



## Introduction

Good morning church! Last week we discussed Christ being our reconciliation. In that lesson we learned that reconciliation goes both ways between God and man, and that we have been entrusted with the message of reconciliation to others. This week, we're going to look at Christ being our sacrifice. While we have look at Christ being our propitiation in previous lessons, I hope this week will give us a more well-rounded picture of what Jesus being our sacrifice means.

## What is a sacrifice?

Latin, we have the word *sacerfacere* which is a combination of *sacer*, which means sacred or holy, and *facere* which means to make—i.e. to make something holy.

The Greek word *thusía* and the Hebrew word *zebah*, however, are more in line with something being slaughtered, offered, or killed in the place of another.

## What does having a need for a sacrifice teach us?

First, it teaches us *the seriousness of sin and its punishment—death*.

Romans 3:23, “For the wages of sin is death...”

Genesis 2:17, “but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

Second, sacrifice teaches us *the need for a substitutionary sacrifice*

Genesis 3:21 we read, “And the LORD God made for Adam and for his wife garments of skins and clothed them.”

Third, sacrifice teaches us *the need for a great and final sacrifice*.

Hebrews 10:1-10, which reads,

For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? But in these sacrifices there is a reminder of sins every year. For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, he said, “Sacrifices and offerings you have not desired, but a body have you prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, ‘Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.’” When he said above, “You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings” (these are offered according to the law), then he added, “Behold, I have come to do your will.” He does away with the first in order to establish the



second. And by that will we have been sanctified through the offering of the body of Jesus Christ once for all.

First, the sacrifices were a shadow of the things to come.

Second, animal sacrifices could not take away sin.

Third, God takes no pleasure in animal sacrifices.

Fourth, Christ declared himself as the replacement.

Fifth, Jesus' sacrifice was according to God's will.

Sixth and finally, Jesus did away with the old system.

Hebrews 9:11-14

But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

First, Jesus is a greater high priest

Second, Jesus entered the true holy of holies.

Third, Jesus' blood is better than the blood bulls and goats.

Finally, Jesus only needed one try.

Hebrews 10:14 reads, "For by a single offering he has perfected for all time those who are being sanctified."

Hebrews 9:25-26 reads, "Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself."



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## Christ the Lamb and Goat

First, *Jesus is the Lamb of God*.

However, this idea goes all the way back to the Passover.  
Exodus Chapter 12 teaches us a few things about this Lamb.

First, it had to be without blemish (Exodus 12:5).

Second, it was to be killed and completely consumed (Exodus 12:21).

Third, its blood was to be spread on the door-post (Exodus 12:22).

Finally, we get to Jesus as the goat.

Leviticus chapter 16. In this chapter there are actually *two* goats, one called “for the Lord” and the other called for “Azazel.” The one for the Lord was meant to be slaughtered for the atonement of Israel’s sins.

These two goats represent *propitiation*, and *expiation*.

Psalm 103:12 says, “As far as the east is from the west, so far does he remove our transgressions from us.”

## Discussion Questions

1. “It is better to go to the house of mourning than to go to the house of feasting, for this is the end of all mankind, and the living will lay it to heart” (Ecclesiastes 7:2). What is this verse teaching us about death and how does it relate to our lesson on sacrifice?
2. In the world’s eyes, what is sacrifice a means of—what are they trying to do/gain? How is biblical sacrifice different?
3. What makes Jesus’ sacrifice so radical compared to the Old Testament? How is Jesus’ blood better than bulls and goats?
4. How can Jesus’ *expiation* encourage us, just as much as Jesus’ *propitiation*?
5. Either you pay for your sin, or a substitutionary sacrifice does—how can this truth inform how we share the gospel?