

# Class 5: Introduction to Biblical Theology

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Date: 14 November 2021

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- [ 0 : 0 0 ]      Good morning, church. Good morning, church. So when we think of sacrifice today, we often think of sacrifice in terms like John has sacrificed so much of his career for the sake of family.
- Or maybe it's the other way, right? Maybe John sacrificed so much time with his family for the sake of career. What about Martha? She has sacrificed so much of her time to work at the community shelter.
- What about William, who's willing to sacrifice his own life for the sake of country and freedom? Well, this type of sacrifice is defined as the act of giving up something that you want to keep, especially in order to get or do something else or to help someone.
- At times we can find ourselves asking, you know, what are we willing to sacrifice for the sake of family, career, freedom, others, and even the gospel.
- But this is not the sacrifice we're going to talk about today. The sacrifice we're going to talk about today has greater relational and eternal consequences. A definition we can look at is to offer to God in worship by killing and consuming as victim on an altar, either as an atonement for sin or to procure favor or to express thankfulness.
- [ 1 : 3 0 ]      As we think of sacrifice, it is by definition giving up something highly valued. And as we see a focus on the blood of a sacrifice, it's good to keep in mind that we are focusing on the most valuable offering that can be made, the offering up of life itself.
- We're going to look at where sacrifices began, why they were put in place, what its purpose was, and why it matters to us. And also, why are we not offering sacrifices to God anymore?
- Or are we? So let's open up in prayer. Heavenly Father, God, we thank you for this day. We thank you for this time that we can gather and look into your word, Father Lord, and see that which you have provided for us.
- God, pray that this would be a time to bring you glory and honor, and Lord, that it would edify your church. God, we give you all thanks and praise in Jesus' name.
- Amen. So, another set of definitions to keep in mind as we go through this study. The first one is atonement. This is the sacrifice needed to be made right with God, to atone for one's sins.
- [ 2 : 5 0 ]      And then we have justified, or justification, which is the result of that atonement, where we are seen as righteous, no longer considered guilty by our sins.
- So atonement, see the sacrifice needed, to make atonement for our sins, and justify the results of that atonement. So as we did last time, we'll be looking at the big themes.
- Creation, fall, redemption, and restoration. We'll see the beginning of sacrifices. We'll dive into several stories that, and the, look at the institution of sacrifice.
- We'll look at the perfect sacrifice, and what it means for us today. So let's begin where it all began. Genesis 1-1.
- In the beginning, God created the heavens and the earth. And as we read the creation account, and all God did, we hear this declaration of his work.

[ 3 : 50 ] And God saw everything that he made, and behold, it was very good. He saw all that he created, and it was not just good, but it was very good. Everything was good in the garden.

And we see that there is no need for sacrifice. There was no sin, or effect from sin. People were living in perfect worship, perfect communion, perfect fellowship, and perfect peace with God.

Now God gave his people one command to live by. In Genesis 2, we see the Lord saying, and the Lord God commanded the man saying, you may surely eat of every tree of the garden, 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. God's authority is established by the mere fact that he's God. And he's the creator of all things.

His authority is underlined as the law giver, instituting this one rule by which his people are to live by. He alone is God, they are not. And while man was given a leadership role and dominion over all that God created, that authority was still executed under the ultimate authority of God.

[ 5 : 07 ] But as we stated before, in this perfect garden and perfect fellowship between man and God, we don't see need for sacrifices at the beginning. Now let's see what happens in our next major theme, the fall.

God's people rebelled and disobeyed God. They took the fruit of the tree God commanded them not to eat and their eyes were opened.

In essence, what they were saying by their action is, God, we don't want to be under your rule and authority. We want to be under our own authority. We want to be our own God. This is sin.

They missed the mark and turned to their own desires, which was against God. And as God warned, there were consequences to their sinful disobedience. They felt shame in recognizing they were naked.

So they sewed fig leaves together and covered themselves. They felt guilt and they hid themselves when they heard God walking by. And they were cast out from the garden, not allowed to be in the presence of a holy God.

[ 6 : 18 ] And this, this is the first time in which we see, we begin to see sacrifices emerge. Genesis 3.21, And the Lord God made for Adam and for his wife garments of skin and clothed them.

God sends his people out from his presence, but not without making a sacrifice for them. God sacrifices an innocent animal in order to make clothing out of it, to cover the shame and the guilt they felt as a result of breaking his law.

