

Leviticus & Hebrews: The Necessity of the Cross

Lesson 4: Peace with God Through the Cross

Key Verse: *You shall season all your grain offerings with salt. You shall not let the salt of the covenant with your God be missing from your grain offering; with all your offerings you shall offer salt. ~Leviticus 2.13*

Discovering a stain on your favorite clothing is disappointing, especially if discovered after having washed and dried it! Fortunately, there is a well-researched method for removal¹. Different stains require unique and nuisance methods for their removal. For instance, clay and dirt stains from gardening or the preschool playground require powder detergent. Liquid detergents are effective at removing body oils, which is the most common need. There are methods for pre-treating stains and hacks for treating red wine stains and blood stains. As for DIY detergent, “You can [make it] if you want to spend a lot of time making something that doesn’t work as well!” Likewise, God knows that the resulting stain of differing sins required unique and nuisance methods for their removal. Yet even these rituals couldn’t bring permanent **reconciliation** with God. Just like laundry, the methods for cleansing had to be repeated often. God’s people under the Levitical law longed for the permanence of the **Prince of Peace**, Messiah. There isn’t a sin-stain that Jesus hasn’t *already* removed!

Oh, Prince of Peace, how indebted I am considering all YOU have done so that I can enter Your Presence and worship You. No more progressive rooms of a tabernacle that prevent my ability to cry out to you in joy, adoration, and sorrow. No thick, impenetrable curtain preventing me from the dread and awe of Your Presence. No human priest to perform acts of bloody sacrifice on behalf of me so that I may approach Your Throne. No more blood to be shed so that I can live with You today, tomorrow, and eternally. What a God You are to show this sinner mercy, grace, and forgiveness. May the lesson this week not be a tedious, dull, confusing study of technicalities and grotesque sacrifices. Rather, may this week’s study of Your laws increase my confidence in the eternal salvation You have provided for me through Jesus.

Leviticus 2.1-5.19 “When anyone brings a grain offering as an offering to the LORD, his offering shall be of fine flour. He shall pour oil on it and put frankincense on it ² and bring it to Aaron’s sons the priests. And he shall take from it a handful of the fine flour and oil, with all of its frankincense, and the priest shall burn this as its memorial portion on the altar, a food offering with a pleasing aroma to the LORD. ³ But the rest of the grain offering shall be for Aaron and his sons; it is a most holy part of the LORD’s food offerings.

⁴ “When you bring a grain offering baked in the oven as an offering, it shall be unleavened loaves of fine flour mixed with oil or unleavened wafers smeared with oil. ⁵ And if your offering is a grain offering baked on a griddle, it shall be of fine flour unleavened, mixed with oil. ⁶ You shall break it in pieces and pour oil on it; it is a grain offering. ⁷ And if your offering is a grain offering cooked in a pan, it shall be made of fine flour with oil. ⁸ And you shall bring the grain offering that is made of these things to the LORD, and when it is presented to the priest, he shall bring it to the altar. ⁹ And the priest shall take from the grain offering its memorial portion and burn this on the altar, a food offering with a pleasing aroma to the LORD. ¹⁰ But the rest of the grain offering shall be for Aaron and his sons; it is a most holy part of the LORD’s food offerings.

¹¹ “No grain offering that you bring to the LORD shall be made with leaven, for you shall burn no leaven nor any honey as a food offering to the LORD. ¹² As an offering of firstfruits you may bring them to the LORD, but they shall not be offered on the altar for a pleasing aroma. ¹³ You shall season all your grain offerings with salt. You shall not let the salt of the covenant with your God be missing from your grain offering; with all your offerings you shall offer salt.

¹⁴ “If you offer a grain offering of firstfruits to the LORD, you shall offer for the grain offering of your firstfruits fresh ears, roasted with fire, crushed new grain. ¹⁵ And you shall put oil on it and lay frankincense on it; it is a grain offering. ¹⁶ And the priest shall burn as its memorial portion some of the crushed grain and some of the oil with all of its frankincense; it is a food offering to the LORD.

