

June 16

Lesson 3 (NIV)

## THE NEW COVENANT'S SACRIFICE

**DEVOTIONAL READING:** Psalm 50:1–15

**BACKGROUND SCRIPTURE:** Hebrews

9:11–28

### HEBREWS 9:11–22

**<sup>11</sup>But when Christ came as high priest of the good things that are now already here, he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation. <sup>12</sup>He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, thus obtaining eternal redemption. <sup>13</sup>The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. <sup>14</sup>How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!**

**<sup>15</sup>For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.**

**<sup>16</sup>In the case of a will, it is necessary to prove the death of the one who made it, <sup>17</sup>because a will is in force only when somebody has died; it never takes effect while the one who made it is living. <sup>18</sup>This is why even the first covenant was not put into effect without blood. <sup>19</sup>When Moses had proclaimed every command of the law to all the people, he took the blood of calves, together with water, scarlet wool and branches of hyssop, and sprinkled the scroll and all the people. <sup>20</sup>He said, “This is the blood of the covenant, which God has commanded you to keep.” <sup>21</sup>In the same way, he sprinkled with the blood both the tabernacle and everything used in its ceremonies. <sup>22</sup>In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.**

**LAMB OF GOD**

Graphic: Enterline Design Services LLC /  
iStock / Thinkstock

## KEY VERSE

The law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.—**Hebrews 9:22**

## COVENANT IN GOD

### Unit 1: A Fulfilled Covenant

LESSONS 1-4

### LESSON AIMS

After participating in this lesson, each learner will be able to:

1. Define Christ's roles as high priest and mediator.
2. Explain the significance of the death of Christ.
3. Write a prayer of gratitude for Christ's sacrifice.

### LESSON OUTLINE

#### Introduction

- A. Nothing but the Blood of Jesus
- B. Lesson Context
- I. Better Solution (HEBREWS 9:11-14)
  - A. In Heaven's Sanctuary (v. 11)
  - B. For Eternal Redemption (v. 12)
  - C. For Full Cleansing (vv. 13, 14)
- II. Better Mediator (HEBREWS 9:15-17)
  - A. Through Jesus' Mediation (v. 15)
  - B. Through Jesus' Death (vv. 16, 17)

#### Where There's a Will ...

- III. Necessary Death (HEBREWS 9:18-22)
    - A. Dedicated in Blood (vv. 18-20)
    - B. Remission by Blood (vv. 21, 22)
- The Universal Donor*

#### Conclusion

- A. The Power of the Blood of Jesus
- B. Prayer
- C. Thought to Remember

## HOW TO SAY IT

Aaronic	Air-ahn-ik.
Corinthians	Ko-rin-thee-unz ( <i>th</i> as in <i>thin</i> ).
Levitical	Leh-vit-ih-kul.
Leviticus	Leh-vit-ih-kus.
Messiah	Meh-sigh-uh.
Mosaic	Mo-zay-ik.
tabernacle	<b>tah</b> -burr-nah-kul.

## Introduction

### A. Nothing but the Blood of Jesus

The simple melody line of Robert Lowry's gospel song "Nothing but the Blood" uses only a five-note range and two chords. The song's lyrics likewise are straightforward, punctuated by the simple declaration, "Nothing but the blood of Jesus." In its simplicity, this song celebrates the majestic theme found within **Hebrews 9:11-22**: our high priest Jesus

Christ has offered his blood to make perfect reconciliation for sinners. By that blood, we enter into God's new covenant. This concept is unfamiliar to many.

## B. Lesson Context

Undergirding today's study are three concepts that are vitally important in the book of Hebrews. Those three are high priest, covenant, and blood. Their importance is revealed in the fact that, in each case, the book of Hebrews features more uses of those words than any other New Testament book by proportion of size.

A priest is a go-between; another word we could use is *mediator*. That position in Old Testament times involved interceding with God on behalf of unclean people (see [Leviticus 14; 15](#)). The founding of the Old Testament priesthood is recorded in [Exodus 28; 29](#) and [Leviticus 8](#). The high priest is the one "who has had the anointing oil poured on his head" ([Leviticus 21:10](#)). The death of the high priest resulted in relief from prosecution in specific instances ([Numbers 35:25, 28; Joshua 20:6](#)).

