

Introduction: Types in the Pentateuch: Leviticus: The Offerings & Feasts, Passover through Atonement; Lev 23:4-32

Leviticus: (*Wayiqra*: “He called”)

3) Leviticus is filled with typology which speaks of salvation, rebound, worship, and service of a redeemed people.

- a. We find in the Levitical offerings sacrifices which portray salvation and rebound.
- b. The salvation offerings are referred to as the “Burnt,” “Gift,” and “Peace” offerings while the rebound offerings are referred to as the “Sin” and “Trespass” offerings.
- c. These offerings establish the procedure man must follow to have fellowship with God through confession of sin.
- d. The Levitical feasts foreshadow in types future events, some fulfilled in the Church Age while others are still yet future for the Millennium.
- e. Passover: (Leviticus 23:4-5) Pictures the sacrificial death of Christ. Deliverance from Egypt is a type for our redemption from sin. Egypt pictures the world, the Pharaoh is a type for Satan, and bondage is a type for slavery to the first husband. Redemption comes through the sacrificial lamb, a type of Christ whose impeccability was symbolized by the absence of spots and blemishes.

1 Peter 1:18 - ... you were not redeemed with perishable things like silver and gold from your futile way of life inherited from your forefathers,

v 19 - but with precious blood, as of a lamb unblemished and spotless, of Christ.

- f. Unleavened Bread: (Leviticus 23:6-8) This is a type for the two spiritual skills: the filling of the Holy Spirit and the Grace Apparatus for Perception. Eating unleavened bread portrays the metabolization of pure truth from the Eternal Logos. By volition you choose to eat and that which is consumed is free of corruption. The result is the Christian way of life in fellowship with the Lord.

1 Corinthians 5:7 b - Christ our Passover also has been sacrificed.

v **8** - Let us therefore celebrate the feast [**the Eucharist**], not with old leaven [**presalvation sins**], nor with the leaven of malice and wickedness [**postsalvation sins**], but with the unleavened bread of sincerity [**ἑλικρινία, *e'ilikrinia*: pure motivation, i.e., F/HS**] and truth [**metabolized doctrine in the soul**].

g. First Fruits: (Leviticus 23:9-14) A type for resurrection. Annually before beginning the harvest, sheaves, or bound stalks of barley, were brought to the Temple and the priest waved them toward heaven. Following this dedication came the harvest of the entire crop. The sheaf of first fruits is a type of Christ while the subsequent harvest speaks of the Rapture of the Church.

1 Corinthians 15:20 - Christ has been raised from the dead, the first fruits of those who are asleep.

v **21** - For since by a man came death, by a man also came the resurrection of the dead.

1 Corinthians 15:22 - For as in Adam all die, so also in Messiah shall all be made alive.

v **23** - But each in his own order: Christ the first fruits, after that those who are Christ's at His coming.

h. Pentecost: (Leviticus (23:15-22) Means "the fiftieth day" and indicates this feast is to occur seven weeks after Passover. This feast occurred in early summer.

i. Remember, first fruits is typical of the resurrection of Christ which occurs fifty days before the birthday of the Church on the Day of Pentecost.

j. On Pentecost the priest is commanded to wave two loaves of bread before the Lord.

k. Because the Church is not yet glorified, the loaves contain leaven which represents the presence of sin but since they are baked by fire the symbolism is that this sin has been judged in Christ.

l. The loaf represents the unity of many into one organism, the universal church. The two loaves are typical of both Jew and Gentile being made one in Christ.

Acts 1:5 - “John baptized with water but you shall be baptized with the Holy Spirit not many days from now.”

Acts 2:1 - And when the day of Pentecost had come, they were all together in one place.

v 4 - And they were all filled with the Holy Spirit ...

1 Corinthians 12:12 - Even as the body is one and yet has many members, and all are members of the body, though they are many, are one body, so also with Christ.

v 13 - For by one Spirit we were all baptized into one body, whether Jews or Gentiles, whether slave or free, and we were all made to drink of one Spirit.

Ephesians 3:6 - ... the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel.

m. Trumpets: (Leviticus (23:23-25) This is a type for the regathering of Israel at the Second Advent. The Jewish Diaspora has taken them to every corner of this earth for most of the Church Age, a scattering which will continue throughout the Tribulation as well.

Isaiah 27:13 - It will come about in that day [**Second Advent**] that a great trumpet will be blown and those who were perishing in the land of Assyria and who were scattered in the land of Egypt will come and worship the Lord in the holy mountain at Jerusalem.

Ezekiel 11:16 - “Thus says the Lord God, ‘Though I had removed them far away among the nations [**5CD**] and though I had scattered them among the countries [**the Diaspora**], yet I was a sanctuary for them [**Jews are under divine protection by the Lord Himself**] a little while [**Church Age**] in the countries where they had gone.

v 17 - “I shall gather you from the people and assemble you out of the countries among which you have been scattered [the ingathering typified by the Feast of Trumpets], and I will give you the land of Israel.”

Matthew 24:31 - “He will send forth His angels with a great trumpet and they will gather together His elect from the four winds, from one end of the sky to the other.”

n. Day of Atonement: (Leviticus 23:26-32) A type for the day of national cleansing which occurs following the Second Advent and prior to the Jews entering into the land as the population for the Millennial Client Nation.

o. The Day of Atonement was a time of national repentance when the blood of a sacrificial animal was taken in to the Holy of Holies and the sins of the people were forgiven, or “covered” for that year.

p. The Hebrew word for “atonement” is *kaphar* and means “to cover.” In essence, the postsalvation sins of all pre-cross humanity were “covered” by means of this annual ritual, but their judgment did not occur until the Lord offered Himself as the Substitute for the human race.

q. Once the cross was history, mankind became the beneficiary of reconciliation through faith alone in Christ alone. Atonement thus has no significance following the cross.

r. The Day of Atonement which follows the Second Advent is a memorial to reconciliation and marks the official recognition of redeemed Israel’s qualification to enter the land.

s. The obvious antitype, however, is the work of Christ on the cross, the only efficacious Day of Atonement ever to occur. Prior to the cross this ritual was practiced to “cover” the sins of the people. The work of Christ on the cross reconciled all who believe in Him.