



Unit 4: Disciple of Christ

Live life as a disciple of Christ and intentionally make disciples for the glory of God.

Lesson 6 New Covenant

Day One ***Mercy Seat***

When we study the major covenants in the Bible, we gain a deeper understanding of God's character, His purposes for humanity, and His plan for the world. These covenants are not isolated promises—they are woven together, showing a consistent and unfolding story throughout Scripture.

So far, we have studied six of God's major covenants: Edenic, Adamic, Noahic, Abrahamic, Mosaic (Law Covenant and the Sinaitic Covenant), and Davidic. We now reach the seventh and greatest of God's covenants—the New Covenant.

Recall the Mosaic Covenant was made between God and the people of Israel at Mount Sinai, with Moses acting as the mediator (go-between). This fifth covenant was conditional: *if* the Israelites obeyed God's commandments and lived set apart from the world, He would be their God, protecting and blessing them. But Israel struggled to keep it.

Next, the Davidic Covenant pointed to God's greater promise. Although David was not perfect, he sought to follow God and understand His ways. God chose David to continue His promise to His people. From David's line would come a Son who would reign on an everlasting throne. That Son is Jesus Christ, who fulfills both the Old Covenant and establishes the New Covenant.

Seventh Covenant: New Covenant

Israel broke their covenant with God again and again. As a result, God allowed them to be conquered and exiled. Yet a faithful remnant (a small part of the whole) would cry out, and God would respond with mercy. Even then, God revealed through Isaiah a coming covenant that would reach beyond Israel.

Read Isaiah 42:6–7 and answer question 1–3:

“I, the LORD, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles, ⁷ to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.” Isaiah 42:6–7

1. In the New Testament, who opened blind eyes, freed captives from prison, and brought light to the world (v. 7; see Luke 4:19–21)?

2. Who has the Lord made to be a covenant for the people and a light for the Gentiles (v. 6)?

3. In addition to the people of Israel, who else is included in the Lord's covenant (v. 6)?

God gave the prophet Isaiah—and Israel—a 700-year advance notice of the New Covenant. He would send His light into the world through the coming Messiah, who would not just bring the covenant but *be* the covenant. Since Israel had failed to keep their end of past covenants, God would solve the problem by sending His righteous Son to fulfill what the people could not.

About 100 years after Isaiah, God confirmed this promise again through the prophet Jeremiah. Even though Israel would face judgment for breaking the covenant, God assured them of His lasting love and mercy. He promised they would be rebuilt and rejoice again in Him.

Read Jeremiah 31:3 and answer questions 4–5:

The LORD appeared to us in the past, saying: "I have loved you with an everlasting love; I have drawn you with unfailing kindness." Jeremiah 31:3

4. How has God loved Israel?

5. How has God loved you ?

Read Jeremiah 31:31, 33 and 2 Corinthians 3:3. Answer question 6–8:

"The days are coming," declares the LORD, "when I will make a new covenant with the people of Israel and with the people of Judah." Jeremiah 31:31

"This is the covenant I will make with the people of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people." Jeremiah 31:33 (cf. Hebrews 10:16)

You show that you are a letter from Christ, the result of our ministry, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.
2 Corinthians 3:3

6. What days were coming according to the Lord, and are now here (v. 31:31)?

7. What will this new covenant do for the people (v. 31:33)?

8. Why did the apostle Paul state that believers were a letter from Christ (v. 3:3)?

Accountability: Be prepared to share your answers #1–8 with your discipleship team.

God meets the needs of Israel—and the world—with loving-kindness. He is a giving God—He gives Himself. His character is shown in His *unfailing love* and *mercy*. He pours this love into us, works through us, and gives it even when we do not deserve it.

9. Read Psalm 119:76. What is the psalmist asking of God according to His promise?

May your unfailing love be my comfort, according to your promise to your servant.

Psalm 119:76

Definition: *Hesed* (חֶסֶד) is a Hebrew word used nearly 250 times in the Old Testament to describe God’s unfailing and steadfast love. In Psalm 119:76 above, it is translated as *unfailing love*. The word reflects God’s loving-kindness, especially in how He stoops down to meet the needs of His people.

Hesed is translated in a variety of ways in English Bibles, such as unfailing love, mercy, kindness, goodness, faithfulness, and love—but no single word fully captures its meaning. It speaks of a God who gives of Himself—His time, resources, and majesty—for the benefit of His creatures, even when they do not deserve it. God shows *hesed* as the One who makes and keeps covenants to bless and help those far below His glory and greatness.

Regarding loving-kindness, God had redeemed us from spiritual enemies and eternal troubles. So we can trust in His *hesed*—rejoice in it and place our hope in it. God has preserved our lives from death and has brought our spirits to life. He has kept His covenants with Adam, Noah, Abraham, Moses, Jacob, David, and the people of Israel. Within these covenant relationships, God has always upheld His side—unfailing in His loving care for His covenant partners.

Though God desires our faithful response, it would take the God-man, Jesus Christ, to fully uphold the human side. In Him, covenant faithfulness is perfectly fulfilled on our behalf.

God gives of Himself because that is His nature. His mercy and love do not diminish His holiness or justice. God is loving, merciful, forgiving, holy, righteous, and just all at the same time. All His attributes work together in perfect unity. Nowhere is this more evident than in the atonement cover—or mercy seat—of the Mosaic Covenant.

Definitions: *Atonement* refers to making amends for wrongdoing or sin, and the Hebrew word *kaphar* (כָּפַר) conveys this through meanings such as to cover over, pacify, or to reconcile.

Similarly, the Hebrew word *kapporeth* (כַּפֹּרֶת), which also means “to cover over sin,” is translated variously as *atonement cover*, *mercy seat*, cover of ark, or as propitiatory, meaning that which appeases or pacifies. The NIV translation in our Bible lessons uses *atonement cover*, but because *mercy seat* captures both the function and heart of God’s mercy so clearly, we will use the two terms interchangeably.

The mercy seat was the solid gold covering placed on top of the ark of the covenant. Measuring 45 inches by 27 inches, it matched the dimensions of the ark exactly. Attached to this single piece of gold were two cherubim with outstretched wings touching at the center. The mercy seat symbolized the throne of God—His presence and His rule over Israel.

