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Christ in Every Chapter

#MC08

Leviticus 1-15

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LEVITICUS 1

Verse 4: **“And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.”** The sacrifice, as always, pictures Christ, but notice particularly how the one offering the sacrifice had to put his hand on the head of the sacrifice. This symbolizes the transfer of guilt from the sinner to the sacrifice, which is precisely what happens the moment a sinner receives Christ as his Saviour: **“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”** (II Cor. 5:21) As Isaiah 53:6 states the matter, **“... the LORD hath laid on him the iniquity of us all.”**

Verse 8: Notice how the sacrifice was laid “upon the wood” just as Jesus was laid upon the cross.

LEVITICUS 2

Verses 4-5: Verse 4 speaks of a meat offering baken in the “oven,” and verse five speaks of a meat offering baken in a “pan.” This symbolizes the two aspects of Christ’s sufferings. There were the inner sufferings that were not known to men in general, symbolized by the sacrifice in the oven. Then there were the outer physical sufferings that everyone saw, symbolized by the sacrifice in the pan.

Verse 14: The offering of “green ears of corn . . . full ears” speaks of Christ’s resurrection power (green, alive) and his perfection (full ears).

LEVITICUS 3

Verse 1: The fact that the offering had to be “without blemish” obviously points to Christ the “lamb of God” (John 1:29), the only one who is without blemish.

Verse 3-5: The “fat” being offered speaks of offering our *best* to God, which is made clear in Genesis 45:18, Proverbs 11:25, Proverbs 13:4, and Isaiah 25:6. So, with the fat and *inward* parts being offered

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in the *peace* offering we have a picture of the hidden riches that come through having peace with Christ (Eph. 3:8).

LEVITICUS 4

Verse 12: The carrying of the bullock “without the camp” pictures Christ who was crucified “without the gate,” and we are told to serve him “without the camp.” Hebrews 13:11-13 says, **“For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.”**

LEVITICUS 5

Verses 6-11: Notice that the sacrifices for the trespass offering vary depending on the offerer’s ability. This doesn’t picture more than one plan of salvation, but rather one plan of salvation through Christ *made accessible to everyone*, regardless of their financial or social status. See Romans 10:13 and II Peter 3:9.

LEVITICUS 6

Verse 16: The “unleavened bread” that was eaten by Aaron and his sons pictures the new life that the Christian has in Christ. I Corinthians 5:7-8 says, **“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”**

LEVITICUS 7

Verses 30-34: The breast and the shoulder from the peace offering was given to Aaron and his sons. This points to the love of Christ (the breast-John 13:25, 21:20) and the strength of Christ (the shoulder-Mat. 11:28-29, 23:4, Luke 15:5, Isa. 9:6). The fact that these parts were given to the priests shows that Christ’s love and strength is reserved for His spiritual priesthood of believers (I Pet. 2:1-5).

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LEVITICUS 8

Verse 13: **“And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.”** So the believer has been clothed by Christ (Isa. 61:10, Rev. 4:4, 7:9).

Verse 15: **“... Moses took the blood, and put it upon the horns of the altar ...”** We know from Deuteronomy 18:15 that Moses pictures Christ the Prophet, but he often typifies Christ in His priestly office as well, which is the case in this passage. This should come as no surprise since Moses is from the priestly tribe of Levi (Exo. 2:1).

LEVITICUS 9

Verses 22-23: The “glory of the LORD appeared unto all the people” only after the priestly work of Moses and Aaron was completed. So it is today. All have sinned and come short of the glory of God (Rom. 3:23), so man in his natural state cannot experience God’s glory. But after Christ the High Priest completes His sacrificial work, the glory of God is available to all those who believe: **“To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.”** (Col. 1:27)

LEVITICUS 10

Verses 1-2: Nadab and Abihu erred greatly by offering “strange fire” to the Lord. The fire of the censor was to be taken from the altar (Lev. 10:12; Num. 16:46), a fire of divine origin, yet Nadab and Abihu put their own fire in their censors and found their offering rejected. This speaks of Christ, the only means by which man may clear himself before God. Those who approach God in some other way are thieves and robbers (John 10:8), and, like Nadab and Abihu, they will reap a fiery judgment.

Verse 15: Aaron and his sons picture Christ and the church. As mentioned in earlier studies, the shoulder and the breast point to Christ’s strength and love. These parts being heaved and waved before the Lord would naturally make the shape of a cross, and it was on the cross that the strength and love of Christ was most manifest.

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LEVITICUS 11

Verses 2-3: The people of God were to feed on *clean* beasts only. So Christians today are a people who have received eternal life from the clean “Lamb of God” who is “without spot” (John 1:29; I Peter 1:18-19).