CH 3 “If his offering is a sacrifice of peace offering, if he offers an animal from the herd, male or female, he shall offer it without blemish before the LORD. ² And he shall lay his hand on the head of his offering and kill it at the entrance of the tent of meeting, and Aaron’s sons the priests shall throw the blood against the sides of the altar. ³ And from the sacrifice of the peace offering, as a food offering to the LORD, he shall offer the fat covering the entrails and all the fat that is on the entrails, ⁴ and the two kidneys with the fat that is on them at the loins, and the long lobe of the liver that he shall remove with

¹ [The Secret to Better Laundry](#), The Wirecutter Show; August 21, 2024

the kidneys. ⁵ Then Aaron's sons shall burn it on the altar on top of the burnt offering, which is on the wood on the fire; it is a food offering with a pleasing aroma to the LORD.

⁶ "If his offering for a sacrifice of peace offering to the LORD is an animal from the flock, male or female, he shall offer it without blemish. ⁷ If he offers a lamb for his offering, then he shall offer it before the LORD, ⁸ lay his hand on the head of his offering, and kill it in front of the tent of meeting; and Aaron's sons shall throw its blood against the sides of the altar. ⁹ Then from the sacrifice of the peace offering he shall offer as a food offering to the LORD its fat; he shall remove the whole fat tail, cut off close to the backbone, and the fat that covers the entrails and all the fat that is on the entrails ¹⁰ and the two kidneys with the fat that is on them at the loins and the long lobe of the liver that he shall remove with the kidneys. ¹¹ And the priest shall burn it on the altar as a food offering to the LORD.

¹² "If his offering is a goat, then he shall offer it before the LORD ¹³ and lay his hand on its head and kill it in front of the tent of meeting, and the sons of Aaron shall throw its blood against the sides of the altar. ¹⁴ Then he shall offer from it, as his offering for a food offering to the LORD, the fat covering the entrails and all the fat that is on the entrails ¹⁵ and the two kidneys with the fat that is on them at the loins and the long lobe of the liver that he shall remove with the kidneys. ¹⁶ And the priest shall burn them on the altar as a food offering with a pleasing aroma. All fat is the LORD's. ¹⁷ It shall be a statute forever throughout your generations, in all your dwelling places, that you eat neither fat nor blood."

CH 4 And the LORD spoke to Moses, saying, ² "Speak to the people of Israel, saying, If anyone sins unintentionally in any of the LORD's commandments about things not to be done, and does any one of them, ³ if it is the anointed priest who sins, thus bringing guilt on the people, then he shall offer for the sin that he has committed a bull from the herd without blemish to the LORD for a sin offering. ⁴ He shall bring the bull to the entrance of the tent of meeting before the LORD and lay his hand on the head of the bull and kill the bull before the LORD. ⁵ And the anointed priest shall take some of the blood of the bull and bring it into the tent of meeting, ⁶ and the priest shall dip his finger in the blood and sprinkle part of the blood seven times before the LORD in front of the veil of the sanctuary. ⁷ And the priest shall put some of the blood on the horns of the altar of fragrant incense before the LORD that is in the tent of meeting, and all the rest of the blood of the bull he shall pour out at the base of the altar of burnt offering that is at the entrance of the tent of meeting. ⁸ And all the fat of the bull of the sin offering he shall remove from it, the fat that covers the entrails and all the fat that is on the entrails ⁹ and the two kidneys with the fat that is on them at the loins and the long lobe of the liver that he shall remove with the kidneys ¹⁰ (just as these are taken from the ox of the sacrifice of the peace offerings); and the priest shall burn them on the altar of burnt offering. ¹¹ But the skin of the bull and all its flesh, with its head, its legs, its entrails, and its dung— ¹² all the rest of the bull—he shall carry outside the camp to a clean place, to the ash heap, and shall burn it up on a fire of wood. On the ash heap it shall be burned up.