Definition: *Mercy* is showing kindness to those in need, even when they do not deserve it. A *merciful* person responds to the distress of others with compassion and active help.

Recall from Lesson 4: First Covenants, that in the ancient Near East, making a covenant was referred to as *cutting a covenant*. This was a literal act: an animal was slaughtered and cut into pieces, and the parties making the covenant would walk between the pieces (Genesis 15:9–21). By doing so, they agreed that if they broke their covenant, they accepted the same fate as the dead animal.

When God confirmed the Mosaic Covenant, bulls were sacrificed on the altar (Exodus 24:4–8). Moses sprinkled half of the blood on the altar and the other half on the people. He then said, “*This is the blood of the covenant that the LORD has made with you in accordance with all these words*” (Exodus 24:8).

The Lord gave Moses specific instructions for the high priest regarding the atonement cover (mercy seat), which represented God’s throne on earth and was to be treated with utmost reverence. The ark and its cover were placed in a sacred space—the Most Holy Place.

Read Leviticus 16:2–3 and answer question 10–14:

The LORD said to Moses: “Tell your brother Aaron that he is not to come whenever he chooses into the Most Holy Place behind the curtain in front of the atonement cover on the ark, or else he will die. For I will appear in the cloud over the atonement cover.”³ This is how Aaron is to enter the Most Holy Place: He must first bring a young bull for a sin offering and a ram for a burnt offering.” Leviticus 16:2–3

10. Could Aaron, the high priest, enter the Most Holy Place behind the curtain in front of the atonement cover (mercy seat) whenever he chose to (v. 2)? Yes | No (Underline One)

11. What would happen to Aaron, the high priest, if he entered the Most Holy Place behind the curtain, and appeared in front of the atonement cover (mercy seat) whenever he chose to (v. 2)?

12. What reason does God give Moses for why Aaron would die if he presumed to enter the Most Holy Place at will (v. 2c)?

13. Why would Aaron, the high priest, die if he entered God's presence whenever chose to (See also Exodus 33:20)?

14. How was Aaron, the high priest, supposed to enter the sanctuary (v. 3; Exodus 30:10)?

Read Leviticus 16:13–16 and answer question 15–17:

“He is to put the incense on the fire before the LORD, and the smoke of the incense will conceal the atonement cover above the tablets of the covenant law, so that he will not die. ¹⁴ He is to take some of the bull's blood and with his finger sprinkle it on the front of the atonement cover; then he shall sprinkle some of it with his finger seven times before the atonement cover. ¹⁵ He shall then slaughter the goat for the sin offering for the people and take its blood behind the curtain and do with it as he did with the bull's blood: He shall sprinkle it on the atonement cover and in front of it. ¹⁶ In this way he will make atonement for the Most Holy Place because of the uncleanness and rebellion of the Israelites, whatever their sins have been. He is to do the same for the tent of meeting, which is among them in the midst of their uncleanness.”

Leviticus 16:13–16

15. Why did Aaron put incense on the fire before the Lord to conceal the atonement cover (v. 13)?

16. What was sprinkled on the atonement cover (mercy seat) (vv. 14–15)?

17. What happened at the atonement cover, and why was it necessary for the people's relationship with God? (vv. 15–16).

Accountability: Be prepared to share your answers #10–17 with your discipleship team.

God's holy presence resided above the atonement cover. In love, He revealed to His people that rebellion and sin separate us from Him—and that entering His presence in that condition would result in death. However, because God is merciful and did not desire to bring judgment upon the Israelites, He gave them the sacrificial system through the Mosaic Covenant. This covenant pointed forward to His perfect New Covenant, fulfilled in and through His perfect Son, Jesus Christ.

—End Day One—

Day Two

Christ is the High Priest

In the Old Testament, the priest helped the people of Israel draw near to God. Because their sin separated them from a holy God, they needed a mediator—someone to go between them and God to plead their case before Him.

The single most important day in Israel's worship calendar was the Day of Atonement. On this day, God provided a way for the Israelites to restore fellowship with Him, which had been broken by their sins. This holy day, known as *Yom Kippur* (meaning Day of Atonement or Covering), is still observed by Jews today. Since the temple no longer exists and sacrifices are no longer offered, practicing Jews now observe the day through fasting and self-examination.

Before the temple was destroyed in 70 AD, much took place on the annual Day of Atonement, and these acts pointed to Christ. For example, the high priest removed his elaborate robes, washed in water, and put on a simple white linen tunic. This act reminds us that Jesus set aside the glory of heaven and took on human flesh in order to serve and give His life for many.

The high priest first sacrificed a bull for his own sins and those of the priests, sprinkling its blood on and in front of the atonement cover. He cast lots for two goats—one to be sacrificed and the other to serve as the scapegoat. After sacrificing the first goat, he again entered the Most Holy Place and sprinkled its blood in the same way to atone for the people's sins.

The priest then laid his hands on the scapegoat's head, symbolizing the transfer of Israel's sins. The scapegoat was led into the wilderness and released, representing the removal of Israel's sin. Finally, the high priest sacrificed a ram for himself and another for the people as burnt offerings, and all the sacrificial animals were taken outside the camp and burned.

Jesus fulfilled the Levitical priesthood portion of the Mosaic Covenant and is our High Priest forever. Although He fulfilled the covenant perfectly, Jesus differed in some aspects from the Levitical priesthood. For example, Christ was born from the ancestral line of the tribe of Judah, not the priestly line of Levi (Hebrews 7:14). Also, Christ is pure and sinless, so there was no need for Him to cleanse Himself with water or offer a sacrificial animal.

Jesus is not only our High Priest but also the atoning sacrifice for our sins. His death, and all it means for humanity, was symbolized not by one offering but by two. The two goats represented what Christ accomplished through a single sacrifice. The first goat paid the price for sin by its death, while the scapegoat represented guilt being removed and forgotten. As Psalm 103:12 says, *As far as the east is from the west, so far has he removed our transgressions from us.*

We will address Jesus as the perfect sacrifice on Day Three, but for now we are focusing on Jesus as our permanent High Priest. He is our mediator, advocate, intercessor—the one who goes between us and God to plead our case and help us draw near to Him.

