

210922-4 Deu 6, 5-25, If We Observe All This Law We Shall Live—CThurman

4 ¶ Hear, O Israel: The LORD our God is one LORD:

From this text and in the previous lesson we considered that God is one LORD. God, being translated from the Hebrew plural of majesty, אֱלֹהִים, Elohim, is the name that refers to a plurality of Persons. This is clearly shown by the text of Ge.1.26a.

Ge 1:26 And God said, Let us make man in our image, after our likeness ...

See the plurality of Persons in the following texts: Mt.3.16, 17; 17.5; Mk.1.9-11; 9.7; Lk.3.22; 9.35; 24.49; Jn.1.32, 33; 3.34; 14.16, 17, 26; 15.26; 16.15; Ac.2.33; Eph.1.3, 13; Col. 3.8; 1Th.1.5; 1Pe.1.2; 1Jn.5.7; Re.5.1, 6, 7.

*Mt.3.16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
17 And lo a voice from heaven, saying, This is my (The Heavenly Father) beloved Son, in whom I am well pleased.*

Ac 2:33 Therefore being (the Lord Jesus) by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Then we considered the name 'LORD', being translated from the tetragrammaton, יהוה (yohd-heh-vahv-heh), a name that cannot be uttered. This name cannot be properly pronounced because of the way that the Hebrew vowel-points are arranged. In the last lesson you might recall the matter of the כְּתִיב, k'-theve-יְקִרֵי, qere, it is written, but it is to be read. Well it is written YHWH, but it is to be read אֲדֹנָי, A-dō-ni, meaning, 'my Lord'. The vowels to the Tetragrammaton actually belong to the name Adoni. Again, the KJV Bible has transliterated the Tetragrammaton 'Jehovah,' which some prefer to say Yahweh or Yahveh. But LORD or Jehovah means 'The Ever-living One' or 'The Ever-Existing one.'

This is God. This is the God of the Bible.

Ex 8:10 ... there is none like unto the LORD our God.

We understand by the word of God that God is a Triunity of Persons. It is the second point of our confession of faith, the first being the existence of God.

2. The Trinity

In this divine and infinite Being there is the Father, the Word or Son, and the Holy Spirit. Each has the whole divine Essence, yet the Essence is undivided. The eternal Son of God was with the Father in the beginning and was, and is, truly God. The Word became flesh being born of the virgin who was overshadowed by the Holy Ghost. Thus the Word was made flesh and dwelt among us, all infinite without any beginning. Therefore, there is but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties.

1Co.1:3; Jn.1:1, 15:26, Ex.3:14; 1Co.8:6.

I refer you to the message Brother King brought from this article.

Brethren, the Bible tells us that there is none like unto the LORD our God. Every deviation from the Scriptures results in making God into something like the creature, whether it's Father-only, or Jesus-only, or the Holy Spirit only it always results in forming God into something familiar in the creation. The Three-in-One God is unlike anything in all of creation.

5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might (יְרָאָה).

A scribe came to our Lord Jesus and asked this question, to which our Lord gave a response.

Mk.12.28 ...Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 *And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.*

32 *And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:*

33 *And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.*

34 *And when Jesus saw that he answered discreetly,*

discreetly, Gr. adv. νουνεχῶς, νοῦς the mind, the understanding + ἔχω to possess.

he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

The LORD commanded Israel's absolute allegiance. The same is said in Exodus chapter 20.

Ex 20:3 Thou shalt have no other gods before me.

But in their present condition they could not so love the LORD. Consider the state of sin-fallen man. Their affections were vile (cf. Ro.1.26), their understanding darkened (cf. Eph.4.18), by nature they were the children of wrath even as others that were in disobedience (cf. Eph.2.3), and they were without strength (cf. Ro.5.6), YET THE COMMANDMENT STANDS, ***thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.*** This is much like the commandment of the LORD before all men to repent. (cf. Ac.17.30) The commandment stands though men cannot repent, though will not repent, desire no repentance.

6 And these words, which I command thee this day, shall be in thine heart:

The commandment was an external commandment. It did not work in the heart. That was not the purpose for the commandment. The purpose for the commandment was to reveal sin in them.

Ro.7.7 ¶ *What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust (ἐπιθυμία, acc. sing. noun), except the law had said, Thou shalt not covet (ἐπιθυμήσεις, verb, 2ps. fut. ind., lust).*

....

13 *Was then that (Law) which is good (v.12, holy, just, and good) made (become) death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.*

And sin the commandment did reveal in the heart of Israel.