The original word that is translated variously as "covenant" occurs 33 times in the New Testament. The book of Hebrews has 17 of those 33 instances, demonstrating its importance. The opening verses of [Hebrews 8](#) pronounce that Jesus has obtained a more excellent min-

istry than the priestly ministry of the first covenant. In so doing, he has become the mediator of a superior covenant—a covenant that is based on better promises ([Hebrews 8:1, 2, 6](#)).

When the writer quotes [Jeremiah 31:31–34](#) regarding God's offer of a new covenant ([Hebrews 8:8–12](#)), the implication is that there was a flaw in the old covenant. Any flaw, however, was not on God's side. Humanity proved unable and/or unwilling to honor the provisions of that covenant ([Hebrews 8:7, 8, 13](#)).

The early part of [Hebrews 9](#) then describes the old covenant sanctuary, the tabernacle. This structure and its successor (the temple) provided Israel only limited access to God. Barriers still existed between the worshipper and God (compare [Exodus 29:9; Hebrews 9:7, 8](#)). The mention of blood in [Hebrews 9:7](#) prepares the reader for the frequent use of that word throughout our lesson text for today. As with the word translated "covenant," the word translated "blood" occurs more often proportionally in Hebrews than any other New Testament book.

Scripture treats blood as the life force of a creature ([Genesis 9:4; Leviticus 17:10–14; Deuteronomy 12:23](#)). The use of blood of sacrificed animals to save Israel is seen explicitly in the blood of lambs smeared on doorposts in Egypt ([Exodus](#)

12:7). The mention of blood is connected with violent death (see [Genesis 4:10](#); [Matthew 27:4, 24, 25](#)).

[Hebrews 9:1-10](#) describes the worship and sacrificial practices under the old covenant as temporary and inadequate for cleansing worshippers' sins. In God's redemptive plan, Israel merely anticipated "the time of the new order" that would come through the ministry of Christ ([Hebrews 9:10](#)). That ministry is tightly connected with the concepts of high priest, covenant, and blood.

## I. Better Solution ([HEBREWS 9:11-14](#))

### A. In Heaven's Sanctuary (v. 11)

**11a. But when Christ came as high priest of the good things that are now already here,**

The title *Christ* is the Greek translation of the Hebrew title *Messiah* (compare [John 1:41; 4:25](#)). Both words are transliterations to speakers of English, not translations. A translation would be "Anointed One" (compare the anointing language in [Hebrews 1:9](#)).

In the Old Testament, this title can refer to anyone anointed for God's purposes. This includes priests, kings, prophets, and even the people (examples: [Leviticus 4:3, 5, 16](#); [2 Samuel 1:14, 16; 23:1](#); [Psalm 105:15](#); [Lamentations 4:20](#)). But the

writer of Hebrews uses the anointing concept inherent in the title *Christ* to refer to Jesus exclusively. Jesus fulfills the tasks that all those who had been anointed before him were meant to accomplish.

To earlier descriptions of Jesus as "a merciful and faithful high priest" ([Hebrews 2:17](#)) and as "a great high priest" ([4:14](#)), the writer now adds *high priest of the good things*. Those good things are the better promises and better covenant mentioned previously in [Hebrews 8:6](#). *That are now already here* celebrates the good that has already happened under Christ; we are cleansed of our sins and have a renewed relationship with the Father today. We already experience some blessings of being in his kingdom ([Matthew 5:3-12](#); [Luke 6:20-22](#)). The phrase also looks forward to the continuation of those blessings when we will stand perfect before him and enjoy eternity in paradise ([Hebrews 6:4](#)). As we serve him now, we look forward to the day when we will receive our eternal inheritance in full ([9:14, 15](#)).

#### **What Do You Think?**

Should Christ's function as the new covenant's high priest be taught as a foundational doctrine, or should teaching on this subject be reserved for "advanced" classes? Why?

### **Digging Deeper**

After completing your response, compare and contrast it with the categories in 1 Corinthians 3:1, 2 and Hebrews 5:11–6:3.

**11b. he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation.**

The reference here is that of the heavenly sanctuary that served as the pattern for the old covenant's tabernacle (Exodus 25:40; 26:30; Hebrews 8:1, 2, 5). The phrase *not made with human hands* emphasizes this sanctuary's divine origin and celestial location. Because it was not made by humans, it cannot be destroyed (compare Matthew 6:19–21; 2 Corinthians 5:1; see also Acts 7:48; 17:24).