Read Hebrews 7:15–19 and answer questions 18–20:

And what we have said is even more clear if another priest like Melchizedek appears, ¹⁶ one who has become a priest not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life. ¹⁷ For it is declared: “You are a priest forever, in the order of Melchizedek.” ¹⁸ The former regulation is set aside because it was weak and useless ¹⁹ (for the law made nothing perfect), and a better hope is introduced, by which we draw near to God. Hebrews 7:15–19 (See Genesis 14:18–20 regarding Melchizedek.)

Definition: An *Indestructible Life* is one that cannot be destroyed or ended—it is endless, everlasting.

18. Who was the priest like Melchizedek, not appointed by ancestry but by the power of an indestructible life (v. 16)?

19. What was set aside because it made nothing perfect (vv. 18–19)?

20. Who makes it possible for us to be in perfect relationship with God (See Hebrews 10:14)?

Read Hebrews 7:24–28 and answer questions 21–23:

... but because Jesus lives forever, he has a permanent priesthood. ²⁵ Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them. ²⁶ Such a high priest truly meets our need—one who is holy, blameless, pure, set apart from sinners, exalted above the heavens ²⁷ Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself. ²⁸ For the law appoints as high priests men in all their weakness; but the oath, which came after the law, appointed the Son, who has been made perfect forever. Hebrews 7:24–28

Definitions: To *intercede* is to intervene, plead, or petition on behalf of another with a view of reconciliation. To *intervene* is to come between parties to prevent or alter a result or course of events. Specifically, in the context of Hebrews 7:25, *interceding* is directing a petition toward God for someone.

21. Who lives forever, has a permanent priesthood, and is able to save completely those who come to God through Him (vv. 24–25)?

22. What does Jesus save people from (Romans 5:9; Revelation 21:8)?

23. How many times did Jesus sacrifice Himself for the sins of the people (v. 27)?

Jesus is our permanent High Priest who lives to intercede for us—that is, He comes between believers and God on our behalf. This is part of His ongoing role as High Priest. The following list of five ways Jesus intercedes for us is not meant to be exhaustive. For example, in John 17, He prayed to God the Father for His disciples and for future believers, asking for many things—including the disciples’ joy, which is not listed below. These, and other prayers, show how Jesus continues to intercede for us now in heaven.

Five Ways Christ, our High Priest, Intercedes for Believers

1. He intercedes for our sins to be forgiven (1 John 2:1).
2. He intercedes that we may know God’s will (Exodus 28:30; Romans 8:27).
3. He intercedes that our praises may be acceptable to God (Hebrews 13:15).
4. He intercedes that we may be holy priests, offering spiritual sacrifices (1 Peter 2:5).
5. He intercedes for our protection and unity (John 17:11).

Action Step

24. Prayerfully review the five ways Christ intercedes for believers listed above. This week, choose one way to actively cooperate with His intercession and share how God leads you.

In Lesson 5, *Davidic Covenant*, we learned that the Israelites did not remain faithful to God or to His holy covenants. The Lord required their trust, loyalty, and obedience—but they failed. Their failure was not merely accidental sin or sin followed by repentance. Rather, they were defiant. Their rebellion was open and willful.

25. Read Numbers 15:30–31. What happened to anyone who sinned defiantly, despised the Lord’s Word, and broke His commands?

“‘But anyone who sins defiantly, whether native-born or foreigner, blasphemes the LORD and must be cut off from the people of Israel. ³¹ Because they have despised the LORD’s word and broken his commands, they must surely be cut off; their guilt remains on them.’”

Numbers 15:30–31 (To be “cut off” means to be excluded or removed from the community through God’s judgment—either by banishment or execution.)

26. Read Hebrews 10:26–29. What happens to anyone today who sins defiantly, despises the Lord’s Word, and breaks His commands?

If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, ²⁷ but only a fearful expectation of judgment and of raging fire that will consume the enemies of God. ²⁸ Anyone who rejected the law of Moses died without mercy on the

testimony of two or three witnesses. ²⁹ How much more severely do you think someone deserves to be punished who has trampled the Son of God underfoot, who has treated as an unholy thing the blood of the covenant that sanctified them, and who has insulted the Spirit of grace?

Hebrews 10:26–29

The Israelites also had specific responsibilities on the Day of Atonement. They were not to do any work, humble themselves, and be sorrowful for their sins. Humbling oneself typically meant fasting (Isaiah 58:3). Believers today have similar responsibilities. We are called to confess our sins regularly and to have godly sorrow for all wrongdoing (1 John 1:7; 2 Corinthians 7:10). Jesus taught about fasting and expected His followers to humble themselves (Matthew 6:16), but He did not prescribe a particular day or specify how often it should be done.

The high priest and the people worked together for the outcome of forgiveness and restoration to God. The priest performed the sacrifice, and the people humbled themselves with repentance. Under the New Covenant, Jesus fulfilled every role: He is our High Priest, the perfect sacrifice, the one who stood in our place with full obedience—and He remains our mediator before God. He did what the people could never fully do. Yet each of us must still respond in faith—repenting, believing, and receiving the salvation He secured on our behalf.

A sacrifice is required because the penalty of sin is death (Romans 6:23), and without the shedding of blood, there is no forgiveness. God made this provision for humanity and confirmed it in the Mosaic Covenant: *For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar . . .* Leviticus 17:11

Read Hebrews 9:11-14 and answer questions 27–28:

But when Christ came as high priest of the good things that are now already here, he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation. ¹² He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, thus obtaining eternal redemption. ¹³ The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. ¹⁴ How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!

Hebrews 9:11-14

27. What tabernacle or sanctuary did Christ enter as high priest (v. 11)?

28. What sacrifice did Christ our high priest offer (vv. 12, 14)?

Accountability: Be prepared to share your answers #18–28 with your discipleship team.

—End Day Two—

Day Three

Christ is the Atoning Sacrifice

At the Last Supper, Jesus told His disciples that His blood would be shed in fulfillment of the New Covenant foretold by the prophet Jeremiah. Under this covenant, God would place His law within His people—writing it on their minds and hearts. Through faith in the Messiah, they would enter into a personal relationship with God, becoming His people as He became their God.

Christ's atoning death on the cross is the basis of the New Covenant—or New Testament. As the sinless God-man, Jesus perfectly fulfilled the requirements of the Old Covenant.. Then He offered Himself as the final sacrifice for humanity's sin, paying the penalty of death so that we might receive forgiveness and new life.