¹³ "If the whole congregation of Israel sins unintentionally and the thing is hidden from the eyes of the assembly, and they do any one of the things that by the LORD's commandments ought not to be done, and they realize their guilt, ¹⁴ when the sin which they have committed becomes known, the assembly shall offer a bull from the herd for a sin offering and bring it in front of the tent of meeting. ¹⁵ And the elders of the congregation shall lay their hands on the head of the bull before the LORD, and the bull shall be killed before the LORD. ¹⁶ Then the anointed priest shall bring some of the blood of the bull into the tent of meeting, ¹⁷ and the priest shall dip his finger in the blood and sprinkle it seven times before the LORD in front of the veil. ¹⁸ And he shall put some of the blood on the horns of the altar that is in the tent of meeting before the LORD, and the rest of the blood he shall pour out at the base of the altar of burnt offering that is at the entrance of the tent of meeting. ¹⁹ And all its fat he shall take from it and burn on the altar. ²⁰ Thus shall he do with the bull. As he did with the bull of the sin offering, so shall he do with this. And the priest shall make atonement for them, and they shall be forgiven. ²¹ And he shall carry the bull outside the camp and burn it up as he burned the first bull; it is the sin offering for the assembly.

²² "When a leader sins, doing unintentionally any one of all the things that by the commandments of the LORD his God ought not to be done, and realizes his guilt, ²³ or the sin which he has committed is made known to him, he shall bring as his offering a goat, a male without blemish, ²⁴ and shall lay his hand on the head of the goat and kill it in the place where they kill the burnt offering before the LORD; it is a sin offering. ²⁵ Then the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out the rest of its blood at the base of the altar of burnt offering. ²⁶ And all its fat he shall burn on the altar, like the fat of the sacrifice of peace offerings. So the priest shall make atonement for him for his sin, and he shall be forgiven.

²⁷ "If anyone of the common people sins unintentionally in doing any one of the things that by the LORD's commandments ought not to be done, and realizes his guilt, ²⁸ or the sin which he has committed is made known to him, he shall bring for his offering a goat, a female without blemish, for his sin which he has committed. ²⁹ And he shall lay his hand on the head of the sin offering and kill the sin offering in the place of burnt offering. ³⁰ And the priest shall take some of its blood with his finger and put it on the horns of the altar of burnt offering and pour out all the rest of its blood at the base of the altar.

³¹ And all its fat he shall remove, as the fat is removed from the peace offerings, and the priest shall burn it on the altar for a pleasing aroma to the LORD. And the priest shall make atonement for him, and he shall be forgiven. ³² "If he brings a lamb as his offering for a sin offering, he shall bring a female without blemish ³³ and lay his hand on the head of the sin offering and kill it for a sin offering in the place where they kill the burnt offering. ³⁴ Then the priest shall take some of the blood of

the sin offering with his finger and put it on the horns of the altar of burnt offering and pour out all the rest of its blood at the base of the altar. ³⁵ And all its fat he shall remove as the fat of the lamb is removed from the sacrifice of peace offerings, and the priest shall burn it on the altar, on top of the LORD's food offerings. And the priest shall make atonement for him for the sin which he has committed, and he shall be forgiven.

CH 5 “If anyone sins in that he hears a public adjuration to testify, and though he is a witness, whether he has seen or come to know the matter, yet does not speak, he shall bear his iniquity; ² or if anyone touches an unclean thing, whether a carcass of an unclean wild animal or a carcass of unclean livestock or a carcass of unclean swarming things, and it is hidden from him and he has become unclean, and he realizes his guilt; ³ or if he touches human uncleanness, of whatever sort the uncleanness may be with which one becomes unclean, and it is hidden from him, when he comes to know it, and realizes his guilt; ⁴ or if anyone utters with his lips a rash oath to do evil or to do good, any sort of rash oath that people swear, and it is hidden from him, when he comes to know it, and he realizes his guilt in any of these; ⁵ when he realizes his guilt in any of these and confesses the sin he has committed, ⁶ he shall bring to the LORD as his compensation for the sin that he has committed, a female from the flock, a lamb or a goat, for a sin offering. And the priest shall make atonement for him for his sin. ⁷ “But if he cannot afford a lamb, then he shall bring to the LORD as his compensation for the sin that he has committed two turtledoves or two pigeons, one for a sin offering and the other for a burnt offering. ⁸ He shall bring them to the priest, who shall offer first the one for the sin offering. He shall wring its head from its neck but shall not sever it completely, ⁹ and he shall sprinkle some of the blood of the sin offering on the side of the altar, while the rest of the blood shall be drained out at the base of the altar; it is a sin offering. ¹⁰ Then he shall offer the second for a burnt offering according to the rule. And the priest shall make atonement for him for the sin that he has committed, and he shall be forgiven. ¹¹ “But if he cannot afford two turtledoves or two pigeons, then he shall bring as his offering for the sin that he has committed a tenth of an ephah of fine flour for a sin offering. He shall put no oil on it and shall put no frankincense on it, for it is a sin offering. ¹² And he shall bring it to the priest, and the priest shall take a handful of it as its memorial portion and burn this on the altar, on the LORD's food offerings; it is a sin offering. ¹³ Thus the priest shall make atonement for him for the sin which he has committed in any one of these things, and he shall be forgiven. And the remainder shall be for the priest, as in the grain offering.”

