

A Historical Study On The Book Of Luke
Teaching #13: The Motivation For Mary's Praise – Part Two

Following Mary's arrival at the home of Elizabeth, she began praising God. We began studying her praise to God in Part One. We will complete our study tonight.

Mary's Praise (Luke 1:46-55)

And Mary said:

"My soul glorifies the Lord and my spirit rejoices in God my Savior, for he has been mindful of the humble state of his servant. From now on all generations will call me blessed, for the Mighty One has done great things for me—holy is his name. His mercy extends to those who fear him, from generation to generation. He has performed mighty deeds with his arm; he has scattered those who are proud in their inmost thoughts. He has brought down rulers from their thrones but has lifted up the humble. He has filled the hungry with good things but has sent the rich away empty. He has helped his servant Israel, remembering to be merciful to Abraham and his descendants forever, just as he promised our ancestors."

Two Motivations For Mary's Praise

Motivation #1: Mary praises God because of what he has done for her. (Luke 1:46-49)

Motivation #2: Mary praises God because of what he has done for others. (Luke 1:50-55)

In our previous study, we learned that Mary's praise to God is filled with words and phrases from the Jewish Scriptures.

If we do not understand the meanings of the references she made from the Jewish Scriptures, then we cannot fully understand her praise.

In this study, we will also see how Mary's praise to God is filled with an understanding of:

- Jewish Scriptures

- Jewish History

- Jewish Prophecy

- and

- Jewish Promises

Let's get started with Motivation #2.

Motivation #2: Mary praises God because of what he has done for others.

1. His mercy extends to those who fear him, from generation to generation (Luke 1:50).

His mercy extends to those who fear him, from generation to generation (Luke 1:50).

This part of Mary's praise is a reference to:

Psalm 103:17 (Berean Standard Bible)

But from everlasting to everlasting the loving devotion of the LORD [mercy] extends to those who fear Him, and His righteousness to their children's children...

Let's read this from the Septuagint (the Greek translation of the Hebrew/Jewish Bible).

Compare Mary's praise in Luke 1:50 to Psalm 103:17 in the Septuagint.

Brenton Septuagint Translation

But the mercy of the Lord is from generation to generation upon them that fear him, and his righteousness to children's children. (Psalm 103:17)

Luke 1:50 (Mary's Praise)

His mercy extends to those who fear him, from generation to generation.

The word mercy in Psalm 103:17 is the Hebrew word chesed.

Chesed is used about 245 in the Jewish Scriptures and translated throughout the Jewish Scriptures as God's:

lovingkindness, compassion, goodness, faithfulness, unchanging love, loyal, gracious

Legacy Standard Bible translates Psalm 103:17 this way...

But the lovingkindness of Yahweh is from everlasting to everlasting on those who fear Him, And His righteousness to children's children...

As a Jewish girl, Mary would have learned from the Jewish Scriptures about Yahweh's (God's) *lovingkindness, compassion, goodness, faithfulness, unchanging love, loyalty, and graciousness*.

Two of these verses would have been **Lamentations 3:22-23** where Jeremiah looked to the merciful, loving-kindness of God following the destruction of Jerusalem by King Nebuchadnezzar.

Because of the loving devotion of the LORD [Yahweh] we [the nation of Israel] are not consumed, for His mercies [chesed] never fail. They are new every morning; great is Your faithfulness!

Mary's familiarity with the word chesed in the Jewish Scriptures is reflected when she said, "His mercy extends to those who fear him, from generation to generation."

Mary is stating that God's lovingkindness has come to her and the nation of Israel through the announcement of Gabriel that she would give birth to the Christ, the world's Savior-King (see Part One for additional teaching on the Christ).

The Young's Literal translates Luke 1:50 this way...

*And His **kindness** is to generations of generations, To those fearing Him.*

The ultimate expression of God's lovingkindness is displayed through the death, resurrection, and ascension of Jesus.

Paul writes about the lovingkindness of God in **Ephesians 2:6-9**.

*But because of **his great love for us**, God, who is **rich in mercy**, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of **his grace, expressed in his kindness to us in Christ Jesus**. For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God— not by works, so that no one can boast.*

Grace is God's unconditional love and unmerited kindness expressed to us in Christ when he took upon himself our sins and now offers us his forgiveness and eternal life.

