119

Brit Hadasha: His Sacrifice

GROUP STUDY GUIDE

TEACHING SUMMARY

This teaching addresses the apparent contradiction between YHWH's opposition to human sacrifice and Yeshua's sacrifice. It examines context, wording, and assumptions. It assumes Yeshua is Messiah and leaves the full explanation of atonement and its relationship to the Levitical system to other teachings.

The passages discussed prohibit sacrificing children, sacrificing to pagan or false gods, and forcing an innocent person into sacrifice. The teaching emphasizes that Yeshua was not a child and was not sacrificed to false gods. Therefore, these prohibitions do not describe the sacrifice being considered.

The teaching distinguishes pagan sacrifice from voluntary self-sacrifice in obedience to YHWH. Scripture is presented as valuing obedience above sacrifice, while also describing believers as living and spiritual sacrifices. Prophets, Stephen, and others accepted suffering or death rather than abandon the Word they were teaching.

Yeshua's death is presented as the death of one who was sinless and who knowingly accepted what the Father's will required. He did not kill himself; rather, he allowed himself to be brought into circumstances that resulted in death at the hands of others. The teaching connects this obedience with the curse described in Deuteronomy and with Messiah becoming a curse for us.

The examples of Moses and the prophet like Moses are used to explain why Yeshua's role is distinct. Moses offered himself for Israel but could not atone because he had his own sin. The teaching connects Deuteronomy's promise of a prophet like Moses with Yeshua, who taught the whole Word and, being sinless, could fulfill what Moses could not.

The teaching also cites ancient Jewish writings that describe the suffering or death of the righteous as an atoning sacrifice or ransom for the nation. Along with the discussion of resurrection life, these sources support the conclusion that Yeshua's sacrifice is consistent with Torah when the context is understood. The teaching closes by emphasizing laying down one's life for friends.

SUMMARY POINTS

• The teaching addresses the apparent contradiction between YHWH's prohibitions and Yeshua's sacrifice.

• The Torah's prohibitions discussed focus on children and sacrifice to pagan or false gods.

• Yeshua was not a child and was not offered to false gods.

• The teaching cites the principle that obedience is better than sacrifice.

• Believers are described as living sacrifices and as offering spiritual sacrifices.

• Prophets and Stephen accepted suffering or death rather than deny the Word.

• Yeshua knowingly accepted death in obedience, but did not kill himself.

• Yeshua took a curse and death that he did not deserve because he was sinless.

• Moses could not atone for Israel because he had his own sin, while the promised prophet like Moses could fulfill that role.

• Ancient Jewish writings are cited as describing righteous suffering or death as atoning or substitutionary.

FILL-IN-THE-BLANK — BASIC

1. The teaching says YHWH's prohibitions against human sacrifice specifically focus on sacrificing _____ to false gods.
2. Romans 12:1 calls believers to present their bodies as a living _____.
3. Yeshua was obedient to the point of _____, even death on a cross.
4. Moses could not atone for Israel because he had his own _____.
5. Deuteronomy 18 promises a prophet like _____.
6. John 12:25 says whoever loves his life will _____ it.

FILL-IN-THE-BLANK — CHALLENGING

1. The teaching distinguishes pagan sacrifice as innocent and _____, while YHWH desires voluntary self-sacrifice.
2. YHWH says, "Whoever has sinned against me, I will blot him out of my _____."
3. Galatians 3:13 says Messiah redeemed us from the curse by becoming a _____ for us.
4. The teaching cites 4 Maccabees as describing the death of the righteous as an atoning _____.
5. The teaching says Yeshua did not kill himself, but allowed himself to be brought into a situation resulting in _____.
6. Daniel 12:2 says some awake to everlasting _____, and some to shame and everlasting contempt.

GROUP DISCUSSION QUESTIONS

1. How does the teaching define the actual scope of the Torah’s prohibitions against human sacrifice?

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2. What is the difference between pagan sacrifice and voluntary self-sacrifice in obedience?

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3. Why does the teaching say Moses could not atone for Israel?

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4. How does the teaching connect Deuteronomy 18 with Yeshua’s role?

_____

_____

5. Why does the teaching distinguish Yeshua’s death from suicide?

_____

_____

6. What evidence from ancient Jewish writings does the teaching use to support substitutionary or atoning suffering?

_____

_____

ANSWER KEY – GROUP GUIDE

Basic

1. children — Leviticus 18:21; 20:2–5; teaching's argument
2. sacrifice — Romans 12:1
3. death — Philippians 2:8
4. sin — Teaching's interpretation of Exodus 32:30–34
5. Moses — Deuteronomy 18:15–18
6. lose — John 12:25

Challenging

1. non-voluntary — Teaching's comparison of pagan sacrifice and willing obedience
2. book — Exodus 32:33
3. curse — Galatians 3:13
4. sacrifice — 4 Maccabees 17:20–22, as quoted in the teaching
5. death — Teaching explanation of Yeshua's willing obedience
6. life — Daniel 12:2

FACILITATOR DISCUSSION NOTES

Suggested responses follow the teaching. Invite discussion and personal application; these are not additional required answers.

1. The teaching examines prohibitions involving children, false gods, and taking innocent life, including Leviticus 18:21 and Exodus 23:7. Explain its contextual argument and its limited purpose; it is not a complete treatment of every atonement question.

2. It contrasts forcing another person to die with giving one's own life to God in obedience. Romans 12:1 and 1 Samuel 15:22 emphasize worship and faithful living. The source explicitly rejects sacrificing other adults and seeking death; ask what ordinary costly service looks like.

3. Read Exodus 32:30–34. Moses offers to be blotted out; God says he will blot out those who sinned. The teaching infers that Moses's own sin disqualified him as an atoning offering. Distinguish that inference from the passage's exact words.

4. Deuteronomy 18:15–18 promises a prophet like Moses who speaks God's commands. The teaching identifies Yeshua with that role and links his sinlessness with the atonement Moses could not provide. Discuss how its argument depends on both obedience and sinlessness.

5. The source says Yeshua did not kill himself but remained obedient while others put him to death. Philippians 2:8 and John 15:13 frame this as loving obedience. Keep the distinction between faithful service, suffering inflicted by others, and deliberately harming oneself clear.

6. It cites Schechter's collection of rabbinic material and 4 Maccabees 6:26–28; 17:20–22 as historical parallels for righteous suffering on behalf of others. These witnesses illustrate a motif, not unanimous Jewish belief or independent identification of Yeshua. Discuss their role alongside Isaiah 53.