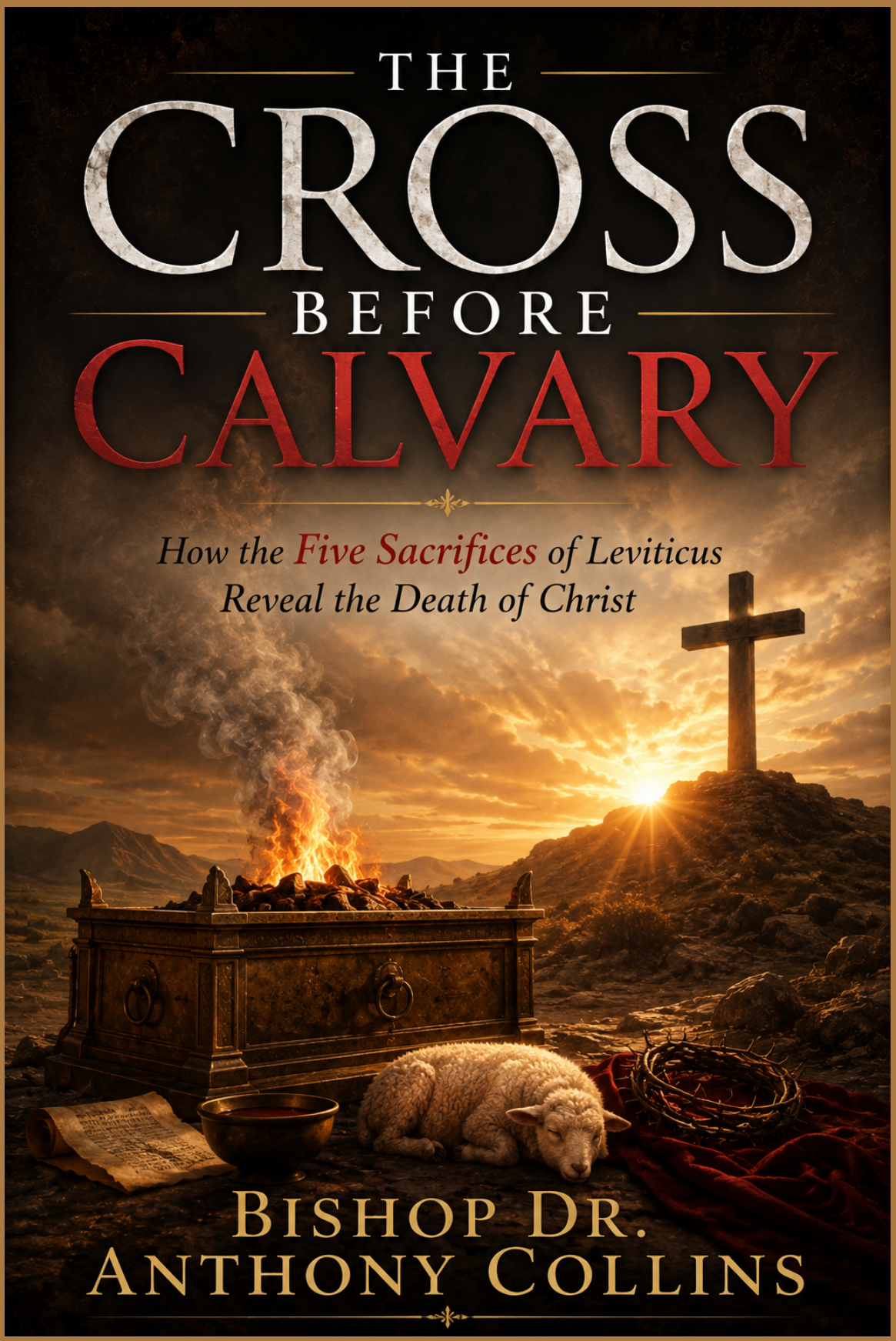
THE
CROSS
BEFORE
CALVARY
How the Five Sacrifices of Leviticus
Reveal the Death of Christ
BISHOP DR.
ANTHONY COLLINS

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THE CROSS BEFORE CALVARY

Christ Revealed in the Offerings of Leviticus

By Bishop Dr. Anthony Collins

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"To help people know Christ deeply, walk with Him daily, and represent Him faithfully through lives transformed by the presence of God."

Opening Prayer

Father,

When I start my journey through the offerings described in Leviticus, may my eyes be opened so as to see Christ more clearly.

I would like to know that these sacrifices were not merely empty rituals. Help me to know that they were shadows pointing ahead to the Cross. Help me to know they show us the holiness of God, the seriousness of sin, the necessity of sacrifice, and the completeness of redemption.

Show me by means of the *burnt offering* what complete surrender means. I want to learn about purity, consistency, and Christlike character by looking at the *grain offering*. I want to learn how to live in the fellowship You have restored by means of the *peace offering*. I want to learn about the seriousness of sin and the extent of God's grace by means of the *sin offering*. Teach me, by means of the *trespass offering*, to live with the confidence that my sin debt has been completely settled.

Help me not to study these truths just for the sake of information. Let them transform me.

Show me how to give up what I need to give up to have a closer relationship with You. In places where my character is inconsistent, improve me. In places where I have lived at a distance, come and draw me nearer. Teach me to have freedom, because Christ has bought my freedom on the Cross.

In cases where I have caused harm to others, I ask for humility so that I may seek repentance, make restitution, obtain forgiveness, and achieve reconciliation.

Father, take me out of the shadow and bring me back to the Cross. Help me see Jesus as the perfect offering; fully surrendered, without corruption, the One who made peace, the One who bore my sin, and the One who has fully paid off my debt.

Let each page serve to enhance my worship. Let all the truths enhance my faith.

Let all the insights and truths result in obedience. Let each moment of reflection lead me towards a greater conformity to Christ. What I want is not just to gain greater knowledge of the Cross. I would like to live in the reality of what the Cross achieved for me.

I thank you that I am not forgiven partially, provisionally reconciled, or conditionally accepted in Christ. The sacrifice is complete. The work is finished. The debt is paid. Now show me how to live in the light of that truth. In the name of Jesus Christ, Amen.

Dedication

To the One who stood in my place. To the Lamb who was offered. To the Man who was perfect and the Mediator who brought me near. To the Sin-Bearer who carried what I could not, and the Redeemer who paid what I could never repay. To Jesus Christ, this book is written because of You, and for Your glory, alone.

To those who hunger to understand the Cross more deeply, I pray you see all that Christ accomplished.

And to everyone shaped by grace, still learning to surrender, still being refined, still discovering the beauty of redemption - this book is for you.

Foreword

Every generation of Christians must answer anew the question that has echoed throughout history: *Why the Cross?*

The Christian faith begins and ends with the Cross. It is the defining event of history and the very heart of the Gospel. Every hope of forgiveness, reconciliation, redemption, and eternal life rests upon what Jesus Christ accomplished through His sacrificial death. Yet an important question remains: Why did Jesus have to die? Why was the Cross necessary? And what does Christ's sacrifice truly mean for those who receive its message?

These are not simply theological questions; they are foundational to the Christian life.

If we are honest, the Cross can become so familiar that we no longer stand in wonder before it. We see its image displayed in our churches, worn around our necks, printed in our books, and proclaimed from our pulpits. It occupies the central place in Christian worship - as it should. Yet familiarity can quietly diminish awe. The symbol remains before our eyes while the deep meaning of its message fades into the background of our hearts.

Each generation of believers has to reestablish the central importance of the Cross. We must always go back to the point at which God's justice and mercy come together. The place where sin is judged, grace is given, and redemption is carried out. The Cross is not just one teaching alongside others. It is the very heart of the Gospel. If we misinterpret, ignore, or fail to see the Cross accurately, then our understanding of Christ, of His saving work, and of the hope He gives to the world must necessarily be diminished.

A major challenge currently confronting the modern Church is grasping how the Cross fits into the overall story told in Scripture. Generally, we move from the Old Testament to the New Testament too quickly without realizing that God had been preparing His people for Calvary right from the start. Before Jesus carried the Cross, God had shown, by means of shadows and symbols, the pattern of redemption which would finally be fulfilled in His Son.

Few books, if any, demonstrate this more profoundly than Leviticus.

Often overlooked or misunderstood, Leviticus reveals the sacrificial system through which Israel worshiped the holy God, Yahweh, and entered into covenant relationship with Him. At first glance, its gifts and rituals may appear distant from modern readers. Yet when seen through the lens of Biblical theology, these sacrifices come alive with great clarity. Every offering points beyond itself to the perfect and final sacrifice of Jesus Christ. They are not simply ancient ceremonies; they are prophetic signposts directing our attention to the Cross.

For the past three years, Bishop Dr. Anthony Collins and his wife, Gail, have been among the greatest spiritual influences and blessings in the lives of my wife, Tanya Serrano-Velez, and me. Their love for Jesus Christ, His Church, and the Holy Scriptures is not simply something they teach - it is something they faithfully embody. Through their example, pastoral care, and unfaltering commitment to God's Word, they have continually encouraged us toward a deeper relationship with Christ and greater faithfulness in stewarding the local church. From this place of personal thankfulness and deep respect, I fully commend this book to you. I have every confidence that the same biblical wisdom and pastoral heart that have so richly impacted our lives will likewise strengthen your faith and increase your appreciation for the finished work of Christ.

In *The Cross Before Calvary*, Bishop Collins carefully and pastorally guides readers through the five primary offerings described in Leviticus - the *burnt offering, grain offering, peace offering, sin offering,* and *trespass offering*. With biblical insight and pastoral clarity, he demonstrates how each offering reveals another dimension of Christ's redemptive work.