7 And thou shalt teach them diligently unto thy children,
whet, sharpen repeatedly

and thou shalt teach them diligently, Piel pret. of the Hebrew verb **לָשַׁן**, tss. *to whet or sharpen [a sword or tongue], to have sharp [arrows], to be pricked [in the reins].*

and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand,

and thou shalt bind them, Qal pret. of the Hebrew verb, קָשַׁר, tss. to bind, to conspire, to work, to make.

a sign, אֹת, tss. a sign, a mark, a token.(v.22)

and they shall be as frontlets between thine eyes.

frontlets, טוֹטְפוֹת, a fem. pl. noun only three times in the OT and always tss. frontlets.

This is a good representation of what it means to teach men to *know* the LORD.

Jer 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Can we *teach* men to love the LORD, or to love one another? No. The academics of love and examples of love may be presented but the attribute of love itself cannot be imparted from one person to another.

It is natural for a man to love his wife; for parents to love their children; for siblings to love one another because God blessed humanity with this kind of love. Negatively stated, to be without this love is unnatural. (ἄστοργος, astorgos, ἄ + στοργή, storgē, a maternal, fraternal love [Ro.1.31; 2Ti.3.3, translated, *without natural affection*]). To love the LORD as commanded must be given. .

1Jn.4.10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

...

19 We love him, because he first loved us.

Love, which is a part of the fruit of the Spirit, is produced by the Spirit's working in us to love. This love for the LORD directs everything about our lives. If we loved the LORD we would instruct our children in His word. If we loved the Lord we in all places and at all times think of and talk of the words of the Lord.

2Jo 1:6 And this is love, that (ἵνα, hina) we walk after his commandments. This is the commandment, That (ἵνα, hina), as ye have heard from the beginning, ye should walk in it.

The purpose for love is to keep His commandments.

Jude 1:21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Now, no man can create this love for the Lord of Himself, but it can be *cultivated*. It is like loving one another. We can make ourselves love each other. But if we are Christ's we do love one another and that love can be cultivated so that it is *fervent*.

1Pe 4:8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

**9 And thou shalt write them upon the posts of thy house, and on thy gates.
10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,**

thou buildest, Qal pret. of the Hebrew verb בָּנִיתָ, tss. to build, to make, to build up, to repair, to set up.

11 And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;

12 Then beware (רָשַׁח) lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

Then, when they are satiated with all of the good things, there is the danger of forgetting that it was of the LORD's goodness that they had been so blessed. Then, when they are satiated, the corruption of the nature being what it is, they'll forget this was all from the LORD and begin to think that they got all of this through their own strength and ingenuity. There is here a warning for us too.

1Ti 6:17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

1Co 4:7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

It is the nature of man to think more highly of himself than he should. He is bent to rely on his own strength and abilities.

Jud 7:2 And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

shalt swear, an Hebrew Niphal (simple pass.) fut. of the verb שָׁבַע, tss. *to swear, to charge, to adjure.*

The fear of the LORD

There is a fear of the LORD that is right for the children of God. But there is a fear, a carnal fear, a fear of unbelief, that prevents some from doing what they know is right.

Lk.19.20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

Then there is the fear that works to deliver us from evil.

Pr 16:6 By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil.

2Co.7.1 ¶ Having therefore these promises,

6.16 ... **I will** dwell in them, and walk in them; and **I will** be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and **I will** receive you,

18 And **will** be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Swearing by the name of the LORD

Remember that the practice of swearing oaths at this time (like polygamy and divorce were regulated) was regulated by the law of Moses. But the Lord Jesus condemned the practice of swearing oaths (the act of divorce was reset and polygamy is not once mentioned in the NT) for His people under the new covenant.

Mt.5.33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

(refer to the study, 'The Lord Regulates Vowing,' Lev. 27, p.416)

14 Ye shall not go after other gods, of the gods of the people which are round about you;

go, Qal fut. of the Hebrew verb יָלַךְ, ya-lak, tss. *to go, to follow, to walk, to depart, to lead, to bring*; **v.6, and when thou walkest**

Ex 20:3 *Thou shalt have no other gods before me.*

15 (For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

jealous, קַנָּה, qan-nah, an adj. tss. *jealous*, 6 times; the verb קָנָה, qah-nah, tss. *to be jealous, to be zealous, to me envious*; the fem. noun קִנְיָה, qin-ah, is tss. *jealousy, zeal, and envy*.

and destroy thee, of the Hebrew Hiphil (causative act.) pret. verb שָׁמַד, tss. *to destroy, to perish, to be overthrown, to bring to nought*.

Of all of the nations the LORD chose Israel to be His witness in all the earth. He does care how they bear witness of Him. And He does care how we bear witness of His name.

Ez.20.5 ¶ And say unto them, Thus saith the Lord GOD; In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the LORD your God; (referring to the Law of Moses, Ex.20.)

6 In the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands:

7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the LORD your God.