Church, it's not hard to see here, right? This is a glimpse of God's amazing plan of redemption for his people, to do for them what they could not do for themselves. We can also see this in Genesis 3.15 when God declares that through the woman's offspring, one would come to bruise the head of the snake.

So, our observation, God covered his people through sacrifice. So now we're going to carry on with the big themes of the Bible.

We're going to look at, we looked at creation, the fall, now we're going to get into redemption. We're going to look at several stories of sacrifice through the scriptures and see how the story unfolds with this topic.

[ 7 : 35 ] So, our first story comes right after the story of Adam and Eve being sent out from the garden. We begin by looking at Cain and Abel in chapter 4 of Genesis.

Cain is a worker of the ground, and Abel is a keeper of the sheep. Genesis 4, 3 through 7 says, In the course of time, Cain brought to the Lord an offering of the fruit of the ground, and Abel also brought the firstborn of his flock and their fat portions.

And the Lord had regard for Abel in his offering, but for Cain in his offering, he had no regard. So Cain was very angry. His face fell, and the Lord said to Cain, Why are you angry?

Why has your face fallen? If you do well, will you not be accepted? And if you do not do well, sin is crouching at your door. Its desire is contrary to you, but you must rule over it.

So what do we learn about sacrifice from this passage? Well, first we see there's two types of offerings. One being an offering from the fruit of the ground, and one being the sacrifice, the firstborn of the flock, and the fat portions.

[ 8 : 48 ] Does this verse indicate that a fruit and vegetable offering is not as good or pleasing to God as an animal sacrifice? I don't think that could be said here for sure. There's a few things to consider.

First, it's clear that Abel gave the best and choicest parts of the animal, the firstborn and the fat. It's not clear that Cain offered the best or even the first fruits of what he had.

Second, do these differing offerings have different meanings? At this point of the unfolding story, it's not clear. Third, Abel's offering and Cain's response give us some insight to the heart.

Abel's desire to give God his best demonstrates a heart to please God, where Cain's attitude when God did not have regard for his sacrifice revealed a heart of bitterness, pride, jealousy.

What is evident is that the heart behind the sacrifice, the sacrificial offering, matters to God. So, our observation, God looks at the heart of sacrifice.

[ 9 : 57 ] All right, next. We're going to look, take a look at the story of Noah. First thing we notice with Noah is that he and his family are the last people on earth who find favor with God.

All other people have turned away from God. As a result of the world's pervasive wickedness, God declares that he will send a flood to wipe out humanity, except for Noah and his family.

God instructs Noah on how to build an ark which will save his family, as well as some of the creation. Once the ark is finished, God directs Noah to take on board the animals.

You know how the story goes, right? Noah takes on two of each kind of animal. Well, something interesting here is that God directs Noah to take on two male and female of each unclean animal, but he is also directed to take on seven pairs of each clean animal, male and female.

God, in his wisdom, brought on more of the clean animals in order that they would appropriately propagate, seeing that they would be used as the sacrifices. This is made apparent after the waters subside and the animals are off the boat.

[ 11 : 11 ] Let me read Genesis 8. The Noah built an altar to the Lord and took some of every clean animal and some of every clean bird and offered burnt offerings on the altar.

And then when the Lord smelled the pleasing aroma, the Lord said in his heart, I will never again curse the ground because of man, for the intention of man's heart is evil from his youth.

Neither will I ever again strike down every living creature as I have done. While the earth remains, seed time and harvest, cold and heat, summer and winter, day and night shall not cease.

Noah takes some of every clean animal and bird and makes a burnt offering to the Lord. This sacrificial offering finds satisfaction with the Lord. Look how we can see into the very heart of God.

It was a pleasing aroma to him and he would never again curse the ground because of man. also, do you see the language for the intention of man's heart is evil from his youth?

[ 12 : 16 ] We see that even though man's heart is bent towards sin, this burnt offering from Noah shows that there can be peace with God through the atoning work of a sacrifice.

Following the sacrifice, we see the Noahic covenant established. And if you haven't had a chance to listen to the biblical theology study on the kingdom through the covenants, I would highly recommend going back online and checking it out.

You'll be able to hear more details on the Noahic covenant as well as the other covenants and how it all points to Christ. So, our observation, peace made with God through sacrifice.

