



Lesson 5 Atonement: Purification Offering.

SABBATH

“The sacrificial system is, probably, the best known part of the sanctuary service because it’s the part that points directly to Christ’s sacrifice. The blood of the animal that died for the sinner becomes a symbol for the blood of Christ, who died for us.”

Is that really what the blood of the animal symbolizes?

SUNDAY

“As anyone who knows the Lord can testify, sin separates us from God. The good news is that the Lord has put in place a system to heal the breach caused by sin and to bring us back to Him. At the center of this system is, of course, the sacrifice.”

Is the death of so many animals really good news? See Ps. 51: 7, Isa. 1: 11-18, Hosea 14:2.

The lesson asks, “Is God justified in forgiving the sinner? After all, is not the sinner unrighteous and, therefore, worthy to be condemned? [see Deut. 25:1].”

This is the sort of mentality that develops when we view the OT sanctuary system through the imposed law lens, instead of through the example of Jesus of Nazareth. The lesson chooses to further explain via an example of a dishonest man getting a dishonest woman to lie about one of her sons murdering the other one, and states that she gives King David a pass, because she and her family will take all of the blame of acquitting the one son of murder.

But wait, it gets better: “Similarly, God takes over the guilt of sinners in order to declare them righteous. For us to be forgiven, *God Himself must bear our punishment*. This is the legal reason why Christ had to die if we were to be saved.”

I don’t know where to begin with this statement. First, God HEALS the sinner in order to declare them righteous, otherwise God would be a liar. Second, God is forgiveness, so we default as forgiven. Forgiven does NOT equal saved. God did not have to bear our punishment in order for us to be forgiven. He did have to die in order for our salvation, however, and it has NOTHING to do with the legal profession. He died in order to reveal His character, Satan’s character, and our characters, and to provide a means for healing us, and restoring us back to “atonement” with Himself.

But forgiveness has a broader meaning than many suppose. When God gives the promise that He “will abundantly pardon,” He adds, as if the meaning of that promise exceeded all that we could comprehend: “My thoughts are not your thoughts, neither are your ways My ways, saith the Lord.



For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” Isaiah 55:7-9. God’s forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness for sin, but reclaiming from sin. It is the outflow of redeeming love that transforms the heart. David had the true conception of forgiveness when he prayed, “Create in me a clean heart, O God; and renew a right spirit within me.” Psalm 51:10. And again he says, “As far as the east is from the west, so far hath He removed our transgressions from us.” Psalm 103:12. TMB 114. [emphasis provided].

MONDAY

This one was so good, I had to include it in its entirety. My commentary is in italics.

“The goal of the offering was to remove sin and guilt from the sinner [*the goal of the offering was to show the individual that sin separates from God – cutting the circulation of blood/life*], to transfer responsibility to the sanctuary [*to show that deviations from God’s natural Law lead to death*], and to let the sinner leave forgiven and cleansed [*sinner are already forgiven, but NOT healed*]. (In extremely rare cases one could bring a certain amount of fine flour as a purification offering, and although this purification offering was bloodless, it was understood that “without shedding of blood there is no forgiveness [*remission*]” [*Heb. 9:22, NASB*]).

The ritual itself included the laying on of hands, the death of the animal, blood manipulation, the burning of fat, and the eating of the animal’s flesh. The sinner who brought the offering was granted forgiveness [*because God IS forgiveness*], but only after the blood ritual [*could the sinner begin to experience God’s freely given forgiveness /“atonement”*]

A crucial part of this process involved the laying on of hands (Lev. 1:4, 4:4, 16:21). This was done so that the offering “may be accepted for him to make atonement on his behalf” (Lev. 1:4, NASB). The offering applied only for the one who put his hands on the animal’s head. According to Leviticus 16:21, the laying on of hands would be accompanied by a confession of sin; this would acknowledge the transfer of sin from the sinner to the innocent animal [*it would acknowledge that sin kills, not God*].

The slaughter was, of course, basic to any animal offering. After the animal was killed, the spilled blood was used to make atonement on the altar (Lev. 17:11). Because the sins had been transferred to the animal by the laying on of hands, we should understand the death of the animal as a substitutionary death [*only if we believe in a Satanic version of God. The lesson is: sin pays its own wage, not that God would substitute His only Son in order to appease His righteous indignation*]. The animal died in the place of the sinner [*the animal died because the sinner cut its throat – the lesson being that sin kills*]. This may explain why the act of killing the animal had to be performed by the sinner, by the guilty one, and not by the priest.

Next time you are tempted to sin, envision Jesus dying on the cross and see yourself putting your hands on His head and confessing your sins over Him. How might this concept, played out in your mind, help you to understand just what it cost in order to be forgiven [*seriously?*]? How could this idea help you to resist succumbing to that temptation?



TUESDAY

“The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars.” (Jer. 17:1).

This is from Tim’s notes from last week:

“**The blood** represents the perfect character of Christ and the truth about God. The blood was poured out at the base of the altar and applied to the horns. This represents a complete cleansing of the heart and renewal in the truth about God as the foundation of salvation or healing, and then the character transformation as the blood is applied to the horns. Our thoughts being brought into harmony with His etc.