Read Matthew 26:28 and Luke 22:20. Answer questions 29–31:

This is my blood of the covenant, which is poured out for many for the forgiveness of sins.
Matthew 26:28

In the same way, after the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you. Luke 22:20

29. Why and how did Jesus pour out His blood for humanity (v. 28; Ephesian 1:7; 1 Peter 3:18)?

30. What does Jesus mean when He says, "*This cup is the new covenant in my blood*" (v. 20)?

31. What is *your* part in the New Covenant relationship with God (John 3:16, 14:15, 21)?

Accountability: Be prepared to share your answers #29–31 with your discipleship team.

Read Hebrews 10:4–12 and answer questions 33–37:

It is impossible for the blood of bulls and goats to take away sins. ⁵ Therefore, when Christ came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me; ⁶ with burnt offerings and sin offerings you were not pleased. ⁷ Then I said, 'Here I am—it is written about me in the scroll—I have come to do your will, my God.' " ⁸ First he said, "Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them"—though they were offered in accordance with the law. ⁹ Then he said, "Here I am, I have come to do your will." He sets aside the first to establish the second. ¹⁰ And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all. ¹¹ Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. ¹² But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God . . . Hebrews 10:4–12

33. What is most important to *you* in these verses?

34. Jesus said, “*Here I am, I have come to do your will*” (v. 9). With a clear conscience and sincere heart, can you say this to God the Father? Yes | No

35. Explain your response to #34. What does doing God’s will look like in your life right now?

36. What has the love of the Triune God accomplished for you (v. 10)?

37. What is the significance of Jesus, our High Priest, sitting down at the right hand of God (vv. 11–12)?

Accountability: Be prepared to share your answers #29–37 with your discipleship team.

Jesus was, is, and always will be perfect. He lived in complete obedience, always seeking the will and purpose of God the Father. In doing so, He modeled true submission for us. Jesus did not die so we could go our own way—He died so that we could walk in God’s way.

The Mosaic Covenant—often referred to as the Old Covenant—has been set aside because Jesus fulfilled its requirements and established a New Covenant through His sacrifice. While God made several covenants in the Old Testament, all of them were initiated and sealed in His love. But the New Covenant is the ultimate expression—the pinnacle—of that love. As Scripture declares, “*For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life*” (John 3:16).

Under the Old Covenant, the high priest had to stand and perform his duties repeatedly. His standing symbolized unfinished work—ongoing sacrifices for sin that could never fully cleanse the people. Because sin continued, so did the sacrifices. But when Jesus completed His work of salvation, He sat down at the right hand of the Father. Just as God rested after finishing His work of creation, Jesus rested after completing His redemptive mission—signifying that His sacrifice was final and complete.

God’s faithfulness is revealed in the New Covenant through the fulfillment of His earlier covenants. Jesus, the Messiah, perfectly fulfills all of God’s promises, though some await final fulfillment. Christ will return to establish His kingdom, the dead will rise, Israel will turn to Him, and Satan will be cast into the lake of fire. Yet our focus is not on future events, but on the covenant-keeping God we serve today. Knowing Him, loving Him, and living in obedience to Him is our calling now.

Though we take sin seriously, we also rejoice in God’s abundant mercy that provides a way back to Him. Through the New Covenant, when we confess with sincere repentance, we are restored—because Jesus’ sacrifice has opened direct access to God.

38. Read Matthew 27:50–51. What did the torn curtain that separated the Most Holy Place symbolize at Jesus’ death on the cross? (See also Hebrews 10:19–22.)

And when Jesus had cried out again in a loud voice, he gave up his spirit. ⁵¹ At that moment the curtain of the temple was torn in two from top to bottom. Matthew 27:50–51

As we reflect on Christ’s sacrifice, one final question brings deeper understanding: **Since goats were sacrificed on the Day of Atonement, why is Jesus called the “Lamb of God?”**

“The sacrifice of lambs played a very important role in the Jewish religious life and sacrificial system. When John the Baptist referred to Jesus as the ‘Lamb of God who takes away the sin of the world’ (John 1:29), the Jews who heard him might have immediately thought of any one of several important sacrifices. With the time of the Passover feast being very near, the first thought might be the sacrifice of the Passover lamb. The Passover feast was one of the main Jewish holidays and a celebration in remembrance of God’s deliverance of the Israelites from bondage in Egypt. In fact, the slaying of the Passover lamb and the applying of the blood to doorposts of the houses (Exodus 12:11-13) is a beautiful picture of Christ’s atoning work on the cross. Those for whom He died are covered by His blood, protecting us from the angel of (spiritual) death.

“Another important sacrifice involving lambs was the daily sacrifice at the temple in Jerusalem. Every morning and evening, a lamb was sacrificed in the temple for the sins of the people (Exodus 29:38-42). These daily sacrifices, like all others, were simply to point people towards the perfect sacrifice of Christ on the cross. In fact, the time of Jesus’ death on the cross corresponds to the time the evening sacrifice was being made in the temple. The Jews at that time would have also been familiar with the Old Testament prophets Jeremiah and Isaiah, who foretold the coming of One who would be brought ‘like a lamb led to the slaughter’ (Jeremiah 11:19; Isaiah 53:7) and whose sufferings and sacrifice would provide redemption for Israel. Of course, that person was none other than Jesus Christ, ‘the Lamb of God.’”¹

Action Step

39. Read the book of Hebrews in one sitting. Mark the passages about the New Covenant and meditate on those you highlighted or underlined. Share one or two insights you learned or ways God spoke to you through the text.

Accountability: Be prepared to share your answers #38–39 with your discipleship team.

Jesus is our King, High Priest, Atoning Sacrifice, and Son of God. Through the covenants God the Father has progressively revealed Himself to humanity. With the culmination of the New Covenant our Triune God will dwell with His people and they will see Him face to face.

—End Day Three—

¹ <https://www.gotquestions.org/Jesus-Lamb-of-God.html> (accessed 12/23/2022).

Day Four

Terms and Promises

The atonement cover, also known as the mercy seat, is a powerful symbol of God's favor toward those in need—even though we do not deserve it. Humanity stands in need of forgiveness for our sin and rebellion against God. We need to be restored to a right relationship with Him. The mercy seat points to what God did for Israel in the past and ultimately to what Jesus has done for all people through the New Covenant. Under this new promise, Jesus Himself became the once-for-all sacrifice—offered on the new mercy seat: the cross.