¹⁴ The LORD spoke to Moses, saying, ¹⁵ “If anyone commits a breach of faith and sins unintentionally in any of the holy things of the LORD, he shall bring to the LORD as his compensation, a ram without blemish out of the flock, valued in silver shekels, according to the shekel of the sanctuary, for a guilt offering. ¹⁶ He shall also make restitution for what he has done amiss in the holy thing and shall add a fifth to it and give it to the priest. And the priest shall make atonement for him with the ram of the guilt offering, and he shall be forgiven. ¹⁷ “If anyone sins, doing any of the things that by the LORD's commandments ought not to be done, though he did not know it, then realizes his guilt, he shall bear his iniquity. ¹⁸ He shall bring to the priest a ram without blemish out of the flock, or its equivalent, for a guilt offering, and the priest shall make atonement for him for the mistake that he made unintentionally, and he shall be forgiven. ¹⁹ It is a guilt offering; he has indeed incurred guilt before the LORD.”

Diamonds: In studying Jesus through the investigative reporting of Luke, we learned that Jesus enjoyed a good meal and great hosts! Since Jesus is the exact imprint of His Father, God, we shouldn't be surprised to learn that God's law included elements required for a fabulous dinner party. To be clear, unlike Jesus, God has never experienced hunger. This is an important distinction because pagan worship often requires the worshipper to literally feed the god.

Rather than feeding God, through the priest's role in the grain offerings (Leviticus 2-3) worshippers were communing alongside God in joyful acknowledgment of God's sovereign provision. Through the priest's role in the guilt offering, the worshipper pursues peace with God with the costly substitute's death on behalf of the offender of God's law (Leviticus 4-5). In every sacrifice and offering the intention was universal: communion and fellowship with God.

1. As you read Leviticus 2-5, what are some keywords or repeated phrases that caught your attention? There isn't a “correct” answer! Simply, which words in these chapters caught your eye?

The ascension offering in Leviticus 1 is a foundational offering. Now God's people could *ascend* to God's

presence, but sin and defilement, or impurity, remained a barrier for *entering* the presence of God. The period of time and the people to whom God first instituted His Law in Leviticus is often referred to as the “Ancient Near East”. In that time, God, who was recognized as the source of life and the source of death, was now dwelling with Israel through the completion of the tabernacle. This was both a comfort and a terror!

During this Ancient Near East time period, the tabernacle has been built under Moses’ leadership and indwelt by God through His “shekinah glory” (Exodus 40). But no one has been granted entry, and honestly, considering the holiness of God and the sinful nature of man, there was a legitimate fear of death for entering God’s holy dwelling. Therefore, before the sacrifices are inaugurated in Leviticus 9, God establishes the rituals and rules that will govern the inaugural ritual performed by Aaron and his sons in these first chapters of Leviticus.

Below is an explanation of each of the sacrifices we are studying this week. Read through each of them, then decide which one you will focus on in your answers. While you may do them all, freely choose only one as your focus this week. We know there is a lot of information to consider!