### **B. For Eternal Redemption (v. 12)**

**12a. He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood,**

The writer sharpens the contrast between the old covenant's Aaronic priesthood (see Exodus 28:1, 41; 29:44; etc.) and the new-covenant priestly work of Christ. God had graciously provided Israel with the sacrificial system as a means to deal with sin. The animal's life was to be given in exchange for the lives

of the worshippers whose sins placed them under the penalty of death (compare Romans 3:23; 6:23).

The sacrificial animals were to be without blemish (Leviticus 4:3, 23, 28, 32; Malachi 1:8). But even if they were, their blood was ultimately inadequate to take away sin (Hebrews 10:1, 4). So, in contrast with the levitical priests who offer *the blood of goats and calves*, Christ has come into the heavenly *Most Holy Place* with *his own blood*. His blood is the perfect sacrifice because he was without sin (2 Corinthians 5:21; Hebrews 4:15). He came as the Lamb of God to take away the world's sins (John 1:29), and he offered himself willingly in that regard (John 10:14–18). The fact that *he entered the Most Holy Place once* underscores the total sufficiency of his sacrifice (Hebrews 7:27; 9:28; 10:10).

The writer uses the word *blood* more than 20 times in this book, but this is only the third instance so far. (The first two are Hebrews 2:14; 9:7). He will have much more to say about blood below.

**12b. thus obtaining eternal redemption.**

This half-verse gives the result of Christ's work as superior priest and superior sacrifice. The word translated *redemption* can be used to describe the procedure by which a slave is bought out of bondage and granted freedom (see also

Luke 1:68; 2:38; 24:21; Titus 2:14; 1 Peter 1:18, 19; compare Deuteronomy 7:8; Leviticus 25:25–27; etc.).

That the redemption secured by Christ is *eternal* is significant on two counts. First, redemption is one of six things described as eternal or everlasting in Hebrews. The other five are salvation (Hebrews 5:9), judgment (6:2), God's Spirit (9:14, below), inheritance (9:15, below), and covenant (13:20). The word *redemption* is in some powerful company indeed!

Second, and closely related, is the fact that the word *eternal* connotes a permanence associated with Heaven (Psalm 119:89, 90; 2 Corinthians 5:1) in contrast with the temporary nature of those things associated with the old covenant.

#### **What Do You Think?**

What steps can you take to allow the facts in Hebrews 9:12 to help you in future struggles against temptation?

#### **Digging Deeper**

Consider Matthew 5:48; Romans 6:1, 2, 12, 13; 8:12, 13; 10:9–11; Ephesians 4:22–24; Philippians 2:12; James 2:14–17; 1 Peter 1:15, 16; and 1 John 3:3 as you ponder the division of duties between you, Christ, and the Holy Spirit in this regard.

### **C. For Full Cleansing (vv. 13, 14)**

**13, 14. The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!**

The thrust of these verses is made in an argument from lesser to greater. This harkens back to a purification ritual described in Numbers 19:1–10, 17–19. People could become unclean by touching dead bodies or coming into contact with things considered unclean under the Mosaic law (Leviticus 11–15; notice that being unclean is not necessarily the same as committing sin). Those in such an unclean state would profane objects with which they came in contact.

For that reason, unclean people were disqualified from participating in tabernacle or temple worship lest they profane the sanctuary. Nevertheless, the law provided sanctification rituals whereby persons could be ritually purified. If the blood of animals could provide external, ritual cleaning, then think of *how much more* effective is the cleansing provided by Christ's blood!

The cleansing Christ provides is

greater than any other purification for three reasons. First, it came about *through the eternal Spirit*, by whom he *offered himself*. [Matthew 4:1](#); [12:28](#); [Luke 4:1](#); and [Acts 1:2](#) each portray the Holy Spirit's empowering Jesus for ministry. Second, he was *unblemished*, the importance of which is discussed in our commentary above. Third, he offered himself voluntarily *to God* (see [Hebrews 9:26–28](#) and comments above). A theory from years ago is that Jesus paid the ransom ([Mark 10:45](#)) to Satan, but that's not true.

