

Lesson 12 | November 20, 2022

All-Sufficient Sacrifice for Sin

Study Text: Hebrews 9:1 through 10:31

Central Truth: Jesus Christ gave himself as the perfect, eternal sacrifice for our sins.

Key Verse: Hebrews 9:28

Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation (KJV).

Christ was offered once for all time as a sacrifice to take away the sins of many people. He will come again, not to deal with our sins, but to bring salvation to all who are eagerly waiting for him (NLT).

Learning Objectives

- Students should understand the nature and importance of Christ's sacrifice.
- Students should recognize their need for forgiveness and deliverance from the bondage of sin.
- Students should be challenged to live changed lives as God's people, freed from sin through Christ.

Introducing the Study

Say: The Book of Hebrews can seem very complex. Its difficult "reputation" increases with the fact that it relies heavily on an understanding of Old Testament Law. However, **in some ways the Book boils down to being the answer to a straightforward question: Who Is Jesus?**

Opening Activity—Rumors

Ask. Ask: *Have you ever had someone repeat a rumor about you? What was it, and how did it affect you?* Invite students to share stories of the most extreme rumors that have been told about them or people they know. Note that rumors give a false, and usually negative, impression of their subject, and therefore are harmful and hurtful.

Say: Many false teachings—rumors, if you will—persist about Jesus in the world today. They often focus on who He is, what He taught, and the things He might do or say today. These false teachings are harmful to the message of the gospel, and they must be countered with truth. Hebrews 9–10 addresses a wonderful message about Jesus, but one that is controversial to many unbelievers: **As the perfect sacrifice, Jesus brings us salvation from our sins, giving Him the authority to command our living.** (Share your highlights from the following text.)

The Book of Hebrews draws parallels between the sacrifice of Christ and the ministry of the high priest on **the Day of Atonement** (see Leviticus 16:3–30). This **was the only day the high priest would be allowed entrance into the Most Holy Place, to provide ministry that brought atonement for the nation.** It can be helpful to read Hebrews 9–10 and Leviticus 16:3–30 together, to enhance one’s understanding of Hebrews and appreciation for Christ’s sacrifice.

Part 1—Spotless Savior

Jesus: The Perfect Sacrifice

Hebrews 9:11–15

[Heb 9:11-15 KJV] 11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption [for us]. 13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive the promise of eternal inheritance.

Say: Sometimes it can be hard to grasp the difference between Christ’s sacrifice and the Old Testament sacrifices. Hebrews 9:11–15 answers our questions by explaining that those sacrifices pointed to Christ, the perfect sacrifice. (Share your highlights from the following text.)

Note: Exodus 25:1 through 30:22 is a detailed account of constructing the tabernacle, creating the high priest’s garments, and specifying the oil and bread requirements for worship. The information sheet, “The Tabernacle,” breaks down this passage according to each of the items in the tabernacle. It may be helpful to read this passage and compare it to Hebrews 9:1–10 to better understand the passages to be considered in this point, verses 11–15.

[Heb 9:1-10 NLT] 1 That first covenant between God and Israel had regulations for worship and a place of worship here on earth. 2 There were two rooms in that Tabernacle. In the first room were a lampstand, a table, and sacred loaves of

bread on the table. This room was called the Holy Place. 3 Then there was a curtain, and behind the curtain was the second room called the Most Holy Place. 4 In that room were a gold incense altar and a wooden chest called the Ark of the Covenant, which was covered with gold on all sides. Inside the Ark were a gold jar containing manna, Aaron's staff that sprouted leaves, and the stone tablets of the covenant. 5 Above the Ark were the cherubim of divine glory, whose wings stretched out over the Ark's cover, the place of atonement. But we cannot explain these things in detail now. 6 When these things were all in place, the priests regularly entered the first room as they performed their religious duties. 7 But only the high priest ever entered the Most Holy Place, and only once a year. And he always offered blood for his own sins and for the sins the people had committed in ignorance. 8 By these regulations the Holy Spirit revealed that the entrance to the Most Holy Place was not freely open as long as the Tabernacle and the system it represented were still in use. 9 This is an illustration pointing to the present time. For the gifts and sacrifices that the priests offer are not able to cleanse the consciences of the people who bring them. 10 For that old system deals only with food and drink and various cleansing ceremonies--physical regulations that were in effect only until a better system could be established.