Okay, next. Next, we're going to look at the story of Abraham and Isaac. Genesis 22, 1 through 2, says, after these things, God tested Abraham and said to him, Abraham, and he said, here I am.

He said, take your son, your only son, Isaac, whom you love, and go to the land of Moriah and offer him there as a burnt offering on one of the mountains of which I will tell you.

[ 13 : 31 ] This passage can be hard to read. Is God really asking Abraham to sacrifice his son? This is something that we'd expect from the surrounding nations, but God asking Abraham?

Why would God ask this? And why would Abraham listen? Let's continue reading. When they came to the place which God had told him, Abraham built the altar there, laid the wood in order, and bound Isaac his son and laid him on the altar on top of the wood.

Then Abraham reached out his hand, took the knife to slaughter his son. But the angel of the Lord called to him from heaven and said, Abraham, Abraham. And he said, Here I am.

He said, Do not lay a hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me.

And Abraham lifted up his eyes and looked. And behold, behind him was a ram caught in the thickets by his horns. And Abraham went, took the ram, and offered it up as a burnt offering instead of his son.

[ 14 : 44 ] So Abraham called the name of the place, the Lord will provide. As it is said to this day, on the mounts of the Lord it shall be provided. First, we see God was testing Abraham, who displayed a remarkable trust in the Lord.

Abraham to take his son, his only son, was to take everything. Isaac was the child promised to Abraham. In chapter 21 of Genesis, God said to Abraham, through Isaac shall all your offspring be named.

Yet Abraham believed that one way or another the Lord would provide and keep his promise. Whether he was thinking that God would stop him, provide a way out, or even bring Isaac back from the dead, Abraham had complete faith in God.

Second, God had no desire for Isaac to be sacrificed. God holds Abraham back from bringing down his hand of judgment. Rather, he provides a ram, an adult lamb, to take his place.

Another thing we see with the sacrifice is this notion of substitution. This idea of an animal sacrifice taking the place of a person as an offering before God.

[ 16 : 01 ] So our observation here is substitutionary atonement. Next, we're going to look at the Passover. So, the Israelites have been in bondage in Egypt, and God uses Moses and Aaron as his instruments to bring his people out from under the hand of Pharaoh.

God brings about a series of plagues on Egypt because Pharaoh is not letting the Israelites go. After the ninth plague of darkness, Moses is speaking with Pharaoh to let his people go.

Pharaoh is willing, but he wants them to leave behind the livestock. Interestingly, Moses makes it clear that Pharaoh must allow the people to take the livestock with them in order that they may offer sacrifices to God.

Israel is to leave Egypt and worship their God. But the Lord hardens Pharaoh's heart. He does not let the Israelites leave. This brings upon Egypt the last and final plague.

The Lord commands his people to take a lamb without blemish and kill it. We pick up in Exodus 12. Then they shall take some of the blood and put it on the doorposts and on the lintels of the house in which they eat it.

[ 17 : 23 ] They shall eat the flesh that night roasted on the fire with unleavened bread and bitter herbs they shall eat it. Do not eat any of it raw or boiled in water but roasted its head with its legs and its inner parts and you shall let none of it remain until morning anything that remains until morning you shall burn in this manner you shall eat it with your belt fastened your sandals on your feet staff in hand and you shall eat it in haste it is the Lord's Passover for I will pass through the land of Egypt that night and I will strike all the firstborn in the land of Egypt with man and beast and all the gods of Egypt I will execute judgments I am the Lord the blood shall be a sign for you on the houses where you are and when I see the blood I will pass over you and no plague shall befall you to destroy you when I strike the land of Egypt after leaving Egypt this becomes one of the most important days to remember in

Israel carrying on with the theme of substitution we see that a lamb was to be sacrificed for every household and it's the blood put on the doorposts and the lintels of the house this act of obedience provided the firstborn of the household protection from death they escaped God's judgment by the blood and death passed over them so our observation the blood of the lamb satisfies the Lord's wrath so now let's take a look at a later scene with Moses at the confirmation of the Mosaic covenant Exodus 24 reads Moses came and told the people all the words of the Lord and all the rules and all the people answered with one voice and said all the words the Lord has spoken we will do and Moses wrote down all the words of the