Whereas the Old Testament sacrifice would sanctify *so that they are outwardly clean*, the blood of Christ cleanses *our consciences ... so that we may serve the living God*. A proper conscience is aware of the sins that separate a person from the Lord. This is the second of four instances of the writer using the word *conscience*. To get a better sense of the intent, compare the usage here with that of the others: [Hebrews 9:9](#); [10:22](#); [13:18](#) (see also [10:2](#), where the *NIV* translates as “felt guilty”).

*The blood of Christ* is qualitatively superior to the blood of animals. Therefore, the cleansing it has effected is also qualitatively superior. The old covenant dealt with an external problem of humankind and could not cleanse the interior. But Christ has brought the sacrificial system to its fulfillment, having dealt with the whole person as he or she

stands before God. In “obtaining eternal redemption” ([Hebrews 9:12](#), above) and having his or her conscience cleansed, the believer is now free to *serve the living God*.

#### ***What Do You Think?***

Given what Christ has done with regard to our “dead works,” how will that realization affect your conduct tomorrow?

#### ***Digging Deeper***

Do [Romans 6:1–4](#) and/or [Hebrews 6:1–3](#) change your response? Why, or why not?

## **II. Better Mediator ([HEBREWS 9:15–17](#))**

### **A. Through Jesus' Mediation (v. 15)**

**15. For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance — now that he has died as a ransom to set them free from the sins committed under the first covenant.**

A *mediator* is one who intervenes between conflicting parties to remove disagreement. In his death, Christ dealt decisively with the sins to which the old covenant law had called attention. This being so, *those who are called*— that is, believers in Christ—*may receive the*

*promised eternal inheritance.*

The expression *those who are called* reminds readers of the author's designation of them as the ones "who share in the heavenly calling" ([Hebrews 3:1](#)). Whereas possession of the land of Canaan was Israel's inheritance under the old covenant ([Leviticus 20:24](#); [Numbers 26:52-56](#)), those called into the new covenant have the promise of entering into eternal fellowship with God ([Hebrews 4:1-11](#)). What an inheritance!

#### ***What Do You Think?***

How should a person's perspective on life change when realizing that he or she has entered into a covenant, or contract, with the God of the universe?

#### ***Digging Deeper***

How would, should, and/or could this perspective be driven by the fact that God has established all the terms of the covenant, or contract, and for us, it's either take it or leave it?

### **B. Through Jesus' Death (vv. 16, 17)**

**16, 17. In the case of a will, it is necessary to prove the death of the one who made it, because a will is in force only when somebody has died; it never takes effect while the one who made it is living.**

It's easy to get confused at this point, because the Greek word rightly translated covenant/testament is the same word those native speakers use for a will. Think of someone's "last will and testament." Things were the same back in the first century as they are today: a will *never takes effect while the one who made it is living*. A will may be valid while the maker of the will lives, but the will is not operative, effective, or functional until its maker dies.

So also Christ had to die in order for the new covenant to be put into effect. The Israelites had pledged their obedience to the first covenant ([Exodus 19:8; 24:7](#)), and the penalty for breaking the covenant was death ([Jeremiah 34:18-20](#)). Under the old covenant, the blood of bulls and goats was offered in place of the death the Israelites deserved. Now, in offering his righteous blood, Christ has suffered the death penalty that rightly is ours.

#### ***WHERE THERE'S A WILL...***

History tells some surprising stories from the wills of the rich and famous. Napoleon Bonaparte's will stipulated that his head be shaved and the hair be divided among his inheritors. Clara Mae Ruth, widow of baseball great Babe Ruth, was left all his property, excepting only "souvenirs, mementoes, pictures, scrap-



books, manuscripts, letters, athletic equipment, and other personal property pertaining to baseball.” Finnish businessman Onni Nurmi’s 780 shares of a rubber boot company didn’t seem like much at first to residents of the nursing home who received them. But that company became cell phone giant Nokia, making all the heirs millionaires!

A person’s share of the estate of these individuals varied in worth. But the wealth left by the mediator of the new covenant is of unimaginable value. Of all the inheritances real and imagined, which do you most desire to receive? Why?

—J. E.