- "I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is real food and my blood is real drink." John 6:53-55
- “For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life.” Leviticus 17:11
- The leaven of truth works a change in the whole man, making the coarse refined, the rough gentle, the selfish generous. By it [the truth] the impure are cleansed, washed in the blood of the Lamb. {COL 102.3}
- In the study of the Bible the converted soul eats the flesh and drinks the blood of the Son of God, which He himself interprets as the receiving and doing of His words, that are spirit and life.” Fundamentals of Christian Education 378.1
- **THE HORNS represent the power of sin in our lives, the defects of character that are in need of removal and transformation by the work of God through Christ in our lives.**
 - “To the arrogant I say, ‘Boast no more,’ and to the wicked, ‘Do not lift up your horns. Do not lift your horns against heaven; do not speak with outstretched neck.’ ”Ps 75:4,5
 - **The sin offering for the non-priest Jew would have the blood placed on the horns of the brazen altar, in addition to being poured out at the base. Representing what? The conversion of the life and the removal of character defects and renewal in Christlike character.”**

We see that two altars were used with horns on the corners of each. On the altar of burnt offering the horns were long and sharp, on the altar of incense the horns were shorter and blunted. We learned that the outer altar represents the unconverted heart/mind, and the inner altar represents the converted one, hence the shortening/dulling horns [representing the sinful nature diminishing in size/scope]. With this in mind, how do we understand the above text from Jeremiah, and, more to the point, how do we understand the lesson’s assertion that blood transfers sin to the sanctuary? If that were the case, wouldn’t the inner altar’s horns be longer/sharper? Which lens are we looking through?

Again from the lesson: “Finally, the burning of the fat on the altar indicated that everything about the



purification offering belonged to God (Lev. 3:16).”

Thanks to the death of Jesus, symbolized by those sacrifices, our sin has been taken away from us, placed on Him, and transferred to the heavenly sanctuary. This is central to the *[distorted]* plan of salvation.

How does the sanctuary service help us to understand our utter dependence on God for forgiveness of our sins? What comfort does this truth bring you? At the same time, what important responsibilities follow? (See 1 Peter 1:22.)”

We learned last week that the fat burning symbolizes the complete eradication of sin in our lives through the healing power of the Holy Spirit. Think about the biblical language of “sweet savor / smell” of sacrifices. Have you ever smelled hair or fat burning? Is the smell appealing or revolting? How, then can it be referred to as fragrant? Also, has our sin been placed on Jesus?? or did he take on our sinful “nature” and provide a remedy to heal it?

Does the lesson’s interpretation of the sanctuary service comfort you?

WEDNESDAY

The lesson invites us to read Lev. 6:25-6, and Lev. 10: 16-18, and asks us “what crucial truth is revealed here?” Well, it depends on which lens we view the service doesn’t it? Did the priests actually “bear away” the sin[s] of the sinner/congregation, or was God trying to teach both the sinners and the priests something else? See John 6: 54, 56.

Yet again, from the lesson:

“How does the eating of the sacrifice contribute to the process of atonement *[how indeed]*? Eating was required only of those offerings in which blood did not enter the holy place; that is, the offerings of the leader and the commoner. The Bible explicitly said that by eating the sacrifice the priests would “bear away the guilt,” which would “make atonement” for the sinner. To carry the sinner’s guilt implies that the sinner now goes free *[only from a penal substitution viewpoint]*.” *From a healing substitution viewpoint, Jesus took on our terminal condition, and healed it. He now offers us the free remedy.*

“The priest’s work of bearing another’s sin is exactly what Christ did for us. He died in our place. We conclude, then, that the priestly work at the earthly sanctuary typifies Christ’s work for us, because He has taken upon Himself the guilt *[result, i.e. death]* of our sins *[sinful nature]*.”

THURSDAY

“In the Bible, [Micah 7:18–20](#), with its emphasis on forgiveness, is immediately followed by [Nahum 1:2-3](#), with its emphasis on judgment. This unfolds the two dimensions of God’s dealings with us: forgiving the repentant and punishing the wicked. Both sides belong to God. He is Savior and Judge. These two aspects of God’s character are complementary, not contrary. A compassionate God can also



be a just God. Knowing this, we can rest assured in His love, in His forgiveness, and in His ultimate justice.”

FRIDAY

“Some have argued that the whole concept of substitution is unfair. Why should the innocent die in the place of the guilty? However, because this is a truth that is not only clearly taught in the Bible but is central to the core theme of the Bible, how do we answer that charge? Might the “unfairness” of it all help us to understand the grace that was displayed in order to bring us forgiveness? That is, in what ways might this “unfairness” help to show just how great and merciful and loving our God really is?”

What shows how great and merciful and loving our God really is, that He would demand His innocent Son to die to appease his wrath, and maintain justice, OR that God Himself came and died to win us back to trust, and restore the broken circle of love and trust? How sad. Pray for our church.