As these pages unfold, readers will discover that Christ's death satisfies the justice of God, displays His perfect obedience, restores fellowship between God and mankind, provides atonement for sin, and removes the guilt that separated us from God. What emerges is not simply a greater understanding of Leviticus, but a richer vision of the Cross itself.

One of the great strengths of this book is that it does more than explain biblical Theology - it invites worship. Bishop Collins helps readers rediscover the beauty, wonder, and sufficiency of Christ's sacrifice, leading us into a stronger

appreciation of God's redemptive plan and a more intimate relationship with Jesus Christ.

My prayer is that as you read these pages, you will behold the Cross with fresh eyes and renewed gratitude. The sacrifices described in Leviticus were never intended to stand alone. They anticipated the day when the Lamb of God would take away the sin of the world. As those Old Testament shadows give way to their fulfillment in Christ, our confidence in God's Word is strengthened, our worship is deepened, and our hearts are drawn once again to the Savior who gave Himself for us.

May this book help you see with greater clarity the beauty, wisdom, and sufficiency of the Cross - and may it lead you to love Christ all the more.

Ezequiel Velez, Senior Pastor
The Dwelling Place Church, Kissimmee, FL.

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Preface

Why Leviticus Still Matters

Some of the books in the Bible are underlined by people, some are memorized, some are preached, and then there is Leviticus.

A great many believers have attempted to read it and have then simply moved on; it has a remote, ritualistic, repetitive, and ancient atmosphere. Yet Leviticus is not remote. It is in fact the anatomy of the Cross.

The vocabulary of atonement would be lost if Leviticus were not there. So would the grammar of redemption. The Cross did not suddenly appear in Matthew 27. It was first introduced in Leviticus 1.

There was a bronze altar in the wilderness before there was a wooden cross outside Jerusalem. Israelite priests used to shed the blood of animals before Roman soldiers drove nails. Every day smoke came up from the sacrifices before Jesus cried out, 'It is finished'. Leviticus is not merely a collection of outmoded rituals but rather prophetic architecture.

This book invites you to see from the altar to Calvary and how each offering included the name of Jesus.

Introduction

The Altar Before the Cross

"I will put enmity between you and the woman, and between your offspring and her offspring; He shall bruise your head, and you shall bruise His heel."
Genesis 3:15

When God brought Israel out of Egypt, He did not first give them kings. He did not first give them land. He did not even give them military strategy. He gave them an altar. This is because from the moment of the fall of humanity, the Cross of Jesus Christ is already coming into view. God's plan of redemption for His creation was established immediately. From the moment we rebelled, God had already put our remedy in place.

You see, *redemption without holiness is incomplete*. *Deliverance without access to God is insufficient*. Leviticus answers one central question: How can a holy God dwell among a sinful people?

The answer unfolds in five offerings:

- The *Burnt Offering*
- The *Grain Offering*
- The *Peace Offering*
- The *Sin Offering*
- The *Trespass Offering*

These are not redundant rituals. They are five lenses through which we see one reality: the Cross of Christ. Each offering addresses a different dimension of our need. We needed acceptance. We needed righteousness. We needed reconciliation. We needed cleansing. We needed restoration.

The Cross accomplishes all five. But to understand Calvary, we must first understand the altar.

Chapter 1

The Burnt Offering
A Life Fully Given

Long before Leviticus, the pattern of the burnt offering appeared in Abraham's life. No Old Testament passage captures the spirit of the burnt offering more powerfully than Abraham on Mount Moriah. God did not ask Abraham for something symbolic. He asked for something personal.

God commanded Abraham to offer his son Isaac as a sacrifice. "*Take your son… your only son… whom you love*." The command was shocking. This was not about sacrifice alone. This was about surrender. Isaac was not just a son, he was a promise from God, Abraham's future, his family legacy, and his identity. Yet, Abraham obeyed.

Step by step, Abraham climbed the mountain. The wood is stacked on Isaac's back. Fire is in his hand. Then the question: "*Where is the lamb*?" This question echoes through all of Scripture. Abraham's answer was prophetic: "*God will provide Himself the lamb*." At the last moment, God stopped the sacrifice and provided a ram. On another hill, generations later, God did not stop the sacrifice. The Father did not spare His Son.

That moment with Abraham and Isaac and God would establish a pattern that would echo through centuries: *Substitution – Provision - Surrender*. The *burnt offering* finds its ultimate fulfillment not in Isaac, but in Jesus Christ.

One of the most striking instructions connected to the *burnt offering* appears later in Leviticus. The fire on the altar was never to go out. Day and night the priests tended the flames. Wood was added continually. Ashes were removed. Sacrifice followed sacrifice. The altar was never cold. This perpetual fire represented the continual need for atonement. Sin did not take days off. Human weakness did not pause. The gap between holiness and humanity remained constant. So the altar burned constantly. Imagine the visual impact in the wilderness. In the middle of Israel's camp, smoke rose daily toward heaven. This was every morning and every evening, every day, for every generation. The message was unmistakable: *Approaching God always requires sacrifice.*

Today, what the modern church calls worship often costs us very little. We sing. We listen. We leave. Perhaps, what we call worship is not what God calls worship. That would mean that what we are doing is not actually worship at all.

We must understand that authentic worship was and is costly. The worshiper who brought a *burnt offering* did not simply arrive with words. He brought life. He walked his animal through the camp where neighbors could see. He stood at the altar while the animal was slaughtered. He saw the blood. He smelled the smoke. He watched the sacrifice burn. This experience was meant to leave an impression.

Sin is costly. Approaching God is serious. Grace is never cheap. Yet, something beautiful occurred at the altar. The worshiper left accepted. The sacrifice had been received.

The *burnt offering* was entirely consumed. Every part of the animal belonged to God. This teaches an important principle. *God does not seek partial devotion. He seeks the whole life. He seeks all of us.* In modern Christianity, it is easy to compartmentalize faith. Sunday belongs to God. But Monday belongs to my career. Prayer belongs to quiet moments. But my ambition governs the serious decisions. The *burnt offering* dismantles that approach. The sacrifice was whole, which means worship was whole. Every aspect of life is meant to belong to God.

One of the most remarkable truths about the Cross is that Christ went willingly. No one forced Him. No army captured Him by surprise. No political scheme trapped Him unintentionally. He walked into it with His eyes wide open. When soldiers came to arrest Him, He stepped forward. When accusations came, He did not defend Himself. When the crowd demanded crucifixion, He did not escape. He could have, but instead He offered Himself. This is why the *burnt offering* language fits so perfectly. It was voluntary. Christ's sacrifice was not reluctant. It was chosen.

Religion often asks for manageable commitment. Attend services and adopt moral behavior. Participate occasionally. But surrender is something different. Surrender says: *Everything belongs to God - our future, our plans, our reputation, our comfort - everything*. The *burnt offering* calls believers beyond religious participation into complete surrender.

One of the reasons that surrender is difficult is because we hold hidden idols. I'm not talking about carved statues, but internal priorities. Our idols include security, control, recognition, comfort, the opinion of others, convenience, and so many more little gods. When God calls us deeper, these idols resist. The altar becomes the place where those idols are exposed - which is why they fight so hard to keep us from the altar.

Surrender reveals what we cling to. When we place our lives, our situations on the altar they are not destroyed, they are transformed. God does not take our lives to diminish them. He takes our lives to redeem them.

The story of the rich young ruler is a story about a young man who once approached Jesus asking about eternal life. He had obeyed the commandments. He lived morally. But Jesus exposed something deeper. Jesus said, "*Sell what you have and follow me*." The young man walked away full of sorrow. Why? Because, when called to surrender, his true devotion was revealed. The call to surrender always reveals our true devotion. His wealth was not merely a possession. It was his identity. The *burnt offering* calls believers to examine the same question. What have we not surrendered?

Surrender can feel frightening, because we fear losing control. However, the reality is quite the opposite. When a life is surrendered to God, it becomes stable. Purpose replaces confusion, and peace replaces anxiety. Direction replaces wandering. The *burnt offering* does not destroy life. It clarifies it, because a surrendered life is no longer divided.

Leviticus repeatedly describes the *burnt offering* as a pleasing aroma. This language is deeply relational. Obedience delights God. Not because He needs obedience. But because obedience reflects trust. When Christ obeyed the Father fully, His life became the ultimate fragrance. His surrender pleased heaven, and because believers are united with Christ, that fragrance now covers us.

The New Testament takes *burnt offering* language and applies it to believers. But there is one major difference. We are called living sacrifices. That means surrender is not a one-time moment. It is daily, with daily decisions that led to daily obedience. We are to be daily aligned with God's will, and thereby the altar becomes a lifestyle.

If we walked into the Tabernacle courtyard in the wilderness, the first thing we would see would not be a lampstand. We would not see the table of showbread or the Ark. We would see an altar. And on that altar, we would see fire. The *burnt offering* is listed first in Leviticus because it reveals the foundation of all worship: *surrender*.

The Hebrew word for *burnt offering* literally means, "that which ascends." The entire sacrifice ascended in smoke. Nothing was eaten. Nothing was kept. It was wholly consumed. That detail is critical. Other offerings were shared. This one was not. The worshiper brought:

- A male animal
- Without blemish
- Voluntarily
- To the entrance of the Tent of Meeting

The worshipper laid his hand on the animal's head. Then it was slain. The blood was applied to the altar. The body was cut into pieces. Washed. Arranged. Burned. And the text repeats a phrase that must not be ignored: "*A pleasing aroma to the Lord*." The sacrifice was not merely consumed. It was accepted.

Leviticus begins with the *burnt offering*. That is not accidental. Before sin offerings are discussed, before guilt is addressed, before restitution is calculated, God begins with surrender. This is because *the purpose of redemption ultimately is to restore worship*. The goal of salvation is not merely forgiveness. It is communion. It is restored relationship. It is a people who belong wholly to God. The burnt offering declares: *God is worthy of everything*.

