

ON THE WAY: ISRAEL AND THE NATIONS

ONE PEOPLE TO BLESS ALL PEOPLES

Genesis 17.1-17 (11)

Ephesians 2.11-16 (976)

Galatians 5.2-6 (974)

Peculiarly Christian: God chose the line of Abraham, the one nation of Israel, from which to produce the Messiah of all nations.
Circumcision, a sign of the promise of the Messiah, is no longer required; the Messiah has come and is Jesus.

MORE THAN CONQUERORS

Exodus 15.1-18 (57)

Leviticus 11.41-45 (89)

Deuteronomy 23.14 (165)

Peculiarly Christian: Israel was redeemed, saved, and given the Land of Promise as a picture of the redemption, salvation, and promised heaven in Jesus Christ.
Israel was to keep herself separate and different from all other nations so that the world would know these are the chosen people of God.

A PROPHET LIKE MOSES

Deuteronomy 18.15-19 (161)

Deuteronomy 34.10-12 (177)

Peculiarly Christian: Jesus is the prophet like Moses, who not only speaks face to face with God, but has also led His people out of slavery and redeemed them.

THE HOUSE OF DAVID

1 Chronicles 17.1-27 (348)

2 Chronicles 5.1-14 (361)

Ezra 6.13-18 (392)

Exodus 13.21,22 (55)

Ezekiel 10.3-5,18-19 (697)

Luke 2.22-32 (857)

Numbers 9.15-23 (117)

Zechariah 2.10-11 (793)

John 2.18-22 (887)

Peculiarly Christian: The physically localized presence of God among His people has always been a driving characteristic of Jewish-Christian piety.
Under the old covenant, God was present in the Ark of the Covenant, in the Tabernacle, and in the Temple.

Lutheran Insight: In the new covenant, God is present in the flesh of Jesus Christ, which is available for Christians to receive in the Lord's Supper.

READING THE OLD TESTAMENT HISTORIES

John 5.37-47 (890)

2 Corinthians 3.7-18 (965)

Peculiarly Christian: The Old Testament is only understood rightly when it is read as speaking about its great promise, Jesus Christ.

THE LUTHERAN CONFESSIONS

Luther's Large Catechism, The Third Commandment

"This commandment was given only to the Jewish people for this outward obedience, that they should stop toilsome work and rest. In that way both man and beast might recover and not be weakened by endless labor (Exodus 20:8-11). Later, the Jewish people restricted the Sabbath too closely and greatly abused it. They defamed Christ and could not endure in Him the same works that they themselves would do on that day, as we read in the Gospel (Matthew 12:11). They acted as though the commandment were fulfilled by doing no manual work whatsoever. This, however, was not the meaning. But, as we shall hear, they were supposed to sanctify the holy day or day of rest.

"This commandment, therefore, in its literal sense, does not apply to us Christians. It is entirely an outward matter, like other ordinances of the Old Testament. The ordinances were attached to particular customs, persons, times, places, but not they had been made matters of freedom through Christ (Colossians 2:16-17)."

The Apology of the Augsburg Confession, Article XXIV, the Mass

"A Sacrament is a ceremony or work in which God presents to us what the promise of the ceremony offers. Baptism is not a work that we offer to God. It is a work in which God baptizes us. In other words, a minister baptizes us on God's behalf. God here offers and presents the forgiveness of sins, and so forth, according to the promise "Whoever believes and is baptized will be saved" (Mark 16:16). A sacrifice, on the contrary, is a ceremony or work that we give to God in order to provide Him honor.

"Furthermore, there are two kinds of sacrifice and no more. One is the *atoning sacrifice*, that is, a work that makes satisfaction for guilt and punishment. It reconciles God, or reconciles His wrath and merits the forgiveness of sins for others. The other kind is the *eucharistic sacrifice*, which does not merit the forgiveness of sins or reconciliation. It is practiced by those who have been reconciled, so that we may give thanks or return gratitude for the forgiveness of sins that has been received, or for other benefits received.

"... All Levitical sacrifices can be referred to either of these two distinctions. In the Law certain sacrifices were named *atoning* because they merited the forgiveness of sins before God, but because they merited the forgiveness of sins according to the righteousness of the Law, so that those for whom they were made might not be excluded from the commonwealth (from the people of Israel). Therefore, for a trespass, the sacrifices were called sin offerings and burnt offerings. But the eucharistic sacrifices were the grain offering, the drink offering, thank offerings, firstfruits, tithes (Leviticus 1-7).

"In fact there has been only one atoning sacrifice in the world, namely, Christ's death, as the epistle to the Hebrews teaches, 'It is impossible for the blood of bulls and goats to take away sins' (10:4)."