

# Atonement Sacrifices (Part 1)

## Summary and Goal

The first three kinds of sacrifices described in Leviticus are the burnt offering, the grain offering, and the peace offering. The burnt offering was for the removal of the people's guilt before God; the grain offering restored Israel to serve God and neighbor; and the peace offering was for reconciliation between God and His people. Because of Christ's ultimate sacrifice, we celebrate the removal of our guilt before God, the freedom to serve God on His mission, and the restoration of our relationship with God.

### **Main Passages**

Leviticus 1:3-9

Leviticus 2:1-3

Leviticus 3:1-5

### **Session Outline**

1. We need atonement to remove our guilt (Lev. 1:3-9; Heb. 9:12).
2. We need atonement to restore us to service (Lev. 2:1-3; John 12:24).
3. We need atonement to reconcile us to God (Lev. 3:1-5; Eph. 2:13).

### **Theological Theme**

The burnt offering was for the removal of the people's guilt before God; the grain offering restored Israel to serve God and neighbor; and the peace offering was for the reconciliation between God and His people.

### **Christ Connection**

Because of Christ's ultimate sacrifice, we celebrate the removal of our guilt before God, the freedom to serve God on His mission, and the restoration of our relationship with God.

### **Missional Application**

Because we have been freed from our guilt, God calls us to serve Him by serving others.

# Atonement Sacrifices (Part 1)

## Session 10

### Introduction

Open with an explanation of the traditional origin of Valentine's Day, and say "the cross" is another symbol removed from its literal equivalent (leader p. 118; PSG p. 92).

- ❓ How do you see "the cross" used in church and society today?
- ❓ When was the last time you saw a cross shape and thought of an instrument of torture and bloody death?

Mention how Jesus' death recalled the animal sacrifices that took place at the tabernacle. Then summarize the session (leader pp. 118-119; PSG pp. 92-93).

### Point 1 Option

If you think your group can handle it, you might consider showing a video of an animal sacrifice from another religion. (You can search "animal sacrifice" on YouTube, for example.)

### ❓ For Further Discussion

How was the Israelite burnt offering like the offering of Christ on the cross?

How was Christ's death better than the Israelites' burnt offerings?

In what ways do you identify with Jesus as the sacrifice who takes away your guilt?

### 1. We need atonement to remove our guilt (Lev. 1:3-9; Heb. 9:12).

*The burnt offering.* Read Leviticus 1:3-9. Highlight how foreign the firsthand experience of slaughtering an animal is to us today, but for the Israelites, even the instructions for sacrifice were distinctive. Make the observations from the text to help make sense of this offering (leader pp. 119-120; PSG pp. 93-94).

Use **Pack Item 8: Atonement Sacrifices** as needed throughout the session to help group members see the distinctions and purposes of the sacrifices.

- ❓ Why do you think the offerer was supposed to identify with the animal (by laying his hand on the head)?
- ❓ What did this communicate about the nature of the atonement?

Explain the significance of the Day of Atonement, which involved a burnt offering. Read Hebrews 9:12 and show how Christ fulfilled the symbolism of both (reference the "Essential Christian Doctrine" *Christ as Sacrifice* to help make this point). Allow a minute of personal reflection for group members to respond to the questions at the end of the section (leader pp. 120-121; PSG pp. 94-95).

## 2. We need atonement to restore us to service (Lev. 2:1-3; John 12:24).

*The grain offering.* Ask a volunteer to read Leviticus 2:1-3. Point out that these offerings were costly (leader pp. 121-122; PSG p. 95).

- Why do you think it was important for these offerings to be costly?
- What did the cost of the offering communicate about the seriousness of sin?

Note the purposes we can deduce for this offering. Emphasize that the grain offering recognized God as the provider of daily needs, which gave His people the strength necessary to serve Him with their lives (leader p. 122; PSG p. 96).

- What is the difference between doing something from a sense of duty or a sense of delight?

Read John 12:24, in which Jesus may have been drawing on the imagery of the grain offering to teach about His coming death to bring life to others. *Allow a minute of personal reflection for group members to respond to the questions at the end of the section* (leader pp. 122-123; PSG pp. 96-97).