Read Ephesians 2:4–5 and answer questions 40–41:

But because of his great love for us, God, who is rich in mercy, ⁵ made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved. Ephesians 2:4–5

40. Who has great love for us and is rich in mercy (v. 4)?

41. How did God reveal His great love and richness in mercy to us (v. 5)?

God's mercy seat is not just a shadow of the past; it is active and living—now found in Christ. God does not offer shallow promises or distant sympathy. Instead, He steps into our lives with power and compassion. The Son of God Himself left heaven and became man, shedding His blood for our sin and rebellion. All of God's covenants—including the New Covenant—are covenants of *hesed* (חֶסֶד)—unfailing and steadfast love.

In Lesson 5, we learned about David and the Davidic covenant. David was a man of faith who consistently called on God and trusted in His unfailing love and favor. The word translated *unfailing love* in the verse below is *hesed*—the same word we studied on Day One.

42. Read, meditate, and ask God to speak to you through Psalm 109:26. What did God say to you?

Help me, LORD my God; save me according to your unfailing love. Psalm 109:26

Read Psalm 25:14 and answer questions 43–44:

The LORD confides in those who fear him; he makes his covenant known to them.

Psalm 25:14 (“Make His covenant known” means God reveals His promises and the terms of His relationship with His people.)

43. Who does the Lord confide in, and who does He make His covenant known to?

44. What has the Lord made known to you about the New Covenant?

As we continue, we will look specifically at the terms and promises of the New Covenant as they apply to individual believers. While the New Covenant also includes aspects related to Israel and the end times, those will not be the focus of this lesson. If you are interested in exploring those areas further, consider doing a personal study, and ask God to guide you to the resources and understanding you need.

New Covenant Terms and Promises

The specific terms of the New Covenant—and the promises God gives to those who enter into it—are listed on the last three pages of this lesson (pages 22–24). You may want to keep those pages handy for reference and encouragement.

Take time to look up some of the Scripture references. Reflect on what God desires from you and the incredible promises He offers in return. Keep in mind: the promises listed are not exhaustive, but they represent the richness of what God has made available through Christ.

Definitions:

- *Terms* (noun): The provisions or requirements that define the nature and scope of an agreement. These are the conditions that shape and govern a relationship.
- *Promises* (noun): Assurances that certain things will or will not take place. A promise is a pledge, vow, or guarantee—something God never fails to keep
- *Appropriate* (verb, in this context): To take something as your own—to claim and apply it personally. It also means to set aside or dedicate something for a specific purpose or use.

The New Covenant is appropriated by faith in God and His Word. Although Christ died for all humanity, the promises of the New Covenant must be accepted personally—by faith—and lived out daily. Take hold of Christ and His promises as your own—and live out the life God’s called you to.

Now that Jesus has appeared on earth, trusting in God means following Christ and aligning our lives with His. Every term under the New Covenant is rooted in faith. Even when we feel weak or unable to do what God asks, He promises to supply the grace—that is, the divine enablement we need to walk in obedience. Our part in this agreement is to believe, trust, and obey. God wants us to put our confidence and faith in Him and His Son.

45. Read Luke 11:9 and Romans 1:17. Since God’s terms are all based on your faith, what will you do if you feel your faith is lacking, small, weak, or faltering at times?

“So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.” Luke 11:9

For in the gospel the righteousness of God is revealed—a righteousness that is by faith from first to last, just as it is written: “The righteous will live by faith.” Romans 1:17

Faith is no different from any other need we may have. If we—or someone we love—lack faith, we should go to God, who promises to meet all our needs in Christ Jesus (Mark 9:24; Ephesians 3:16–19; Philippians 4:19). If we need faith, God will provide it. But we must ask with the right motives—wanting to believe, follow, and honor God.

God is faithful. He will help us trust Him and believe His Word. The Holy Spirit helps us pray for faith and understand the Scriptures. In fact, reading or hearing God’s Word is one of the key ways our faith grows (Isaiah 55:10–11; Acts 20:32; Romans 10:17).

God gives and builds faith through His Word. So, whether our faith is lacking, small, weak, or faltering—*pray to God for help and read the Bible*. When the apostles asked Jesus to increase their faith, He told them that they only needed faith as small as a mustard seed, and nothing would be impossible for them (Luke 17:5–6). We do not have to wait for “big” faith—because even a small faith, placed in God’s hands, is powerful.

Faith is not a one-time event. The righteous live by faith—it is a daily, ongoing journey until we reach our *Heavenly Home* and see God face to face. Our faith may be strong in some areas and weak in others. That is why prayer is essential—to cover every part of life and strengthen what is lacking.

Action Step

46. Memorize Jude 1:20–21. (**Note:** The verbs “*building*” and “*praying*” in verse 20 are present participles. This means they describe ongoing, continual actions. Growing in faith and staying strong in prayer is not a one-time event—it is a daily choice and habit.)

But you, dear friends, by building yourselves up in your most holy faith and praying in the Holy Spirit, ²¹ keep yourselves in God’s love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life. Jude 1:20–21

Accountability: Be prepared to share your answers to questions #40–45 and your memory verse, #46 with your discipleship team.

As we turn to God’s promises, it is *vital* that we bring our faith with us. His promises are guaranteed—but only activated through faith. We must believe what He says and act on it. God is not pleased with whining, self-focus, or passivity. If God says you can—do not say you cannot. Believe Him. Trust Him. Step out in His will.

This kind of faith is grounded in love—not a feel-good emotion, but a steadfast commitment. Love is not defined by how we feel; it is defined by what we choose.

Jesus did not go to the cross because it felt good. He was in excruciating pain and emotional agony. Yet He was fully committed to His Father’s will and to redeeming humanity. That is love.

His love showed in His loyalty to God's calling and His humble heart—even when people deserted, slandered, criticized, crucified, spit on, and cursed Him. Would those kinds of people endear themselves to you? Not to me.

There was nothing in them that made them lovable or deserving. But Jesus rose above the hatred, fear, and rejection—and gave His life to set them, and all humanity, free from sin and Satan.

This is love. This is Jesus.

