 5:8). Sanctification is the Spirit's work that makes holiness a living reality (Heb. 13:12; John 17:17).

In Leviticus, sanctification was ritual and external; in Christ, it is spiritual and internal.

Fulfilment in Christ

In the Law: the unclean defiled the clean. In Christ: the Holy touches the unclean and makes them clean (Mark 1:41–42). Holiness now flows outward — not separation alone but sanctifying presence.

Summary Truth

Holiness is not merely separation from sin but participation in God's own nature.

1.3.4 Fourfold Meaning of Scripture (PaRDeS)

Level	Meaning	Focus	Example	In Christ
P'shat	Literal sense	Historical	Animal brought (Lev. 1:3)	He obeyed the Law perfectly.
Remez	Hint / type	Prophetic	Lamb → Christ (John 1:29)	He fulfilled every symbol and type.
Drash	Moral lesson	Application	"Be holy" (Lev. 19:2)	He taught the moral heart of the Law.
Sod	Hidden mystery	Spiritual	Veil → Christ's flesh (Heb. 10:19–20)	He revealed the mystery hidden for ages.

"In Him are hidden all the treasures of wisdom and knowledge."

— COLOSSIANS 2:3

1.3.5 Summary of Principles

Principle	Meaning	Fulfilled in Christ
Shadow → Substance	Earthly pattern → Heavenly reality	Col. 2:17
Earthly → Heavenly	Visible mirrors invisible	Heb. 9:11
Division → Holiness	Separation reveals belonging	John 17:17
Fourfold Meaning	Scripture in layers	Col. 2:3

1.4 Understanding the Book of Leviticus Itself

1.4.1 Name and Meaning

English: *Leviticus* = “pertaining to the Levites.” **Hebrew:** וַיְקֹרֶא (*Vayikra*) = “And He called” (Lev. 1:1).

1.4.2 Context and Setting

Location: At the foot of Mount Sinai. **Time:** About one year after the Exodus. The Tabernacle was completed; God speaks from within it.

	Exodus	Leviticus
1	Exodus offers pardon	Leviticus offers purity
2	God's approach to man	Man's approach to God
3	Christ is Savior	Christ is Sanctifier
4	Man's guilt is prominent	Man's defilement is prominent
5	God speaks from the mount	God speaks from the tabernacle
6	Man is made nigh to God	Man is kept nigh to God
7	Ends with God's glory filling the Tabernacle	Begins with God calling man to draw near
8	God dwelling among His people	God teaching His people how to dwell with Him
9	Distance	Fellowship
10	Fear	Access

1.4.3 Position in the Pentateuch

Leviticus is the heart of the Torah — and its heart word is **holiness**.

“You shall be holy, for I the LORD your God am holy.”

— LEVITICUS 19:2

Book	Emphasis	Revelation of Christ
Genesis	Man ruined	Christ is promised
Exodus	Man redeemed	Christ the Deliverer
Leviticus	Man reconciled, worshiping	Christ the Mediator, the priest
Numbers	Man tested — rebellion	Christ the Guide
Deuteronomy	Man instructed, renewed	Christ the Prophet-Teacher

1.4.4 Purpose and Theme

Question: “How can a sinful people dwell in the midst of a holy God?”

Chs 1–16 → **Instruction for Worship** — the way **to** God

Chs 17–27 → **Instruction for Holiness** — the walk **with** God

Access through blood → Fellowship through holiness.

1.4.5 Structure of the Book

Begins with sacrifice and ends with sanctification — the journey from the Cross to Consecration.

1.4.6 Key Verse and Idea

“Be ye holy, for I am holy.” (Lev. 11:44; 19:2; 20:7). **Theme:** Holiness through Atonement.

Section	Chapters	Theme	Christological Focus
1–7	Offerings	How to approach God	Christ our Sacrifice
8–10	Priesthood	Who may approach	Christ our High Priest
11–15	Cleanness	What defiles / purifies	Christ our Cleanser
16	Day of Atonement	Way of access	Christ our Atonement
17–22	Holiness	Walk and service	Christ our Sanctifier
23–25	Feasts / Sabbaths	God's calendar	Christ our Fulfillment
26–27	Covenant / Vows	Outcome of holiness	Christ our Lord and Reward

1.4.7 Spiritual Message

Redemption is not the end but the beginning (Ex. 25:8). Leviticus shows what kind of people can live in God's presence.

"You shall be to Me a kingdom of priests and a holy nation."

— EXODUS 19:6

"You are a chosen generation, a royal priesthood."

— 1 PETER 2:9

Leviticus reveals Christ as our approach, Mediator, and Holiness.

1.4.8 Key to Understanding Leviticus

Read with spiritual eyes: the altar, priest, blood, and feasts all point to Christ — the Lamb, the High Priest, the Sanctuary, the Presence of God.

1.4.9 Summary Reflection

Exodus ends with glory filling the Tabernacle; Leviticus begins with a voice calling from it. God calls not from the mountain of fear but from the tent of fellowship. The message is not "Stay away," but "Come near." The word "come near" defines access to God. Leviticus is precisely about how a sinful people may draw near to a holy God.

The offerings (*qorban*) themselves come from the same root *qr*b, meaning "something brought near." The priesthood's role was to mediate nearness. The sacrifices symbolized approach through substitution and cleansing.

1.5 God's Justice System — The Law and the Sacrifice

Leviticus reveals that God's justice system stands upon two unchanging pillars: **the Law and the Sacrifice**.

The Law declares the standard of God's holiness. The Sacrifice provides the solution for man's sinfulness. Without the Law, sin is unknown; without the Sacrifice, sin is unforgiven. Together they reveal the perfect harmony of righteousness and mercy.

1.5.1 The Law — The Holy Demand

“The soul that sinneth, it shall die” (Ezek. 18:4). *“Cursed is everyone who does not continue in all things written in the book of the law”* (Deut. 27:26; Gal. 3:10). The Law exposes sin but cannot cleanse it; it judges but cannot justify. It reveals God’s absolute holiness and our desperate need for a Redeemer. *“By the law is the knowledge of sin”* (Rom. 3:20).

1.5.2 The Sacrifice — The Merciful Provision

“Without shedding of blood there is no remission” (Heb. 9:22). Where the Law condemns, the Sacrifice intercedes. The altar becomes the meeting place of justice and grace.

“Mercy and truth are met together; righteousness and peace have kissed each other.”

— PSALM 85:10

Every offering in Leviticus declares that: The Law demands death for sin. The Sacrifice offers life through substitution.

1.5.3 The Harmony of Law and Sacrifice in Christ

At the Cross both aspects meet perfectly.

Aspect	Revealed in the Law	Fulfilled in Christ
Justice	The sinner must die (Ezek. 18:4)	“Christ died for our sins.” (1 Cor. 15:3)
Holiness	Requires obedience	“He became obedient unto death.” (Phil. 2:8)
Mercy	Accepts a substitute	“The Lord laid on Him the iniquity of us all.” (Isa. 53:6)
Love	Provides a way back	“God so loved the world that He gave His Son.” (John 3:16)

The Cross is where the Law is satisfied and the Sacrifice is fulfilled. *“Do we then make void the law through faith? God forbid: we establish the law”* (Rom. 3:31).

1.5.4 Summary

The Law demands holiness; the Sacrifice provides it. The Law declares guilt; the Sacrifice removes it. The Law reveals sin; the Sacrifice redeems the sinner. The Law says, “The soul that sinneth shall die.” The Sacrifice answers, “Christ died for the ungodly.” (Rom. 5:6)

Leviticus thus shows both the severity of divine justice and the sweetness of divine mercy — and both meet perfectly in Jesus Christ, *“the Lamb slain from the foundation of the world.”* (Rev. 13:8)

1.6 The Continuity of Redemption — From Eden to Calvary

The sacrifice of Christ is not a new idea but the culmination of one eternal plan.

In Eden, God clothed Adam and Eve with skins — innocent life for guilty life. Abel offered a lamb and found acceptance (Gen. 4:4). Noah built an altar after the flood (Gen. 8:20–21). Abraham offered Isaac but received a ram in his stead (Gen. 22:13). At Passover, Israel was redeemed by the blood of the lamb (Ex. 12:13). At Sinai, blood sealed the covenant (Ex. 24:8). All these anticipated “*the Lamb slain from the foundation of the world.*” (Rev. 13:8)

Old Covenant Shadow	Fulfilment in Christ
Animal sacrifice	Perfect Lamb of God
High priest entering yearly	Christ entered once for all (Heb. 9:12)
Blood on altar	Blood on the Cross
Earthly tabernacle	Heavenly sanctuary

1.7 The Voice from the Tabernacle — A Closing Reflection

Leviticus opens not with thunder and fear but with a call of grace: “*Now the Lord called to Moses*” (Lev. 1:1). God who dwelt in unapproachable light now invites His people to draw near through blood and faith. It is the voice of relationship, not ritual — a God who wants to dwell among His own.

The book that begins with sacrifice ends with sanctification; what begins at the altar ends in communion. So too, our salvation begins at the Cross and finds its goal in a life wholly given to God.

“*You shall be to Me a kingdom of priests and a holy nation.*”

— EXODUS 19:6

“*To Him who loved us and washed us from our sins in His own blood...to Him be glory and dominion forever.*”

— REVELATION 1:5–6

Leviticus is therefore not a book of rituals but a revelation of Christ — the Holy One who calls, cleanses, and communes with His people.

1.7.1 Why So Many Sacrifices?

1. **Typological Progression** — Each offering revealed a distinct truth about Christ.
2. **Pedagogical Purpose** — A visual gospel teaching holiness and substitution.
3. **Protective Purpose** — Prevented Israel from pagan innovation (Deut. 12:30–31).
4. **Prophetic Purpose** — Foreshadowed the once-for-all sacrifice of Christ (Heb. 10:11–12).

Lesson 2

Christ in the Offerings

“Behold! The Lamb of God who takes away the sin of the world!”