In **Ephesians 1:6-8**, Paul writes about God's grace freely given to us through Jesus and fully paying our sin debt by Jesus.

*...to the praise of his glorious **grace**, which he has freely given us in the One he loves. In him we have redemption through his blood, the forgiveness of sins [the full payment for our sins], in accordance with the riches of God's grace that he lavished on us.*

Notice Paul's use of the word **praise**.

Like Mary he praises God for Jesus.

Compare Paul's praise for Jesus with Mary's praise for Jesus.

- Mary praises God for the **announcement** of the birth of Jesus.
- Paul praises God for the **accomplishment** of the blood of Jesus.

Paul writes in **Ephesians 2:8-9**,

For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God— not by works, so that no one can boast.

Grace is the unconditional love and unmerited kindness of God expressed to us in Jesus.

Faith is receiving (believing – see Ephesians 1:13; Acts 26:18; 13:38-39; 10:43) what God has done for us through Jesus.

By faith (belief), we receive...

- Forgiveness (Acts 10:43; 13:38-39; 26:18)
- Righteousness (Romans 3:21-24; Romans 4; Galatians)
- Eternal life (John 3:16; Romans 5:12-21)

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Forgiveness, righteousness, and eternal life are gifts of God to us, purchased by the blood of Jesus, that are received by faith, not achieved by our works.

When we place our faith in Jesus, we are (see Ephesians 2:1-9)

- Saved by Christ (from death and from the wrath to come when all sin and sinners are removed from the earth just prior to the establishment of the new earth – see Matthew 13; 2 Peter 3; Revelation 20-22)
- Made alive with Christ
- Raised with Christ
- Seated with Christ

We will eternally experience the grace of God, just as Paul wrote in **Ephesians 2:6-7**:

And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus.

Let's return to Mary and here praise to God for his kindness, mercy, and compassion toward her and the nation of Israel as seen in the announcement of Gabriel that she would give birth to the Christ.

In **Luke 1:50**, Mary praises God, saying,

"His mercy extends to those who fear him, from generation to generation."

Let's examine the phrase **those who fear him**.

Remember, Mary's understanding of the phrase **those who fear him** came directly from the Jewish Scriptures.

So we want to determine how she was using the phrase **those who fear him** as it related to the Jewish Scriptures.

Let's look into these Scriptures to examine the phrase **those who fear him**.

The Jewish Scriptures use the phrase, *the fear of the Lord*, as either:

- **RESPECT** for God that flows from his unconditional love, mercy, kindness, and compassion. Jesus taught about this when he told the story of the prodigal's son.

or

- **RETRIBUTION** from God, meaning judgment or consequences for breaking the law or judgment upon other nations for their mistreatment of Israel. Jesus often taught about this judgment when speaking to the Pharisee, many times in parables.

We can understand **respect** and **retribution** through the illustration of a teacher and a student, a coach and player, and a parent and a child.

For the sake of the illustration, let's say the teacher, coach, and parent are the best of the best. They are kind, loving, compassionate, merciful, and patient. In addition, each one is very wise and knowledgeable and is excellent at instructing. Students, players, and children who show respect for their teacher, coach, and parent demonstrate their respect and humility by listening to and learning from each of them. As they do, their lives improve greatly. They have no fear of retribution from their teacher, coach, or parent. Rather, they have a good relationship with and benefit greatly from each of them.

However, not all students, players, and children are respectful and humble, willing to listen to and learn from this teacher, coach, and parent. Instead, some show tremendous disrespect through their attitude, actions, and words. Consequently, their lives are affected negatively because they are unwilling to listen and learn.

A teacher, coach, and parent has rules to follow in the classroom, on the team, and the home. These rules are not designed to restrict students, players, and children, but are designed to enable them to be more productive. There are built in consequences to willingly choosing to break the rules. Additionally, there are natural consequences as well. When the rules are broken, the teacher, coach, or parent may demonstrate compassion, mercy, forgiveness, and patience. Yet the one breaking the rules continues to refuse to respond positively to the gracious response of the teacher, coach, or parent. Rather, the one breaking the rules continues to defiantly break the rules and disrespect the teacher, coach, or parent, thus bringing the teacher's, coach's, or parent's retribution upon themselves. Retribution is designed to be corrective, leading to a productive life for the student, player, or child.