And this is the kind of love we are called to walk in. The life of a disciple is not ruled by emotion—whether joy or sorrow. It is a choice. A daily discipline to give ourselves to God and to others, regardless of circumstances or how others behave. Jesus always loved the Father and the people He came to save—and we are called to do the same.

47. If life does not go your way—if family does not love you, friends turn away, sickness strikes or disaster comes—will you still love and trust God? Definitely | Not Sure | Hope So (Underline One)

48. Briefly explain your answer to question 47 about loving and trusting God.

49. If family members reject you, friends betray you, or others mistreat you—will you still love the people God created? Definitely | Not Sure | Hope So (Underline One)

50. Briefly explain your answer to question 49 about loving people.

Accountability: Be prepared to share your answers #47–50 with your discipleship team.

Jesus knew that His path would lead to suffering and death. Yet He accepted it—because through His sacrifice, He would bring us the New Covenant with all its amazing promises. Now, the New Covenant does not guarantee a life free from pain or hardship. What it does promise is that God will be with us—to strengthen us, help us endure, and lead us to victory.

We may face affliction or hardship that we do not understand. Still, we must trust God—knowing that He is working all things together for our good and for His glory. And when God is glorified, we find fulfillment—both now and forever.

Hard seasons are especially important times to lay hold of God's promises. Do not let go. Be like Jacob, who wrestled with God and would not let go until he received a blessing (Genesis 32:24–32). This is not about striving to earn God's promises, but about passionately pursuing Him and His Word with faith and persistence (Deuteronomy 4:29; Psalm 119:58, 131–132).

Jesus is not pleased with mediocrity. In Revelation 3:16, He warns that He will spit out the lukewarm. He calls us to wholehearted faith—not half-hearted belief.

More importantly, God's character and reputation are at stake. When we doubt or fail to trust Him, it can send the wrong message to others—that we do not believe God will keep His Word. Likewise, when we question whether we are worthy to receive His promises, it may appear humble, but it actually dishonors the Lord who gave them. Both kinds of doubt—whether in God's faithfulness or in our place in His covenant—undermine the truth of who He is. Refusing to live in the fullness of His promises is a form of disrespect.

God is faithful to His covenant—for His Name's sake. You might remember this from Unit 2: Christian Leadership, Lesson 7. We review it again here because it is essential to understanding and embracing God's promises.

51. Read Psalm 23:3. God guides me along the right paths for His _____ sake.

He guides me along the right paths for his name's sake. Psalm 23:3

Our allegiance and responsibility to God's name is significant. He guides you and me in paths of righteousness for the sake of, on account of, His name. God aims to keep us on the right path to protect His character and reputation. He will strengthen us and help us walk an upright and moral life. God desires that we are holy as He is holy.

Just as a person's name was descriptive of his character in ancient times, so too the names of God illustrate His character. God's identity is bound up in His names. Throughout the Bible, God and His names are used interchangeably.

God is in charge of guarding His reputation and that of His family. He knows best how to preserve the honor and praise of His name (Isaiah 48:9–11). He knows best how to teach us to honor His Name.

God does not want His name to be treated irreverently or without respect (profaned). God had revealed Himself to the Israelites and other nations as a God of purpose, power, and truth. Even when the Israelites went after false gods and betrayed their Savior, he did what was necessary to keep His promises.

When there was nothing in the Israelites to ingratiate (gain favor) themselves to their Creator, God provided reasons to help them—one being to correct their dreadful behavior. He did not want the nations to get the wrong idea about His character or the truth of His Word.

52. As a Christian, if you are engaging in any kind of behavior that would give others the wrong idea about God's character and the truth of His Word, what steps will you take to change?

Accountability: Be prepared to share your answers to #51–52 with your discipleship team.

—End Day Four—

Day Five

Presumption, Faith or Sin?

God has given Christians powerful promises to overcome sinful habits and patterns. He assures us that we have victory over the bondage and power of sin. We are promised the ability to obey God and live in holiness. (See page 23, *New Covenant Promises for Believers*, sections 2 and 3.)

It is biblically right to remind God of His promises. We can call on Him to act for the sake of His name (Daniel 9:15–19; Jeremiah 14:7, 21). At the same time, Scripture also tells us that we may suffer for the sake of Jesus' name (Matthew 19:29; Acts 9:16; Revelation 2:3). Wisdom teaches us to hold both truths in balance.

Through Jesus' death and resurrection, He established the New Covenant. Because of this, we are no longer enemies, addicts, sinners, or failures (Luke 4:16–21). We are made new—renewed by the Holy Spirit, with streams of living water flowing within us (John 7:37–39). We are empowered to live with joy and freedom.

Read 2 Corinthians 1:20 answer questions 53–56:

For no matter how many promises God has made, they are “Yes” in Christ. And so through him the “Amen” is spoken by us to the glory of God. ²¹ Now it is God who makes both us and you stand firm in Christ. 2 Corinthians 1:20–21

Definition: *Amen* is used both in the Old Testament (Hebrew) and in the New Testament (Greek). It expresses agreement with and affirmation of the truth of a statement. It means “so be it” or “truly.”

Amen is also one of the names of Jesus: *These are the words of the Amen, the faithful and true witness, the ruler of God's creation.* Revelation 3:14b

53. How many promises that God has made are “Yes” in Christ (v. 20)?

54. How do *you*—or how will *you*—appropriate (take for your use) the promises God has made in the Bible?

55. How do *you* glorify God by affirming, believing, and trusting in His promises?

56. Memorize 2 Corinthians 1:20.

Accountability: Share your answers #53–55 and your memory verse #56 with your team.

God's promises are trustworthy and true, but we must be careful not to presume upon them. Standing on His Word requires faith and humility—not entitlement.

Caution in Claiming God's Promises

Definition: *Presume* means to act without the right or permission, or to take something for granted.

We are not to presume upon God's promises or twist them for selfish purposes. That is the devil's sphere—one of the very tactics he used to tempt Jesus. Satan urged Jesus to throw Himself from the highest point of the temple, misusing Scripture to provoke Him to claim angelic protection. But Jesus refused and answered, *"It is also written: 'Do not put the Lord your God to the test.'"* (Deuteronomy 6:16; Matthew 4:7)

In the same way, we should not put ourselves in unnecessary danger while assuming God will protect us. If God calls you to a risky assignment—go in faith, pray, and trust His promises for protection (2 Thessalonians 3:3; Hebrews 13:6). But recognize that His protection may come in a form different from what we expect. God may allow difficulty, illness, or injury for a higher purpose. He always keeps His promises—though not always in the way we imagine. His ways are always far superior to ours.