## 3. We need atonement to reconcile us to God (Lev. 3:1-5; Eph. 2:13).

*The peace offering.* State that this offering was the only one that could be eaten by the offerer (leader p. 123). Then read Leviticus 3:1-5. Speak to further details regarding this offering that can be drawn from Leviticus 7:11-21. The “shared” meal of this offering symbolized a reconciled relationship between the offerer and God (leader pp. 123-124; PSG pp. 97-98).

- Why is it important not only to see atonement as covering our sin but also restoring us to a right relationship with God?
- What are ways we express a restored relationship with others today?

Read Ephesians 2:13. Our reconciliation with God came about through Jesus’ sacrifice. *Allow a minute of personal reflection for group members to respond to the questions at the end of the section* (leader pp. 124-125; PSG pp. 98-99).

## Conclusion

Recap the purposes of these offerings and how they pointed forward to the atoning sacrifice of Jesus. His death for our atonement now frees us to serve God by serving others (leader p. 125; PSG p. 99). *Apply the truths of this session with “His Mission, Your Mission”* (PSG p. 100).

### Point 2 Option

Consider providing some fresh bread baked either by yourself or a group member you enlist prior to the session. This will provide a tangible way to reflect on the grain offering.

### ? For Further Discussion

What is the connection between our gratitude (for salvation) and our calling (to service)?

### ? For Further Discussion

How does your reception of Christ’s atoning sacrifice free you to serve others?

**Christ Connection:** Because of Christ’s ultimate sacrifice, we celebrate the removal of our guilt before God, the freedom to serve God on His mission, and the restoration of our relationship with God.

**Missional Application:** Because we have been freed from our guilt, God calls us to serve Him by serving others.

# Atonement Sacrifices (Part 1)

## Session 10



### Voices from Church History

“There is a fountain filled with blood Drawn from Immanuel’s veins; And sinners, plunged beneath that flood, Lose all their guilty stains.”<sup>2</sup>

—William Cowper (1731-1800)

### Introduction

In countries that celebrate Valentine’s Day, people are accustomed to seeing red heart displays in stores and online. The Valentine’s Day tradition, however, began not because of romantic love but because long ago—so the tradition says—an early Christian named Valentine died as a martyr around the year 270 on February 14. For his followers, the bloody heart was a violent reality. How a bloody martyrdom transformed into a celebration of love and sexuality is as strange as how Saint Nicholas became today’s Santa Claus.<sup>1</sup>

Consider “the cross” as another symbol removed from its literal equivalent.

- ❓ How do you see “the cross” used in church and society today?
- ❓ When was the last time you saw a cross shape and thought of an instrument of torture and bloody death?

People of the first century could never escape the harsh cultural reality signified by the cross. Christians, however, quickly came to use the cross symbolically, as a representation of everything Jesus’ death accomplished. And Jesus’ death recalled an earlier blood-spattered certainty—the countless thousands of animal sacrifices offered over many centuries on the great altar in front of the Israelite tabernacle and later the temple in Jerusalem.

As we saw in the previous study, the tabernacle in the wilderness was the place where God’s presence was manifested among His people. Although it was extravagant, it was a place for serious work to be done. The large bronze altar placed in front of the entrance was the place where slaughtered animals would be burned up.

After the account of the tabernacle’s construction and God’s glory filling the tent (Ex. 40), the biblical material begins a detailed account of the various animal sacrifices to be offered there (Lev. 1–7). The Lord laid out instructions for a complicated system of sacrifices. Each of these five sacrifices served a slightly different purpose, but together they provided a robust biblical picture of atonement.



## Session Summary

In this session, we focus on the first three kinds of sacrifices: the burnt offering, the grain offering, and the peace offering. The burnt offering was for the removal of the people's guilt before God; the grain offering restored Israel to serve God and neighbor; and the peace offering was for reconciliation between God and His people. Because of Christ's ultimate sacrifice, we celebrate the removal of our guilt before God, the freedom to serve God on His mission, and the restoration of our relationship with God.