### III. Necessary Death (HEBREWS 9:18–22)

#### A. Dedicated in Blood (vv. 18–20)

**18, 19. This is why even the first covenant was not put into effect without blood. When Moses had proclaimed every command of the law to all the people, he took the blood of calves, together with water, scarlet wool and branches of hyssop, and sprinkled the scroll and all the people.**

Having linked Christ’s death with the activation of the new covenant, the author returns to the role that *blood* played in establishing *the first* one. He

finds proof in [Exodus 24:3–8](#). The ceremony depicted there describes the act by which Moses consecrated the people to bring them under the old covenant. With [Hebrews 9:7–14, 23–25](#) echoing the Day of Atonement (see [Leviticus 16](#)) to help explain Christ’s work, the allusion here—the ratification of the Mosaic covenant—offers another precedent for doing so. Moses had *sprinkled the scroll* of the covenant and *all the Israelite people* with the blood in order to consecrate them as God’s holy nation. Now it is Christ’s blood that sets apart his followers.

**20. He said, “This is the blood of the covenant, which God has commanded you to keep.”**

The writer’s noting of Moses’ words here recalls what Jesus said as he instituted the Lord’s Supper: “This is my blood of the covenant” ([Matthew 26:28](#); [Mark 14:24](#); compare [Luke 22:20](#)). That connection is all the more powerful given the original audience’s familiarity with Jesus’ words during the last supper. The original readers have recited these words numerous times during their own communion observances.

#### B. Remission by Blood (vv. 21, 22)

**21, 22. In the same way, he sprinkled with the blood both the tabernacle and everything used in its cere-**

**monies. In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.**

After the events of [Exodus 24](#) to which [Hebrews 9:19](#) alludes, Moses did indeed anoint with oil *the tabernacle and everything used in its ceremonies* ([Exodus 40:9](#)). Scripture makes no direct statement that Moses sprinkled blood on them during their dedication. Nevertheless, one may assume that he did so, since those things were to be consecrated ([40:9](#); compare [24:6](#)), and consecration of the priests had involved both oil and blood ([29:21](#)).

The recounting of this act of consecration constitutes the first half of “lesser to greater” argument, of which [Hebrews 9:23–28](#) comprises the second part. This argument essentially repeats and expands upon the content of [Hebrews 9:12–14](#).

#### **What Do You Think?**

Which will be more important in demonstrating the cleansing power of Christ’s blood: our ability to explain the gospel or our example of living as empowered people? Why?

#### **Digging Deeper**

Compare and contrast [Romans 10:17](#); [1 Corinthians 9:19–22](#); [1 Timothy 3:7](#); [1 Peter 3:1, 2, 15](#).

## **THE UNIVERSAL DONOR**

The first half of the twentieth century witnessed great strides in the medical use of blood. A pioneer in that regard was Dr. Bernard Fantus, an immigrant Hungarian. He became curious about how the blood of one could be donated to save the life of another.

His studies yielded practical application when he established the world’s first blood bank in 1937. Soon blood banks were everywhere. This made surgery more accessible—and saved lives.

But in a more important sense, God beat him to it over 3,000 years before when he declared that “the life of every creature is its blood” ([Leviticus 17:14](#)). This was profoundly realized when the lifeblood of Jesus was substituted for the lives of sinners. That “transfusion” brought those dead in sin back to life. In what specific way will you witness this fact to others this week?

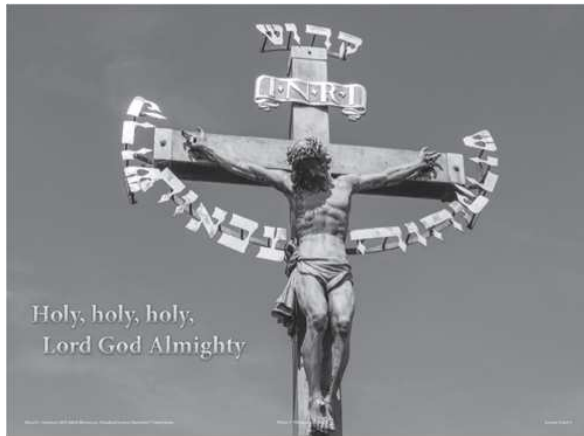
—J. E.

## **Conclusion**

### **A. The Power of the Blood of Jesus**

Under the old covenant, almost all things were purged by use of blood. But the new covenant features a deeper, further reaching, once-for-all cleansing through the blood of Christ. The blood of bulls and goats could never fully atone

for past, present, and future sin. Ultimate salvation required the lifeblood of the Son of God.