— JOHN 1:29

2.1 The Incomprehensible Christ Revealed in the Offerings

When we begin studying the offerings, we must remember that Christ Himself is infinite. His Person cannot be measured, mapped, or mastered. Paul says that even one glory of Christ — His love — has breadth, length, depth, and height (Eph. 3:18). If one attribute of Jesus is beyond human comprehension, how much more the fullness of Christ Himself!

The five offerings are not five separate doctrines, but five windows into the same glorious Person — each revealing one facet of His inexhaustible beauty. All of Scripture shines with glimpses of this vast Christ. Every offering, every servant, every moment in God’s dealings with His people reveals a facet of His glory:

Moses — His forbearance and faithfulness, **David** — His heart after God’s own heart, **Joseph** — His suffering and exaltation, **Aaron** — His priestly intercession, **The five offerings** — the fullness of His redeeming love.

Each offering unveils one dimension of His infinite Person — the **breadth** of His fellowship, the **length** of His obedience, the **depth** of His suffering, and the **height** of His devotion to the Father. No single type can contain Him; yet together they trace the contours of His perfect, completed Cross. Every offering is a facet of Jesus’ one perfect sacrifice.

2.1.1 God’s Order and Man’s Order

To God, everything begins with His Son. He first beholds the perfect obedience of Christ, the Finished Work offered up to Him as a sweet aroma. Therefore, in God’s order, the path begins with Christ’s perfection and ends in fellowship, because He sees us in His Son, already accepted.

To man, the journey begins elsewhere. We start with our sin, guilt, and distance. Only then do we move toward the altar, toward cleansing and acceptance. So in man’s order, the path begins with sin and ends in peace, because we travel from guilt to grace.

Thus Scripture presents both orders side by side:

- God begins with the Burnt Offering — Christ’s perfect devotion.
- Man begins with the Sin Offering — our deep need.

One is God’s view from above; the other is man’s experience from below. Both meet in Christ,

where God's satisfaction and man's peace become one.

Though God commanded Israel to circumcise the flesh, His real desire was the circumcision of the heart. The outward act was only a shadow of an inward reality. Likewise, the sacrifices, rituals, washings, and priesthood were never ends in themselves — they pointed to deeper spiritual truths. Every external command anticipated its inner fulfilment in Christ: the true circumcision, the perfect sacrifice, the final cleansing, and the eternal Priesthood. What the law required outwardly, God intended inwardly — and Christ completes it fully.

2.2 Introduction to the Five Sacrifices

The five offerings together give a complete picture of Christ — His Person and His Work. Each offering reveals one facet of His glory.

2.3 Important Deeper Truths

No	Key Truth	Meaning in Leviticus	Fulfilled in Christ
1	God provides the sacrifice	God chose the offering	Christ is God's Lamb
2	God's holiness never changes	Only holy offerings accepted	Christ alone perfect
3	True sacrifice must be willing	Animals came unwillingly	Christ gave Himself freely
4	Fire shows judgment	Fire never went out	Christ bore full judgment
5	Fat belongs only to God	Richest part for God	Christ's heart delighted God
6	Blood meets God first	Applied first to altar	Cross satisfied God first
7	No leaven	No corruption allowed	Christ is sinless
8	Salt = covenant	Salt in every offering	Christ's covenant eternal
9	Ashes = finished work	Nothing left to burn	"It is finished."
10	Goal is fellowship	Shared meal offering	Christ brings communion

2.4 Sacrificial Animals

All point to the One who fulfills them all:

"Worthy is the Lamb who was slain."

— REVELATION 5:12

Aspect	Type in the Old Testament	Antitype Fulfilled in Christ	Key References
1. Nature of Sin	Sins of Ignorance (<i>shegāgāh</i>) — failures, mistakes, weaknesses	Christ cleanses the conscience, removing both the act and the stain	Lev. 4; Num. 15:27–28; Heb. 9:14
	Presumptuous Sins (“with a high hand”) — deliberate, defiant rebellion	Christ shows mercy to repentant rebels; His blood reaches beyond the Law’s limits	Num. 15:30–31; Acts 9; Heb. 7:25
2. Provision under the Law	Sin offering provided; forgiveness pronounced	Christ’s blood provides complete forgiveness and inward cleansing	Lev. 4:20, 26, 31; Heb. 9:14
	No sacrifice provided; offender “cut off”	Christ receives even high-handed sinners who repent (e.g., David, Paul)	Num. 15:30–31; Ps. 51:1–4
3. OT Outcome	Forgiveness and restored access	Full cleansing: “purge your conscience”	Lev. 4; Heb. 9:14
	No remedy; judgment and exclusion	Grace extended: “He is able to save to the uttermost”	Heb. 7:25

2.5 Sins of Ignorance and Presumption

Sins of Ignorance vs. Presumptuous Sins — Type and Antitype

The Law forgave only sins of ignorance, but the blood of Christ cleanses both — our weaknesses and our rebellions — bringing grace where the Law could only condemn.

2.6 Why These Animals?

Christ-centered reasons God chose these five animals:

Animal	Characteristic	Christ Typified
Bull / Ox	Strength, patient labor	Christ the tireless Servant
Sheep / Lamb	Meekness, submission	Christ the Lamb led to slaughter
Goat	Sin-bearer	Christ made sin for us
Dove / Pigeon	Purity, mourning	Christ’s innocence and sorrow
Fine Flour	Evenness, no unevenness	Christ’s perfect humanity

Verb	Meaning	Location	Symbolism	Fulfilled in Christ
רָאַתֶּךְ (qāṭar)	To rise as incense	On the altar	Acceptance and fragrance	“A sweet-smelling aroma” (Eph. 5:2)
שָׁרֵפָה (śāraph)	To burn in judgment	Outside the camp	Rejection and curse-bearing	“Suffered outside the gate” (Heb. 13:12)

2.7 Outside the Camp

“Outside the Camp” and the Two Hebrew Words for “Burn.” Leviticus uses two different Hebrew verbs for “burn,” and each carries a distinct spiritual meaning. One speaks of God’s delight, the other of God’s judgment — and both meet in Christ at the Cross.

Why it matters:

- *qāṭar* = God’s delight in Christ’s obedience
- *śāraph* = God’s judgment on sin placed on Christ

At Calvary, the fragrance of His obedience and the fire of judgment met in one place. At the Cross, Christ was both the fragrant offering on the altar and the judged sacrifice outside the camp.

2.8 The Grain Offering

#	Symbol	Meaning	Fulfilled in Christ	References
1	Bloodless Offering	Deals not with sin but with perfection of life	Christ’s flawless humanity	Heb. 7:26
2	Fine Flour	Perfect balance; no unevenness	Perfectly balanced character	John 1:14
3	Oil Mixed In	Spirit within from conception	Conceived by the Holy Spirit	Matt. 1:20
4	Oil Poured On	Anointing for service	Anointed at baptism for ministry	Matt. 3:16–17
5	Frankincense	Fragrance entirely for God	Father’s delight in Christ’s inner life	Lev. 2:2
6	No Leaven	No corruption; no sin	Christ without sin or decay	1 Cor. 5:7–8
7	No Honey	No human sentimentality	Divine love, not natural sweetness	Lev. 2:11
8	Salt	Purity; covenant permanence	Words seasoned with pure grace	Lev. 2:13
9	Part for God, Part for Priests	God delights; believers feed on Christ	We partake of His perfections	Lev. 2:3
10	Beside the Burnt Offering	Life and sacrifice together	Perfect life qualifies the perfect sacrifice	Lev. 2:1

The Grain Offering reveals the inward beauty of Christ — Spirit-conceived, Spirit-filled, sinless, fragrant to God, and nourishment to His people.

2.8.1 Home Preparation of the Grain Offering

Preparation Method	Meaning in the Offering	Fulfilled in Christ	References
1. Oven-baked cakes	Hidden, interior suffering; heat applied out of public view	Christ's inward, unseen sufferings known only to the Father	Lev. 2:4; Ps. 22:14
2. Pan-fried cakes	Surface exposed; quick intense heat	Christ's open sufferings before men — public trials, rejection	Lev. 2:5; Isa. 53:3
3. Covered pan / deep vessel	Slow, enclosed heat; pressure from all sides	Christ pressed in Gethsemane; "My soul is exceedingly sorrowful"	Lev. 2:7; Matt. 26:38
4. Prepared at home	Offering required thought, effort, and personal involvement	Christ was formed in the "womb of Mary" — true humanity	Lev. 2:1; Luke 2:40–52
5. Brought voluntarily	Worship originates from the heart, not ritual	Christ's perfect life was offered willingly: "Behold, I come"	Lev. 2:1; Heb. 10:7–9
6. Variety of forms	Many shapes, but one offering	Many expressions of Christ's beauty — yet one perfect life	Lev. 2:4–7; John 1:14

The different ways the Grain Offering was prepared — oven, pan, griddle — reveal the various dimensions of Christ's sufferings and the hidden beauty of His sinless life at home and in public.

2.8.2 Three-fold Glories of the Lord Jesus Christ

The Inward Beauty and Moral Glory of Christ:

The Grain Offering reveals the inward, hidden beauty of Christ — Spirit-conceived, Spirit-filled, sinless, fragrant to God, and nourishment to His people. It was prepared at home before being offered: baked in the oven (hidden heat), cooked on the pan (open, visible heat), or pressed on the griddle (steady, penetrating heat) (Lev. 2:4–7). These preparations symbolize the varied pressures Christ endured — His unseen inward sorrows known only to the Father, His public trials before men, and His deep inward agony in Gethsemane. In every circumstance, the "fine flour" of His character remained perfectly even, perfectly pure, and perfectly fragrant.

His **personal glory** as the eternal Son was veiled, seen only by faith (Matt. 16:16) or by divine unveiling on the mount (Matt. 17:1–9). His **official glory** as the Lord of angels was restrained — He walked in lowliness, though He could have summoned "twelve legions of angels" (Matt. 26:53). But His **moral glory** could never be hidden. He knew when to submit to His mother (Luke 2:51), when to set aside her claims (Luke 8:21; John 2:3–4), and when to honor her unsought at the Cross (John 19:27). This flawless balance is exactly what the fine flour portrays.