This illustration provides insight into a few of the people (like Mary) from the nation of Israel who respected God's love, compassion, kindness, forgiveness and patience toward them under the law. Yet the illustration also provides a glimpse into the retribution many brought upon themselves because the defiantly rebelled to God's laws. The laws of God for the nation of Israel were designed to provide an abundant life for the people of Israel. Yet the people chose to reject God's laws, showing disrespect to him, and to live their own lives and make their own decisions. God's law was intended to be a blessing to them if they obeyed, but it was also corrective for them if they disobeyed.

We can also understand both **RESPECT** and **RETRIBUTION** by looking at a judge in a courtroom. The judge may be respected by many because of the unconditional love, mercy, kindness, and compassion he shows toward others. At the same time, the judge may be feared by some because they fall under his retribution for breaking the law. It is the same with God. We have a deep respect for God because of his unconditional love,

mercy, kindness, and compassion. Yet, at the same time, we understand the retribution of God as it relates to breaking the law.

In the gospel of grace, we see God, because of his unconditional love, mercy, kindness, and compassion, taking upon himself the retribution for the sins of all people. Paul writes about this in Romans and Ephesians 2 when he described the judgment (wrath) to come when God removes all sin and sinners from the earth, creating an earth of peace, joy, and righteousness. Yet all are sinners. So God, because he *so loved the world*, through Jesus took upon himself the retribution (judgment, wrath, condemnation) for our sins (Romans 5:1-21). By doing so, he reconciled us to himself by removing the barrier of sin separating himself from a relationship with us. (2 Corinthians 5:18-21). Through faith in Jesus, we receive forgiveness of sins, are justified (declared innocent of all sins-righteous) and begin a relationship with God. This causes us to have deep respect (fear or reverence) for God.

However, those who reject Jesus should fear the retribution of God as they will undergo judgement (2 Corinthians 5:10; Mathew 13:24-50, Acts 10:42; 17:31; 24:24-25, Revelation 20).

So which fear is Mary referring to in her praise to God?

Mary is referring to a deep respect for God that flows from the unconditional love, mercy, kindness, and compassion.

The Jewish Scriptures use the phrase ***those who fear him*** to as an expression of reverence for God that flows from his unconditional love and forgiveness. They influenced Mary's deep respect for God.

Some of these Jewish verses that influence Mary are:

*A shoot will come up from the stump of Jesse [King David was the son of Jesse; Jesse was the son of Ohed; Ohed was the son of Boaz and Ruth]; from his roots a Branch [the Christ; see Isaiah 4:2; Jeremiah 23:5; 33:15; Matthew 1:5-6; Luke 3:33-32; Acts 13:22-23; Revelation 5:5; 22:16] will bear fruit. The Spirit of the LORD [Yahweh] will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of might, the Spirit of the knowledge and ***fear of the LORD [Yahweh] —and he will delight in the fear of the LORD [Yahweh]***.*

This prophecy by Isaiah refers to the coming Christ. Notice that the Christ will ***DELIGHT*** in the fear of Yahweh. This is not the fear of be terrified of retribution, but is the reverence that Jesus had for Yahweh. Jesus delighted in, took pleasure in, honoring Yahweh. This type of fear (respect, reverence, honor) is described in Psalm 22:3.

Psalm 22:3

*You who ***fear the LORD***, praise him! All you descendants of Jacob, ***honor him! Revere him***, all you descendants of Israel!*

Psalm 33:18-22

*But the eyes of the Lord are on ***those who fear him***, on those whose hope is in his unfailing love, to deliver them from death and keep them alive in famine. We wait in hope for the Lord; he is our help and our shield.*

In him our hearts rejoice, for we trust in his holy name. May your unfailing love be with us, Lord, even as we put our hope in you.

Psalm 118:4

Let those who fear the LORD say: "His love endures forever."