Lord he rose early in the morning built an altar at the foot of the mountain with twelve pillars according to the twelve tribes of Israel and he sent young men of the people of Israel who offered burnt offerings and sacrificed peace offerings of oxen to the Lord and Moses took half the blood and put it in basins and half the blood he threw against the altar then he took the book of the covenant read it in the hearing of the people and they said all that the Lord has spoken we will do and we will be obedient and Moses took the blood and threw it on the people and said behold the blood of the covenant that the Lord has made with you in accordance with all these words after God gave Moses the Ten commandments in Exodus God gives both burnt offerings and peace offerings we begin to see a formalization of these sacrificial offerings and is the first time we see a peace offering made we see

Moses along with the Israelites offering these sacrifices to God yet this is before the Lord had provided the Levitical law for the sacrificial system as well as their purposes we see also that Moses is throwing the blood against the altar and on the reasoning is not stated here it can be seen as a way of symbolizing the covenant being made between God and the Israelite people so our observation here is a key phrase the blood of the covenant the covenant is established by the sacrifice of sacrificial blood so now we're going to get to Leviticus thus far we've seen sacrifice used to cover God's people to offer burnt offerings peace offerings to establish a covenant to satisfy God's wrath but the question that comes to mind is what are all the types of sacrifices and their purposes this brings us to the book of

Leviticus now I'll admit that at first glance this book can be easy to gloss over we see God prescribing Moses the type of sacrifices their intended purpose the details on how to offer them it can feel as exciting as reading your company policies and procedures for how you're to operate but this book really comes alive when you look at it through the lens of biblical theology so what does this book say so we see that there are five types of offerings that are to be brought before the Lord of these five types of offerings four of them require sacrifice so let's take a look first the burnt offering the Hebrew word which actually means to ascend or to go up in smoke this is what we most likely saw with Abel as well as Noah Abraham and Moses in chapter one of Leviticus the burnt offering was to be of a male from the herd without blemish it would be brought to the entrance of the tent of meeting the one bringing the offering would lay his hands on it we see a personal and symbolic identification with the animal as the animal becomes a substitution for the offerer then it was the offerer who would kill the animal then the priest would take over and perform the prescribed rituals in verse 9 we see it would be a pleasing aroma to the

[ 23 : 08 ] Lord this type of offering was done voluntarily but we also see in the book of Numbers the burnt offering at set times as well such as every morning and evening the sabbath the beginning of each month the passover the feast of weeks feast of trumpets the new moon day of atonement feast of booth and what was the emphasis of this sacrifice this was the most common offering and sometimes would be combined with another offering it was used as a means of voluntary atonement a petition or praise to the Lord grain offering while this wasn't a sacrificial offering it was considered to be a most holy part of the food offerings presented to the Lord it offered a pleasing aroma to the Lord and consisted of four elements fine flour oil frankincense and salts it could be presented uncooked or baked and the purpose of this offering was to worship

God and acknowledge his provision third the peace offering also known as the fellowship offering this could be a male or female from the herd and it had to be without blemish it followed similar steps to the burnt offering this also was a voluntary free will offering this was a way to share in communion with God it's the only sacrifice the offerer participates in fourth the sin offering this was a mandatory sacrifice the purpose of this sacrifice was to deal with the sins of the people and make atonement for them we see atoning of the priests the whole congregation the leaders and the common people what is interesting to note with this sacrifice is that it was for unintentional sins or sins committed in ignorance and fifth the guilt offering also known as the trespass offering this offering was mandatory if someone unintentionally breaches any of the holy things of the

Lord this purpose of this offering is to make atonement to restore relationships and offer compensation for wrongdoing this would be between the offender and the Lord and a third party was involved repayment would be made to them as well one thing to recognize is that these sacrifices are not instituted by man but they are being provided by God for the people to make atonement Leviticus 17:11 says for the life of the flesh is in the blood and I have given it for you on the altar to make atonement for your souls for it is the blood that makes atonement by the life this is important because it is God who provides a way for his people to be in right relationship with him and it is by the blood that atonement is made for sins pulling in a passage from Hebrews 9 to further emphasize this indeed under the law almost everything is purified with blood and without the shedding of blood there is no forgiveness of sins so just to recap the purpose of these offerings and sacrifices were to offer praise and petition recognize