His relation to the world was equally perfect. To its temptations, He was a Conqueror, refusing all its attractions. To its pollutions and enmity, He was a Sufferer, grieved by its evil and opposed by its spirit. To its misery, He was a Benefactor, healing, blessing, teaching, feeding, and returning good for evil. Whether hidden in the house, tested in the open, or pressed in deep sorrow, Christ remained the same — the Bread of God, fragrant to the Father and life for His people (John 6:35, 57).

2.9 Manna and the Grain Offering

Aspect	Manna	Grain Offering
Source	From heaven	From the earth (grain)
Picture	Christ from above	Christ in His earthly life
Emphasis	Divine origin	Human perfection
Purpose	Sustenance for the journey	Fragrance for God, food for priests
Fulfillment	“I am the bread from heaven” (John 6:41)	Christ’s perfect humanity

Lesson 3

Christ in the Priesthood

“We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens.”

— HEBREWS 8:1

Aaron's priesthood was temporary and symbolic. Christ's priesthood is eternal and real — the fulfillment of all Levitical shadows. Every act in the consecration of the priests (Leviticus 8) points to the Person and Work of Jesus Christ.

3.1 The Ten Steps of the Priesthood — Type and Antitype

Step (Lev. 8)	Theme	Fulfilled in Christ	Meaning
1. Selection (v.2)	Chosen by God	“You are My Son...a priest forever” (Heb. 5:5–6)	Priesthood is by divine election
2. Approach (v.6)	Brought Near	Christ approached by His own blood (Heb. 9:12)	Only those God brings near can serve
3. Washing (v.6)	Purity	Christ fulfilled all righteousness (Matt. 3:15)	True purity is inward holiness
4. Clothing (v.7)	Righteousness	Clothed in humanity and glory (Isa. 61:10)	His righteousness covers us
5. Anointing (v.12)	Spirit’s Power	Anointed with the Spirit (Luke 4:18)	Spirit empowers priestly work
6. Substitution (v.14)	Sin Offering	Became the sin offering (1 Pet. 2:24)	He bore our guilt
7. Consecration (v.23,30)	Dedication	Perfect obedience in hearing, serving, walking	Fully yielded to the Father
8. Service (v.27)	Ministry	“My food is to do His will” (John 4:34)	His hands filled with redemption
9. Separation (v.30)	Sanctification	“For their sakes I sanctify Myself” (John 17:19)	Set apart for the Father’s mission
10. Participation (v.31)	Communion	“He who eats My flesh abides in Me” (John 6:56)	Fellowship through His offering

Summary: Aaron = the shadow. Christ = the substance. Aaron was chosen, washed, clothed, anointed, consecrated, and fed in the tabernacle. Christ was chosen before the foundation of the world, sinless, Spirit-anointed, consecrated through obedience unto death, and seated in the true tabernacle (Heb. 8:1–2).

3.1.1 The Superiority of Christ's Priesthood — Who He Is

1. **Superior in Person** — He is sinless and divine. (Heb. 7:26–28)
2. **Superior in Order** — “After the order of Melchizedek.” (Heb. 7:17)
3. **Superior in Appointment** — By divine oath, not law. (Heb. 7:21)
4. **Superior in Sympathy** — He understands our weakness. (Heb. 4:15)

Christ is the perfect, eternal, compassionate High Priest.

3.1.2 The Supremacy of Christ's Priesthood — Where and How He Ministers

1. **Supreme in Sanctuary** — Serves in heaven itself. (Heb. 9:24)
2. **Supreme in Sacrifice** — Offered Himself once for all. (Heb. 9:12, 26; 10:10)
3. **Supreme in Covenant** — Mediator of a new and better covenant. (Heb. 8:6–10)
4. **Supreme in Effectiveness** — Perfected forever those who are sanctified. (Heb. 10:14)

3.1.3 The Sufficiency of Christ's Priesthood — What He Accomplishes

1. **For All Sin** — His sacrifice satisfies completely. (Heb. 9:26)
2. **For All Time** — “He ever lives to make intercession.” (Heb. 7:25)
3. **For All Access** — “Boldness to enter the Holiest.” (Heb. 10:19–22)
4. **For All Needs** — “Able to save to the uttermost.” (Heb. 7:25)

3.1.4 Summary Table

Aspect	Levitical Priesthood	Christ's Priesthood
Order	Aaronic (temporary)	Melchizedek (eternal)
Appointment	By law	By divine oath
Character	Sinful men	Sinless Son of God
Sacrifice	Many, repeated	One, perfect, final
Sanctuary	Earthly	Heavenly
Covenant	Old, fading	New, everlasting
Effect	Could not perfect	Perfected forever
Duration	Ends with death	Lives forever
Access	Limited	Open to all believers
Ministry	Shadow	Reality and fulfillment

3.1.5 Devotional Reflection

The priesthood of Aaron ended at the altar; the priesthood of Christ continues at the throne. Every drop of Levitical blood pointed to His Cross. Now every prayer of ours rises through His intercession. He is the Priest who never sleeps, the Advocate who never fails, and the Mediator who never ceases to love.

3.2 The Three Appearances and the Three Eternals (Leviticus 9 and Hebrews 9)

“For Christ has not entered the holy places made with hands...but into heaven itself, now to appear in the presence of God for us.”

— HEBREWS 9:24

After the consecration of the priesthood in Leviticus 8, chapter 9 describes the public inauguration of their ministry. In this chapter, the priest (Aaron) moves through three distinct appearances, each prefiguring the redemptive work of Christ — past, present, and future.

3.2.1 The Three Movements in Leviticus 9

Lev. 9	Scene	Appearance	Fulfilled in Christ (Hebrews 9)
v.7	At the Altar	Appears as the Offeror	“He appeared to put away sin by the sacrifice of Himself.” (Heb. 9:26) — Past
v.23a	In the Tabernacle	Appears before God	“Now to appear in the presence of God for us.” (Heb. 9:24) — Present
v.23b	Before the People	Appears in Public	“He shall appear a second time, apart from sin, unto salvation.” (Heb. 9:28) — Future

Three Appearances = One Complete Redemption

- He **has appeared** — to put away sin (Past)
- He **now appears** — to intercede for us (Present)
- He **shall appear** — to bring full salvation (Future)

3.2.2 The Three Eternals in Hebrews 9

Each appearance of Christ corresponds with an eternal aspect of His priestly work — revealing its perfection and permanence.

Verse	Eternal Truth	Connection
Heb. 9:14 — “Through the eternal Spirit”	Eternal Spirit	Power behind His sacrifice — His past appearing
Heb. 9:12 — “Having obtained eternal redemption”	Eternal Redemption	Result of His heavenly ministry — His present appearing
Heb. 9:15 — “The promise of eternal inheritance”	Eternal Inheritance	Outcome of His return — His future appearing

3.2.3 Summary Chart

3.2.4 Theological Insight

One Priest — Three Appearances — Three Eternals.

In these three appearances, we see the entire span of salvation history:

Time	Christ's Appearance	Eternal Aspect	Leviticus Type	Hebrews
Past	He appeared to put away sin	Eternal Spirit	Lev. 9:7	Heb. 9:26
Present	He appears now for us	Eternal Redemption	Lev. 9:23a	Heb. 9:24
Future	He shall appear apart from sin	Eternal Inheritance	Lev. 9:23b	Heb. 9:28

- **The Cross** — finished work of atonement.
- **The Throne** — ongoing work of intercession.
- **The Cloud** — future work of glorification.

He appeared for our atonement, He appears for our advocacy, He shall appear for our acclamation.

3.2.5 Devotional Reflection

At the altar, He dealt with sin. In heaven, He represents us. Before the world, He will soon return in glory. The Levitical priest could only move from the altar to the tabernacle to the people. But Christ moves from the Cross to the Throne to the Cloud — from Calvary to the Heavenly Sanctuary to His Coming in Glory.

“Even so, come, Lord Jesus.”

— REVELATION 22:20

Lesson 4

Christ in the Day of Atonement

“Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.”

— HEBREWS 9:12

Theme: The once-a-year atonement of Israel is fulfilled in the once-for-all atonement of Christ.

4.1 Introduction: The Pinnacle of Leviticus

Among Exodus’s thirty-nine chapters, Leviticus’s twenty-seven, and the journey through Numbers and Deuteronomy, one chapter rises like the **pinnacle of a holy mountain** — **Leviticus 16**, the Day of Atonement.

If the book of Leviticus is a sanctuary, then chapter 16 is the **Holy of Holies**. If Leviticus is a mountain, then chapter 16 is the **summit**. If Leviticus is a lens, then chapter 16 is its **clearest focus**.

Every law, every offering, every priestly function, every clean-unclean distinction ascends toward this central chapter — the one day when **one man** entered **one place** with **one offering**, for **one nation**, pointing to the final work of **One Perfect Christ** for **all nations**.

4.2 Meaning of “Atonement”

The Hebrew word **כַּפֵּר** (*kāphar*) means “to cover,” “to make reconciliation,” or “to make satisfaction” — the three dimensions of true atonement. It comes from a root meaning “to smear or cover over.” In the Old Testament, sin was *covered* temporarily; in the New Testament, through Christ, sin is *removed* eternally.

4.2.1 Distinction

- **Old Covenant:** Sin covered until Christ (Rom. 3:25 — “God passed over the sins previously committed”).
- **New Covenant:** Sin taken away forever (John 1:29 — “Behold, the Lamb of God who takes away the sin of the world”).

Thus, Leviticus 16 shows the **shadow**, while Hebrews 9–10 shows the **substance**. The blood of bulls and goats could cover sin; only the blood of the Son could cancel it.

4.3 The Central Day in Israel’s Calendar

The Day of Atonement (*יום הכיפורים Yom Kippur*) was the holiest and most solemn day in Israel’s entire year. It occurred on the tenth day of the seventh month (Tishri), following the Feast of Trumpets and preceding the Feast of Tabernacles (Lev. 23:26–32). Unlike other days of feasting and joy, this was a day of affliction, repentance, and cleansing.