Psalm 130:4 (Berean Standard Bible)

If you, Lord, kept a record of sins, Lord, who could stand? But with You there is forgiveness, so that You may be feared.

If God kept a record of our sins, no one could stand. The good news of the gospel of grace, the new testament of grace, is that our sin record was nailed to the cross with Jesus (Colossians 2:13-14). Therefore, God is not counting our sins against us (2 Corinthians 5:18-19). Through faith in Jesus, we receive the forgiveness of sins (Acts 26:15-18; 13:38-39).

NOTE: [Click Here](#), to view a 17-minute teaching by Brad (God Is Not Keeping A Record Of Your Sins)

Psalm 147:11

...the LORD delights in those who fear him, who put their hope in his unfailing love.

Note: Paul was also viewed the word *fear* as a word describing respect or reverence. In 2 Corinthians 7:15, he encouraged the believers in Corinth to welcome Titus with fear and trembling, meaning to treat him respect upon his visit.

Mary was not living in fear of God's retribution toward her, but she was living with a deep respect for God as she put her hope (confidence) and trusted in his unfailing love. Mary trusted in God, confident he would would restore Israel and rescue the world through the salvation found in the coming the Christ.

The longing of her soul for his coming was fulfilled through the announcement of Gabriel that she was the woman to give birth to the Christ. This produced within her soul words of praise to God.

Let's continue to examine Mary's praise to God as it relates to the Jewish Scriptures, Jewish History, Jewish Prophecy, and Jewish Promises.

Starting in **Luke 1:51**, Mary begins reflecting on Jewish History that is recorded in the Jewish Scriptures,

2. He has performed mighty deeds with his arm; he has scattered those who are proud in their inmost thoughts. (Luke 1:51)

The use of the phrase *mighty* (powerful, awesome, miraculous, wondrous) *deeds* (things, wonders, signs), *with his arm* (symbolizing the might power of God to do mighty deeds) was common in the Jewish Scriptures and among the Jewish people.

Psalm 98:1 (Legacy Standard Bible)

Sing to Yahweh a new song, For He has done wondrous deeds, His right hand and His holy arm have worked out His salvation.

Exodus 10:2 (NKJV)

*“...tell in the hearing of your son and your son’s son **the mighty things I have done** in Egypt, and My signs which I have done among them, that you may know that I am the LORD.”*

Psalm 96:3

*Declare His glory among the nations, **His wonderful deeds** among all peoples.*

Psalm 150:2

*Praise Him for His **mighty deeds**; Praise Him according to His excellent greatness.*

God did mighty, powerful deeds that are recorded in the Jewish Scriptures, starting with creation in Genesis 1:1. Many of these mighty deeds are remembered in the prayers of those in the Jewish Scriptures, such as:

- **Daniel** (Daniel 2:19-23; 9)
 - See Daniel 4 when Nebuchadnezzar wrote about the mighty deeds of God.
 - See Daniel 6:25-27 when King Darius wrote about the mighty deeds of God.
- **Nehemiah** (Nehemiah 9:3-37)

Also, some of the mighty deeds of God are recorded in: Psalm 105, 106, 107, 114, 135, and 136.

God’s mighty deeds do not stop in the Jewish Scriptures. They continue in Matthew-Revelation.

God performed the mighty, powerful deed of the resurrection of Jesus from the dead.

The apostles of Jesus proclaimed this mighty deed.

Acts 2:21 (NAS95)

*“...we [Jews and Gentiles from other nations gathered in Jerusalem to celebrate the Jewish Pentecost] **hear them declaring the mighty deeds of God** [the resurrection of Jesus] *in our own tongues!*”*

Stephen speaks about the mighty deeds of God in Acts 7.

Paul proclaims the mighty deeds of God in Acts 13.

Ephesians 1:18-21

*I pray that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in his holy people, and his incomparably great power for us who believe. That power is the same as **the mighty strength he exerted when he raised Christ from the dead and seated him at his right hand in the heavenly realms**, far above all rule and authority, power and dominion, and every name that is invoked, not only in the present age but also in the one to come.*

Those who have believed in Jesus have also been raised with Christ.