God's provision share and commune with God make atonement and restore relationships and this brings us to the day of atonement at the heart of Leviticus we have the day of atonement also known as Yom Kippur it is the one time during the year the high priest could enter into the most holy place it is also during this time the high priest would take two goats cast lots and determine which goat was to be used as a sacrifice for the sins of the people and which goat would be used as the scapegoat the first would satisfy God's wrath and the second would take the sins from the people into the wilderness where they would be forgotten Leviticus 16 and when he has made an end of atoning for the holy place in the tent of meeting on the altar he shall present the live goat and Aaron shall lay both his hands on the head of the live goat and confess over it all the iniquities of the people of

Israel and all their transgressions all their sins and he shall put them on the head of the goat and send it away into the wilderness by the hand of a man who is in readiness the goat shall bear all their iniquities on itself to a remote area and he shall let the goat go free in the wilderness so our observation here is that the scapegoat took the sins far from the people we've seen through the day of atonement as well as the various sacrifices that God is providing a way for his people to be right with him to atone for their sinfulness and to satisfy his wrath now is it the act of sacrifice that pleases the Lord through the book of Leviticus we see the purpose of the sacrifices established but it's important to note that the ritual without the heart like what we discussed with Cain and Abel is not what the Lord desires David knew this when he wrote Psalm 40 in sacrifice and offering you have not delighted but you have given me an open ear burnt offerings and sin offerings you have not required then

[ 28 : 51 ] I said behold I have come in the scroll of the book it is written of me I delight to do your will oh my God your law is within my heart it is not the act of sacrifice that pleases God but we see that God delights in the obedience and humility of his people is the heart of our worship now carrying on with the theme of redemption let's look at the perfect sacrifice that is to come there's a problem we see with the sacrifices prescribed it's that they weren't permanent solutions for the sins of God's people they'd be spilling blood and making atonement throughout their lives there was no finished change in the hearts of the people the sacrifices were necessary but not sufficient but the good news is that God did not intend for this to be the perfect solution the law was put in place to show his people that he could never attain perfect holiness we needed something outside of ourselves to become right with

God something better than the animals let's listen listen listen to listen to Isaiah 53 but he was pierced for our transgressions he was crushed for our iniquities upon him was the chastisement that brought us peace and with his wounds we are healed all we like sheep have gone astray we have turned every one to his own way and the Lord has laid on him the iniquity of us all he was oppressed and he was afflicted yet he opened not his mouth like a lamb that is led to the slaughter and like a sheep that is before its shearers is silent so he opened not his mouth picking up in verse 12 therefore I will divide him a portion with the many and he shall divide the spoils with the strong because he poured out his soul to death and was numbered with the transgressors yet he bore the sin of many and makes intercession for the transgressors there is one who is to come that will be crushed for our sins like a lamb led to the slaughter he will bring peace he would heal us he would make intercession for us he would be the perfect atonement so that we can be justified before

God we turn the page to the New Testament and we this figure whom the prophet spoke about the one who would take the sins of many Jesus Christ how would he do this we read that Jesus lived a perfect life he was without blemish yet he was taken by the Pharisees handed over to the Romans condemned by the people and crucified next to two thieves Jews and Gentiles alike we all had a hand in Jesus sacrifice this perfect life bore our sins and became that perfect sacrifice so we could be counted as righteous Romans 3 23 26 says but now the righteousness of God has been manifested apart from the law although the law and the prophets bear witness to it the righteousness of God through faith in Jesus Christ for all who believe for there is no distinction for all have sinned and fall short of the glory of

God and are justified by his grace as a gift to the redemption that is in Christ Jesus whom God put forward as a propitiation by his blood to be received by faith this was to show God's righteousness because in his defined forbearance he had passed over former sins it was to show his righteousness at the present time so that he might be just and the justifier the one who has faith in Jesus Jesus Christ is the perfect sacrifice the one all the sacrifices and types of sacrifices pointed to let's look back at the garden do you see the sacrifice that God made to cover the guilt and shame of Adam and Eve it was a picture of Christ's sacrifice to cover our guilt and shame and just as God did something for Adam and Eve that they couldn't do for themselves Christ did something for us that we couldn't do ourselves where Adam and Eve were sent out by their sin we have been brought in by