- Every Israelite was commanded to “afflict his soul” (Lev. 23:27).
- All work ceased.
- The nation stood still as their high priest entered the Holy of Holies once a year (Heb. 9:7).

It was the only time the veil was passed, the mercy seat approached, and the blood carried within the veil. Everything about the day declared: “Access to God is not open except through blood, and through a mediator.”

4.3.1 Purpose of the Day

- To cleanse the sanctuary from the defilement caused by the sins of the people (Lev. 16:16).
- To reconcile the people to God (v.30).
- To renew fellowship between a holy God and a sinful nation.

In shadow, it anticipated the one eternal atonement accomplished at the Cross.

4.4 The Three Main Participants

4.4.1 The High Priest (Aaron)

- Represented the entire nation before God.
- On that day, he laid aside his golden garments and wore simple white linen (Lev. 16:4), symbolizing humility and purity.
- Type of Christ, who “made Himself of no reputation” and took “the form of a servant” (Phil. 2:7).

Aaron entered the Holy of Holies with fear and trembling; Christ entered heaven itself in triumph and glory.

4.4.2 The Two Goats

- They formed one offering for sin (Lev. 16:5).
- One was slain, the other sent away — two aspects of one atonement:
 - The slain goat: Sin judged before God.
 - The scapegoat: Sin removed from man’s sight.

4.4.3 The People

- They waited outside the sanctuary, depending wholly on the priest’s success.
- Their peace and purity rested on whether the atonement was accepted.
- In Christ, believers are no longer waiting outside but have “boldness to enter the Holiest by the blood of Jesus” (Heb. 10:19).

4.5 Key Actions on the Day

Stage	Action	Reference
1	Preparation of the high priest (washing, linen garments)	16:3–4
2	Sin offering for himself (bull)	16:6
3	Sin offering for the people (two goats)	16:7–10
4	Entrance into the Most Holy Place	16:11–14
5	Sprinkling of blood on the mercy seat	16:15–16
6	Confession over the scapegoat	16:20–22
7	Sending away the scapegoat into the wilderness	16:21–22
8	Burning of the carcasses outside the camp	16:27
9	Completion and rest	16:29–31

4.6 The High Priest as Type of Christ

4.6.1 His Preparation (vv. 3–4)

He washed with water and put on plain linen garments, laying aside his usual robe of glory and beauty. **Typology:** Christ, though divine, laid aside His glory to humble Himself and take the form of a servant (Phil. 2:7–8; John 17:19).

4.6.2 His Personal Sin Offering (v. 6)

Aaron offered a bull for himself — showing that Levitical priests were sinners. Before representing the people, Aaron needed cleansing; Christ, sinless, represents us perfectly.

Contrast: Christ needed no such offering — “He knew no sin” (2 Cor. 5:21; Heb. 7:26–27).

4.6.3 The Slain Goat — Blood Sprinkled (vv. 15–19)

The goat was killed, and its blood was carried within the veil. The blood was sprinkled upon and before the mercy seat — seven times. **Type:** Christ's blood presented before the throne of God in heaven.

“Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all.”

— HEBREWS 9:12

4.6.4 His Entrance within the Veil (vv. 11–14)

He entered the Most Holy Place carrying blood, surrounded by a cloud of incense lest he die. **Typology:** Christ entered “into heaven itself, now to appear in the presence of God for us” (Heb. 9:24).

4.6.5 The Two Goats: Dual Aspect of Atonement

Two goats were taken for one sin offering (16:5) — not two sacrifices but two halves of one act.

Goat	Action	Meaning	Fulfillment in Christ
The slain goat	Blood sprinkled on the mercy seat	Propitiation — satisfaction of God's justice	“God set forth Christ as a propitiation” (Rom. 3:25)
The scapegoat (<i>רָאשֵׂעַ ‘Azāzēl</i>)	Bearing confessed sins into the wilderness	Expiation — removal of sin from the people	“The Lamb of God who takes away the sin of the world” (John 1:29)

Thus one goat represents Godward satisfaction, the other manward removal — both fulfilled in the Cross.

4.6.6 The Blood Sprinkled Seven Times

“He shall sprinkle it upon the mercy seat and before the mercy seat seven times.” (Lev. 16:14)
Seven signifies completion. Every drop testified that atonement was fully accomplished.

“He entered once for all into the holy places...by means of His own blood, thus securing eternal redemption.”

— HEBREWS 9:12

4.6.7 The Scapegoat Sent Away

Aaron laid both hands on the live goat, confessing all the sins of Israel. The goat was sent away into a desolate land, symbolically carrying their guilt far from them.

Fulfilment:

“As far as the east is from the west, so far has He removed our transgressions from us.”

— PSALM 103:12

“He bore our sins in His own body on the tree.” (1 Pet. 2:24)

Spiritual meaning: The first goat satisfies divine justice. The second removes human guilt. Together they portray the twofold result of Calvary: forgiveness before God and cleansing of conscience.

4.6.8 The Burning Outside the Camp

“The bull and the goat whose blood was brought in to make atonement...shall be burned outside the camp.” (16:27)

This points directly to Hebrews 13:11–12: “Jesus also suffered outside the gate in order to sanctify the people through His own blood.”

The burning outside symbolizes rejection, shame, and complete consumption of sin — all borne by Christ on the Cross.

4.6.9 The Sabbath of Rest

The day concluded with absolute rest (16:29–31). Israel was commanded to do no work, for atonement was entirely the priest’s task.

Typologically, salvation is by grace alone: “He sat down” (Heb. 10:12). “We who have believed enter into rest” (Heb. 4:3).

4.7 The Annual vs. the Eternal

Contrast	Day of Atonement	Christ’s Atonement
Frequency	Every year	Once for all (Heb. 9:26)
Priest	Many, mortal	One, eternal
Blood	Of animals	Of Christ
Sanctuary	Earthly, symbolic	Heavenly, real
Result	Temporary covering	Eternal redemption
Access	Restricted	Open to all believers
Memory of sin	Continual	Sin remembered no more (Heb. 10:17)

Thus, Leviticus 16 prefigures Hebrews 9–10: the same structure, but fulfilled by a sinless, immortal High Priest.

4.8 The Mercy Seat and the Cross

The כְּפֹרֶת (*kappōret*, mercy seat) was the golden lid covering the ark of the covenant, overshadowed by cherubim. Beneath lay the tablets of the law — God's righteous standard; above hovered His glory. Only when blood was sprinkled did judgment and mercy meet.

"Righteousness and peace have kissed each other."

— PSALM 85:10

*"Whom God put forward as a propitiation (*hilastērion*) by His blood."*

— ROMANS 3:25

At the Cross, the blood of Christ satisfied the law beneath and revealed the glory above. The place of judgment became the throne of grace.

4.9 Doctrinal Synthesis

1. **Substitution** — The innocent died for the guilty (the slain goat).
2. **Identification** — The sins were confessed and transferred (the scapegoat).
3. **Propitiation** — God's holiness satisfied by blood on the mercy seat.
4. **Expiation** — Sin removed and remembered no more.
5. **Access** — The veil opened; believers enter boldly (Heb. 10:19–22).
6. **Intercession** — Christ now appears for us continually.
7. **Rest** — The finished work invites faith, not labor.

"By one offering He has perfected forever those who are being sanctified."

— HEBREWS 10:14

4.10 Chart: The Levitical Day and the Cross

Levitical Element	Meaning	Fulfillment in Christ
High Priest	Mediator for Israel	Christ the Great High Priest
Linen garments	Humility	Incarnation
Bull for Aaron	Personal atonement	Sinless priest, no need
Goat for LORD	Propitiation	Christ's sacrificial death
Scapegoat	Expiation	Bearing away sin
Mercy seat	Throne of grace	Cross of Christ
Blood sprinkled	Satisfaction	"It is finished."
Outside burning	Curse borne	"Outside the gate" (Heb. 13:12)
Rest of the day	Finished work	Believers' rest in grace

4.11 Devotional Reflection

When Aaron emerged from the Holy of Holies, the people waited in silent expectation; when he appeared, they rejoiced — the atonement was accepted. Likewise, the disciples saw the risen Christ — proof that God's justice was satisfied.

"When He had made purification for sins, He sat down at the right hand of the Majesty on high."

— HEBREWS 1:3

The Day of Atonement therefore speaks of Calvary (atonement accomplished), the Resurrection (atonement accepted), and the Session (atonement applied).

4.12 Summary Table — The Gospel in the Day of Atonement

Doctrinal Term	Levitical Type	Fulfillment in Christ
Substitution	Slain goat	"The righteous for the unrighteous"
Propitiation	Blood on mercy seat	"Whom God displayed as propitiation"
Expiation	Scapegoat sent away	"Takes away the sin of the world"
Mediation	High priest entering	"One Mediator between God and men"
Intercession	Incense before the veil	"Ever lives to make intercession"
Sanctification	Priestly cleansing	"Sanctified through His own blood"
Reconciliation	Atonement for all	"Peace through the blood of His cross"

The shadow (Leviticus 16) reveals the holiness of God and the distance between God and man. The substance (Hebrews 9) reveals the love of God and the nearness made possible through Christ. The Day of Atonement was a day of fear; Calvary made it a day of access. The High Priest in Israel had to exit; our High Priest never leaves the presence of God.

Lesson 5

Christ in the Laws of Cleansing and Holiness

Theme: “Be holy, for I am holy” — Cleansing and sanctification fulfilled in Christ.

5.1 Introduction: The God Who Separates and Sanctifies

After the atonement of Leviticus 16, the next great section (Leviticus 11–20) unfolds the principle of **holiness** — what it means to live as a cleansed and separated people. Atonement makes access possible; holiness makes fellowship continual.

“For I am the LORD your God: you shall therefore sanctify yourselves, and you shall be holy; for I am holy.”