Another way people misuse God's promises is by "naming and claiming" them for worldly gain—such as wealth, status, or material possessions. God is not focused on padding our lives with luxury; He is concerned with meeting our needs so we can glorify Him and bless others. So yes, if your family needs transportation, trust God to provide—but avoid pursuing extravagance for personal pride or status.

57. Read Psalm 106:24–27. What was the root cause of the Israelites' fall in the wilderness and the scattering of their descendants among the nations (v. 24)?

Then they despised the pleasant land; they did not believe his promise. ²⁵ They grumbled in their tents and did not obey the LORD. ²⁶ So he swore to them with uplifted hand that he would make them fall in the wilderness, ²⁷ make their descendants fall among the nations and scatter them throughout the lands. Psalm 106:24–27

The root of the Israelites' grumbling and disobedience was their failure to believe God's promise. They forgot the Lord and the miracles He performed in Egypt, turning instead to a golden calf for worship. They rejected the pleasant land—the very inheritance God had prepared for them.

Not trusting God is a serious matter. It is a sin against His holy character and it can bring His judgement. This does not mean that every sin leads to severe consequences, but persistent rebellion and habitual sin are no small things. They reveal a hardened heart and a refusal to walk in faith.

Living in sin without regard for Christ and His blood sacrifice under the New Covenant is a major issue (Hebrews 10:26–29). Habitual sin reveals a lack of trust in God and what He accomplished through His Son. Rebellion is serious business. For those who have professed faith

in Christ, continuing in willful sin is described in Scripture as trampling the Son of God underfoot (Hebrews 10:29). Regardless of how many public professions of faith someone has made, *if their heart has not truly changed and they are not following the Lord*, they are in danger of eternal separation from God and the fires of hell.

One widespread and dangerous misconception is the idea that simply saying a salvation prayer guarantees eternal security—regardless of one’s life afterward. This belief is not found in Scripture. The Bible teaches that we are secure in God’s hands when we truly trust in Jesus and follow Him. Then—and only then—can we rest in the promise that. . . *no one can snatch you from the Father’s hand* (John 10:28–29).

This is not to say that every sin or misstep puts someone at risk of condemnation. We all sin, which is why we are called to confess our sins daily. Nor is this about every detour or wrong turn in our Christian journey. What is being addressed here is the person whose life gives no evidence of salvation—no fruit, no obedience, no desire for God. Such a life should prompt serious self-examination in light of Scripture.

Although we are not here to judge, it is important to discern someone’s relationship with the Lord. This helps us point others to God’s unfailing covenant of love and the faith it requires. We do this by helping people know the truth of Jesus Christ.

This kind of truth-telling is a labor of love. Jesus loves us, and we are to love others. Is it easy? Not always. People can be selfish, aggravating, or even mean-spirited. Still, we can love them—not with our own love, but with God’s. Here is a promise to rely on . . . *God’s love has been poured out into our hearts through the Holy Spirit, who has been given to us*. Romans 5:5

58. Read 2 Corinthians 3:4–6. How do you know that you are a competent (capable and proficient) minister (servant and helper) of the New Covenant?

Such confidence we have through Christ before God. ⁵ Not that we are competent in ourselves to claim anything for ourselves, but our competence comes from God. ⁶ He has made us competent as ministers of a new covenant—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. 2 Corinthians 3:4–6

59. Read Psalm 147:10–11. What delights or brings joy to the Lord (v. 11)?

His pleasure is not in the strength of the horse, nor his delight in the legs of the warrior; ¹¹ the LORD delights in those who fear him, who put their hope in his unfailing love. Psalm 147:10–11

With all God has given us, how do we give back to Him? Or how do we make God happy? Psalm 147:10–11 tells us: we delight God when we trust in Him and not ourselves or others. We please Him when we fear Him and hope in His unfailing love.

God's unfailing love is engraved forever in Christ Jesus. The New Covenant—the treaty of unfathomable, immeasurable love—was actually cut and established in Christ's body. He was, is, and will always be the Lamb of God who was slain for humanity. Through Him, the New Covenant was permanently enacted as kingdom law—God's pledge to us.

The New Covenant is the fulfilment of the Old Covenant through the birth, life, death, and resurrection of Jesus Christ. Jesus perfectly lived out the Old Covenant—something no one else could do. He kept the law and never sinned. As the perfect sacrifice, He died for our sin so we could be forgiven and restored to God. Believers now have the law written on our hearts, with the Holy Spirit enabling holy living.

Still, we have responsibilities under the New Covenant. We are accountable to God and His terms. In return, He pours out blessings and promises. By faith, we are assured of His presence and empowered to walk in Jesus' steps.

60. Review and meditate on *God's Terms* listed on page 22. Pray for increased faith and help in keeping His terms. Share one term that is difficult for you.

61. Review and meditate on *New Covenant Promises for Believers* on pages 23–24. Choose and write one to lay hold of for a more vibrant, joyful, and empowered life. Pray and ask God to help you trust Him for all His promises—especially the one you selected.

Accountability: Be prepared to share your answers #57–61 with your discipleship team.

God's Terms and Promises are meant to draw you—and others—into divine community with Him. Our God is relational and calls us to live by His terms to be holy and set apart. The Church is the embodiment of Christ's people glorifying God and carrying out His will.

Church is not a building or denomination, but the global body of Christ-followers using their gifts to honor God and serve others. We are united by the one, holy, perfect Spirit of God. No one is better than another. Each of us is gifted by the Holy Spirit to help build God's kingdom and live in divine community.

So, seek unity and friendship with other believers wherever God places you. Do not let minor theological differences distort God's good name. God sent Jesus for love and relationship. Our sins are removed so we can walk with God and each other. Let us honor Christ by being like-minded and reaching others with the truth and grace of the gospel.

—End of Day Five and Lesson 6—

Next—Lesson 7: Forgiving Others, Unit 4: Disciple of Christ

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New Covenant Terms and Promises

The New Covenant was made (cut) into Christ's sacrificial body as He shed His blood and died on the cross for the sins of humanity, accepting God's righteous wrath for those sins and recovering the repentant from Satan's power (Isaiah 42:6–7; Luke 12:31).