Leviticus 2-3:

The grain offering: an offering that uses the most common and most available element because grain was the main ingredient for all foods. Meats were precious, reserved for the wealthy and for royalty. Adding oil made the grain combustible and frankincense scented it like perfume. The priests were given the memorial portion, set apart for them alone, “as their stipend for their service at the Lord’s house.”²

- Symbols within the grain offering:
 - Leaven: symbolic of corruption and had the addition of setting this offering apart from the leavening required in worship of pagan gods
 - Salt of the covenant: “[Salt’s] presence was not only for flavoring but was a reminder of God’s covenant with His people. Salt’s quality of permanence indicated the perpetuity of God’s commitment to Israel (Numbers 18.19)...The salt reminded the worshipper of the reason for bringing the gift.”³
 - First fruits: required in remembrance that God is the rightful owner of the land being cultivated for sustenance
 - Oil and Frankincense: represented the people’s joy and thanksgiving for God’s blessing

Peace or fellowship offering: an act of *voluntary* praise to God for His blessing, eaten by both the worshipper and the priest.

- Representation of animal parts in the peace offering:
 - Fat = power of the animal and is specifically called out to be exclusive to the LORD (3.16); the associated statute (3.17) is God’s legal requirement reinforcing no matter where God placed His people, their worship is to Him alone
 - Kidney = vital to living; understood as tied to emotions
 - Liver = vital to living; exclusive to God in sharp and defining contrast to pagan sorcery through the use of the liver in hepatomancy (a common pagan divination based on the inspection of sacrificed livers and entrails)
- 2. Just as the minutiae from hair style to clothing style worn by candidates seeking elected offices carries meaning, so too do the smallest details carry meaning in every offering, worship, and sacrifice. What detail in one of these two offerings carries meaning to you today? From this meaningful detail, what is God teaching you about Him? Is this an encouragement, warning, or something else for you?

² Mathews, p. 37

³ Mathews, p. 37

Leviticus 4-5:

Guilt and Purification sacrifice/offerings: a sacrifice that covers both the guilt of sin, as well as the stain of sin. This sacrifice is exponentially costly, though the expense is based on the role of the guilty person: the higher the responsibility before God, the costlier the sacrifice for the sin. In these rituals and sacrifices, God is addressing unintentional, or unknown, sins. The costliness of unintentional sins reveals the impartiality of God toward all sin. Sin is sin!

- Priest's cost: the requirement of a bull is the most severe and most expensive of all the sacrifices. This reflects the reality that the priest's sins brought guilt on all of God's people (4.3).
 - The blood of the bull was used to cleanse the tabernacle's courtyard, where all could enter, as well as the Holy Place, where only the priest could enter. There is a third location in the tabernacle, the Most Holy Place, where only the Divinely designated high priest could enter one day of the year: the Day of the Atonement. "Symbolically, it was necessary in [the priest's sin offering and the community's sin offering] to bring the blood closer to the Lord's presence because the effect of the sin was graver."⁴
 - The bull had to be bought (very expensive) or taken from the priest's own herd. The bull is a progenitor of generations of herds. He is a mighty and strong protector of his herd (our dog was recently rightfully gored by one!) There is no stronger representation of strength than a bull.

There is only one consideration in deciding which bull to purchase, or which one to pull from your own stock: Which one is the BEST one? It could not be the older one whose strength is gone. Nor could it be the one that needs to leave the herd in order to keep blood lines clean. It could not be the fence breaker nor the mean one. You cannot withhold the one your children named because it is their favorite, is gentle, and holds sentimental value.

Instead, it is the bull whose semen you could sell for thousands of dollars per straw! It is the BEST of the BEST bulls. Or, when approaching a rancher about purchasing their bull for this sacrifice, it could not be the cheapest one they have, nor the one they were looking to get rid of anyway. It has to be their BEST of the BEST, and you must pay the exorbitant price required to own it, only to kill it.

- The priest could not eat any portion of this 5-star Michelin steak because the priest is not allowed to benefit from sin, thus the whole animal is burnt and placed in a clean ash heap outside the camp.
3. How is dependency upon God compelled when God requires the BEST of the BEST of your "bull stock"? In other words, ponder what is *most* valued to you (and probably agreed as most valuable in the eyes of others as well). How does your need for God change if, or when, God requires what is *most* valued by you to be given to Him for His use and for His Glory?