## 1. We need atonement to remove our guilt (Lev. 1:3-9; Heb. 9:12).

The first kind of animal sacrifice that God specified to be presented to Him was called the burnt offering. Perhaps its name was derived from the fact that it was the only offering that was completely burned up with nothing left.<sup>3</sup> Here is the way the Lord instructed Moses about this offering in Leviticus 1:

*<sup>3</sup> "If his offering is a burnt offering from the herd, he shall offer a male without blemish. He shall bring it to the entrance of the tent of meeting, that he may be accepted before the LORD. <sup>4</sup> He shall lay his hand on the head of the burnt offering, and it shall be accepted for him to make atonement for him. <sup>5</sup> Then he shall kill the bull before the LORD, and Aaron's sons the priests shall bring the blood and throw the blood against the sides of the altar that is at the entrance of the tent of meeting. <sup>6</sup> Then he shall flay the burnt offering and cut it into pieces, <sup>7</sup> and the sons of Aaron the priest shall put fire on the altar and arrange wood on the fire. <sup>8</sup> And Aaron's sons the priests shall arrange the pieces, the head, and the fat, on the wood that is on the fire on the altar; <sup>9</sup> but its entrails and its legs he shall wash with water. And the priest shall burn all of it on the altar, as a burnt offering, a food offering with a pleasing aroma to the LORD.*

The details for this offering seem bizarre. Most of us have never been around slaughtered animals; we are used to packaged meat in the supermarket aisle. But the Israelites were largely herdsmen. They were used to participating in the process of preparing animals for human consumption. Yet the requirements for the burnt offering were something the Israelites must have found quite distinctive.

## Further Commentary

### The Meaning of "Make Atonement" in Israelite Animal Sacrifices

In the original Hebrew language, *kipper* ("make atonement") is understood to be the result of several ritual elements (laying on of hands, violent death, burning the animal, and so on). Two elements of meaning may be found. First is "expiation," that is, the removal of sin by paying a price. Second is "propitiation," that is, the appeasement of deserved wrath. Because sin defiles, it must be removed. Because of God's wrath against sin, He must be appeased (and the animal dies instead of the sinner). The sacrifices specifically said to make atonement were the burnt offering, the sin offering, and the restitution offering (but not the grain offering or the fellowship offering). The term *kipper* is closely related to "Yom Kippur," the Hebrew title for "Day of Atonement."<sup>4</sup>

## Further Commentary

“By laying ‘his hand on the head,’ the layperson symbolically transferred guilt or identified with the fate of the victim (16:21).”<sup>6</sup>

—Kenneth A. Mathews

## Voices from the Church

“All of the Levitical priesthood with its varying rites was simply a harbinger for the coming of Christ, who would fulfill all of those prophetic rites and rituals through His own incarnation and death on the cross.”<sup>7</sup>

—Paige Patterson

Observation of these verses suggests the following:

- Where was the animal to come from? It was to be a domestic animal owned already by the offerer. It was “from the herd” (1:3) and therefore personal. A wild animal trapped by someone would be neither personal nor expensive. A bull, ram, male goat, and birds were acceptable sacrifices for the burnt offering (1:5,10,14).
- What kind of animal was it to be? Physically perfect. It must be “without blemish,” therefore more costly than other similar animals (1:3).
- Where was it to be offered? At the required place, “the entrance of the tent of meeting” (1:3).
- How was the offerer to identify with the animal? He was to “lay his hand on the head of the burnt offering” (1:4). The offerer was continually involved in the process of the offering, even though only the priests carried out certain functions (1:9).
- How would the Lord respond to the offering? The offering would be “a pleasing aroma to the LORD” (1:9). This implies that the Lord would find this sacrifice acceptable. The apostle Paul later used this language to refer to Jesus’ crucifixion as “a fragrant offering and sacrifice to God” (Eph. 5:2).<sup>5</sup>



Why do you think the offerer was supposed to identify with the animal (by laying his hand on the head)?



What did this communicate about the nature of the atonement?

The burnt offering resulted in atonement for the offerer. This was a voluntary act of worship, intended to atone for unintended sins generally. It was meant to express devotion and complete surrender to the Lord—just as the animal was completely consumed. Psalm 66:13-15 suggests that burnt offerings were offered because of divine deliverance.

Israelites could offer this offering at any time, but on one day of the year, atonement came into sharper focus—the Day of Atonement (“Yom Kippur” in Hebrew), a solemn day every autumn described in detail in Leviticus 16; 23:26-32 and Numbers 29:7-11. This was the only time of the year when Israel’s high priest was allowed to enter the most holy place of the tabernacle (later, the temple), where the ark of the covenant was kept. There he would carry the blood of a specially slaughtered bull and “in front of the mercy seat he shall sprinkle some of the blood with his finger seven times...that atonement may be made for the people of Israel once in the year because of all their sins” (Lev. 16:14,34).