Ephesians 2:6-7

And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus.

God is not through performing powerful deeds:]

- Jesus will return and establish God's kingdom of earth. His kingdom will destroy all other kingdoms. Peace, joy, righteousness, and justice will fill the earth (see Daniel 2).
- God will eventually perform the mighty act of creating a new earth.

Let's continue examining the Mary's praise to God.

In her praise, Mary lists some of the mighty deeds of God in Luke 1:51-55, which is a reflection of her understanding of Jewish History recorded in the Jewish Scriptures. Remember from Part One of this study that Mary's understanding of the Jewish Scriptures and History came from her:

- synagogue
- community
- home

The lives of the Jewish people flowed from the Jewish Scriptures, which is why Mary, as reflected in her praise, had such a grasp of Jewish:

- History
- Prophecy
- Promises, and
- Theology

These are reflected in her praise to God and are the motivation for her praise.

In her praise, **Luke 1:51-55**, Mary lists some of the previous mighty deeds of God as recorded in the Jewish Scriptures.

3. He has scattered those who are proud in their inmost thoughts (51).

4. He has brought down rulers from their thrones (52; see also Psalm 75:7).

5. He has lifted up the humble (52; see also Psalm 147:6; Proverbs 3:34).

6. He has filled the hungry with good things (53; see also Psalm 107:9).

7. He has sent away the rich away empty (53).

8. He has helped his servant Israel (54; see Psalm 136:22; Isaiah 41:8-10; 43-44; Isaiah 49).

God's purpose for the nation of Israel was that:

- Israel would be a light to the nations, shining forth the One and Only God to the people of the world (Isaiah 49:6; Luke 2:32; Acts 13:47; 26:23).
- Israel would be the nation through whom the Christ, the world's Savior-King, would come (Genesis 49:9-10; Isaiah 9:6-7; Matthew 1:1-17; Jesus, the Christ, is the light of the world – Isaiah 42:6; John 1, 4, 12).

Prior to the creation of the nation of Israel, God scattered the nations at the Tower of Babel (Genesis 10-11). He then created one nation for himself that would be the light of the One True God to the other nations. God initially scattered the people and formed the nations because the people were seeking to connect with the demonic, spiritual world by building the Tower of Babel. God then scattered the people and formed nations. He then created one nation, the nation of Israel, who would be the light to these nations, pointing to the One True God, and through whom the world's Savior-King would be born. (Learn more about this from Brad's teachings on Tongues: [CLICK HERE](#))

The nation of Israel was created by God, starting with one man - Abraham (Genesis 12:1-3). Israel would be a blessing to all nations, proving the love of God for all people all over the world. Though Israel rejected God many times and in many ways, God never rejected them. Though they wondered from God, he never forgot them. He always remembered them and the promises he made to Abraham, Isaac, Jacob, and their descendants.

This leads us to the final part of Mary's praise, which serves as the foundation for her praise.

9. He remembered (by sending the Christ) to be merciful to Abraham and his descendants forever (Israel), just as he promised our ancestors (Luke 1:54; Psalm 105:42).

Consistently in the Bible, we read that God remembered the promise or covenant that he made with Abraham, Isaac (son of Abraham), and Jacob (son of Isaac - Jacob has 12 sons who became the 12 family trees of Israel – see Genesis 35:12; 50:24).

Also, starting in Matthew, references about Abraham, Isaac, and Jacob can be found in Matthew 1:2; 8:11; 22:32; Mark 12:26; Luke 13:28; 20:37; Acts 3:13; 7:32.

Overall, there are about **167** references in the Bible to the phrase, Abraham, Isaac, and Jacob.

Let's look at three examples:

Example #1 – Psalm 105:42: (see also 105:6-9)

For he remembered his holy promise given to his servant Abraham. (see also Genesis 12:1-3; 18:17-19; 24:1; 28:13)

Example #2 - Exodus 2:24: (see also Exodus 6:3-8; Acts 7:34)

So God heard their groaning, and He remembered His covenant with Abraham, Isaac, and Jacob.