When the worshiper laid his hand upon the animal, he was not patting it affectionately. He was identifying with it. The animal died in his place. The worshiper walked away alive because something else died.

From the beginning of Scripture, substitution is clear. In Eden, garments of skin required death. On Mount Moriah, a ram died instead of Isaac. In Egypt, a lamb died so firstborn sons could live. Leviticus formalizes what Genesis introduced. Someone must die so another may live. For without the shedding of blood there is no forgiveness of sins.

The entire burnt offering was consumed. This was not partial devotion. This was not symbolic tokenism. This was not religious minimalism. It was total commitment. When Christ came, He did not offer part of Himself. He did not offer convenience. He offered obedience unto death. The Cross was not forced compliance. It was chosen surrender. Before the soldiers arrested Him, He declared that no one could take His life from Him. He would lay it down. That is *burnt offering* language.

Modern preaching often focuses almost exclusively on what the Cross means for us. But the *burnt offering* reminds us of something deeper: *The Cross was first for God*. The primary question of Calvary was not, "Will humanity be helped?" The primary question was, "Will God be satisfied?" The *burnt offering* answers that question - Yes.

Christ's obedience, His sinlessness, His submission, His suffering, all rose before the Father as a pleasing aroma. The resurrection is the declaration of acceptance.

There is a difference between a tragedy and a sacrifice. A tragedy is something that happens to someone. A sacrifice is something someone chooses. If Jesus were merely the victim of political injustice, the Cross would be tragic. But He was not overtaken. He set His face toward Jerusalem. He walked into betrayal. He stepped into trial. He embraced crucifixion. He was not overcome by events. He was offering Himself. That is the *burnt offering* fulfilled.

Imagine standing in the Tabernacle courtyard, watching your animal consumed by fire. The heat. The smell. The smoke is rising. This was not sanitized religion. It was costly. The Cross was not sanitized either. We decorate it now. We polish it. We place it in gold. But originally, it was a Roman instrument of execution. And yet through that brutality, something beautiful rose - obedience rose. Perfect obedience.

The *burnt offering* speaks to acceptance. In Christ, we are accepted not because of our performance but because of His. He is the offering that pleased God. When we stand before God, we do not present our works. We stand in the fragrance of Christ's obedience. The Father sees us clothed in the merit of the Son. That is not sentimental theology. It is a covenantal reality.

The New Testament resonates with Leviticus when it says, "*Present your bodies as a living sacrifice*." We do not die to earn acceptance. We surrender because we are accepted. The question is no longer, "Will God receive me?" The question becomes, "Have I withheld anything?" Is our devotion partial? Is our obedience conditional? Do we try to negotiate with God? The *burnt offering* leaves no room for divided loyalty. It calls us to total surrender.

There are moments in life when God asks for something that feels costly: A reputation - A relationship - An ambition - A comfort. In those moments, the altar reappears. The *burnt offering* reminds us: *Nothing we surrender to God is wasted. Everything given to Him rises.*

In the Tabernacle, the fire on the altar was never to go out. That detail is profound. Worship was continual. The Cross, however, required only one sacrifice. The fire of divine justice burned once, fully, completely, and finally - on Christ. There is no repetition necessary. The altar in the wilderness required daily offerings. The Cross, required one. And because He was wholly consumed, we are wholly accepted.

The *burnt offering* answers the upward question: Was God satisfied? The answer is, Yes. But another question emerges: Who was the Man who died? To answer that, we must move from fire to flour - from sacrifice to substance - from surrender to character. We now turn to the Grain Offering.

Individual Reflection

- What does the total consumption of the *burnt offering* teach us about surrender?
- Why is it significant that the *burnt offering* was voluntary?
- How does Christ fulfill the symbolism of the *burnt offering*?
- What areas of life are hardest for you to surrender to God?
- How does understanding Christ's surrender change your view of obedience?
- Spend time in prayer asking God to reveal areas where your surrender is incomplete.

Nothing we surrender to God is wasted.

Chapter 2

The Grain Offering
The Man Without Corruption

Joseph's life provides a powerful illustration of character under pressure. He was sold into slavery and falsely accused. He was imprisoned unjustly. Every circumstance could have justified compromise. Yet Joseph remained consistent. When tempted in private, he refused sin. When forgotten in prison, he remained faithful. When elevated to power, he remained humble. Joseph was not perfect, but he points toward perfection. Where Joseph remained faithful most of the time, Christ remained faithful all of the time. Where Joseph resisted temptation, Christ was incapable of corruption. The *grain offering* finds its ultimate expression not in Joseph, but in Jesus. Jesus is a life lived perfectly consistent.

Grain does not become fine flour without pressure. It is crushed, ground and refined. What begins as whole must be broken down to become usable. That process is uncomfortable, yet necessary. This is not only agricultural truth. It is spiritual truth. The life of Christ was marked by pressure: misunderstanding, rejection, temptation, and opposition. Yet, every moment of pressure revealed not weakness, but perfection. Where fallen humanity fractures, Christ remained perfectly whole.

We often focus on the public ministry of Jesus. But Scripture is largely silent about the first thirty years of His life. This is because His perfection was not only displayed in miracles, it was formed in obscurity. Jesus lived in a home, in a community, under authority - and in all of it, He remained without sin.

The *grain offering* reminds us: *Holiness is not proven only in public moments. It is formed in private consistency*.

Consider the difference between reputation and character. Reputation is what people think we are. Character is who we are when no one is watching. Jesus never had a gap between the two. Many believers manage reputation well but neglect character formation. They speak well publicly but compromise privately. The *grain offering* calls us back to integrity.

Leaven is a representation of sin. Leaven works quietly. It does not announce itself. It spreads. A small compromise becomes a pattern. A tolerated thought becomes a habit. A hidden sin becomes a controlling force. Christ had no leaven. Not outwardly and not inwardly. The call to believers is not sinless perfection, but Spirit-led vigilance.

The *grain offering* does not just reveal Christ. It defines the calling of the authentic believer. We are being conformed to His image. That means:

- Growing in consistency
- Becoming stable under pressure
- Aligning private life with public confession
- Allowing the Spirit to shape our responses

Spiritual maturity is not measured by intensity of experience, but consistency of character.

Many people live fragmented lives. They reveal different versions of themselves in different settings. But Christ was whole. What you saw was who He was. The *grain offering* invites believers into that same wholeness.

If the *burnt offering* answers the question, *Was God satisfied?* The *grain offering* answers the question, *Who was the Man who satisfied Him?* The *grain offering* reveals character. Before we examine Christ's suffering, we must understand Christ's person. Because the power of the Cross is not only in what He endured. It is in who He was when He endured it.

The *grain offering* is striking because it contains no blood. It is composed of: Fine flour – Oil – Frankincense – Salt. And it explicitly excludes: Leaven and Honey. This is not accidental. The *burnt offering* was about substitutionary death. The *grain offering* is about moral perfection. It does not deal with guilt. It deals with character. The Cross, required more than a willing victim. It required a righteous man.

Fine flour is flour that has been crushed, sifted, and refined until its texture is even and consistent. There are no hard fragments. No uneven clumps. No hidden impurities. It is smooth throughout. This speaks of Christ's inner life. He

was not spiritually inconsistent. He was not gentle one day and harsh the next. He was not merciful in public and corrupt in private. He was not courageous in teaching and cowardly in suffering. His character was even. Under pressure, He did not fracture. Under temptation, He did not bend. Under accusation, He did not retaliate. The crushing of grain produces fine flour. The pressures of life revealed perfection in Christ.

The grain was mingled with oil. Oil in Scripture consistently symbolizes the Holy Spirit. Jesus was conceived by God the Holy Spirit. He was anointed, led, and empowered by the Spirit. He did not operate independently. The Son lived in perfect submission to the Father through the Spirit. The *grain offering* reminds us that Christ's humanity was not detached from divine empowerment. He was not superhuman. He was the Spirit-anointed Man. That matters, because the same Spirit who empowered Him indwells us.

Leaven in Scripture often represents corruption or a permeating evil influence. The *grain offering* forbids it. There was no corruption in Christ. Not hidden. Not subtle. Not potential. He did not merely avoid sin externally. He was internally pure. Temptation pressed Him, but it found no internal alliance. When Satan came, he found nothing in Him. That is *grain offering* theology.

Honey ferments when it is heated and becomes unstable. The *grain offering* omitted the honey. Christ's goodness was not sentimental softness. His compassion was not emotional manipulation. His love was not artificial sweetness. His mercy was holy. He did not flatter crowds to keep followers. He did not dilute truth to preserve popularity. His goodness was durable under fire.

Every grain offering included salt. Salt preserves. Salt signifies covenant permanence. Christ's obedience was not temporary enthusiasm. It was covenant faithfulness. He did not remain faithful until suffering increased. He remained faithful through suffering. *That is the difference between emotion and covenant*.

If Christ had possessed even one moral flaw, He could not have stood as our substitute. A guilty man cannot die for the guilty. Only a righteous one can stand in place of the unrighteous. The Cross required:

- A willing offering (burnt offering)

- A flawless man (grain offering)

Without both, redemption collapses. We are not saved merely because someone died. We are saved because the right One died.

Imagine a courtroom where a man stands condemned. A volunteer rises and says, "I will serve his sentence." The judge asks, "Are you guilty of any crime yourself?" If the substitute is guilty, justice is not satisfied. But if the substitute is innocent, completely innocent, and willingly accepts the penalty, justice can be fulfilled. Christ did not merely volunteer. He qualified. The *grain offering* declares His qualification.

