

The Exodus

Part Four—Levitical Priesthood, Offerings, Day of Atonement

I. The Levitical Priesthood (Ex. 28-29)

- A. The high priest typifies _____ (Heb. 5:1-10). Christ is called our “high priest” _____ times in Hebrews (Heb. 2:17; 3:1; 4:14, 15; 5:5, 10; 7:26, 28; 8:1; 9:11; 10:21).
- B. He had a white linen coat, depicting Christ’s sinless righteousness (Ex. 28:39).
- C. Over the coat was a blue robe (Ex. 28:31-35), depicting Christ’s heavenly _____ (1 Co. 15:47).
- D. The ephod was made of fine linen with gold (deity), blue (heavenly), purple (royalty), and scarlet (atonement) colors woven in it (Ex. 28:6; 39:2-5; Heb. 7:26). The intertwining of the colors with the linen signifies that Christ is all of these things in one Person.
- E. On the shoulders of the ephod were two onyx _____ set in gold with the names of the tribes of Israel engraved therein (Ex. 28:7-12; 39:6-7)— secure by Christ’s divine strength.
- F. The breastplate was _____ to the ephod (Ex. 28:15-29).
 1. On the breastplate were _____ precious stones set in four rows; each stone engraved with a name of one of the tribes of Israel.
 2. The jewels signify Christ’s people as His _____ (Mal. 3:16-17; Mt. 13:44; Ac. 20:28).
 3. The breastplate signifies Christ’s great _____ for His people (Jer. 31:3; Joh. 13:1; Eph. 3:17-19).
 4. As the jewels varied in color and brilliance, each believer has his own unique _____ and _____ in Christ

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(Ro. 12:3-8; 1 Pe. 2:5).

5. In a pocket in the breastplate were the *urim* and *thummim* (Ex. 28:30). They were used to discern God's will (Nu. 27:21; De. 33:8; Heb. 1:1-2).

G. To secure the robe, a _____ was used (Ex. 28:39). The girdle was used in _____ (Lu. 17:8). It represents Jesus as the Servant of the Father (Php. 2:6-7; Joh. 6:38).

H. Upon the high priest's head was a holy golden _____ attached to the mitre, which was made of fine white linen (Ex. 28:36-39).

I. The golden _____ was engraved with the words "Holiness to the Lord." (Heb. 7:26; Eph. 1:6; 2 Co. 5:21; Heb. 9:24).

J. Aaron's sons typify Christians who have been made _____ in Christ (1 Pe. 2:5).

II. The Levitical Offerings (Le. 1-9)

A. Leviticus is a continuation of the law of Moses (Le. 1:1; 25:1).

B. The words recorded in Leviticus were spoken _____ by God who was dwelling in the holy of holies (Le. 1:1; Nu. 7:89).

C. Leviticus describes the priestly offerings (Le. 1-9), dietary rules (Le. 11), and other rituals of the law of Moses.

D. There were _____ offerings: Burnt offering (Le. 1) Meal offering (Le. 2) Peace offering (Le. 3); Sin offering (Le. 4); Trespass offering (Le. 5:1 - 6:7).

E. The offerings depict Jesus Christ the _____ of God (Joh. 1:29).

F. The offerings emphasize the perfection and _____ of Christ's sacrifice (Le. 1:3, 10: 3:1, 6; 4:3, 23, 28,32; 5:15, 18;

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6:6; 9:2, 3; Le. 4:6, 17; 8:11; Le. 6:12-13; 1 Co. 1:30).

1. The burnt offering depicts Christ as the sinless Man completely devoted to God and accepted by God (Mt. 3:17; 17:5; Joh. 8:29; Heb. 9:14)
2. The meal offering (Le. 2) depicts Christ in His human sinless perfection tested by suffering.
3. The peace offering (Le. 3) depicts Christ reconciling man with God through the offering of Himself (Col. 1:20).
4. The sin offering (Le. 4-5) depicts Christ as our sinbearer (Joh. 1:29; Isa. 53:6).
5. The trespass offering (Le. 6:1-7) depicts Christ as the propitiation for sin in the believer's life (1 Jo. 1:8 - 2:2).

III. The Day of Atonement (Le. 16)

- A. The day of atonement is one of the preeminent types of Christ and salvation in the Old Testament.
- B. The Jews call it by the Hebrew name *Yom Kippur*.
 1. *Kippur*, the word for atonement, means to _____.
 2. First mention is the covering of _____ ark (Ge. 6:14).
- C. God gives the interpretation in Heb. 9:7-14.
- D. Consider some of the lessons from this beautiful type:
 1. After the high priest took off his glorious garments and was attired only in his ordinary priestly linen coat (Le. 16:4). This depicts how Christ laid aside His glory when He came to earth to perform the work of atonement (Phil. 2:5-8).
 2. He washed himself and put on the linen garments (Le. 16:4), depicting Christ's sinless _____.
 3. The offerings were made "before the LORD." This is

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mentioned _____ times (Le. 16:1, 6, 7, 10, 12, 13, 18, 30).

4. The high priest was _____ in the Tabernacle during the atonement (Le. 16:17). This signifies that Christ performed redemption by Himself (Heb. 1:3).
5. The high priest sacrificed two kids of the _____ for a sin offering and one _____ for a burnt offering (Le. 16:5; Joh. 1:29; Ro. 8:3; 2 Co. 5:21; Ga. 3:13; 1 Pe. 2:24; Isa. 53:6; Mt. 3:17; 17:5; Joh. 8:29).
6. The high priest sprinkled the blood seven times, signifying the fulness and _____ of Christ's atonement (Le. 16:14-15; Heb. 10:14).
7. The blood was _____ on the mercy seat and before the mercy seat (Le. 16:14).
8. The blood of the sin offering was put on the _____ of the brazen altar (Le. 16:18). Horns signify _____ (Ps. 75:4-5; 89:24; 92:10; 112:9).
9. The scapegoat represents the perfection and completeness and finality of Christ's atonement (Le. 16:20-22; Psa. 103:12; Isa. 1:18; 38:17; 43:25; 44:22; Jer. 33:8; 50:20; Mic. 7:19; Eph. 1:7; Heb. 8:12; Rev. 1:5).
10. The day of atonement was a day in which the people did no _____ (Le. 16:29). This signifies the grace of salvation as a free gift (Eph. 2:8-9).
11. On the day of atonement, the people afflicted their souls (Le. 16:29). This signifies _____ which is necessary for salvation (Acts 20:21; 17:30; 26:20).
12. The day of atonement is also _____, pointing to the glorious day when Israel will repent and receive her Messiah and be converted (Zec. 12:10 - 13:1).