- Congregational cost: also a blameless bull whose blood enters the Holy Place through the priest
 - Consider that even if everyone in the congregational community didn't necessarily feel guilty or have a complete awareness of the unintentional sin they have committed, they remained guilty before God. The atonement ("at-one-ment") and forgiveness provided by God through this

⁴ Mathews, p. 51

sacrifice was mediated by the priest. The ability to forgive belongs to God alone. Thus, God's grace is shown to the community by providing a costly ritual for the forgiveness of sins.⁵

- Community leader's cost: the less costly male goat whose blood only enters the tabernacle's courtyard (instead of entering further into the Holy Place).
- Individual cost: the least costly female goat whose blood only enters the tabernacle's courtyard.

Embedded within the guilt offerings is the **purification offering and ritual**. Through the requirement established in Leviticus 4 and 5, God provides two different types of purification depending on the source of the uncleanness. Leviticus 4 and 5 address purification from pollution caused by sin, while Leviticus 11-15 will address purification from the body's processes occurring as an unavoidable consequence of sin's stain. This addresses the reality of natural human processes that soil our standing before God. Unlike the purification required from sin, the implication is not that the person has sinned, rather that they are unclean and thus in need of cleansing.

The explanations below address both needs for the purification offering and ritual in an effort to lay the foundation for complete understanding of the purification offering and ritual here in Leviticus 4 and 5, and in the future through Leviticus 11-15.

- Missing court (5.1): the call to testify as a witness remains a serious obligation. In light of that, there are circumstances that may prevent people from testifying as a witness such as fear (consider the legitimate fear of those the government places in its witness protection program) or a legitimate inability to attend court (as simple forgetting about it, or as serious as interference from familial, business, or personal circumstances).
 - Not caused by sin: For instance, being in the presence of dead people creates an uncleanness upon the living. Thus, purification is required even though being in the presence of death is not a sin (see Joseph of Arimathea's actions alongside the devoted love of Mary Magdalene and Martha in their willingness to further care for Jesus' dead body in John 19-20).
 - Even more mercifully, God provides a way for everyone in every financial situation to participate in the guilt/purification offering. From the rich person's livestock to the working-class person's dove to the impoverished person's hand full of fine flour (extra often stored by the priests for those whose circumstances leave them impoverished), God provides for ALL to approach Him as forgiven, "clean", and pure!
4. Read Luke 2.22-24, describing Mary's purification offering after her birth of Jesus, Messiah. What did she offer as her purification offering? What does this teach you about Jesus? Also, what does this teach you about God (see Hebrews 1.3 for some additional thoughts about God through the purification offering)?

- Caused by sin (5.4): An example of this recently occurred when I came home to a filthy kitchen and hungry dogs after a full day of worthy and worthwhile obligations and acts of service. In contrast, I found my sons well-fed and relaxing before settling into bed. What I said next would be labeled as a "rash oath" and calling it as such is the PG version of what my lips promised and swore before God! Likewise, we can also trip over ourselves when we are overcome with a good desire to commit to something worthy on behalf of God only to discover that it is not what God has asked us to do, or that we have not fully considered the ramifications of our "rash oath" upon others God has engaged in service to Him (like our family or situations He has placed us in through our friendships/church family).

Reparation offering: an offering that includes the necessary payment/percentage-based compensation for the

⁵ Mathews, p. 49

committing a “breach of faith” (5.14) is the distinguishing requirement of this sacrificial offering. (Note that compensation is NOT required in the guilt/purification offerings detailed in Leviticus 4.1-5.13.)