When Jesus faced temptation in the wilderness, it was not theatrical symbolism. It was real testing. Grain is tested by crushing. Christ was tested by hunger, isolation, and confrontation. Yet no corruption emerged. Temptation reveals weakness in fallen humanity. In Christ, it revealed perfection.

Think about how isolated perfection must feel. Jesus moved among sinners without partaking in their wrongdoing. He suffered misunderstanding without growing resentful. He endured betrayal without developing bitterness. He confronted injustice without lying. He fully experienced temptation without agreeing with it internally. His righteousness caused his isolation. Still, he did not make any concessions to reduce that isolation. The *grain offering show*s not only moral perfection but also emotional endurance.

We are not sinless as Christ was. But we are called to grow in consistency. Many believers are spiritually uneven. They are devoted in crisis, but distracted in comfort. Bold in church, yet, silent in culture. The grain offering calls us to spiritual refinement. Are we the same person privately as publicly? Is our character stable under pressure? Do trials reveal Christlikeness, or expose fragmentation? Fine flour is formed through grinding. God uses pressure to refine consistency.

Leaven is dangerous. Leaven spreads quietly. A small compromise grows. A tolerated habit expands. An unchecked attitude multiplies. The *grain offering* warns us: *Corruption does not remain contained*. Christ had none. We must vigilantly remove what He never possessed.

Sometimes we focus so intensely on Christ's divinity that we overlook the beauty of His humanity. His humanity was incredibly beautiful. He wept. He grew tired. He experienced hunger. He felt sorrow. He loved deeply. Yet, in all of it, He remained untainted. The *grain offering* allows us to see the beauty of a life lived fully human, yet, fully holy.

Before Christ could die for us, He had to live perfectly among us. The Cross required more than sacrifice. It required righteousness. And Jesus provided both. When Christ hung on the Cross, it was not merely suffering that made atonement possible. It was righteousness offered through suffering. The Father was satisfied because the Son was perfect. The *burnt offering* shows surrender. The *grain offering* shows purity. Together they reveal why the Cross was acceptable.

When we focus on our own inconsistencies, we often struggle to build self-confidence. However, our acceptance with God is not based on our good conduct but on Christ's perfect life. When the Father looks at us, He sees the righteousness of the Son. The *grain offering* reminds us that our hope is placed in Christ's consistency rather than our own.

The altar burned with sacrifice. The smoke declared surrender. The flour declared perfection. Before Christ could bear sin, He had to be sinless. Before He could die for us, He had to live perfectly. The Cross required both. And He fulfilled both.

The *burnt offering* revealed surrender. The *grain offering* revealed character. But redemption does not end with sacrifice and perfection. It moves toward relationship. The next offering shifts from fire and flour, to fellowship. The goal of the Cross was not merely satisfaction or qualification. It was reconciliation. We now move to the *Peace Offering*.

Individual Reflection

- What ingredients were required and what ingredients are forbidden?
- What does this teach about Christ's character?
- Where is your character inconsistent?

- Identify one area where God is refining you.
- Pray: Lord, shape my character to reflect Christ.

Holiness is not proven only in public moments. It is formed in private consistency.

Chapter 3

The Peace Offering
Fellowship Purchased by Blood

Few stories capture reconciliation like the prodigal son. A son demands inheritance. He gets it, leaves home, and wastes everything. Eventually, he returns, expecting rejection. Instead, the father runs, not walks, but runs to his son. And before the son can finish his apology, the father restores him. The father brings out a fine robe, an expensive ring, and sandals for his son's feet.

We are reminded that *reconciliation is not complete until fellowship is restored*. The Cross does not merely bring us back. It brings us home.

Every human heart carries a longing for belonging. We want connection. We want acceptance and we want relationship. Sin fractures all three. Sin creates distance, not just from God, but from others. The *peace offering* addresses this fracture.

In Eden, God walked with man. There was no fear. There was no hiding and there was no separation. However, when sin entered, fellowship broke and Adam hid. That instinct remains in humanity. We hide from God, we hide from others, and we hide from the truth. The *peace offering* declares that what was lost can be restored.

Imagine two people who were once close. Then a betrayal occurs and trust is broken. They stop communicating and as a result distance grows. Now imagine their reconciliation. Not just words, but real restoration. They start talking and trust begins to rebuild, and slowly their relationship returns. This is *peace offering* language. *The Cross restores what sin destroyed*.

The New Testament says believers have been given the ministry of reconciliation. That means we are not only recipients of peace, but we are carriers of peace. This changes how we live. We pursue unity. We extend grace. We forgive quickly, because we have experienced reconciliation ourselves.

One of the greatest obstacles to peace is pride. We say: "I deserve better" or "I won't forgive unless they change." But *the Cross dismantles pride*. Christ moved toward us when we were still enemies. Peace was initiated, not negotiated.

The *peace offering* was not a distant ritual. It was a shared meal, and that matters. God did not restore us to distance. He restored us to closeness. Believers must learn to live *at* the table, not outside, not hesitant, and not uncertain. God wants us secure in our relationship with Christ.

Peace is not a passive state. It must be cultivated. If we are to live in peace, then we need to engage in the deliberate practice of peace. This involves:

- Regular prayer (relational connection with God)
- Forgiveness (removing barriers to our connection to God)
- Humility (lowering self)
- Gratitude (recognizing grace)

The *burnt offering* answered the upward question: Was God satisfied?
The *grain offering* answered the inward question: Who was the Man who satisfied Him? Now we arrive at the relational question: What did His sacrifice accomplish between God and us? The answer is found in the *peace offering*.

If the altar revealed surrender and the flour revealed perfection, the *peace offering* reveals something breathtaking: *The Cross did not merely remove guilt. It restored fellowship.*

Unlike the *burnt offering*, the *peace offering* was not wholly consumed. Unlike the *sin offering*, it was not centered on defilement. Unlike the *trespass offering*, it was not focused on restitution. The *peace offering* was shared. Part of the sacrifice was burned to the Lord. Part was given to the priest. Part was eaten by the worshiper. It was a covenant meal.

The Hebrew term carries the idea of wholeness, completion, well-being. Peace in Scripture is not merely emotional calm. It is relational harmony. It is the removal of hostility. It is covenant restoration.

You do not make peace where no conflict exists. The *peace offering* assumes something had been fractured. From Eden onward, humanity lived outside of fellowship with God. Sin did not merely introduce guilt. It introduced alienation. Adam hid. The instinct of fallen humanity is distance; Distance from holiness - Distance from exposure - Distance from accountability. The *peace offering* declares that distance can be removed, but not cheaply.

Before there was fellowship, there was blood. Before there was communion, there was sacrifice. This order is crucial. Modern spirituality often seeks intimacy with God without dealing with sin. But in Leviticus, no meal is shared without sacrifice first. The Cross maintains this order. Christ did not simply invite us to a table. He purchased the invitation with blood.

To eat together is a deeply relational thing. When families which have been estranged, make up with each other they don't simply sign some papers. Instead, they sit down at a table. The *peace offering* was not a matter of symbolic distance. It was about being near. It stated: "I am no longer in conflict with God." In the wilderness Israel was able to eat in the presence of the Lord because atonement had already been made. At Calvary Christ opened the way. We are not just forgiven criminals. We are welcomed as guests and that is not all. We are sons and daughters.

The New Testament language is unmistakable. We were enemies. That word should not be softened. We were not indifferent. We were not neutral. We were enemies. But through Christ, we were reconciled. Reconciliation means hostility is removed and relationship is restored. It does not mean God compromised His holiness. It means His holiness was satisfied. Peace is not the ignoring of justice. It is justice fulfilled and relationship restored.

Imagine a thick stone wall separating two rooms. On one side: light, warmth, fellowship. On the other: isolation, cold, separation. No one can pass through the wall. In this spiritual example, the Cross demolished the wall. But the demolition required force. It required sacrifice. When Christ died, the veil in the temple tore from the top to the bottom. That was not poetic symbolism. That was a *peace offering* reality. Access was granted.

Forgiveness removes penalty. Fellowship restores intimacy. The *peace offering* is not merely about pardon. It is about proximity. Many believers live forgiven but distant. They believe they are saved. But they live spiritually reserved. They are hesitant in prayer, uncertain in worship, and fearful in approach. The *peace offering* calls us closer. The blood has been applied. The table is set.

When Jesus instituted the Lord's Supper, He was not creating a disconnected ritual. He was fulfilling the *peace offering*. "*Take, eat*." That is covenant meal language. "*This cup is the new covenant in My blood*." Blood before fellowship. Sacrifice before communion. Every time believers gather at the table, they are participating in *peace offering* theology. Not repeating the sacrifice. Celebrating the reconciliation.

Stop for a minute to think about how great that change is. We have gone from being enemies to being family. We have gone from rebellion to reconciliation. We were at a distance, but now we are living together. We were not only a little bit out of relationship. We were alienated. And yet the Cross did not simply accept us. It welcomed us. Peace was not arranged. It was bought with a terribly high price.

If peace has been established, then fear must be confronted. Why live as though we are still unwelcome? Why approach prayer as if we are intruding? Why worship with hesitation? The Cross settled the hostility. We are not approaching an angry judge. We are approaching a reconciled Father. This should transform:

- Our prayer life
- Our confidence
- Our worship
- Our identity

We do not strive for peace. We stand in it.

