

## **Win One More: The Lamb and the Lost**

Discussion Notes: March 29, 2026

1. If you could go back and relive the moment you first understood what Jesus did for you on the cross, what would that moment look like?

This week's sermon began in Egypt. Pharaoh wouldn't let God's people go, so God sent the death angel through the land. Every firstborn son would die unless the blood of a spotless lamb was applied to the doorposts of that home. When the angel saw the blood, he passed over. It was not luck or ancestry that saved them. It was the blood. Centuries later, at three in the afternoon on Passover preparation day, as priests began slaughtering up to 250,000 lambs in the temple courts, Jesus, the Lamb of God, died on the cross. The timing was not a coincidence. It was the fulfillment of everything the Passover had been pointing toward. The greatest exchange in all of history happened in that moment: he took our sin, and we received his righteousness. But the sermon didn't stop at the cross. It turned outward. Because if the blood of the Lamb has passed over you, you carry something that people around you desperately need. And unlike the Passover, where each family had to apply the blood themselves, you can tell them. You can bring them. You can hand them an invitation. The question the sermon pressed on is simply this: will you?

### **Read 2 Corinthians 5:20-21 (ESV)**

*"Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God."*

Jesus, who knew no sin, became sin for us so that we could become the righteousness of God. That means the problem of sin isn't something we manage or slowly fix, it's something Jesus already dealt with completely at the cross. The invitation now is to be reconciled and to step into what's already been made possible.

2. The sermon connected the Passover lamb directly to Jesus dying at the exact hour the Passover lambs were being sacrificed. Why do you think God set it up that way and what does it tell you about how seriously he takes the problem of sin?

### **Read Romans 6:5-6 (ESV)**

*"We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. For one who has died has been set free from sin. Now if we have died with Christ, we believe that we will also live with him."*

The sermon called us to respond. First, we must crucify the flesh. Paul is reminding us that the cross wasn't just something Jesus did *for* us, it's something we've been brought *into*. To be united with Christ means his death becomes our death, and his life becomes our life. The "old self" he talks about is the version of us that was ruled by sin; our old patterns, desires, and ways of living apart from God. Paul says that old self was crucified with him. Not improved. Not managed. Crucified. Which means sin is no longer our master. It may still try to pull at us, but it no longer has authority over us.

3. Where are you managing sin instead of crucifying it and why do you think you've been hesitant to let it go?

**Read Revelation 20:11-12, 15 and Revelation 21:1-2, 4 (ESV)**

*(11-12) "Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done... (15) And if anyone's name was not found written in the book of life, he was thrown into the lake of fire...(1-2) Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband... (4) He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."*

The sermon placed both of these realities side by side- the lake of fire and every tear wiped away, and said that in eternity, God himself will erase from our memory the people we loved who didn't make it, so we can bear what we witnessed. That's a heavy image.

4. What's your reaction to these two realities? Does that kind of urgency motivate you, or does it feel like too much pressure? Why?

**Read 2 Corinthians 5:17-19 (ESV)**

*"Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation."*

We were also challenged to not win one more. You've been freed from your sins by his blood. That's not just a doctrine, it's a story you're living. Paul uses the word reconciliation. That's a relational word. It means a broken relationship has been restored. What was separated has been brought back together. Sin created distance between us and God but through Jesus, God didn't wait for us to fix it. He moved toward us. He made a way to bring us back.

But Paul doesn't stop there. He says God "gave us the ministry of reconciliation." That means what we've received, we now carry. We were reconciled—and now we help others be reconciled. Not by forcing, not by fixing, but by inviting. By pointing. By making space for people to come back to God. This is where it ties directly into *winning one more*. That phrase isn't about pressure or numbers, it's about people. It's about recognizing that reconciliation is available, but not everyone has stepped into it yet. And God, in his kindness, has chosen to involve us in that process.

5. Who in your life needs to hear that story from you specifically, and what would it actually cost you to tell them before Good Friday?

**Prayer Points**

- For your one. Pray by name for whoever comes to mind. Ask God to open a door and give you the courage to walk through it before Good Friday.
- For the Good Friday service. Pray that someone in your circle will hear the story of the Lamb for the first time and let the blood cover them.

## **Deeper Dive: The Blood That Changes Everything**

The sermon was built on a single thread: blood. It is the thread that runs from Egypt to Calvary to eternity. The Passover was not a moral lesson or a motivational story. It was a transaction. Death came to every house. The only question was whether the blood of a lamb stood between a family and that death. The New Testament writers understood that Jesus was not just a teacher or a reformer. He was the Lamb. And the logic of the Passover is the logic of the gospel: the blood is either on the doorpost or it isn't. There is no middle ground. The sermon pressed on that reality because too often the church softens it into something more comfortable and in doing so, loses the urgency that should be driving us toward the people we love.

### **Read Hebrews 9:18-22 (ESV)**

*"Therefore not even the first covenant was inaugurated without blood. For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, 'This is the blood of the covenant that God commanded for you.' And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins."*

This verse makes a lot of people uncomfortable, and that's actually an appropriate reaction. It should feel heavy. The writer of Hebrews is not being dramatic, he is summarizing the entire sacrificial system of the Old Testament and explaining why Jesus had to die the way he did. Forgiveness is not just God deciding to overlook things. It required something. It cost something. And for us, it cost Jesus everything. When we really sit with that and when we stop rushing past it, it changes the way we see the cross. It's not a symbol. It's not a logo. It's the moment the death angel passed over us because the Lamb's blood was on the door.

### **Read Isaiah 53:4-7 (ESV)**

*"Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. 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 before its shearers is silent, so he opened not his mouth."*

Isaiah wrote this passage 700 years before Jesus was born, and it reads like an eyewitness account. The Lord laid on him the iniquity of us all. That is the greatest exchange the sermon talked about. It's not that Jesus was punished instead of good people. It's that every one of us has gone our own way and Jesus absorbed the full weight of that. What is striking about this passage is the word "all." Not some of us. Not the people who deserve it. All. The person whose name you're thinking of right now, the one the sermon pressed you to invite, that word "all" includes them. The iniquity has already been laid on Jesus. The only question is whether they've applied the blood.

### **Read John 1:29-34 (ESV)**

*"The next day he saw Jesus coming toward him, and said, 'Behold, the Lamb of God, who takes away the sin of the world! This is he of whom I said, 'After me comes a man who ranks before me, because he was before me.' I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel.'" And John bore witness: "I saw the Spirit descend from heaven like a dove, and it remained on him. I myself did not know him, but*

*he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' And I have seen and have borne witness that this is the Son of God."*

John the Baptist had one job in that moment: point. He didn't explain the theology of atonement. He didn't write a pamphlet. He just said, look. There he is. That is what the sermon was asking us to do this week. You don't have to have all the answers. You don't have to win a debate. You just have to point. Hand someone a card. Say, "I'd love for you to come with me." Look, there he is. That's the whole thing.

#### Discussion Questions

1. Hebrews 9:22 says there is no forgiveness without the shedding of blood. Does that verse feel like good news to you, hard news, or both? Why?
2. Isaiah 53 was written 700 years before the cross. What does it mean to you that God planned this that far in advance and that it was always going to include you?
3. John the Baptist's whole job was to point to Jesus and say "look." If that's really all we're being asked to do this week, what's actually stopping you?