The New Testament writer of Hebrews, fully aware of this ritual, explained how the Day of Atonement—indeed, all the animal sacrifices offered by the Israelites—were merely a shadow and a prefiguring of Christ’s atoning death on the cross. The author explained it this way in Hebrews 9:

*<sup>12</sup> he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption.*

The writer was at pains throughout Hebrews 9 to explain how Christ’s death fulfilled the symbolism of Israel’s rituals. Jesus offered His own blood on behalf of others, not needing the blood of another because He had no sin. He entered the heavenly “most holy place” rather than the earthly copy (see the previous session). He obtained “eternal redemption” rather than a temporary atonement. He removed our guilt forever through the bloody offering of Himself to God: “For by a single offering he has perfected for all time those who are being sanctified...Where there is forgiveness of these, there is no longer any offering for sin” (Heb. 10:14,18).

How does the burnt offering inform your understanding that Jesus’ death removed the guilt of your sins?	How might you incorporate into your evangelism any insights from the burnt offering of the Israelites?

## 2. We need atonement to restore us to service (Lev. 2:1-3; John 12:24).

The second offering God specified to Moses in Leviticus involved grain (or bread or flour). It often accompanied an animal sacrifice, but it could be independent as well. Its name was derived from the fact that it was the only offering that did not involve the death of an animal but rather grain from the earth, which was hand ground into “meal” or flour. Here is the way the Lord instructed Moses about this offering in Leviticus 2:

*<sup>1</sup> “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 <sup>2</sup> 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. <sup>3</sup> 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.*

## 99 Essential Christian Doctrines

### 59. Christ as Sacrifice

There are several signs, symbols, and pointers in the Old Testament that foreshadowed Christ as being the sacrificial Lamb of God who would take away the sins of the world. However, unlike the sacrificial system of the Old Testament, whose sacrifices were unable to take away sin (Heb. 10:4), Christ’s sacrifice on the cross was able to permanently, “once and for all,” take away sins.

### Further Commentary

“By the grain offering the worshiper acknowledged God as the source of provision and prosperity. The Hebrew word *minchah* has the general meaning of ‘gift’ and could refer to grain or animal offerings or sacrifices in general (Isa. 19:21); it has the technical sense of ‘grain’ offering in cultic texts. It was grain derived from wheat that produced a ‘fine,’ white ‘flour’ (Ex. 29:2). This offering could be offered in raw, cooked, ground (into flour) and baked forms. Typically, it accompanied animal offerings...but it could be presented independently... For the very poor it was offered in place of a bird offering (5:11). The priests relied largely on grain offerings for their daily sustenance.”<sup>8</sup>

—Kenneth A. Mathews

## Further Commentary

### A Living Sacrifice

In Romans 12:1-2, the apostle Paul famously advised believers to “present your bodies as a living sacrifice.” All the animal sacrifices of the Israelites involved killing the animal; only for the grain offering was there no death. Thus, just as the grain offering was presented to God and then benefited others, so it is with believers. Jesus’ followers are alive, presented to God, and then are able to “discern what is the good, pleasing, and perfect will of God” (Rom. 12:2). In the passage immediately following this exhortation, the apostle went on to describe the service that believers render to each other through the exercise of spiritual gifts (12:3-8). The next few verses provide “bullet point” exhortations about how believers as living sacrifices serve their unbelieving neighbors as well (12:9-21).

Like the burnt offering, the grain offering was costly for the offerer, both in the ingredients and in the preparation. The description here mentions “fine flour,” but it must also include olive oil and frankincense, a costly spice. The Lord expected (and required) the very best from His people.<sup>9</sup>

Later in the passage, we are told that the offering could be baked in an oven, prepared on a griddle, or cooked in a pan (2:4-7). Unlike the burnt offering, only a portion of this offering was burned up. Like the burnt offering, the part that was burned became “a pleasing aroma to the Lord.” The part that was not burned was a gift to the priests, who could eat it, but only in the sanctuary. This offering was considered “the holiest part of the fire offerings”; therefore, there were restrictions on who could eat it (6:16-18).

- ❓ Why do you think it was important for these offerings to be costly?
- ❓ What did the cost of the offering communicate about the seriousness of sin?