Visual for Lessons 2 & 3. Ask your learners to rate this visual on a scale from 1 (“means nothing to me”) to 10 (“really convicts me”).

*Discuss.*

An incident centuries ago caused someone to notice that certain people were sinning against the Lord, in that they were eating meat with the blood still in it (1 Samuel 14:33). But in a figurative sense, Jesus invites us to do just that! The invitation came when he said, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me” (1 Corinthians 11:25).

We do just that when we gather around the Lord’s table. Through Christ’s sacrifice, we have entered into a new covenant relationship with God. We have been given full access to the Father through Christ. Hallelujah, what a Savior!

## **B. Prayer**

Our Father, we are both saddened and grateful for your Son’s death on the cross. Saddened because it was our sins that put him there, but grateful that he was willing to suffer in our place. Empower us to serve him, our high priest, faithfully. We pray this in his name. Amen.

## **C. Thought to Remember**

Christ’s perfect sacrifice gives us access to God in the new covenant.

# INVOLVEMENT LEARNING

Enhance your lesson with [NIV Bible](#)  
Student

## Into the Lesson

Ask learners to help you create a list of tasks they have to repeat. Jot responses on the board. (*Possible responses:* taking out the trash, doing laundry, paying taxes, etc.). Then ask, “Which of these tasks would you most like never to have to do again?” After three or four responses, say, “Our lesson today focuses on a task Jesus completed once for all, never to be repeated.”

*Option.* Place on chairs copies of the “Day of Atonement Match” activity from the reproducible page, which you can download, for learners to begin working on as they arrive. Assure your learners that they will score their own results later during class. Use this activity as a reference as you aid the class in working through the lesson.

## Into the Word

Distribute handouts (you prepare) with the following terms listed down the left side: *high priest* / *tabernacle* / *Holy Place* / *covenant* / *testament* / *testator*. Have printed at the top an instruction to write a definition for each term. Leave suffi-

cient space between the terms for learners to do so.

Form your learners into study pairs. Introduce the activity by saying, “Let’s look at some vocabulary to review the significance of words used in Hebrews to create the imagery in today’s lesson text.” After the study pairs finish, ask learners to volunteer definitions.

After a brief discussion of learners’ conclusions, compare and contrast with these: *high priest*: descendant of Aaron who was the religious leader of Israel; *tabernacle*: the tent that served as the center of worship for the Israelites; *Holy Place*: the part of the tabernacle that represented the presence of God; *covenant*: a contract; *testament*: possibly either a covenant or a will; *testator*: person who makes the will.

Have a volunteer read [Hebrews 9:11–14](#). During discussion, emphasize the following contrasts and salient points: verse 11—Jesus is superior to all other high priests because he is both Messiah and high priest; verse 12—Jesus’ blood superseded animal sacrifices; priests were obligated to offer frequent blood sacrifices, but Jesus’ self-sacrifice needed to be a once-only event; verses 13, 14—The old covenant provided for impermanent cleansing, whereas the blood of Christ under the new covenant provides eternal salvation.

Have a volunteer read [Hebrews 9:15–17](#). During discussion, emphasize the following contrasts and salient points: verse 15—Christ’s death on the cross made him a much superior mediator between mankind and God than were the old covenant priests; verses 16, 17—Jesus had to die for the new covenant (will, testament) to take effect.

Have a volunteer read [Hebrews 9:18–22](#) and state the following comparison: under both old and new covenants, use of blood was necessary. Follow that declaration with this question to check comprehension: “Since that statement is true, then what difference does it make where the blood came from?”

If learners have been using the “Day of Atonement Match” activity as a reference, go over the answers together. Discuss any changes learners need to make to ensure they understand the significance of Christ as our sin offering.

## Into Life

During whole-class discussion, have learners identify main themes of the lesson text (see the [Lesson Context](#)). Work together to create a prayer of thanksgiving to God for Christ’s sacrifice. Pray it together to conclude. E-mail copies to learners so they can pray it in the week ahead.

*Alternative.* Distribute copies of the

“Hebrew Parallelism” activity from the reproducible page. Have learners work in groups to construct prayer poems about Christ’s sacrifice as indicated. Have groups share their completed prayer poems. Collect for e-mailing as above.