Christ's sacrifice no longer to be separated Ephesians 1 7 says in him we have redemption through his blood the forgiveness of our trespasses according to the riches of his grace look back at Cain and Abel God was more concerned with the heart of the sacrifice than the actual sacrifice look at Christ's heart behind his sacrifice he willingly took on the pain the suffering and death so that we would not perish Christ demonstrated a perfect heart behind a perfect sacrifice for God so loved the world that he gave his only son that whoever believes in him would never perish but have eternal life look back at the Noahic covenant in a world where humans heart are evil from youth Noah made peace with God through sacrifice but it is through the perfect sacrifice of Christ where we have lasting peace with God Colossians 1 19-20 for in him all the fullness of God was pleased to dwell and through him to reconcile to himself all things whether in heaven or on earth or in heaven making peace by the blood of his cross look back at Abraham and Isaac

[ 34 : 31 ] God stopped Abraham from sacrificing his son and provided a ram do you see that a ram a guilt offering this was a foreshadowing of Christ as the offering to come where God stopped Abraham from sacrificing his son God did not withhold the judgment of his own son for us Romans 8-32 he who did not spare his own son but gave him up for us all how will he not also with him graciously give us all things look back at the Passover a lamb was sacrificed and the blood spread on the doorposts so the angel of death would pass over the household and not take the life of the firstborn do you see the foreshadowing of Christ the lamb of God was slain so that spiritual death would not come to our door we have been covered by the blood of Jesus for Christ our Passover lamb has been sacrificed Romans 5-9 since therefore we have been justified by his blood much more shall we be saved by him from the wrath of God look back at the covenant

God made with Moses as Moses sprinkled the peace offering on the people he said behold the blood of the covenant this is how Christ refers to his sacrifice it is through his sacrifice we have a new better covenant Hebrews 8 but as it is Christ has obtained a ministry that is as much more excellent than the old than the old as the covenant he mediates is better since it is enacted on better promises for it is for if that first covenant had been faultless there would have been no occasion to look for a second look at the day of atonement Christ was the sacrifice he is our scapegoat taking our sins far from us so that they would be remembered no more Hebrews 10 17 I will remember their sins and their lawless deeds no more how do we see Christ in the different types of sacrifices you might ask well look at the various sacrifices and see how these are foreshadowings or types of the perfect sacrifice found in



Christ and look at the build up of the sacrifices and Christ's fulfillment look at the burnt offering it was voluntary sacrifice and we see that Christ's offering is Christ's offering his sacrifice as a willing offering he gave it up on his own accord look at the grain offering these bread offerings were pleasing aroma and we see Christ is the bread of life offered up for us look at the peace offering we are able to gather in this beautiful institution of communion given to us by Christ as we share a meal in remembering what he has done for us we have found peace with God through our Lord Jesus Christ look at the sin offering it is through Christ we have the perfect atonement for our sin look at the guilt offering we have wronged God by our sin and the necessary payment was made through Christ we have been justified our relationship has been restored as Jesus hung on the cross he spoke his last words it is finished all that was planned and foreshadowed to take place in redeeming

God's people had been accomplished the perfect sacrifice was made for our sins so that we can be justified and made righteous before God this is the good news friend for those who believe we have peace with God and can draw near in communion with him I had stated that sacrifice was not needed in the garden but in 1st Peter chapter 1 verses 19 through 20 we see that God had planned before the foundations of the world that he would send Jesus as the perfect sacrifice while it was not a visible thing at creation it was certainly in the mind of God friend when we look and we see God's plan fulfilled in Christ when we see that it is God bringing all of this about when it is God who willingly gives his son for us then we can see that we are welcomed into his arms not reluctantly as though Christ's sacrifice compelled him but we are welcomed eagerly into the arms of our heavenly father for it is his desire that we be with him

Hebrews 10 11 through 14 says and the priests stand daily at his service offering repeatedly the same sacrifices which can never take away sins but when Christ had offered for all time a single sacrifice for sins he sat down at the right hand of God waiting from that time until his enemies should be made a footstool for his feet for by a single offering he has perfected for all time those who are being sanctified so as we look at this last part in redemption we will see the change in how we offer sacrifices to God as Christ came and fulfilled the law as a perfect sacrifice he eliminated the need for sacrifices defined in Leviticus what's interesting is that some early Christians continue offering sacrifices at the temple until it was destroyed in 70

