**November 23, 2022**

**BIBLE STUDY**

**Refuge Church of Our Lord Jesus Christ of the Apostolic Faith, Inc.**

588 S.E. 7th Street, Webster, FL 33597; (352) 568-2833

**Bishop James Hall, Pastor**

**Bishop M. Ruel McCoy, Sr., Diocesan**

**“ACCEPTED ATONEMENT”**

**Leviticus 1:4-11**

***Leviticus 1:4 "And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him."***

The book of Leviticus began with a sacrifice that brought together two disparate thoughts: (1) Sin separates man from the holy God, and (2) communion with God is possible only for those who approach Him through an appropriate sacrifice. The Laws of Sacrifice That the entire animal was consumed indicated that it was completely received by God, and it portrayed God’s burning wrath against sin. The offering thus symbolized the complete surrender to God by the offerer and God’s complete acceptance of the offerer. God desires complete dedication to Him by living sacrifices.

***Romans 12:1-2***

***1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.***

***2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.***

The act of putting his hand upon the head of the burnt offering expressed the surrender of the gift to God, the identification of the gift with the giver, and the transfer to the sacrifice of all that the worshiper owed to God. This offering would be accepted for him to make atonement for him. The word for “atonement” can mean “to cover over,” and might even relate to the covering God provided for Adam and Eve through the shedding of the animal’s blood in Genesis 3:21. This offering would “cover over” the worshiper’s sin. It is not to be taken, as some do, in reference to atoning for unintentional sin in general or for original sin in particular. The dominant idea of this offering is not expiation, but dedication. When the person making the offering puts his hand on the animals head, it is as if he is placing his sin on the animal. This is exactly what happened when Jesus took our sin upon His body on the cross. In both instances there is a substitute for the real sinner. Atonement is an interesting word. It means [to cover]. It, also, means to cancel. The difference in the animal's blood being shed for the sin of the person and Jesus shedding His blood for our sin, is covered in these meanings. The animal's blood cannot do away with sin, it can only cover sin. The sin is still there, just covered by the blood. There cannot be a clear conscience following. In the case of the blood of Jesus, His blood cancels our sin out. There is no longer any sin, and we have a clear conscience toward God.

***Hebrews 10:4 "For [it is] not possible that the blood of bulls and of goats should take away sins."***

Jesus took our sin upon His body on the cross that we might take His righteousness on. The most beautiful statement in verse 4 above is [it shall be accepted for him to make atonement for him]. Praise God, He accepted the substitute, and there is no need for further sacrifice for our sin. Jesus paid it all.

***Leviticus 1:6 "And he shall flay the burnt offering, and cut it into his pieces."***

Flay, in the verse above, means to spread out hostilely or to strip. The entire burnt offering symbolized what the Father God does to sin. God the Father cannot look upon sin, His wrath burns it up. This is why, at one moment during the crucifixion, Jesus cried out to the Father, Why hast thou forsaken Me? At the moment that Jesus symbolically took the sin of the entire world upon His body, the Father turned away. This shows God the Father cannot look upon sin, without totally burning it up. Jesus became the perfect sacrifice for sin at the shedding of His blood. From this day forward there was to never be any more sacrificing in the world. Jesus' sacrifice was sufficient for all time for everyone. This is why God allowed the temple in Jerusalem to be destroyed, to stop the sacrificing of animals. Jesus was flayed for believers.

***Leviticus 1:7-9***

***7 "And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:"***

***8 "And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that [is] on the fire which [is] upon the altar:"***

***9 "But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, [to be] a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD."***

It appears that there was some special order for the wood that was placed upon the altar. Perhaps, it was because this offering would be totally burned up. Not even the high priest would eat of the meat of this offering. This animal was to be totally consumed by the fire. Again, here, we see that even the meat must be placed exactly in order. The fat was for a sweet-smelling savour to the Lord. This washing just shows that God will not accept an unclean offering. Ministers today could take a lesson from this. Of course, this entire offering symbolizes Christ's sacrifice for us. The offering was of a sweet savour unto the LORD, since this was what He had desired; therefore, it was literally a “pleasing odor.” In 6:8–13, this type of offering is to be presented for the people every morning and evening. The consecration God requires of His people is not merely once for all, but continuous, yet renewed consciously at the opening and the closing of each day.