— LEVITICUS 11:44

This call to holiness is repeated throughout Leviticus (11:44–45; 19:2; 20:7–8). Holiness is not ceremonial isolation but **conformity to God’s character**. All the ceremonial distinctions — foods, diseases, discharges, moral boundaries — were shadows pointing to the **spiritual purity found in Christ**.

Aspect	Leviticus Theme	Fulfillment in Christ
Ceremonial cleansing	External purity	Internal cleansing by His Spirit
Physical separation	Distinction from nations	Separation unto God
Moral holiness	Reflecting God’s character	Christ’s life reproduced in believers

5.2 The Vocabulary of Purity and Sin

These words move from the physical realm to the moral and finally to the spiritual — tracing the same journey from law to grace and from shadow to substance.

Hebrew	Transliteration	Meaning	Reference	Fulfillment
תָּהֹר	<i>tāhôr</i>	Clean, pure	Lev. 11:47	Matt. 5:8 — “Pure in heart”
טְמֵא	<i>tāmē’</i>	Unclean, defiled	Lev. 11:47	Mark 1:40–45 — Cleansing the leper
חַטָּאת	<i>hēt’</i>	Sin / sin-offering	Lev. 4:3	2 Cor. 5:21
קָדֵשׁ	<i>qādaš</i>	To sanctify	Lev. 20:7	John 17:19 — “I sanctify Myself”
נָצַח	<i>nāzāh</i>	To sprinkle	Lev. 14:7	Heb. 12:24 — “Blood of sprinkling”

5.3 Laws of Cleanliness and Uncleanliness (Leviticus 11–15)

The sections from Leviticus 11–15 teach that God’s people must discern between the clean and the unclean in every aspect of life. This does not mean that some animals or conditions were morally sinful; rather, they symbolized spiritual truths.

5.3.1 Clean and Unclean Animals (Leviticus 11)

Category	Criterion	Symbolism	Fulfillment
Land animals	Split hoof + chew the cud	Discernment + meditation	Walk and Word (Ps. 1; Heb. 5:14)
Sea creatures	Fins and scales	Movement and protection	Separation and endurance
Birds	Avoid scavengers	Reject defilement	Purity of mind
Insects	Winged but grounded	Heavenly calling with humility	The life led by the Spirit

Typology: The distinction between clean and unclean points to spiritual discernment — walking according to the Spirit, not the flesh. *“Touch not the unclean thing, and I will receive you.”* (2 Cor. 6:17)

Christological Fulfillment: In Mark 7:18–19, Jesus declared all foods clean, showing that external distinctions had served their symbolic purpose. True cleanliness comes from the heart purified by faith (Acts 15:9).

5.3.2 Purification after Childbirth (Leviticus 12)

Childbirth, though sacred, rendered a woman ceremonially unclean, symbolizing the transmission of sin through human generation (Ps. 51:5). Purification required a sin offering and a burnt offering.

Fulfillment: The Virgin Birth breaks the chain of defilement — *“That holy thing which shall be born of you shall be called the Son of God.”* (Luke 1:35)

Mary herself brought the required offering (Luke 2:22–24), acknowledging that even motherhood stands under redemption.

5.3.3 Laws of Leprosy (Leviticus 13–14)

Leprosy in Scripture is a vivid picture of sin:

- It begins unseen.
- It spreads silently.
- It defiles completely.
- It separates from fellowship.

Element	Levitical Type	Spiritual Truth
Priest's examination	Diagnosis of leprosy	The Word discerns sin
Isolation	Separation from camp	Sin separates from God
Garment and house leprosy	Contamination of environment	Sin corrupts community
Cleansing with blood and water (14:4–7)	Two birds — one slain, one released	Death and resurrection of Christ

“He shall sprinkle upon him that is to be cleansed seven times.” (Lev. 14:7)

Fulfillment: Christ cleanses the leper by touch (Mark 1:40–45), signifying that holiness is contagious in Him, not defilement. In His humanity, He touched corruption without becoming unclean, because He is purity itself.

5.3.4 Bodily Discharges and Impurity (Leviticus 15)

These regulations symbolized that sin flows from within man, defiling even the most intimate parts of life. Jesus interpreted them spiritually:

“What comes out of a man, that defiles him.” (Mark 7:20–23)

Thus Leviticus 15 anticipates the need for inward cleansing — fulfilled in the new birth and sanctification by the Spirit (Titus 3:5).

5.4 The Sanctity of Blood (Leviticus 17)

“For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls.”

— LEVITICUS 17:11

This verse is the theological center of Leviticus. Life belongs to God, and blood — the carrier of life — must be treated as sacred.

Principle	Leviticus	Fulfillment
Life in the blood	Lev. 17:11	“This is My blood of the new covenant” (Matt. 26:28)
Blood prohibited for food	Lev. 17:12	Respect for life’s sacredness
Blood for atonement	Lev. 17:11	“Without shedding of blood is no remission” (Heb. 9:22)

Christ's blood is not a symbol but the very life poured out for redemption. It satisfies justice, cleanses conscience, and consecrates believers (1 Pet. 1:2).

5.5 Moral and Ethical Holiness (Leviticus 18–20)

Chapters 18–20 move from ceremonial purity to moral purity — from the shadow to the substance of holiness.

5.5.1 Prohibitions (Leviticus 18)

Forbidden sexual relations represent moral boundaries rooted in divine order. Israel's holiness was to distinguish them from Egypt and Canaan — symbolic of the world's corruption.

In Christ, holiness is not law-keeping but Spirit-led morality: "*For this is the will of God, your sanctification.*" (1 Thess. 4:3)

5.5.2 Positive Commands (Leviticus 19)

This chapter is sometimes called the Levitical Sermon on the Mount. Its repeated phrase, "*I am the LORD,*" anchors every ethical command in divine character.

Command	Reference	Christ's Fulfillment
Love your neighbor	Lev. 19:18	Matt. 22:39 — "The second is like it."
Honest measures	Lev. 19:35–36	Integrity of Christ
Respect for elders	Lev. 19:32	Honor in the Kingdom
Care for the poor	Lev. 19:9–10	Christ's compassion in action

Principle: True holiness expresses itself in justice, mercy, and love.

5.5.3 Penalties for Sin (Leviticus 20)

The chapter concludes with the penalty for defilement — death or separation — underscoring sin's seriousness.

"You shall therefore be holy to Me, for I the LORD am holy, and have separated you from the peoples, that you should be Mine."

— LEVITICUS 20:26

Christological Fulfillment: Christ bore these penalties in Himself. The holiness demanded by law was fulfilled and imparted through the Spirit's indwelling (Rom. 8:3–4).

Levitical Symbol	Meaning	Fulfilled in Christ
Water	Cleansing	“Born of water and Spirit” (John 3:5)
Blood	Atonement	“The blood of Jesus cleanses from all sin” (1 John 1:7)
Oil	Consecration	“Anointed with the Holy Spirit” (Acts 10:38)
Fire	Purification	“He will baptize with the Holy Spirit and fire” (Matt. 3:11)
Priest’s declaration	Assurance	“Your faith has made you clean” (Mark 5:34)

5.6 Christ the Fulfillment of Cleansing

Cleansing in Leviticus was ritual and repeated; in Christ, it is spiritual and complete. He is both the purifier and the purity itself.

“If the blood of bulls and goats...sanctifies for the purification of the flesh, how much more shall the blood of Christ...cleanse your conscience from dead works to serve the living God.”

— HEBREWS 9:13–14

5.7 Holiness: The Goal of Cleansing

Cleansing leads to consecration; holiness is not a condition we achieve but a relationship we maintain. The refrain “*I am the LORD*” in Leviticus 19 appears fifteen times — God Himself is the measure and motive of holiness.

Stage	Leviticus Pattern	Christological Reality
Cleansing	Removal of defilement	Justification
Consecration	Dedication to God	Sanctification
Communion	Fellowship with God	Union with Christ

Holiness is not isolation from sinners but participation in the divine nature (2 Pet. 1:4).

5.8 The Theology of Separation

The Hebrew root בָּדַל (*badal*) — “to separate” — runs throughout these chapters. God divides to sanctify. He separates light from darkness, Israel from nations, and clean from unclean.

In Christ, this separation becomes inward — the new creation separated from the old.

“Therefore, if anyone is in Christ, he is a new creation.”

— 2 CORINTHIANS 5:17

Separation is not withdrawal from the world but distinction within it — being in the world yet not of it (John 17:15–19).

5.9 Doctrinal Synthesis

1. **Holiness proceeds from atonement.** Cleansing is grounded in sacrifice (Lev. 17:11).
2. **Purity is both positional and practical.** We are made clean in Christ and called to walk clean by the Spirit.
3. **God's holiness defines morality.** Ethics flow from worship.
4. **Christ fulfills both ceremonial and moral law.** He is the true clean One, the purifier of His people.
5. **The indwelling Spirit applies holiness.** What law commanded, grace enables.

"Christ loved the Church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word."

— EPHESIANS 5:25–26

5.10 Closing Meditation

"You shall be holy to Me, for I the LORD am holy, and have separated you from the peoples, that you should be Mine."

— LEVITICUS 20:26

Holiness is not self-made purity but God's ownership expressed in daily life. The God who cleanses also claims. The blood that redeems also sanctifies. In Christ, every barrier — moral, ceremonial, or spiritual — is overcome. He is both the Cleansing Fountain and the Holy Place.

"Having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God."

— 2 CORINTHIANS 7:1

Lesson 6

Christ in the Feasts of the Lord

Theme: The Prophetic Calendar of Redemption — Christ in Every Appointed Time.

6.1 Introduction: God's Calendar of Redemption

Leviticus 23 presents the **Feasts of the Lord** — not Israel's feasts, but **Yahweh's appointed times** (**מִזְבֵּחַ** *mô'ēdîm*). They form the divine blueprint of God's redemptive history — every feast a prophetic picture of **Christ's person and work**.

"These are the appointed feasts of the LORD, holy convocations, which you shall proclaim in their seasons."