Reconciliation received must become reconciliation extended. How can we cling to grudges while claiming peace with God? How can we withhold forgiveness while celebrating forgiveness? The *peace offering* challenges relational pride. If Christ absorbed hostility to reconcile us to God, we cannot justify nurturing

hostility toward others. *Peace purchased vertically must express itself horizontally.*

The peace described in Leviticus was based upon the covenant. It had nothing to do with how we feel. It was legally secured. Our peace with God does not depend on our experiencing emotional stability each day. It is based on the completed work of Jesus Christ. Even when circumstances change, peace continues. When our feelings vary, peace remains. That is because peace is founded on the Cross. The concept of peace in the Hebrew text associated with the peace offering implies completeness. That which was broken has been restored, and that which was fragmented has been made whole. The Cross does not simply repair our relationship with God. It restores. In Christ we are not only partially reconciled but are fully restored. The relationship is not on a trial basis. It is covenantal. The Cross did not simply end hostility. It began fellowship. We are not merely forgiven. We are invited to the table.

In the wilderness, after the sacrifice was made, a family could sit in the presence of the Lord and eat. Smoke still rose from the altar. But fellowship had been established. At Calvary, Christ did not merely endure fire. He opened a table. The *burnt offering* declared satisfaction. The *grain offering* declared qualification. The *peace offering* declares reconciliation. But peace required something more. It required sin to be dealt with at its root. And that brings us to the most sobering of the offerings. The *Sin Offering*.

Personal Reflection

- What made this offering unique?
- What does it reveal about reconciliation?
- How does the peace offering illustrate reconciliation with God?
- Why is fellowship with God possible through Christ?
- Are you living in peace with God and others?
- Identify one relationship that needs restoration.
- Pray: Lord, help me live as one who is reconciled.

The Cross did not merely remove guilt. It restored fellowship.

Chapter 4

The Sin Offering
The Weight of Wrath

Once a year, Israel experienced the most solemn day in their calendar. The high priest entered the Holy of Holies. Two goats were presented and one was sacrificed. The other, the scapegoat, had the sins of the people confessed over it and was sent into the wilderness. One died and one carried sin away. Both sacrifices point to Christ. He died in our place and removed our sin completely. The *sin offering* reaches its fullness here. *It is not just that Christ died, but that He removed our sins*. It is not just about judgment, but about cleansing.

We often underestimate sin. We categorize it, compare it, and minimize it. The *sin offering* reveals something sobering: *Sin is not just what we do. It is what we are apart from grace.*

One of the most dangerous aspects of sin is self-deception. We justify our sin. We excuse our sin. We even redefine our sin. We measure ourselves against others instead of holiness. But the *sin offering* removes comparison. It brings us face to face with God's standard.

There are moments when conviction becomes clear. There is a realization that something is wrong. Something is deeply wrong, not so much emotionally or relationally, but spiritually. We realize that we have a spiritual problem. Those moments are gifts. They expose what needs to be dealt with. The *sin offering* teaches us to respond with confession, not avoidance.

God takes holiness seriously and so should we. God's holiness is not negotiable. Holiness does not adjust to culture. It does not bend to preference. Holiness remains constant. The *sin offering* reminds us that approaching God requires cleansing.

Sin has a way of isolating us. It separates internally (guilt). It separates us relationally (conflict), and it separates us spiritually (distance from God). Christ entered that isolation. He stood where sin leads. He stood outside – rejected and alone. He did this so that we would not have to remain there.

The beauty of the *sin offering* is not just exposure. It is exchange. Christ took our place. He bore what we deserved. This is so we could receive what we did not deserve: righteousness – acceptance – life.

Freedom from sin does not mean absence of struggle. It means absence of condemnation. Believers still fight temptation. But they do not fight from guilt. They fight from grace.

There is a shift in tone when we arrive at the *sin offering*. The earlier offerings carry beauty, surrender, fragrance, and fellowship. The *sin offering* carries gravity. It does not celebrate communion. It confronts corruption. It does not center on devotion. It addresses defilement. And it forces us to face a reality that modern culture resists: *Sin is not merely a mistake*. *It is an offense. It is guilt. It is liability before a holy God.*

The unintentional sin is what the offering described in Leviticus is about. This point is a surprise to many. We usually believe that only deliberate rebellion calls for a sacrifice. Yet because God's holiness is so absolute, even accidental violations demanded atonement. This reveals a deep truth. *Sin is not judged simply by intention. It is judged by holiness*. We do not decide what constitutes sin according to how strongly we intended it. Instead, God determines sin based on *whether it offends His nature*.

Leviticus outlines different procedures depending on who sinned:

- The high priest
- The congregation
- A leader
- A common person

The extent of the sacrifice might differ, but not its fundamental nature. Everyone needed blood. Atonement was required by the priest as well as by the leader and by the ordinary citizen. Guilt was not removed by one's position and accountability was not taken away by one's status. The sin offering brings everyone to an equal level. In the presence of holiness all are equally exposed.

Again, the worshiper laid hands on the animal. But here, the emphasis is stronger. The animal became the sin bearer. Blood was applied not merely to the altar, but in certain cases brought inside the sanctuary. The body of the animal was taken outside the camp and burned. Outside. That word matters: outside the place of blessing, outside the place of fellowship, and outside the center of communal life. The *sin offering* carried shame.

When the writer of Hebrews reflects on Christ, he points to this detail. Jesus suffered outside the gate. He was crucified beyond the city's boundaries. Publicly exposed. Publicly rejected. Publicly condemned. The *sin offering* did not remain in the sacred space. It was removed, because sin always defiles. And the one bearing sin bears its reproach. The Cross was not merely painful. It was disgraceful.

There is a moment at Calvary when the atmosphere shifts. Darkness falls. And Christ cries, "*My God, My God, why have You forsaken Me*?" We must not soften that moment. That is *sin offering* language. This was not confusion. It was substitution. The One who had eternally enjoyed unbroken fellowship with the Father experienced judicial separation. Not because He sinned, but because He bore sin. Wrath was not imaginary. The *sin offering* required judgment.

Modern culture is comfortable with love. It is uncomfortable with wrath. But if there is no wrath, there is no Cross. If sin does not provoke divine justice, Calvary becomes unnecessary. The *sin offering* forces us to see: *Holiness is not flexible*. *God does not excuse sin because He is loving. He judges sin because He is holy*. But because He is loving, He provides a substitute. Justice and mercy meet at the altar. Justice and mercy meet at the Cross.

Imagine carrying a burden that grows heavier every year. Regret. Guilt. Shame. Failure. Now imagine that burden representing not just emotional weight, but legal guilt before a perfectly righteous judge. There is no negotiation. No plea bargain. No self-justification. Now imagine someone stepping beneath that burden and lifting it entirely. Not lightening it. Removing it. That is *sin offering* theology. Christ did not assist us in carrying guilt. He carried it alone.

The *sin offering* required confession. Not a vague acknowledgment, but specific admission. There is a difference between regretting consequences and

confessing guilt. Regret says, "I wish this had not happened." Repentance says, "I violated holiness." The Cross does not minimize sin. It magnifies grace. But grace only shines against the backdrop of judgment.

We often focus on the physical suffering of crucifixion. But the *sin offering* directs us toward something deeper. Spiritual abandonment and isolation. The One who healed lepers was treated as unclean. The One who restored others was cast outside. The One who brought peace experienced wrath. That isolation was not poetic imagery. It was judicial reality. He stood where we deserved to stand - Alone.

Do not trivialize sin. One of the dangers of familiarity with the Cross is trivialization. We sing about the Cross. We display it. We talk about it. But do we feel the weight of it? The *sin offering* reminds us: *Sin is costly. Holiness is serious. Grace is not cheap*. If Christ had to endure wrath for sin, then sin cannot be harmless. We must resist the temptation to treat lightly what required blood.

Here is the beauty. If Christ bore wrath, then wrath has been satisfied. If He stood outside the camp, then we are brought inside. If He carried judgment, then judgment for us has been exhausted. There is no double payment. God will not punish twice what Christ has already borne. The *sin offering* does not leave us trembling in uncertainty. It leaves us standing in freedom.

Many believers struggle with lingering shame. They believe they are forgiven, but still feel unworthy. The *sin offering* declares: *If Christ bore our guilt fully, there is no residue left for us to carry*. Conviction may come. Correction may occur. But condemnation has been removed. He went outside the camp so we could come home. The *sin offering* reminds us: We do not carry what Christ already bore.

"There is therefore now no condemnation for those who are in Christ Jesus."
Romans 8:1

We often measure love by sentiment. But biblical love is measured by sacrifice. *Greater love has no one than this - to lay down one's life*. But the *sin offering* reveals something even deeper. Not merely laying down life. But, bearing wrath, standing under judgment, and absorbing justice. That is love. Not because sin was small, but because love was greater.

The *burnt offering* showed surrender. The *grain offering* showed perfection. The *peace offering* showed reconciliation. The *sin offering* shows substitution under wrath. But there is still one dimension left, because sin does not only defile. It also creates debt. And debt must be satisfied. We now turn to the final offering - The *Trespass Offering*.

Personal Reflection

- What does the *sin offering* reveal about the seriousness of sin?
- How does Christ fulfill the role of sin bearer?
- Why was the sacrifice taken outside the camp?
- Do you take sin seriously?
- Confess areas of hidden sin.
- Pray: Lord, thank You for bearing my sin completely.

Holiness is not flexible. *God does not excuse sin because He is loving. He judges sin because He is holy*.

Chapter 5

The Trespass Offering
When the Debt Is Paid in Full

Every sin creates a deficit. Something is lost. A death occurs. Truth is violated, and trust is broken. Sin causes justice to be offended. This is why Scripture uses financial language: debt, payment, account. Sin is not abstract. It is measurable before God.

"For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." – Romans 6:23

Living with debt creates pressure. Financial debt affects decisions, emotions, and future plans. Spiritual debt is even heavier. It affects identity, purpose, and peace. Without Christ, humanity lives under that burden.

Can you imagine owing a debt so large you could never repay it? No amount of effort could resolve it. That is the condition of sin before God. Now imagine that debt being completely erased. Not ignored, but paid. That is the Cross.