- Old Testament examples of a “breach of faith” include fraud and breaking religious law through action of disloyalty or betraying God’s trust in the use of His holy things. His holy things are to be used exclusively for the LORD’s service. In “a breach of faith”, the attitude of the offender is revealed. No matter the intention of the offender, the use of holy things set apart as exclusive to the LORD revealed the reality of everyone’s heart condition: stained by sin.
 - Fraud: a sin against one’s neighbor in direct violation of the command to love one another as you love yourself through the Ten Commandments (Exodus 20). Sinning against your neighbor is sinning against the LORD (5.19). “A people in covenant with God have been formed into a covenant community with shared obligations toward one another as well as toward God. To offend one is to offend the other. The same is true of the Christian community who are bonded together as servants of the same one and living Lord Jesus Christ (Ephesians 4.4-6).”⁶
 - “It is not appropriate to equate the Old Testament teaching on holy places and holy things with the worship practices of the Christian today. Although we may refer to things pertaining to worship as ‘holy’, such as ‘holy vestments’ worn by the clergy, this is born out of tradition, not the direct teaching of the New Testament. A holy place and its things of worship are no longer deemed ‘holy’. Rather, the Lord Jesus Himself is the holy temple of God, and He alone is the pure and perfect sacrifice that pleases God (John 2.20-22; Hebrews 10.1-14). The New Testament describes the church collectively as God’s holy temple (1 Corinthians 3.16-17; Ephesians 2.21), and individually, Christians are the temple of the Lord and present themselves as holy sacrifices (Romans 12.1; 1 Corinthians 6.19).”⁷
 - In light of the New Testament, Dr. Mathews points out four possibilities by which Christ-followers defraud God today⁸:
 - i. “We defraud God of His rightful due when we withhold or pervert the worship of God” (1 Corinthians 11.27; 2 Corinthians 6.16; 1 Peter 2.2-3).
 - ii. “We defraud God His rightful due when we compromise a life of holiness by choosing a lifestyle that betrays the gospel and the claims of Christ on our lives” (James 4.1-10; 1 Corinthians 6.20, 7.23; 1 Peter 1.18-20).
 - iii. “We defraud God when we fail to give Him our *all*.” (2 Corinthians 9.12)
 - iv. “We can trivialize the name of the Lord, robbing Him of His magisterial honor, when we wrongly credit Him with some action that is destructive or hurtful, although we are not in the position to make such a judgment...It does not advance the cause of God to assign blame, usurping His role as [Just] Judge” (Job 42.7).
5. Consider Dr Mathews four possibilities for defrauding God. Which one are you confessing before God today? (You will not need to share the answer to that question in your discussion group.) What is God teaching you about how to *avoid* defrauding Him, or defrauding the neighbor’s found in your church community? How is God using your knowledge of the reparation offering to reveal a heart attitude that leads to “a breach of faith”?

Deity: Prince of Peace~ (Leviticus 3) “Peace results in an ordered, settled, and undisturbed response to

⁶ Mathews, p. 61

⁷ Mathews, p. 58

⁸ Mathews, pp. 58-59

whatever life brings one's way. Peace produced by the Holy Spirit is beyond human understanding (Philippians 4.6), an inner calm that results from confidence in one's saving relationship with Christ (John 16.33).

The verb form of the Greek term denotes binding together and is reflected in the expression "having it all together". Like joy, peace is not determined by one's circumstances (John 14.27; Romans 8.28; Philippians 4.7, 9). Peace during storms of life involves a heartfelt tranquility and trust that are anchored in the overwhelming consciousness that one's life is in the hands of the sovereignly powerful God."⁹

"The Hebrew word for peace [Shalom]...means much more than the absence of conflict or the end of turmoil. 'Shalom' conveys not only a sense of tranquility but also of wholeness and completion. To enjoy 'shalom' is to enjoy health, satisfaction, success, safety, well-being, and prosperity (Isaiah 32.17-18; 48.17-18).

Though the New Testament does not directly call Jesus the Prince of Peace, this title from Isaiah has traditionally been associated with Him as the One Who brings peace to the world (Isaiah 9.6)...[He is] the source of all peace (Isaiah 26.3; John 16.33; Romans 8.5-6). To live in peace is to live in His presence (John 14.27)...

Though we were alienated from God because of our sins, Jesus reconciled us (Romans 5.1), making peace through His blood (Isaiah 53.5; Ephesians 2.13-14). Peace with God produces peace with others and peace within ourselves (Galatians 5.19-26; Philippians 4.7, 9; Colossians 3.15) ."¹⁰

6. Which of these verses, or which verse, will you memorize in preparation for the "storms of life"? Consider reading some of these verses using an alternate translation, such as The Message, NLT, Amplified Bible in order to memorize them in more familiar vernacular. Write the verse(s) you are memorizing using your favorite translation here:

Doctrine: Reconciliation¹¹~ (Leviticus 5.14-19) "Man's sin has not only incurred guilt and aroused the wrath of God but has also affected an enmity and alienation between God and man. Such alienation is pictured throughout Scripture, most notably in the garden, where Adam and Eve's immediate instinct after sinning is to hide from God and avoid His fellowship (Genesis 3.8), and from which fellowship they are driven out (Genesis 3.22-24).