— LEVITICUS 23:4

The Hebrew term **מִזְבֵּחַ** (*mô'ēd*) means an **appointed meeting** — the time when heaven and earth meet in fellowship through redemption. Each feast, like a link in a chain, unfolds the **timeline of the Gospel**:

- Passover — Christ's death
- Unleavened Bread — His burial
- Firstfruits — His resurrection
- Pentecost — The Spirit's outpouring
- Trumpets — His return for the Church
- Day of Atonement — Israel's national repentance
- Tabernacles — The Kingdom's fullness

6.2 The Structure of Leviticus 23

Christ's first coming fulfilled the first four feasts; His second coming will fulfill the last three. The gap between Pentecost and Trumpets pictures the **Church Age** — the harvest time.

6.3 The Hebrew Vocabulary of Appointed Times

Section	Feast	Month (Hebrew)	Symbolic Meaning	
I	Sabbath	Weekly	Eternal rest in Christ	
II	Passover	Nisan 14	Redemption by blood	
III	Unleavened Bread	Nisan 15–21	Separation from sin	
IV	Firstfruits	Nisan 17	Resurrection life	
V	Pentecost (Weeks)	Sivan 6	Empowerment by the Spirit	
VI	Trumpets	Tishri 1	Regathering and resurrection	
VII	Day of Atonement	Tishri 10	National repentance	
VIII	Tabernacles	Tishri 15–22	God dwelling with men	
Word	Transliteration	Meaning	Reference	Fulfillment
מֹעֵד	<i>mô'ēd</i>	Appointed time	Lev. 23:2	Gal. 4:4 — “Fullness of time”
הָגֵת	<i>hag</i>	Feast, festival	Lev. 23:6	John 7:37 — “Last day of the feast”
שַׁבָּת	<i>šabbāt</i>	Rest, cessation	Lev. 23:3	Matt. 11:28 — “I will give you rest”
פֶּסְחָה	<i>pesah</i>	Passover	Lev. 23:5	1 Cor. 5:7 — “Christ our Passover”
שָׁבֻעָות	<i>šābu'ōt</i>	Weeks, Pentecost	Lev. 23:15	Acts 2:1 — “Day of Pentecost”
תְּרוּעָה	<i>tērū'āh</i>	Trumpet blast	Lev. 23:24	1 Thess. 4:16 — “Trumpet of God”
סֻכּוֹת	<i>sukkōt</i>	Booths, tabernacles	Lev. 23:34	John 1:14 — “The Word tabernacled”

6.4 The Feast of the Sabbath (Leviticus 23:1–3)

The weekly Sabbath was the foundation of all feasts — a continual reminder that rest is found only in the Creator and Redeemer.

Symbol	Meaning	Fulfillment
Cessation of work	God's finished creation	Christ's finished redemption (John 19:30)
Seventh day	Completion	Eternal rest (Heb. 4:9–10)

“Come unto Me...and I will give you rest.”

— MATTHEW 11:28

Christ is the Sabbath Person — rest for the weary soul.

6.5 The Feast of Passover (Leviticus 23:4–5)

Hebrew: פֶּסְחָה (*Pesah*) — “to pass over.” **Date:** 14th day of Nisan. **Meaning:** Deliverance from judgment through the blood of a lamb.

“When I see the blood, I will pass over you.”

— EXODUS 12:13

Element	Symbolism	Fulfillment in Christ
Lamb without blemish	Innocence	“Behold the Lamb of God” (John 1:29)
Blood on doorposts	Substitution	“Without shedding of blood...” (Heb. 9:22)
Roasted with fire	Suffering	“My God, why have You forsaken Me?”
No bone broken	Integrity	John 19:36

Doctrinal Truth: Passover is Calvary in type. Christ died on Passover day — “*Christ our Passover is sacrificed for us*” (1 Cor. 5:7). The believer’s deliverance from wrath begins here.

6.6 The Feast of Unleavened Bread (Leviticus 23:6–8)

Immediately following Passover, this feast lasted seven days, symbolizing a continual walk of holiness.

Symbol	Meaning	Fulfillment
No leaven	Absence of corruption	Christ’s sinless body (Heb. 7:26)
Seven days	Complete devotion	Sanctified life of believers
Eating bread of purity	Fellowship with truth	“Let us keep the feast...with sincerity” (1 Cor. 5:8)

Passover speaks of deliverance; Unleavened Bread speaks of separation. Christ’s body “saw no corruption” (Acts 2:27); believers are called to live in the purity His death provides.

6.7 The Feast of Firstfruits (Leviticus 23:9–14)

Held on the day after the Sabbath following Passover — the very morning of Christ’s resurrection.

Symbol	Meaning	Fulfillment
Sheaf of firstfruits	Beginning of harvest	Christ — firstfruit of resurrection (1 Cor. 15:20)
Waving before the Lord	Presentation and acceptance	God accepted Christ’s resurrection for us
No leavened bread	Sinlessness of resurrection life	New creation holiness

“Now is Christ risen from the dead, and become the firstfruits of them that slept.”

— 1 CORINTHIANS 15:20

Firstfruits marks new creation life — the dawn of resurrection morning.

6.8 The Feast of Weeks / Pentecost (Leviticus 23:15–22)

Hebrew: שָׁבֻעַת (Shābu'ât) — “weeks”; Greek *Pentēkostē* — “fiftieth.” **Date:** Fifty days after Firstfruits. **Meaning:** Thanksgiving for harvest; the completion of redemption.

Element	Symbolism	Fulfillment
Two leavened loaves	Jew and Gentile, still imperfect	One new body, the Church
Fire and wind imagery	Divine presence	Holy Spirit descending (Acts 2)
New grain	New covenant community	Church born at Pentecost

Doctrinal Truth: The same Spirit who raised Christ now indwells His people. Pentecost is the feast of fullness, the harvest of resurrection life.

6.9 The Feast of Trumpets (Leviticus 23:23–25)

Hebrew: יוֹם תְּרִיעָה (Yōm Térî'âh) — “Day of Blowing.” **Date:** 1st of Tishri (the civil new year). **Meaning:** Call to remembrance, repentance, and gathering.

Symbol	Prophetic Meaning	Fulfillment
Trumpet blast	Call to assemble	Rapture of the Church (1 Thess. 4:16–17)
Awakening	Revival and repentance	Israel’s awakening
New beginning	Renewal of covenant	Restoration of God’s people

This feast looks forward to the return of Christ and the regathering of Israel, as well as the resurrection of the saints.

6.10 The Day of Atonement (Leviticus 23:26–32)

Already studied in Chapter 4, here it reappears as the sixth feast, corresponding prophetically to Israel’s future repentance.

Aspect	Leviticus	Prophetic Fulfillment
National humiliation	Lev. 23:27	Israel’s mourning for the Pierced One (Zech. 12:10)
Fasting, affliction	Lev. 23:29	“They shall look on Him whom they pierced”
High priest entering	Lev. 16; 23:27	Christ appearing to Israel as Redeemer
Cleansing and forgiveness	Lev. 16:30	“All Israel shall be saved” (Rom. 11:26)

The Day of Atonement, fulfilled once at Calvary, will one day be applied nationally when Israel recognizes her Messiah.

6.11 The Feast of Tabernacles (Leviticus 23:33–44)

Hebrew: סֻכּוֹת (*Sukkōt*) — booths, tents. **Duration:** 15th–22nd of Tishri. **Meaning:** Joyful remembrance of God's presence in the wilderness and anticipation of His dwelling among men.

Element	Meaning	Fulfillment
Dwelling in booths	God's provision and protection	Incarnation — “The Word tabernacled among us” (John 1:14)
Fruit of harvest	Celebration of ingathering	Joy of the Kingdom age
Water ceremony	Outpouring of Spirit	“Rivers of living water” (John 7:37–39)
Light ceremony	Illumination of God's glory	“I am the Light of the world” (John 8:12)

Prophetic Vision: Tabernacles points to the Millennial Reign of Christ, when the true Immanuel (“God with us”) reigns in righteousness and peace.

“Behold, the tabernacle of God is with men.”

— REVELATION 21:3

6.12 Chart — The Prophetic Calendar of Redemption

Feast	Hebrew	Historical	Christological	Prophetic
1. Passover	<i>Pesah</i>	Exodus deliverance	Death of Christ	Calvary (past)
2. Unleavened Bread	<i>Maṣṣōt</i>	Wilderness separation	Sinless burial	Sanctified life
3. Firstfruits	<i>Re'šīt</i>	First harvest	Resurrection	New creation
4. Pentecost	<i>Shābu'ōt</i>	Law at Sinai	Spirit at Pentecost	Church Age
5. Trumpets	<i>Tērū'āh</i>	New year trumpet	Rapture / resurrection	Israel's awakening
6. Atonement	<i>Kippurîm</i>	Annual cleansing	Cross	Israel's repentance
7. Tabernacles	<i>Sukkōt</i>	Wilderness joy	God with us	Millennial kingdom

6.13 The Theology of the Feasts

1. **Redemption** (Passover) — The Lamb slain.
2. **Separation** (Unleavened Bread) — The old life removed.
3. **Resurrection** (Firstfruits) — New life begun.
4. **Empowerment** (Pentecost) — Spirit poured out.
5. **Regathering** (Trumpets) — Saints summoned.
6. **Reconciliation** (Atonement) — Israel restored.
7. **Rejoicing** (Tabernacles) — God dwelling forever.

These feasts are not random holy days but a sevenfold panorama of the Gospel — from cross to crown.

6.14 Christ the Center of All Appointed Times

Divine Pattern	Leviticus	Fulfillment in Christ
“Holy convocations”	23:2	Church, the gathered people of God
“In their seasons”	23:4	“In the fullness of time” (Gal. 4:4)
“Offerings made by fire”	23:8, 18	The work of the Spirit applying the cross
“Sabbath rest”	23:3	Eternal rest in Christ (Heb. 4:9–10)

Every feast begins and ends with rest — all divine activity starts and concludes with Christ’s finished work.