Example #3 – Exodus 32:13: (see also Exodus 33:1; Leviticus 26:42; Deuteronomy 1:8; 6:10; Nehemiah 9:7)

Remember your servants Abraham, Isaac and Israel [Jacob's name was changed to Israel], to whom you swore by your own self: 'I will make your descendants as numerous as the stars in the sky and I will give your descendants all this land I promised them, and it will be their inheritance forever.'"

Seven Promises God Made To Abraham (Genesis 12:1-3)

For a more detailed teaching on these promises, read, listen to, or watch Luke Teachings #'s 6-7 – Click Here: [God Remembers His Promises Of Grace](#)

Seven promises God made to Abraham:

Promise #1: Give him land, which is now the land of Israel.

Promise #2: Make him into a great nation, which is now Israel.

Promise #3: Bless him

Promise #4: Make his name great

Promise #5: All the nations will be blessed through him

Promise #6: His wife would bear him a son

Promise #7: An offspring [we now know is Jesus] of Abraham would bless the nations (see Romans 4 and Galatians 3).

Jesus, the offspring of Abraham, is the one who died for our sins and rose from the dead. Through faith in Jesus, we receive the forgiveness of sins and are declared righteous by God, meaning innocent of all sins.

These promises were passed from Abraham, to Isaac, to Jacob, to Jacob's twelve sons, then to all those in the family trees of the twelve sons of Jacob.

Slowly, the Jewish Scriptures records the story of the development of the nation of Israel and the fulfillment of some of these promises.

Continuing in Matthew, there is further fulfillment of these promises. Matthew, Mark, Luke, John, and Acts record the response of the people of Israel to Jesus as the Christ.

Eventually, all of these promises will be fulfilled as Jesus reigns as King of the world from the land of Israel.

There are other promises that God made through his prophets to Israel. The greatest of these promises is the promise of the Christ who would come as a Savior and King to the land of Israel, the land first promised to Abraham.

Note: To learn more about this, read Brad's book: [The Story of Grace](#)

- As **SAVIOR**, he would die for the sins of the world and rise from the dead, bringing peace with God (Isaiah 53).

- As **KING**, he would rule the world, bringing peace on earth (Isaiah 9:6-7).

With the announce made by the angel Gabriel about Mary giving birth to the Christ, she could say, as those in the Jewish Scriptures once said, that God had remembered the promises he made to Abraham, Isaac, Jacob, and the twelve family trees of Jacob (ancestors from Mary's praise).

This takes us back to Luke Study teaching #7 where we learned that in the Jewish culture names had meanings.

The names of **Zechariah**, **Elizabeth**, and **John** mean:

- Zechariah means **God remembers.**

At the close of Malachi, it had been 400 years since God communicated with the people of Israel, leaving them asking, "Has God forgotten about us? Has God forgotten about his promises? Has God abandoned us?"

Through the angel Gabriel, God assured Zechariah, Mary, the people of Israel, and the world that he had had not forgotten about them or his promises.

- Elizabeth means **God's promise.**
- John means **God's grace.**
- Jesus means **Savior.**

Put all of these together: *God remembers his promise of salvation by grace*

God made promises in the Jewish Scriptures that are based upon his grace. These grace-based promises have everything to do with God's unconditional love and his unmerited kindness to bring salvation to the people of the world through Jesus.

Peter wrote about these promises in 1 Peter 1:3-12 and 2 Peter 1:3-4, 16-21. See also Romans 1:4; 15:8; Hebrews 8:6; 11:17 about the promises coming to the nation of Israel and ultimately through Jesus for the world. For more study on the promises, see Acts 2:39; 7:17; 26:7; Romans 4; Galatians 3; Galatians 4:23, 28; Ephesians 2:12; 3:6; Hebrews 6:13; 11:9; 11:11).

Mary was educated well about these promises in her hometown synagogue, community, and home. And with the announcement made by Gabriel, she could say that God had remembered his promises!

Therefore:

The **FOUNDATION** of Mary's praise is based upon God's promises made to Abraham, Isaac, Jacob, and the twelve family trees of Jacob.

The **MOTIVATION** for Mary's praise is the announcement of her giving birth to the Christ/Messiah.

Thanks for being a part of this Bible study!

All verses are NIV unless otherwise noted.

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