Resource Packet Item 1: The Tabernacle

Distribute the information sheet and encourage students to refer to it as you move through the following material. Note that it gives visual representation to the Old Testament description of the tabernacle, which is cited in Hebrews 9.

Hebrews 9 opens with a description of worship regulations under the Law, specifically focusing on the tabernacle. There is a great contrast between worship under the Law and worship under Christ, summarized in verse 10. Note that the external regulations of the Law were always intended to only be in effect until “a better system could be established” (verse 10, NLT).

Every year only on the Day of Atonement, the high priest entered the Most Holy Place of the tabernacle and made sacrifices to atone for his own sin and the sins of the people. He would not and must not have approached the ark of the covenant without a blood sacrifice—the blood of goats and calves (verse 12). Blood was required to atone for the sins any Israelite committed.

In providing the supreme and perfect sacrifice, Jesus also approached the tabernacle with the sacrifice blood, as “the High Priest over all the good things that have come” (verse 11, NLT). Jesus went to the Father for us, but did so by His own blood, not that of an animal (verse 12). Jesus’ sacrifice provides atonement for the sins of all humanity. His sacrifice only had to be made once.

Under the Law, animal sacrifices could only provide external cleansing (verse 13). Numbers 19:1–20 describes how the ashes of a heifer would be mixed with water and sprinkled on those who were ceremonially unclean—rendering an outward uncleanness, a person unfit for God’s presence and therefore unfit for the

tabernacle. For example, if a person touched a dead human body or touched someone who had touched a dead body, that person would be unclean. That doesn't mean they had done anything sinful; the uncleanness was on the outside, not in the heart. Seven days after completing the ritual, the person could rejoin the community and engage in worship.

Jesus, however, is the Mediator of the new covenant. Only through His sacrifice can one experience redemption for sin, for only He, as God, can become the worthy sacrifice to secure a covenant enacted by an oath of God himself (see Lesson 11). His death, then, brought about the atonement for all sins, be they from Old Testament or New Testament times. In effect, Christ offered the sacrifice that brought true, effective atonement for what the sacrifices of the Law pointed to, but could never accomplish (verse 15).

Discuss

? How is Jesus' sacrifice different from all the sacrifices mentioned in the Old Testament?

? What might the fact that Jesus had to sacrifice himself for our sins teach us about the nature and seriousness of our sins?

Only the Shedding of Blood Brings Purification

Hebrews 9:16–22

[Heb 9:16-22 KJV] 16 For where a testament [is], there must also of necessity be the death of the testator. 17 For a testament [is] of force after men are dead: otherwise it is of no strength at all while the testator liveth. 18 Whereupon neither the first [testament] was dedicated without blood. 19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, 20 Saying, This [is] the blood of the testament which God hath enjoined unto you. 21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. 22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Say: Skeptics of Christianity sometimes accuse Christians of being obsessed with and fixated upon talking about blood. Our “Christianese” bears evidence of this, as we talk about being “washed in the blood.” But there is reason for such focus, as Hebrews 9:16–22 reveals. (Share your highlights from the following text.)

Hebrews 9:16–22 must be read in close relationship with verse 15. There, Jesus' death could be described as a ransom or a price paid to “set them free from the penalty of sins they had committed under that first covenant” (NLT). Verse 16 explains that in order for a “will” (NLT) or testament (NLT; Greek: “covenant”; see Matthew 26:28, NLT) to be in effect, the person had to first be confirmed as dead. Unlike the terms of a will made by a human, God does not converse with the recipients of His covenant for input or even negotiation as to the terms. God alone laid down the terms, as He did with all of His covenants. Yet, like a will, the terms of this covenant only come into operation upon the death of the testator—that is, the one making the agreement—Jesus Christ (verse 17).

[Heb 9:15 NLT] 15 That is why he is the one who mediates a new covenant between God and people, so that all who are called can receive the eternal inheritance God has promised them. For Christ died to set them free from the penalty of the sins they had committed under that first covenant.

This gives us the reason why death had to be a part of God's covenant promise. **Blood had to be shed for the forgiveness of sins because the testament, or covenant, God had made with His people requires blood in order for it to be effective (verse 22). This was seen through the words and actions of Moses (verses 19–22; see Exodus 24:1–8; Numbers 19:18). We, like the Jewish people of the Old Testament, recognize blood to be a fundamental sign and illustration of life. It is not hard to understand, then, that God declares blood to be the agent of purification, cleansing people—human life—of sin to stand clean before Him (Hebrews 9:22; see Leviticus 17:11). Only the blood of the Pure One, the Son of God, can bring the everlasting atonement necessary for everlasting life.**

Discuss

? What does Hebrews 9:16–22 teach you about Christ's sacrifice for you?