8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 But I wrought (עָשָׂה, [g]a-sah, worked) for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

...

21 *Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.*

22 *Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.*

23 *I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;*

24 *Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols.*

...

41 *I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.*

42 *And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.*

43 *And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.*

44 *And ye shall know that I am the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.*

Piel fut.

16 Ye shall not tempt the LORD your God,
intensive

Piel pret.

as ye tempted him in Massah.

intensive The place of Temptation or Trial

ye shall ... tempt, Piel (intensive act.) fut., and *ye tempted*, Piel pret. of the Hebrew verb נִסָּה, nah-sah, tss. *to tempt, to try, to prove, to adventure, to assay*; the noun is מַסָּה, Massah.

First of all, remember that in all the places Israel came it was by the direction of the cloudy pillar in the day and the fiery pillar at night. (cf. Ex.13.21) No place to which they came was without the LORD's direction. Israel came to Mas'-sah at the direction of the LORD. The trouble Israel suffered was not with the LORD's direction but with the people's hearts.

Massah, מַסָּה, a fem. noun tss. *Massah, temptation, trial*. (cf. Ex.17.7; Deu.4.34; 6.16; 7.19; 9.22; 29.3; 33.8; Job 9.23; Ps.95.8) So Massah means 'the place of temptation.'

Concerning Massah, first, it appears this was a place Israel came to prior to the giving of the Law. (cf. Ex.17.1-7) That Israel arrived here before receiving the Law suggests to me that they were not charged for sin and judged. As I understand it, before the giving of the law sin was not charged to anyone without first the LORD laying down a prohibition to be transgressed. (cf. Ge.4.7; 20.3) This is how I understand that the LORD treated the antediluvian society. (Ge.6.13, the world-wide flood judgment; 18.20, 21, Sodom & Gomorrah)

Ro.5.13 (For until the law sin was in the world: but sin is not imputed when there is no law.

Second, Massah is also called Meribah, 'The Place of Contention or Strife.' (cf. again to Ex.17.7) So, of Meribah, this place Israel arrived to after Taberah. (cf. Deu.9.22) Taberah means 'The Place of Burnings,' which is called Kadesh-Meribah.

De 9:22 And at Taberah, and at Massah, and at Kibrothhattaavah, ye provoked the LORD to wrath.

It was here at Kedesh-Meribah (cf. Nu.20.13) that Moses and Aaron committed a grievous sin against the LORD which resulted in their being rejected from leading Israel into the land of Canaan. Afterward, in Nu.21.5, Israel murmured against the LORD saying that they *loathed this light bread*. For this the LORD judged the people by sending fiery serpents to bite the people. (cf. 1Co.10.9)

And third, it might be that Massah refers to the entire 40-year sojourn of Israel.

Ps 95:8 Harden not your heart, as in the provocation, and as in the day of temptation (Massah) in the wilderness ...

Heb 3:8 Harden not your hearts, as in the provocation, in the day of temptation (which according to the above text is with reference to Massah) in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

Most certainly in all of these instances Israel tempted the LORD. For Israel to tempt the LORD means that they acted presumptuously, willfully committed sin to provoke Him to move against them with anger.

17 ¶ Ye shall diligently (שָׁמַרְתֶּם) keep (שָׁמַרְתֶּם) the commandments of the LORD your God,

commandments, מִצְוֹת, an Hebrew fem. noun tss. a commandment, a precept.

and his testimonies, and his statutes, which he hath commanded thee.
historical accounts

testimonies, Hebrew fem. noun עֵדוּת, a witness, testimony. (vss.17, 20)

18 And thou shalt do that which is right and good in the sight of the LORD:

right, an Hebrew adj. יָשָׁר, tss. right, righteous, upright, meet, straight, convenient, equity.

that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,

19 To cast out all thine enemies from before thee, as the LORD hath spoken.

to cast out, an Hebrew Qal infin. verb of הִדְרִיחַ, tss. to thrust, to drive, to cast out, to expel.

20 And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

mighty, קָזַח, an Hebrew adj. tss. mighty, strong, loud, sore; the verb קָזַח, is tss. to be sore, to prevail, to wax strong, to be courageous, to to be strong, to be of good courage, to harden, to aid, to repair, to strengthen, to encourage, to fortify, etc.

22 And the LORD shewed signs (אֹתוֹת, v.8) and wonders,

wonders, Hebrew masc. noun מֵלָאכָה, tss. a wonder, miracle, sign.

great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

Before our eyes – meaning before the eyes of the nation, the eyes of our predecessors.