[ 40 : 10 ] AD by the Romans 12 1 says I appeal to you therefore brothers by the mercies of God to present your bodies as a living sacrifice holy and acceptable to God which is your spiritual worship our spiritual worship is to live holy and acceptable lives before God and how do we do this love God walk in obedience just as it was to be with Adam and Eve in the garden and the Israelites we are also to offer up our lives as a sweet aroma to the Lord hear also what 1 Peter 2 5 says you yourselves like living stones are being built up as a spiritual house to be a holy priesthood to offer spiritual sacrifices acceptable to

God through Jesus Christ as we think about last week's discussion on God's people in the church we talked about how those of us who have confessed Jesus Christ as our Lord and Savior are indwelt by the Holy Spirit and he is doing a sanctifying work in our lives and as we think about the Old Testament with the priests operating from the temple and offering sacrifices we are operating as the temple offering spiritual sacrifices in addition to offering our lives we can also offer sacrifices of praise in song and worship of our God Hebrews 13 15 through him then let us continually offer up a sacrifice of praise to God that is the fruit of lips that acknowledge his name as we sing to the Lord it is an act of worship and an offering that we bring before God so let us sing joyfully to our God for he has set us free in addition to these exhortations there's also warning as we walk in obedience presenting our lives as an offering to the

Lord we must be careful not to take for granted what Christ has done for us through the atoning work on the cross or fall into the trap of thinking ourselves to be righteous because of our holy living Ephesians 2 8 through 10 says for by grace you have been saved through faith it is not of yourselves it is a gift of God not of works so that no one can boast for we are his workmanship created in Christ Jesus for good works which God prepared beforehand that we should walk in them it is because of Christ sacrifice that we can live holy lives through our own works brothers and sisters let's spur one another on in the faith to love and good works as we recognize it is not of ourselves but through Christ and his sacrifice and the sanctifying work of the Holy Spirit in our lives in Mark 12 we see that loving the

Lord your God with all your heart all your soul all your mind and all your strength and loving your neighbor as yourself is much more than all the whole burnt offerings and sacrifices so this brings us to the final theme restoration Christ's redemption by his sacrifice on the cross was necessary and sufficient it was the final sacrifice when all things are made new and Christ returns a new heaven and earth will be formed and we see no need for a temple to make sacrifices Revelation 21 22 and I saw no temple in the city for its temple is the Lord God the Almighty and the Lamb no longer will there be a battle with sin and a need for further atonement Revelation 22 3 through 5 no longer will there be anything accursed but the throne of

God and of the Lamb will be in it and his servants will worship him they will see his face and his name will be on their foreheads and night will be no more there will they will need no light of lamp or sun for the Lord God will be their light and they will reign forever and ever so friend behold the Lamb of God who takes away the sin of the world it all points to Jesus and it's because of Jesus that we can be justified by putting our faith in him and believing in the atoning work of his perfect sacrifice on the cross so before we close in prayer let's offer up a sacrifice of praise together we're going to sing nothing but the blood of Jesus all right I'll kick us off what can wash away my sin nothing but the blood of

[ 45 : 45 ] Jesus what can make me whole again nothing but the blood of Jesus oh precious is the flow that makes me white as snow also in blood p lost not of good that I have done, nothing but the blood of Jesus.

Oh, precious is the flow that makes me white as snow.

Oh, no other fount I know, nothing but the blood of Jesus.

This is all my hope and peace, nothing but the blood of Jesus.

This is all my righteousness, nothing but the blood of Jesus.

[ 47 : 39 ] Oh, precious is the flow that makes me white as snow.

Oh, no other fount I know, nothing but the blood of Jesus.

Glory, glory, this I sing, nothing but the blood of Jesus.

All my praise for this I bring, nothing but the blood of Jesus.

Oh, precious is the flow that makes me white as snow.

[ 48 : 42 ] Oh, no other fount I know, nothing but the blood of Jesus.

Amen. All right. So let's close in prayer, and then we're going to do a quick recap on this series of biblical theology we've done, and then we'll be happy to take any questions.

All right. Heavenly Father, God, thank you. Thank you, Jesus, for your sacrifice, for your work on the cross that you would do for us to bring us to yourself.

God, we want to just take a moment and just praise you, give you all glory and honor that you so richly deserve, Father. So, God, we thank you, and we thank you for your word that has shown us what you've done for us.

In Jesus' name, amen. Okay. So, quick recap. I want to ask Tyler if you can come up and join me real quick. Thank you.