At Calvary all these things come together: the suffering, the sacrifice, the silence, and then one statement is made, "*It is finished*." This was not an act of giving up but rather a statement of completion. All the prophecies are fulfilled, all the requirements are met, all the debts are paid and the account is closed forever so that no further sacrifice is needed and no further payment is necessary.
The *trespass offering* is fulfilled at this moment and nothing remains undone.

God doesn't simply restore what was lost. He gives more. We are not returned to spiritual neutrality. We are brought into sonship. We receive inheritance and access. The *trespass offering points beyond repayment to generosity*.

There is a difference between being forgiven and having a debt satisfied. Forgiveness removes relational hostility. Satisfaction settles legal obligation. The *trespass offering* brings us into courtroom language. Sin is not only defilement. It is liability. It robs. It violates. It damages. And in Scripture, damage demands restitution.

The *trespass offering* was concerned with specific offenses. Not with general corruption, but with particular kinds of violation. In the case of someone who had defrauded another person, desecrated sacred things, or misused property that belonged to God, restitution had to be made. It was not enough to repay the amount due. It also required an extra payment. The principle is clear: sin causes measurable loss; it is not abstract, for it results in a debt. When David sinned, he did not simply feel guilty. He had incurred a liability before divine justice. When we sin, we do not merely break rules. We violate holiness.

Under the trespass offering, the offender had to:

1. Confess specifically
2. Take back what was taken
3. Add an additional amount
4. Provide a ram as a sacrifice

Justice was not merely symbolic. It was something tangible. Forgiveness did not wipe out restitution. *Restitution was a way of showing repentance.* This point is important. *God by no means overlooks moral accounting; He fulfil*s it.

When Christ died, He did not merely absorb wrath (*sin offering*). He satisfied liability (*trespass offering*). The prophet Isaiah declared that the suffering Servant would make His soul an offering for guilt. That carries *trespass offering* meaning. The Cross did not merely cleanse. It compensated for every lie, every hidden sin, every act of pride, every misuse of grace, and every neglected obedience. An account stood against us. It was detailed. He did not pay generally or vaguely. He paid specifically.

Imagine standing in a courtroom where a detailed ledger is presented. Every transaction recorded. Every debt itemized with nothing missing. Now imagine that ledger bearing your name. There is no defense and no appeal. Now imagine someone stepping forward and transferring full payment. They transfer not partial coverage - not an installment plan. But instead, full satisfaction. The judge does not dismiss the charges as insignificant. He declares them satisfied. This is *trespass offering* theology.

When Jesus cried, "*It is finished*," it was not a whisper of defeat. It was a declaration of completion. The Greek term carries the sense of debt fully paid. It is the language of stamped invoices. It has been settled. The matter is closed. The legal requirements have been satisfied. The *trespass offering* finds its fulfillment in that cry. The Cross has accomplished payment.

If Christ has paid our debt, God will not demand payment again. There is no double jeopardy in divine justice. He will not punish Christ and then punish us for the same sin. That would not be justice. That would be a contradiction. The Cross is final, and the account is closed.

Many believers live as though their account remains open. They strive to earn what Christ has already purchased. They punish themselves internally for what Christ already bore externally. They revisit shame that has already been canceled. The *trespass offering* speaks clearly: *The debt is not outstanding. It is paid.* Not because we minimized it, but because He satisfied it.

The *trespass offering* also teaches us something important. Though Christ paid the eternal debt of sin, repentance still requires responsibility. If we wrong someone, restitution matters. Grace does not eliminate integrity. If Zacchaeus stole, he repaid. The Cross transforms hearts. Transformed hearts restore what they damaged when possible. We do not repay God for salvation. But we live uprightly because salvation has changed us.

Under the Old Testament system, the offender had to add an additional portion. But at Calvary, Christ did something greater. He did not merely restore what Adam lost. He secured what Adam never possessed. Adam had innocence. We receive righteousness. Adam had fellowship in a garden. We receive covenant union with Christ. The Cross did not merely bring us back to neutral. It brought us into abundance. That is divine generosity.

Under the Levitical system, sacrifices were repeated. They covered temporarily. They anticipated something greater. The Cross did not cover; it completed. There is no ongoing sacrificial requirement. There is no continuing debt cycle, no spiritual installment plan. The *trespass offering points* to the future. It points to a once-for-all payment.

If the debt is settled, why live in fear of rejection? Why live in anxiety about acceptance? Why attempt to impress God? Why live under constant spiritual self-condemnation? The Cross was not partial. It was sufficient. Confidence is not arrogance when it is grounded in Christ. It is faith.

Since Christ has paid the whole amount of our debt, how can we then ask people to pay us back for smaller debts? *The Cross changes the way we see things. We are given infinite forgiveness. So how can we refuse to forgive? This does not mean justice is ignored. It simply show*s grace.

Many believers live as though something is still owed. They strive to earn God's favor. They fear losing acceptance. They live under pressure. Yet, the Cross has removed that burden. The account is settled.

When debt is canceled, gratitude grows. And not shallow gratitude, but deep gratitude. This is the kind of gratitude that transforms behavior. That is how obedience should function. Not as obligation, but as a positive response. Living in light of the *trespass offering* means we walk in spiritual confidence, we extend forgiveness, we live a generous life, we reject condemnation, and we embrace our identity in Christ Jesus.

Conclusion

Now, let's step back and see the full picture. *The burnt offering* stated that God was satisfied. *The grain offering* said, "The offering is perfect." *The peace offering* stated that fellowship had been restored. *The sin offering* stated that wrath was absorbed. *The trespass offering* stated that the debt was paid.

One cross and five shadows.

In the wilderness, sacrifices were daily. Smoke continually rose. Blood continually flowed. The altar was never finished. But at Calvary, something different happened. One sacrifice. One offering. One cry - "*It is finished*." The shadows dissolved into substance. The altar of bronze pointed forward. The Cross fulfilled completely. We are not partially forgiven. We are not provisionally reconciled. We are not conditionally accepted. We are fully redeemed. Because

the sacrifice was complete. We are not working toward freedom. We are living in it.

The five offerings do not compete. They converge. Each reveals a dimension of redemption. Together they form a complete theology of the Cross.

Individual Reflection

- What was required beyond sacrifice?
- What does restitution teach us?
- How does the Bible describe sin as debt?
- What does "It is finished" mean in light of the trespass offering?
- How should believers live knowing their debt is paid?
- Are you living as one whose debt is paid?
- Write a statement declaring your freedom in Christ.
- Pray: Lord, help me live in the fullness of Your finished work.

The debt is not outstanding. It is paid.

Epilogue

One Cross

Five Dimensions of Redemption

There is a difference between knowing the Cross happened and living as though it worked. Many believers understand the Cross intellectually. But they do not live in its fullness. They still carry guilt and still wrestle with insecurity. They still strive for acceptance and still hesitate in worship. Yet, the Cross did not leave anything incomplete. God is satisfied. Christ is perfect. Peace is established. Wrath is absorbed. The debt is paid. Nothing remains unfinished. This means our identity is settled. We are not becoming accepted. We are accepted. We are not working toward forgiveness. We are forgiven. We are not striving for peace. We stand in peace.

When this truth moves from head to heart, everything changes. Worship deepens and our confidence grows. Our fear is diminished and freedom increases. The Cross is not only the center of theology. It is the center of life.

When we step back and see the five offerings together, something remarkable becomes clear. The Cross answers every dimension of our need. Every human problem met one divine solution. Jesus Christ was and is that divine solution. This means the Cross is not merely historical. It is and must be personal. It reshapes identity.

We are not defined by failure. We are defined by redemption. We are not defined by guilt. We are defined by grace. We are not defined by our past. We are defined by the finished work of Christ on the Cross.

And when believers truly grasp that reality, life changes. Fear loses power and shame loses voice. Gratitude grows and worship deepens. The Cross becomes the center of everything.

When God gave Israel the sacrificial system, He was not giving them five unrelated rituals. He was giving them a framework, a structure. He was giving them a prophetic architecture that would one day hold the weight of the Cross.

Each offering answered a different need. Each revealed a different aspect of holiness and grace. However, none of them stood alone. They leaned forward. They anticipated. They waited. Then at Calvary, they converged.

The Cross was not merely God's response to human failure. It was not an emergency measure. It was not Plan B. Before Sinai, there was sacrifice. Before Moses, there was substitution. Before the Tabernacle, there was blood in Eden. The altar was not innovation. It was revelation. The Cross was always the destination, as it was revealed in a shadow in Genesis 3. Now let us see them together.

The Burnt Offering – Acceptance

- Christ offered Himself wholly to God.
- He withheld nothing.
- His obedience was complete.
- The Father was satisfied.
- Without satisfaction, there is no redemption.

The Grain Offering – Qualification

- Christ led a life that was without fault.
- He was consistent in every area of life.
- Sinless.
- Spirit-anointed.
- He was qualified to take our place.

The Peace Offering - Reconciliation

- Christ restored fellowship.
- He removed hostility.
- He opened access.
- Forgiveness would always remain out of reach in the absence of reconciliation.

The Sin Offering - Substitution Under Wrath

- Christ bore judgment.
- He absorbed justice.
- He was outside the camp.
- Wrath will remain if there is no substitution.

The Trespass Offering — Legal Satisfaction

- Christ paid the debt.
- He closed the ledger.
- He satisfied liability.
- Without payment, guilt remains outstanding.

All five converge in one moment. The Cross is not one-dimensional. It is comprehensive.

The writer of Hebrews makes something clear. The sacrifices of the law were shadows. They could not perfect the conscience. They were repeated because they were incomplete. Christ offered Himself once. Not repeatedly or symbolically. Not temporarily. Once. The altar in the wilderness required daily attention. The Cross required none after completion, because the sacrifice of Christ was sufficient.

