

WitnessKit 3

God and Religions

Integrating the Worldviews of the Old and New
Testaments,

Guided by the Book

Letter to the Hebrews

Class 22

Hebrews Chapter 9—Explanations
of Ancient Laws

Hebrews 9:15

¹⁵ And for this reason
He is the Mediator of the new covenant,
by means of death,
for the redemption of the transgressions
under the first covenant,
that those who are called
may receive the promise
of the **eternal inheritance**.

Psalm 61:5-8 (NASB 1995 update)

For you have heard my vows, O God.

You have given me the inheritance of those who fear Your name.

You will prolong the King's life; His years will be as many generations. He will abide before God forever.

Appoint loving-kindness and truth that they may preserve Him.

So I will sing praises to Your name forever, that I may pay my vows day by day.

These are amazing verses!

They are perfectly consistent, even though written more than 1000 years apart. King David knows God has heard his vows and has given him the inheritance of the forever covenant. Because Messiah-King will live forever, King David will praise God's name forever, and King David can fulfill his vows day by day. We see the promise of eternal life wrapped up in the life of the Messiah-King. We see the ability to do what is good—to fulfill vows—as a gift from Messiah-King, too.

These are amazing verses!

The Mediator of BOTH covenants is Messiah.

Because He is Mediator of both, He is able to rescue forever the people under both covenants. His once-for-all atonement for all sins covers sins committed under the first covenant as well as the second.

Therefore, King David received the gift of eternal life.
Therefore, King David received the ability to fulfill his vows day by day.

The covenants were both covenants of the heart. They were not outward ritual, even though a consistent outward daily walk is very important.

Universals and Particulars

- In ancient Greek thought, the **Universal** was the essence or core meaning of a word, where the **Particular** was the expression of that idea in the physical world.
- The universal included the core meaning and the boundaries around the idea, so that it formed a category that was true everywhere for the given idea. It was sometimes called the ideal, meaning the core of the idea.
- Universals are necessary for knowledge to be **objective** and **communicable** rather than merely **subjective**.

Universals and Particulars

For example, in New Testament times, married women expressed being married, and thus being under the authority of their husbands, by wearing head coverings.

Marriage was the universal. The head covering was the particular.

In modern American culture, being married is expressed by wearing a wedding ring, and the idea of the husband as leader of the family is often expressed by taking the husband's last name.

In the First Letter to the Corinthians

chapter 11

- The Apostle Paul recommends head coverings for women “because of the angels.” Head coverings at that time were a symbol for marriage and being under the authority of a husband. Angels have authority issues—needing to remain under the authority of our Good God, rather than rebelling.
- In our day, the universal is marriage, the symbol a wedding ring. So, if you are married, wear your wedding ring. That would be an appropriate application of the head covering advice, as would taking the husband’s last name upon marriage.

Universals and Particulars

- The visible outward symbol is not the universal.
- The visible outward symbol involves living consistently with the universal or ideal, so it is important.
- The particulars can vary, just like head coverings are different from wedding rings.
- The universal does not vary.

The New Testament is about Universals.

- The Bible applies to all people at all times by way of the universal morals and the universal ideas within it.
- As the head-covering advice implies, we must exercise care to tell the difference between universals for all individuals, and particulars for a time and place and group.
- The Bible refers to universals as “substance” and the particulars as “shadow” at times.

Example: Food Rules

□ Colossians 2:16-17

¹⁶ So let no one judge you in food or in drink, or regarding a festival or a new moon or Sabbaths,
¹⁷ which are a **shadow** of things to come, but the **substance** is of Christ. (NKJV)

The food and holidays of the Hebrew Scriptures were a foreshadowing of principles found in Messiah's work. The dietary laws and holidays were particulars; the matters they symbolized are universals.

Particulars are Good TOO.

- The dietary laws are very good laws—great for individual health and for national health. In the New Testament, Christians were supposed to reach out to everyone in the whole world, according to Matthew 28:18-20.
- The dietary laws had helped Israel remain separate from their neighbors who engaged in immoral and violent idolatry. The New Testament required reaching out to those neighbors with transforming Good News. The dietary laws had to take a less important place.


Moral Universals

- **Moral** universals, then, are moral ideas that hold true universally, for all people, all times, all locations.
- Moral particulars are the way those universals are expressed in particular cultures and times.
- In order for right and wrong to be OBJECTIVE rather than SUBJECTIVE, **Moral Universals must exist.** In addition, we must be able to tell what they are.
- Unity of moral principle, diversity of symbolism in time and place.

Moral Universals

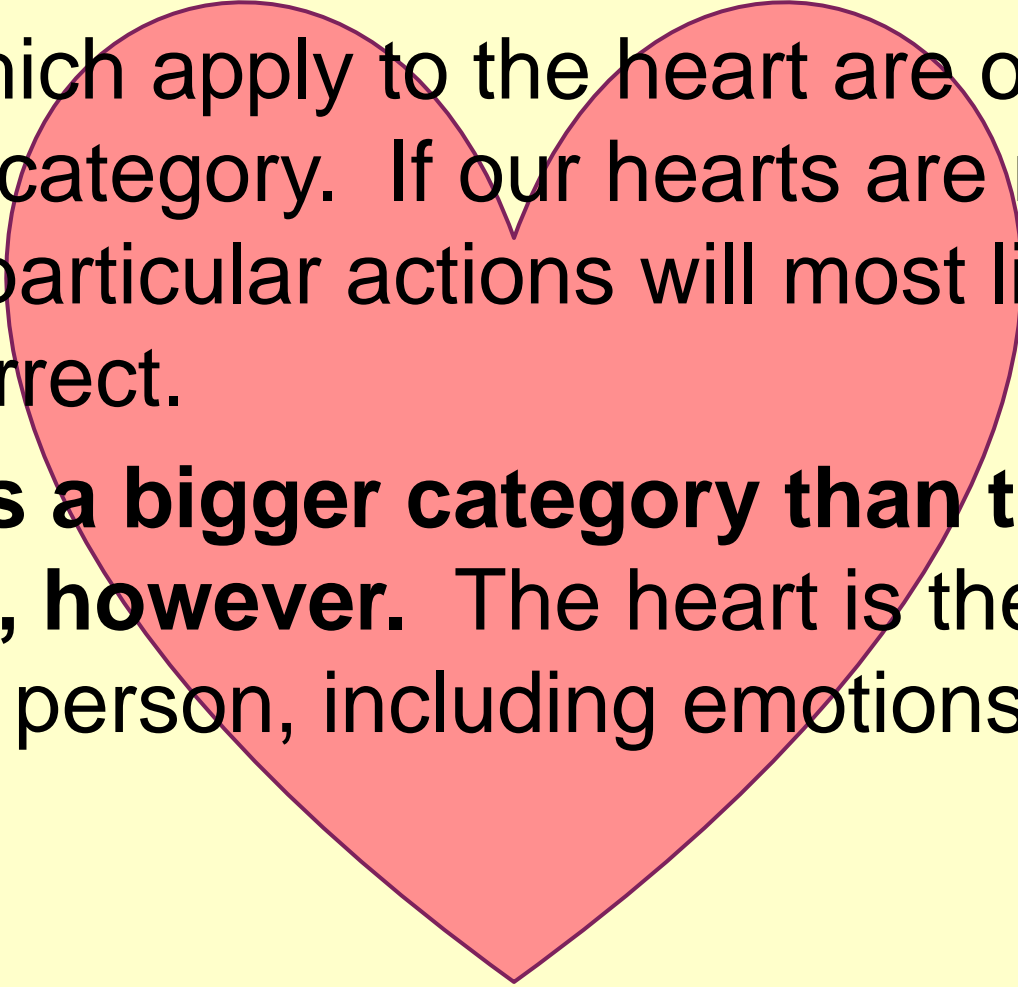
- The Bible is a huge help for learning which matters are moral universals.
- Other worldviews do not have a good source for moral universals. We do. Our God's character is the source for Good.
- Laws in the Bible fall under one or other category, either moral universals, or moral particulars. One challenge in Bible study is to place a given precept in the correct category.