Verse 36: **“Nevertheless a fountain or pit, wherein there is plenty of water, shall be clean . . .”** So it is with Christ the “fountain of living waters” (Jer. 2:13) and the “fountain . . . for sin and for uncleanness.” (Zch. 13:1)

LEVITICUS 12

Verse 3: Here we find the new life in Christ pictured by the eighth day circumcision. Eight is the number of new beginnings in Biblical numerology, and the Christian’s new life in Christ begins with a spiritual circumcision that cuts away the old life of the flesh (Col. 2:11).

Verse 8: **“And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons . . .”** As pointed out in prior studies, God makes salvation through Christ available to everyone, regardless of their financial or social standing.

LEVITICUS 13

Verse 2: In Leviticus chapters 13 and 14, leprosy stands as a type of sin, so a leper pictures the sinner. In order to be pronounced clean or unclean, the leper had to be brought to the priest and no one else. This is emphasized all through both chapters. So the sinner must come to Christ the High Priest. No matter how clean a man thinks he is, Jesus Christ is the standard by which he must be judged.

LEVITICUS 14

Verse 3: Notice that in order to cleanse a leper, the priest had to “go forth out of the camp,” picturing the work of Christ “without the gate” (Heb. 13:12).

Verses 5-7: The ritual of the two birds, one dead and one living, points to Christ’s death and His resurrection. The dead bird in the earthen vessel speaks of Christ’s humanity, while the living bird and the cedar wood speaks of the incorruptible Christ. Notice that the living bird is dipped in the blood of the dead bird and then released into an open field. This pictures the new life in Christ being free from sin on the basis of Christ’s blood atonement.

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LEVITICUS 15

Verse 2: **“Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean.”** The words “unclean” and “uncleanness” are found 129 times in the 27 chapters of Leviticus, yet 34 of those occurrences (26%) are found in chapter 15 alone. Consequently, the word “wash” occurs 11 times in the chapter (30%). This emphasizes the fact that God is holy and He cannot accept the sin and uncleanness of our flesh (Gal. 5:19; II Pet. 2:10). Isaiah 1:6 is also a good reference. As Solomon so profoundly stated some 3,000 years ago, **“There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.”** A cleaning process must occur or man is hopelessly lost. That cleaning process is found in Revelation 1:5: **“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.”** As before, Moses and Aaron serve as types of Christ in that they are God’s chosen priestly messengers who make God’s will concerning the clean and the unclean known to the people.

Verse 13: The “running water” that cleanses is a type of Christ, according to Zechariah 13:1, Jeremiah 2:13, Revelation 21:6, John 4:14, Isaiah 12:2, and Isaiah 55:1.

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Christ in Every Chapter

#MC09

Leviticus 16-27

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CHAPTER 16

Verses 3-4: On the day of atonement the high priest would not wear the standard garments of glory and beauty as prescribed in Exodus 28. Instead, he would wear garments of plain white linen, not a beautiful apparel and also the same material that was used for burial (Mark 15:46). This pictures Christ the High Priest who was first the “man of sorrows . . . acquainted with grief” in whom there was “no beauty that we should desire him.” (Isa. 53:2-3)

Verse 17: The high priest entered the most holy place *alone* on the day of atonement, thus picturing Christ who bore our sins and atoned for them alone. This type is pointed out in Hebrews 9:6-12: **“Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”** The high priest had to be alone in order to make the best type of Christ because Christ is the one and only true Saviour for sinners and He completed our redemption alone. In fact, He was so alone in this work that He wouldn’t allow others to even touch Him before He had ascended (John 20:17). Also see Jeremiah 15:15-17.

Verse 21: The scapegoat pictures Christ in that he has the sins of men put upon him and then he *carries them away*.

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CHAPTER 17

Verses 4, 5, 6, 9, 21: Christ is typified in these verses in that all sacrifices had to be brought to the *door* of the tabernacle. There was only one door, and all sacrifices had to be brought to it. John chapter ten shows how this type finds fulfillment in Christ: **“Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep . . . I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”** (John 10:1, 2, 7, 8, 9)

Verse 11: **“ . . . for it is the blood that maketh an atonement for the soul.”** This is one of the stops in God’s long trail of blood running from Genesis 3:21 through Revelation 12:11. The statement obviously points to **“the precious blood of Christ, as of a lamb without blemish and without spot.”** (I Pet. 1:19)

We have a lady in our church named Diana who works in an office supply store. One day a woman came in and asked to look at some dry highlighters to use in her Bible. While looking at the highlighters, she commented that she knew she wanted a red one. With that, Diana said, “I guess that’s for marking the blood verses, huh?” With a surprised look on her face, the woman looked up and said, “Well, I wouldn’t call them *blood* verses.” Then what would she call them?

CHAPTER 18

Verse 5: **“Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.”** What man kept and lived in God’s statutes more faithfully than Jesus Christ? Jesus not only kept the law; He magnified the law and made it honorable (Isa. 42:21).