? How would you respond to someone who said to you that your faith focuses too much on blood, and even death, in its beliefs?

Part 2— Once-And-For-All Sacrifice A Far Better, “Forever” Sacrifice

Hebrews 9:23–26

[Heb 9:23-26 KJV] 23 [It was] therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 24 For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us: 25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of

others; 26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Say: If we took time today to read the law of Moses, we would find an array of rites and sacrifices deemed necessary to fulfill the Law and deal with our sin. These rites and sacrifices could only forgive sin, not do away with sin, nor were they even designed to do so. Hebrews 9:23–26 explains how and why Jesus alone was able to be that sacrifice. (Share your highlights from the following text.)

In the Christian faith, as in the Old Testament’s Jewish faith, cleansing from sin and impurity always means that blood is shed. Hebrews 9:23 tells us objects of the tabernacle were purified with these rites of shedding blood. Yet within this verse, another intriguing point is made: “The tabernacle and everything in it, which were copies of things in heaven, had to be purified” (NLT, emphasis added). The Old Testament rites of purification were only “copies” of the heavenly realities that needed to take place. This draws a kind of distinction between the physical realities that were the focus of the Law, and the spiritual realities that are the focus of the new covenant.

Some might wonder why heavenly realities “had to be purified with far better sacrifices” (verse 23, NLT). Certainly heaven, as the place where God abides (verse 24), is already pure. Many scholars see verse 23 as a reference to spiritual forces in heavenly realms (see Ephesians 6:12; Romans 8:38–39). There is wickedness beyond this world. Jesus disarmed evil powers, triumphing over them, through His atoning work.

While Hebrews 9:23–24 presents hard truths, they are summarized in one foundational reality: Jesus is the better sacrifice—the perfect sacrifice. As such, He can appear before the Father on our behalf. We have no hope of a mediator outside of Christ, because that which is sinful and imperfect cannot stand before a holy God.

Jesus did not have to enter a man-made physical structure again and again to do the work of the high priest in the tabernacle (verse 25). The yearly repetition of the high priest’s duties on the Day of Atonement is a reminder to us of the priest’s insufficient sacrifices. Only Christ could do away with our sin, once and for all, and He did so with the singular sacrifice of himself (verse 26). Furthermore, while the high priest utilized the blood of an animal, Jesus shed His own blood—as the Son of God born in human flesh—to provide the once-for-all sacrifice.

Resource Packet Item 2: Sacrifices and *The Sacrifice*

Read the information on the work sheet, comparing and contrasting animal sacrifices with Christ as the perfect sacrifice. Then discuss the questions as a class, noting

especially what the verses listed can teach us about why we must not trust our own goodness or right actions to make us right before God.

Discuss

? What was the Law designed to do?

? What can the insufficiency of the Law and its sacrifices teach us about trying to approach God through our own good works and self-denial?

A Sacrifice To Bring Salvation

Hebrews 9:27–28

[Heb 9:27-28 KJV] 27 And as it is appointed unto men once to die, but after this the judgment: 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Say: Hebrews 9:27–28 contains one of the most familiar passages in Scripture: “And as it is appointed unto men once to die, but after this the judgment” (verse 27, KJV). This phrase gains even more significance as we look at it in context of the verses around it. (Share your highlights from the following text.)

While Hebrews 9:27 is a very familiar verse of Scripture, verse 28 reminds us that this passage is ultimately a message of hope. The New Testament reminds us elsewhere that the prospect of death is a reality for every human being (cf. 1 Corinthians 15:54–57). Death is a part of life in this fallen world (a fact that enhances the joyful promise of Christ’s return in 1 Thessalonians 4:13–18). Furthermore, death brings a finality that cannot be avoided. Life in this world is destined to end, and that certainty precedes another fact that is certain: accountability before God.