Moral Universals



Precepts which apply to the heart are often in the Universal category. If our hearts are right with God, our particular actions will most likely follow and be correct.

The heart is a bigger category than the emotions, however. The heart is the core being of a person, including emotions and mind and will.



The Law and the Heart

- Deuteronomy 6:4-6, 24-25-- ⁴ "Hear, O Israel: The LORD our God, the LORD is one! ⁵ **You shall love the LORD your God with all your heart, with all your soul, and with all your strength.** ⁶ "And these words which I command you today shall be in **your heart.** ⁷ You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up." (NKJV)

The Law and the Heart

⁸ You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. ⁹ You shall write them on the doorposts of your house and on your gates....

²⁴ And the LORD commanded us to observe all these statutes, to fear the LORD our God, **for our good always**, that He might preserve us alive, as it is this day. ²⁵ Then it will be righteousness for us, if we are careful to observe all these commandments before the LORD our God, as He has commanded us.'

Deuteronomy 6:4-6, 24-25 (NKJV)

God's Moral Law—

As expressed in the Ten Commandments—still applies to us today. God's moral law is **Universal**.

- The **Law of the Heart** –to love God with all the heart and soul and mind and strength—is even more important and **Universal**. Israel, and the rest of us, are commanded to immerse ourselves and our families in love for God.
- Teaching our own families about our good God is also a moral universal, and **REQUIRED**.

Universals and Particulars

- The Letter to the Hebrews is a treasure, because it gives meaning to the detailed sacrificial laws of the Hebrew Scriptures for all of us, and helps us tell which category to apply.
- Some of those sacrificial laws were **particulars** for a long ago time, but their meaning is important to us today. It is a blessing to understand them.
- It is even more important to understand the universals, **so that we can fulfill God's purpose for our lives.**

We can gain insights for today from the Hebrew Scriptures ...

Explanations of Ancient Laws

By studying the explanations in Hebrews chapter 9.

1. **The description of the tabernacle of Moses**
2. The explanation of priestly service in the tabernacle
3. The symbolism of the tabernacle sacrifices.
4. The symbolism of the last will and testament
5. The meaning of “once.”

Hebrews Chapter 9

- ¹ Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary. ² For a tabernacle was prepared: the first part
- —in which was the lampstand, the table, and the showbread—
- which is called the sanctuary;

Hebrews Chapter 9

- ³ and behind the second veil, the part of the tabernacle which is called the Holiest of All,
- ⁴ which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant;
- ⁵ and above it were the cherubim of glory overshadowing the mercy seat.
- Of these things we cannot now speak in detail.

The Ancient Hebrew Scriptures

This “moveable sanctuary” was of tremendous importance, from the time of the Exodus, and wandering in the wilderness, through the time of the judges.

One of God’s promises was that **He would meet with them at the Tabernacle** and this idea was so important that the Tabernacle was sometimes called “**the Tent of Meeting.**”—
Exodus 25:8, 22, Exodus 29:42-46

The Tent of Meeting

- ²² And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel. Exodus 25:22
- ⁴² This shall be a continual burnt offering throughout your generations at the door of the tabernacle of meeting before the LORD, where I will meet you to speak with you. ⁴³ And there I will meet with the children of Israel, and the tabernacle shall be sanctified by My glory.

Exodus 29:42-43 (NKJV)

Historical Overview



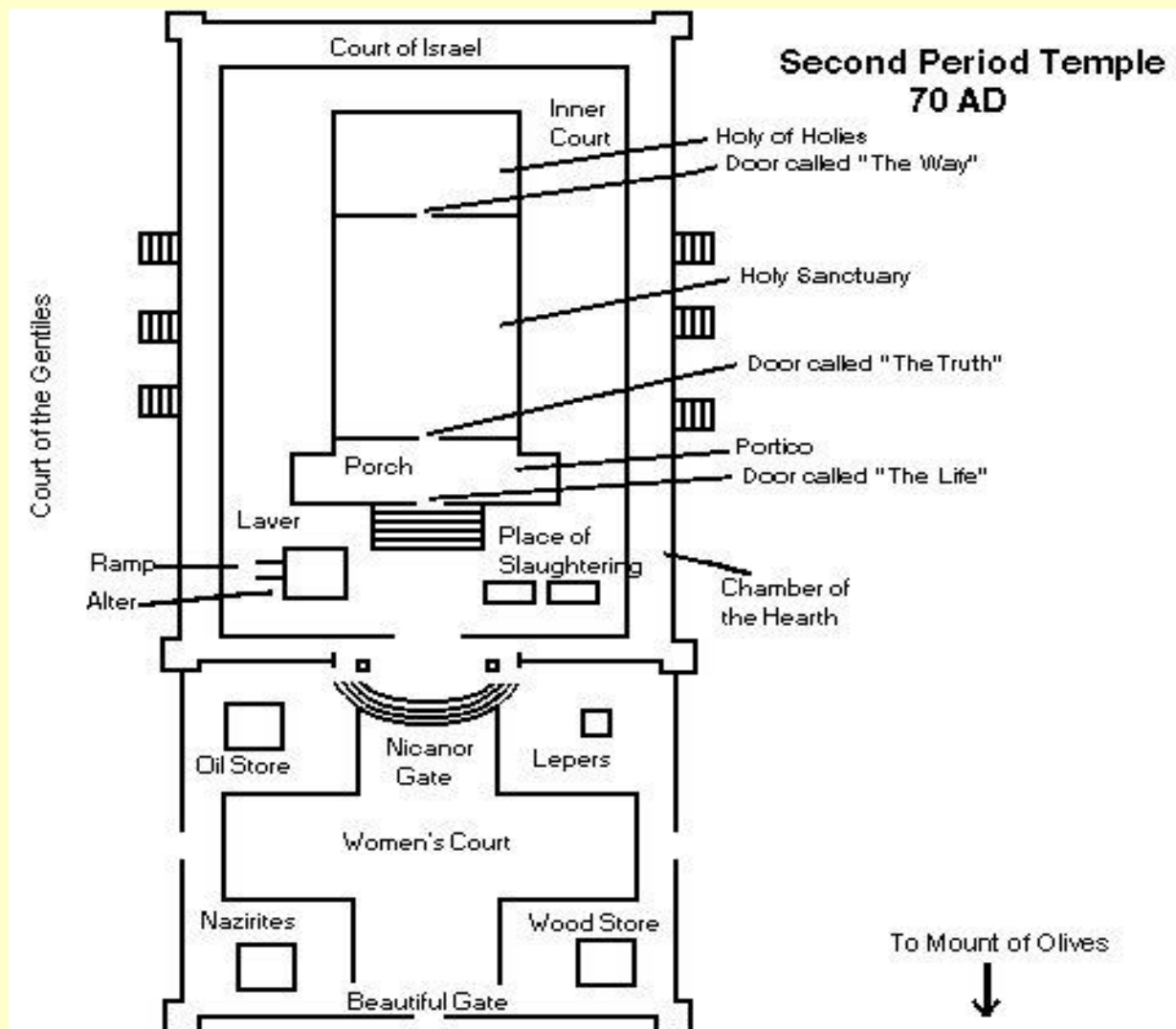
During the kingdom era, when the tabernacle fell into disrepair, King David placed a tent for the Ark of the Covenant in Jerusalem, on Mount Zion. Then in the next generation, King Solomon built the temple on Mount Moriah in Jerusalem.