The purposes for this offering are not directly stated, yet we may deduce the following:

- The portion of the grain offering which was burned on the altar was the Lord’s “memorial portion” (2:2). This suggests that the offerer was asking God to remember him with favor.
- When the various grains began to be harvested, such as barley or wheat, the “firstfruits” were to be offered as a special grain offering (2:14-16). This suggests that thanksgiving to God for the harvest of the earth was part of the purpose (see Num. 15:18-20).
- The grain offering, however, was offered voluntarily at other times. Because grain was the basis of the everyday diet of the Israelites, it reminded people that everyday life was a gift from God.<sup>10</sup>

Because people ate grain daily (in the form of flour baked into bread), the grain offering reminded the worshiper that the very daily-ness of life depended on God’s provision. Their ability to serve God—or even restoration to service after sin or sickness had disrupted service to Him—was demonstrated in this offering.

- ❓ What is the difference between doing something from a sense of duty or a sense of delight?

In John 12, Jesus drew on the agricultural concept of grain in one of His significant teachings on the meaning of His coming sacrificial death:

*<sup>24</sup> Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.*



In other biblical texts, His death is compared to the death of a sacrificial lamb; here He directly compared it to planting a grain seed—a sacrifice that would serve to benefit a people without number, a sacrifice of death to bring life.

How does the grain offering inform your understanding that Jesus' death restored you to service?	How might you incorporate into your evangelism any insights from the grain offering of the Israelites?

### 3. We need atonement to reconcile us to God (Lev. 3:1-5; Eph. 2:13).

Of all the sacrifices God the Lawgiver specified in Leviticus, only the peace offering could be eaten by the offerer. This provides an important insight into what the sacrifice symbolized—reconciliation to God so that a person may enjoy fellowship with Him.

The peace offering (also been named “the fellowship offering”) is so-called because the Hebrew term for the offering is closely related to the Hebrew term for peace or wholeness (*shalom*). The offerer was to present before the priest a spotless cow, sheep, or goat. Either a male or female animal was acceptable.

Here is the way the Lord instructed Moses about this offering in Leviticus 3:

*<sup>1</sup> “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. <sup>2</sup> 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. <sup>3</sup> 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, <sup>4</sup> 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. <sup>5</sup> 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.*

#### Voices from Church History

“And so, like a sheaf of grain, the firstfruits of the earth, he offered himself to the Father for our sake.”<sup>11</sup>

—Cyril of Alexandria (circa 375-444)

#### Further Commentary

Reconciliation may be defined as the “bringing together of two parties that are estranged or in dispute. Jesus Christ is the one who brings together God and man, with salvation as the result of the union. Reconciliation basically means ‘change’ or ‘exchange.’ The idea is of a change of relationship, an exchange of antagonism for goodwill, enmity for friendship. Attitudes are transformed and hostility ceases.”<sup>12</sup>

—Stan Norman

## Further Commentary

“The fellowship or peace offering was more than a sacrifice; it was a festive meal. A bull, a sheep, or a goat was shared by the Lord, the priests, and the one who offered it (Lev. 3). In fact, the worshiper was allowed to bring family and friends along to spend a couple of days enjoying the meat in the presence of God at the tabernacle. The act of the offering reminded the worshiper that the only way he had been able to come back into the fullness and joy of fellowship and communion with God was through the blood of a perfect substitutionary sacrifice.”<sup>13</sup>

—Nancy Guthrie

The regulations for the peace offering were as detailed as for the earlier offerings. Like the burnt offering, a domestic animal already owned by the offerer was sacrificed. It was to be physically perfect and offered at the required place. The offerer identified with the animal by the laying on of hands.

Unlike the burnt offering, only the fat and certain internal organs were burned. The offerer could eat the cooked meat of this sacrifice, but only on the day of the sacrifice or the next day (7:16-18). In other words, it was a kind of fellowship meal between God, the priests, and the offerer.

Leviticus 7:11-21 provides further details about the peace offering. In this passage we learn about specific purposes that might cause an Israelite to offer this voluntary sacrifice:

- Thanksgiving to God, presumably for answered prayer or for unexpected divine favor, was a reason for the peace offering (7:12-15; see Jer. 33:11 as an example).
- As a “vow” (7:16), which meant expressing gratitude to God because a solemn oath had been completed. The apostle Paul presented such a sacrifice during his last visit to Jerusalem after his third missionary journey (Acts 21:26; see Prov. 7:14 as a hypocritical example).
- As a “freewill offering” (Lev. 7:16), simply because the offerer felt inclined to do so (see Ps. 54:6).