6.15 Closing Meditation

“These are the feasts of the LORD...which you shall proclaim to be holy convocations.”

— LEVITICUS 23:37

From the first lamb slain in Egypt to the final harvest joy of Tabernacles, Christ is the center of God’s calendar. Every trumpet blast, every loaf of unleavened bread, every booth and every sheaf — all speak of Him.

“In the fullness of time God sent forth His Son.”

— GALATIANS 4:4

“The Word became flesh and tabernacled among us.”

— JOHN 1:14

The feasts begin with blood and end with glory — the same pattern by which the believer walks: from redemption to rest, from cross to crown.

Lesson 7

Christ in the Covenant, the Sabbath, and the Jubilee

Theme: Rest, Redemption, and Restoration — Christ the Lord of the Sabbath and the Proclaimer of Jubilee.

7.1 Introduction: The Rhythm of Divine Rest

Leviticus 25–26 concludes the covenantal section by revealing three theological realities:

1. **Rest (Sabbath and Sabbatical Year)** — rest from labor and trust in divine provision.
2. **Redemption (Jubilee)** — liberty and restoration by grace.
3. **Relationship (Covenant Blessings)** — fellowship with God conditioned upon obedience, fulfilled in Christ.

The moral pulse of Leviticus beats in the rhythm of “**Rest and Release.**” Every seventh day, every seventh year, and every fiftieth year proclaimed that **God owns the land, the people, and time itself.**

“*The land is Mine; for you are strangers and sojourners with Me.*”

— LEVITICUS 25:23

In Christ, this rhythm reaches its eternal fulfillment:

- He is **the true Sabbath** — rest for the soul (Matt. 11:28–29).
- He is **the true Redeemer** — who proclaims the acceptable year of the Lord (Luke 4:18–19).
- He is **the true Covenant Mediator** — securing everlasting blessings (Heb. 8:6).

7.2 Hebrew Word Studies

These words together form the grammar of grace: **rest** (Sabbath), **release** (Jubilee), and **relationship** (covenant). All three converge in Christ, who redeems time, land, and people for God.

Word	Transliteration	Meaning	Reference	Fulfillment
שַׁבָּת	<i>šabbāt</i>	Rest, cessation	Lev. 25:2	Matt. 11:28 — Christ our rest
שְׁבָתָתּוֹן	<i>šabbat šabbātōn</i>	Sabbath of solemn rest	Lev. 25:4	Heb. 4:9 — Eternal rest
יֹוֶלֶם	<i>yōvēl</i>	Jubilee, ram's horn, liberty	Lev. 25:10	Luke 4:18 — “Proclaim liberty”
גָּאֵל	<i>gā'āl</i>	To redeem, buy back	Lev. 25:25	Eph. 1:7 — “In Him we have redemption”
בְּרִית	<i>berīt</i>	Covenant	Lev. 26:9	Heb. 8:6 — Better covenant
חֵדֶשׁ	<i>hesed</i>	Covenant faithfulness	Lev. 26:42	John 1:17 — Grace and truth

7.3 The Sabbath Year — Trusting God’s Provision (Leviticus 25:1–7)

Every seventh year, the land was to rest. The Israelites were forbidden to sow, reap, or prune; they lived on what God provided spontaneously.

“The Sabbath of the land shall provide food for you.”

— LEVITICUS 25:6

Principle	Meaning	Fulfillment in Christ
Land rest	Creation’s rhythm restored	Christ, Lord of creation
Trust in divine supply	Dependence on God, not toil	“Your Father knows what you need” (Matt. 6:32)
Equality among people	All shared freely	Fellowship of the saints (Acts 2:44–45)

The Sabbath year was not laziness but faith expressed in rest — the outward picture of inward confidence in God. In Christ, this rest becomes spiritual reality:

“We who have believed enter into rest.”

— HEBREWS 4:3

7.4 The Year of Jubilee — The Trumpet of Liberty (Leviticus 25:8–55)

7.4.1 The Institution of Jubilee

Every fiftieth year, after seven sabbatical cycles, the trumpet (**יָוָתֵל** *yōvēl*) sounded on the Day of Atonement, proclaiming liberty throughout the land.

“You shall hallow the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants.”

— LEVITICUS 25:10

This became Israel's year of restoration — debts forgiven, slaves freed, property returned.

7.4.2 The Threefold Liberation

Area	Action	Spiritual Fulfillment
Debt	All debts cancelled	Forgiveness through Christ's blood (Eph. 1:7)
Slavery	All slaves released	Deliverance from sin's bondage (Rom. 6:18)
Inheritance	Land restored	Restoration of spiritual inheritance in Christ (Eph. 1:11)

The Jubilee trumpet blew on the Day of Atonement — liberty rooted in atonement. True freedom flows from forgiveness.

7.4.3 The Theology of Jubilee

Symbol	Meaning	Christological Truth
Trumpet blast	Announcement of grace	Gospel proclamation
Return to possession	Restoration of inheritance	“Heirs of God” (Rom. 8:17)
Release of servants	Redemption by grace	“If the Son sets you free...” (John 8:36)
No sowing / reaping	Dependence on provision	Grace, not works
Liberty at Atonement	Freedom through blood	“The acceptable year of the Lord” (Luke 4:18–19)

The Jubilee was both social legislation and spiritual prophecy — a foretaste of the Kingdom age, when creation itself will be delivered from bondage (Rom. 8:21).

7.5 The Kinsman-Redeemer (Leviticus 25:23–55)

The laws of redemption introduce one of the most beautiful titles of Christ — the **Go'el** (Redeemer).

“I know that my Redeemer (Go'el) lives.”

— JOB 19:25

“In Him we have redemption through His blood.”

Provision	Description	Fulfillment in Christ
Redemption of property (25:25)	A near relative could buy back lost land	Christ, our Brother, restores lost inheritance
Redemption of persons (25:47–49)	A kinsman could redeem enslaved family	Christ redeems us from slavery to sin
Conditioned on relationship	Only a near kinsman qualified	Christ became man to qualify as Redeemer (Heb. 2:14–15)

— EPHESIANS 1:7

The book of Ruth later illustrates this principle — Boaz as the Go’el foreshadows Christ, the Redeemer who marries His Bride and restores her inheritance.

7.6 Chart — Sabbath Year vs. Jubilee Year

Feature	Sabbath Year	Jubilee Year
Frequency	Every 7th year	Every 50th year
Land	Rests	Returns to original owner
Debts	Suspended	Cancelled
Servants	Rest	Released
Spiritual meaning	Rest in God’s provision	Restoration in God’s grace
Fulfillment in Christ	Spiritual rest (Matt. 11:28)	Full redemption (Luke 4:18–19)

Together, these years show rest and restoration — the essence of redemption. The Sabbath year teaches faith; the Jubilee year proclaims freedom.

7.7 The Covenant Blessings and Curses (Leviticus 26)

After the laws of rest and release, God outlines the conditions of covenant relationship — obedience bringing blessing, rebellion bringing discipline.

7.7.1 Blessings for Obedience (26:1–13)

Blessing	Description	Fulfillment in Christ
Rain in season	Fruitfulness and provision	Spiritual fruit (John 15:5)
Peace in the land	Security	Peace with God (Rom. 5:1)
Victory over enemies	Triumph	“More than conquerors” (Rom. 8:37)
God’s presence	Tabernacle among them	“God with us” (Matt. 1:23)
Covenant confirmation	Fellowship	New covenant in His blood (Luke 22:20)

“I will walk among you, and be your God, and you shall be My people.”

— LEVITICUS 26:12

This verse anticipates Immanuel — God with us, the incarnate fulfillment of covenant presence.

7.7.2 Curses for Disobedience (26:14–39)

When Israel disobeyed, the land itself would rest by force during exile (26:34–35). Every unkept Sabbath year would be repaid — fulfilled in the Babylonian captivity (2 Chron. 36:21).

Principle	Leviticus	Fulfillment
Discipline for sin	Lev. 26:18	Heb. 12:6 — “Whom the Lord loves He chastens.”
Exile and desolation	Lev. 26:33	National judgment for unbelief
Confession and restoration	Lev. 26:40–45	Israel’s future repentance (Rom. 11:26)

Even in judgment, mercy prevailed:

“Yet for all that...I will not cast them away...I will remember My covenant.”

— LEVITICUS 26:44–45

This steadfast mercy (**חֵדֶשׁ hesed**) anticipates the new covenant grace revealed in Christ.

7.8 Chart — The Old and New Covenants

Aspect	Old Covenant (Leviticus 26)	New Covenant (Hebrews 8–10)
Basis	Law	Grace
Mediator	Moses	Christ
Sacrifice	Animal blood	Christ’s blood
Scope	National (Israel)	Universal (Church)
Duration	Temporary	Eternal
Sign	Sabbath	Spirit (Eph. 1:13)
Promise	Earthly blessings	Spiritual blessings
Result	Conditional fellowship	Secure relationship

“He is the mediator of a better covenant, established on better promises.”

— HEBREWS 8:6

7.9 The Fulfillment in Christ: Rest, Release, and Relationship

Thus, the final chapters of Leviticus culminate in Christ — the Rest-Giver, the Redeemer, and the Restorer.

Theme	Leviticus Shadow	Fulfillment in Christ
Rest	Sabbath year	“Come unto Me and rest.” (Matt. 11:28)
Release	Jubilee	“Proclaim liberty to the captives.” (Luke 4:18)
Redemption	Go’el (kinsman-redeemer)	“In Him we have redemption.” (Eph. 1:7)
Relationship	Covenant fellowship	“Abide in Me and I in you.” (John 15:4)
Restoration	Return of land	“All things reconciled” (Col. 1:20)

7.10 Doctrinal Synthesis

- Sabbath typifies salvation rest.** Rest is not inactivity but trust — faith ceases from self-effort.
- Jubilee prefigures full redemption.** Freedom from sin, debt, and bondage begins now and will be completed at Christ’s return.
- The Covenant reveals God’s faithfulness.** Even when His people fail, He remembers His covenant of mercy.
- Christ unites all three truths.** He gives rest to the weary, liberty to the captive, and covenant relationship to the redeemed.