That temple was the center of worship for the nation until the time of Babylon's empire.

That temple was destroyed by the Babylonians when Nebuchadnezzar conquered Jerusalem. It was rebuilt beginning in the time of Zerubbabel. Later, King Herod enlarged the Temple environs.

Schematic of Herod's Temple

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Historical Overview

When the exiles returned to Israel from captivity, during the empire of Persia, they rebuilt the Temple. The ark of the covenant was not found, however. Jeremiah 3:15-16 had predicted that it would not be found. Jeremiah 3:15 “*And I will give you shepherds after my own heart, who will feed you with knowledge and understanding.*”¹⁶ *And when you have multiplied and increased in the land, in those days, declares the LORD, they shall no more say, “The ark of the covenant of the LORD.” It shall not come to mind or be remembered or missed; it shall not be made again. (ESV)*

Historical Overview

At the opening of the New Testament era, Herod the Great initiated much more construction on the Temple Mount.

The ancient temple of Solomon had added doors between the two portions of the temple, in addition to the veil. The veil was present in the temple of Herod. The altar of incense was in front of the veil.

The temple of the New Testament era was not an exact replica of the original Tabernacle, so the author of Hebrews explains “Of these things we cannot now speak in detail.”

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5. The meaning of “once.”

Hebrews Chapter 9

- ⁶ Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services.
- ⁷ But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in ignorance;
- ⁸ the Holy Spirit indicating this—that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.

God's Awesome Presence



As symbolized by the Tabernacle, was so sacred that access to the Most Holy Place was limited. Only the priests could enter the sanctuary—the people met God's Presence **only at the doorway** to the Tent of Meeting.

Inside the sanctuary the priests presented incense as a symbol of the prayers of the people. They kept the lamps alight. They placed the bread of the Presence on the table and replaced it weekly.

God's Awesome Presence




The Most Holy Place, the inner room of the Tabernacle, was even more restricted.

Only the High Priest could enter, and that only once per year on the Day of Atonement.

He entered first to offer the blood of the sacrifice for his own sins, and then for the sins of the people committed in ignorance. Willful sins required specific repentance, but other unintentional sins were covered by the atoning sacrifice once per year, as people met to pray for forgiveness.

Matters of the Heart



Even from the beginning of the Bible, God makes clear the idea that He notices the intentions of the heart. Unintentional sins are still sins, but they do not have the weight of sins committed intentionally. The yearly atonement was necessary because everyone commits unintentional sins. Nobody is perfect, except Messiah.

Hebrews Chapter 9 continues speaking about that human priest...

- ⁹ It was **symbolic** for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service **perfect** in regard to the conscience—
- concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.

The Tabernacle Sacrifice System Did not make people perfect in God's sight permanently...

... because they had to renew their standing with Him by means of new sacrifices the next time they sinned and the next year on the Day of Atonement.

The older covenant required many sacrifices and gifts—offerings brought by individuals to the tabernacle—to maintain continual correct standing with God. Particular sins included specific rules God gave to the nation for their good.

Even if God's people could not go to the temple, though, they prayed facing toward the temple, and trusted God to hear their prayers—1 Kings 8 & 2 Chronicles 6. This included Gentiles—1 Kings 8:41-43.

What can we conclude because Gentiles were included?

Even though the temple system was specific for Israel, it included a universal element. The New Testament explains that universal element, both in the Letter to the Hebrews and in Revelation.

The universal sacrifice of both covenants was the sacrifice of the suffering Messiah, described in Isaiah 53. His universal sacrifice was the core idea above the particular sacrifices of the temple system.

The Tabernacle Sacrifice System

If we look at the ancient tabernacle system as something other than symbolism, it seems primitive and mysterious. It's mystery should encourage us to search for meaning.

If we look at it as symbolic of Messiah's infinite atonement, it does not seem primitive at all. **It points toward a universal truth.**

- For this reason, the explanation of the Letter to the Hebrews makes the Hebrew Scriptures more believable and more understandable.

The Sacrifice System Was symbolic.

Daniel, in Babylonian exile, could pray toward the temple in Jerusalem expecting God to hear his prayers—on the basis of the atonement God provided through that system.

Daniel's testimony shows that God, indeed, heard and answered his prayers.

God met with Daniel in the **symbolic meaning** of the temple—even though the temple had been destroyed by Nebuchadnezzar during much of Daniel's ministry. God's universals remained true.

The Universal

- Was that God provided the way of atonement for sins, so that people could pray to Him with their sins taken away. The temple and its sacrifices were symbolic of His provision.
- The universal—God's provision for meeting with sinful humans—counted for Daniel's prayers, even when the temple had been destroyed.

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5. **The meaning of “once.”**

Hebrews Chapter 9

- ¹¹ But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.
- ¹² Not with the blood of goats and calves, **but with His own blood** He entered the Most Holy Place **once for all**, having obtained eternal redemption.

Hebrews Chapter 9

¹³ For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for 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, cleanse your conscience from dead works to serve the living God?

Jesus gave His blood and Himself for us.



Gifts and sacrifices: plural in the tabernacle system, in the case of Messiah, His blood and Himself.

The Atonement purchased with the blood of Christ in the **Tabernacle in Heaven** is a **ONCE FOR ALL** atonement.

- It is **ONCE FOR ALL** because Jesus' sacrifice was infinite. It was the Universal that all the particular sacrifices at the earthly Tabernacle symbolized.

Therefore,

- Because of Christ's infinite work of atonement, we can have our consciences purified to serve the Living God.
- Isaiah 53:6 & 10 & 11 mention the infinite nature of Messiah's work of atonement. "The LORD has caused the iniquity of us all to fall on Him.... He would render Himself as a guilt offering.... The Righteous One, My Servant, will justify the many, as He will bear their iniquities."

Hebrews Chapter 9

- ¹⁵ And for this reason He is the Mediator of the new covenant, by means of death,
- for the redemption of the transgressions under the first covenant,
- that those who are called may receive the promise of the **eternal** inheritance.

Because His Atonement

- Was ONCE FOR ALL, we can receive eternal salvation—and the eternal inheritance in God's Presence.
- He is the Mediator of the New Covenant, so that His universal sacrifice also applied to those who lived under the First Covenant. **He redeemed those transgressions as well.** The symbol of temple sacrifice on earth was covered by His Once-for-All sacrifice in heaven.
- Thus Messiah made eternal life available to the believers of Old Testament times.