Notice the movement of the five offerings:

- From upward (God satisfied)
- To inward (Christ perfect)
- To relational (peace restored)
- To judicial (wrath absorbed)
- To legal (debt paid)

Redemption is not shallow. It addresses every dimension of the human problem. We needed acceptance. We needed righteousness. We needed reconciliation. We needed cleansing. We needed payment. The Cross accomplished all five.

This is not abstract theology. This is our story. We were:

- Unacceptable - He became the burnt offering.
- Unrighteous - He became the grain offering.
- Alienated - He became the peace offering.
- Guilty - He became the sin offering.
- Indebted - He became the trespass offering.

Every category of need met in one Savior, Jesus Christ.

Many believers struggle with assurance because they only see part of the Cross. They see forgiveness but not satisfaction. They see mercy but not justice fulfilled. They see grace but not debt paid. When we understand all five offerings, assurance becomes anchored. If God was satisfied, why fear rejection? If the offering was perfect, why fear inadequacy? If peace was established, why live in distance? If wrath was absorbed, why live in condemnation? If the debt was paid, why live in anxiety? The Cross leaves nothing unfinished.

When redemption is understood fully, transformation follows naturally. We do not pursue holiness to earn acceptance. We pursue holiness because we are accepted. We do not obey to avoid wrath. We obey because wrath has been satisfied. We do not strive to repay debt. We live in gratitude because debt has been canceled. Grace rightly understood does not produce laziness. It produces devotion.

True worship is informed by correct theology. When we sing about the Cross, we are singing about: *Surrender accepted. Perfection offered. Peace established. Wrath absorbed. Debt paid*. Worship becomes deeper when we see the fullness of what was accomplished. The altar in the wilderness required constant attention. Now worship rises not from anxiety, but from gratitude.

The Cross is not one doctrine among many. It is the center of all doctrine. Holiness finds its seriousness there. Love finds its demonstration there. Justice finds its satisfaction there. Mercy finds its expression there. If we lose the Cross, we lose the framework of the gospel of Jesus Christ. We lose the foundation of our salvation. If we misunderstand the Cross, we misunderstand God. The five

offerings protect us from shallow theology. They remind us redemption is costly, precise, intentional, and complete.

Imagine standing in the wilderness. Smoke is rising from the altar. Animals are being offered. Priests are moving carefully. The ground is drenched in blood. And every day, it happens again and again. Now imagine standing at Calvary. There is One Cross - One Lamb - One sacrifice - One cry -"*It is finished*." And then silence. No repetition. No second offering. No additional payment. The shadows dissolve. The substance remains.

Do not treat lightly what heaven treated seriously. *Do not trivialize what required the blood of Jesus*. Do not live as though the Cross were incomplete. Live surrendered. Live grateful. Live reconciled. Live confident. Live forgiven. Because the work has been done.

Closing Prayer

Lord God, thank You that Your sacrifice was sufficient. Thank You that Your Son withheld nothing. Thank You that the debt is paid, the wrath absorbed, the peace secured. Teach me to live in the fullness of what You have accomplished. May my life reflect the surrender of the burnt offering, the purity of the grain offering, the fellowship of the peace offering, the seriousness of the sin offering, and the gratitude of the trespass offering. In Jesus's name I pray. Amen.

Final Reflection

- How has understanding the five offerings changed the way you see the Cross?
- What aspect of Christ's work impacts you most deeply?

Appendix A: Collins Principles for Daily Living

Living in the Reality of the Cross

The Cross was not simply something we were meant to believe in. Rather, it is a reality to which we are called to live.

The five offerings described in Leviticus chapters one through five show five aspects of Christ's redemptive work. The *burnt offering* shows surrender. The *grain offering* shows perfection. The *peace offering* shows reconciliation. The *sin offering* shows substitution. The *trespass offering* shows satisfaction. But once we understand what Christ accomplished, another question must be answered:

Given what He has done, how ought we to live? The Collins Principles are intended to take the truths set out in this book from the realm of theology and put them into everyday practice. They do not serve as principles for gaining God's favor. What was necessary for our acceptance has already been accomplished by Christ. They are the principles by which one should live in a faithful manner as a response to grace.

Principle 1: What God has completely accepted I must not continually question. We learn from the *burnt offering* that the sacrifice was offered to God and then accepted. We do not base our acceptance with God on the perfection of our actions but on the perfection of Christ. We will always have things in our lives that we wish we had handled differently, and there will always be aspects in which we are still growing. Yet, spiritual maturity consists in learning to tell the difference between the Spirit's correction and the enemy's accusation. Once God has welcomed us into Christ, we should no longer live as if our acceptance by him is still in doubt. *I don't obey in order that God might accept me; I obey because I have already been accepted through Christ.*

Principle 2: Anything I am determined not to give up will, in the end, compete with God for the position of ruler. The *burnt offering* was laid entirely on the altar. Nothing was withheld. Partial surrender is one of the great contradictions involved in Christian living since one wants Jesus to be Savior but at the same time keeps certain areas outside the scope of His Lordship. Our plans. Our relationships. Our money. Our ambitions. Our reputation. Our future. Our

comfort. We want the right to control the results. Anything that we are unable to give up may end up being something that we worship. *All those things which cannot be offered up on the altar have grown too important to me.*

Principle 3: We prove surrender when obedience starts to cost us something. Giving up something that we don't want any more is easy. The real test arises when obedience involves something valuable. Abraham found this at Moriah. Jesus showed it perfectly at Calvary. Submission is not mainly shown by our words in worship. It is shown in what we obey when obedience involves a cost. *The fact that there is a cost does not remove the need for obedience.*

Principle 4: One's character is shown when they are under pressure.
Fine flour was obtained by crushing, grinding, and sifting. Pressure doesn't automatically bring about character. It usually shows what kind of character a person has. We find out what is within ourselves when we are disappointed, criticized, ignored, misunderstood, tempted, delayed, or opposed. Jesus stayed true to Himself when things got tough. Nothing that came from Him was in contradiction to who He was. *Pressure does not excuse my character. It shows it.*

Principle 5: The integrity of our public self is determined by who we are in private. Reputation consists of what people think about us. Who we really are is our character. The *grain offering* shows us that God values consistency. Christ was not a different person when among crowds than when He was by Himself. In the end, one's private life forms the basis of their public life. *Never build publicly unless your private character can support it.*

Principle 6: Small compromises never stay small.
Leaven spreads. Which is why the Scripture makes use of it repeatedly as an image for influence and corruption. We tend to get used to having to make compromises since the effects of doing so in the short term seem insignificant. What is accepted today might turn into a form of bondage tomorrow. *The thing that I can tolerate in the seed stage will one day appear in its mature form.*

Principle 7: Spiritual maturity is a matter of consistency more than of intensity. Powerful moments have value. The value of emotional experiences with God should not be denied. One cannot judge spiritual maturity on the basis of intense experiences alone. The greater question is: Who are we becoming? Shall we be

faithful even when nobody is clapping? Shall we comply in cases where nothing dramatic is taking place? Do we stay Christlike in everyday life? *Whatever the intensity of an experience may be it is not an indication of spiritual maturity. The consistency of a transformed life is that indication.*

Principle 8: The Cross did more than forgive me; it brought me home.
The fellowship offering was also a *peace offering*. As a result of the sacrifice there was a table. That distinction matters. Christ did not die simply in order that guilty people might escape punishment. He died in order that we might be reconciled to God. We have been made close. We should be at the table. *I should not carry on living at a distance from the God who suffered so that I might come near to Him.*

Principle 9: The reconciliation we have received must be turned into reconciliation that extends to others. It is impossible to rejoice at our reconciliation with God so long as hostility remains a permanent feature of our lives. It by no means means that we should ignore wrongdoing. That doesn't mean getting rid of suitable boundaries. That is equivalent to not making bitterness our home. Christ came to us when we were His enemies. Grace received must in the end, be grace that is expressed. *People who have been given reconciliation should then become promoters of reconciliation.*

Principle 10: Peace is achieved through Christ, not due to my emotions.
Feelings change. Circumstances change. Relationships change. Our peace with God is based on the work of Christ, which has been completed. On certain days we feel spiritually strong and on others we do not. Our status within the covenant does not vary according to our emotions. *I assess the peace I have with God not by how I am feeling today but by the fact that Christ achieved it on the Cross.*

Principle 11: Do not compare yourself with others.
The *sin offering* causes us to come face to face with holiness. One of the simplest ways to avoid repentance is comparison. We say: I am at least not engaging in what they are engaging in. Another person's condition is not the standard. God is. *The fact that someone else has failed more does not make my minor disobedience acceptable.*

Principle 12: Conviction is a gift whenever it leads me towards the light.
Feeling convicted is unpleasant, but it is needed. God reveals what He wishes to transform. The right thing to do is not to avoid it. It is confession. We must never be so defensive as to oppose the conviction which God is using to shape us.

Principle 13: Regret ought not to be confused with repentance.
Regret focuses on consequences, while repentance confronts the offense. Regret says: I wish this thing had not occurred. Repentance says: I have broken with holiness and therefore must turn. It is possible to feel deep regret without making any change. The repentance described in the Bible results in a change of direction. *One cannot show that they have repented by how much they regret the things of yesterday but only by the way they act today.*

Principle 14: I must never carry anything that Christ has already suffered.
The *sin offering* shows us the idea of substitution. We were worthy of standing where Christ stood. He had what was ours - sin. Many Christians think they have been forgiven yet continue to punish themselves internally. That does not show spiritual maturity. There is a difference between being convicted and being condemned. Belief in something leads us to change. The fact that we are condemned means that we are bound by what Christ has already dealt with.
I won't base my identity on something that Jesus died in order to get rid of.