The animal offered in sacrifice and then eaten symbolized that there was now a right relationship with God. (In most cultures, those who share a meal together do so only if a certain level of friendship is present; in this instance God was, as it were, inviting the worshiper to enjoy a friendship meal with Him.)

- ❓ Why is it important not only to see atonement as covering our sin but also restoring us to a right relationship with God?
- ❓ What are ways we express a restored relationship with others today?

The peace sacrifice foreshadowed Jesus’ death in that it overcame the previous hostility that had existed between God and the sinner. We were outside of a relationship with Him. Now, as believers in Jesus Christ, we have been reconciled. The apostle Paul spoke about this in Ephesians 2:

*<sup>13</sup> But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.*

In the original setting, Paul’s reference to “you who once were far off” meant Gentiles (Eph. 2:11). Yet whatever one’s ethnic background—Jew or Gentile; red or yellow or black or white—“all...are under sin, as it is written: ‘None is righteous, no, not one’” (Rom. 3:9-10). All humans, by nature and by choice, are estranged from God. The only remedy is “the blood of Christ.”

How does the peace offering inform your understanding that Jesus’ death reconciled you to God?	How might you incorporate into your evangelism any insights from the peace offering of the Israelites?

## Conclusion

The three offerings we have studied in this session have presented complementary understandings of what atonement sacrifice accomplished. The burnt offering symbolized the removal of guilt before God. The grain offering restored Israel to serve God and neighbor. The peace offering demonstrated that reconciliation had occurred between God and His people.

All these offerings showed the seriousness of sin and the costliness of salvation. Yet all of them were merely anticipatory. They looked forward to the real atonement sacrifice—the bloody, violent death of Jesus.

As noted in the opening for this study, we do not know how much the original “valentine” reflected the meaning of Jesus’ death as an atoning sacrifice. One thing we can know, however, is that Jesus’ “valentine” to the world was His death. He offered Himself in love. This means that we can offer ourselves as little valentines. Because we have been freed from our guilt and restored to service, we are free to serve God by serving others.

**CHRIST CONNECTION:** Because of Christ’s ultimate sacrifice, we celebrate the removal of our guilt before God, the freedom to serve God on His mission, and the restoration of our relationship with God.

## Voices from the Church

“We are reconciled first to God in Christ, then to one another in covenant community, and third to what God is doing in the renewal of all creation.”<sup>14</sup>

—Matt Chandler

## Additional Resources

# Atonement Sacrifices (Part 1)

## References

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14. Matt Chandler with Jared Wilson, *The Explicit Gospel* (Wheaton: Crossway, 2012), 144.



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## Study Material

- "Sacrifice and Sanctification: Leviticus"—Week 8 from *The Lamb of God* by Nancy Guthrie
- "The Burnt Offering"—Devotional by Ligonier Ministries; find a link to this devotional at [GospelProject.com/AdditionalResources](http://GospelProject.com/AdditionalResources)
- "The Grain Offering"—Devotional by Ligonier Ministries; find a link to this devotional at [GospelProject.com/AdditionalResources](http://GospelProject.com/AdditionalResources)
- "The Peace Offering"—Devotional by Ligonier Ministries; find a link to this devotional at [GospelProject.com/AdditionalResources](http://GospelProject.com/AdditionalResources)
- Previous *Biblical Illustrator* articles, including "The Holy of Holies," can be purchased, along with other articles for this quarter, at [LifeWay.com/BiblicalIllustrator](http://LifeWay.com/BiblicalIllustrator). Look for Bundles: The Gospel Project.

## Sermon Podcast

Iain Murray: "Christ the Burnt Offering"

Find a link to this at [GospelProject.com/AdditionalResources](http://GospelProject.com/AdditionalResources)

## Tip of the Week

### Prayer Requests

Most of us have faced the challenge of getting everything done during a group meeting. Unfortunately, some things get squeezed out if we are not careful. Here are some ways to gather prayer requests and pray when time is limited: collect prayer requests on index cards as people arrive; break into small groups to pray only for that group's requests; guided, conversational prayer time; allow each person in the group to pray for their own requests; take requests at the end of the group time; on some occasions, declare that only requests for others' spiritual condition are allowed.