A Hint about this in the Psalms

- David says that because Messiah-King lives forever, he will praise God forever, in **Psalm 61:4-8**.
- ⁴ I will abide in Your tabernacle forever; I will trust in the shelter of Your wings. Selah⁵ For You, O God, have heard my vows; You have **given** me the heritage of those who fear Your name. ⁶ You will prolong **the king's life**, His years as many generations. ⁷ He shall abide before God forever. Oh, prepare mercy and truth, which may preserve him! ⁸ So I will sing praise to Your name forever, That I may daily perform my vows. Psalms 61:4-8 (NKJV)

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Hebrews Chapter 9

- ¹⁶ For where there is a testament, there must also of necessity be the death of the testator. ¹⁷ For a testament is in force after men are dead, since it has no power at all while the testator lives.
- ¹⁸ Therefore not even the first covenant was dedicated without blood.

Because our inheritance is eternal, the Covenants carry the legal force of the laws of inheritance.

- The last will and testament is binding after the death of an individual.
- Both covenants were similar, in that the promises of the inheritance **of the right to God's Presence** were based on blood sacrifice.
- The amazing thing is that **the Ultimate Sacrifice of Messiah gives us the ultimate inheritance—eternal right to God's Presence.**
- Jesus' resurrection **demonstrates** eternal life—the inheritance He purchased for us.

Hebrews Chapter 9

- ¹⁹ For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people,
- ²⁰ saying, "This is the blood of the covenant which God has commanded you." (Exodus 24:4-8) ²¹ Then likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry. (Leviticus 8:14-15,30, 16:14-15, Numbers 19:4)

Exodus 24:4-8

- ⁴ And Moses wrote all the words of the LORD. And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars according to the twelve tribes of Israel. ⁵ Then he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD.
- ⁶ And Moses took half the blood and put it in basins, and half the blood he sprinkled on the altar.
- ⁷ Then he took the Book of the Covenant and read in the hearing of the people. And they said, "All that the LORD has said we will do, and be obedient."
- ⁸ And Moses took the blood, sprinkled it on the people, and said, **"This is the blood of the covenant which the LORD has made with you according to all these words."**
(NKJV)

Hebrews Chapter 9

- **22** And according to the law almost all things are purified with blood, and **without shedding of blood there is no remission.**
- **23** Therefore it was necessary that the **copies** of the things in the heavens should be purified with these, but the heavenly things **themselves** with better sacrifices than these.
- **24** For Christ has not entered the holy places made with hands, which are **copies** of the true, but into heaven itself, now to appear in the presence of God for us;


Leviticus 17:11 Life = Breath (nephesh)

“For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.”

This particular principle, for the time and place of the tabernacle and temple sacrifice system, points to Christ's **infinite life** in His blood shed for us.

Because He is infinite, His blood was shed **ONCE** for **ALL**, and He made atonement for us all in the tabernacle in heaven.

God is not bound by time.



Jesus' once-for-all sacrifice applies for past, present, future, and eternity. It applies for everyone who meets God's terms. Later chapters of Hebrews explain those terms.

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Hebrews Chapter 9

- ²⁵ not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another--
²⁶ He then would have had to suffer often since the foundation of the world;
- but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.

Hebrews Chapter 9

- ²⁷ And as it is appointed for men to die once, but after this the judgment,
- ²⁸ so Christ was offered once to bear the sins of many.
- To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.
- Hebrews 9:1-28 (NKJV)


Christ's Once-for-All Sacrifice

was sufficient to cover the sins of each person at the single judgment he must go through, after the single event of death that he must go through.

We have an appointment with death and with judgment. We need the atonement of Messiah for that time.

We can confidently, eagerly await His appearing on our behalf, because **He has proved His willingness to help us** by going through death in our place.

The theme of judgment



In The New Testament, in John 16:8, God promises that His Holy Spirit ***“will convict the world of sin and of righteousness and of judgment.”*** We each have an intuitive understanding that we are accountable before God.

That intuitive sense is confirmation of the truth of the Bible.

That intuitive sense is confirmation that God cares about us, also. He wants the best for us.

Organized Religion



The Letter to the Hebrews is a huge help when considering organized religion. We need to go to the heart of the matter.

Organized religion often makes human mistakes. Traditions drift. The Bible gives us a benchmark for testing the statements of humanly influenced beliefs. I am not saying this to pick on the Catholic church, but to give one example we should take to heart. The Roman Catholic church has taught that the mass is the actual sacrifice of Christ for the sins confessed to the priest just beforehand.

Organized Religion



The Letter to the Hebrews shows that is not a correct interpretation of the Scriptures. The sacrifice of Christ was once-for-all. So we do not have to fear human decisions about forgiveness, and we can trust God directly. We can confess our sins to God in prayer as we go along, day by day, and they will be forgiven, based upon His once-for-all sacrifice. We can approach God directly, trustingly, because our Mediator is Christ Himself, and He already paid the price for our mistakes.

The Bible does deal very seriously with deliberate sins, and we will arrive at those chapters soon. Remember: God wants us to talk to Him, and to call on His name.

Hebrews Chapter 9

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- ²⁸ so Christ was offered once to bear the sins of many.
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The Biblical view of physical death:

- The Bible teaches that *“to be absent from the body is to be present with the Lord.”* –2 Corinthians 5.
- The body is described as a “tent” or a temporary dwelling for us on earth. Our real home is heaven, forever, where Jesus has prepared a place for us. The grave is merely the location where our body will decay, and at the resurrection, where our new bodies will be raised. Our new bodies will be as different from our original body as a plant is different from a seed, according to I Corinthians chapter 15.
- Our spirit leaves the body upon death and is immediately with the Lord. Jesus describes this as His returning for us in John chapter 14.

John 14:1-3

- "Let not your heart be troubled; you believe in God, believe also in Me. In My Father's house are many mansions; if *it were* not *so*, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also.
John 14:1-3 (NKJV)

The Old Testament

The Hebrew scriptures tell us that upon death we will be “*gathered to our people.*”—*Genesis 49:33*. I believe that means to our family members in heaven. There we will look forward to the resurrection of the righteous, after which Messiah’s kingdom will be established upon earth.

Even though modern interpretations take being “gathered to our people” to mean “in the family tombs” that cannot be the real meaning.

The Old Testament

- Jacob was “gathered to his people,” dying in Egypt, Genesis 49:33. THEN Joseph fell on his father’s face, weeping and kissing him, right after Jacob was gathered to his people, while still in Egypt. Jacob’s funeral and burial in his ancestral tomb would require the time for being embalmed (forty days and seventy days of mourning in Egypt) followed by travel to Machpelah-Mamre near Hebron, with seven more days of mourning on the way.

The Old Testament

- The Old Testament describes the situation after death in more detail.
- Separate destinations are described for the righteous and the wicked in Isaiah 66.
- The resurrection of the righteous and separately of the wicked are described in the last chapter of Daniel, and in Isaiah's prophecies. Job personalizes the idea of the resurrection.
- If we desire to take part in the destination of the righteous, we must become righteous.