23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day.

that he might preserve us alive, an Hebrew Piel (intensive act.) infin. of the verb **חַיָּה**, tss. *to live, to save, to quicken, to preserve, to revive, to restore.*

that – the purpose for doing and fearing: that he might preserve us alive ...

that he might preserve us alive – *alive* is an adjective. So, that he might preserve us as a *living people* ... **as it** (our being alive) **is at this day**. In other words, that we might live and not die.

25 And it shall be our righteousness, if we observe (חַשְׁבָה) to
(their being preserved alive)

do all these commandments before the LORD our God, as he hath commanded us.

Or, it could be said like this, 'If they keep the whole law before the LORD their God then their being preserved alive shall be evidence of their righteousness.' But what do we know about them? We know that they all died: every single one of them. Therefore we know that they all had broken the Law of God because they died. That they died means that they were were all sinners. There was no possible way that the children of Israel (or any man descended from Adam) could do all of these commandments, or keep the whole law and live.

*Ro 3:10 As it is written, There is none righteous, no, not one:
11 There is none that understandeth, there is none that seeketh after God.*

Ge 6:12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

And it (our being preserved alive) **shall be our righteousness**, that is, being preserved alive is the evidence of our righteousness, BUT conditioned on keeping all the commandments of the LORD. So, the law says, 'do this and live.'

*Ro 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.
(Meaning, The obedient man shall live by them.)*

To break a single commandment was to break the whole law.

Jas 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

One violation is sin against God. Sin is treachery against God. It is an act of treason to God. It is a violation of allegiance to God. Remember, Deu.6.5, *And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.* Listen, you and I that know the LORD, even we fail in this, so what is the difference between us and them (the general populace of the nation of Israel)? Christ stands for us, and we have by Him the will and the power to do the will of God, though imperfectly. (cf. Phl.2.13) Apart from faith in Jesus Christ man is impotent to the things of God.

Thank God that He sent His only begotten Son into the world to save them that believe. He was not descended from Adam and just another man fallen in sin. No, Jesus Christ of God, The Son of God in human flesh. (cf. Lk. 3.23; Mt.1.23; Jn.6.46) In Him was life, everlasting life. (cf. Jn.1.4) The Son of God by condescension took to Himself a human body as it was written in the Scriptures. (cf. Lk.1.35; Phl.2.6-8; He.10.5, 6; 1Jn.1.1) By so doing Christ could fulfill all righteousness, that is 'bring it to the full in a human body, NOT FOR HIMSELF, but for us. (cf. Mt.3.15) Jesus Christ is the righteousness of God for His people.

Jer 23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Jer 33:16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness.

Jer 51:10 The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

*1Co 1:30 But of (ἐκ) him (out of what God has done) are ye in Christ Jesus, who of (ἀπό, as originating source) God is made unto us wisdom, and righteousness, and sanctification, and redemption:
31 That, according as it is written, He that glorieth (joy, boast), let him glory in the Lord.*

And when He finished His righteous work He gave Himself up to bear the punishment of God for sin in our place. (cf. Is.53.5)

Isa 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

The Just One suffered for the unjust ones. (cf. 1Pe.3.18)

1Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Then after three days in the tomb He revived from the dead and presented Himself before the Heavenly Father and obtained eternal redemption for all of the elect. (cf. He.9.12)

He.9.12 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.

God then imputed the righteousness of Christ to all of them for whom He died.

Ro.5.8 But God commendeth (συνιστάω, stood with) his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

These shall never die but SHALL ALL COME TO LIFE.

2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

If anyone will have everlasting life it will not be because of his own righteousness. It will be because God has declared him righteous on account of what He did for him through Jesus Christ.

Ro.3.25 Whom (Jesus Christ) God hath set forth to be a propitiation
1. through faith in his blood, 2. to declare his righteousness for the remission of sins that are past, through the forbearance of God;
26 3. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

- God hath set forth Jesus Christ through faith in His blood.
- God hath set forth Jesus Christ to declare his righteousness for the remission of sins that are past, through the forbearance of God.

- God hath set forth Jesus Christ to declare his righteousness to be just and the justifier of him which believeth in Jesus.

Brethren the fact that we have everlasting life is proof that we have a perfect, righteous standing before God. The gift of righteousness results in the gift of life.

Ro 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

Ro 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

No man will ever have life that hasn't the imputed righteousness of Jesus Christ. That we have life says that we are righteous before God. This was the text that ended Deu. 6:

Deu.6.24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day.

25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

Remember, that the children of Israel could not keep this law was not a fault which was with the law of God, but rather a fault that was in them.

He.8.8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of

Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people ...

One day, as was in our case, if we know the LORD, one day the LORD shall bring Israel to repentance and faith in Christ; the whole nation shall be saved. But even until now, as it concerns Jesus Christ, Israel is yet a been a disobedient and gainsaying people. (cf. Ro.10.21)