***Psalm 40:6-8***

***6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.***

***7 Then said I, Lo, I come: in the volume of the book it is written of me,***

***8 I delight to do thy will, O my God: yea, thy law is within my heart.***

The expiation or purgation of sin through sacrifice resulted in God’s wrath being turned away (Leviticus 16:16-19). As atonement was made, the relationship between God and man was restored. God’s provision for forgiveness and atonement has always required the shedding of blood (Genesis 4:4; Numbers 17:11; Hebrews 9:22). The sacrifices in Leviticus were repetitive, bloody, and in many ways, troubling. Moderns are not used to reading such details about blood. Most people today never see where their meat comes from; it is already packaged and sanitized by the time people purchase it. But animals were the basis of the economy for ancient people, and thus the idea of animal sacrifices was relevant to their spiritual lives. Messiah is the antitype (fulfillment) of these offerings, as the New Testament authors make clear. Like the burnt offerings, the death of Christ was complete (Hebrews 10:5-7). In His final sacrifice there was the complete exhaustion and satisfaction of God’s wrath. The emphasis on the unblemished, perfect sacrifice portrays Christ’s flawless sacrifice. By this same offering He presents His church spotless (Ephesians 5:27), a sweet savor to the Father. The offering in this way typifies the effectual work of Christ. Those who worship God must still approach Him on the basis of a substitutionary sacrifice.

***Leviticus 1:10 "And if his offering [be] of the flocks, [namely], of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish."***

The importance of this being a male, is because it symbolized the offering Jesus made, and Jesus was of male gender in His flesh on the earth. The lamb must be a male, young enough not to have been with a female. It was to be without blemish. The very reason that Jesus' legs were not broken on the cross was to fulfill the Scripture of having no broken bones.

***John 19:36 "For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken." Another Scripture shows the necessity of not breaking a bone of the offering.***

***Numbers 9:12 "They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it."***

This offering was to be burned completely up. No one was to eat any of it. God the Father cannot look upon sin; He will burn it up. This is the symbolism seen here. The burnt sacrifice was sacrificed right inside the door of the outer court of the tabernacle. The way to God is indicated by doing this. The first step a person must make on the way to God. is realize they are a sinner, and repent. When we do this, the next step is to transfer our sin over to Jesus, by accepting Him as our perfect sacrifice. It is no longer necessary to pay for our sin with our own blood, He {Jesus} shed His blood for us. He became our substitute when He took our sin upon His body on the cross and we took on His righteousness on our body. The penalty for sin is death, praise God! Jesus' body died that we might live.

***Leviticus 1:11 "And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar."***

We must remember, from our Exodus teaching, that the priests symbolize those who have accepted Jesus Christ as their Saviour and Lord. The high priest symbolized the pastor of the church. We also see in this above a type and shadow that we can apply to our present-day church. The sinner brings the animal to the outer court and places his hand upon the animal's head. He symbolically transfers his sins to the animal in so doing. This is the very thing we have done when we receive Jesus as our perfect sacrifice; we have transferred our sin to Him, as we said before. In this Scripture above, it shows that usually, the first dealing with a sinner is not done by the pastor of the church, but by someone who is a believer in Jesus; a Christian. This altar, here that is spoken of, is not in the holy of holies, it is in the outer court. It is the bronze altar. Bronze means judgment. The way to God, as we said before, is through repentance. This altar comes before baptism. Aaron's sons ministered in the outer court. They put the blood on this altar of judgment, and the blood of the animal makes the person acceptable to God. Lay Christians bring prospects for the Christian faith to the church and then the minister preaches salvation to them. The sheep {believers in Christ] produce sheep. The pastor {shepherd} leads, guides, and feeds them after they come. In this lesson we have repeated ourselves quite a bit, but we must thoroughly understand these symbols before we go on. One of the most important lessons that we are to see in this, is that God Himself set up these sacrifices. This was the way for sinful man to approach The Holy God. In the garden of Eden, after the sin of Adam and Eve, God sacrificed an animal and made garments for them out of the hide. In the burnt offering above, the only thing that was not completely burned up was the hide of the animal, which was given to the priest. Cain and Abel were a very good example that to be able to approach God, blood must be shed. Cain's offering was unacceptable because no blood was shed. Please keep in mind the types and shadows as we see Jesus in all the sacrifices and offerings. The person killing this sacrifice was admitting his sin.

**QUESTIONS**

1. Who was to kill the offering for the burnt offering?
2. Where did he place his hand before he killed the animal?
3. What did this symbolize?
4. How does this resemble what Jesus did for us on the cross?
5. What 2 meanings does atonement have?
6. What difference is there between, what Jesus did for us when He shed His blood for us, and the blood shed of the animal?
7. What does Hebrews chapter 10 verse 4 tell us about animal's blood?
8. Who sprinkles the blood on the altar in verse 5?
9. Where is the altar located that the burnt offering is made on?
10. Without the \_\_\_\_\_\_\_\_ of \_\_\_\_\_\_ there is no remission of sin.
11. What did the brazen altar symbolize?
12. The life of the flesh is in the \_\_\_\_\_\_\_\_\_\_.
13. What does the word flay mean in this lesson today?
14. Why did Jesus cry out from the cross {Why hast thou forsaken me?}?
15. Who was to put the fire upon the altar?
16. What was the fat of the animal to the Lord?
17. Why is it important for this animal to be a male?
18. What is the penalty for sin?
19. Who are the priests symbolic of?
20. Give the first example in the Bible of animal sacrifice?
21. What is the only thing the high priest keeps of the burnt offering?