Biblical Contrast τέλος = end or purpose

- Salvation is seen in Romans 10 as submission to the **perfect righteousness** of God. If we try to establish our own righteousness, we miss God's perfect standard, because we all are sinners. The purpose of God's law is to bring us to the righteousness that is given to us by faith. Romans 10:4 says "Christ is the end (purpose) of the law **for righteousness** to everyone who believes."
- Notice that the goodness of God is what we rely upon—not some kind of inscrutable will.

The Law

- The Law makes us face the necessity of repentance. If we look at God's perfect law, our imperfect attempts to keep it make us sad. The apostle Paul said that Commandment 10 is the one that made him know he was a sinner. (Romans chapter 7)
- Facing the need to repent is the first step toward righteousness. It is a step that cannot be skipped. Everybody sins; everybody must repent.

Romans 7:7-10

- ⁷ What shall we say then? *Is* the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "*You shall not covet.*"
- ⁸ But sin, taking opportunity by the commandment, produced in me all *manner of evil* desire. For apart from the law sin *was* dead.
- ⁹ I was alive once without the law, but when the commandment came, sin revived and I died.
- ¹⁰ And the commandment, which *was* to *bring* life, I found to *bring* death. (NKJV)

Biblical Contrast: Transformation

- II Corinthians 5:17 reports that receiving Christ's righteousness transforms us. *"Therefore, if any man is in Christ, he is a new creature. The old things have passed away; behold, new things have come."*
- Romans 10:9-10 The transformation takes place in the heart. *"If you confess with your mouth Jesus as Lord and believe in your heart that God raised Him from the dead, you shall be saved.*
...

Romans 10

- Verse 10 says *“For with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.”*
- Verse 13 says this takes place in prayer: *“for Whoever will call upon the name of the Lord will be saved.”*

We see from this study

- The Biblical view is that salvation transforms the individual from the inside out, as the Holy Spirit's power comes into the individual's life, and as his sins are forgiven by God. He is set free to serve the true and living God from the heart, forever.
- He has assurance of salvation **because** Jesus' death on the cross was a **once for all** payment for sin. (The only barrier to heaven is sin.)
- God wants him to know he has eternal life.

Assurance of Salvation...

Comes with assurance of forgiveness. 1 John 5:13 tells us that God wants us to know we have eternal life when we meet His conditions— of repentance of sins and faith in the atoning work of Messiah and receiving the Holy Spirit.

“¹³ These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may *continue to* believe in the name of the Son of God.” 1 John 5:13 (NKJV)

Hebrews Chapter 9

27 And as it is appointed for men to die once, but after this the judgment, 28 so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

Hebrews 9:1-28 (NKJV)

Because receiving Christ's payment for sins is a matter of the heart,

- I encourage everyone to open their heart to Him.
- The possibility of suffering in this life should not be a barrier to opening one's heart.
- When His Holy Spirit comes into your heart, you can ask Him for guidance about the next step.

The Letter to the Hebrews

coordinates Biblical Judaism with Biblical Christianity. The view presented in Hebrews connects the beliefs of the Hebrew Scriptures with events in the first century AD.

The concepts in both sets of Scriptures overlap perfectly.


Biblical Judaism

Biblical Judaism has Scriptures about a Kingly Messiah and a Suffering Messiah.

The atoning work of the Suffering Messiah is seen in Isaiah chapter 53.

⁶ “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.


The atoning work of Messiah



⁷ He was oppressed and He was afflicted,
Yet He opened not His mouth;
He was led as a lamb to the slaughter,
And as a sheep before its shearers is silent,
So He opened not His mouth.

⁸ He was taken from prison and from judgment, And who
will declare His generation?
For He was cut off from the land of the living;
For the transgressions of My people He was stricken.

The atoning work of Messiah




⁹ And they made His grave with the wicked—
But with the rich at His death,
Because He had done no violence,
Nor *was any* deceit in His mouth.

¹⁰ Yet it pleased the LORD to bruise Him;
He has put *Him* to grief.

The atoning work of Messiah

When You make His soul an offering for sin,
He shall see *His* seed,
He shall prolong *His* days,
And the pleasure of the LORD shall prosper in His
hand.
" He shall see the labor of His soul, *and* be satisfied.
By His knowledge My righteous Servant **shall justify
many**,
For He shall bear their iniquities.

The atoning work of Messiah



¹² Therefore I will divide Him a portion with the great,
And He shall divide the spoil with the strong,
Because He poured out His soul unto death,
And He was numbered with the transgressors,
And He bore the sin of many,
And made intercession for the transgressors. Isaiah
53:6-12 (NKJV)

Psalms 50:4-5

- The covenant by sacrifice, in Psalm 50:5-6, looks forward to the atoning work of Messiah—rather than the animal sacrifices mentioned in verses 7-15
- ⁴ He shall call to the heavens from above, And to the earth, that He may judge His people: ⁵ "Gather My godly ones to Me, Those who have made a covenant with Me by sacrifice." (NASB 1995)

This calls for a sacrifice of thanksgiving

—God has made the covenant by sacrifice unbreakable for His godly ones and they will be safe when He judges.

“For the world *is* Mine, and all its fullness. ¹³ Will I eat the flesh of bulls, Or drink the blood of goats? ¹⁴ **Offer to God thanksgiving**, And pay your vows to the Most High. ¹⁵ **Call upon Me** in the day of trouble; **I will deliver you**, and you shall glorify Me.” Psalms 50:12-15 (NKJV)

Biblical Judaism

- This Psalm confirms the idea of a gift of righteousness because God rescues His godly ones at the time of judgment—the day of trouble—just as God gave righteousness to Abraham for his faith.

More about the Covenant for Individuals...

- David says that because Messiah-King lives forever, he will praise God forever, in **Psalm 61:5-8**.
- The prayer for eternal life is seen in **Psalm 21:4-6**.
- King David had assurance of salvation because of his trust in God—**Psalm 21:6-7**.
- **Psalm 86:5** says, “For Thou, O Lord, art good, and ready to forgive, and abundant in loving kindness to all who call upon Thee.”

More about the Covenant for Individuals...

- David says that because Messiah-King lives forever, he will praise God forever, in **Psalm 61:4-8**.
- ⁴ I will abide in Your tabernacle forever; I will trust in the shelter of Your wings. Selah⁵ For You, O God, have heard my vows; You have **given** *me* the heritage of those who fear Your name. ⁶ You will prolong **the king's life**, His years as many generations. ⁷ **He** shall abide before God forever. Oh, prepare mercy and truth, *which* may preserve him! ⁸ So I will sing praise to Your name forever, That I may daily perform my vows. Psalms 61:4-8 (NKJV)

More about the Covenant for Individuals...

- The prayer for eternal life is seen in **Psalm 21:4-6**. ⁴ He **asked life** from You, *and* You gave *it* to him—Length of days **forever and ever**. ⁵ His glory *is* great in Your salvation; Honor and majesty You have placed upon him. ⁶ For You have made him most blessed forever; You have made him exceedingly glad with Your presence. (NKJV)

More about the Covenant for Individuals...

- King David had assurance of salvation because of his trust in God—**Psalm 21:6-7.**⁶ For You have made him most blessed forever; You have made him exceedingly glad with Your presence.⁷ For the king trusts in the LORD, And through the mercy of the Most High he shall not be moved. (NKJV)

Biblical Judaism and Biblical Christianity have the same Hebrew text.