Principle 15: Grace does not make sin appear smaller; instead, it shows how great Christ is. Cheap grace minimizes sin. Biblical grace does not. The Cross shows us how serious sin is and how great God's love is. Since sin demanded that Christ should die, we cannot regard it as harmless. Yet since Christ freely took upon Himself our sins, we should not consider ourselves to be hopeless. *The Cross teaches me not to make light of sin and not to overlook grace.*

Principle 16: Forgiveness does not remove responsibility.
The restitution payment was needed as part of the trespass offering. That principle remains important. Grace does not let us leave behind damage we could have avoided. When possible: If we took something, we should restore it. We should correct it if we have lied. If we hurt anyone, we should apologize. If we broke trust, start to rebuild it. Restitution does not buy forgiveness. It shows the results of repentance. *Grace sets me free from condemnation, not from responsibility.*

Principle 17: Do not attempt to pay God back for what Christ has already paid. Some people behave as if Christianity were a kind of spiritual payment plan. They serve to pay. They give to pay. They pray to pay. They obey to pay. Salvation is not something that we pay back to God. Our obedience is gratitude. *The obedience I show is not in return for grace; it is because of love.*

Principle 18: The Cross has closed and accounts should not be reopened. Past failures often return to our minds. The enemy wishes for forgiven sin to become a permanent part of our identity. However, if sin has actually been confessed and is now under the completed work of Christ, there is no need to keep reopening the matter. *I am unwilling to continue paying emotionally for what Christ has already forgiven.*

Principle 19: Gratitude is one of the purest motivations for obeying. Fear can lead to temporary compliance. Guilt may lead to religious activity. Pressure may result in outward behavior. However, gratitude has the power to transform the heart. Once we understand what Christ has achieved, obedience becomes a response, not a form of repayment. Before you ask God for anything, you should first give Him thanks for what He has already achieved through Christ. *The more I understand what grace is, the stronger my desire to obey becomes.*

Principle 20: Live each day according to the finished work of Christ. The five offerings all come to one Cross. The *burnt offering* declares: God is satisfied. The *grain offering* declares: The offering is perfect. The *peace offering* declares: Fellowship is restored. The *sin offering* declares: Wrath is absorbed. The *trespass offering* declares: The debt is paid. We live on the basis of this. We live not toward acceptance, but from acceptance. Not toward reconciliation - From reconciliation. Not toward forgiveness - From forgiveness. Not toward freedom - From freedom.

A Daily Collins Declaration

I shall spend today in the completed work of Jesus Christ. God is satisfied. Christ is sufficient. I am reconciled. The sin I have committed has now been forgiven. Christ has paid off my debt.

Therefore, I will not give in to the temptation to control. I will look after my character even when I am on my own. I will seek peace instead of being offended. I shall respond to divine conviction instead of avoiding it. I shall repent without excuses. I will make restitution in all cases where integrity demands it. I will reject condemnation. I will forgive because someone has forgiven me. I shall obey out of a sense of gratitude and not out of fear.

I won't reopen what the Cross has closed. I am not attempting to gain acceptance. I am alive in Christ because I have been accepted. I have no intention of trying to buy forgiveness. I am living because I have been forgiven. I am not trying to pay a debt. I am living because the debt has been paid.

Five shadows. One Cross. One Savior. One finished work.
And one life that now belongs completely to Him.

Ad Gloriam Christi — For the Glory of Christ.

The Bishop's Blessing

Let your longing for God be greater than your desire for success. Let His Word grow more pleasant to you as the years go by. Let your prayers be more profound than your sermons.

May your character develop more rapidly than your influence. May the private worship you practice always be greater than your public ministry. May your home stay your primary ministry. May your family see Jesus in you before anybody else does.

May your faith stay strong during difficult times. May your heart stay humble when you face prosperity. May your hands remain open in showing generosity. And may your eyes keep being directed towards Christ until the day when faith becomes sight.

May the Lord accomplish the work of your hands. May his presence be with you. May his peace stay with you. May his Spirit give you strength.

May the rest of your life be one of glory to Jesus Christ until the day when you stand before Him. Amen.

Ad Gloriam Christi.
Bishop Dr. Anthony Collins

The Cross
Before Calvary

STUDY GUIDE

How the Sacrifices of Leviticus Reveal the Death of Christ

Download *The Cross Before Calvary*
Companion Workbook at HOWICP.org

Use with the Companion Workbook for best results.

"*Until every believer is a disciple, every disciple is a disciple-maker, and every nation has faithful witnesses to Jesus Christ - Ad Gloriam Christi*."

Author's Note

Thank you for reading "***The Cross Before Calvary***". If this book encouraged, challenged, or strengthened your walk with Christ, would you consider leaving a brief review? Your review:

- Helps other believers find this resource
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Even a few sentences make a meaningful difference. Visit our website TonyCollinsMinistries.com and go to the "contact" page and leave a review. Thank you for partnering in ministry through your support.

Blessings,
Bishop Anthony Collins

All of our discipleship resources are available to the public at no charge through HOWICP.org. Our mission is to advance the Kingdom of Jesus Christ by equipping believers to obey the Great Commission through biblical discipleship, spiritual formation, and leadership development.

If these resources have encouraged your walk with Christ or strengthened your ministry, we invite you to partner with us. Your tax-deductible donation enables us to continue developing and distributing these materials free of charge to individuals, churches, and ministries worldwide.

Thank you for helping us make disciples who make disciples - for the glory of God.



In Matthew 28, our Lord Jesus Christ gave His Church its mission, its vision, and its process for reaching the world. We know it as the Great Commission.

Jesus commanded His followers to *go and make disciples of all nations*, baptizing them in the name of the Father, the Son, and the Holy Spirit, and *teaching them to obey everything He had commanded*. This is not one ministry among many; it is the mission of the Church. It is the one assignment that every believer, every local church, and the Church universal has received directly from our risen King.

Sadly, much of the modern Church has neglected this divine responsibility.

Many who stand behind the sacred desk have never themselves experienced intentional biblical discipleship. Consequently, they have little vision or passion for discipling others. This stands in direct opposition to both the command and the example of Jesus Christ.

Disciple-making is rarely easy. It is often inconvenient, time-consuming, and personally demanding. It requires patience, commitment, and sacrifice. But the Kingdom of God has never been advanced through convenience. It has always been advanced through faithful men and women who were willing to invest their lives in others.

We cannot fully accomplish biblical discipleship from the pulpit alone. Preaching is essential, but it is only one part of the process. Neither can we effectively disciple someone through occasional meetings or brief conversations. Jesus did not simply teach crowds; He invested deeply in twelve men. He walked with them, answered their questions, corrected their misunderstandings, modeled obedience, and allowed them to observe His life day after day.

That remains the biblical pattern.

Discipleship is life shared together. It is walking alongside another believer, allowing them to see how we respond to life's victories, disappointments, temptations, and trials. It is opening God's Word together, praying together, encouraging one another, and holding each other accountable to grow in Christ.

For us, intentional discipleship means meeting regularly - ideally at least once each week - for meaningful conversation centered on Scripture, spiritual growth, and the practical challenges of living faithfully in a fallen world. It is helping believers develop the spiritual disciplines that deepen their intimacy with Jesus Christ and strengthen their walk with Him.

The goal is not simply to produce knowledgeable Christians. The goal is to develop mature disciples who, in turn, become disciple-makers themselves.

This is the multiplication strategy of the Kingdom.

At **Collins Discipleship Institute**, our passion is to equip individuals, churches, and Christian organizations with practical, biblically sound resources that cultivate mature, vibrant, and Spirit-empowered followers of Jesus Christ. Our desire is to strengthen believers in the essential areas of Christian life and ministry, so they can faithfully fulfill the Great Commission. We do not exist to produce better church members. We exist to produce mature disciples who make mature disciples.

We believe that the future strength of the Church will not be determined merely by the size of our congregations, but by the depth of our disciples. When disciples make disciples, churches become healthier, families become stronger, communities are transformed, and the Kingdom of Jesus Christ advances.

The Great Commission has never been rescinded. It remains the calling of every believer. May we not merely admire it, but may we obey it.

Contact us at info@HOWICP.org for more information.

Author Bio

Bishop Dr. Anthony Collins is a former pastor, a teacher, author, and international ministry leader, committed to equipping believers to live with purpose, power, and spiritual authority.

Over 20 years ago, he planted a non-denominational, multi-cultural Christian church that continues to impact lives today. His leadership is marked by a strong emphasis on discipleship, spiritual maturity, and the practical application of Biblical truth. Bishop Collins has also led international ministry efforts for more than a decade, with work spanning Mexico, Central America, Russia-Ukraine, Asia, Europe, the Middle East, and regions of Africa.

He is the founder of **Houses of Worship International Christian Partnership (HOWICP)**, a ministry focused on supporting churches, developing leaders, and advancing the Gospel globally. Through this work, he also oversees initiatives such as **The Children for Christ Ranch** in Buctzotz, Yucatán, Mexico. This is an outreach dedicated to feeding, discipling, and caring for children while building sustainable, Christ-centered community impact.

He is also the founder of the **Collins Discipleship Institute**, an organization that exists *to glorify Jesus Christ by forming faithful disciples who love God wholeheartedly, love people sacrificially, handle God's Word accurately, shepherd His Church with humility, and reproduce disciple-makers throughout the nations.*

Bishop Collins is passionate about mentoring pastors and spiritual leaders, helping them grow in spiritual depth, clarity of calling, and effectiveness in ministry. His teaching consistently calls believers beyond routine religion into a life marked by the presence of God.

Through his writing and ministry, he challenges the Church to return to what matters most - *intimacy with God, alignment with His will, and the power that flows from His presence.*