In Israel's history, God's separation from sinful man is powerfully illustrated by the threefold barrier of the tabernacle and temple: the outer court, accessible only to those bringing sacrifices; the Holy Place, accessible only to the priests offering sacrifices for the people; and the Most Holy Place, accessible only to the high priest on the Day of Atonement to make propitiation for the sins of the nation. This is a far cry from speaking with God face-to-face in the cool of the day (Genesis 3.8)."

7. How do Isaiah and Paul describe this "broken relationship" in Isaiah 59.2 and Romans 5.10 with 8.7:

⁹ MacArthur & Mayhue, p. 376

¹⁰ Spangler, Ann *Praying the Names of Jesus* (Grand Rapids, MI: Zondervan Publishing, 2006)

¹¹ MacArthur & Mayhue, pp. 531-533

“For this reason, Scripture also speaks of the atonement as a work of reconciliation, whereby the ground of the enmity between God and [wo]men – namely, the guilt of sin and the punishment of God’s wrath – is removed and dealt with, thus accomplishing peace (Romans 5.10-11; 2 Corinthians 5.18-19; Ephesians 2.16; Colossians 1.20-22).”

Reconciliation has several characteristics:

- It “is a work of God, accomplished in the person of Christ through the efficacy of His blood (2 Corinthians 5.18-19). [Wo]man does not affect this reconciliation by doing something to remove God’s hostility towards his [her] sin. Rather, sinners passively receive reconciliation as a gift through the work of Christ (Romans 5.11).”
- “Scripture presents reconciliation as a finished work accomplished by Christ’s sacrifice...reconciliation occurred in the past through the once-for-all death of Christ.”
- It is applied to God’s people in God’s technical method (2 Corinthians 5.19, 21). “By imputing our sins to Christ our scapegoat, by exercising His wrath on Him as our substitute, and by imputing His righteousness to us, God has removed the ground of His enmity against us, namely, the guilt of sin.
- “...it is objective rather than subjective; that is, it has its fundamental effect in God and not man. The alienation between God and [wo]man is double-edged. To be sure, man is hostile to God because his [her] mind and heart are depraved, but God is also hostile to [wo]man because in His holiness He hates sin.”

“Therefore, the mutual peace accomplished by the act of reconciliation is experienced as the result of reconciliation, when the regenerating work of the Holy Spirit overcomes man’s hostility to God as the Spirit applies Christ’s objective work to sinners, granting them justifying faith by which they have peace with God (Romans 5.1). Because of Christ’s atonement, sinners once separated from God may be restored to loving fellowship with Him who they were created to know and worship (1 Peter 3.18).”

8. What sin-stain are you attempting to remove using DIY “detergent” (referenced in the lesson introduction) rather than God’s work to reconcile you to Himself? How is it preventing you from living fully and totally in the peace provided by the Prince of Peace today?

Your Scripture-Soaked Prayer: This week, consider writing your SSP using your answer to Question 5. See how many verses provided throughout this lesson can be used to not only confront your sin, but also to move you into the comfort, confidence, and forgiveness found in the Prince of Peace, who has reconciled you to God.

Lecture Outline:

Aim: Love for God is expressed through sacrificial obedience.

- I. Offerings By Choice (Leviticus 2-3) **TR1:** Sacrificial obedience requires a reordering of our priorities to do God's will.
 - a. What does sacrificial obedience look like for you?
 - b. How do you prioritize what matters most to God?
 - c. Where are you succeeding and where are you struggling to reorder your priorities to do God's will?
- II. Offerings By Command (Leviticus 4-5) **TR2:** Sacrificial obedience results in a life that is reconciled and at peace with God.
 - a. Which part of your life is at odds with God's holiness?
 - b. Where are you lacking peace with God?
 - c. What specific sin or sins do you need to put to death through sacrificial obedience?

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