- Both Biblical faiths overlap **regarding the meaning of the atonement** accomplished by the suffering Messiah. Isaiah 53:11 says that the suffering Messiah will justify many. He will make them just. He will make them righteous.
- The same idea is in one of His names: *The LORD our Righteousness*—Jeremiah 23:5-6.

Biblical Judaism and Biblical Christianity

⁵ "Behold, *the* days are coming," says the LORD, "That I will raise to David a Branch of righteousness; A King shall reign and prosper, And execute judgment and righteousness in the earth. ⁶ In His days Judah will be saved, And Israel will dwell safely; Now this *is* His name by which He will be called: THE LORD OUR RIGHTEOUSNESS." Jeremiah 23:5-6 (NKJV)

Biblical Judaism and Biblical Christianity

The question between the two faiths is **the identity** of the Suffering Messiah.

That is the point at which Biblical apologetics is helpful. God wants us to believe the truth, for our eternal good. He has given us enough information to find the truth, IF we search with all our hearts.

One way to **start** such as search is to ask Him in prayer to let you know the truth about Jesus' identity. Then search the Scriptures. Search good books such as THE NEW EVIDENCE THAT DEMANDS A VERDICT, as well.

As we continue through

- The Letter to the Hebrews, we will see the consistency of all of Scripture more clearly. **That consistency causes us to trust God more.**
- God gave King David some insights above and beyond his era. God holds people accountable to believe the truth about Him, and He reveals more truth to those who are receptive to truth.
- God is PLEASED when we search for truth.
- God is PLEASED when we love Him enough to search for the truth about Him.

The element of trust

God wants us to trust Him as we search for truth about Him. When we learn enough to have a sense of reality about His goodness, and a sense of reality about our need for repentance, we should take an appropriate step of faith.

He sees our hearts. He knows all of our concerns and they matter to Him because we matter to Him.

If you have not yet opened your heart to Him, open that door today. Invite Him into your life, to be your King and Savior.

I Thessalonians 5:21



But examine everything carefully;
hold fast to that which is good.



Homework

In 3 sets

Homework Lesson 22 Set 1

- Read Luke 11:5-13.
- What do these verses encourage us to do, when we pray? Read Matthew 18:19-20. What do these verses encourage us to do when we pray?

Homework Lesson 22 Set 2

The next two homework sets cover an overview understanding my father, a Baptist minister, gave me regarding the idea of covenants in the Bible. He did not tell me this information at one time, but it filtered through his sermons over the course of my childhood. Additional historical resources are David McCullough's biography, *Truman*, Touchstone, 1992 and Walter Lord's *Lonely Vigil*, and the detail about Blackstone's *Commentaries*. The theme of covenants can help us understand the way the Hebrew Scriptures and Greek Scriptures fit together. My father was a member of the World War II generation.

Homework Lesson 22 Set 2

The Old Covenant in Historic and Geographic Perspective

What is a covenant?

According to THE AMERICAN HERITAGE DICTIONARY, a covenant is a binding agreement, a contract, or a formal sealed agreement or contract in law, or in the Bible, God's promise to the human race. God's promise forms an unbreakable side to the covenants. God keeps His promises.

How does the word covenant relate to the word testament?

A testament in the Bible was a covenant between God and humans, or a will, or one of the two large divisions of the Bible, according to the same dictionary.

So, what are the Old Covenant and the New Covenant and how do they relate to the Old Testament and the New Testament divisions of the Bible?

Homework Lesson 22 Set 2

Both covenants are described in the Old Testament:

- The first one with the giving of the Law in the first five books of the Bible,
- And the second in the prophecies of Jeremiah and Joel.

Both covenants were spoken before the New Testament was written.

- The first covenant gave God's universal moral law to the nation of Israel, along with national laws that would make them an exemplary nation for the world.

Homework Lesson 22 Set 2

The second covenant promised to write God's Law on human hearts and to give individuals the gift of the Holy Spirit.

- These references are in Exodus 19:3-6 and Jeremiah 31:31-34, and Joel 3:28-29.

The first covenant: “And Moses went up to God, and the LORD called to him from the mountain, saying, “Thus you shall say to the house of Jacob and tell the sons of Israel: ‘You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to Myself.”

Homework Lesson 22 Set 2

Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own special treasure among all the peoples, for all the earth is Mine and you shall be to Me a kingdom of priests and a holy nation.’ These are the words you that you shall speak to the sons of Israel.”

Homework Lesson 22 Set 2

- **The second covenant:** “Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt ... But this is the covenant ... I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people.

Homework Lesson 22 Set 2

- And they shall not teach again, each man his neighbor and each his brother, saying, ‘Know the LORD,’ for they shall all know Me, from the least of them to the greatest of them,” declares the LORD, “for I will forgive their iniquity, and their sin I will remember no more.” Joel extends the new covenant to all mankind, and declares that “even on the male and female servants ...God will pour out His Spirit.”
- These two covenants correspond to the two Testaments of the Bible because of the historical transition from the nation to the world when the New Testament was written.

Homework Lesson 22 Set 2

- The primary elements of the first covenant were the Moral Law and the national law, under the idea that God, who is completely perfect, chose a nation of us human beings to be His people because He loves us. The Moral Law was expressed in the Ten Commandments and in the idea of separation from the world and separation to God. (Deuteronomy 33:2-3)
- The Ten Commandments expressed God's Moral Law as the foundation for all of the laws of His Chosen Nation. The Moral Law is straightforward and easy to remember. (Exodus 20:1-25, Deuteronomy 6:4-9, Leviticus 19:18) God said,

Homework Lesson 22 Set 2

- “You shall have no other gods before Me.
- You shall not make or worship idols.
- You shall not take My Name in vain.
- Remember the Sabbath to keep it holy.
- Honor your father and your mother, that your life may be long in the land I shall give you.
- You shall not murder.
- You shall not commit adultery.
- You shall not steal.
- You shall not bear false witness against your neighbor.
- You shall not covet.

Homework Lesson 22 Set 2

There was a Law behind the Law as well. “You shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength. You shall love your neighbor as yourself.” The Moral Law expressed human equality before God and with each other. The Moral Law stands. (Deuteronomy 6:5, Luke 10:27, Leviticus 19:17-18)

- **A covenant is an agreement.** God chose the nation, but individuals had to choose to be chosen. Individuals had a responsibility to “sign on” to the covenant. Joshua expressed that choice when he said to the people, “Choose this day Whom you will serve, but as for me and my house, we will serve the LORD.” (Joshua 24:15)

Homework Lesson 22 Set 2

- Being chosen carried certain responsibilities expressed in the word “separation.” Being God’s person required separation from the world and separation to God. The first separation was from idolatry, which was form of religious fakery that led to immorality and violence. God wants people to love truth, and idolatry is fake.
- The immorality of idol worship often led to unwanted pregnancy and to infanticide, which became codified in the worship of Baal and Moloch.

Homework Lesson 22 Set 2

- God was APPALLED by the evil murder of innocents and he demanded that His people stay completely away from it.
- A corollary of this demand was separation to marry only another person under God's Covenant. To marry an idol worshipper was to be led astray from God. (Deuteronomy 6:10 - 17, Deuteronomy 20:1-5, Leviticus 18:24 and examples in the chapter, Jeremiah 19:5.)