The words “he shall live in them” should remind every Christian that we must follow Christ’s words in our daily lives and not merely wear His name. Jesus said, **“ . . . If a man love me, he will keep my words . . . ”** (John 14:23) No one is saved today by keeping the law, but the good life that one enjoyed in the Old Testament by keeping the law serves as a type of the abundant life that the faithful believer enjoys in Christ by obeying His commandments. We are saved by grace through faith *without* works, but we have certainly been commanded to perform some good works after we’ve been saved. After all, the phrase “good works” is found 16 times in the Bible, and each occurrence is found in the *New* Testament.

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CHAPTER 19

Verses 5-6: The peace offering had to be eaten on the first or second day, or else it became an abomination. Having “made peace through the blood of his cross” (Col. 1:20), Christ the “Prince of Peace” (Isa. 9:6) has made our peace offering. We eat of this offering spiritually by receiving Christ (John 6:53-58), and the sooner the better (II Cor. 6:2).

CHAPTER 20

Verse 26: **“And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine.”** This is precisely how Christ feels about His church. See John 17:9, 10:14, Matthew 16:18.

CHAPTER 21

Verses 16-23: So Christ was a lamb without blemish (I Pet. 1:19).

CHAPTER 22

Verses 19-25: In addition to being a lamb without blemish, Christ was also a perfect *male* sacrifice without any *broken bones* (Psa 34:20, John 19:36).

CHAPTER 23

The feasts of Leviticus 23 all point out specific truths about Christ. We’ll make mention of three of them here.

Verse 5: The Passover points to Christ in many ways. For specific details we recommend our message titled *Christ Our Passover*. I Corinthians 5:7 says, **“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.”** This feast originated in Exodus on the night that the Israelites fled Egypt (Exo. 12). The term itself comes from Exodus 12:13, which says, **“And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.”** Those who were covered with the blood of the

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Passover lamb were protected from death. Those today who are covered with the blood of Christ are protected from the “second death” (Rev. 20:14-15).

Verses 26-32: The day of atonement, as seen earlier, was the day on which the high priest went alone into the most holy place and applied the blood to the mercy seat. This points directly to Christ our High Priest who ascended alone into heaven and atoned for our sins at the mercy seat of the Father.

Verse 33-44: The feast of tabernacles was a joyous time of harvest which looked back to Israel’s deliverance from Egyptian bondage, but it also foreshadowed Christ’s millennial kingdom following Israel’s future national restoration. This is made clear in Zechariah 14:16-21: **“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD’S house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.”** We are also reminded of this again at the transfiguration in Matthew 17:4 where the second coming of Christ is pictured and Peter suggests building three *tabernacles*.

CHAPTER 24

Verse 2: **“Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.”** So it is with the light of Christ in the believer. Just as the children of Israel bore the responsibility of keeping the lamps burning, believers today have been commanded to let the light of Christ shine (Mat. 5:14-16; John 8:12) and to “quench not the Spirit” (I Ths. 5:19).

CHAPTER 25

Verses 8-24: The fiftieth year was the year of jubilee, a time of *liberty* when all men were restored to their original possession of land and their families (so America has a *liberty* bell, a statue of *liberty*, and a flag with *fifty* stars). On the day of atonement a trumpet was blown to signal the jubilee. Interestingly enough, the jubilee trumpet was blown at a time when people had been afflicting their

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souls over their sins (Lev. 23:27), so the trumpet began a time of rejoicing in their liberty. All of this points to the liberty that we have in Christ, which is stressed in the New Testament: **"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord."** (Luke 4:18-19) **"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."** (Gal. 5:1)

CHAPTER 26

Verses 11-12: **"And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people."** The same is true with Jesus who presently dwells, or tabernacles, in the hearts of Christians. Paul stresses this in II Corinthians 6:16: **"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."**

Verse 13: **"... I have broken the bands of your yoke, and made you go upright."** So it is with Christ who has broken the bands that once enslaved us to the world and to the flesh (John 8:32; Acts 16:26)

CHAPTER 27

Verse 25: **"And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel."** The phrase **"shekel of the sanctuary"** is emphasized twenty-five times in the Bible and pictures Christ in the sense of *a required and established standard*. One could not use a family shekel or a tribal shekel in the estimations of vows. The only acceptable standard was the shekel of the sanctuary. So, when it comes to paying for sin, the only acceptable standard is Jesus Christ. All of our righteousnesses are as filthy rags (Isa. 64:6), and it's only the righteousness of Christ that pleases the Father (Rom. 10:3-4). Just as one cannot pay U. S. taxes with Canadian money or Mexican money, one cannot pay for his sins with his own good works (Eph. 2:8-9). Just as the standard shekel was "of the sanctuary," our standard of righteousness must come from God.