[1Th 4:13-18 NLT] 13 And now, dear brothers and sisters, we want you to know what will happen to the believers who have died so you will not grieve like people who have no hope. 14 For since we believe that Jesus died and was raised to life again, we also believe that when Jesus returns, God will bring back with him the believers who have died. 15 We tell you this directly from the Lord: We who are still living when the Lord returns will not meet him ahead of those who have died. 16 For the Lord himself will come down from heaven with a commanding shout, with the voice of the archangel, and with the trumpet call of God. First, the Christians who have died will rise from their graves. 17 Then, together with them, we who are still alive and remain on the earth will be caught up in the clouds to meet the Lord in the air. Then we will be with the Lord forever. 18 So encourage each other with these words.

The judgment mentioned in Hebrews 9:27 is surely a sobering thought for the Christian. However, verse 28 makes it clear that for the recipients of this epistle— whether first-century Jewish Christians or contemporary Christians—the focus is on hope. **Just as death, and its subsequent accountability to God, is a certainty, so is the reality that Christ has made the sufficient sacrifice for all who believe (verse 28). His sacrifice accomplished all that was needed in order for every believer to stand clean before God, to have their sins forgiven. Nothing else needs to be done to make this cleansing, this marvelous and all-encompassing forgiveness, a reality. Indeed, nothing else could be done.**

Furthermore, Christ’s triumphant sacrifice carries another promise: He will come again (verse 28). But in this coming, He will not be providing forgiveness for the believer. The sin problem has already been settled. Rather, He will come again to bring the consummation of salvation’s plan, which will involve the judgment of sin while ushering the believer into everlasting life in the new creation.

Resource Packet Item 3: Christ’s Once-for-All Sacrifice

Read the discussion sheet, and, as a class, respond to the questions regarding the nature of Christ’s sacrifice.

Discuss

? How should a Christian view death?

? How does the promise of everlasting life impact the way you live today?

Part 3—New and Living Way

Living in God’s Presence

Hebrews 10:19–21

[Heb 10:19-21 KJV] 19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 And [having] an high priest over the house of God;

Say: Scripture often reminds us of God’s glory, power, and sovereignty. Yet Hebrews instructs us to approach Him with boldness. This approach reflects the quality of relationship believers now enjoy with God. Having been made pure, we can live freely in His presence, with the barriers of the old covenant forever removed. (Share your highlights from the following text.)

The phrase “and so” in Hebrews 10:19 (NLT) refers back to the preceding verses. Earlier, the writer affirmed that the former way of approaching God had been made obsolete. Similar to the language of chapter 9, the writer described the old

system as “only a shadow, a dim preview of the good things to come, not the good things themselves” (10:1, NLT). In fact, the sacrifices of the Law had actually served to remind people of their sins (verse 3). Noteworthy is the quote of Psalm 40:6–8, in Hebrews 10:5–7 (note also 10:8–9). The sacrifices of bulls and goats brought no pleasure to God, even though the blood of such sacrifices was necessary.

Now the believer can enter the Most Holy Place, just as the high priest did under the Law (verses 20–21). Approaching Christ under the new covenant stands in contrast with how people previously approached God. Because Christ shed His blood of sacrifice through His death on the cross, He is the Great High Priest of all believers. No human mediator is necessary. Jesus “has opened a new and life-giving way through the curtain into the Most Holy Place” (verse 20, NLT).

Furthermore, they can do so with “boldness” (verse 19, KJV; note that other translations use the term “confidence”). **“Boldness” conveys the idea of freedom, openness, and the liberty to be direct in one’s approach to God.**

This bold and confident approach represented for the original readers a stark contrast from the intricate procedures and limited access that defined the high priest’s approach to God under the old covenant. Yet this is just as profound for Christians today. While we revere God for who He is, we have liberty in approaching Him. Why? Because our Savior is our Great High Priest. He has opened the way for us. His body is our “curtain” (verse 20, NLT), and He himself is our Mediator with the Father. We have the privilege of going to the Father through Him.

Discuss

? What do you think it means to approach God with boldness, or confidence?

? What are some specific ways that the invitation to a bold approach might impact your prayer life?

Encouraging One Another

Hebrews 10:22–25

[Heb 10:22-25 KJV] 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 23 Let us hold fast the profession of [our] faith without wavering; (for he [is] faithful that promised;) 24 And let us consider one another to provoke unto love and to good works: 25 Not forsaking the assembling of ourselves together, as the manner of some [is]; but exhorting [one another]: and so much the more, as ye see the day approaching.