Homework Lesson 22 Set 2

- In addition, God demanded separation to Him by means of Holy Vacations, by the week and by the season. He demanded that these vacations be extended to spouses, children, and all servants, and everyone in every household. The first labor laws were laws for Holy Vacations, and they remain in force as part of the Ten Commandments. If God is to be our God, we must spend time with Him regularly. We must have time to search for Him and to find Him. (Deuteronomy 5:14, Isaiah 56:1-8)

Homework Lesson 22 Set 2

- Diet and public health regulations under God's protection were a form of separation to God from the surrounding nations and their unhealthy practices. Diet and public health, and freedom from disease were closely linked, and antibiotics were unheard of--3300 years in the past. God was creating a model nation, and he wanted visitors to understand the things that work for human good. His laws were expressions of His care for His people. (Deuteronomy 14:2-26)

Homework Lesson 22 Set 2

- What were the requirements to become chosen? It was not an automatic thing. Choosing to obey God because you love Him is a matter of the heart. An individual decision to serve God because of love for Him was the center. Keeping His Laws expressed that decision in the external world, and worked out for great good because His Law is good. Purity of heart was a requirement.

Homework Lesson 22 Set 2

- Parents had a huge responsibility as well, to circumcise their sons as a symbol of separation and purity, and to teach their children about God—Deuteronomy 4.
- In one section of the Law, Deuteronomy 23:3-6, Moabites were forbidden to enter the assembly of the LORD. The reason – they had hired Balaam to curse Israel and when that did not work, they had attempted to use tricky immoral religious practices, in the matter of Baal of Peor, to break God's blessing on Israel. (Numbers chapters 22 -25) God's requirement for moral purity was implicitly understood in their treachery.

Homework Lesson 22 Set 2

- **Obeying God's law because you love Him implies placing your trust in Him.** Trust and love require believing that He is good. The exodus from slavery demonstrated His goodness and concern for His people before He gave them His law.
- (You may question the plagues God used to persuade the Egyptians to let them go, but the purpose in the plagues was two-fold – to convince the most powerful nation on earth at that time to give up their slaves, AND to demonstrate to the Egyptians who the real God is, for their eternal good.
- The Bible even tells why He waited so long – because the Amorites took 400 years to sink to such wickedness that He was righteous to make them leave the land and make room for the Israelites. In these events, it is possible to see how God makes trade-offs and optimizes for eternity, without forcing anyone to be a puppet.)

Homework Lesson 22 Set 2

- One tremendously important result of the separation to God and from the pagan world was writing and keeping God's Book. All the human authors of the Bible were from the nation Israel, except for the historian, Luke.
- God had geography in mind when He selected the land for His chosen people for the first Covenant. Israel was at the center of the world – on the trade routes for the three inhabited continents, between the world powers of Egypt, Mesopotamia and Europe – for 2000 years. It was a center of world trade whenever peace allowed it, with ports on the Mediterranean for sea travel and highways by land between the major nations.

Homework Lesson 22 Set 2

- People from all over the civilized world passed through and saw how God's law worked for the good of His people. God intended it to be that way. He said he wanted the people of other nations to see Israel's good laws and to know that Israel's God was Good. In the midst of capricious, wicked, polytheistic gods, the law of the true and living God was to demonstrate His goodness to everyone. (Deuteronomy 4:6-8)
- In addition to the witness of the law, God gave the passers by the witness of Grace in the tabernacle and beautiful temple. God's perfect justice demands atonement for sins. His grace gave His people the animal sacrifice system, symbolizing His provision of the payment for sins so that they could approach Him in prayer.
- It also symbolized the high cost of sin, in terms of life itself.

Homework Lesson 22 Set 2

- (Even earlier in Biblical history, the Bible teaches that all people are members of the same ancient family. Most cultures retained a memory of this kind of animal sacrifice practice at that time, just as they retained a cultural memory in various flood narratives. Prior to the flood and in the garden of Eden, God had permitted people to eat vegetables and fruits and grains. Because people had become so violent during the years leading up to the flood, God sent the flood as judgment. God hates violence. No evil dwells with God.

Homework Lesson 22 Set 2

- After the flood God stated a strong distinction between humans and animals in terms of the value of life. They should have already realized that, because humans were created in God's image. After the flood, God clarified the idea. The contrast is seen in Genesis 6:1-8, where "wickedness" means "violent wickedness." In Genesis 9:1-13, after the flood, we see God emphasizing the value of human life.)

Homework Lesson 22 Set 2

- Even when people were far away from the temple, they were to face toward Jerusalem when they prayed, as a symbol of His gracious plan for their forgiveness. They spent one day each year in sober reflection over their sins, for the purpose of repentance and receiving atonement, in addition to confessing and forsaking sins as they occurred, to find mercy. (Proverbs 28:13)
- God's covenant was called a covenant by sacrifice, Psalm 50:5. The need for a sacrifice revealed human inability to keep the Moral Law to perfection. God sees our hearts and our desire to obey Him because we love Him. He provided the sacrifice to overcome our inadequacy.
- As Hebrews 9 tells us, the real sacrifice was Messiah's sacrifice—laying down His life to take away sins.

Homework Lesson 22 Set 2

- Daniel prayed toward Jerusalem from captivity in Babylon, even after the temple was torn down, and God heard his prayers. Christians pray in Jesus' name, because He became our atoning sacrifice through Whom our sins can be forgiven.
- God's grace extended to the Gentiles even during the Old Covenant. Solomon prayed about it. (1 Kings 8:41-42) Naaman the Syrian leper experienced it. When God healed his leprosy, Naaman wanted to only pray to the true and living God. In order to demonstrate that in his home country, he took earth back home from Israel – two pack animal loads – to create a place to pray to the true God. (2 Kings 5:15-18)

Homework Lesson 22 Set 2

- God sent Jonah to the worst of the worst Gentiles – the cruel Assyrians – to bring them to repentance. Jonah did not want to go because the Assyrians were so exceedingly bad. When they repented, God delayed judgment.
- God's Moral Law was universal for all the people of those times. His witness to them came through His chosen people who were separated from the world and to Him.
- Results of the Old Covenant include a system of national law that peacefully made the transition from tribal existence to national existence. More importantly, the First Covenant reveals that the Moral Law undergirds the national law, and that human leaders answer to God and to His Moral Law.

Homework Lesson 22 Set 2

- In modern times, this understanding gave us our sense of human rights and political freedoms. The idea is called *Lex Rex* – the Law is King, and human kings answer to it. This idea stands against all tyranny. The Moral Law protects human rights.
- William Blackstone's *Commentaries on the Laws of England* compared English law to Old Testament Biblical law, and his work was a reference for the attorneys who founded our nation. There was a direct line of intellectual descent from the Old Covenant to egalitarian republican government in the United States, and from the United States to the world.

Homework Lesson 22 Set 2

- The understanding of human moral frailty and the need for grace led to the idea of government with checks and balances to protect against the sins of rulers and to protect human rights.
- The whole world has benefited from this idea of *Lex Rex*. Good governance matters to God.
- The Old Covenant was preparation for the New Covenant:

Homework Lesson 22 Set 2

- The universal principles were the same, and the main elements were very similar. Both covenants require obedience to moral universals. Both covenants provide God's mercy for failure where there is true repentance. God remains just when He extends mercy because of the covenant by sacrifice.