The LORD confides in those who fear him; he makes his covenant known to them. Psalm 25:14

God's Terms

1. By faith, acknowledge (recognize) God and your need of Him.

Psalm 19:1, 73:25–26; Proverbs 3:5–6; Isaiah 12:4–5; Hosea 6:3; Acts 14:17; Romans 1:17–21.

2. By faith, accept that Jesus Christ is the Son of God who died a sacrificial death for your rebellion and sin, was buried, and on the third day rose from the dead.

Isaiah 53:5–6; Matthew 10:32–33; John 6:29, 20:31; Romans 3:24–25, 10:9–13.

3. By faith, confess your sins and repent.

Leviticus 5:5; Isaiah 59:20; Matthew 4:17; Acts 2:38, 26:20; 1 John 1:9; Revelation 3:19.

4. By faith, accept God's Word and align (bring into line) yourself with the truth within it.

Deuteronomy 8:3; John 5:24, 14:21, 17:17; Ephesians 1:13–14; 2 Timothy 3:16–17; 1 Peter 2:2).

5. By faith, fear the triune God, obey Him, and follow Christ.

Deuteronomy 10:12–13; Ecclesiastes 12:13; Matthew 10:28; John 14:15; Acts 5:28–29; Romans 15:18–19; Revelation 12:17.

Faith is defined as our trusting commitment or dedication to God.

Fear of the Lord is a profound blend of reverence, awe, and wonder, rooted in a deep awareness of God's holiness, power, and authority. It includes trusting, obeying, and worshiping God wholeheartedly while recognizing our accountability to Him (2 Corinthians 5:10–11). Often described as "genuine faith" or "true religion," the fear of the Lord evokes both deep respect and a healthy fear, guarding us from taking His grace for granted. For further study, see Lesson 14, *Fear the Lord*.

New Covenant Promises for Believers

For no matter how many promises God has made, they are “Yes” in Christ. And so through him the “Amen” is spoken by us to the glory of God. 2 Corinthians 1:20 (Cf. 2 Peter 1:3–4)

The following promises and benefits of the New Covenant should be appropriated (seized) and trusted each day. God wants us to claim and grasp His promises to live an abundant, fruitful life. It is said that the Bible contains over 8,000 promises, so this list is not intended to be exhaustive.²

1. Redemption

Godly sorrow leads to repentance (2 Corinthians 7:10).

Rebellion and sin forgiven (Acts 10:43; Ephesians 1:7–8).

Freedom from condemnation, shame, and guilt (Romans 8:1–2; Hebrews 7:25–26).

Made holy (Colossians 1:22–23; Hebrews 2:11).

Eternal life (John 3:15–16; Hebrews 9:15).

2. Holy Spirit

Baptized with Him (Mark 1:8; Acts 10:44–48).

Comfort, counsel, and help (John 14:26; Hebrews 13:5).

Empowerment, fruit, and indwelling (Acts 1:8; Galatians 5:22–23; 1 Corinthians 6:19).

3. Newness of Life in Christ

New creation (2 Corinthians 5:17; Galatians 6:15).

Law and commands written on the heart (Jeremiah 31:33; Hebrews 10:16).

Victory over the bondage and power of sin and addictions—ability to obey God in holy living (Ezekiel 36:25–27; Romans 6:6–7).

Identity in Christ—made righteous, with Christlike attitudes and motivations (Colossians 3:3; Romans 8:9–10; Galatians 3:26, 5:24–25; Ephesians 4:22–24)

with ability to:

- **Love others** (Romans 5:5, 8; Ephesians 3:16–19)
- **Forgive** (Matthew 6:14; Colossians 3:13)
- **Hope** (Psalm 43:5; 2 Corinthians 4:8–9)
- **Ask for and apply wisdom** (Daniel 2:21; James 1:5)

and the ability for:

- **Unity** (Ephesians 4:13)
- **Peace** (Romans 5:1)
- **Joy** (John 15:11; James 1:2–3)
- **Humility** (Philippians 2:3–4).

² <https://www.honeyletstalk.com/gods-promises/> (accessed 12/30/2022)

4. Honor God

Glorify Him (John 9:1–3).
Fear Him (Jeremiah 32:40).
Proclaim His message; prophesy (Joel 2:28–29).
True worship (Psalm 95:6–7; John 4:23–24).
Obey Him (1 John 2:3–6).
Good works (Ephesians 2:10; James 2:17).

5. Life in Christ

Grace (Romans 6:14).
Authority (Luke 10:19; Ephesians 2:6).
More than conquerors (Romans 8:37–39; 2 Corinthians 12:9–10).
Kept from temptation (Psalm 97:10; 1 Corinthians 10:13).
Protection from the evil one (2 Thessalonians 3:3).
Healing—emotionally, mentally, spiritually, and physically (Isaiah 53:5; Luke 1:78–79; Acts 3:16; 1 Peter 2:24). **Note:** Receiving healing or not should point to God’s glory, and every person has an appointed time to die (Psalm 139:16; James 4:13–15).
Not abandoned (Matthew 28:20; Hebrews 13:5).
Able to stand firm (Psalm 37:23; Jude 1:24).
Overcome depression and despair (Psalm 34:18; Hebrews 12:2–3).

6. Relationship

Know God personally (John 17:3).
Recognize His voice (John 10:14).
Listen to Him and receive answered prayer (Psalm 85:8; John 15:7–14; 1 John 3:21–24).
Live in His presence (Acts 3:19; Hebrews 10:19).
Experience His unfailing love (Psalm 13:5–6; 1 John 4:16).
Sons (male and female) of God and heirs of Abraham (Romans 8:14–15; Galatians 3:26–29, 4:6–7; Hebrews 12:5–8).
Holy friendship with God and believers (John 17:20–23; 1 John 1:3–4, 7).
Fellow citizens with God’s people and participants in the covenants (Ephesians 2:11–22).
Reconciliation with others (Matthew 5:23–24; Colossians 3:13–14).
Royal priesthood (1 Peter 2:9; Revelation 5:10).
Keeps believers, His people, for Himself (Psalm 37:39–40; 1 Peter 1:5).

*Key Scripture verses are listed above, but there are many others that support these truths.

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