Say: Christianity includes responsibilities that are both “vertical” and “horizontal.” That is, Christians have responsibility to God as well as to the believers around them. Hebrews 10:22–25 instructs us on these latter responsibilities. (Share your highlights from the following text.)

Hebrews 10:22–25 contains three “let us” statements that call God’s people toward faith and perseverance. The first is, **“Let us go right into the presence of God” (verse 22, NLT).** Doing so is an expression of confident faith, recognizing that Christians have been cleansed because of Christ and are fit for God’s presence.

Second, “Let us hold fast the profession of our faith without wavering” (verse 23, KJV). Simply put, Christians are to persevere in their faith. This is rooted in hope, since the final reward of faith is yet unseen. Such a reward involves laying aside all distractions while looking for and preparing for the coming of the Savior.

Third, “Let us think of ways to motivate one another to acts of love and good works. And let us not neglect our meeting together, as some people do” (verses 24–25, NLT). Scholars believe that those original readers were continuing to attend their synagogues while also attending the gathering of the Christians. In this sense, they were forsaking their fellowship responsibilities as Christians in order to stay connected to Judaism. Eventually, they risked abandoning the new in favor of the old. Whatever the specifics, they had neglected and even turned away from a key component of Christianity: mutual edification and support.

God calls His Church to function in unity and fellowship, honoring our responsibilities to one another as well as to Him. This includes encouraging, exhorting, and supporting one another to follow Christ, resist temptation, and forsake sin (see 1 Corinthians 12:12; 14:26; 1 Thessalonians 5:10–11; Hebrews 3:13).

Discuss

? What are some challenges to holding firmly to our faith in Christ?

? Why is it critical for Christians to live in fellowship and unity with one another?

What Is God Saying to Us?

Say: Perseverance in the faith can be hard. The lure of apathy and worldly values is very real. We must keep our eyes fixed upon what it means to be a follower of Christ living amid a lost world.

Living It Out Ministry in Action

- Pray for one another regarding the challenges you each face as you live for Christ daily.
- Make a plan to regularly engage in some form of fellowship as a class.

- Assemble a list of the missionaries supported by your church. Have students volunteer to pray for each missionary unit regularly, asking God to help them be victorious in the challenges they face in ministry.

Daily Bible Readings

Monday:

Animal Sacrifices Commanded.
Leviticus 9:1–7

[Lev 9:1-7 KJV] 1 And it came to pass on the eighth day, [that] Moses called Aaron and his sons, and the elders of Israel; **2** And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer [them] before the LORD. **3** And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, [both] of the first year, without blemish, for a burnt offering; **4** Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you. **5** And they brought [that] which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD. **6** And Moses said, This [is] the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you. **7** And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

Tuesday:

Animal Offerings Accepted.
Leviticus 9:22–24

[Lev 9:22-24 KJV] 22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings. **23** And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people. **24** And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: [which] when all the people saw, they shouted, and fell on their faces.

Wednesday:

Passover Celebrated.
2 Chronicles 35:10–18

[2Ch 35:10-18 KJV] 10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment. **11** And they killed the passover, and the priests sprinkled [the blood] from their hands, and the Levites flayed [them]. **12** And they removed the burnt offerings, that they might give according to the divisions of the families of

the people, to offer unto the LORD, as [it is] written in the book of Moses. And so [did they] with the oxen. 13 And they roasted the passover with fire according to the ordinance: but the [other] holy [offerings] sod they in pots, and in caldrons, and in pans, and divided [them] speedily among all the people. 14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron [were busied] in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron. 15 And the singers the sons of Asaph [were] in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters [waited] at every gate; they might not depart from their service; for their brethren the Levites prepared for them. 16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah. 17 And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days. 18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

Thursday:

Christ, Our Passover.

1 Corinthians 5:6–8

[1Co 5:6-8 KJV] 6 Your glorying [is] not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened [bread] of sincerity and truth.

Friday:

Once-for-All Sacrifice.

Hebrews 7:26–28

[Heb 7:26-28 KJV] 26 For such a high priest became us, [who is] holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, [maketh] the Son, who is consecrated for evermore.

Saturday:

Precious Blood.

1 Peter 1:17–21

[1Pe 1:17-21 KJV] 17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning [here] in fear: 18 Forasmuch as ye know that ye were not redeemed with corruptible things, [as] silver and gold, from your vain conversation [received] by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot: 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.