“The Spirit of the Lord is upon Me...to preach deliverance to the captives, to proclaim the acceptable year of the Lord.”

— LUKE 4:18–19

7.11 Closing Meditation

“This shall be a Jubilee to you; and each of you shall return to his possession.”

— LEVITICUS 25:10

“If the Son therefore shall make you free, you shall be free indeed.”

— JOHN 8:36

Christ is our eternal Jubilee. He releases us from sin’s slavery, restores our lost inheritance, and reconciles us to the Father. The Sabbath calls us to rest; the Jubilee calls us to rejoice; the Covenant calls us to relationship.

In Him, time itself finds its fulfillment, for He is both the Beginning and the End — the Alpha and the Omega.

Lesson 8

Christ in Dedication, Vows, and the Presence of God

Theme: Holiness Expressed in Devotion — Christ the Perfectly Consecrated One.

8.1 Introduction: From Atonement to Dedication

Leviticus ends not with the sacrifices, feasts, or jubilees, but with **vows and dedications** — the voluntary acts of consecration. Having revealed how sinners draw near through blood, God now shows how the redeemed respond through **devotion**.

“Now these are the commandments which the LORD commanded Moses...concerning vows and dedicated things.”

— LEVITICUS 27:34

This final chapter shows worship culminates not in forgiveness alone, but in **surrender**. Atonement (chap. 16) removes the barrier; holiness (chaps. 17–26) builds the relationship; **dedication (chap. 27)** expresses love’s response.

Christ, the true Israelite, embodies this perfectly — *the Man wholly vowed to God’s will*.

“Behold, I come to do Your will, O God.”

— HEBREWS 10:7

Thus, Leviticus ends where the Gospel life begins — with hearts wholly yielded to God.

8.2 The Structure of Leviticus 27

Section	Topic	Verses
I	Valuation of persons vowed to the Lord	1–8
II	Dedication of animals	9–13
III	Dedication of houses	14–15
IV	Dedication of fields	16–25
V	Devoted (מְרָא h̄erem) things — irrevocable vows	26–29
VI	The law of the tithe	30–33
VII	Summary	34

Each item — person, animal, property — was valued and could be redeemed by paying a set amount. God ends the book with a call to **voluntary consecration** and **evaluated devotion**, because holiness must not only be received; it must be **returned to God** in love.

8.3 Hebrew Word Studies

Word	Transliter- ation	Meaning	Reference	Fulfillment
נֶדֶר	<i>neder</i>	Vow, voluntary promise	Lev. 27:2	Heb. 10:7 — Christ's perfect vow
מְרָא	<i>h̄erem</i>	Devoted, set apart	Lev. 27:28	John 17:19 — Christ wholly devoted
גָּאֵל	<i>gā'el</i>	Redeem, buy back	Lev. 27:13	Christ redeems what is vowed
מֵעֶשֶׂר	<i>ma'ăśēr</i>	Tithe, tenth part	Lev. 27:30	Christ the first and best (1 Cor. 15:20)
קֹדֶשׁ	<i>qōdeš</i>	Holy, set apart	Lev. 27:30	"Holy One of God" (Mark 1:24)

Every key term points to Christ — the Holy One, the Devoted One, the Redeemer, and the Firstfruits of all consecration.

8.4 The Valuation of Persons (27:1–8)

"When a man makes a special vow, the persons shall be for the LORD by your valuation."

— LEVITICUS 27:2

Different age groups were assigned different valuations in silver shekels — the measure of strength and service. It was not about worth before God but about capacity for temple work.

Spiritual Lesson: God values every life devoted to Him — young or old, strong or weak — according to faith and availability, not ability.

"They shall still bear fruit in old age."

Category	Male	Female	Symbolism
20–60 years	50 shekels	30 shekels	Full strength of life
5–20 years	20 shekels	10 shekels	Youthful service
1 month–5 years	5 shekels	3 shekels	Infant consecration
60+ years	15 shekels	10 shekels	Mature devotion

— PSALM 92:14

Christological Fulfillment: Christ fulfills the vow of perfect humanity — offering Himself entirely to the Father’s will, at every stage of life. He is the “servant in whom My soul delights” (Isa. 42:1).

8.5 The Dedication of Animals (27:9–13)

Clean animals vowed to God became holy and could not be exchanged or redeemed. Unclean animals could be redeemed with money plus a fifth.

Symbol	Meaning	Fulfillment
Clean animal	Acceptable life offered	Christ’s sinless humanity
Unclean animal redeemed	Fallen humanity bought back	Christ’s redemptive substitution
Adding a fifth	Grace beyond law	“Where sin abounded, grace much more abounded” (Rom. 5:20)

In Christ, all distinctions between clean and unclean are resolved — He sanctifies the unclean by His offering.

8.6 The Dedication of Houses and Fields (27:14–25)

A house dedicated to the Lord could be redeemed with its estimated value plus one-fifth. Fields were valued by seed-yield and proximity to Jubilee.

Type	Meaning	Spiritual Fulfillment
House	Domestic life consecrated	Family as God’s dwelling (Josh. 24:15)
Field	Labor and inheritance	Service consecrated to the Lord (1 Cor. 3:9)
Jubilee restoration	Property returned	Final redemption of all creation (Rom. 8:21)

Christological Truth: Christ dedicated both “house” (the people of God) and “field” (the world). He is Lord of the house and Lord of the harvest (Matt. 9:38).

8.7 Devoted Things — the *hērem* (27:26–29)

“Nothing that a man devotes to the LORD, whether man or beast or field, shall be sold or redeemed; every devoted thing is most holy to the LORD.”

— LEVITICUS 27:28

The **הֵרֶם** (*hērem*) referred to something irreversibly set apart — either for destruction (in judgment) or for God’s exclusive use.

Example	Meaning	Fulfillment
Cities devoted in battle (Josh. 6:17)	Judgment on sin	Christ bore the curse of the devoted (Gal. 3:13)
Priestly gifts devoted to God	Holiness beyond recall	Christ the utterly consecrated One

Doctrinal Insight: All *hērem* points to the absolute claims of holiness — nothing devoted to God can belong to man again. Christ fulfills this as the One who was wholly given, with no reservation, even unto death.

“For their sakes I sanctify Myself.”

— JOHN 17:19

8.8 The Law of the Tithe (27:30–33)

“All the tithe of the land, whether seed of the land or fruit of the tree, is the LORD’s; it is holy to the LORD.”

— LEVITICUS 27:30

Tithing recognized God as owner of all things. It was not merely an economic rule but an act of worship — the giving of the first and best.

Element	Meaning	Fulfillment
Tenth part	Acknowledgment of ownership	“Of Him, through Him, and to Him are all things” (Rom. 11:36)
Firstfruits of increase	Gratitude for grace	“Christ the firstfruits” (1 Cor. 15:20)
Holy to the Lord	Consecration of totality	Christ the Holy One offered fully

Typological Insight: The tithe prefigures Christ as the tithe of humanity — the first and best portion given wholly to God for the redemption of all.

8.9 Chart — Consecration and Redemption

Object	Leviticus Dedication	Spiritual Fulfillment
Person	Valuation and vow	Christ's humanity devoted to God
Animal	Offered or redeemed	Christ's substitution
House	Domestic sanctification	Church as household of faith
Field	Land inheritance	Kingdom stewardship
Devoted thing (<i>hērem</i>)	Exclusive holiness	Christ's absolute consecration
Tithe	Holy portion	Christ the first and best offered

8.10 The Theology of Dedication

- Dedication is voluntary but sacred.** The vow (*neder*) was optional, but once made, it was binding. Love gives freely; holiness keeps faithfully.
- Dedication involves valuation and redemption.** Whatever is offered must be measured and, if redeemed, paid for — showing that consecration has a cost.
- Dedication culminates in Christ.** He is the true Nazarite of God — the One vowed, consecrated, and crowned with holiness (Num. 6; John 17:19).
- Dedication flows from gratitude.** Leviticus 27 follows all the feasts and sacrifices: only those redeemed and cleansed can dedicate themselves to God.

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice."

— ROMANS 12:1

8.11 The Christological Fulfillment

Levitical Theme	Christ's Fulfillment
Vowed persons	Christ offered Himself willingly (John 10:17–18)
Redeemed property	Christ restores all that was lost (Luke 19:10)
Devoted things	Christ wholly consecrated to God (John 17:19)
Tithes and firstfruits	Christ the firstborn among many brethren (Rom. 8:29)
Valuation by silver	Redemption by precious blood (1 Pet. 1:18–19)

Thus, the final chapter of Leviticus is not an appendix but the apex — Atonement leads to devotion, forgiveness leads to offering, and grace leads to gratitude.

8.12 Doctrinal Synthesis

1. **Dedication completes redemption.** Salvation received must become service returned. “We love Him because He first loved us.”
2. **Christ embodies total consecration.** Every vow finds its perfection in Him — the Man for God.
3. **The Spirit applies this holiness to believers.** Our bodies and possessions belong to God; we are His devoted portion.
4. **The Church lives as a devoted people.** “*You are a chosen generation, a royal priesthood...that you may declare His praises.*” (1 Pet. 2:9)
5. **All ends with holiness.** The last word of Leviticus is וְיִרְאֶת (qōdes̄) — **holy**. The first word of sin was “you shall be as gods”; the final word of redemption is “be holy, for I am holy.”

8.13 Closing Meditation

“Holy to the LORD.”

— LEVITICUS 27:30

“For their sakes I sanctify Myself.”

— JOHN 17:19

Leviticus begins with blood on the altar and ends with holiness to the Lord. The journey from guilt to glory, from offering to devotion, is complete in Christ.

He is the One who vowed, offered, redeemed, and devoted all to the Father — and in Him, we too are called “holy unto the Lord.”

“The grace of God that brings salvation has appeared...teaching us to live soberly, righteously, and godly in this present world.”

— TITUS 2:11-12