Homework Lesson 22 Set 2

- Both are a covenant by sacrifice, with prayer toward the temple as symbolic and prayer in Jesus' name as symbolic.
- Both have three requirements for answered prayer:
 - Repentance,
 - Atonement,
 - And trust in God.
- We have to understand the first Covenant in order to understand the second

Homework Lesson 22 Set 3

- The New Covenant: “Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt ... But this is the covenant ... I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people.

Homework Lesson 22 Set 3

- And they shall not teach again, each man his neighbor and each his brother, saying, ‘Know the LORD,’ for they shall all know Me, from the least of them to the greatest of them,” declares the LORD, “for I will forgive their iniquity, and their sin I will remember no more.” Joel extends the new covenant to all mankind, and declares that “even on the male and female servants ...God will pour out His Spirit.” (Jeremiah 31:31-34, Joel 3:28-29)

Homework Lesson 22 Set 3

- The New Covenant focuses on individuals rather than nations. It is independent of human status – expressly available to all. God does not make class distinctions. That is a form of human frailty. God's Law is written on the heart, where it was seen by national example in the Old Covenant. God gives the gift of His Holy Spirit to everyone under the New Covenant, including the lowliest servant. In the First Covenant, God's Holy Spirit rested upon important individuals to fit them for specific missions. In the New Covenant, God pours out His Spirit on all who are willing to receive Him and who meet the requirements of the covenant

Homework Lesson 22 Set 3

- Geography and the nexus of history are huge factors in the New Covenant. When the time was exactly right, God sent His Son. The time was exactly right because the information about Messiah could travel to the most people in the least time due to *Pax Romana* and the Roman transportation systems. Even today, the world is less open to the news about Jesus than it was then. The news reached all the closed regions of the Middle East and all the way into India in **one** generation.

Homework Lesson 22 Set 3

- The gospel reached to England in a very short time, due to the colony of Roman soldiers there. The local residents took the gospel from that colony into the wilds of Britain where even the Roman soldiers feared to tread. (*Sketches from Church History*)
- The gospel reached the barbarians before the fall of the Roman Empire around 400 AD. Augustine reported that the barbarians who sacked the Empire allowed people who sought sanctuary in churches to survive, out of respect for their religion. (*City of God*)

Homework Lesson 22 Set 3

- With the gift of the Holy Spirit came the responsibility to witness. Everyone, down to the lowliest servant, was empowered to witness for God. The reach of God's Spirit was phenomenal, especially considering that the first 300 years were years of persecution to the death. Members of Caesar's and Herod's households are mentioned in passing in the New Testament as having become believers. (Philippians 4:22, Acts 13:1) The gift of the Holy Spirit provided power to reach out to idolaters, and social status was immaterial. He gave the ability to communicate across all kinds of barriers.

Homework Lesson 22 Set 3

- Only because of the gift of the Holy Spirit, separation to God focused in the heart and in the family rather than the nation. God still required that marriages only take place between believers (I Corinthians 7). He modified the dietary laws for outreach – nothing strangled, no blood, no contamination by idols and immorality. The last part was because meat sacrificed to idols was a bargain, but it could hurt the conscience of those who had been formerly involved in idol worship. (Acts 15:20-29, Romans 14, Revelation 2:20)

Homework Lesson 22 Set 3

- In the First Covenant, the people of the world traveled to see the covenant. In the second, the covenant traveled to the people of the world.
- Both covenants were from God and expressed the same principles of His love and His Moral Law. The results of the First Covenant still last, and Second Covenant universalized them to individuals all over the world – to all who would receive the atonement for sins God provided through the willing sacrifice of Messiah on their behalf.

Homework Lesson 22 Set 3

- The Second Covenant universalized them all the way to heaven, because the resurrection of Messiah revealed the way to that eternal world. God had spoken about life forever in the Old Testament – Psalm 21, Psalm 133, and Deuteronomy 4:48 – and the resurrection of Jesus demonstrated it. (Matthew 22:23-33, Exodus 3:6)
- The combination of Law and Grace transcends culture. Where the First Covenant showed us Law and Grace by example, the Second Covenant writes them on our hearts.

Homework Lesson 22 Set 3

- The principles of Moral Law highlight the potential for peaceful coexistence between groups and nations under the authority of moral universals. If enough people accept the New Covenant, the Holy Spirit within them enables them to transform culture.
- Religious liberty greatly helps in allowing communication about the New Covenant to proceed. However, God's power is not weak when persecution occurs. Knowing that the One who provides our atonement also conquered death itself – the power of the resurrection overcomes fear of persecution.

Homework Lesson 22 Set 3

- The requirements of the New Covenant are very similar to requirements of the Old Covenant. The Moral Law stands in both covenants.
- Both are covenants by sacrifice, and actually by the same Sacrifice—Psalm 50:4-6. God's plan of atonement for sins was always to purchase us with His own blood--to be our Propitiation—Deuteronomy 32:43.
- Jesus carried His own perfect, sinless blood into the temple in heaven to make atonement for us, and the temple sacrifice plan in the Old Testament pictured that vividly beforehand. (Hebrews 9:1-28) His was a once-for-all sacrifice, because He is Infinite. This also makes His sacrifice stand for all eternity, and enough to cover all sins. (Hebrews 9:12)

Homework Lesson 22 Set 3

- This brings us back to the idea of Covenant as Testament or Will. The connection between Covenant and Will are that Messiah's death opened the way for us to inherit heaven. His Covenant expresses the terms of His Will that we have eternal life. His Will was validated by His death and resurrection. (Hebrews 9:15-17)

Homework Lesson 22 Set 3

- The requirements for answered prayer are similar in both covenants. Moral purity is required, and is achieved by the same process of heart commitment to God, plus repentance when we sin. We accept the atonement provided by our Messiah's sacrifice. We trust Him to be the Lamb of God who takes away our sins—John 1:29. Both covenants rest on the right of God to be our King, because He is Good. The King gets to make the rules. The rules are good because He is Good. We obey because we love Him.

This is not the same as replacement theory.

- The New Covenant did not replace Israel as God's chosen people. Rather, it extended God's blessing to all nations, so that He chooses all who choose Him. 1 Peter 2:9.
- He told Abraham He would bless all nations through him. "Abraham surely will become a great and mighty nation and in him all the nations of the earth will be blessed." Genesis 18:18.

A few moral universals, many diverse laws.

- The security we have before God is enhanced by understanding the two covenants. Instead of requirements of numerous detailed laws, and never quite knowing where you stand before God, the big matters of the heart are God's concern. Detailed laws can be worked out by people for their mutual benefit, and God is not "impossible to please." He asks us to practice a few really important things, and to make detailed human laws consistent with those good things. So there is freedom within good boundaries, under His Lordship. We can see His goodness and His care for us in that approach.

A few moral universals, many diverse laws.

- When people mess up, God has made a way to get right with Him again. He is the One who made the sacrifice, so that is possible.
- We are supposed to fear offending Him. This is not a lawless system, but the laws are good and right and doable. Sometimes they are demanding of us in terms of waiting for His good plan for our lives, but even in those times, His fellowship with us makes the wait worthwhile.
- If you have not signed on to His covenant, today is a good time to do so.